



# BETH EL

The Heights Synagogue

# NEWSLETTER

September 2019

5780 תשרי / 5779 אלול

## A Beloved Elul and 5780



RABBI  
MICHAEL UNGAR

With the High Holidays about a month away, we find ourselves in the Hebrew month of Elul. In Hebrew, Elul is spelled *Aleph-Lamed-Vav-Lamed*. It has been noted that this is an acronym for the Hebrew words, *Ani L'Dodi v'Dodi Li*, meaning “I am my beloved’s and my beloved is mine”—a verse from the Song of Songs. This would seem to make Elul a rather romantic month, but Elul is less about romance and more about relationship.

Traditional commentators have seen the Song of Songs as a metaphor or allegory; it is not really about two lovers, but rather about the love between God and the People Israel. What does love or relationship have to do with the month of Elul? At Rosh Hashanah, when the new year begins, we focus a great deal on our past actions. We consider where we have excelled and where we have fallen short. This not only includes our observance of the commandments and our ethical actions; it is also about our relationships. From a more traditional standpoint, this has meant our relationship with God, but there is good reason to expand our understanding to include the interactions between one

human being and another.

Elul is critical in that it allows us to think about these relationships and consider how to take corrective action before we come to shul to observe the holiday. Elul gives us the space to reach out to others we may have offended or hurt so that we can begin the year on a good note.

Of course, it is not all about human relationships. Many of us struggle in our relationship with God. We are not sure what we believe about God. We may be angry at God. We may even feel that we are no longer in a relationship with the Divine. Elul is a time to work on this as well. It is a life-long effort (after all, we are named Yisrael which means to struggle with God), but Elul give us that extra since of focus and urgency.

Let’s use this Elul wisely. In the midst of all the various preparations for the holidays, let us not forget to turn our thoughts to each other and God. In doing so, may we find ways to become “beloved” to each other anew in 5780!



*To the entire  
BE-THS family:  
L’shanah tovaḥ  
tikatevu -  
May you be  
written down for  
a good year.*

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

Saturday Morning Services at 9:15 ♦ 3246 Desota Ave., Cleveland Hts., OH 44118 ♦ ☎216-320-9667

## Co-PRESIDENTS



JOEL GENUTH



BUD STERN

### Contact Information

QUESTIONS? CONCERNS?  
COMMENTS? COMPLAINTS?  
Please do not hesitate to contact the Presidents by e-mail [president@bethelheights.org](mailto:president@bethelheights.org) or telephone Joel (617) 943-2076 Bud (216) 991-7383

HELP US  
STAY IN TOUCH!  
Please be sure we have your current contact information. Send changes to [info@bethelheights.org](mailto:info@bethelheights.org) or call (216) 320-9667

KEEP UP WITH THE NEWS!  
JOIN THE  
BE-THS LISTS!  
Send an e-mail to Carol Bruml, [benews3246@gmail.com](mailto:benews3246@gmail.com), if you need help with signing up.

# On Feeling Secure

We frequently pray for “peace” in our liturgy. As is often the case in the use of language, abstraction is the better part of valor. We do not enumerate specific types of peace or instances of peace or essay definitions of peace. Each of us during prayer is at liberty to ideate one’s own concrete exemplars according to one’s situation and needs. But whether one is thinking about one’s mental health (peace of mind), 21st century international relations (world peace), or something between, our prayers for peace often reflect a longing for security. Peace makes us feel secure, and when we feel secure, it takes far less courage or faith to make decisions and take actions we hope will have constructive, enduring consequences.

Those of us whose adult lives fall mostly in the period from 1950-1990 – and you young’uns who have studied that era with diligence and imagination – are well aware of a condition our liturgy’s authors could not have imagined. Peace does not always generate feelings of security. Humanity was at peace from 1950-1990 in the sense that no world wars and no wars between major powers erupted during that period, but we knew the peace was founded on the logic of deterrence and the surety of mutually assured destruction. Such foundations for peace did not generate a sense of security, and we commend Stanley Kubrick’s great film, “Dr. Strangelove, or How I Learned to Stop Worrying and Love the Bomb,” to anyone having difficulty imagining that reality. The oxymoron “Cold War” nicely captured the meaning but shortened the verbiage and sidestepped the satire in Kubrick’s title.

Today, many of us worry about our security

when attending synagogue. We had been enjoying a security-inducing peace in the United States prior to the synagogue shootings in Pittsburgh and Poway. Had we been naïve in preceding years and felt secure only because of a strange string of good luck? Had we been wise in preceding years and now feel insecure because of a strange spate of bad luck? Had we been wise rather than lucky in preceding years but inattentive to changes that were turning the peace into a Cold-War-style peace – that is, a peace that does not make us secure? To answer such questions, one must first analyze and reach consensus on what the foundations of the security-inducing peace in fact were. We are not aware of any such analysis. Its absence is not surprising. It’s far easier to enjoy the feeling of security than to question the feeling’s pre-conditions. “If it ain’t broke, don’t fix it” and “don’t look a gift horse in the mouth” are adages that mitigate against inquiry into the foundations of pleasant circumstances.

Our jobs as co-presidents and Board members are not to wax philosophic, but to respond with all the wisdom we can muster in response to congregants’ concerns. Alas, wisdom about security is in short supply because we cannot assess the implications of the Pittsburgh and Poway crimes in the absence of a shared understanding of the foundations of the peace we were enjoying. So we resort to the usual substitutes for wisdom when it is unavailable: public opinion, our instinct for self-preservation, our visceral feelings of morality, the actions of others, and the logic of incremental change.

We surveyed members who attended the last annual meeting and followed up by posting the survey online for those who

did not attend. The results indicate that upwards of two-thirds of the congregation would like an armed guard at synagogue. Everyone knows that armed guards are the norm among the much larger synagogues to our east. And most everyone is aware that the Jewish Federation of Cleveland has funding for a program to provide smaller synagogues armed guards for Sabbath services, but that the Federation's program, as initially organized, left us with questions about possible uninsured risks as well as issues arising from our sense of moral duty to our neighbors.

While the Federation engaged in deliberations about how it was structuring its program, our Board, on advice from its ad-hoc Security Committee, pursued incremental changes and authorized improvements and upgrades to our security systems. For security reasons, it is better not to describe what we have done in a public document. However, with or without a security guard, the improvements greatly enhance our ability to protect ourselves should someone attack us, if enough congregants are willing to volunteer to be part of our security program.

Near the end of July, the Federation announced that it had substantially reworked its program to respond to questions about its original insurance policy. At this moment of writing, we are

confident that the Board will approve signing on for the Federation's program and that we will have done so by the time you read this article. The Federation program does require that we have a robust crew of volunteers to assist their guards. So, we repeat, now is the time for those who support having an armed guard to step forward and volunteer their time to assist. All you have to do is send Joel an email ([jgenuth@hotmail.com](mailto:jgenuth@hotmail.com)) saying that you volunteer; with enough volunteers the time commitment should only be one hour per month plus time spent in the training the Federation will provide.

The Federation has funding for its program for two years. There is no predicting whether it will be able to continue offering this service at subsidized costs. Obviously, much can happen in two years, and we can only control what we do. If nothing else, we should all individually keep our eyes open for sources of wisdom to inform future decision-making on security and discuss with each other our senses of what underlay the peace preceding the crimes perpetrated in Pittsburgh and Poway. Regardless of whether the Federation obtains more funding, two years from now will be a good time to revisit the question of what will make us feel secure.

Co-Presidents Joel Genuth and Bud Stern

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## High Holy Day Tickets

Members should receive their tickets in the mail by the end of August. Non-members may request tickets by going to our website: [www.bethelheights.org](http://www.bethelheights.org) or calling our High Holy Day ticket line at 216-320-9667. We look forward to meeting new people.

Important: Due to heightened security measures, everyone's tickets will be checked at the door. Please make our lives easier by remembering your ticket, so our security representatives will not need to check lists before you are admitted.

## High Holy Day Youth Programs

Children are welcome to join you in the sanctuary or can visit one of our youth programs:

**Rosh Hashanah I & II**  
10:30 to 1:30

**Yom Kippur**  
Kol Nidre  
Shaharit, 10:30 to 1:30  
N'ilah, 5:00 to 7:30

Ages 0 to 17 months welcome in playroom *with an adult supervisor.*

Ages 18 mos. to 5 years welcome to join babysitting in the playroom. A light curriculum will be provided, based on the average child's age.

Ages 5 years and up are welcome to come to the children's lounge and engage in Torah discussion led by a BE-THS member.

All kids' services will be provided with a kosher parve snack. Call or text Amit, 818-324-5632, if you plan to attend, to be sure there are adequate snacks and care for everyone.

# NEWS FROM BETZ EL

# חדשות

## Refuah Sh'lema to:

רפואה שלימה!

- Harvey Jacobs
- Marsha Katz

## Condolences to:

ביחום אבלים

- The family of our former member, **Mario Kamionkowski z"l**, who recently passed away.
- **Mike Steklaf and his family**, on the recent death of his grandfather, **Richard Rosenbaum z"l**.
- **Rose Wilcher, Ken Stone, Debra Seibert, and Andy Stone, and their families**, on the recent death of their father, our member **Arnold Stone z"l**.

## Congratulations to:

מזל טוב!

- **Leon Gabinet**, on the recent birth of his fourth great-grandchild, **Nora Laille Siegel**. Her parents are **Nathan and Melissa Siegel of South Euclid**.
- Former member **Howard Goldberg**, who is engaged to be married to **Cathy Reynolds**. The wedding will take place on **September 15 in Chicago**. The couple resides in **Greensboro, NC**.

## Thanks for Contributions to:

תודה!

- **Bruce and Judie Amsel**, toward the cost of the new refrigerator.
- **Matthew and Natalie Barratt**, in memory of **Emilia Nadel McGucken z"l**.
- **Michael and Shelley Bloomfield**, to the Kiddush Fund.
- **Molly Brudnick**
- **Bill and Carol Bruml**
- **Bill and Carol Bruml**, toward membership in Greater Cleveland Congregations.
- **Bill and Carol Bruml**, toward repayment of loans from congregants.
- **Ruth Cattleberry**, in memory of **Leon Ballonoff z"l**.
- **Leon Gabinet**
- **Adi and Judith Gerblich**, in memory of **Bronia Gerblich z"l**.
- **Ilene Gertman**
- **Laura Gooch and David Kazdan**, in memory of **Robert Gooch z"l**.
- **Stephanie Gordon**

## ➤ Fern Grunberger

- **Gabi Hays**, toward cost of newsletter mailings.
- **Craig and Janet Hoffman**
- **Judith Neuger**, in memory of her father, **Stanley Neuger z"l**, his brothers, **Harold Neuger z"l** and **Joseph Neuger z"l**, and his mother, **Ethel Neuger z"l**.
- **Stephen Pepper and Linda Tobin**
- **Adam and Samantha Probst**
- **Juliana Sadock Savino**, to the Kiddush Fund.
- **Barry Starr**
- **Rivka Taub**
- **Leonard Tracht**
- **Rabbi Michael and Michele Ungar**
- **Beth and Scott Wachter**
- **Beth and Scott Wachter**, for holiday spirits.
- **Ieda Warshay**, to the Kiddush Fund, in loving memory of **Marvin Warshay z"l**.
- **Mary and Richard Zigmond**, toward cost of enhanced security for the High Holy Days.
- **Mary and Richard Zigmond**

## Thanks for Kiddush Sponsorships to:

תודה!

- **JUNE 29** – **Robin Dubin and Richard Krueck, Sharona Hoffman and Andy Podgurski, and Erin Rocchio and Becky Schur**, in celebration of their wedding anniversaries.
- **AUGUST 10**, Farewell to **Mike Steklaf** – **Bill and Carol Bruml, Craig and Janet Hoffman, Sharona Hoffman and Andy Podgurski, Honey Massey, Erin Rocchio and Becky Schur, Barry Starr, Rabbi Michael and Michele Ungar, Beth and Scott Wachter, and Mary and Richard Zigmond**. (Donors after August 7 will be acknowledged in October)

## Thanks for Simcha Kiddush contributions to: תודה!

- **JULY** – **Juliana Sadock Savino**, in honor of her son, **Fred Cumberworth's**, birthday.
- **AUGUST** – **Sherry Ball and Marty Gelfand**, in honor of their wedding anniversary.

## Thanks for Mailing Help to:

תודה!

- **Robin Dubin**
- **Richard Krueck**
- **Arlene Magar**
- **Honey Massey**
- **Lenny Tracht**
- **Blanche Valancy**

# CALENDAR, תמוז 2019

## אלול 5779 / תשרי 5780

SUNDAY, AUGUST 25

2:00 TO 4:00 P.M. – **Neighborhood Ice Cream Social**, on the BE-THS front lawn. Help is needed with distributing treats and cleanup afterward. Contact Becky Schur ([rmschur@gmail.com](mailto:rmschur@gmail.com)) or Scott Wachter ([wachter@nacs.net](mailto:wachter@nacs.net)) to volunteer.

Saturday, August 31: **parashat Re'eh; the Wilkenfeld Family will give the d'var.**

MONDAY, SEPTEMBER 2

12:00 NOON TO 4:00 P.M. – **Gross Schechter Totally Kosher Rib Burnoff**, at the Gross Schechter Day School campus, 27601 Fairmount Boulevard, Pepper Pike 44124. Volunteers needed for setup, manning the booth during the event, and cleanup afterward; contact Becky Schur ([rmschur@gmail.com](mailto:rmschur@gmail.com)) if you can help.

SATURDAY, SEPTEMBER 7: **parashat Shoftim; Rabbi Ungar will give the d'var.**

SATURDAY, SEPTEMBER 14: **parashat Ki Tetze; Rabbi Ungar will give the d'var.**

SUNDAY, SEPTEMBER 15

1:30 TO 2:45 P.M. – **Book discussion with Rabbi Ungar** in the basement at Mac's Backs on Coventry, *Nine Essential Things I've Learned about Life*, by Harold Kushner, ongoing.

SATURDAY, SEPTEMBER 21: **parashat Ki Tavo; Sharona Hoffman will give the d'var.**

9:30 P.M. – **S'lichot** at the home of Erin Rocchio and Becky Schur, 19220 Lomond Blvd., Shaker Heights 44122. Havdalah will be followed by a pre-Holiday learning session with Rabbi Eddie Sukol, "*Kol Hatchalot Kashot* (All Beginnings Are Difficult): The Risks & Rewards of Repentance." The S'lichot service will begin about 10:30 P.M.

SATURDAY, SEPTEMBER 28: **parashat Nitzavim; Miriam Giardina will give the d'var.**

AFTER SERVICES – **Monthly Simcha Kiddush**

SEE ATTACHED HIGH HOLY DAYS SCHEDULE FOR FULL SCHEDULE  
OF HIGH HOLY DAYS SERVICES.

SUNDAY, SEPTEMBER 29 – Erev Rosh Hashanah

MONDAY, SEPTEMBER 30 – Rosh Hashanah I

TUESDAY, OCTOBER 1 – Rosh Hashanah II

SATURDAY, OCTOBER 5: **parashat Vayelekh; Rabbi Ungar will give the d'var.**

## Children's Program Participants Wanted (Adults AND Children!)

Our weekly children's program has a 15-minute condensed davening and then whatever programming the teacher is inspired to provide. We are recruiting both students and teachers. If you would like to participate as either a student or a volunteer, please let Amit Shuck know ([enventres@aol.com](mailto:enventres@aol.com))!

The 15-minute Davening:

Modeh Ani

Wash hands and bracha

After bathroom bracha

Torah bracha and songs

Shema and ve'avahatah

Condensed Amidah and quiet talk-to-God time ending with Oseh Shalom song

# Yahrzeits, September 2019



## Memorial Plaque

Space remains available on our memorial plaque.

Each bronze name plate has room for three lines of text; you will be able to preview the design before it is cast in bronze.

Donation for each name plate is \$324 (Chai<sup>2</sup>, or \$18 x \$18).

If you have questions or need a copy of the form, contact **Karen Kugelman, 216-932-5562.**

## אלול 5779

Osher ben Zalman Rabinovich	1 Elul
Esther Liederman	1 Elul
Philip Kazdan	3 Elul 5778
Victor Linden	3 Elul 5755
Alter David Miller	3 Elul 5732
Isaac A. Belkes	3 Elul 5703
Rose Rapport	4 Elul 5723
Jack Malkin	4 Elul
Walter Kugelman	5 Elul 5771
Chari Shanker	5 Elul 5767
Rev. Nathan Davidson	6 Elul 5741
Ira Marks	9 Elul 5771
Sarah Rottman	9 Elul
Benjamin Slor	9 Elul 5731
Kimberly Carr	11 Elul 5771
Sylvia Jane Starkman	11 Elul 5743
Regina Stern	11 Elul 5712
Zelda Muszynski	12 Elul 5702
Fannie Sussman	12 Elul 5729
John Date	12 Elul
Samuel Henry Stroom	13 Elul 5729
Frank Katz	13 Elul 5749
Seymour A. Ungar	14 Elul 5777
Alan Maremont	17 Elul 5734
Edwin Carr	17 Elul
Eva Seidman	18 Elul 5747

Mark W. Cooper	18 Elul
Rochelle Claunch	18 Elul
J. Marianne Simon	18 Elul 5747
Henry Lederer	19 Elul 5730
Louis Gilden	19 Elul 5718
Henry Goldhirsch	19 Elul 5771
Sylvia Haskin	19 Elul 5729
Samuel Holtz	19 Elul 5737
Gertrude Katz	19 Elul 5771
William Linderman	19 Elul 5732
Benzion Broner	20 Elul 5732
Adele Reiss	20 Elul 5741
Stanley Rabinowitz	20 Elul 5761
Meyer Siff	20 Elul
Freda Wilkenfeld	22 Elul
Milton Collin	22 Elul 5736
Martin Simon	22 Elul 5729
Mildred Fromson	23 Elul 5737
Ida Olshansky	23 Elul 5724
Bernard Canteberry	25 Elul 5777
Margaret Buchwald	26 Elul
Isaac Mendelow	26 Elul
Chester Gordon	28 Elul 5772
Berton (Baruch) Michael Kutnick	29 Elul

## תשרי 5780

Pincus Newman	1 Tishrei
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## Cemetery Plots Available

Sometimes it is hard to think about certain aspects of life, but people do look ahead and plan for the future in many ways. In the 1950's Temple Beth El bought hundreds of cemetery plots at Zion Memorial Park at Northfield and Rockside Roads. Many members are interred there, including Rabbi David Genuth z"l.

Beth El -The Heights Synagogue still owns a few plots. If you are interested in purchasing one or more plots, please contact Ditte Wolin at [adwolin@dasa93.net](mailto:adwolin@dasa93.net) or 216-932-9907.



## High Holy Days Dates and Times 2019

### **Saturday, September 21**

9:15 AM – Morning service

9:30 PM – S'lihot will be at the home of Becky Schur and Erin Rocchio, 19220 Lomond Blvd., Shaker Heights. **Havdalah** will be followed by a pre-Holiday learning session with Rabbi Eddie Sukol, “*Kol HaHatchalot Kashot (All Beginnings Are Difficult): The Risks & Rewards of Repentance.*” The S'lihot service will begin about 10:30 PM.

### **Sunday, September 29 – Erev Rosh HaShanah**

7:54 PM – Candle lighting at the synagogue

8:00 PM – Evening service

### **Monday, September 30 – First day Rosh HaShanah**

8:30 AM – Morning service

6:45 PM – Meet at BE–THS for Minhah. We will walk from the synagogue to a nearby stream for Tashlich and return to shul for 7:52 PM candle lighting (lighting with the 24-hour flame that was lit the day before) and Ma'ariv service.

### **Tuesday, October 1 – Second day Rosh HaShanah**

8:30 AM – Morning service

7:50 PM – Havdalah (at home, with wine only)

### **Wednesday, October 2 – Fast of G'daliah**

Fast begins at dawn (5:57 AM) and ends after dark (7:35 PM)

### **Tuesday, October 8 – Erev Yom Kippur**

6:39 PM – Candle lighting at the synagogue, followed by **Kol Nidre** at 6:55 PM

### **Wednesday, October 9 – Yom Kippur**

8:30 AM – Morning service (with *Yizkor*)

4:30 PM – Minhah service, followed by N'ilah service

No earlier than 7:37 PM - Sounding of the Shofar, followed by weekday Ma'ariv service, Havdalah and a light break-fast

### **Sunday, October 13 – Erev Sukkot**

6:31 PM – Candle lighting (at home)

*(continued on next page)*

*(Detailed High Holy Day dates and times, continued from previous page)*

**Monday, October 14 – First Day Sukkot**

9:15 AM – Morning service

7:29 PM – Candle lighting (at home)

**Tuesday, October 15 – Second Day Sukkot**

9:15 AM – Morning service

7:28 PM – Havdalah (at home, with wine only)

**Sunday, October 20 – Erev Sh’mini Atzeret**

6:20 PM – Candle lighting (at home)

**Monday, October 21 – Sh’mini Atzeret, erev Simḥat Torah**

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

7:19 PM – Candle lighting (lighting with the flame that was lit the day before) and Kiddush at the synagogue, followed by evening service with *Hakkafot*

**Tuesday, October 22 – Simḥat Torah**

9:15 AM – Morning service with Kiddush and *Hakkafot*

7:18 PM – Havdalah (at home, with wine only)

**Saturday, October 26 – Shabbat B’reshit – Amit Shuck will give the d’var**

9:15 AM – Morning service

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If you are a member and have not yet received your High Holy Days tickets, please contact the shul immediately at 216-320-9667 or [info@bethelheights.org](mailto:info@bethelheights.org). We do not require you to pay to pray, but we ask that, if you have not yet paid your dues for the coming year, you consider paying at least a portion of what you owe before the Holy Days begin.

If you are not a member of Beth El –The Heights Synagogue, but would like to join us for our High Holy Days services, our High Holy Days tickets are complimentary: please contact the synagogue, as above, or complete the online form on our web site. Tickets are complimentary, but donations are always welcomed!

After September 20, tickets will be held for you at the main entrance to the synagogue.

**Please note that, for security reasons, you will be expected to present your High Holy Days tickets at the entrance, for all services. Security guards will be present for the major services on Rosh Hashanah and Yom Kippur.**

Beth El –The Heights Synagogue  
3246 Desota Avenue, Cleveland Heights, OH 44118  
216-320-9667 ~ [www.bethelheights.org](http://www.bethelheights.org) ~ [info@bethelheights.org](mailto:info@bethelheights.org)  
We welcome all in participatory, traditional, egalitarian worship and learning.