



Rabbi Moshe Adler

Progress Instead of Zero Ground

A mosque right near Ground Zero – that’s a tough one for me. I’ve been involved in ecumenical affairs for over thirty years and belong to an Ohio interfaith group that includes moderate Muslims. I emphatically agree that when moderate Muslim clergy reach out with a sane and deeply moving vision of Islam, they need every encouragement.

And yet...

I’ve too often been left feeling used and disillusioned by Muslim leaders who, on the surface, engage in outreach, some of them for years, and then turn out to have been quietly raising money for “charities” like Hamas, or saying one thing in English and quite another in Arabic.

That’s why I don’t support the plan to build a mosque near Ground Zero. But on the chance that Imam Feisal Abdul Rauf, the project’s driving force, is on the level about his belief in interfaith harmony, I’m not coming out against the mosque plan either.

It’s no accident that the Cleveland Board of Rabbis and their constituent congregations have neither come forward in support of the Ground Zero mosque plan nor denounced it. To support the plan might set us up as dupes for terrorism with a smiling face, while to denounce it would be

to cave in to the forces of bigotry. Because this so glaringly resembles the kind of Catch-22 tactic that anti-Jewish and anti-American Islamist fanatics have honed to a fine point, one can’t simply dismiss the possibility that it is what it seems to be.

There is another way, however. Jewish and Christian clergy should meet with Imam Rauf and discuss making the disputed site an interfaith house of worship instead of a mosque alone. Such a center would house a Muslim, a Jewish, and a Christian place of worship and thus represent the three Abrahamic faiths working together.

This idea has already been put forward by Julie Menin, chair of Manhattan’s Community Board 1, who at first supported the mosque plan but changed her mind; by Akbar Ahmed, professor of Islamic studies at American University and author of *Journey Into America: The Challenge of Islam*; and by Abdul Cader Asmal, past president of the Islamic Council of New England, an umbrella group for more than 15 Islamic centers.

“Winning in the court of law,” says Mr. Asmal, “is not going to help improve the image of Muslims nationwide. You have to win the hearts and minds of the ordinary American people.” (Despite ideological sparring between the *(continued on page 7)*)

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Jack Valancy

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You've Got to Be Carefully Taught

*You've got to be taught
To hate and fear,
You've got to be taught
From year to year,
It's got to be drummed
In your dear little ear
You've got to be carefully taught.*

*You've got to be taught to be afraid
Of people whose eyes are oddly made,
And people whose skin is a different shade,
You've got to be carefully taught.*

*You've got to be taught before it's too late,
Before you are six or seven or eight,
To hate all the people your relatives hate,
You've got to be carefully taught!*

"You've Got to Be Carefully Taught,"

Rodgers and Hammerstein

The 1949 Rodgers and Hammerstein musical *South Pacific*, was widely criticized as being too controversial for the musical stage, in particular, the song "*You've Got to Be Carefully Taught*." James Michener, upon whose stories *South Pacific* was based, recalled, "*The authors replied stubbornly that this number represented why they had wanted to do this play, and that even if it meant the failure of the production, it was going to stay in.*"

My grandparents came to the United States from Turkey and Greece in the years before World War I. They spoke accented English. As kids in Brooklyn in the 1950s, my friends and I heard a lot about World War II. Many of our fathers had served in the military, fighting for what Franklin D. Roosevelt called the Four Freedoms: freedom of speech, freedom of worship, freedom from want, and freedom from fear.

I knew that the Nazis killed millions of Jews. Some of my friends' parents survived concentration camps. I saw their tattoos. Beyond that, I didn't know much about anti-semitism. When I was older, I heard stories from my parents' generation: Restricted hotels with signs warning, "No Jews or Dogs Allowed," quotas for Jews in higher education and the military officer corps, blatant employment discrimination.

Most of the 30 families in our building were Jewish. Walking home from Hebrew school on winter nights, I admired Christmas lights in apartment windows scattered through our housing project. Gentile neighbors invited my friends and me to view their Christmas trees. They usually handed out candy canes.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

(from the First Amendment to the U.S. Constitution)

At P.S. 208, we sang songs of racial harmony. We learned about the Constitution and the Bill of Rights. I was vaguely aware of the Civil Rights movement in the South. In 1960, I had no idea why some people opposed John F. Kennedy's candidacy for President because he was Catholic.

Moving to a small town in central Pennsylvania in 1962 was a bit of a culture shock. Our school day began with a student reading a few Bible verses, usually from the *New Testament*. *(continued on page 3)*

(“You’ve Got to Be Carefully Taught,” continued from page 2)

A classmate once called me a “good Jew boy”. She might have meant it as a compliment.

Relations between our Jewish community of about 50 families and Gentiles seemed pretty good from my perspective, except for the time our synagogue was defaced. The adults removed the anti-semitic graffiti before we kids saw it.

When my family moved to Cleveland in 1964, the large Jewish community was our comfort zone. Most of my classmates at Heights High were Jewish, as were many of our teachers. I later learned that in the early decades of the 20th century, racially biased deed restrictions were fairly common in Cleveland Heights.

One day, as I was getting my coat from my locker, some students were discussing the Second Vatican Council’s *Nostra Aetate, Declaration on the Relation of the Church with Non-Christian Religions*, which stated that the Jews of the time of Christ, taken indiscriminately, and all Jews today are no more responsible for the death of Christ than Christians. Not everyone agreed.

The Civil Rights movement was advancing and we were proud of the Jews on the front lines. Martin Luther King expressed his appreciation in 1965:

“How could there be anti-Semitism among Negroes when our Jewish friends have demonstrated their commitment to the principle of tolerance and brotherhood not only in the form of sizable contributions, but in many other tangible ways, and often at great personal sacrifice. Can we ever express our appreciation to the rabbis who chose to give moral witness with us in St. Augustine during our recent protest against segregation in that unhappy city? Need I remind anyone of the awful beating suffered by Rabbi Arthur Lelyveld of Cleveland when he joined the civil rights workers there in Hattiesburg, Mississippi? And who can ever forget the sacrifice of two Jewish lives, Andrew Goodman and Michael Schwerner, in the swamps of Mississippi? It would be impossible to record the contribution that the Jewish people have made toward the Negro’s struggle for freedom - it has been so great.”

(The Essential Writings (1986), p. 370)

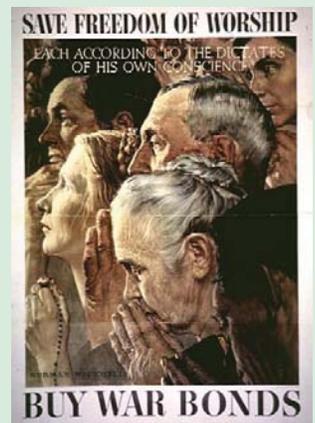
Into adulthood, I learned how people feel when they are the targets of discrimination. Fortunately, I have experienced little more than an occasional politically incorrect comment or the mild sense of being an exotic ‘other’. Sometimes a well-intended remark goes awkwardly awry. Sometimes the speaker is oblivious, like the faculty physician at one of my conferences who suggested his students “Jew them down” during contract negotiations. I protested his choice of words, he was unrepentant, and his resident physicians were mortified.

Rabbi Hillel’s formulation of *The Golden Rule* recognizes brotherly love as the fundamental principle of Jewish moral law:

“What is hateful to you, do not do to your fellow: this is the whole Torah; the rest is commentary; go and learn.”

(Babylonian Talmud, tractate Shabbat 31a.).

(Continued on page 4)



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Printed by the Government Printing Office for the Office of War Information

We hate some
persons
because
we do not
know them;
and
will not
know them
because
we hate them.

Charles Caleb Colton

(“You’ve Got to Be Carefully Taught,” continued from page 3)

We could use a lot more brotherly love in the United States today.

“Across Nation, Mosque Projects Meet Opposition”

“In Murfreesboro, TN, Republican candidates have denounced plans for a large Muslim center proposed near a subdivision, and hundreds of protesters have turned out for a march and a county meeting.

“In late June, in Temecula, CA, members of a local Tea Party group took dogs and picket signs to Friday prayers at a mosque that is seeking to build a new worship center on a vacant lot nearby.

“In Sheboygan, WI, a few Christian ministers led a noisy fight against a Muslim group that sought permission to open a mosque in a former health food store bought by a Muslim doctor.

“At one time, neighbors who did not want mosques in their backyards said their concerns were over traffic, parking and noise – the same reasons they might object to a church or a synagogue. But now the gloves are off.

“In all of the recent conflicts, opponents have said their problem is Islam itself. They quote passages from the Koran and argue that even the most Americanized Muslim secretly wants to replace the Constitution with Islamic Shariah law.”

(New York Times, August 7, 2010)

“Looking at Islamic Center Debate, World Sees U.S.”

(New York Times, August 26, 2010)

“Far From Ground Zero, Obscure Pastor Is Ignored No Longer”

“Gainesville, FL — If building an Islamic center near ground zero amounts to the epitome of Muslim insensitivity, as critics of the project have claimed, what should the world make of Terry Jones, the evangelical pastor

here who plans to memorialize the September 11 attacks with a bonfire of Korans?”

(New York Times, August 26, 2010)

“Rider Asks if Cabby Is Muslim, Then Stabs Him”

(New York Times, August 26, 2010)

“Incidents at Mosque in Tennessee Spread Fear”

Atlanta, GA — After a suspected arson and reports of gunshots at an Islamic center in Tennessee over the weekend, nearby mosques have hired security guards, installed surveillance cameras and requested the presence of federal agents at prayer services.

(New York Times, August 31, 2010)

How must it feel to be an American Muslim boy or girl? How must their parents feel in the face of rising discrimination and the real threat of physical harm? I fear we will soon be reading headlines like this:

“Birmingham Bomb Kills 4 Negro Girls in Church; Riots Flare; 2 Boys Slain; Guard Summoned; Wallace Acts on City Plea for Help as 20 Are Injured”

(New York Times, September 16, 1963)

As Americans and as Jews it is our duty to speak out against the hatred that threatens our Constitutional rights and our fundamental moral principles.

They came first for the Communists, and I didn't speak up because I wasn't a Communist.

Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist.

Then they came for the Jews, and I didn't speak up because I wasn't a Jew.

Then they came for me, and by that time no one was left to speak up.

(Pastor Martin Niemöller (1892–1984) about the inactivity of German intellectuals following the Nazi rise to power)

Lunch and Learn, October 16, 2010

Secret Medical School in the Warsaw Ghetto

We greatly look forward to Harold Ticktin's Lunch and Learn presentation on "The Secret Medical School in the Warsaw Ghetto," after kiddush on Saturday, October 16.

The only certainty about the Warsaw Ghetto's medical school is that it existed at all – yet its reality is underscored by the fact that the few students who survived the Ghetto's destruction were given full academic credit for what they had learned from perhaps the oddest faculty that ever administered a medical education. In his book, *Courage Under Siege*, Charles G. Roland, MD, details this amazing chapter in Jewish and medical history.

The school was established in 1941 by the Jewish Council (*Judenrat*) Board of Health as a sanitary course for combating epidemics. Against incredible odds, a hygienic training course became a furtive medical school, modeled on standard European curricular lines. Its intent was to educate Jewish youth in medicine and, if the situation permitted and the war lasted that long, to graduate physicians to fill the depleted ranks of the Jewish medical profession.

Harold Ticktin is a lifelong Clevelander, a humanitarian, and a member of Beth El-The Heights Synagogue. He is an attorney who served thirty years as attorney for the Commonwealth of Puerto Rico in Ohio, Pennsylvania, and Michigan with reference to migrant worker claims. He is also active in a multitude of civic and cultural activities, including the Yiddish Concert in the Park Committee of the Workmen's Circle in Cleveland. Mr. Ticktin is conversant in six languages, including a self-taught Yiddish. He leads a *Yiddish Vinkl* (discussion group) now in its ninth year at R.H. Myers Apartments, and lectures on Jewish Humor and "What Jews Should Know About Christianity."



William Bloom to Become Bar Mitzvah

Hi. I'm William Bloom, and I will become Bar Mitzvah on October 23, 2010, Parashat Vayera. I am in 7th grade at Gross Schechter Day School, but mostly can be found at the computer in my basement creating, editing and posting funny videos and animations. My artistic influences include anime, Monty Python, and my Abba's near-constant puns. At Gross Schechter, I have been active in student government, art club, and anything related to math.

I live in Richmond Heights with my parents, Mike Bloom and Peggy Sullivan, my savta Corinne Bloom, sister, Grace, Velma the Guinea Pig, and Koko the cat.

Because of my love for animals, I am seeking donations for The Lake Humane Society and Adoption Center, Koko's original home, as my Bar Mitzvah project. Please mail contributions to Lake Humane Society, 7564 Tyler Boulevard., Building E, Mentor, OH 44060, or contact the Center at 440-951-6122, if you would like to participate.



My family invites you to an extended Kiddush after services on October 23.

Your Turn: *Our Members Write*

Leon Adato writes about blessing the children on Shabbat. (Originally posted on www.edibletorah.com)

Blessing

It was not your typical Shabbat candle blessing moment at our house. Usually, people group more or less by age around the table – teens bunched together whispering and laughing, younger kids up near the candles and challah hoping for a chance to light, pass, tear, or hold during the blessings, parents on the periphery shmoozing and watching out that their kids behave.

But on this particular night, families were huddled together, hugging. More than a few folks were (or had been) crying.

What was different?

Earlier in the evening I had pulled the “teenish” kids – those 11 or older – to join me for a brief bit of Torah study. It was the last portion in Bereshit (Genesis) – where Jacob gives his blessing on Joseph’s sons Manasseh and Ephraim (not to mention the rest of his brood). We talked about how this moment in Torah had evolved into the traditional blessing over children – invoking the attributes of Manasseh and Ephraim for boys; while for girls we look for them to be like Sarah, Rebecca, Rachel, and Leah. We talked about why that would be any particular benefit – what those ancestors did which was noteworthy.

Then I tasked kids with finding their parents, and asking them for their blessing.

Meanwhile my wife had been briefly prepping the parents – telling them that their kids might come to them seeking a blessing. She handed out cards with the traditional Jewish blessing but let them know that they were free to improvise or to invoke a blessing from a different culture if it suited them.

Moments later the kids came into the room, some quietly and others brazen, to pull a parent aside. It was interesting to see

that the younger the child, the more open and unabashed they were in asking while the teens were generally more restrained, even sheepish.

In every corner you could see private moments and hear snatches of whispered conversations. Some adults spoke haltingly, looking for just the right words. For others the words flowed like a torrent.

“You have my grandfather’s name and his gift for making people feel welcome...”

“Yisimcha Eh-lokim k’Ephraim v’chi’Menashe...”

“...and I should remember to tell you more often...”

“...and it harm none, do what you will...”

“...then when I saw this week that you had...”

“...had some rough patches, but beyond that you know I...”

One young man, eager to hear his mother’s blessing even though she was three states away, called her despite the time and the fact that she was likely in the middle of a dinner meeting. No matter how great cell phone companies say their network is, nobody has built a system with the capacity to transmit the quantity of love and pride her words held that night. Days later she told me that her dinner guests were bemoaning the lack of Jewish connection teens had, and how it was so difficult to get them to care about the importance of ritual. She was arguing that many do and a lot has to do with adult role models. When her son’s call came, she gave her blessing (which included the traditional Jewish version and her own personal message) while still seated among her dinner companions.

And so we all stood a while later, in front of the candles, wine and challah, both energized and introspective by the connection we had experienced. Some of us were raw

(“*Blessing*,” continued from page 6) with emotion, but in a good way. When the adults read the interaction between Jacob and his family later during Torah study, we all admitted to how it had a different feel, that the words resonated with us differently than we expected.

A friend who was there recently commented that we’ve never blessed our children together since that night. Given how successful it was, I am not sure why it didn’t become part of our weekly routine. Maybe the experience was so intense I was afraid people would be uncomfortable with it week after week. Perhaps I was afraid of such a powerful moment getting lost if it turned into “just another thing to do.”

Whatever the reason, the portion with Jacob’s blessing is coming around again. In a time and culture where (in my opinion) the term “parenting” either implies “over indulging” or conversely “punishing,” I think it’s high time I made a place during Shabbat for (at least) a moment of honest communication with my kids: to tell them that I love them, believe in them, and hope the best for them.

(*Progress Instead of Zero Ground*, continued from page 1) extreme right and the extreme left, the issue is not about whether Muslims have a right to build a mosque where they wish. Of course they have: this is America. The issue is about THIS mosque at THIS site.)

Instead of dividing us, an interfaith center would unite us. It would proclaim to the world that America’s answer to religiously motivated terrorism is religiously motivated peace. What a radical concept in this age of dangerously true believers! It’s the kind of Ground Zero religious center that I, for one, could heartily support.

May the Merciful One cause peace to dwell between the children of Isaac and the children of Ishmael.

Short Stories by Jewish Authors Reading and Discussion Group

From Authors Borges to Bezmozgis – We Read Along ...

Welcoming Blanche Valancy back to the group after her several-month absence for surgery and rehab was the first agenda item at our September meeting. Blanche has been a serious and dedicated member of SBJA over the past six years and we greatly missed her presence.

Discussing the final stories in *Tropical Synagogues* was our next priority. While the 20 other authors in that collection were both Jewish and Latin-American, we learned that Jorge Luis Borges was not Jewish. Born in 1899 in Argentina, Borges began to criticize many of the worldwide trends that transpired in the 1940s: anti-semitism, nazism, the decline into fascism – and he wrote stories with Jewish themes and content, some perfectly straightforward and others with mystical and kabbalistic influence. We understood the extreme sacrifice made by “Emma Zunz” to avenge the death of her father; we agreed that “Death and the Compass,” a complex detective story, would bear a second reading; “The Secret Miracle” gave us a taste of Borges’ wonderful ability to demonstrate magical realism. Borges rose to international fame as a writer of short stories and poetry. He died in 1986.

Author David Bezmozgis is our old friend. Actually, he is not old – more than once, he has been awarded literary notice for Best Author Under Forty. His stories are ever-interesting – sometimes depicting the lives of Latvian Jewish émigrés in Toronto in the 1990s and probably somewhat autobiographical. We had read several of his stories in the past and delighted in them. Our current selections from *Natasha and Other Stories*, “Roman Berman, Massage Therapist,” “The Second Strongest Man,” and “Choynski,” were no less intriguing. Bezmozgis writes with a subtle Jewish flavor and we still view him among our favorite authors.

The next meeting date for SBJA is as yet to be determined. For information, contact Sondra Jacobs, 216-397-1481 or sondrajacobs@sbcglobal.net.

Second Annual New Member Shabbat

Following on the success of last year's New Member Shabbat, which encouraged several new members to join, the Second Annual New Member Shabbat will take place at and after services on Saturday, October 30, 2010.

Do you know someone who might be interested in our community? Ask them to come with you on October 30. They will be able to see what we have to offer; our service style and delicious Kiddush lunch will be on display!

Perhaps you know someone who is a member or who joins Beth El-The Heights Synagogue for High Holy Day services, but does not attend year-round. Encourage them to accompany you to New Member Shabbat to witness our congregation doing what we do best: Shabbat!

We hope everyone will participate. If each member brings a potential member, our community will double in size. Some who came to last year's event are active members now, so reach out to someone you know.

Flyers are appended to this newsletter, to help you with your invitation. Please copy them and give them to your friends, neighbors, and acquaintances – to anyone who might be interested in our shul. Hope to see you there!

~Scott Wachter
Membership Chair

**Weekly *parshat*
require
*D'vrai Torah!***

Members are
needed every
other Shabbat,
to discuss the
week's *parsha*.

Please contact
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via e-mail at
[nrsol1223@
lycos.com](mailto:nrsol1223@lycos.com)
to select your
opportunity.

The whole Torah
lies ahead!

Select your
date soon!



Learners' Service Launches 2010 - 2011 Season

Are you interested in: becoming more comfortable with the Shabbat morning service? Building your prayer vocabulary? Talking about the meaning of prayer on an adult level? Each week's lesson is a self-contained unit so you can drop in as your schedule permits. Join us twice a month in the library off the balcony when the Torah service starts (about 10:30am) and rejoin the service in time for the d'var Torah. We are using ***Hi'neni: Prayerbook Hebrew for Adults***, by Rabbi Nina Beth Cardin, as our text. Copies of ***Hi'neni*** are available through Joe Buchwald Gelles, jbgelles@gmail.com, or 216-321-6734 at cost. We will meet on the first and third Shabbats of the month. Questions? Contact Mia Buchwald Gelles miabgelles@gmail.com 216-321-6717.

Learners' Service Dates:

10/16/2010- Review 1

11/6/2010- Review 2

11/20/2010 - The beginning of the Amida - Avot and Imahot - the Forefathers and Foremothers.

Learn with the Rabbi

Understanding the Siddur

Why pray from the Siddur – isn't spontaneous prayer enough?
Why do we praise God – are we trying to butter Him up so He'll say "yes"?
In fact, if God knows what we need, why pray at all?
When we pray from the Siddur, what are we saying and why are we saying it?
How do the prayers relate to each other and to our lives?
What are the principal themes of the Siddur?
What is kavanah and how do you get it?

Come join us Oct. 9, after Kiddush/lunch, as we begin to explore these and other questions. Watch the November newsletter for dates of the subsequent classes.

Thanks to All Who Helped with High Holy Day Services!

We'd like to thank everyone who pitched in to help with High Holy Day services this year, especially those who stepped up to the plate on Yom Kippur, when Rabbi Adler was suddenly called away. For the most part, we're not mentioning names, for fear of forgetting someone. We would like to specifically thank Miriam Rabinowitz, Blanche Valancy, Nili Adler, Erica Neu, Abby Halpern, and Katy Claussen, who read Kohelet on Shabbat chol hamoed Sukkot, and to thank Nili Adler for keeping track of this.

First Movie Night of the Season!

Sunday, October 3, 7:00 PM – First Movie Night of the Season! The Israeli movie, *Ajami*, a 2010 Oscar nominee, will be shown at the home of Menachem Shoham, 4863 Donald Avenue, Richmond Heights, OH 44143-2855, phone 216-458-2784. Free. Please bring kosher dairy or parve snacks to share.

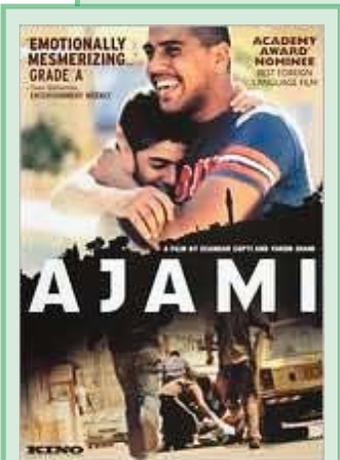
A.O. Scott wrote in his New York Times review, "The Israeli movie *Ajami*, one of the five Oscar nominees for best foreign-language film, takes its name from a rough neighborhood in Jaffa, a mostly Arab city just south of Tel Aviv. This particular urban conflict zone may be unfamiliar to most American viewers, but it bears a definite kinship to mean streets we know very well, at least from movies and television. Crime is endemic, bonds of family and friendship can be both sustaining and fatal, and the urge to escape is no match for the gravitational pull of the place itself. The population includes innocent, imperiled children; restless young guys in love with beautiful, unattainable women; honorable thieves; dirty cops; and powerful men who dwell on both sides of the law. The possibility of violence hovers over even apparently benign encounters. Guns are drawn, blood is shed, and the drive to do the right thing usually ends in tragedy. We could almost be in the Los Angeles of *Colors* or *Boyz N the Hood*, the Baltimore of *The Wire* or the Rio de Janeiro of *City of God*. But every city has its own lures and snares, and the universal race for money, love and power is always run on a local course. The petty machinations of the police, drug dealers and influence peddlers in *Ajami* unfold in a context of political conflict and communal mistrust."

<http://movies.nytimes.com/movie/458111/Ajami/overview>

Attention: Rethinking Committee Members

If you borrowed a copy of the *Ivdu et Ha Shem B'Simcha* siddur from Janice Carrick, please return it to her.

216-291-2982
or
janrcar@eurekanet.com



NEWS FROM BETH EL

חדשות

Refuah Sh'lema to:

רפואה שלימה!

- Nili Adler
- Kimberly Carr
- Marsha Katz
- Cheryl Birkner Mack, of Jerusalem, Israel
- Debbie Pearl, of Santa Rosa, CA

Mazal Tov to:

מזל טוב!

- Adam Kugelman for being named a National Merit Scholarship Semifinalist. Adam is a senior at Fuchs Mizrahi School. Proud parents are Karen and Harvey Kugelman.

Yasher Koah to:

ישר כוח!

- Stephanie and Chester Gordon, whose daughter, Rachel Gordon, and son-in-law, Joseph Connelly, are featured in the September 13, 2010, issue of *The Jerusalem Report*. The three-page article, by Suzanne Selengut, appears under ARTS (page 36) and it is titled "Baby Dolls." The caption is "A Jerusalem couple's street art breaks the taboo on discussing infertility." You can read it on the internet at <http://www.jpost.com/Home/Article.aspx?id=186860>. The art piece is a culmination of ten years of medical treatments for infertility and "incessant" hope that they would one day be parents. Three years ago Rachel and Joe were given the news that "barring a miracle," their chances of conceiving a biological child were over. Being artists they found a way to express their grief in art. For the last three years of their 12 years of marriage, they have been working on a piece that they have entitled *Yad Shniyah* ("Second Hand"). Their street art project became 1,000 handmade baby dolls made from used discarded clothes they found on the streets of Jerusalem then crafted into soft stuffed dolls, each one in a cloth diaper and a tab with their website on a thin pink or blue ribbon bracelet. The couple worked through the day and night carrying these dolls which filled huge plastic bags and lovingly placed one doll at a time on benches, walls, and steps, each one "waits for a friend" to pick it up. Symbolic in this piece according to Rachel and Joe is "the act of rethinking infertility." The artists are quoted to say, "Made from discarded clothes, the dolls are

meant to help people see new possibility in the familiar – not just a new use for old rags, but also a fresh way to imagine parenting or a new view on what it means to be childless." Why the bracelets? The artists wanted to hear from people who found the dolls to hear what it meant to them to find a doll in an unexpected place. A different article on the piece, by Liat Collins, appeared in *The Jerusalem Post* on Friday, September 3 (<http://www.jpost.com/Home/Article.aspx?id=186822>). Rachel is a photographer, graphic artist, and web designer and Joe is a classically trained conceptual artist. They have collaborated on other ventures which can be explored at <http://www.gordonandgordonart.com>. To learn more about the doll piece, go to <http://www.yadshniyah.com>.

- Karen and Harvey Kugelman, who were mentioned in the September 3 issue of the Cleveland Jewish News for having hosted Jewish college students in their home for holiday dinners and more, for about the past eight years. According to the article, "Guess Who's Coming to Dinner," by Ellen Schur Brown, the Kugelmans started with a single guest, and it snowballed from there. Many of the students come for as many years as they are in Cleveland, and bring their friends to share the Kugelmans' hospitality, as well.

The full text of the article may be found at:

http://www.clevelandjewishnews.com/articles/2010/09/03/features/holidays/jewish/rosh_hashanah/doc4c7ebe9a91b58898927744.txt

Kol ha Kavod to:

- William Bloom, the very fit son of Michael Bloom and Peggy Sullivan, who was pictured in a recent article by Laurie Stern that appeared in the *Forward*, "Obesity Plagues Some Jewish Schools," which mentioned that Gross Schechter Day School serves healthy foods in its cafeteria. <http://www.forward.com/articles/131321/>

Thanks for Kiddush sponsorship to:

תודה!

- September 4 – Rabbi Moshe and Nili Adler, in honor of their wedding anniversary.

Thanks for Your Contributions to: !תודה

- Janice Carrick
- Ron Fersky
- Bela and George Fischer
- Bela and George Fischer, in honor of Tal Shutkin's Bar Mitzvah.
- Connie Friedman and David Shutkin, to the Rabbi's Discretionary Fund.
- Connie Friedman and David Shutkin, in honor of Merry Lugasy.
- Lissa Keller
- Elena and Ronald Myers
- Adam and Yevgenia Probst
- Dorothea (Dolly) Small
- Charles and Patti Spiegle, in honor of Rabbi Moshe Adler.
- Arnold Stone

Thanks for Donations toward the Monthly Simcha Kiddush: !תודה

- August –**
- Adam and Yevgenia Probst, in honor of their wedding anniversary.
- September –**
- Adam and Yevgenia Probst, in honor of Adam's birthday.
 - Sue Klein, in honor of Ari Klein and Ditte Wolin's wedding anniversary.

Thanks for Mailing Help to: !תודה

- Sondra Jacobs
- Sue Klein
- Cindy Mittman
- Larry Mittman
- Jessica Palevsky
- Miriam Palevsky
- Ditte Wolin



Celebrate Simhat Torah

Join the hakafot, as we complete the circle and begin anew. Thursday, September 30, at 7:54 PM, and Friday, October 1, at 9:15 AM.

Found at Tashlikh: Lightweight black jacket. If yours is missing, call the shul, 216-320-9667, and leave a message.

Yahrzeits, October 2010

Tishrei - תשרי

Lenore Singer	23 Tishrei 5760
Blema Beitman	24 Tishrei 5706
Eva Naiman	24 Tishrei 5713
Freida C. Brody	26 Tishrei 5701
Leo Guzik	26 Tishrei 5735
Charlotte Dubin	27 Tishrei 5768
Mirmie Ginsburg	27 Tishrei 5734
Henry A. Hollander	28 Tishrei 5725
Mary Ann Gordon	29 Tishrei 5731
Albert Greenberg	29 Tishrei 5753
Ethel Neuger	29 Tishrei 5734
Sam Tepper	29 Tishrei 5703
Sam Dworkin	30 Tishrei 5732
Marvin Dubin	30 Tishrei

Barney Krasny	10 Heshvan 5705
Harry L. Miller	10 Heshvan 5728
Blanche Carr	10 Heshvan
William Schenkelman	10 Heshvan 5724
Aaron David Small	10 Heshvan 5770
Sarah Dolin	12 Heshvan
Samuel Protus	12 Heshvan 5757
Norman Koff	14 Heshvan 5718
Mildred Morton	14 Heshvan 5730
Sadie Bernstein	14 Heshvan
Pearl Maeroff	16 Heshvan 5731
Elsie Narmon	16 Heshvan 5729
Yehuda Leib Schultz-Shalit	

Heshvan - חשוון

Ben Tepper	2 Heshvan 5718
James Saunt	2 Heshvan 5766
Harry Mayzel	4 Heshvan 5761
Rose Zeisler	4 Heshvan 5723
Louis Brody	5 Heshvan 5713
Rashe Sobel	8 Heshvan 5716
Joseph Weiss	8 Heshvan 5747

	16 Heshvan 5734
Tobias Seidman	16 Heshvan 5715
Herman Collin	18 Heshvan 5723
Louis Freumker	18 Heshvan 5733
Anna Kessler	18 Heshvan
Fay Landau	19 Heshvan
David Nadle	20 Heshvan 5755
Doris Glaser	21 Heshvan 5734
Morris Samet	21 Heshvan 5731
Gertrude Sobelman	21 Heshvan 5715
Hyman Cohen	22 Heshvan 5734
Philip Noll	23 Heshvan 5738

CALENDAR, OCTOBER 2010

תשרי \ חשוון 5771

MONDAY, SEPTEMBER 27 – Dinner in the Sukkah. Dinner will be served from 5:00 PM to 7:00 PM. Adults, \$12; children 6-12, \$10, maximum \$50/family. (Reservations requested, so we can predict quantities, but walk-ins will be accepted. E-mail Merry Lugasy at mlugasy@gmail.com, if you did not send your reservations in ahead of time.)

WEDNESDAY, SEPTEMBER 29 – Hoshana Rabbah (last day of Hol HaMoed)

6:55 PM – **Candle lighting (at home)**

THURSDAY, SEPTEMBER 30 – Sh'mini Atzeret

9:15 AM – **Morning service (with Yizkor)**

7:54 PM – **Candle lighting and kiddush, followed by evening service with Hakkafof** (Torah celebration)

שמניני עצרת
יזכור

FRIDAY, OCTOBER 1 – Simhat Torah

9:15 AM – **Morning service with Hakkafof**

6:52 PM – **Candle lighting (at home)**

שמחת תורה
הקפות

SATURDAY, OCTOBER 2 – Shabbat B'reishit

9:15 AM – **Morning service**

NO EARLIER THAN 7:50 PM – Havdalah (at home)

SUNDAY, OCTOBER 3, 7:00 PM – First Movie Night of the Season! The Israeli movie, *Ajami*, a 2010 Oscar nominee, will be shown. The film deals with Jewish-Arab relationships in the Ajami neighborhood of Jaffa. (Details on page 9.)

SATURDAY, OCTOBER 9, AFTER KIDDUSH – Learn with the Rabbi: Understanding the Siddur.

The first of six classes. (Details on page 9.)

SATURDAY, OCTOBER 16

ABOUT 10:30 AM – Learners' Service (First one of the season!): Review #1 (See description on page 8.)

AFTER SERVICES – Lunch and Learn with Harold Ticktin, who will speak about "The Secret Medical School in the Warsaw Ghetto." (See page 5 for details.)

SATURDAY, OCTOBER 23 – William Bloom will become Bar Mitzvah. His parents, Mike Bloom and Peggy Sullivan invite the congregation to kiddush luncheon, following services.

SATURDAY, OCTOBER 30 – New Member Shabbat (See page 8 for details)

AFTER SERVICES – Monthly Simcha Kiddush

FRIDAY, NOVEMBER 5, 5:30 PM – Kabbalat Shabbat services, followed by a dinner at the shul. Prepaid reservations required, if you wish to stay for the dinner. (See flyer, last page, for details)

SATURDAY, NOVEMBER 6, ABOUT 10:30 AM – Learners' Service: Review #2 (See description on page 8.)

SATURDAY, NOVEMBER 13, AFTER SERVICES – Lunch and Learn with Michael Bennett, who will speak on "The Future of the Jewish Press." Further details will be in the November newsletter.

SATURDAY, NOVEMBER 20, ABOUT 10:30 AM – Learners' Service: The beginning of the Amida - Avot and Imahot - the Forefathers and Foremothers. (See description on page 8.)

Kabbalat Shabbat

at Beth El –

The Heights Synagogue



Friday, November 5, 2010

Friday, December 3, 2010

Friday, January 7, 2011



5:30 PM Services begin in the sanctuary

6:30 PM Dinner in the social hall, followed by *z'mirot* (singing)

The cost of the dinner is \$15.00 per person Children under 5 are free.
Maximum of \$45.00 per family.

Reservations and prepayment are absolutely necessary. Reserve your November 5 spot **by Monday, November 1,** by sending in payment with response forms (to help us keep track of what your check is for!).

For more information call Merry Lugasy, 216-337-4761.

No reservation necessary if you would just like to come to services!

Yes, we are coming to the Friday night Kabbalat Shabbat dinner on:

November 5, 2010 _____, December 3, 2010 _____, January 7, 2011 _____

Name _____

Phone number _____

Number of: adults attending _____ Children age 5-12 _____ Children under 5 _____

Number of vegetarian meals requested _____

Total amount enclosed (\$12.00 per dinner per person; children 5 and under free) _____



BETH EL
The Heights Synagogue

www.bethelheights.org

Checks payable to Beth El-The Heights Synagogue
Mail to: 3246 Desota Ave., Cleveland Heights, OH 44118

I'd like to help: Set up (Fri., 4 PM) _____ Clean up _____

POWERFUL.

Rarely has the tinderbox nature of the Middle East been so accurately lensed on such an intimate scale.

THERE'S NO DENYING AJAMI'S GUT-LEVEL FORCE.



The Israeli movie "Ajami," one of five Oscar nominees for best foreign-language film, is the name of a rough, mostly Arab neighborhood in Jaffa. Crime is endemic, and the urge to escape is no match for the gravitational pull of the place itself.



AJAMI

**Beth El—The Heights Synagogue Movie Night, Sunday, October 3, 7 p.m. at the home of Menachem Shoham
4863 Donald Ave., Richmond Heights**

Guests may bring kosher parve or dairy snacks to share



BETH EL
The Heights Synagogue

3246 Desota Avenue, Cleveland Heights, Ohio 44118

Telephone, 216-320-9667; Email, info@bethelheights.org; Website, <http://www.bethelheights.org/>

Membership Shabbat October 30, 2010

If you're already a member . . .

**BRING YOURSELF! and
BRING A FRIEND!**

We know we've
got a gem of a
shul — it's time
to let the rest of
the world know.

Make sure your
guests stay for
lunch . . . meet the
rabbi . . . drop in on
babysitting, junior con-
gregation, meet friends, hang out!

If you're not yet a member . . .
maybe it's time to drop
that "not yet."

Be sure to talk
with the rabbi
and member-
ship committee
about various
options suited
to your pocket-
book.

But by all means, join
us! Help us build our com-
munity, one member at a time.



Services start at 9:15.

Kiddush Lunch starts at about 12:00.

3246 Desota Ave., Cleveland Hts., OH 44118

Tel. 216-320-9667



BETH EL
The Heights Synagogue

*Beth El - The Heights Synagogue builds vibrant Jewish community.
We welcome all in participatory, traditional, egalitarian worship and learning.*

