

# The Kibbitzer

**Congregation Beth Shalom of Brandon**  
706 Bryan Road, Brandon, FL 33511  
Phone (813) 681-6547  
[www.BethShalomBrandon.org](http://www.BethShalomBrandon.org)

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*This painting is called Book of Life*

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*Shofar, Brand: Nechama Fine Art*

# It's Time to Start Living



**Jared H. Saks**  
Rabbi

Yom Kippur 5777  
October 12, 2016 – 10 Tishri 5777  
Congregation Bet Ha'am  
Rabbi Jared H. Saks

When I saw a production of *Pippin* at the American Repertory Theater in Cambridge, I couldn't help but think of my grandmother when we were introduced to Andrea Martin's character, Berthe. In her signature song, *No Time at All*, Berthe sings:

*"Here is a secret I never have told  
Maybe you'll understand why  
I believe if I refuse to grow old  
I can stay young till I die."*

My grandmother used to say that you can only be young once, but you can be immature forever. There was a childlike playfulness about her and seeing Berthe on stage, I began to consider the two, their outlook on life, and what I might learn from them. Later, I realized that when *Pippin* first played in 1972, Berthe, a 66-year-old character, then played by Irene Ryan, would have been about my grandmother's age. I know that my grandmother saw a lot of Broadway. I do not know if she ever saw *Pippin*, but *No Time at All* captured so much of what I saw in her take on life, that I couldn't help but wonder if the song had an influence on her.

Considering the lyrics, I also came to see the importance in its message for *this* day, Yom Kippur. Last night, I addressed our religious responsibility to act on behalf of others in the world and the work that our Tikkun Olam Task Force has been doing to advance our work in *tikkun olam*, but in addition to helping others, we also have an obligation to enjoy life. There's a rabbinic story about a rich man observed by his rabbi eating only bread and salt, in solidarity with the poor. The rabbi rebukes him and demands that if he does not eat meat and drink wine, then he is likely to come to believe that the poor do not need even bread and salt.

This day is the most, and one of few truly ascetic days in the Jewish calendar. We are called to refrain from food and drink, from sexual intercourse and bathing, from wearing leather, many of the things that affirm life. The goal of Yom Kippur is not that we shun the pleasures of life, but rather, that we recognize their value. This day is meant to draw our attention to the ways in which we've squandered our lives over the past year so that we will live the year that comes more fully.

*"When you are as old as I, my dear  
And I hope that you never are  
You will woefully wonder why, my dear  
Through your cataracts and catarrh  
You could squander away or sequester  
A drop of a precious year  
For when your best days are yester  
The rest'er twice as dear..."*

"The whole tenor of Torah is based on the idea that God is to be found in the physical world and its blessings. We are commanded to serve God in joy out of the abundance of good things, not through self-denial. One Talmudic teacher went so far as to say that in the world to come a person will have to face judgement for every legitimate pleasure he denied himself in this life" (Jerusalem Talmud, Kiddushin 4:12). Asceticism is not a Jewish value. In fact, it disavows the world God created and named good. On this day, when we behave as though we have died, we know that our true task is to hear the shofar's blast in a few hours and be reawakened to living life, living it more fully than we have up until now. Yom Kippur is meant to remind us of the uncertainty of life. Who shall live and who shall die? We are commanded to choose life, to take advantage of all that life has to offer and live our lives to the fullest.

# It's Time to Start Living

*“What good is a field on a fine summer night  
If you sit all alone with the weeds?  
Or a succulent pear if with each juicy bite  
You spit out your teeth with the seeds?  
Before it's too late stop trying to wait  
For fortune and fate you're secure of  
For there's one thing to be sure of mate:  
There's nothing to be sure of!  
Oh, it's time to start livin'  
Time to take a little from this world we're given  
Time to take time, 'cause spring will turn to fall  
In just no time at all...”*

There's only one ascetic practice that's universally revered in Jewish tradition. That practice is fasting, but it is reserved for fast days, like today, and intended for specific special occasions. Fasting is used to express remorse, sadness, and grief in order to aid in prayer. It is not a religious practice in its own right. “The prophets emphasize over and over again the fact that fasting and mortification of the body by themselves do not please God. They are justified only if they help change [our] moral actions.” The rabbis teach that asceticism is a sin against God and that we are meant to enjoy life as a gift.

The Torah describes one religious practice of asceticism, but the Sages debate its virtue. The Nazirite, who would abstain from cutting his hair and avoid grapes, wine, and other intoxicants as an outward sign of his service to God, had to make a sacrifice upon the end of his period of dedication to God's service. Some interpret this sacrifice as atonement for the sin of depriving his body so that he could fully re-enter normal society. “The Nazirite should be seen as a sinner in that he rejects God's gift of wine, ... [so] one who denies himself all food and drink is an even greater sinner.” Judaism does not hold that our bodies and souls are in conflict with one another. They each serve the other. They are two parts of a whole. Our liturgy reflects this when, in our morning blessings, *Asher Yatzar*, a blessing that praises God for the miracle of our bodies and our ability to stand before God, is paired with *Elohai N'shamah*, which thanks God for our souls.

Of course, there are varying opinions within Jewish text on the value of asceticism and restraining our body's desires. Sages living in times they perceived to be more morally lax were more likely to advocate for some form of asceticism. Rabbi Yehudah Loew, the Maharal, taught that matzah is a symbol of freedom because regular bread is 'enslaved' to other ingredients for flavor and texture. But what about God's promise to Abraham that his descendants would be freed from Egypt with great wealth? “If austerity is the symbol of freedom, why did God muddy their crystal purity with the burden of prosperity?” Holiness and the commandment to be holy, as displayed in *Parashat Kedoshim*, is not defined, but it is accompanied by examples of ways to exhibit holiness: honor your parents, be charitable and honest, refrain from gossip and slander, avoid hatred and revenge. “These values imply a material lifestyle, not an ascetic, puritanical one. The ascetic is detached from society and has little opportunity to gossip, hate, or be dishonest in business,” and therefore cannot fulfill these commandments. “To engage in worldly matters in a spirit of sanctity is an act of worship in which the holy sparks inherent in the material universe are reclaimed for the sacred.” Part of living a religious life is recognizing that God, “wants us to embrace the world into which we were born, including its material pursuits.”

*“I've never wondered if I was afraid  
When there was a challenge to take  
I never thought about how much I weighed  
When there was still one piece of cake  
Maybe it's meant the hours I've spent  
Feeling broken and bent and unwell  
But there's still no cure more heaven-sent  
As the chance to raise some hell.  
Oh, it's time to start livin'  
Time to take a little from the world we're given  
Time to take time, 'cause spring will turn to fall  
In just no time at all.”*

# It's Time to Start Living

The Baal Shem Tov, one of the great Hasidic masters, drew from the mystical tradition that everything in this world is imbued with the divine spark, a result of the shattering of vessels containing God's light during the time of Creation. Even what we wear, what we consume, and the possessions we have contain these sparks. When we use these objects fully, with recognition that everything we have comes from God, then we praise God with the fullness of our lives and the even the ordinary becomes a holy act.

The poet Marcia Falk writes about this season and its call to live our lives fully: "Nothing. You began as nothing and you will end as nothing. And in between—everything, and nothing. In between—joy and sorrow, beauty and decay. Everything yours to partake of, yours to bear. Yours to see, to know, to give birth to—and to let go. None of it is yours to have. Not even you are yours to have. You belong to a wholeness so great you cannot even conceive of it. No, it is not a belonging; nothing owns you. You are simply part of it. You came out of it and you will return to it. You do not ever leave it, you are part of it forever. And this is your moment to be alive."

This is our chance to be alive. This is the message of Yom Kippur. The symbolism of death and the warnings of how we might fail are not meant to predict what will happen, but rather to call us to make sure they *don't* happen. In spite of anything that has befallen us in the past year, the message of this day is that the year that lies ahead can be better, if we decide today to start living.

*"Now, I've known the fears of sixty-six years  
I've had troubles and tears by the score  
But the only thing I'd trade them for  
Is sixty-seven more...  
Oh, it's time to start livin'  
Time to take a little from the world we're given  
Time to take time, 'cause spring will turn to fall  
In just no time at all!"*

**For fun, listen to a recording of Irene Ryan singing the song, "No Time at All"**  
<https://www.youtube.com/watch?v=RRC46cgJnnI>



# The President's Corner



**Steve Billor**

Shalom Everybody!

I am writing this article on September 11<sup>th</sup>, 2024. What a day to remember 23 years ago. A horrible catastrophe, one that we should never forget. We as a country and a synagogue are constantly being tested as to our resolve. We always persevere and come out stronger.

That is the case for CBS now, The Board and all of our members are working closer together now than we have ever done in the past. Neil has taken over as our B'nai Mitzvah educator along with Lynn, and our B'nai Mitzvah students are flourishing better than before.

We all take turns leading our services with Sandy Santucci at the helm, singing our favorite prayers. We had our quarterly Saturday morning Torah service followed by our Shabbat Brunch. Neil led the service and many of us took part in reading Torah and prayers. We even had our recent Bar Mitzvah, Joshua, read the Torah as well.

The next important time for us is our High Holy Days. We have sent out packets to our members and hope to have a beautiful turnout. We have a wonderful visiting Rabbi (Rabbi Katz) from Sarasota who will be leading us on Rosh Hashanah Day and Yom Kippur Day. He and Sandy Santucci have met up to go over the services and prayers and I am very excited to participate in our High Holy Day services this year.

For centuries, giving to tzedakah has been a traditional way to mark Jewish holidays. The High Holidays have traditionally been a time when congregants make additional donations to support their synagogues. Times are still financially constrained for many people and organizations. Congregation Beth Shalom is no different. It's only through our members' dues and donations that we can meet our operating needs. Therefore, we ask that you consider making a generous donation during our High Holiday Campaign. Your generosity means that we can have a synagogue with quality programs, activities and a properly maintained sanctuary and building.

As for a status update, we are still searching for a Rabbi, but more importantly, we are searching for an educator to teach our children and adults about the Jewish faith. Neil has built a wonderful lesson plan and hopes to finish it by the end of December. I am also researching social media to put some advertising out there to bring more young families to our Synagogue. I will keep you informed of all our progress and successes.

I continue to invite you all to come to services and watch our "Lay Leaders" do their stuff. Should anyone have any questions, concerns, comments or suggestions, please do not hesitate to contact me.

Steve Billor



# Building and Grounds



Gabe Lifschitz

By the time you read this, I will have served as Lay Leader, and the theme I present is about what keeps this congregation alive and viable. I will expose the words below.



**Identity** – We have a sense of identity that is unique due to our upbringing, our customs, language, and culture that is rich with history. We have one of the smallest demographics in terms of religion and ethnicity.

**Belonging** – We belong to a people who worship and learn according to the Torah.

**Community** – We are members, form part of, and have a duty towards out community

In the coming months, as we work through bringing in new members, parents, and children, I will reiterate these words to provide guidance and meaning to everything we do to continue the work of CBS for the future.

You will read that I ask every month for help with the temple. The temple, just like your home, needs attention, only that it has more space, has larger air conditioning units, has fire safety systems, security, a wooded area, and a big lawn.

Taking care of CBS is a mitzvah and every little bit you can do is greatly appreciated. We need help with someone with handyman skills like interior electrical work, patch work for drywall, and plumbing. If you know someone who does work for you on a regular basis, please send the name and contact information to: [cbs-building@outlook.com](mailto:cbs-building@outlook.com)

Some of the items we need to get fixed include:

- Replace the exhaust fan motors in the bathrooms

- Tear in the blue canvas awning by the wooden entrance doors

- Drywall work to cover hole in a bathroom

On September first and second, a dedicated group of us gathered to clean around the temple and to clear the storage room. These small mitzvahs made a huge difference to prepare the temple for the high holidays. A great many thanks to Dave and Carol Friedman, Gerry and Diana Gutenstein, Iana, Jack, and Abby Rosenthal, Steve Hindin, and Neil Spindel.



# Holiday Candle Lighting Times

Date	Time
<b><i>Rosh Hashana</i></b>	
Wednesday, Oct 2	6:48 PM
Thursday, Oct 3	7:39 PM
Friday, Oct. 4	6:46 PM
<b><i>Yom Kippur</i></b>	
Friday, Oct. 11	6:38 PM
<b><i>Sukkot</i></b>	
Wednesday, Oct. 16	6:34 PM
Thursday, Oct. 17	7:25 PM
Friday, Oct. 18	6:32 PM
<b><i>Shemini Atzeret</i></b>	
Wednesday, Oct 23	6:27 PM
Thursday, Oct 24	7:19 PM
Friday, Oct 25	6:26 PM



## October Sponsors

*There can be no joy without food and drink.*

Talmud, Mo'eJ Katan

<b>October 4</b>	CBS Congregation	Please bring a dish to share
<b>October 11</b>	No Oneg	
<b>October 18</b>	CBS Congregation	Please bring a dish to share
<b>October 25</b>	CBS Congregation	Please bring a dish to share

**If you'd like to sponsor an oneg, please call**

**Marilyn Sobel at (813)727-1180 or nurseknitter@aol.com**







## **SOME JEWISH TEACHINGS ON REPENTANCE**

When to repent

Rabbi Eliezer said: “Repent one day before your death.”

His disciples asked him, “Does then one know on what day he will die?”

“All the more reason he should repent today, lest he die tomorrow”

“Jewish Literacy” by Rabbi Joseph Telushkin



*Thank you for your donations!*

Robert Clarke Industries  
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 Deborah & Ben Miller

Carole Plesur  
 Judith & Gerry Pliner  
 Terry Power  
 Lee & Sandy Schwartz  
 Norman Shapiro  
 Joseph Spindel  
 Neil Spindel



# Congregation Beth Shalom

## Shabbat Services

**Can't make it to services? Join us online with a live feed from Zoom or Facebook!**

**Zoom Link:**

[https://us02web.zoom.us/j/89710744448?  
pwd=dkpTR2RFcGtNzdZVFc1Uk5wMFpiQT09](https://us02web.zoom.us/j/89710744448?pwd=dkpTR2RFcGtNzdZVFc1Uk5wMFpiQT09)

**Meeting ID: 897 1074 4448**

**Passcode: 721348**

**Facebook Link:**

<https://www.facebook.com/BethShalomBrandon/>

Find the Mishkan Tefilla (Siddur):

[https://www.ccarnet.org/publications/mishkantfilahforshabbat/?  
fbclid=IwAR2sT9TxlbCvAT\\_VGvYArkHVRfMZTkvxVuSjKsXodlExMFCl7LWOACMzwA](https://www.ccarnet.org/publications/mishkantfilahforshabbat/?fbclid=IwAR2sT9TxlbCvAT_VGvYArkHVRfMZTkvxVuSjKsXodlExMFCl7LWOACMzwA)

### CBS Office Hours

The administrative office is currently open by appointment only. We can be reached by calling the office, (813)681-6547, email, cbsbrandon@outlook.com.

Although our hours are limited, we are always here for you. Do not hesitate to reach out with any needs, concerns, or questions.



### Congregation Beth Shalom

provides a meaningful spiritual home for people of all ages and levels of knowledge, a place to learn and to question, a place to worship and to celebrate, and a place to find a community that cares.

#### We offer:

- ✧ Friday worship services at 7:00 PM
- ✧ Complete B'nai Mitzvah preparation
- ✧ Adult Education classes
- ✧ Communitywide events
- ✧ Community Food Bank

**Advertise in the  
Kibbitzer!**

**Business Card \$20/month**

(813)681-6547 • CBSbrandon@outlook.com

*Becoming a partner in our congregation offers an opportunity for enduring friendships and a personal spiritual journey. A place in our Jewish community.*

*Members also have free access to many of our educational and entertainment events.*

*Call Judith Pliner (856) 8162174*

# Dinner with the Tribe

**Jerusalem Grill and Deli**  
**1050 East Bloomingdale**  
**Ave**



**Saturday**  
**October 19, 2024**  
**6:30 PM**

There's a new restaurant in Valrico, Jerusalem Grill and Deli. They serve Mediterranean style food. They're in the same location as Shrimp Boat Grill. Check out their menu:

<https://www.jerusalemgrillanddeli.com/jerusalem-grill-and-deli-menu>

Please let Anita know you will be there. [Niewdnarb@yahoo.com](mailto:Niewdnarb@yahoo.com)

## ShalomCloud



We have been lucky to have Neil Spindel spearhead the effort for us to migrate to using ShalomCloud Software.

ShalomCloud is a cloud-based synagogue management software designed to help synagogues and temples manage their daily operations more efficiently. It offers a range of features including:

**Membership and Family Data Management:** Maintain detailed records of members and their families.

**Contribution Tracking:** Record donations and generate acknowledgment letters.

**Yahrzeit Tracking:** Keep track of yahrzeit dates (anniversaries of a loved one's death).

**Communication Tools:** Send letters, emails, and text messages to members.

**User Permissions:** Manage access levels for different users.

The software is accessible on various devices, including PCs, Macs, tablets, and smartphones, making it convenient for users to manage synagogue activities from anywhere.

ShalomCloud takes security seriously to ensure the safety and privacy of your data. Here are some key security features:

**Encrypted Passwords:** Passwords are stored in an encrypted format, so even the system administrator cannot read them.

**User Profiles:** Each user is assigned a profile that controls their access to different functions within the system. Access levels include no access, read-only access, and read/write access.

**Two-Factor Authentication (2FA):** ShalomCloud offers the option to enable two-factor authentication for an added layer of security.

**Role-Based Access Control:** Permissions are set based on roles, ensuring that users only have access to the data and functions necessary for their role.

These measures help protect sensitive information and ensure that only authorized personnel can access specific data.



# Thank You



## **Temple Clean-Up**

Carol Anne Friedman  
 Dave Friedman  
 Steve Hindin  
 Gabe Lifschitz  
 Abbie Rosenthal  
 Ianna Rosenthal  
 Jack Rosenthal  
 Neil Spindel

## **Shalom Cloud**

Neil Spindel

## **People who led Shabbat Services**

Steve Billor  
 Anita Clifford  
 Sheryl Finke  
 Dave Friedman  
 Toby Koch  
 Gabe Lifschitz  
 Gerald Pliner  
 Sandy Schwartz  
 Neil Spindel

## **To All Who Supplied Food for Onegs**

### **Organizing the Break Fast**

Carol Anne Friedman

# Our Congregation

## October

### Yahrzeits



10/03/2024	Dorothy S. Goldstein	Mother of Judith Pliner
10/04/2024	Pauline Magdovitz	Mother-in-law of Caren Magdovitz
10/05/2024	Louis Kaplan	Father of Janice Perelman
10/05/2024	Becky Smith	Grandmother of Lynn Kaler
10/07/2024	Dorothy Brown	Mother of Stephen Zwiebach
10/07/2024	Sharon Leibowitz	Sister of Gail Verlin
10/13/2024	Jack Kaler	Father of Larry Kaler
10/13/2024	Regina Metzl	Grandmother of William Kalbas
10/28/2024	Arnold Krulish	Father of Lee Schwartz
10/28/2024	Arlene Shapiro	Mother of Myron Feldman

### Birthdays

9/15	Gabe	Lifschitz
10/3	Neil	Spindel
10/13	Steven	Billor
10/16	Myron	Feldman
10/22	Gerald	Pliner



### Anniversaries

10/13	Jason and Lizette Howard
10/24	Gerald and Judith Pliner
10/31	Bruce and Janice Sperry







*CBS Welcomes*  
*Rabbi Jonathan Katz*

*Rosh Hashana*

*October 3rd - 10:00 AM*

*Yom Kippur*

*October 12th - 10:00 AM*



# CEREMONY & CELEBRATION

..... FAMILY EDITION .....

WITH RABBI LORD JONATHAN SACKS



## Yom Kippur in a Nutshell

.....

**YOM KIPPUR** is the holy of holies of Jewish time, when we give an account of our lives. We reflect on what has happened to us and what we plan to do in the coming year. The single most important lesson of Yom Kippur is that it's never too late to change, start again, and live differently from the way we've done in the past. God forgives every mistake we've made as long as we are honest in regretting it and doing our best to put it right. Even if there's nothing we regret, Yom Kippur makes us think about how to use the coming year in such a way as to bring blessings into the lives of others by way of thanking God for all He has given us.

In ancient times Yom Kippur was celebrated in the form of a massive public ceremony set in the Temple in Jerusalem. The holiest man in Israel, the High Priest, entered the most sacred space, the Holy of Holies, confessed the sins of the nation using God's holiest name, and secured atonement for all Israel. It was a moment of intense drama in the life of a people who believed that their fate depended on their relationship with God, who knew that there is no life, let alone a nation, without sin, and

who knew from their history that sin could be punished by catastrophe.

After the destruction of the Second Temple, everything changed. There was no longer a High Priest, no sacrifice, no Divine fire, no Levites singing praises or crowds thronging the precincts of Jerusalem and filling the Temple Mount. Above all, there was no Yom Kippur ritual through which the people could find forgiveness.

It was then that a transformation took place that must constitute one of the great creative responses to tragedy in history. Yom Kippur was transferred from the Temple in Jerusalem to every synagogue in the world. Instead of the High Priest acting as a representative, God Himself would purify His people without the need for an intermediary. Even ordinary Jews could, as it were, come face to face with the Shechinah, the Divine presence. They needed no one else to apologise for them. The drama that once took place in the Temple could now take place in the human heart. Yom Kippur was saved, and it is not too much to say that Jewish faith was also saved.

## It Once Happened on Yom Kippur...



**ONE YOM KIPPUR**, the Baal Shem Tov was praying together with his students, and he had a worrying sense that the prayers were not getting through, and the harsh heavenly decree against the Jewish people was not being overturned. As Ne'ilah approached, and with it the final opportunity for the Jewish people to avert this harsh judgement, he and his students increased their fervour and passion in their prayers, but to no avail.

As the chazzan began the Ne'ilah service a simple shepherd boy wandered into shul to pray. But he could barely read the letters of the Aleph-Beit, let alone say all the words in the machzor. Feeling helpless, he opened the first page of his machzor and recited: *aleph, beit, veit, gimmel, daled*. He said to God in his heart: "This is all I can do. God, You know how the prayers should be pronounced. Please, arrange the letters in the proper way."

Louder and louder, with more and more intensity he recited the letters. *Hey, vav, zayin, chet* ... the people around him began to mutter, complaining he was disturbing their prayers. But the Baal Shem Tov immediately silenced them, and declared for everyone to hear that "because of this boy's prayers the gates to heaven are wedged open for the last few minutes of Yom Kippur, allowing our prayers in." So it was on that Yom Kippur, that the simple, genuine prayers of a young shepherd boy who couldn't read, resounded powerfully within the Heavenly court, and saved the Jewish people.





# I Can't Fast On Yom Kippur — And That's Nothing To Be Ashamed Of



Yom Kippur is not a fun day for anyone. The “hanger” is real, caffeine withdrawal is always worse than I remember it to be and I’m pretty sure every non-Jewish person I follow on Instagram posts more #foodporn photos that day than any other day of the year.

However, when people tell me I am “lucky” because I can no longer fast, they could not be more wrong.

Last year, mere weeks before the High Holidays, I was diagnosed with a medical condition that makes it dangerous for me to fast. I was living in the heart of the Old City of Jerusalem, still learning how to take care of a body that felt unfamiliar to me. Couple that with the fear of judgment and feeling “not Jewish enough” because I can no longer observe the same traditions I had been following my whole life, it seemed like my entire identity was being called into question. With the High Holidays now around the corner, I find myself facing the same dilemma that I did last year: Do I engage in surreptitious snacking and drinking, or do I observe Yom Kippur in my own way with pride? This year, however, I realize that I am not and never was alone.

When I was a student at University of Delaware, friends and others I knew felt shame at not being able to fast. They were embarrassed to admit that they needed to eat breakfast with their morning medications or had to drink water because they were fighting off an illness. Conversations happened in hushed tones, students whispering to one another as though confessing the “sin” of having a snack to safely make it through the day. However, students held these conversations outside of the Hillel building, as though the topic was so taboo it could not be held in a Jewish space.

How would things have been different if we felt comfortable sharing our experiences openly? We seemed to forget that we are a community because of our differences, not despite them.

Yom Kippur is a day *of* fasting, not a day *about* fasting. The Torah tells us that on this day, “you shall practice self-denial” ([Leviticus 16:29](#)) for this is the day of atonement. Rabbis later interpreted this to mean to refrain from food and drink, and this is the tradition that has been passed down for generations.

However, eating or drinking on Yom Kippur for your health is not the “sin” many of us grew up thinking it to be. In fact, if fasting on Yom Kippur endangers your life, Jewish law and tradition tells us we *must not* fast. Instead, we should take care of ourselves and observe the holy day in other ways more suited to us and our needs.

This year, I am thrilled to be starting my first job as an Ezra Jewish Education Specialist as a Springboard Fellow with Hillel. As someone students will look up to, my goal is to model wellness throughout the year. Right now, this means opening dialogue around the fact that I am not fasting this Yom Kippur.

I am no longer embarrassed that I cannot observe the Holy Day in the same way that many of my peers do. I am proud that I am taking care of myself by observing Yom Kippur in other ways. By setting the intention to observe the day in a way that respects both my needs and the meaning behind the Holy Day, I may even get more out of Yom Kippur than I ever have in the past.

And the next time internalized ableism causes me to question my practices, I will tell myself the same thing I teach students on campus: We must kindle the flame of our own body and soul if we have any hopes of helping others do the same.

By taking care of myself, during the High Holidays and beyond, I will not only model healthy behavior, but I will also be able to better support my students throughout their own journeys — and if that’s not the best part of my job, then I don’t know what is.

Forward.com

By Nikki Golomb

Nikki Golomb is the Ezra Jewish Education Specialist as a Springboard Fellow at UC San Diego Hillel.

## Rosh Hashanah by Ianna Rosenfeld



Ianna Rosenfeld

Although Rosh Hashanah means ‘Head of the New Year’ and might be compared to January 1st, it actually signifies the beginning of humanity, not the start of the world. The Jewish New Year begins and commemorates the creation of Adam, the first breath of G-d entering his body, the making of Adam “nephesh”, a sentient, coherent, breathing, forever connected to G-d being. That is the moment we are celebrating, but why is the particular moment so imperative to be reminded of every year? Because as the year goes on and the world makes a lot of noise, that reminder of what we are meant for, that spark for greatness begins to dim.

So, it is easy to get caught up in the idea that Rosh Hashana is a time of repentance, a time of resolution, but even deeper, it is a time of reconnection. A time to reconnect to that original spirit, life force, and beauty that G-d filled us with from the beginning. It is not as much a time of asking ourselves, how can we do better, how can we be more observant, but instead, a time to ask, how can we embody more of that original “nephesh”, that original embodiment in G-d’s image. Therefore, Rosh Hashana is not about replenishing our heads, and our egos, but refreshing and connecting the parts of us that come directly from G-d, our soul, our spirit, and our Jewish spark.

In Judaism, there are many mitzvot, traditions, and customs we follow during the High Holy Days. Many of us know why we place honey at the table (sweet new year) or why we wear white (symbolizes purity) but let us look at the traditions under the lens of how these rituals and traditions help serve a purpose to bring us back to G-d’s original vision. How do these objects and actions force us to connect with not the beginning of the world, but the beginning of humanity, and the human experience?

The round challah, while yes very meaningfully showing the never-ending cycle of the year, is also a visual display of returning, returning to our full potential. How our purpose and connecting with G-d is unwavering and always returning.

On Yom Kippur we beat our chests, not to punish ourselves, but to soften our outer layers, all the “mishigas” we collected through the year, all the ego we wear in our daily lives, and reveal the true beauty that was part of us from the beginning. It also reminds us to connect our physical body with our mental and spiritual self.

The shofar sounds to call to our bodies, before language, before self-consciousness, for our physical to connect with the world in such a pure, unadulterated form. Everything within, being rekindled, the spark is being relit.

The white worn on Yom Kippur symbolizes us walking in, refreshed, pure, the closest to G-d we will ever be throughout the year. It reminds us of our mortality, but also our beginnings as a reminder to realize our full potential.

I use the word “nephesh” a few times throughout this article. It is a word that is easy to replace with “soul” but also a word that can be replaced with “sound” or “body” throughout the torah. As Rosh Hashana sets out to remind us of our origin, let us remember that the nephesh of Adam, that we are talking about “tapping into” is not just the soul, body, sound, or head. It is all those things in one beautiful package. So here’s your nudge, here is your call, not to just repent, not to just make plans to “do better”, but to also tap into, revive, feed, that beautiful sentient life force that makes us human by connecting it with G-d, connecting it with community and the potential and light that has been there always but may get mucked up throughout the year. Get out of our egos, get out of our head, exist in our nephesh because this is our gift to the world.

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# Break the Fast At Congregation Beth Shalom

You're invited to a Break the Fast Potluck among  
friends and family

**Saturday, October 5th  
after Yom Kippur Services**

Carol Anne Friedman will be organizing the event using Sign-Up  
Genius. If you'd like to sign up right away, you may do so by  
letting Carol Anne know what you'd like to bring.

To Contact Carol Anne: [cafriedman40@aol.com](mailto:cafriedman40@aol.com)



# Time for a Nosh

## Spanakopita



### Spinach or kale are good for break the fast

These green leafy vegetables contain enormous amounts of nutrients and minerals. Their benefits include:

Vitamins C, B2, B6, E, A, and K, in addition to magnesium, iron, copper, potassium, calcium, folate, and manganese. The health benefits of these nutrients should not be underestimated. These leafy vegetables also help with digestion and prevent constipation, which are two of the biggest worries among people who fast. Furthermore, kale and spinach also help maintain blood sugar, which is affected by fasting.



### Directions:

Preheat oven to 400°F with rack in center position

Preheat a small pan over medium-high heat. Add oil and onion and sauté, 5 minutes.

Remove onion to a bowl. Add spinach to onion and season with salt, pepper, and nutmeg.

Add feta and combine with spinach.

Add beaten egg and sour cream, combine well with cheese, spinach, and onion.

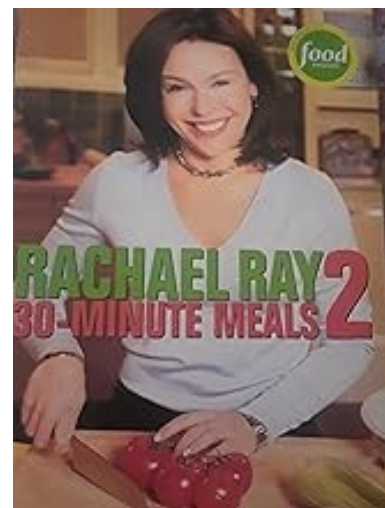
On a large work surface, lay out one sheet of phyllo. Paint half of the sheet with a little melted butter.

Fold sheet in half to make almost a square. Pile up to 1/4 of your spinach mixture into a log shape working 2 inches from bottom and wrap each side of the pastry.

Tuck bottom up and fold both sides in, then roll and wrap upwards until you reach the edge of the dough sheet. Each filled pastry will resemble an egg roll. Paint the seam and the ends of the roll with butter and set roll seam-side-down on a cookie sheet. Repeat and make 4 rolls. Bake 15 minutes or until lightly golden brown.

### Ingredients:

- 1 1/2 Extra-virgin olive oil
- 1 small onion, finely chopped
- 1 pkg (10 oz) frozen chopped spinach, defrosted and squeezed dry
- Salt & Freshly ground pepper, to taste
- 1/4 teaspoon nutmeg
- 4 oz feta cheese, crumbled in tiny bits
- 1 egg, beaten
- 3 tablespoons sour cream
- 4 sheets (13 x 17 inches) phyllo dough, defrosted and squeezed dry
- 3 tablespoons melted butter



Rachel Ray 30-Minute Meals 2

# High Holy Day Calendar

**Selichot** Saturday, September 28  
7:00 PM

**Erev Rosh Hashanah**  
Begins sunset of Services Wednesday, October 2  
7:00 PM

**Rosh Hashanah**  
First Day Thursday, October 3  
Services 10:00 AM  
Tashlich To follow - 11:45 AM  
Location Brandon Parkway  
Lunch 12:30 PM  
Location Longhorn

**Rosh Hashanah**  
Second Day Friday, October 4  
Services 10:00 AM  
Lunch to follow Go out to brunch

**Memorial Service** Sunday, October 6  
Hillsborough Memorial Gardens 10:00 AM

**Kol Nidre**  
Begins sunset of Services Friday, October 11  
7:00 PM

**Yom Kippur** Saturday, October 12  
Services 10:00 AM  
Yizkor Memorial Service 11:00 AM  
Children's Service 3:30 PM  
Afternoon Service 4:00 PM

**Break the Fast** To follow Ne'ilah

**Build the Sukkah** To be determined




## Annual Memorial Service

It is customary during the High Holy Days to visit your loved ones at the cemetery. Please join your CBS Family on Sunday, October 6th, at 10:00 AM at the Hillsboro Memorial Cemetery. There will be a brunch following the service in the main building.



# October 2024



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		<b>1</b> Ex Com Mtg 6:30 PM Board Mtg 7:00 PM	<b>2</b> Erev Rosh Hashanah Service 7:00 PM 	<b>3</b> Rosh Hashanah Service 10:00 AM Out to Lunch! 	<b>4</b> Rosh Hashanah Service 10:00 AM Out to Lunch! 	<b>5</b>
<b>6</b> Memorial Service 10 AM	<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b> Hebrew Lessons 6:30 PM	<b>11</b> Kol Nidre Services 7 PM 	<b>12</b> Yom Kippur Services 10:00 AM
<b>13</b>	<b>14</b>	<b>15</b>	<b>16</b> Sukkot	<b>17</b> Sukkot  Hebrew Lessons 6:30 PM	<b>18</b> Sukkot  Erev Shabbat Service 7:00 PM 	<b>19</b> Sukkot
<b>20</b> Sukkot  Food Bank 1-3 PM	<b>21</b> Sukkot	<b>22</b> Sukkot	<b>23</b> Sukkot	<b>24</b> Hebrew Lessons 6:30 PM	<b>25</b> Erev Shabbat Service 7:00 PM 	<b>26</b>
<b>27</b>	<b>28</b>	<b>29</b>	<b>30</b>	<b>31</b> Hebrew Lessons 6:30 PM		