



# kehillath shalom newsletter

# קהילת שלום

May 2022

Nisan/Iyar/Sivan 5782



RECONSTRUCTING  
JUDAISM

Deeply rooted. Boldly relevant.

## Rabbi's Reflections

# Twenty~Five Years a Rabbi

BY RABBI LINA ZERBARINI



On May 22, 2022, the Reconstructionist Rabbinical College will confer upon me and fourteen of my classmates a Doctor of Divinity degree (*honoris causa*), acknowledging our 25 years of rabbinic service to the Jewish community. It's quite a moment, this opportunity to reflect upon my rabbinate and upon the past quarter century.

My first position after rabbinical school was with the Jewish Community Relations Council of Greater Philadelphia. I took the position of Director of Domestic Affairs and had the privilege to succeed Burt Siegel, who became Executive Director of the JCRC and was later known in the field as "the dean of Community Relations." A man of great integrity, passion for *tikkun olam*, and humor, I am lucky that he is my mentor.

I loved working at the JCRC. It was truly a community organization. At the time, Philadelphia had many Jewish organizations, such as B'nai B'rith, American Jewish Congress, American Jewish Committee, Federation of Jewish Men's Clubs,

the movements, and more. Each of these organizations sent two representatives to the JCRC; decisions were made communally and democratically.

My own position focused on local and national policy advocacy and inter-group relations. In many ways, it was the opportunity to do what I had gone to rabbinical school to do: work to make the world better working in a Jewish context. I brought rabbis and Black and Latino ministers together. I organized advocacy campaigns for improved public education and gun safety and the environment. Other colleagues built connections across religious

communities, educated about and celebrated Israel, organized in neighborhoods, ran Holocaust programming in the schools, and more. As in-house rabbi, I had the opportunity to support all of these departments.

Sadly, the local Federation which provided most of the funding, did not share the priorities of the members of the JCRC. It was clear to me that

***Joining Kehillath Shalom has been a gift and a privilege and a joy...Sometimes, I am awed that I have had the opportunity to do work I have been passionate about.***

(Continued on page 2)

**One link, One Meeting ID#, for MOST KSS meetings!**

**Meeting ID#: 882 6522 6225**

**Password: 046 425**

**By Phone: 1 646 558 8656**

**or click this link:**

**[https://us02web.zoom.us/j/88265226225?  
pwd=MoZVcHRWEZjeElod1VNaJ6UINzUT09](https://us02web.zoom.us/j/88265226225?pwd=MoZVcHRWEZjeElod1VNaJ6UINzUT09)**

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# Twenty~Five Years a Rabbi

*(Continued from page 1)*

the JCRC would be changing (as it did – within a year, the nine-person staff was down to four, and shortly thereafter to one), so I began to look for another position. About twenty minutes after sending my resume to Yale Hillel, I received a call. I hadn't made the connection that the woman who'd eaten in my sukkah when her husband had a clerkship for a federal judge in Philadelphia was the Executive Director of Slifka Center for Jewish Life at Yale. That summer, we were off to New Haven.

At Yale, I was able to engage in aspects of Jewish life that I'd missed at the JCRC: leading services, officiating at life cycle events, teaching lots of Torah. And I worked with young people who were figuring out who they were and what they wanted to do with their lives. And some of them knew and were doing it! They were passionate activists and artists and scholars and entrepreneurs. Yale alumni go on to serve in positions of power – in government alone, eighteen graduates have served on the U.S. Supreme Court, five have been president of the United States, 52 have been senators. I hope that the learning I shared with these young people at an important time in their lives will continue to resonate as they make decisions about how they live, and decisions that will impact other people's lives.

I staffed service-learning trips to Central and South America, where we learned not only about the heartbreaking struggles of campesinos, but also of the American policies that structured the poverty there. After a few of these trips, I felt that we didn't need to fly for hours to learn about societal challenges. Yale is in the heart of New Haven, which, like other cities, has plenty of opportunities for neighborhood improvement.

So, I created Spring Break in New Haven. Some Yalies never ventured off campus, and there was a bit of a sense that New Haven beyond Yale was only in need, and had little in the way of strengths. The program, which continues twelve years after I left Yale, introduces Yalies to some of the many community organizations doing good work – and to the many resources there, natural, cultural, and culinary.

After eight years at Yale, all my children were graduated from high school and on to new phases in their lives, and I moved back to Long Island, where I was raised, to marry Dinah. I found a position at Sid Jacobson JCC, where I had the op-

portunity to work with just about everybody *except* college-aged people. Most of my work was at the ends of the spectrum of life: toddlers and preschoolers and their families, and elders. As a Reconstructionist, it was very exciting to try to create vibrant Jewish life outside a synagogue setting. JCCs are a great laboratory for an exploration of contemporary Jewish civilization.

Towards the end of my time there, I began to reflect on what I wanted my rabbinate to look like, and I felt that the balance of my time was off: too much time making edible dreidels (which are fun to make!) and not enough time repairing the world or connecting deeply with people. Luckily, serendipitously, or providentially, that's when Kehillath Shalom decided to seek a full-time spiritual leader.

Joining Kehillath Shalom has been a gift and a privilege and a joy. Every day is meaningful. The opportunity to teach, to pray, to support people in moments of joy and sorrow, to build connection and love you, to represent you in the larger community. Every day I learn. To work with a community of engaged, committed, caring people has been nothing less a blessing.

The Reconstructionist Rabbinical College used to say “we train rabbis to serve the Jewish people” beyond the synagogue. I have had the privilege to serve in most of the arenas that rabbis work: community relations, Hillel, JCC, and synagogue life. Perhaps someday, I'll train to be a chaplain. In the meantime, I am tremendously grateful to be with all of you.

Sometimes, I am awed that I have had the opportunity to do work I have been passionate about. To meet beautiful people and to serve different facets of the Jewish community. To try to make this world a better place through the values and teachings of our sacred and wise tradition. I am so lucky to be a rabbi. ❖

*The Reconstructionist Rabbinical College  
50<sup>th</sup> Graduation Ceremony,  
at which Rabbi Lina will be awarded the degree  
of Doctor of Divinity,  
will take place Sunday, May 22, at 2:30 pm.  
It will be livestreamed and can be viewed [here](#).*

# What's on Your Seder Plate?

BY BEVERLY MANNIX

What was on your Seder plate this year? By the time you read this we all will have had seders with our friends and family. We have eaten all that left over charoset even though it really isn't a breakfast food (or is that only me?), wonder what we will do with that jar of horseradish that's starting to turn another color, and have thrown out that wilted parsley. No, we don't need to make any more soup. We won't throw out that half-eaten box of matzah and are wondering why we got the five-pound box in the first place other than the fact that it was free with the coupon.

I have always been a bit of a traditionalist and have never put an orange on my seder plate. We have all heard the story that an Orthodox rabbi said a woman belongs on the *bimah* like an orange belongs on a seder plate. But I decided to look more into this and felt there had to be more to this story. I found out that this a Jewish myth. Actually, Dartmouth College Professor Susannah Heschel explained that during a trip to Oberlin College, a feminist Haggadah stated that placing a **crust of bread** on a seder plate is because "there is as much room for a lesbian in Judaism as there is for a crust of bread on a seder plate." But the bread on the seder plate, being *chametz*, might be perceived as a violation during Passover that could translate to the idea that members of the LGBTQ community also violate Judaism. This practice has been adapted to place an **orange** on a seder plate as a gesture of solidarity with the LGBTQ community and others who are marginalized. The seeds are then spit out to represent homophobia and all of those who are marginalized within the Jewish community. As is true of so many things today, a man got credit for the custom when actually a man had nothing to do with it. As a side note, I am reminded that the origins of science fiction are often credited to male authors such as Jules Verne when in fact Mary Shelley wrote the first science fiction novel, *Frankenstein*, in 1818, ten years before Verne was even born.

**Miriam's cup** celebrates Miriam's role in delivering the Jews from slavery. Some families place an

**empty cup** next to Elijah's cup. Attendees are asked to pour a bit of water into this cup to recognize that women always have been, and will continue to be an integral part of the continuation of the survival of the Jewish community. Each person pouring water is a symbol of their individual responsibility to respond to social justice issues.

I have found other modern additions to our seder plate to symbolize various concerns of social justice. "Fair Trade" **chocolate, coffee beans, or cocoa beans** on our plate remind us that although we have escaped slavery in Egypt, forced labor is still an issue today. Fair trade chocolate is grown under standards that prohibit the use of forced labor. The Fair Trade movement promotes economic partnerships based on equality, justice, and sustainable environmental practices.

A **banana** is a symbol for refugees. In 2015 a three-year-old Syrian boy's lifeless body was found on a Turkish beach during the Syrian refugee crisis. That boy was Aylan Kurdi, who drowned with his brother and mother while escaping the horrors of Syria. Their father, Abdullah, survived and shared the story that his sons loved bananas, which were a luxury in their native, war-torn Syria. A banana on our table reminds us of Aylan and children all over the world who are caught up in a modern-day exodus.

(Continued on page 4)





# What's on Your Seder Plate?

A **pinecone** on a plate is for prison reform. It reminds us of mass incarcerations and the difficult work it will take to repair this injustice. Many of us pass over many pinecones each day not realizing that in the center of a pinecone is a pine nut. They are almost impossible to extract with our own hands, therefore "imprisoning" the seeds. The hard work of nature is needed to open the pinecone.

**Cashews** on the seder plate honor our military troops. A drug store in Massachusetts asked customers to buy bags of cashews to send to troops in the Middle East. The salted nuts provide sustenance and hydration in a desert climate.

Placing an **acorn** on our plate represents indigenous land. It reminds us of all the immense suffering and harm that has come to indigenous people.

Did you put a **potato** on your seder plate? When the Ethiopian Jews were brought to Israel via Operation Solomon in 1991, many of them were extremely ill and emaciated and unable to eat a substantial meal. Doctors gave them boiled

potatoes and rice which are easy to digest. A cup of **strong black coffee** is a symbol for the Jewish people and all who stand for justice and against hate. We all have to wake up to the recent rise in antisemitism. Unfortunately, it has almost become normalized in recent years. Many of us have been lucky enough to not have experienced this but it could only be a matter of time. It certainly is not too late to wake up to the acts of hatred and take action now.

ture of **almonds**, **raisins**, and **chocolate chips** welcomes the diversity of our people. This is referred to as Ruth's Mix, who was part of an interfaith marriage and the great-grandmother of David. We welcome all to the seder table whether born Jewish, converted, non-Jews, and those who have joined us simply for good food, singing, and wine.

Rabbi Paula Marcus placed a **tomato** on her seder plate as a reminder of the many underpaid migrant workers in the hot fields of Florida and other regions. We forget that there are still people in our own country who don't have to imagine what it is to be a slave.

The Progressive Jewish Alliance uses a whole new set of symbolic food on a seder plate. The seder plate has items that symbolize the lack of fresh healthy food in low-income neighborhoods. Instead of charoset, **rotten lettuce** symbolizes the spoiled produce many inner city grocery stores carry. Substituting a **potato chip** for karpas is a reminder that cheap greasy high-fat chips are easier to find than fresh potatoes. And since fresh eggs are often luxuries lacking in the inner city, they are omitted from the plate.

A cup of **strong black coffee** is a symbol for the Jewish people and all who stand for justice and against hate. We all have to wake up to the recent rise in antisemitism. Unfortunately, it has almost become normalized in recent years. Many of us have been lucky enough to not have experienced this but it could only be a matter of time. It certainly is not too late to wake up to the acts of hatred and take action now.



And lastly, we can add an **olive** to our seder plate. The olive branch has been a symbol of hope and peace since Noah sent a dove to search for land and she came back with the olive branch in her beak as a sign the water had subsided. And God had given humans another chance. The olive is a symbol of hope for peace between the Israelis and Palestinians. It reminds us to hold the victims of all wars in our hearts and this year, especially, the Ukrainian people who are dealing with ruined lives, destroyed homes and businesses, missing loved ones, and counting their dead. ❖

What about an **artichoke**? In some circles, interfaith marriage unfortunately is still controversial. Rabbi Geela Rayzel Raphael has placed a thorny artichoke on the seder plate to represent the uneasiness some have with interfaith marriage. The Jewish population has been able to absorb many elements and cultures over the years, and is still basically able to remain Jewish. A mix-

# Survey on Jewish Identity and Mourning in Reconstructionist Communities

On April 9, we had a guest at Shabbat services, C. Lynn Carr, who is a member of Bnai Keshet, a Reconstructionist synagogue in Montclair, New Jersey, as well as a Professor of Sociology at Seton Hall University (<https://www.shu.edu/profiles/clynn carr.cfm>). She is studying how Reconstructionist community members engage with Jewish practice and identity, with an emphasis on mourning traditions. She's interested in learning from a diversity of people, with varying religious backgrounds, in and around Reconstructionist communities, about how they understand Jewishness, how they have experienced mourning in their communities, how they respond to mourners in their congregations, and why they did or did not recite the mourner's kaddish, sit shiva, or visit mourners.

To assist in this ethnographic study, Dr. Carr has launched an anonymous online survey, *Mourning in and Around Jewish Reconstructionist Communities*, and has asked us, as well as other Reconstructionist congregations she is visiting, to publicize the survey and encourage our members and friends to participate.

**Survey participants do not have to be current, formal members of a Reconstructionist community, and they do not have to**

**identify as Jewish to participate, but they do have to have – or to have had in the past – a formal or informal connection to a Reconstructionist community.** Survey participants are also asked to be 18 years or older to participate.

The survey should take 15 minutes or more to complete, depending on how much you engage with the open-ended questions. Once you begin the survey, if you need, you can pause it, and pick it up again later. When the research is complete, Dr. Carr will provide a summary report to Reconstructing Judaism and any other Reconstructionist community who requests it. The data will also be used for academic publication(s). If you agree, please use the following link to complete the survey and to refer others: [https://shu.co1.qualtrics.com/jfe/form/SV\\_3OD99Ek3GHdPUdU](https://shu.co1.qualtrics.com/jfe/form/SV_3OD99Ek3GHdPUdU).

Ed. Note: I just filled out the survey, and it was interesting. I encourage you to do the same, and share it, if appropriate, to friends and family who meet the criteria. That would include former members, adult children, and friends who have joined us for High Holidays or other events. They don't necessarily have to be Jewish. — AF

## COMMITTEES AND CONTACTS

|  |                   |  |
|--|-------------------|--|
| MEMBERSHIP                             | Barbara Heller    | <a href="mailto:bjhdmt@aol.com">bjhdmt@aol.com</a>                   |
| RITUAL                                 | David Schwartz    | <a href="mailto:sailrman@optonline.net">sailrman@optonline.net</a>   |
|  | Abby Pariser      | <a href="mailto:abbyparis@aol.com">abbyparis@aol.com</a>             |
| FUNDRAISING                            | Abby Pariser      | <a href="mailto:abbyparis@aol.com">abbyparis@aol.com</a>             |
|  | Scott Ash         | <a href="mailto:ashs3@verizon.net">ashs3@verizon.net</a>             |
| ISRAEL CONNECTIONS<br>& JEWISH AFFAIRS | Judy Davis        | <a href="mailto:JDavis4727@aol.com">JDavis4727@aol.com</a>           |
| HOUSE                                  | Cliff Broffman    | <a href="mailto:cliffbroffman@gmail.com">cliffbroffman@gmail.com</a> |
| SECURITY                               | Alan Wachtel      | <a href="mailto:alanwac1@gmail.com">alanwac1@gmail.com</a>           |
| CARING COMMUNITY                       | Audrey Teich      | <a href="mailto:aktcsw@aol.com">aktcsw@aol.com</a>                   |
| TORAH SCHOOL                           | Jen Sturza        | <a href="mailto:jdsturza@optonline.net">jdsturza@optonline.net</a>   |
| COMMUNICATIONS                         | Scott Ash         | <a href="mailto:ashs3@verizon.net">ashs3@verizon.net</a>             |
| RACIAL JUSTICE                         | Roberta Israeloff | <a href="mailto:rsis@optonline.net">rsis@optonline.net</a>           |

SUBCOMMITTEE OF SOCIAL ACTION

If you would like to know more about a particular committee — what it does, how much time it entails, or anything else — please contact the people above. Asking for more information does not commit you to anything! But it could lead to a rewarding experience, working with others to strengthen and grow our community. ❖



# Committee on Racial Justice Report

Many of us who attend the monthly meetings of the Huntington Anti-Bias Task Force mobilized when we learned that the Board was considering a motion to close the meetings to the public. As Secretary to the Board of HABTF, Rabbi Lina asked if CRJ would write a statement to be read at the Town Board meeting in April. Our statement is copied below. We have since learned, fortunately, that the meetings will remain open to the members of the community.

Kehillath Shalom is a small but vibrant Cold Spring Harbor synagogue affiliated with the Reconstructionist movement. As Reconstructionists, we are committed to social and racial justice in our local and national communities. Our synagogue has been active in the Huntington Anti-Bias Task Force since its constitution in 2019. Our rabbi, Lina Zerbarini, serves as secretary, and members of our Committee on Racial Justice attend the meetings regularly.

We feel strongly that community voices need to continue to be heard at the monthly meetings of the taskforce. These voices have been welcomed for the past three years. In our current climate, with the uptick in national and local hate incidents

and crimes of which we have all become painfully aware, community participation is more vital than ever.

At HABTF monthly meetings, concerned educators, clergy, heads of organizations, law enforcement officers, and community members show up to share information about the town. Members of the public report on incidents in their neighborhoods and schools that need attention; they also have the opportunity to learn about ongoing initiatives and investigations. Communication, vitally, flows both ways.

This diverse group discusses racism, anti-Asian hate, antisemitism and Islamophobia, health and housing inequities and how to support our LGBTQ youth. It is a warm and welcoming group: discussions are robust and fruitful, all perspectives are respected. We talk about ways to unite our often fractious community, learning of our overlapping interests and how we can support each others' efforts, to see beyond our narrow interests and consider those that involve us all.

We tend to live insular lives on Long Island. The HABTF brings us together. For a few hours each month, we leave our microcosms behind and consider the macrocosm of our town, the ecosystem we all share. The current structure that allows community members to attend -- people from across the spectra of faith, race, gender, advantage, education -- works, and we see no reason to tamper with success. The task force has accomplished a great deal but much remains to be done. We hope -- we implore you -- to let the task force continue its exemplary work, setting an example of neighborly cooperation, collaboration, and mutual regard.

Thank you for considering our request.

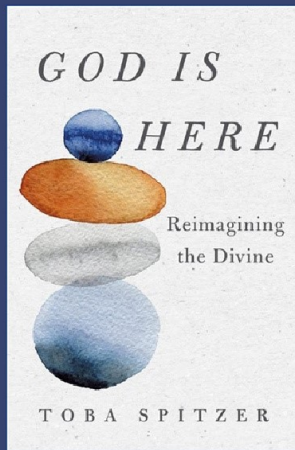
Kehillath Shalom Committee for Racial Justice



**HUNTINGTON ANTI-BIAS TASK FORCE**

*Together We Can*





## Lunch & Learn

Biblical Metaphors for the Divine

Begins 5.5.22@12:30 by Zoom



## Zoom Quick Reference Schedule

|                       | Mon | Tue  | Wed | Thur     | Fri     | Sat   |
|-----------------------|-----|------|-----|----------|---------|-------|
| Morning Gathering     |     | 8 am |     |          | 8 am    |       |
| Torah Study & Tefilah |     |      |     |          |         | 10 am |
| Candlelighting        |     |      |     |          | 6:30 pm |       |
| Lunch & Learn         |     |      |     | 12:30 pm |         |       |

Zoom Meeting ID for most events 882 6522 6225, Password 046 425



**RECONSTRUCTIONIST  
RABBINICAL COLLEGE**

Graduation 2022/5782

The president, faculty and board of governors  
of the Reconstructionist Rabbinical College  
invite you to attend the

**Fiftieth Graduation Ceremony**

**טקס היובל להתרת הוראה**

**Sunday, May 22, 2022**

**כ"א באייר תשפ"ב**

**2:30 p.m. EDT**

**Congregation Beth Or**

**239 Welsh Road, Ambler, PA 19002**

A few KSS members are planning on going to the RRC Graduation on May 22. If you are interested in participating in any KSS group activities — carpooling, a shared meal, a visit to the oldest continuous synagogue in the US, Mikveh Israel, etc., — please contact Gail Sachs, 516-508-1978, [GailatKSS@gmail.com](mailto:GailatKSS@gmail.com).

The graduation ceremony will be livestreamed [here](#).



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# SHABBAT SERVICES

## FRIDAY, MAY 6

Candlelighting on Zoom 6:30 pm

## SATURDAY, MAY 7

On the Border with Noam Bachar 10 am

Tefilah 11:15 am

Torah School Workshop

Torah Portion: *Kedoshim, Leviticus 19:1—20:27*

“The Holiness Code.” Guidelines for moral, ethical, and sexual conduct. Directions for setting apart clean from unclean beasts, as the Israelites are set apart from other peoples.

## FRIDAY, MAY 13

Candlelighting on Zoom 6:30 pm

## SATURDAY, MAY 14

Torah Study 10 am

Meditation Service 11:15 am

Torah Portion: *Emor, Leviticus 21:1—24:32*

Instructions for the priests. Rules re sacred donations. Fixing the times, observations, and offerings for sacred occasions. “An eye for an eye and a tooth for a tooth.”

## FRIDAY, MAY 20

Candlelighting on Zoom 6:30 pm

## SATURDAY, MAY 21

Torah Study 10 am

Tefilah 11:15 am

Torah Portion: *Behar, Leviticus 25:1—26:2*

The use of property; resting the land every seventh year; keeping, redeeming, and freeing slaves. The Commandments to not make idols and to keep the Sabbath are discussed.

## Friday, MAY 27

Candlelighting on Zoom 6:30 pm

## SATURDAY, MAY 28

No scheduled service

Torah Portion: *Bechukotai, Leviticus 26:3—27:34*

God tells the people of the good things that will happen if they do, and the bad things that will happen if they don't keep the Commandments. Determining the monetary value of gifts offered to God. ❖

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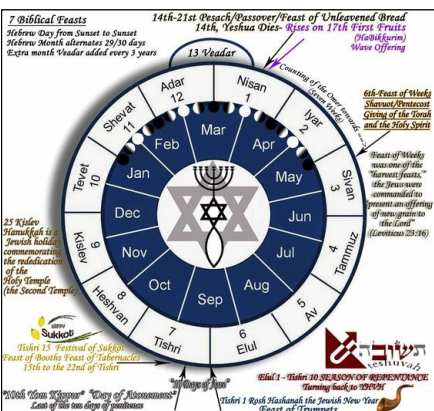
**Shavuot Service with Yizkor  
Song, Service, Sharing  
June 5@10 am@the Rabbi's**



# Thirty Days Hath Iyar...Unless It Hath Twenty-Nine

This month of May, 2022, is extremely unusual in relation to the Jewish calendar. You have probably noticed that most months in the civil (or Gregorian) calendar include parts of two Jewish calendar months: last January, for example, started in Tevet and ended in Shevat. April started in Adar II (more about that later) and ended in Nisan.

This May, however, manages to include *three* Jewish months. May 1 is the last day of Nisan, followed by the entire month of Iyar, and May 31 is the first day of Sivan. For this to happen requires a confluence of events: the last day of the first of three consecutive Jewish months has to fall on the 1<sup>st</sup> of the civil month, the civil month has to have 31 days, and the second of the three Jewish months has to have 29 days (Jewish months have 29 or 30 days).



Someone more mathematically inclined than I is welcome to calculate how infrequently this happens.

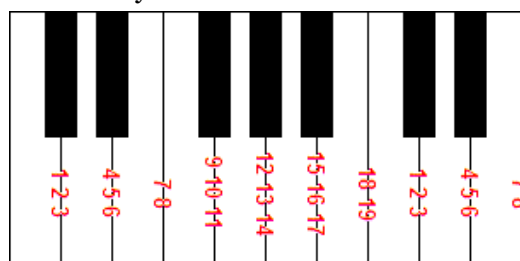
Our civil calendar is a solar calendar: one revolution of the Earth around the sun equals one

year. The months are fixed in length between 28 and 31 days, always fall in the same seasons, and, despite the etymology of *month*, have nothing to do with the moon. August is always in the summer; June always has 30 days. Nothing changes; nothing moves around.

The Islamic calendar, on the other hand, is a strictly lunar calendar. Each month begins (approximately) with the new moon. (It's actually rather complicated, and, depending on where in the Islamic world one is, the same month can start on different days, but for simplicity's sake, let's just leave it at the new moon.) Since a lunar month has 29 or 30 days, this makes a 12-month year 354 or 355 days, 10 or 11 days less than a solar year, which means the lunar months slowly regress through the solar year. Ramadan, for example is the ninth month of the Islamic calendar, but can fall in any season, unlike October, which is always in the fall, or Elul, which is always in the summer.

Our Jewish calendar is a luni-solar calendar,

combining elements of both. Months are lunar, and start with the first sliver of new moon, determined in ancient times by observation, and today astronomically. The year is solar, to keep the holidays in synch with their seasons, so that Passover, for example, is always in the spring, as the Torah commands in Deuteronomy 16:1. In the fourth century, Hillel established a fixed calendar based on mathematical and astronomical calculations. This calendar, still in use, standardized the length of months and the addition of leap months over the course of a 19-year cycle, so that the lunar calendar realigns with the solar years. Adar I\* is added in the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup>, 14<sup>th</sup>, 17<sup>th</sup> and 19<sup>th</sup> years of the cycle. A piano keyboard may help you visualize the cycle.



There are other minor adjustments, to ensure, for example, that Yom Kippur does not fall adjacent to Shabbat, as well as other ritual necessities.

The rules are complex, but the Jewish calendar is known to be extremely accurate, not "gaining" or "losing," as other calendars do.

For further information, see [Judaism 101](#), [Chabad](#), Wikipedia, which were all sources for this article, as well as other sites. ❖

\*Adar I is the leap month, not Adar II, as you might have thought. Adar yahrzeits are observed in Adar II, as is Purim, coming one month before Passover, which is in Nisan.

## Caring & Sharing



We announce with sorrow the recent passing of BRUCE "BUCK" FELL, brother of BARRY FELL. May you and your family be comforted among the mourners of Zion and Jerusalem and may you know no more sorrow. ❖



# Suffolk Celebrates **Israel**

**Lag BaOmer** | **Thursday, May 19, 2022**

**5:30-8:30pm**

at the Suffolk Y Jewish Community Center

Performance by the **Maccabeats** | **6:30-7:30pm**

*One of the world's premier a capella singing groups*

Games ★ Bounce Houses ★ Israeli Dancing ★ Bonfire  
"Tour" Israel ★ Kosher Israeli food and BBQ for purchase

**Ticket prices: Adults \$10, Children \$5, Under 4yrs FREE**

*Bring your own chair or blanket for the concert.*

*\*In case of inclement weather the event will be moved inside.*

**Community Partners** (in formation):

B'nai Israel Reform Temple • Chabad of Mid-Suffolk • Dix Hills Jewish Center • East Northport Jewish Center  
JCRC-LI • Kehillath Shalom Synagogue • Melville Jewish Center • North Shore Jewish Center  
Temple Beth Chai • Temple Beth David • Temple Beth El • Temple Beth Torah (Melville) • Temple Isaiah

Purchase tickets at [syjcc.org](http://syjcc.org), call **631.462.9800, x0** for assistance

**Questions?** Stacey, 631.462.9800, x107 | [sfeldman@syjcc.org](mailto:sfeldman@syjcc.org)



74 Hauppauge Rd, Commack, NY | 631.462.9800 | [syjcc.org](http://syjcc.org)





# The Gifts Received

## GENERAL FUND

GAIL SACHS, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

AUDREY TEICH & MINDY ISACOFF, in honor of the birth of ROBERTA ISRAELOFF's grandson, AKIVA

MICHAEL & KATHY SOLOMOWITZ, in memory of MURRAY SOLOMOWITZ

LOIS HASS, for Purim

AUDREY TEICH, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

BEVERLY MANNIX, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

LOIS HASS, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

ROBERTA ISRAELOFF, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

CAROL RUBIN, for Passover

CAROL & GERALD BLOOMGARDEN, in memory of ALEXANDER ROGOVIN, beloved father

ABBY PARISER, in memory of SYLVIA BROFFMAN, mother of CLIFF BROFFMAN

ABBY PARISER, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

SCOTT, EVA, & DANIEL ASH, in memory of BRUCE "BUCK" FELL, brother of BARRY FELL

AUDREY TEICH & MINDY ISACOFF, in memory of BRUCE "BUCK" FELL, brother of BARRY FELL

LOIS HASS, in memory of BRUCE "BUCK" FELL, brother of BARRY FELL

HELENE SCHULMAN, in memory of her father, BERNARD SCHULMAN

LYUBLYANA TURIY, in memory of her father, KOLMAN TURIY

## ISRAEL CONNECTIONS COMMITTEE

NISSIM YEHEKEL, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

VICKI WILSON & GERRY CUPIT, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

DALIA ROSENTHAL, in memory of GOLDA SPIELER STEIN, mother of JUDY DAVIS

## FUNDRAISING

MARGARET ROCHE

## RABBI'S SALARY SUPPORT

JACK & MARIE KORN

GLENDIA KUPERSMITH

## RABBI'S DISCRETIONARY FUND

ROSE OSTERBERG

# Mothers' Day Food Drive

If you were a child growing up in a Jewish family in the late 30's and early 40's, you would be chided if you left a sip of soup or a bit of chicken. *Ess, ess*, you'd be told. Eat, eat, the children in Europe are starving. We, as a global society, have become quite efficient at starving the people of this planet. We can look all around the world for the crimes of starvation, and now we come back to that old caution because yes, the children in Europe ARE starving. But we don't have to go that far. There are families in our Huntington community that are negotiating how to feed their children, diaper their babies and nourish their elders.

Whether you are thinking globally or not, we can all act locally. Kehillath Shalom will once again hold a Mothers' Day Food Drive. Share the largesse of your bounty and bring bags and bags of food to the synagogue during the week beginning **Monday, May 9 through Shabbat, May 14.**

These are the particulars:

- Donations are to be left on the front porch from 9:00 am – 5:00 pm
- Please NO perishables or unpackaged foods, NO glass containers
- Please make healthy choices (because there is no lack of empty calorie foods available)
- Food gift cards in the Huntington Station area are most welcome (Stop & Shop, King Kullen, Lidl, CTown, Huntington Food Plaza)
- If you can't shop, don't hesitate to send us a check (Kehillath Shalom Food Drive) and we'll happily shop for you

For those who will be able to fill their own bags at the food pantry at St. Hugh of Lincoln and the Helping Hands Rescue Mission, we thank you.

May Mothers' Day 2022 bring you this added measure of pleasure.

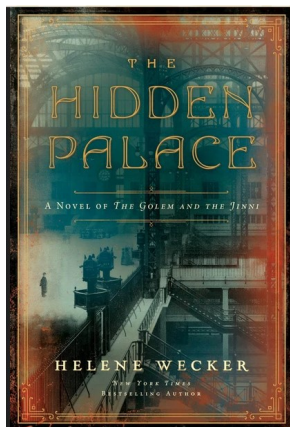
The Membership Committee



# bagels & books

Our April selection, Jonathan Kaufman's *The Last Kings of Shanghai*, met with unanimous acclaim as one of our best non-fiction selections ever. This history of the Baghdadi Jewish Sassoon and Kadoorie families and how their fortunes and influence, originally founded on the opium trade, helped to create modern China, made for engrossing reading, almost novelistic in many respects. Many thanks to Fred Weinberg for the recommendation.

Our May 22 selection is *The Hidden Palace*, Helene Wecker's sequel to *The Golem and the Jinni*, which we read seven years ago. Wecker continues the magical story of the two immigrant mythological characters through the events of the early twentieth century, including the sinking of the Titanic, the Triangle Shirtwaist Factory fire, and on to the beginning of the Great War, with appearances by historical figures such as T.E. Lawrence (Lawrence of Arabia) and Gertrude Bell. "An enthralling historical epic," worth the wait since the first book.



For the rest of the year:

June 26 — *Concealed: Memoir of a Jewish-Iranian Daughter Caught Between the Chador and America*, by Esther Amini

Until further notice, we will continue Zooming on Barbara Kremen's account at 10 am Sundays. Bring your own bagel, lox, and coffee, or whatever Sunday morning treat you'd like and please join us for any books that interest you. RSVP to Barbara, [bskhere@yahoo.com](mailto:bskhere@yahoo.com).

We will be meeting over the summer to select our books for the coming year. We look for books by Jewish authors and/or of Jewish interest, both fiction and non-fiction. You do not have to be a B&B regular to recommend a book. If you've read something you think we might be interested in, please send your suggestions to Dolores Weinberg, [doloresw324@aol.com](mailto:doloresw324@aol.com) or Arlene Fell, [fell31@yahoo.com](mailto:fell31@yahoo.com). ❖



|                         |  |
|-------------------------|--|
| Rabbi                   | Lina Zerbarini/203-915-4786<br><a href="mailto:rabbi@kehillathshalomsynagogue.org">rabbi@kehillathshalomsynagogue.org</a>  |
| Co-Presidents           | Beverly Mannix/631-806-5124<br><a href="mailto:beverlycmannix@gmail.com">beverlycmannix@gmail.com</a><br>Gail Sachs/516-508-1978<br><a href="mailto:GailatKSS@gmail.com">GailatKSS@gmail.com</a> |
| Vice-Presidents         | Judy Avidor/516-449-8521<br><a href="mailto:javidorkss@gmail.com">javidorkss@gmail.com</a><br>Alan Wachtel/631-897-5638<br><a href="mailto:alanwac1@gmail.com">alanwac1@gmail.com</a>            |
| Treasurer               | Ileen Koenig/631-757-9602<br><a href="mailto:koenig631@gmail.com">koenig631@gmail.com</a>  |
| Financial Secretary     | Barbara Heller/516-671-9571<br><a href="mailto:BJHDMT@aol.com">BJHDMT@aol.com</a>  |
| Recording Secretary     | Jennifer Sturza/516-384-4918<br><a href="mailto:jdsturza@optonline.net">jdsturza@optonline.net</a>   |
| Corresponding Secretary | Carole Valente/576-938-3833<br><a href="mailto:holycanoli@optonline.net">holycanoli@optonline.net</a>  |
| Newsletter Editor       | Arlene Fell/631-423-3370<br><a href="mailto:fell31@yahoo.com">fell31@yahoo.com</a>   |
| Caring Community        | Barbara Malleck/631-421-3268<br>Audrey Teich/ <a href="mailto:aktcsw@aol.com">aktcsw@aol.com</a>   |
| Office Secretary        | Pam Fosella/631-367-4589<br><a href="mailto:out.n.about@juno.com">out.n.about@juno.com</a>   |

Published by Kehillath Shalom Synagogue  
58 Goose Hill Road, Cold Spring Harbor NY 11724  
Office 631-367-4589 Fax 631-367-3167  
[kehillathshalom@optonline.net](mailto:kehillathshalom@optonline.net)  
<http://www.kehillathshalomsynagogue.org>

## LOOKING FOR A NEW OIL COMPANY?

Skaggs-Walsh, KSS' heating oil supplier, gives us cash thank-yous if you sign up with them and say Kehillath Shalom Synagogue referred you. Our first two referrals, ABBY PARISER and PETER GOLLON, and JANE KÜNSTLER and CLIFF BROFFMAN, earned us \$100 each. The third referral is worth \$200! Will you be the one? Referrals #4 and 5 would also earn us \$100 each, and #6 would be another \$200, and so on.



Contact Skaggs-Walsh at 516-227-3700, or [skaggsvalsh.com](http://skaggsvalsh.com). ❖

The views expressed in by-lined Newsletter articles represent the views of the writers and may not reflect those of the entire Kehillath Shalom Synagogue community.

We welcome the free expression of ideas from different perspectives and will consider all submissions for publication.



# Second Night Seder



Photos by Gail Sachs





## **On the Border: Noam Bachar**

Noam is a “shinshinit” - an Israeli on a year of service between high school and army service - who has been with us for this past year. She will share stories of her experience growing up on Kibbutz Yad Mordechai, on the Gaza border.

Celebratory Yom HaAtzmaut kiddush to follow.

Shabbat Morning, 5.7@10 am

## **ROSH CHODESH GROUP SUNDAY, MAY 1 @ 10 AM**



**Welcome the month of Iyar — and celebrate May Day through the exploration of women's activism.**

**RSVP for location — maybe we'll gather outdoors!**



## Let's Light Candles Together



**Friday evenings, 6:30**

(When nothing else is scheduled)

We'll share, sing, and bring Shabbat peace.

Join Zoom Meeting by computer:

<https://zoom.us/j/88265226225>

Or Phone: +1 646 558 8656

Meeting ID: 882 6522 6225,  
Password 046 425

We will learn, study, share, pray.  
As usual, come for Torah Study or Service or Both!

Join Zoom Meeting by computer:  
<https://zoom.us/j/88265226225>

Or phone: +1 646 558 8656

Meeting ID: 882 6522 6225,  
Password 046 425

## Kehillath Shalom Synagogue



**Shabbat Morning  
Torah Study 10 am  
Service 11:15 am**

## Morning Gathering Stillness, Meditation, Blessings

Morning Gathering: Tuesday & Friday Mornings at 8 am  
Establish a strong, centered, calm foundation for the day.  
Join Zoom Meeting by computer <https://zoom.us/j/788752335>  
or by phone: 1 646 558 8656 US (New York)  
Meeting ID: 882 6522 6225, Password 046 425

# May 2022

## Nisan/Iyar/Sivan 5782



| Sun   | Mon                    | Tue  | Wed                    | Thu  | Fri   | Sat   |
|---|------------------------|--|------------------------|--|---|---|
| 1<br><br>Rosh Chodesh Group<br>10 am  | 2                      | 3<br><br>Morning Gathering<br>Tuesdays and<br>Fridays 8 am | 4<br><br>Yom HaZikaron | 5<br><br>Lunch & Learn<br>Biblical Metaphors for<br>the Divine<br>12:30 pm<br>Yom HaAtzma'ut                         | 6<br><br>Candlelighting<br>On Zoom<br>6:30 pm       | 7<br><br>Torah Study 10 am<br>Tefilah 11:15 am<br>Torah School<br>On the Border with<br>Noam Bachar<br>7:37 |
| 8<br><br>Mothers Day  | 9                      | 10<br><br>Board Meeting<br>7:30 pm                         | 11                     | 12<br><br>Lunch & Learn<br>Biblical Metaphors for<br>the Divine  | 13<br><br>Candlelighting<br>On Zoom 6:30 pm         | 14<br><br>Torah Study 10 am<br>Meditation Services<br>11:15 am  |
| Mothers Day Food Drive all week May 9-14; leave donations on KSS porch 9 am—5 pm  |                        |  |                        |  |   |   |
| 15  | 16                     | 17   | 18                     | 19<br><br>Lunch & Learn<br>Biblical Metaphors for<br>the Divine 12:30 pm<br>Lag B'Omer @ Suf-<br>folk Y 5:30—8:30 pm | 20<br><br>Candlelighting<br>On Zoom 6:30 pm<br>7:51 | 21<br><br>Torah Study 10 am<br>Meditation Service<br>11:15 am   |
| 22<br><br>Bagels & Books<br>10 am<br>The Hidden Palace<br>RRC ceremony<br>2:30 pm | 23                     | 24   | 25                     | 26<br><br>Lunch & Learn<br>Biblical Metaphors for<br>the Divine<br>12:30 pm  | 27<br><br>Candlelighting<br>On Zoom 6:30 pm<br>7:57 | 28<br><br>No scheduled service  |
| 29<br><br>Yom Yerushalayim  | 30<br><br>Memorial Day | 31   | 1                      | 2<br><br>Lunch & Learn<br>12:30 pm   | 3<br><br>Candlelighting<br>On Zoom 6:30 pm          | 4<br><br>Torah Study 10 am<br>Tefilah 11:15 am<br>Tikkun Leil Shavuot<br>8:02 @ Rabbi Lina's 8 pm           |
| 5<br><br>Shavuot Service<br>Yizkor, Lunch<br>At Rabbi Lina's<br>10 am             | 6                      | 7<br><br>Board Meeting<br>7:30 pm                          | 8                      | 9<br><br>Lunch & Learn<br>12:30 pm   | 10<br><br>Candlelighting<br>On Zoom 6:30 pm         | 11<br><br>Torah Study 10 am<br>Tefilah 11:15 am   |