



JEWISH HERALD-VOICE

JHV

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Rosh Hashanah Edition

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NEW YEAR, NEW VOICES

**Two cantors
excited
to help lead
first Texas
High Holy Days
at two of
Houston's
largest
synagogues**

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Wishing you
a happy and
healthy New
Year.



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I am hopeful people will remember
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I want to feel safe
in my synagogue

I want my parents to continue
to live with dignity as they age

I pray my friends
struggling with
mental health get
the help they need

I PRAY PEOPLE IN
UKRAINE WILL FIND
PEACE AND SAFETY

Dear New Year...

I WANT MY CHILDREN TO LEARN
AND EMBRACE JEWISH VALUES
AND TRADITIONS

I want my children to build
a connection with Israel

I hope everyone who is
alone and hurting finds
comfort, connection,
and support

What's your dream for the new year?

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Shanah Tovah—wishing you a peaceful, happy, and safe 5783.



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THE JEWISH PEOPLE

L'Shana Tova
2022 - 5783



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5783: May it be a Healthy, Peaceful Year

Shana Tovah from the staff of the Jewish Herald-Voice.

Now in our 115th year, the JHV is privileged to represent the members of our vibrant and diverse Jewish community and to begin a New Year in a spirit of togetherness.

Before the High Holy Days begin, however, let us consider taking our temperature.

Let's take the temperature of our temperament, our disposition, our faith – individually and collectively. Is the arrow resting on N for Normal, for Neutral, for Nice?

Does it spike to H when we get Hot under the collar reading or watching the news? Scrolling through social media, engulfing ourselves in political discord; harboring old resentments, holding grudges instead of forgiving?

Or, does the arrow go Down when we're Discouraged, Depressed, Despondent? Are we acutely exhausted from the trials and losses of the pandemic? Weakened by caregiving? Feeling hopeless about public safety, the state of our institutions of education and health care. Fearful about infrastructure, the economy, our jobs, justice, our future? Frustrated over politics, the traffic, the weather?

Crossing that awesome threshold into the New Year, are we buoyed by the prospects for New Beginnings, or are we challenged by our bruised bodies, sinking spirits and mental health on the ledge?

This *yontif* marks the fourth anniversary of a special partnership between the JHV and Jewish Family Service Houston.

Since 2018, the JHV has published a weekly column, "Be Well," authored by members of JFS' clinical staff – incubated during the time JFS was developing multiple programs in direct response to a sudden rise in our community of young adult deaths by suicide.

JFS programs not only would begin helping those in mental health crises, but also would help others identify signs of distress before they lost another loved one or friend to substance misuse, depression and death.

The columns – also online at jhvonline.com/index325.htm – feature invaluable practical information and resources for managing our mental, physical and spiritual temperatures.

If we are able to positively impact our own mental, physical and spiritual health in the New Year, and help others do the same, we weave a stronger, healthier community together.

It wasn't that long ago that we demonstrated our strength and power of community after Hurricane Harvey paralyzed our city.

Having just observed the fifth anniversary of that storm, we are reminded of the Jewish values that guided our Jewish community – being a light unto the nations – which served as a model for bridging the divisiveness that has permeated American society, as a whole.

We *can* return to being a role model in this New Year.

Instead of airing our anger in the public domain, we can act responsibly toward one another, listen to learn and engage in productive discourse.

The Jewish Herald-Voice always has opened its pages to the full spectrum of the Greater Houston and Texas Gulf Coast Jewish community, regardless of an individual's or organization's political views or social positions.

On occasion, we are asked to publish letters, op-eds or investigative pieces that attack individuals or organizations, based on their beliefs, action or inaction.

True to our mission of uniting the community and amplifying a plurality of Jewish voices, we choose not to publish such pieces but, instead, encourage meetings and dialogue. At times, we are the facilitator, even connecting people to one another or resources. This process is a complement to our core work of empowering readers to action through our reporting and representing the great diversity of our community.

Our desire, as a member-organization of the community, ourselves, is to live in respectful harmony. Our approach, while different from most other publications, is to uplift our community and its members – to engage, rather than enrage, with sensational headlines.

If in the past year, we have not lived up to our mission, we apologize and ask for your forgiveness.

Our newspaper is *your* newspaper; our door – our pages – are open for conversation, connection and continuity of this great community. In that tradition, and in the spirit of renewal, *L'Shana Tovah Tikatevu*. May You be Inscribed for a Good Year, and with *Shalom*, Peace in our community and in our world. ☆

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NEW YEAR, NEW VOICES

Two young cantors excited about their first Texas High Holidays at two of Houston's largest synagogues

BY S. SARA TUBBS | JHV

This year, Rosh Hashanah and Yom Kippur services at two of Houston's largest synagogues will look and sound notably different. New cantors will take the bimah to help lead their congregations through a marathon of prayers and self-reflection.

Cantor Rachel Goldman comes to Congregation Beth Yeshurun from Southern California. Cantor Kenneth Feibush joins Congregation Beth Israel from New Jersey.

The JHV spoke to these young, exceptionally talented spiritual vocalists about how they became cantors and how they plan to put their own mark on the High Holy Days.

Like a surge protector

Cantor Goldman recalls the time she was told she should be a cantor.

"I was 16. I was in the middle of my confirmation service – davening the Shema – when my cantor literally pulled me out of the service and said she wanted to talk to me about cantorial school," Goldman told the JHV.

While that may have seemed like an abrupt move, Goldman's cantor was on to something.

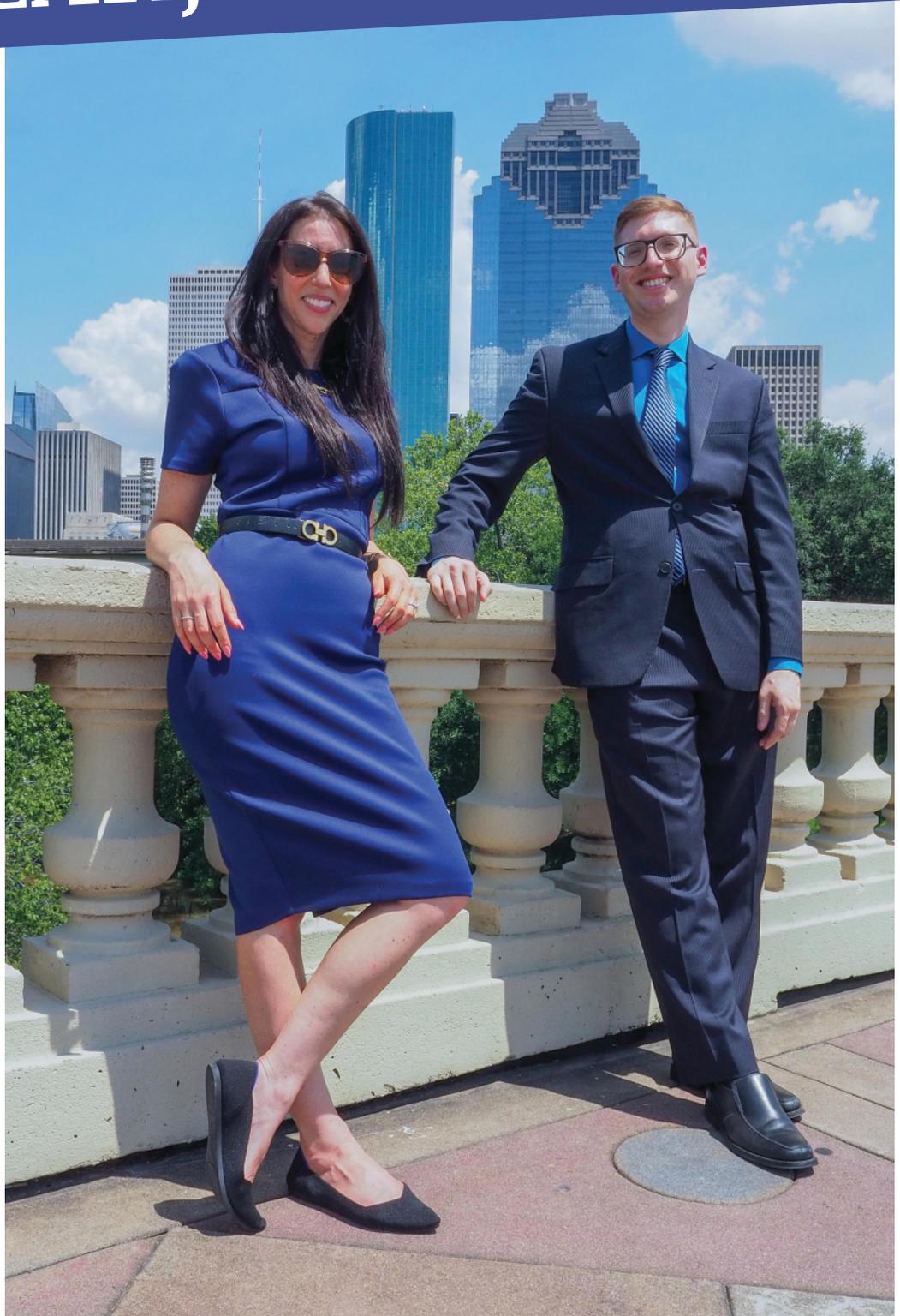
A seasoned soprano, Cantor Goldman spent her childhood years singing in the Los Angeles Children's Chorus – performing with the LA Philharmonic, the LA Opera and LA Master Chorale – sharing the stage with some of the biggest tenors in the world.

So, she instantly resisted the idea of becoming a cantor.

"I thought, 'Absolutely not. I have a plan. I am going to be an opera singer!'"

It wasn't until she was at the University of Southern California, Santa Barbara studying vocal performance and Italian studies, that the voice inside her head became loud and clear.

Cantor Goldman transferred to the American Jewish University to pursue a Bachelor of Arts in



JHV: DANIEL BISSONNET

Beth Yeshurun Cantor Rachel Goldman and Beth Israel Cantor Kenneth Feibush send warm wishes from a bridge overlooking Buffalo Bayou.

Jewish studies. Then, she attended the Academy for Jewish Religion, California where she was ordained as a cantor and earned a master's degree in Jewish sacred music.

After serving as cantor at two smaller synagogues in her hometown, Goldman is making history at Beth Yeshurun as the Conservative congregation's first female senior cantor in its 75-year history. She's beyond thrilled to share

the bimah with Senior Rabbi Brian Strauss and Rabbis Steven Morgen and Sarah Fort in leading hundreds of families through High Holy Days prayers and songs.

"I always feel like the cantor's job should be a surge protector," Rabbi Goldman explained. "We plug directly into the liturgy and use the melodies at our discretion to create this energy that everyone else can kind of plug into, as well."

Wishing you a healthy happy new year

ראש השנה

Rosh Hashanah

from my family to yours.



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The cantor has been meticulously planning for these High Holy Days for months. In preparing the music for the services, she has been working with Stephen Glass, a world-renowned choir director and composer, and Beth Yeshurun accompanist, Julie Sacks.

“It’s the first time we are going to have a professional choir since the pandemic, and that’s exciting to use that mode of elevating the liturgy with a choir,” Rabbi Goldman added with excitement.

It’s a scenario she never could have imagined for herself this time last year. She was receiving treatment for a rare form of cancer and couldn’t daven. She says she watched Beth Yeshurun’s live stream of Rosh Hashanah and Yom Kippur services.

“You can’t manufacture that level of awe of what happened from last year to today,” she shared. “To have undergone any sort of scare like that, then to be physically on the bimah that I was watching last year – I don’t have the words for it.”

The ‘little kid with a big voice’

Growing up in a small, *heimish* community in Central New Jersey, Cantor Feibush was known at his family’s synagogue as the “little kid with a big voice.”

“For years, I was told from older congregants, friends and family that I should be a cantor,” he told the JHV.

“After I became a Bar Mitzvah, both my rabbi and cantor said, ‘You really should consider being a cantor.’

“I also remember, very clearly, in high school when our choir would sing something in Hebrew. My choral teacher would say to me, ‘Sing like you are a cantor now.’ After hearing this enough times, it finally sunk in.”

So much so, that while at Rutgers University, Cantor Feibush led services at Hillel. When he spent his summer breaks at home, he would cover a Friday Shabbat service or a weekend of services at his hometown synagogue when the rabbis were on vacation.

After graduating Rutgers with bachelor’s degrees in Middle Eastern studies and psychology, Cantor Feibush attended Hebrew Union College-Jewish Institute of Religion’s Debbie Friedman School of Sacred Music, where he was ordained as a cantor.

“I learned how to play guitar in cantorial school,” he said. “I have three finger picks that were given to me by one of Debbie Friedman’s closest friends ... I always make sure I have these three things with me, and I can sometimes feel her spirit with me when I am playing.”

Cantor Feibush also is an avid violinist and violist. Before coming to Houston, he served as cantor at a much smaller synagogue, Temple Sholom in Cedar Grove, N.J.

Although Beth Israel is the oldest congregation in Texas and one of the largest in the country, Cantor Feibush feels that same *heimish* quality and sense of community he enjoyed growing up.

He’s grateful to have a strong support system in Senior Rabbi David Lyon and Senior Associate Rabbi Adrienne Scott, as well as from the worship committee.

As Cantor Feibush prepares to lead the congregation in song and prayer for his first High Holy Days at the Reform temple, he looks forward to “injecting something new,” while delivering the music in a way that respects the audience.

“There are members who have been here for 60-plus years, and they still need to get what makes the High Holidays for them, even though clergy has changed,” he explained. “I must provide those expectations and provide that balance of multiple ages in the same room.”

Before he makes his High Holy Days debut, Cantor Feibush plans to watch the 1927 version of “The Jazz Singer,” starring Al Jolson. Jolson portrays Jake Rabinowitz, a cantor’s son who is expected to follow in his father’s footsteps but decides to pursue a career on Broadway.

For Cantor Feibush, watching the film classic is an annual tradition that gets him into the spirit of the holidays and gets him motivated to begin a new year.

May you be written in the book of
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Many have contributed since last Rosh Hashana to building up the endowment for the future. In particular thank you to the many individuals and families who participated in the Joan and Stanford Alexander Fund for the Good of Life to Ensure the Future of Celebration Company, the Bess Wishnow Fund for Unrestricted Needs, and the Linda L. Burger CEO Discretionary Endowment Fund.

Thank you to the many individuals and families who shared that they have made JFS a part of their legacy plans.

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By ARIELLE KAPLAN |
MY JEWISH LEARNING,
THE NOSHER

We're entering the last few weeks of the year 5782, which, for Jewish households, means one thing – a whole lot of meal prep. Ushering in the New Year requires meticulous planning, shopping, chopping and dicing, and picking the perfect menu that's sure to appease relatives of all ages.

You can prepare a mouth-watering matzah ball soup and serve the crispiest apples in town, but like a birthday party without cake, what is a Rosh Hashanah feast without a marvelous, round challah?

One of the symbolic purposes of baking a round challah is to distinguish it as more special and distinctive from what we normally serve on Shabbat. That leaves a lot of creative room to play with different flavors, like the balsamic apple- and date-stuffed challah, chocolate babka challah or chocolate cranberry challah rolls with citrus sugar.

If you can't bake a round challah, at the very least it must be aesthetically pleasing. Because in the golden era of social media, the camera eats first. Check out these jaw-dropping Rosh Hashanah challahs on the following pages and grab a napkin, 'cause you will drool.

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Challahs of Instagram



Like a diamond necklace, this round sesame seed challah is a timeless classic. Surrounded by crisp apples and intricate honeycombs, it definitely deserves a spot on this list. More at [instagram.com/the_scheiner_baker](https://www.instagram.com/the_scheiner_baker).



Have you ever seen two challahs conjoined at the hip? It's double the work to bake, but the payoff is absolutely gorgeous. More at [instagram.com/karma_bread](https://www.instagram.com/karma_bread).



Stare too long at this challah and you'll be overstimulated by the design. I'd love to break off a fish tail and dunk it in honey before stuffing it in my mouth, but it's almost too beautiful to tamper with. More at [instagram.com/challahhub](https://www.instagram.com/challahhub).



This raspberry and pear challah literally took my breath away. The fruits oozing out of the masterfully woven braids add a lovely pop of color to the browned loaf. More at [instagram.com/allegrabenhatah](https://www.instagram.com/allegrabenhatah).

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Rosh Hashanah Musaf: A Call to Change Your Life

The core of the service is where we find its most iconic prayers and resonant themes

MyJewishLearning.com

BY CANTOR MATT AXELROD |
MYJEWISHLARNING.COM

The Musaf (“Additional”) service is the name of the extra section of liturgy recited during morning services on Shabbat, festivals and Rosh Chodesh.

As the name implies, it is not typically viewed as the centerpiece of the service. In most cases, Musaf is relatively brief, mainly consisting of an Amidah with a Kedushah, and its text recalls how our ancestors brought animal sacrifices to the Temple in ancient times.

The text in some siddurs expresses a desire to rebuild the Temple and reinstate sacrifice, while other versions simply acknowledge that these rituals used to be a part of Jewish tradition.

Because it is arcane, short and comes late in the service, many synagogues abbreviate Musaf by reciting most of the Amidah silently without a full repetition, while others omit Musaf entirely, viewing it as anachronistic, out of step with modern Judaism.

All that changes on Rosh Hashanah and Yom Kippur. The Musaf service completely dominates the High Holy Days liturgy. It is long, complex and serves as the service’s centerpiece.

It is here that we find the most iconic prayers: the cantor’s Hineni, where they plead to be worthy to lead the congregation in prayer; Unetaneh Tokef, the prayer which includes the well-known and haunting passage, “Who Shall Live and Who Shall Die,” and the “Great Aleinu,” during which the cantor lies prostrate in front of the Ark in utter supplication. These are moments of incredible drama and emotion.

Yet, that’s not all. A bit later on in the Rosh Hashanah Musaf service – perhaps, after some congregants have already left for home – we come to its heart.

The most significant part of Musaf is divided

into three distinct sections: Malchuyot (G-d as Sovereign), Zichronot (G-d remembers), and Shofarot (G-d and Revelation). These comprise the great themes of the holiday.

Each of these sections – Malchuyot, Zichronot and Shofarot – has an identical structure, beginning with an introductory text, followed by exactly 10 biblical verses that help to illustrate the particular theme.

These 10 verses all follow the same pattern. There are three from the Torah, three from the Writings, three from the Prophets, and then one more from the Torah, all of which incorporate the same Hebrew roots which define that section.

For example, in the Malchuyot, which describes G-d as a sovereign, we read:

Ad-nai yimloch l’olam va’ed.

G-d will reign throughout all time (Exodus 15:18).

Later, during Zichronot, one of the verses emotionally elicits the imagery of G-d as the parent of a beloved child:

Haven yakir li Ephraim im yeled sha-a-shuim ki midei dab-ri bo zachor ez-k’renu od ...

Ephraim [a metaphor for the People Israel] is a dear child to me. Even when I reproach him, I remember him with tenderness... (Jeremiah 31:20).

Then in Shofarot, we recite the powerful verse:

V’hayah bayom ha-hu yi-takah b’shofar gadol ...

And on that day, the great shofar will be sounded... (Isaiah 27:13).

Finally, all three sections conclude with their own shofar blowing, punctuating each passage and drawing attention to its significance.

The order of the three sections is not random – it astutely captures our modern relationship with G-d. One could summarize Malchuyot (Sovereignty), Zichronot (Remembrance) and Shofarot (Revelation) as representing our collective past, present and future.

First, in Malchuyot (Sovereignty) we look to our

origins as the first monotheistic religion. Rather than entreating multiple deities to provide for all of our needs – food, weather, fertility – we declared that there was one true G-d who reigned over all aspects of life. That was an absolutely radical notion at the time and, of course, it still defines the essence of Judaism.

Then, in the Zichronot (Remembrance) verses of Musaf, we acknowledge the role that G-d plays in our current lives. Certainly, we view G-d from a greater distance than some of our ancestors.

There’s no longer direct Divine prophecy such as we read about in the Bible. However, we trust that, even though we are far removed from that time, G-d remembers us today. And, even more importantly, that we, too, remember G-d. While G-d literally may be out of sight, G-d should never be out of mind.

Finally, we come to the most provocative section, Shofarot (Revelation), which looks to our future as a people. In Judaism, we recognize that, while G-d was revealed to Moses on Mount Sinai, that event did not represent the end of our relationship.

In fact, G-d’s revelation continues each day. It attests to the brilliance and durability of our tradition that each successive generation not only has the ability but, in fact, the responsibility to interpret and internalize what it means to be Jewish.

The Torah famously tells us in Deuteronomy 30:12: *lo bashamayim hee*, our law is not in heaven, but rather here on earth where the sacred words of our ancient texts may continually be interpreted and shaped.

What time of year could be more appropriate than the High Holy Days to look anew at our connection to G-d and to Judaism?

Yes, the sound of the shofar calls for us to pray and reflect, but even more vital is the message to grow and change. Judaism is the path upon which we stand. It’s up to each generation to decide where that path leads. ✧

The Silent Shofar and the Smith's Assistant

BY RABBI SHLOMO YOSEF ZEVIN | CHABAD.ORG

The synagogue in Radomsk, Poland, was packed. It was Rosh Hashanah, and thousands of Hasidim had traveled from far and near to spend the holy day in the presence of Reb Shlomo, the Rebbe of Radomsk.

It was a special experience not to be missed, as the rebbe often would lead the prayers, interspersing them with original melodies he, himself, composed.

When it came time for the shofar-blowing, the learned and pious Hasid, who'd been carefully selected for the task, stepped up onto the raised platform in the center of the sanctuary. He'd been preparing for the entire month of Elul, carefully practicing the shofar blasts and learning the deep Kabbalistic meditations that accompany them.

With his tallit draped over his head, he recited the blessings with obvious concentration.

Then, he took the ram's horn to his lips, ready to blow. Yet, try as he might, not a sound issued from the horn. He tried turning it this way and that, but he could not coax even the faintest peep from the shofar.

After many long minutes and to the dismay of the erstwhile shofar-blower, a younger man was called up to take his place. He picked up the shofar and, with almost no effort, he produced the prescribed series of sharp blasts.

Following the prayer services, Rabbi Shlomo called over the unsuccessful – and crestfallen – shofar-blower and told him the following story:

There was once a nation that coronated a new, beloved king. In order to express their great admiration and devotion for their monarch, they decided to commission a new crown for him, the likes of which never before had been seen.

An extensive search began for the largest, clearest and most beautiful gems to adorn a crown of pure gold.

Finally, a fine assortment of gleaming stones was amassed. Yet, no craftsman was willing to set them into the crown. Knowing that each gem was precious and unique, the craftsmen were afraid that they'd damage them or otherwise not do justice to their unparalleled beauty.

Finally, one goldsmith accepted the job and asked for a month to work on the crown. For weeks, he contemplated the gems and the crown, thinking of the best way to bring them together into a most-stunning masterpiece. But, he was too scared to actually attach them.

Two days before he was due to deliver the



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crown, he picked it up; his heart was pounding. With trembling hands, he prepared himself to set the precious stones as he'd planned, but he was so nervous that he actually dropped the crown.

Realizing that he wouldn't be able to complete the job, he called his assistant, a simple but capable boy, into his workshop. Showing him the crown and the stones, he told the young fellow what needed to be done. While he stood outside – afraid to look – the assistant deftly followed his master's instructions, and the crown was completed.

There are many ways of understanding this tale, and many lessons that can be derived. Since the story was recorded by Rabbi S.Y. Zevin with no conclusions, we pass it on to you, dear reader, as we've received it, open to your interpretation and perspective.

From Rabbi Shlomo Yosef Zevin's Sippurei Chassidim; translation/adaptation by Menachem Posner. Copyright, all rights reserved, Chabad.org. ✨

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Rosh Hashanah Recipes

Apples and Honey Punch: Easy to Make, Easy to Love

BY BRITTANY FISHMAN PAIS |
MyJewishLearning.com, TheNosher.com

Holiday gatherings are always hectic, but Rosh Hashanah seems especially so. It's easy to get stressed out with preparations, the start of the school year and the marathon of holidays that continue popping up for the rest of the month.

To prevent what my mother calls "the crazies," she serves this festive cocktail as family and friends arrive for our holiday meal. Non-traditional? Yes. Effective? YES. This Jew Year's Eve Punch is one of her favorite tricks to ensure a smooth and joyful beginning to the New Year.

Perfect for the High Holy Days celebrations from Rosh Hashanah through Sukkot, this delicious punch incorporates the sweet flavors of apple and honey into an easy-to-make and easy-to-love drink.

You can make this with or without alcohol (we often mix two versions to make sure our guests have a non-alcoholic option) and it is always a hit. Serve your Jew Year's Eve Punch in a large punch bowl or in individual glasses, garnished with a thinly sliced apple round and honey "swizzle stick" like these, pictured.



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1 qt. apple cider
1 qt. Ginger Ale
2 cups Honey Bourbon

1-2 Granny Smith apples, cut into slices
Honey sticks (optional)

1. Chill apple cider, Ginger Ale and bourbon, if using.
2. Pour apple cider, Ginger Ale and bourbon into large pitcher or punch bowl and add ice and apple slices.
3. Garnish individual glasses with an apple slice and honey stick, if desired.

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Brisket with Hasselback Potatoes and Roasted Carrots

This Jewish classic is perfect for a traditional Rosh Hashanah spread



SHERI SILVER

BY SHERI SILVER | MyJewishLearning.com, TheNosher.com

In this classic Jewish-American brisket recipe, a first-cut brisket is topped with just a few simple ingredients, followed by a slow cook in the oven. The reward is a tender, deeply flavorful main course for your holiday meal. Slice and freeze, up to a month in advance, and serve with your choice of sides.

Note: Many brisket recipes will call for trimming the fat before cooking. I like to cook the brisket with the fat on, as I believe it ensures against drying out. It's also easier to cut off the fat when it is cooked and chilled.

Prep: 40 min. Cook: 2 hours, 10 minutes. Ready: In about 3 hours plus overnight. Yield: 6-8 servings

For the brisket:

1st cut brisket
Salt and pepper
Garlic powder
3 stalks celery, sliced
1 large onion, sliced
12-oz. bottle chili sauce
1 bottle beer

For the vegetables:

1-2 lbs. carrots, peeled, trimmed and halved lengthwise (if they are large, you can cut into quarters)
1-2 lbs. new potatoes, scrubbed
3 Tbsp. olive oil, divided
2 Tbsp. butter or margarine (also can substitute with additional olive oil)
Fresh thyme and rosemary sprigs

To make the brisket - at least one day before serving:

Preheat oven to 400 degrees and line a pan with foil (the pan should be sized to hold the brisket snugly).

Place the brisket, fat side up, in the pan. Season generously with salt, pepper and garlic powder. Top with the celery and onions.

Roast, uncovered, for 40 minutes. Pour the chili sauce over. Fill the empty bottle one-third with water and shake; pour over the chili sauce.

Reduce the oven to 350 degrees, cover the pan and cook for 90 minutes. Add the beer and continue to cook, covered, for 40 minutes more.

Remove from the oven and let cool completely. Refrigerate overnight.

Remove all but ¼ inch of the fat from the top of the brisket (see Note, above). Slice up the brisket and return to the sauce. At this point you can freeze it, put it back in the fridge to reheat later in the day or continue with the recipe. Let the brisket sit out for about an hour before reheating.

Preheat the oven to 350 degrees. Reheat the brisket, covered, for about 40 minutes, basting occasionally.

To make the vegetables: Preheat oven to 475 degrees; line a sheet pan with parchment paper.

Working with one potato at a time, place on cutting board between two chopsticks. Cut slits in the potato, about ¼ inch apart, slicing almost all the way through (the chopsticks will prevent you from slicing all the way through the potato).

Toss the carrots with 1 tablespoon of the oil. Season with salt and pepper and place on your prepared baking sheet. Place the potatoes on the sheet and brush with 1 tablespoon of the oil. Season with salt and pepper. Scatter some of the thyme and rosemary sprigs on top, saving some for garnish.

Bake for 20 minutes.

Melt the butter with the remaining tablespoon of oil and brush on the potatoes, which should have started to fan out at this point. Be sure to get the butter/oil mixture between the slices. Bake for an additional 20 minutes and serve, garnished with thyme and rosemary sprigs.



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SUSAN BAROCAS

Pumpkin Bourekas: Bourekas de kalavasa or ‘pumpkin turnovers’ are the perfect Sephardic dish for fall

BY SUSAN BAROCAS
MyJewishLearning.com, TheNosher.com

I remember my first breakfast in a café during my first trip to Istanbul, nearly 30 years ago. Their most popular breakfast order was a big spinach-and-feta boureka and alongside, a *huevo haminado*, the long-cooked hard-boiled egg favored by Sephardim.

In fact, that combination is eaten often, especially during Shabbat and holidays, for *desayuno* (breakfast in Ladino) as well as a light lunch or dinner by Jews of formerly Ottoman lands, including Turkey and Greece (where they are called *spanakopita*).

Traditionally, two kinds of dough were used for bourekas, either filo to make triangles or more of a pastry dough, usually oil-based, fold-

ed into half-moons with edges twisted by skilled hands. Whichever kind of dough you used depended on where you lived and your family tradition.

Today, both doughs are used along with time-saving puff pastry as a modern alternative. This recipe uses filo because – well, that’s what my family used!

Bourekas today are sold in bakeries and roadside stands in Turkey, Israel and around the Middle East, often as “fast food” because, in addition to being delicious, they are perfect to prepare ahead, quick to heat up and easy to eat on the go.

While spinach, potato, eggplant, meat and, on the sweet side, nuts are most popular, pumpkin bourekas are perfect for fall holidays. In fact, pumpkin (*kalavasa* in Ladino) is one of the symbolic foods included in the seven blessings at the

Sephardic Rosh Hashanah Seder, sometimes represented by the savory pumpkin filling in a flaky boureka.

Sephardim have long favored pumpkin, ever since the 16th century when conquistadores brought it – along with the tomato, eggplant, corn and potato – back from the New World.

In this country, pumpkin most often is associated with sweet foods, like pies and cakes. But, around the world, pumpkin is an important, inexpensive and very healthy ingredient in savory dishes, as well with its long list of vitamins, minerals, antioxidants and other beneficial nutrients.

This means pumpkin bourekas are delicious nourishment as part of a break fast meal, and even better since they can be prepared ahead and refrigerated or frozen before reheating, just before serving.

Prep: 15 min. Cook: 30 min. Ready in 45 min. Yield: 2 dozen

1 15-oz. can pumpkin puree (about 1¾ cups)	½ tsp. cinnamon
1 large egg, beaten	¼ tsp. cardamom (optional)
1 cup crumbled feta cheese	½ tsp. salt
½ cup grated Parmesan cheese with 2 Tbsp. removed and set aside	1 pkg. filo (phyllo) dough, defrosted according to package directions
	½ cup olive oil or melted butter

1. Preheat oven to 350 degrees. Lightly grease 1 or 2 baking sheets or cover with parchment paper and lightly grease.

2. Put all the ingredients except the 2 tablespoons of Parmesan, the filo and olive oil or butter in a large mixing bowl and blend very well. Set aside.

3. Open one package of filo and carefully unroll the dough. Using a sharp, large knife or a pizza cutter, cut the stacked sheets of filo the long way into 3 equal strips for larger bourekas or 4 strips for smaller.

4. As you work, keep the dough soft and pliable until it’s ready to be used by covering with a very slightly damp cotton towel, plastic wrap or aluminum foil.

5. Uncover one strip of stacked filo. Working quickly, lightly brush the top of a filo strip with oil or butter.

6. Folding a boureka is exactly like folding a flag: Place about 1 teaspoon of filling on a bottom corner near you. At that corner, pull apart the top 2 strips of filo from the stack and fold it over so the corner with the filling crosses diagonally to the opposite edge, covering the filling.

7. Then, fold up triangle to square off the strip again. Repeat by folding a third time, diagonally the opposite direction from the original fold, then square off again. Continue folding this way to the end of the strip.

8. When folded to the end, brush the edge of the dough with oil or butter and wrap it around the triangle to close it. Don’t worry if the dough cracks or tears. Just use oil or butter to “glue” the dough back together.

9. Place on the prepared baking sheet and brush the outside very lightly with oil or butter. Repeat until all the filling is used.

10. Boureka triangles should be close, but not touching, on the baking sheet. When the sheet is full, sprinkle each boureka with a little of the 2 tablespoons Parmesan cheese that was set aside.

11. Bake about 20 minutes until golden. Serve warm.

12. Baked bourekas can be refrigerated or frozen, then reheated as needed.

To reheat, place bourekas on a parchment-covered baking sheet in a preheated 350-degree oven until heated through, 10 minutes if defrosted or 20-25 minutes if frozen.

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Tribute to a Tireless Rescuer

Irving Taitel put immigrants to work in his factories, giving them housing and hope

BY JUDY BLUESTEIN LEVIN | JHV

This Rosh Hashanah, Arthur Taitel, 84, wants his grandchildren and great-grandchildren to know the kind of man *his* father was and the legacy he leaves them.

Irving Taitel, *z"l*, was an imposing man. At 6-feet, 4 inches and larger than life, he was a successful businessman and a proud Jew. Taitel (1900-1989) kept kosher even though it meant driving 150 miles a week to buy groceries. Though he had only a rudimentary knowledge of Judaism, he lived his Judaism, and in his later years he could be spotted by a large gold Star of David he wore on his chest, as if say to the world *hineni*, here I am – I am a Jew.

Taitel owned three clothing factories in Indiana which, at the peak of operation, could produce 50,000 pairs of pants per week, and his innovative notion to print script (each piece of paper was equal to a pair of pants) enabled him to buy the materials to keep the factories going and people working. And, that floated the towns during the Great Depression. The success of his factories would prove to be instrumental to Israel's future – and, in fact, its very existence.

It seemed Taitel could see the future, and it was both grim and exciting.

In the 1930s, Taitel was among the few to recognize the dangers facing European Jews. His pleas, even within the Jewish community, fell on deaf ears. Repeatedly, he petitioned President Franklin Delano Roosevelt, and later Harry S. Truman for help. But, they did little to loosen immigration policy to open the doors to save the Jews.

"As door after door was slammed in the faces of European Jews, they turned toward the Jews of America for help," Irving Taitel told author Dan Nimrod, in "Profile of a Jewish-American Dissident" in 1982. "It was here that they were to be bitterly disappointed. The overwhelming number of American Jews at that time were immigrants or children of immigrants from Europe. Many had left parents, brothers and sisters, nieces and nephews. These Jews, now beleaguered, had every reason to expect maximum help from the Jews of America. They didn't get it."

Quietly, Taitel set out to save as many as he could.

At that time, in order for a person to enter the U.S., they had to be sponsored by family. Money had to be pledged, and they had to be housed and guaranteed a job.

Taitel began sponsoring European immigrants by fabricating their papers. It seemed Taitel had an endless number of cousins!

This relentless rescuer put immigrants to work



Prime Minister Menachem Begin shakes hands with Irving Taitel after presenting him with the Jabotinsky Centennial Citation in 1980.

in his factories, giving them housing and hope. It's difficult to verify the number of people he helped – government records don't list the sponsor, only the immigrant's name. It is estimated he saved as many as 127 refugees.

Sadly, Arthur remembers the last man his father brought to safety returned to Germany to get his girlfriend. However, he never made it back, murdered at the hands of the Nazis.

"His support of the Jewish people meant everything to him, to the point where he was willing to risk his own career to bring in someone to escape the jaws of certain death."

- Rabbi Moishe Traxler

Irving Taitel shared these parts of his life with very few people. However, on a trip he made to Houston to visit his son, Arthur, and his family, he met with Rabbi Moishe Traxler. It was in Rabbi Traxler's home that Irving spoke of his lifesaving efforts those many days earlier.

"This man is a hero because he rescued so many families from the grips of the Holocaust," Rabbi Traxler told the JHV. "His support of the Jewish people meant everything to him to the point where he was willing to risk his own career to bring in

someone to escape the jaws of certain death."

Taitel rarely spoke of his heroism. Whether he was afraid because it was outside the law, or because he didn't think it was extraordinary, we'll never know. But, in 1937, he was arrested for "illegal importation" of aliens, and he spent the night in jail.

"He spent the night in jail until he talked to a lawyer in Indianapolis," said Arthur. "[The attorney] told my father, you're going to jail and you're going to be in jail for a very long time."

Taitel asked, "What can I do to avoid going to jail? I have a family."

All the paperwork had to disappear, the attorney told him. With elections a few months away and the sheriff up for reelection, Taitel decided to back the lawman's opponent. With Taitel's savvy and support, the rival won, and lo and behold the papers disappeared.

Eyes on Israel

Taitel also was committed to creating a Jewish state.

One arm of Taitel's mission involved rescuing European Jewish women in an extreme fashion. The British made immigration to the area of the Mandate difficult. Arabs could come and go as they pleased, so women often married Palestinian men and were brought into the country.

"The women couldn't take their children or leave the Arab villages," said Arthur. "So, my father would back money to get people to sneak into these camps and steal the women and children."

Long before Israel was a nation, Taitel aligned

himself with the Revisionist (nationalist right) whose core belief was that first, Jews must survive. He was a leader in the campaign to form a Jewish army to fight the Nazis under the British Commonwealth. Composed of Jews who fought in Italy, France and Germany during World War II, The Palestinian Brigade Group was incredibly brave but suffered huge losses during the war. Though few in number, its veterans were a primary reason Israel won its first war in 1948.

Taitel often was at odds with the majority of American Jews, who didn't want to rock the boat.

"Jews, it seemed, should be as inconspicuous as possible. To do otherwise, would bring the wrath of the mighty down on Jewish heads. It was under that defeatist banner that the Jewish leaders led their troops in the Great War," Taitel told Nimrod.

"The Jewish leaders, unwilling to fight, tried to prevent other Jews from fighting. In January 1944, the Irgun began its rebellion against the British," continued Taitel. "The young Jewish fighters, most of them hardly out of high school, declared it was their goal to break the British blockade that was keeping Jews locked into Europe and to establish a Jewish homeland to end Jewish homelessness forever.

"One would have thought that such a youth willing to sacrifice would have been greeted with enthusiasm by Jewish leaders. On the contrary, anger and outrage fell upon their young heads. No slander was too great to heap upon them: 'Hitler's helpers,' 'fascists' and assertions that they were

"(My grandfather) wanted to make sure that people who were Jewish knew how important it was to have a Jewish state. I knew that he was really touching the community, and that was important."

– Lee Taitel

'making things worse for the Jews.' "

Taitel continued to channel his energy and his money toward helping Jews and creating a homeland. In the mid-1940s, he befriended Menachem Begin, who was associated with the far-right underground movement, the Etzyl, or Irgun Tzva Leumi. The Etzyl were freedom fighters and they were determined to force the British out of Palestine – at any cost. In 1948, they did, and the British Mandate for Palestine became Israel.

However, in 1948, the fledgling state was on the verge of a civil war. Prime Minister David Ben-Gurion was on one side and the Irgun, led by Begin, on the other. Ben-Gurion was moderate, a deal maker and didn't want the world to view the

tiny country as a threat.

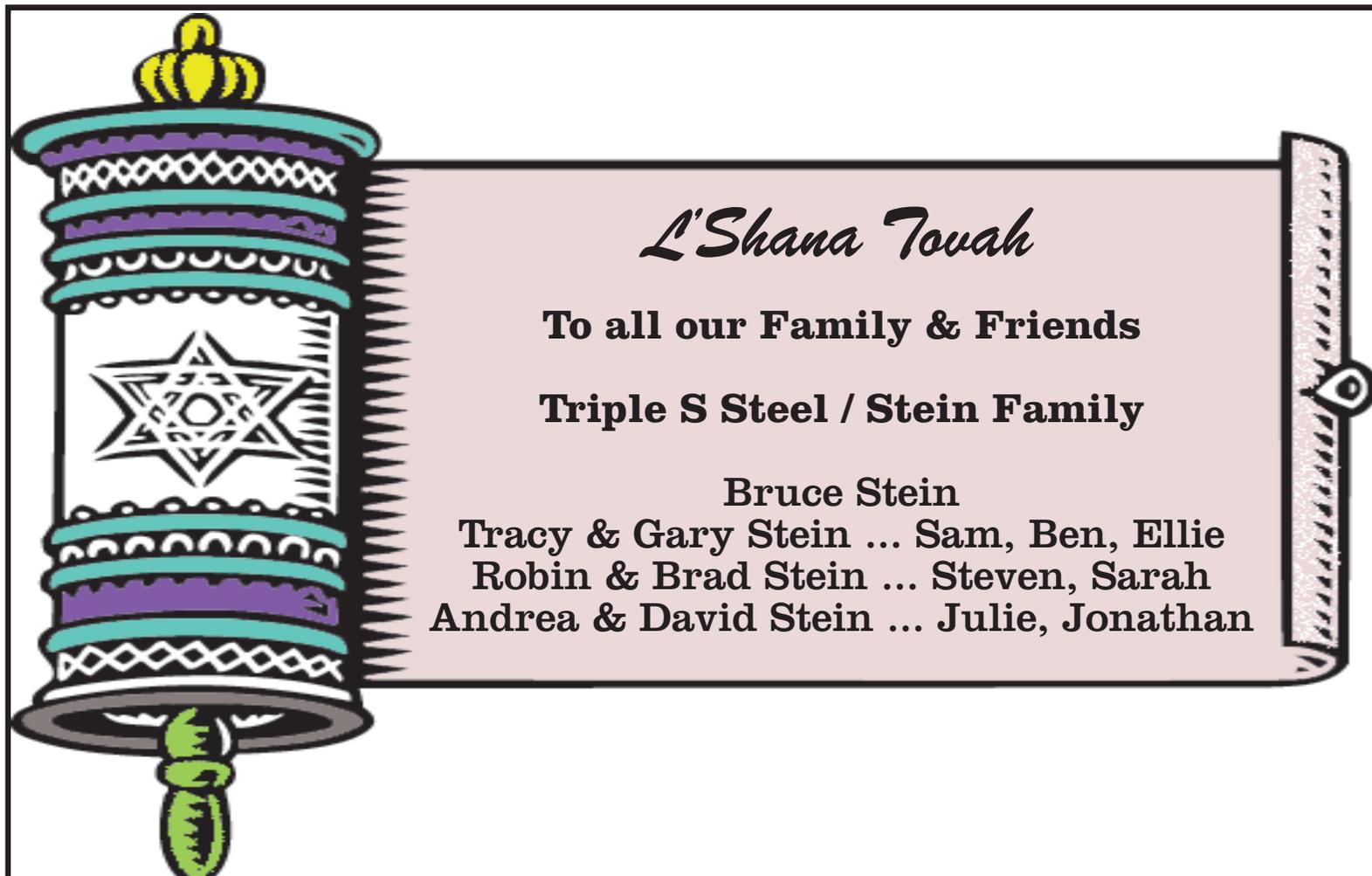
Begin wanted to exude strength. To do this, he employed the Altelena, a ship which already had succeeded in bringing 1,500 European Jews to the British-controlled Jewish homeland. Greatly financed by Taitel and writer Ben Hecht, with a friend from Chicago at the helm, the boat docked in France.

Instead of refugees, it loaded its hull with \$5 million worth of armaments and soldiers, including a brigade of recently graduated high school students. The ship was to provide weapons for a number of factions, including a group trying desperately to hold off Arab fighters.

Ben-Gurion caught wind of the vessel's arrival and, fearing the world's response to Israel having the armaments, he tried to get the ship to turn around. Negotiations were attempted, but failed and just before docking, near the port of Tel Aviv, Ben-Gurion took aim and blew up the ship. Some escaped, including Begin, but 16 young soldiers died.

"Had those arms, bought with funds raised to no small extent by Irving Taitel, landed and been distributed and used according to the planned strategy, quite possibly Jerusalem, Judea and Samaria would have been wrested from the Arabs in 1948 and there might be no problem today in the so-called West Bank," said Michael A. Zimmerman, past president of Herut Zionists of Greater Chicago in Taitel's eulogy.

Taitel was a founding member of Herut Zionists of Greater Chicago and he promoted settlements through Gush Emunim. He believed that Israel



needed to decentralize its population, have a broader economic base and that settlements also would strengthen Israel's security.

When Jimmy Carter was the Democratic nominee, Taitel was quick to tell American Jews, 90% of whom were Democrats, that Carter held views that were a danger to Israel's existence. He did this through, what was then a novel idea: He placed full-page ads in newspapers across the country, starting with the New York Times.

"Our committee placed some 30 ads in the Anglo-Jewish press, urging the defeat of Carter. Jewish voters responded and Carter received the lowest percentage of Jewish votes of any Democratic presidential candidate in 60 years. This was a revolution of the Jewish public against those who would sell-out Israel for oil," Taitel told Nimrod.

Taitel gave money to nearly every Jewish cause, whether he agreed with their policies or not. Telling publisher G.M. Cohen of The Jewish Post, Nov. 19, 1943, "any group working in the Jewish field is bound to do some good somewhere."

For nearly nine decades, Taitel continued to give, sending a clear message to his family and followers of how to live.

There is so much more to Taitel's story, but it wouldn't be complete without telling a little bit about grandson Lee Taitel's experience of sharing the bimah with his grandfather at his Bar Mitzvah.

"He was 82, and I was 12. Probably one of his proudest moments was when he got his tallis, which he brought back from Israel," Lee told the JHV. "We had matching tallises, which was kind of cool. When he passed away, they couldn't find the tallis. So, I gave up my tallis because I knew how important it was to him.

"And, it was just really cool, a very proud moment, when my grandfather would come speak at Beth Yeshurun. He wanted to make sure that people who were Jewish knew how important it was to have a Jewish state. I knew that he was really touching the community and that was important. And, to him, family was important, too."

Arthur leaned back in his chair and let out a sigh. "I am very grateful to be his son." ✧

L'Shana Tova

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Greetings
from

Senator
Borris L. Miles
and Senate District 13



POLITICAL AD PAID FOR BY THE BORRIS L. MILES CAMPAIGN, TREASURER, THELDON R. BRANCH

5782: YEAR IN REVIEW

Highlights of the Jewish community, as reported in the JHV

As the Book closes on 5782, the JHV looks back at the news it chronicled, as it unfolded, on the front pages of the weekly edition. Perusing the headlines, readers might consider the impact these stories have had on us as individuals, as families and as a community.

JHV
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- Holocaust survivors honored at annual Houston get-together
- The Medallion celebrates residents staff stars
- Jewish athletes celebrate success in Tokyo Olympics
- Chabad of Uptown welcomes new Torah with community parade
- On Harvey's 4-year anniversary, Houston author tells child's story of healing after disasters
- Lifelong friends celebrate 75th birthdays with special blessing
- Pets lift spirits of Seven Acres residents
- Elaine Kellerman retires after devoting 40-plus years to Jewish education
- A sky-high celebration for 83-year-old Houstonian Eunice Reiter
- Beth Israel kicks off fall programming with Jewish singer/songwriter Chava Mirel

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In-person Rosh Hashanah services return to Seven Acres
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SEPTEMBER 2021

- Community gets glimpse of 'Our New J'
- The Shul of Bellaire welcomes new Torah with big celebration
- Beth Yeshurun youngsters splash into High Holidays
- When a Jewish sorority sister became a CIA spy
- Houston welcomes new Israeli Consul General Livia Link-Raviv
- Federation helps teachers start the new year with a sweet treat
- Happy faces and poker faces attend J-HYPE's rooftop casino night
- HaZamir Houston, HaZaPrep Houston launch new season
- Houston Jewish community sends 550 gallons of gas to New Orleans to help after Hurricane Ida
- Seven Acres celebrated by Hebrew Order of David with Roses for Rosh Hashanah

Houston Bar Mitzvah student Solomon Levin drums up fundraiser concert to benefit students with learning disabilities

Beth Yeshurun Museum Minyan families ring in New Year

Houston students set up sukkahs, raise money for senior trip to Israel

Houston young professional groups join forces for Sukkot party

Temple Beth Torah raffling off custom-made Jewish baseball stars' artwork

In-person Rosh Hashanah services return to Seven Acres

Sukkot celebrated across Houston Jewish Federation names Ben Samuels next board chair

The Shul of Bellaire teens share Sukkot mitzvah with more than 300 people

Community loses longtime JHV food editor Ted Powers

JHV
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South Korea thanks Jewish veteran of the Korean War
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All rise: 'Historical RGB' presides at HMM in 2022
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BYDS celebrates Astros playoff run Jewish Federation seeking families to decorate their homes for Chanukah Hop

Or Ami rabbi, Beth Yeshurun education director compete in ISJL fundraiser

Rush Steinfeld receives French Legion of Honor

A Texas ISD interpretation of Critical Race Theory questions Holocaust

Photographer bringing out-of-this-world exhibit to Beth Israel

JFS online auction gives everyone a chance to make a difference

An Island celebration: 70 years later family comes together for second Bar Mitzvah in Galveston

Congregation Emanu El makes World Series wager with Atlanta-area synagogue

Ira Mitzner elected chairman of YU board of trustees

OCTOBER 2021

Houston Rabbi Danny Horwitz competing for chess championship

Houston cyclist Elise Sheppard combines tzedakah with biking

NCJW Greater Houston back in the saddle with 2021 gala

Emanu El couple, Linda and Richard Zoll, honored for volunteerism

Houston Holocaust survivor Ruth Steinfeld to receive French Legion of Honor

NOVEMBER 2021

Ann and Stephen Kaufman Jewish Book & Arts Festival at the ERJCC, Nov. 6-16

Jewish Federation president Renée Wizig-Barrios comes full circle in new job

Fire set outside Austin synagogue

Wishing the Jewish community a Happy and Prosperous New Year!

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Emery/Weiner School diving into new swim program

Doctors vaccinate nearly 100 kids in Meyerland driveway

South Korea thanks Jewish veteran of the Korean War

Rabbi Morgen, Cantor Dorf speak at Interfaith Thanksgiving

'Notorious RBG' presides at HMH in 2022

ERJCC Book & Arts Festival celebrates Family Day

HMH honors Punkin and Walter Hecht with Guardian of the Human Spirit Award

Houston community member Yolande Dauber celebrates 103rd birthday

Houston Jewish holiday tour starts at world-famous Hanukkah House

Community loses beloved philanthropist, Fred Levine

JFS annual gala raises more than \$2 million

Hundreds show up for Houston Jewish community's first safety fair

DECEMBER 2021

Chabad Outreach rolls in Chanukah with Menorah Car Parade



Chanukah celebrated across Houston, Bellaire Face of the Bagel Shop, Ed Gavrila, retires after four decades

Mitzvah project leads to stuffed animal adoption at Seven Acres

Beth Yeshurun ends Chanukah with fireworks

Emery football finishes undefeated season with third TAPPS state football championship

From the IDF to the dance floor: Ballet dancer Khen Kurulkar living out dream in Houston

Handstands & Havdalah brings families together at the J

New Jewish group, Heights Kibbutz, forms in The Heights

Seven Acres gets sporty with Jeep raffle for gala Missouri City siblings to represent U.S. in Israel for 2022 Maccabiah Games

A Tallit to Dye for: Brith Shalom women's group creates unique prayer shawls

Houston Hillel earns top national honor

New Houston art exhibit features Israeli artist, Iranian photographer

South Texas FIDF community honors Israel's soldiers

Hundreds of Jewish community members support firefighters on Christmas Eve

Seth Riklin elected B'nai Brith International president

150,000 Holocaust survivors to receive \$200 million in emergency COVID funding

The J celebrates 42 years of dance

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Emanu El Runners group honoring Holocaust Museum Houston at Houston Marathon
 Jewish community marches in Houston MLK Parade

Texas songwriter Larry Lesser sparks new genre of Jewish music

Houston author Rachel Teichman launches children's book all about bagels

Beth Shalom of The Woodlands kicks off Tu B'Shevat with community planting

Beth Yeshurun cantor Meir Finkelstein leaving Houston for new opportunity

Longtime Emanu El song leader, Jewish educator Barbara Loeser, hanging up guitar

Jewish community shaken as rabbi, 3 others escape after 10-hour Colleyville, Texas synagogue hostage standoff

Beth Israel announces hire of new cantor Kenneth Feibush

Israeli Consulate hosts Houston Tu B'Shevat tree planting

Bellaire native Ryan Bronston returns to Houston with prestigious Yale a Cappella group



Following rabbi's resignation, Cantor Renee Waghalter becomes lead voice at Fort Bend County synagogue, Beth El

Dallas rabbi, police chaplain talks security after Colleyville hostage situation

Linda Burger honored with Farfel JFS award

Community comes together on Int'l Holocaust Remembrance Day

Houston rabbis working with multi-faith group to repair world

BYDS students show off works of art

Iconic Houston delicatessen Kenny & Ziggy's makes big move to new location

ReelArt exhibition giving special needs adults a voice

Curator of exhibition 'Auschwitz: Not Long Ago, Not Far Away' to speak at Yom Limmud

Multi-award-winning Israeli TV comedy 'Shababnikim' comes to the U.S.

2022 Election: Meet the Candidates

Party like it's 2019! Congregation Or Ami makes up for pandemic by celebrating 14 B'nai Mitzvah

Dallas man redefines *tikkun olam*, donates kidney to Houston friend

Bellaire photographer creates 'Stuck-at-Home' art

Notorious RBG: Holocaust Museum Houston to feature the Life and Times of Ruth Bader Ginsburg

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Houston teen Levi Fox becomes first elected BBYO int'l president in 20 years
 Seven Acres CEO Barry Goldstein follows in Malcolm Slatko's footsteps
 Former EWS tennis star Noah Berry earns top collegiate honor

MARCH 2022

Houston Friendship Circle Walk/5K raises money, awareness for children with disabilities
 Houston community stands with Ukraine
 Beth Yeshurun makes historic hire with new cantor, Rachel Goldman
 Yom Chessed Day continues Rabbi Joseph Radinsky's legacy

Sacred Space: New Houston mural honors Israeli astronaut, upcoming mission
 Beren Academy hires new head of school to continue strong growth
 Hundreds of Ukrainian refugees land in Israel
 Jewish brothers bond over roles as teachers, coaches, mentors

Bellaire Jewish Center kicks off festive Purim holiday
 RBG exhibit opens at Holocaust Museum Houston
 Galveston synagogue hires new senior rabbi, Rabbi Peter Kessler
 Ukrainian President Volodymyr Zelensky says Jerusalem could serve as potential negotiation site

The Future is now at UOS: Houston's Modern Orthodox shul has new rabbi, new president and building on the way
 Brith Shalom has magical Purim celebration
 New conservative synagogue, Shaarey Tzedek, founded near The Woodlands
 Emanu El's Jason Plotkin named executive director at largest Reform synagogue in North America

Temple Sinai brings out community service in West Houston on Mitzvah Day
 Houston native Akiva Garner goes to Vienna to help Ukrainian refugees
 Reactor Room connects neurodivergent talent with industry leaders
 Ellen Cohen honored with national award

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Leaving a legacy: Cantor Meir Finkelstein celebrated with concert at Beth Yeshurun

Beth Israel's Margolis Gallery offering rare opportunity to see Maurice Schmidt's art

Ukrainian refugee in Israel becomes aid-provider for other refugees

The chair Colleyville rabbi threw at captor is going into Jewish museum

Jewish Federation of Greater Houston moves into new building on ERJCC campus

HCRJ's Bark Mitzvah allows dogs, parents to schmooze

Beth Israel's Benjamin Litofsky's mitzvah project creates outdoor book library

Matzah Makers: Jewish day schools celebrate Passover

Holocaust survivor Ruth Steinfeld granted German citizenship

Emery wins boys and girls state tennis championships

Michael Segal story featured in new book

Houston honors lives lost in Holocaust during emotional Yom HaShoah service



Galveston's Beth Jacob celebrates milestone Bat Mitzvah

ADL Audit finds drastic increase in antisemitic incidents in SW Region, U.S.

Israel turns 74

Houston native Rabbi David Lipper returns as new rabbi at Temple Sinai

Torah rescued from Holocaust dedicated at Beth Yeshurun

Seven Acres holds first campus-wide celebration since pandemic

Federation Mission to Israel returns this year

Community celebrates Israel's 74th anniversary

Community observes Israel's fallen soldiers, victims of terror in Yom HaZikaron service

Emery theater program honored with Tommy Tune nominations

Chabad celebrates 50 years in Houston

Live Like Frankie: Fundraiser honors lost young life, raises money for Greene Family Camp scholarships

HCRJ, Shma Koleinu share in interfaith kickball social

Give help to emergency responders during Hatzalah-Thon

Beth Israel members inspired by Israel trip

HMH's LBJ Moral Courage Award Dinner honors late RBG, raises \$2 million

BYDS students celebrate Lag B'Omer

EVELYN RUBENSTEIN JCC HOUSTON

Shanah Tovah

The Evelyn Rubenstein JCC wishes you and your family a happy and healthy new year.

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Jewish Federation OF GREATER HOUSTON

United Way

HOLOCAUST MUSEUM HOUSTON

Holocaust Museum Houston Board of Trustees, Board of Advisors, Docents and Volunteers, and HMH Staff wish you a happy and healthy New Year!

hmh.org

JUNE 2022

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ERJCC opens new indoor pool
A year before Uvalde and Buffalo
Alzheimer's awareness dance fundraiser set for June 12
Women of FIDF Houston launched, celebrates Israel, its soldiers

Community celebrates Shavuot with fun and games
JFS Houston celebrates leadership at community-wide event
FIDF hires Meredith Segal as new Development associate
J-HYPE brings young adults together for several recent events

Texas Jewish camps open to delight of kids, parents
Former FBI special agent Alfred 'Al' Tribble to serve as first Houston Jewish Community Security director
MFAH opening extraordinary gallery dedicated to Judaica
Shanghai rabbi special guest speaker at Shul of Bellaire Rabbi Zaklikofsky's birthday

Israel Bound: Houston athletes to rep U.S. in 2022 Maccabiah Games
UOS teen Ezra Miller creates medical *gemach*
Meyerland resident begins AA group for the Jewish community
Israel headed for 5th election since 2019 after leaders concede collapse of governing coalition
Jewish groups challenge Supreme Court after reversal of Roe v. Wade
Community mourns loss of Holocaust survivor Lissa Streusand
Katy teen Cameron Samuels lone Texan to earn prestigious Diller Award
HMH presents newly rotated artworks of Samuels Bak



JUNE 2022

Houston Jewish young adult scene thriving
Houston community mourns the loss of beloved Stanford Alexander
Goldberg Montessori School hires respected educator to lead school
Special Senior Living section
UOS creates unity with Tisha B'Av spiritual jam session
Israeli dance group Vertigo to perform in Houston at Miller Outdoor Theatre
Bagel Shop's New York Eatery keeps serving community after break-in, damage
Temple Sinai has first service with Rabbi David Lipper ... in a church
BINGE-worthy: Beth Israel boosts engagement with special interest social groups

Daniel Musher relishes role as curator of Beth Yeshurun Judaica museum
Houston cyclist Mark Mucasey finds special connections in FIDF Annual Bike Ride to Israel

HCRJ volunteers help Interfaith Ministries Animeals program
Rabbi Barry Gelman leaving Houston to lead new congregation in Denver
JFS leaders, community partners to be honored at annual gala

AUGUST 2022

95-year old Melvin Maltz gives inmates hope with Prison Entrepreneur Program
Biggest Birthright in Texas Hillel history
Emery/Weiner alumnus Noah Pacht makes feature film debut
Deli Delight: Holocaust survivors come together for annual lunch
Houston athletes win medals, make memories in Israel at Maccabiah Games
J-HYPE, Bellaire Jewish Center come together for Game Night
Houston Hillel welcomes new assistant executive director
Lesson of a Lifetime: Houston educators return from Israel inspired to teach
Celebration Company bakes up excitement with Dessert Gallery
Beth Yeshurun Day School students revved up for start of school year
YJP Houston celebrates Tu B'Av with 'The White Party'
Young adults say goodbye to summer with BBQ, pool party
Emery football begins defense of state title with new coach, new players
Machol Houston hosts Israeli folk dance workshop at Beth Yeshurun
Seven Acres celebrates 'Dog Days' of summer ✨

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Heart Full of Kind

IDF lone soldiers find food, comfort in Jerusalem

BY HAGIT BIBI | JHV

What are our memories made of? How do we capture a moment without our camera or cell phone?

During a beautiful day in Jerusalem, I was with my dearest parents, enjoying the amazing weather in July. We stopped at our favorite restaurant in Jerusalem, Piccolino, in a most fabulous and fun atmosphere of live music in the Music Square (Kikar Hamusica).

Two special sisters run this restaurant, Orit Dahan and Anat Yazdi. If you're familiar with the culinary life in Jerusalem, you probably have heard about them. In the past, they used to own the famous Little Jerusalem at the Anna Ticho House.

This story isn't about the restaurant or my trip. It's about a good deed. About the amazing legacy of *chesed* (kindness) and *tikkun olam* (repairing the world).

While we were enjoying our breakfast, a man with a big smile came into the restaurant, looking for the owners.

He introduced himself: "Hi, my name is Joseph Waks. I'm a proud father. My son told me that, every Friday when coming off base exhausted and hungry, this restaurant in Jerusalem opens their doors to him and to ALL lone soldiers to eat as their personal guests to their hearts content!

"Every week, 50-80 soldiers show up. Today, I passed by to say THANK YOU to these sisters. Anat and Orit, you have warmed our hearts and I'm sure all the parents of lone IDF soldiers appreciate this immensely. Israel is really family. *Am Yisrael Chai!*"

Dahan gave him a big hug and asked him if he's the father of Mendel, the handsome soldier with the big smile and the green eyes.

"Yes," he answered her.

National military service is mandatory for all Israeli citizens over the age of 18. A "lone soldier" is a soldier in the IDF, with no family in Israel to support them. There are more than 7,000 lone soldiers currently serving in the IDF.

On Fridays, many IDF soldiers are released from base to go home for Shabbat.

They're coming back home to their family hugging them, Mom's cooking. They rest, get their clothes washed and catch up with friends.

But, for many lone soldiers, they return to an empty and cold apartment with nothing to eat and no one to talk to. For this reason, The two sisters open their hearts and their restaurant door.

Hachnasat orchim – welcoming guests – is the Piccolino's legacy.

Every Friday, Piccolino, together with the The Lone Soldier Center in Memory of Michael Levin – brings lone soldiers who are serving in the IDF to the restaurant for a hot meal.

"This is our way to thank them. They came to protect our country and taking care of us," Dahan said.

More than 30 soldiers came to relax, enjoy a hot meal—free



IDF soldiers: Max, Mendel and Caleb.

of charge. Moreover, the soldiers have found a place that hugs them and gives them what they are looking for the most – family.

Four days later, Friday morning, less than a day before my flight home to Houston, I went back to the restaurant to see that beautiful legacy with my own eyes.

Seated around a long table with a white tablecloth, young men – soldiers – seeking togetherness, enjoyed each other's company, while sharing stories from the last two weeks of service.

Mendel was there with a big smile and joyful green eyes.

"Well, I've wanted to volunteer since I was 7," he said. "Like a lot of my uncles went to Golani, it's a family thing. I've loved Israel always. ...

"I've been in the army for about six months now. I love the Piccolino restaurant. I'll just be thinking about it from the moment I go to base until when I come back, and I know that at 10 a.m., every Friday no matter, before I'm going to my house I will come to Piccolino. I love the hospitality, the food, everything."

A lone soldier from South Africa told me that many times, including that past week, it's Piccolino that gets him through the week.



Dishes prepared for

"They're very unique with invited us to eat breakfast or lunch of charge. In order to give us something really special that for. Ever since I started living in week I come to eat at the restaurant.

Yael, one of the volunteers shared with me the amazing history of Piccolino restaurant is here.

ness

restaurant



JHV: HAGIT BIBI



JHV: HAGIT BIBI

lone soldiers.

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n Jerusalem, pretty much every
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ospitality of the restaurant.
osting 30 soldiers every Fri-



JHV: HAGIT BIBI

Anat Yazdi, Joseph Waks and Orit Dahan

day for a free meal, and if more soldiers continue coming, they will never say no," she said.

Each soldier needs to register ahead of time, although the Piccolino team will not turn anyone away.

"We want them to feel how much we appreciate them," said Dahan. "It is important to do this because lone soldiers sacrifice so much to come here and serve the State of Israel. They are part of us, we are their family in Israel. Here at Piccolino, we are waiting for them with a good, hot meal, smile and a hug. Those lone soldiers deserve the best for what they do."

Caleb from Los Angeles told me how much he loves Israel. "I decided that I want to live in Israel; I want to give and help," said Caleb. "Now, I serve in the IDF. Coming here to Piccolino, it's like coming home to a good meal with good friends."

Max, 24, is from New York and has been in the army for

the past year,

"It's difficult to be apart from your family, to build a new life, but it's great; it's why I came here," said Max.

"Coming to Piccolino is part of my routine, It's my happy place, no matter what crazy things I have gone through during the week. Sometimes, it's through the night, awake all night, running, doing stuff, not sleeping. I know that I will come on Friday here, to my happy place, where I can put as much food as I want on my plate, sit down and just eat, relax, filled with friends of mine and the lone soldier community. It's a place to rest, stock up from the week past and get ready for next week."

Flying back home wasn't always easy for me, but this time my heart was full from the knowledge that there are good people out there, taking care of Israel, keeping up the Jewish legacy of *chesed* (kindness), *tikkun olam* (repairing the world) and mostly making the world a better place. ✧

Take a Breath and Reflect on Past Year, Prepare for the Next

BY LIVIA LINK-RAVIV
 Consul General of Israel to the Southwest

Shana Tova and Happy New Year from me, my family and the entire Israeli Consulate. As we look forward to a sweet 5783 for the whole community, it is a great time to take a breath and reflect on the past year, as we prepare for the next.

It was an exciting past 12 months, filled with community events and diplomatic outreach across our entire region. We were honored to host elected officials and community leaders for a wide array of events, cultivating our relationships with the diverse communities that make up the rich tapestry of this city, to name just a few: Black History Month, a 30-foot space mural unveiled in EaDo, marking Israeli space exploration; celebrating Hispanic heritage by highlighting the role of Latinas in leadership; a month of volunteering throughout the city in honor of Israeli Independence Day; and the list goes on.

On the national level, Israel, too, had a busy year. In keeping with the momentum of the Abraham Accords, Israel hosted the historic

Negev Summit, which laid out a new architecture for regional cooperation, attended by leaders from the UAE, to Morocco, to Jordan. We also witnessed Saudi Arabia greenlight Israeli flights across its airspace, which dramatically improved flight times and cost, as well as established the framework for Israeli Muslims to make pilgrimage to Mecca.

And, after years of diplomatic efforts from my colleagues, Israel and Turkey have upgraded their diplomatic relations and are looking forward to the exchange of ambassadors. Yet, another important step in strengthening Israel's relations with the Muslim world.

All of these exciting breakthroughs were capped off with President Joe Biden's successful first visit, as president, to Israel, where we reaffirmed the unbreakable bond between our peoples and our continued profound bilateral collaboration on every level, from economy to security and beyond.

As in years past, Israel successfully confronted security threats on our borders and as far as across the Persian Gulf, and thanks to the bravery and tireless efforts of our armed forces, Israel is and will continue to be the safe, prosperous homeland



Consul General Livia Link-Raviv



Friends of the Israel Defense Forces, South Texas Chapter wishes you a happy New Year!

Shana Tova from FIDF! As we enter a 5783, we are profoundly thankful for our community's support of Israel's courageous soldiers. This year, we are excited to bring you new programming and opportunities for involvement in the South Texas area that will benefit our brave soldiers who protect Israel and Jews worldwide.



From all of us at The Emery/Weiner School:

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for the Jewish people.

As we look back, it has certainly been an eventful year on the global stage, as the world grappled with lingering COVID challenges, natural disasters and a devastating war in Ukraine. Yet, I am grateful to say that Israel continues to welcome thousands of new *olim* from those affected by the conflict, as well as supporting the Jewish Diaspora who remain in the region. I am proud to say that our government was the first to step in and establish a field hospital in Ukraine and provided humanitarian assistance to hundreds of victims.

This Rosh Hashanah marks my second year here in Houston, our new home, and I could not be more thankful to be surrounded by so many friends and colleagues; I do not take such a warm welcome for granted. It truly is a blessing for me and my family to be a part of this wonderful community. I have had the joy of exploring this great city, as well as states across the region and, in turn, brought leaders and stakeholders to come and discover Israel in person.

In the coming months, I look forward to collaborating closely with the network of Jewish organizations here and building on the years of friendship and partnership with the Consulate, to support their extraordinary work. I will also continue the exciting project of visiting the vibrant synagogues across the Houston region, and getting to meet the congregations, which make this community so special.

I am delighted that this year we will celebrate 75 years of Independence. A huge milestone for Israel and World Jewry.

It also is a time that we get to mark 75 years of bilateral relations with our closest friend and ally; the United States. I cannot wait to share the details of the events commemorating this tremendous anniversary in the coming months.

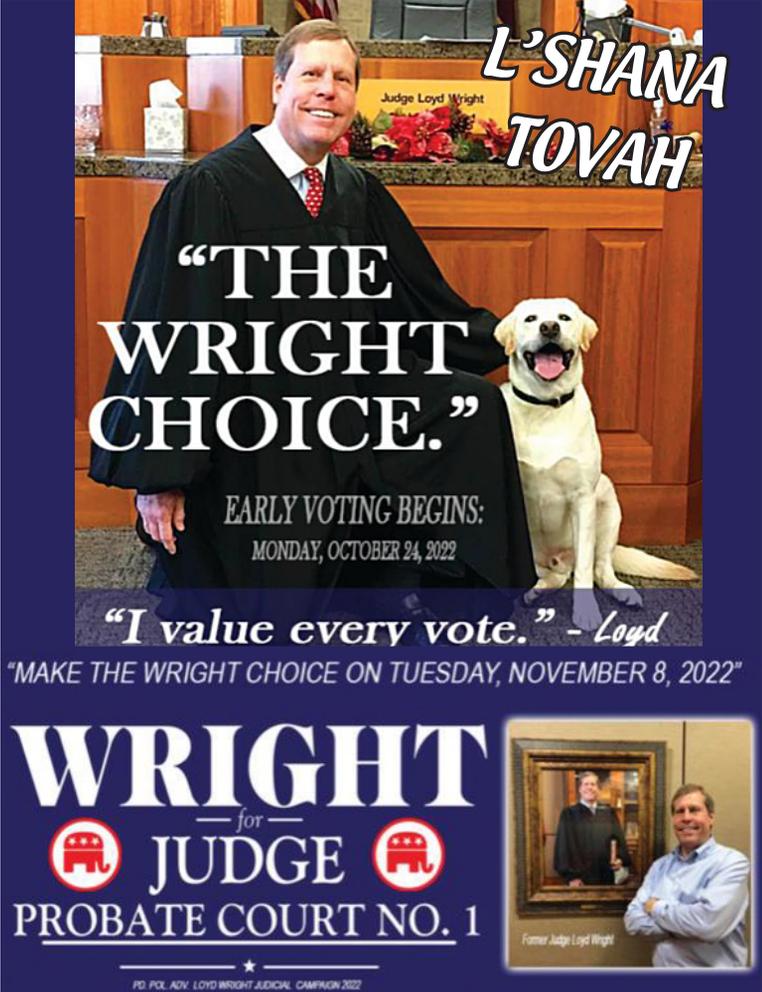
I wish you all a sweet New Year, filled with health, joy and prosperity. May this be a year that the Jewish people go from strength to strength, bringing the Jewish family ever closer. ☆



Shanah Tovah
FROM
ISRAEL
WISHING YOU AND YOUR FAMILY
A NEW YEAR FILLED WITH GOOD HEALTH,
PEACE, AND HAPPINESS



Consulate General of Israel
to the Southwest



L'SHANA TOVAH

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The call of the High Holidays is eternal, almost primal - whether this is your first time ever or the first time in a while, we're excited to welcome you to synagogue this year. Join United Orthodox Synagogues' inspiring services with local favorite chazzanim, new and old friends, and inspiring words from our spiritual leader, Rabbi Yitzchak Sprung.

This is an auspicious time, as we begin construction on our new sanctuary, our membership swells, and program engagement builds - this is our moment. Join us in deeply spiritual prayer services, contemplative moments of repentance, and connection to the Creator - as we begin this next chapter, *together*.

Shana Tova U'Metuka
More High Holiday information at uosh.org



When Judaism Considers the Long Term, It Looks to the Past

BY ARI WALLACH | JTA

He asked them “Who is called a ‘wise man?’” They responded to him, “The person who sees the consequence of their action” (Babylonian Talmud, Tamid 32a).

Many years ago, I was asked to speak, on short notice, at a symposium in Geneva about the future of the global climate refugee crisis. It was an important opportunity, but attending meant I was going to miss my 11-year-old daughter Eliana’s choir concert, the one for which she had been rehearsing for months.

I was crushed, but no compromise was possible. I’d be on the other side of the globe for every performance.

To my great shock, Eliana didn’t care, at least not exactly.

“It’s OK, dad,” she said. “If you miss it, you miss it. But do me a favor. When you are here, how about actually being here?”

I was stunned, a little hurt, but I knew just what she was talking about. For the past year-plus, I’d been wandering around the house, conducting half my business by cell phone, distracted even when I was playing a board game with her. In the great way that children can state a complex thing simply and purely, my daughter had summarized our whole culture’s dilemma.

Stuck in a forever state of reactive short-termism – an almost obsessive focus on the near future – glued to our devices and grappling with never-ending “breaking news” and business plans measured in hours and even minutes, we’ve become too much tree and not enough forest.

News about the most recent COVID variant, for example, is a tree. Being part of my kid’s growing up? That’s the forest. Our short-term addictions, understandable as they are, are obscuring our long-term potentials.

In another story from the homefront, my 9-year-old Gideon recently did something – improper. It’s not important what, but let’s just say he wasn’t being his best self. When I found out, I flipped out and really read him the riot act.

My wife, Sharon, pulled me aside and whispered, “Ari: longpath.” The word is a mantra in our household. It stands for the deliberate practice of long-term, holistic thinking. Acting that, at its root, starts with real, hard-earned self-knowledge.

At that instant, I saw how off I was. Instead of modeling behaviors of self-awareness to help my son grow, I was reacting, and probably overreacting at that, glued once again to the short term at the expense of the long-term relationship with my son.



JTA GRAPHIC BY GRACE YAGEL

On the highest level, I knew who I wanted to be in that moment with my son. However, we are reactive creatures, easily prone to short-term decision making.

So, why is a futurist, who works with multinational organizations, governments and leading foundations, and whose TED talk has been viewed several million times, writing about conversations with my children?

The future is not just about flying cars, jet packs and robots doing our laundry. Nor is it just about climate change, rampant inequality or the loss of global biodiversity. Taken together, these aspects – good and bad – leave us with an incomplete picture of tomorrow’s promises and perils.

The huge challenges we face as a society are going to require significant action at a political level. We need to vote at the booth and at the check-out counter in a way that aligns with our values. But, that is not enough.

Shaping the future also entails doing something beyond the political, something in some ways more difficult and definitely closer to home. Shaping the future toward a world we want to see necessitates that we connect with each other – at the human-to-human level – in a way that has significantly more impact than just how we vote or consume.

How do we do that?

Trim tabs

Trim tabs are the small edges of a ship’s rudder that, although tiny, can make a huge impact on the direction of the ship. The futurist Buckminster Fuller used the metaphor of a “trim tab” to explain how even small actions could have massive long-term effects, especially when scaled across populations.

Shaping the long-term trajectory of society means connecting with others through a lens of empathy and with an eye on how those interactions will ripple out through time.

What makes you a futurist – someone who cares and wants to shape society toward a better tomorrow – is putting your device down when your child enters the room and thinking about how your every action will play out over generations. This is the mindset of a true futurist. This is longpath thinking.

At its heart, the belief in a longpath or “longer-term” mindset is a Jewish one. After all, we’re the people who have dragged our story along to every outpost; the people who have waited on and insisted upon a future return. And, just as our Passover story promises a transformation that does not happen overnight, the longpath view says that, yes, you can be an agent of change, not just a slave to the current climate. But, it’s going to take some work.

For me, the High Holy Days manifest the essence of a longpath outlook best of all. Rosh Hashanah both reaps the harvest of the past and points us toward our most profound wishes for the future year. Yet, you can't get there without a Yom Kippur. On this day of *teshuvah*, which means repentance and return, we understand that to look ahead of us requires that we first look back on the year past and engage in an honest reconciliation with all we have been and all those we have wronged – both in our own eyes and G-d's.

It's hard work, but if we do this with an open heart, we have a chance to not only envision a better future, but to participate in creating it – for us and for others.

The longpath view doesn't just look deep into the future, but deep into the past. It holds that you cannot consider the future without trans-generational empathy, a clear accounting of all the preceding generations went through.

Then, when you are ready to face the days, months, years, decades and centuries ahead, you must do your future-oriented thinking with future generations in mind. After all, your community and your world will belong to them.

My father was a Polish refugee who escaped the ghetto and lost most of his family in the Holocaust; he went on to become a commander in the Jewish resistance. Years later, he used to say, "The future really started yesterday." To move through the narrow passages and get to the Land of Milk and Honey, we must adopt a mindset that integrates the far past and the far future.

Transgenerational empathy is not merely a high-flown concept. It's a practice, a way of taking the future seriously.

On our mantel, along with photos of my parents and Sharon's parents, and photos of us and of the kids, we have placed a few empty frames, a reminder of the generation to come. Seeing those empty frames is a subtle but persistent reminder that the decisions we make today, as individuals, as a family, as a community, are going to have everyday repercussions hundreds of years from now.

This Rosh Hashanah marks the beginning of 5783. That means we're only 217 years from the year 6000. Some say that's the latest time for the messiah to arrive and usher in the Redemption. Others insist the messiah can and will come earlier.

The real question is: Where do we want the world to be in 6000, and what kind of longpath thinking will help get us there?

To give you a little context, 217 years ago, Napoleon was crowned king of Italy, Lewis and Clark headed out on their expedition, Beethoven premiered his Third Symphony and the first steam locomotive had just had its first run. There was no electricity, no cars, no phones, no internet. The United States, itself, was a mere 29 years old.

Consider what can happen in two centuries. How would you like the world to look in Year 6000, and what are you willing to do to help make it that way?

It's a mistake to think that the people who will be affected likely will not be your people. According to the handy Descendants Calculator, in 217 years, or eight generations from now, the youngest of my children, 13-year-old Ruby, could have anywhere between 500 and 87,000 offspring, depending on the average number of kids per generation. And, that's just one of my three children!

What kind of a world do you want your descendants to live in? What do we have to do collectively to co-create that future?

We don't need the answers this instant, but we do need to start making the small actions and asking the big questions right away.

Ari Wallach is a futurist to Fortune 500 companies, global nonprofits and philanthropists and is the author of "Longpath: Becoming the Great Ancestors Our Future Needs" (HarperOne, Aug. 16, 2022). He also is the co-creator of the 2008 presidential campaign-focused initiative, The Great Schlep with Sarah Silverman, and formerly was adjunct faculty at Columbia University, lecturing on artificial intelligence, public policy and strategic futuring. ✨

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Rabbinic Messages

May we be Blessed with a Bumper Year

So much about Judaism and the Jewish people is counterintuitive.

Abraham introduced to the world the concept of an unseen Divine being. We do a *brit milah* on an 8-day-old boy without asking him, and we don't work on the seventh day.

The ancients ridiculed this, and they ridiculed us.

Our small nation should have long ago disappeared from the world stage. But, our G-d and our Torah is eternal. And, so are we.

The Jewish year 5782 was a counterintuitive year. More than 50% of Jewish farmers in Israel did not do any agricultural work since Rosh Hashanah. No planting, pruning or irrigating their fields and greenhouses. They have been observing the Shmittah (Sabbatical year), when the Torah proscribes agricultural work in the Land of Israel, not just on Shabbat, but for an entire year!



Rabbi Mendel Blecher

Imagine when 5783 arrives. Their fields are a mess, reflecting a year of zero maintenance. Yet, they observe this counterintuitive commandment, because they believe in G-d's promise in the Torah of extraordinary bumper crops, for the years preceding and following the Shmittah year.

Our country and the world look like a mess, with war, inflation, social instability, disease and political brinkmanship. The farm is overgrown with weeds, the irrigation system needs repairs and the greenhouse is falling apart.

We are so in need of a Divine promise and blessing!

Fascinatingly, the Talmud tells us that the year after Shmittah is most propitious for Mashiach's redemption. May that promise of redemption for the Jewish people and the entire world be fulfilled in 5783. It should be a bumper year.

Is that counterintuitive? Maybe. But we are the contrarian people.
Shana Tova!

Rabbi Mendel Blecher
Chabad of The Woodlands

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Achieving Peace Never has a Finish Line

For those who know me, it is not a secret that I *kvell* in the beautiful, majestic melodies the *nusach* of Yamim Noraim encapsulates. But the words, the awe-inspiring thoughts that can be the impetus for soul introspection – *Cheshbon Hanefesh* – are what really bring the rich melodies to fruition.

Therein lies the opportunity to, as a penitential community, recognize the extraordinarily complex task that we, as the Jewish people, have been given. Repairing our wrongs is an essential piece of *tikkun olam*, healing the world.

Then, there also are the less-majestic chants. I beg you not to overlook the repetitive recitations, like the Vidui or the Al Chet. Community responsibility for the ongoing, pervasive faults inherent in society is something not to be taken lightly or with ambivalence.

Year after year, we are reminded of these personal and societal failings. “We have become guilty. We have betrayed. We have robbed. We have spoken slander...” – daily pitfalls of living in a secular society.

It’s tough in the 21st century to shine light on the source of discord. As Jews, we are reminded that achieving peace and harmony is a task that never has a finish line, but neither can we desist from trying.

The month of Elul begins at sunset on Aug. 27. *Cheshbon HaNefesh* begins in earnest.

But really, being self-aware has no timeline. We absolutely must recognize the awesome gift of life.

The regal *nusach* and liturgy that encompasses the High Holy Days resonates in our Jewish souls. It says, “This is essential and



Cantor Sharon Colbert

cannot be ignored.”

At Congregation Beth Jacob, a small but growing community with a long and proud history, everyone has a role to play and a chance to be engaged with whatever talent or passion each possesses.

Our dedicated members are building a bright future for our synagogue community in the Greater-Galveston area.

As the hazzan and spiritual leader of Galveston’s Congregation Beth Jacob, I am humbled to convey my congregation’s thoughts and best wishes for a happy and healthy New Year.

Cantor Sharon Colbert
Congregation Beth Jacob, Galveston

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The Importance of Kindness

In Pirkei Avot, we are taught from Rabbi Shimon HaTzadik that the world stands on three things: *Al HaTorah, HaAvodah v'Gemilut Hasidim* – upon Torah, Worship and Acts of Loving Kindness.

In thinking about the High Holy Days, I think of this Mishnah a lot. A balance of these three pillars is the key to having a rich life.

I feel that the first two pillars are quite accessible during our services. We learn great Torah from the many wonderful rabbis and Jewish educators we have in Houston. The Worship can be felt by the joyous and spirited prayers of the cantors and prayer leaders. However, the acts of Loving Kindness sometime get lost in the shuffle.

I know our community does great acts of charity and is made up of incredibly generous souls who give in all sorts of ways. However, I think that at this time of year we might have an easier time accessing Torah and *Avodah*, and not so much the *Chesed*.

What does it mean to be kind, a wonderful translation of *Chesed*? “Kind” is defined by Merriam-Webster as:

- 1) of a sympathetic or helpful nature; of a forbearing nature; arising from or characterized by sympathy or forbearance
- 2) of a kind to give pleasure or relief
- 3) affectionate, loving

Chesed is all these things and more. It is a reminder to be helpful, loving and caring. Kindness does not mean passive. We can be kind by giving gentle rebuke to our loved ones. We are kind by actively seeking ways to make the world better. In other words, *Gemilut Hasidim* is a way to make



Rabbi Gideon Estes

G-d's presence manifest in the world.

Torah helps us internalize G-d's message, *Avodah* allows us to commune with G-d and be in relationship with the Divine and *Chesed* is us actualizing G-d's vision in the world.

Chesed sustains us. Kindness begets kindness. It is the smile that brightens your day. It is the acknowledgement of our humanity and worth in this world.

Being kind brings rewards to all involved. Those who practice acts of loving kindness are invigorated. Those who benefit from the acts of kindness are left in a better state.

So much of life can be cruel and unfeeling. There are systems in place that strip away our humanity. We are identified by account numbers. We spend time yelling at automated voices that leave us hollow. Let us look for

ways to connect with one another.

Human beings are social creatures; we need socialization to survive. Let us be intentional in this New Year to be kind by being present. Let us show up for ourselves and others. It is important not only to practice kindness to others but also to ourselves.

All too frequently, the slight we would forgive another person, we hold onto for decades when it is in relation to ourselves. You can express *Hesed* to yourself.

As we prepare for 5783, let us seek to bring more light and joy into the world. As we all work to improve the *Chesed* in our society, we know that the world can continue to stand tall on the pillars described by Rabbi HaTzadik: Torah, *Avodah* and *Gemilut Hassidim*.

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Just Say No!

Much of the time when a congregant comes to me to express their frustrations about their family, their jobs or just about life, it boils down to the fact that they, themselves, have not practiced the art of just saying, "No!" Sometimes, I have to teach them the word. I ask them to repeat after me: "NO!" and they repeat it. I then ask them a series of questions.

"Please go buy a house for me."

"NO!"

"Please quit your job!"

"I would love to, but NO!"

"Can you come over to my house at midnight and fix my sink?"

"NO!"

Some things asked of us are rather easy to say "no!" to, while others are not so easy. For those things asked of us that are not so easy to refuse, I think that we need both practice at saying no, but we also need permission to say no.

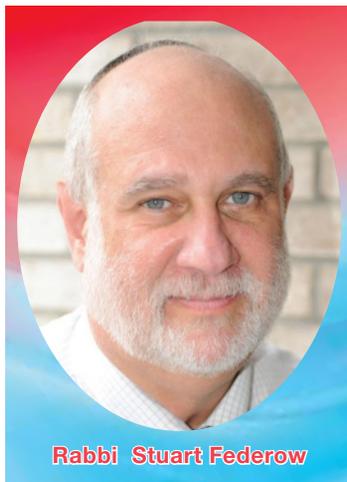
I think that Shabbat gives us both practice in saying, "No!" but also it gives us permission to say, "No!"

Shabbat gives us permission to say no to the cell phone. Owning a cell phone allows others to invade our privacy, to interrupt our quiet at any time. The Sabbath gives us permission to not answer, to say no to the caller to disrupt our quiet.

Shabbat gives us permission to say no to anything that would keep us away from time with our family members.

They say that the family that prays together, stays together. I believe that is true. From our Friday night Shabbat dinners around our dining room table, to the Saturday night Havdalah service marking the end of Shabbat, observance gives us the time to be with our family and permission to say no to anything that would take us away from them.

Shabbat gives us both permission to say no, and it also gives us practice at saying no.



Rabbi Stuart Federow

Maybe, we also should say no to other things in our lives? Maybe we should give ourselves permission to say no to watching the news every day, or to anything else that is negative and depressing?

Maybe, we should give ourselves permission to say no to meetings or events that are unnecessary and which probably will be unfruitful. Maybe, we should give ourselves permission to say no to spending any energy on others who are bad for our spirit or our self-esteem?

Saying no is an act of self-defense. It sets limits on what we will do for others. If we practice it often enough, and give ourselves permission often enough, we will see a better use of our time and energies.

May the coming New Year be one of saying "no!"

And, may you and yours have a Happy, a Healthy and a Jewish New Year!

Rabbi Stuart Federow, Congregation Shaar Hashalom



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For What are We Waiting?

In a commencement speech a few years back, author Jonathan Franzen told the graduates to be passionate in their lives. As he put it, "Liking is for cowards."

Loving is what matters, even though it can hurt, it can annoy, and it can tear us up. In the end, it means the difference between the superficial and the genuine, the simple and the messy, and the real world is a messy place.

But, if we can remember to see the divinity that exists in true meeting with another person, then we can hasten a better age of the world and a far more meaningful life. After all, isn't that the only thing that will make our world reflect the hopes that G-d must have for us?

When 20th-century philosopher Martin Buber was



Rabbi Edwin Goldberg

young, his assimilated parents did not teach him much about his Jewish heritage. But, his grandfather, Solomon, would share with Martin the precious rabbinic manuscripts his wealth enabled him to collect.

In one old text, there was a story about Rabbi Joshua who sees Elijah the Prophet. Tired of all the suffering in the world, Rabbi Joshua asks Elijah when the Messiah will come. Elijah tells him that this is a simple question. He should go ask the Messiah himself.

"But where can I find him?"

"He is in Rome, at the gates of the city, one of the many lepers."

"But how will I recognize him?"

"The other lepers change their bandages all at the same time. But the Messiah changes his one at a time, so as to be ready to go when his time has come."

Rabbi Joshua goes to Rome and sees the Messiah. He asks, "When are you coming?"

The Messiah responds, "Today."

Later, when the Messiah does not come, the bitterly disappointed Rabbi Joshua sees Elijah and complains that the Messiah lied to him.

Elijah asks, "What did he say to you, exactly?"

"He said he would come 'today.'"

Elijah then answers: "He was citing the Bible, Rabbi. You need to remember the full verse: 'Today, if you make the world ready for me.'"

When little Martin heard this story from his grandfather, he was confused. "Grandpa. What does this story mean? What is the Messiah waiting for?"

"Martin, it's not a what he awaits but a who."

"Well, who then?"

And Martin Buber's grandfather smiled and gently said to his grandson, with a sad twinkle in his eye: "Oh, my dear boy. Don't you know? He waits for you."

Rabbi Edwin Goldberg, Congregation Beth Shalom of The Woodlands

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Transitions

The High Holy Days are a perfect time to think about transitions. Beyond moving from one year to the next, we experience a variety of transitions. It is a new school year, a new season and an opportunity to begin all things anew.

The cyclical nature of our calendar means that endings and beginnings merge with each other. We blend the joy of newness with memories of the past. On Simchat Torah, we finish reading the last lines of Deuteronomy, knowing that the story of Creation in Genesis immediately follows, bringing us full circle.

Both minor and major transitions affect us in different ways. The seasons change predictably, but sometimes severe weather causes important adjustments to life.

Changing jobs, developing new relationships, shifting family structures, moving into a new home, etc.: Every life event stimulates new experiences and responses.

Rosh Hashanah encourages us to remember how fresh beginnings can motivate our dedication to re-creating our personal world and the world around us, enhancing how we embrace life and the people in our lives.

Each year, we grow older. For the young, that growth often involves increased vigor and responsibility. The transitions from childhood to adolescence to adulthood are filled with learning how to make a unique contribution to the world.

For elders, the growth can inspire a different awareness. Aging encourages us to look back on life's accomplishments and experiences, while being mindful of new limitations.

Maturity adds to our wisdom, but sometimes also diminishes our bodily strength. The challenge of managing change is a big part of growing from year to year.

Yom Kippur includes Yizkor, when we remember those who have transi-



Rabbi Dan Gordon

tioned into *Olam Ha-Ba*, the World to Come. It is a time to consider the impact dear ones have had on our lives and what impact we can make in the coming year. A New Year is an exciting moment to embrace challenges and opportunities of personal growth and development at every age.

Rabbi Dr. Abraham Twerski, (1930-2021), who died from COVID-19 last year, was a Hasidic rabbi and psychiatrist who specialized in treating addictions and chemical dependency. He wrote dozens of scholarly guides, most of which connected Jewish teachings with managing everyday challenges.

Several of Rabbi Twerski's books utilized characters from Charles Schultz' "Peanuts" to help teach important lessons. I remember seeing a cartoon of Charlie Brown and Snoopy sitting on a dock. Charlie Brown says to his dog, "We only live once, Snoopy." Snoopy's thought-balloon responds, "Wrong! We only die once. **We live every day!**"

A New Year reminds us that each day is precious; a time to welcome the growth and opportunities that come with change.

Transitions can be subtle or dramatic. Together, let's move into the New Year with an excitement for all our new prospects.

L'shalom and Shana Tovah!

Rabbi Dan Gordon, Temple Beth Torah

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Flying to New Heights

The story of Abraham begins before the Rosh Hashanah stories of the birth of Yitzhak and his subsequent binding, when G-d instructs Abraham to leave Canaan for someplace unknown.

Classic Midrash explains that because Abraham repudiated the idols whom his father worshipped, G-d chose Abraham to become the father of a new and great nation.

This explanation makes no sense, because idol-smashing never appears in the Bible, and Abraham wants Yitzhak's wife to come from his homeland. Rather, I see G-d encouraging Abraham to find his own way and choose his own path.

Genesis 12:1 reads: The L-RD said to Abram, "Go forth from your native land, and from your birthplace, and from



Rabbi Marcy Greene

your father's house to the land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great, And you shall be a blessing.

"I will bless those who bless you And curse him that curses you; And all the families of the earth Shall bless themselves by you."

I see a straight-forward text, devoid of a polemic against idol worship. Rather, G-d relays a vision to Abraham about blessings and many descendants for us, Abraham's descendants.

When I read this passage, I remember Dr. Seuss:

"You're off to Great Places! Today is your day! Your mountain is waiting, So ... get on your way!"

We, the descendants of Abraham, who represent the numerous stars in the sky and the many grains of sand, rightfully claim Abraham's legacy as our own. Thus, we begin Rosh Hashanah against the backdrop of an encour-

aging G-d Who envisions our lives full of blessings and great potential. G-d inspires and encourages us to rededicate ourselves to continue our journey with wonder and joy.

This story inspires me, and hopefully you, to become refreshed and renewed so as to step up to the plate and accept G-d's invitation to improve our world.

Finally, when you don't feel up to the task, remember this story:

The only bird that will peck at an eagle is the crow. He sits on his back and bites his neck. The eagle does not respond or fight with the crow. It doesn't waste time or energy on the crow. It simply opens its wings and begins to rise higher in the sky. The higher the flight, the harder it is for the crow to breathe. Eventually, the crow falls due to lack of oxygen.

Stop wasting your time with the crows, and certainly don't be one. Just take them to your heights, and they'll fade away.

Rosh Hashanah assures us that we can rise above any challenges and set our sights on new visions and new goals. May you fly to new heights this Rosh Hashanah, renewed and refreshed.

Shanah Tovah.

Rabbi Marcy Greene, L'Chaim Center & Temple Beth Tikvah, Clear Lake

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Time to Make Lemonade

Each year, the High Holy Days invite us to look inward to re-evaluate who we are and who we want to be. As 5783 begins to unfold, we find ourselves in the continued uncertainty of the global pandemic; and if this two-and-a-half-year crisis has taught us anything, it is that life is both incredibly fragile and immensely precious.



Rabbi Steve M. Gross

It is against this backdrop of ongoing uncertainty that we must adjust our expectations of the future. Through prayer and ritual, our faith helps us assert that while we may live with an ongoing sense of existential ambiguity, it is our responsibility to find new possibilities to serve the world in more impactful ways.

In essence, this Season of Penitence invites us to make lemonade out of lemons, and some of the most essential ingredients to making good lemonade in life include adjusting our expectations, finding ways to be flexible and focusing our attention on the things that matter most.

For two-and-a-half years, the lemons of COVID-19 have challenged us to embrace change and forced us to step outside of our fast-paced and overprogrammed lives.

It has not been easy, but the entire world has had to slow down, pause and recalibrate.

This pandemic has forced us to realize that the road to finding purpose and meaning is NOT always a straight path, and the long break in our normal routine has provided many of us time to look at who we are and what we want in a new light.

COVID has challenged us to reconsider what we want and what we value and, if we hope to re-emerge from the emotional sluggishness that seems to be consuming so much of society, we are going to need to find ways of weaving what we have learned from the COVID chaos into what we long to become.

For some, COVID is no longer a concern. For others, the chaos of COVID continues to be unsettling. Either way, the bitter nature of this pandemic has changed society forever.

Our High Holy Days provide us with powerful opportunities to consider some of these existential changes and, as we do, we might discover some ways to craft a better batch of lemonade for a thirsty world.

Rabbi Steve Gross
Houston Congregation for Reform Judaism

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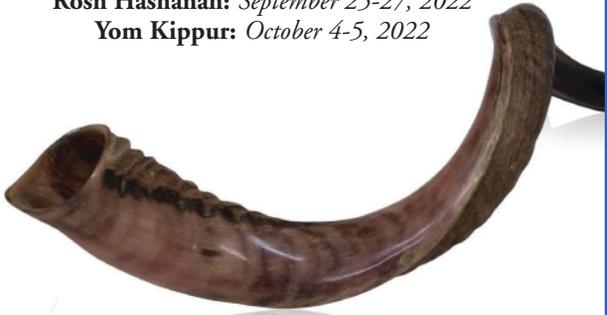


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Breaking Eggs

Judaism stands apart from the Western traditions it unwittingly gave birth to, perhaps especially in how it wrestles with the issue of sin. Assuredly, our tradition teaches that we should spurn evil, flee from sin and, as Hillel taught, “What is hateful to you do not do to your fellow. That is the whole Torah, all the rest is commentary, go and learn it.”

And yet, our sages also insist that G-d created all of it. Evil isn't the shadow underbelly of good; it's part and parcel of the fabric of the universe. It's all drawn from an original and chaotic beginning, the *tohu vavohu*, chaos and void, that exists on day 1.

The explosive nature of the process of creation – from Adam and Eve (and deceit and murder) to Noah and the ark (and drunkenness and depravity) to the Tower of Babel (and hubris and wont) – only hints at a resolution with Abraham



Rabbi Scott Hausman-Weiss

and Sarah (and breaking idols of family ties, both in Ur and in Canaan) – not to mention the Akeidah (Gen. 22), some bread and a skin of water (Gen. 21:14), a blind father (Gen. 27:14ff), and a torn coat (Gen. 37:33). This is the soap opera of the “Family Israel,” and it only ramps up from here!

Thousands of years and millions of discussions – written and oral, remembered and forgotten, recorded and discarded – yield an incredibly complex and messy view of humanity; what we sometimes hesitatingly call “Jewish thought.” Because it's just not simple. Life, that is.

In Jewish tradition, forgiveness may be divine, but it's not automatic; evil may properly be shunned, but should never be obliterated; and love can be both the most constructive and destructive force in the world.

Lev, Hebrew for heart, is spelled like this, לב (lamed, vet). In the V'ahavta prayer (from the Torah, Deut. Ch. 6:5ff), we are commanded to love G-d with all our heart, *b'chol levavcha*. Except in this case, the word for heart is

לבב (levav), with two vets, not one.

The Rambam asks why. He teaches that loving G-d is about how we channel our life force in the world. To do this, we need “both parts” of our hearts. Yes, we must love G-d with our *yetzer hatov*, our inclination towards good AND our *yetzer hara*, our inclination towards evil.

Now, this contradiction seems like quite a pickle. How are we to love G-d with our *yetzer hara*, without it becoming an act of unbridled zealotry, or just obnoxious exuberance?

Rather, in our tradition, the *yetzer hara* is understood to be drawing from the wells of dynamic energy that can initiate social change, reorder power and inspire a reexamination of what we owe others; and what it might take to battle our own reticence, in order to justly hold others accountable, despite the way it may alter the foundations of our worlds.

The *yetzer hara* is to be incorporated into our lives, pushing us to imagine and even pursue what could make the present better.

Yes, eggs will be broken, and idols will be smashed, and some may even call it “sinful,” but where would we be today if our forebears had always shied away from shaking things up?

Rabbi Scott Hausman-Weiss, Congregation Shma Koleinu

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Hide and Seek

A well-known story is told about the great Hasidic master, the Maggid of Mezritch. As the story goes, the rabbi was deep in concentration when his young son ran into his study, crying bitterly.

“What’s wrong, my son?” the great rabbi asked the boy.

“I was playing hide-and-seek with my friends,” the child explained between sobs. “I found a perfect hiding place, and I waited and waited for my friend to come find me. But it took an awfully long time, and so I gave up and came out of my hiding place. But, my friend was nowhere to be seen! He must have given up. I was hiding but he never came to find me ...”

As the boy wept, the Maggid took him into his arms and soon he, too, began to cry.

“But why are *you* crying, father?” asked the child.

“My child,” he responded, “I am crying because I know that the A-mighty feels the same pain. ‘I am hiding,’ G-d says, ‘but no one comes to seek Me.’”

All of us, I suppose, know what it feels like to be lost and longing for connection. Every year, when the Days of Awe approach, we are granted another opportunity to feel the joy and relief of a long-overdue spiritual reunion.

The High Holy Days this year provide an opportunity for us to remedy some of the feelings of loneliness and isolation that we have experienced over the past few years. Returning to our houses of worship for the services of repentance and celebration will give us the chance to feel that we have finally been “found” – by the larger community,



Rabbi Oren Hayon

by the powerful forces of Jewish tradition and by the presence of G-d, which is perpetually seeking to embrace and reunite with us.

And in turn, I hope, this year’s holidays will give us the opportunity to do some “seeking” of our own: to seek truth and guidance, to find peace and balance, and to renew the infinitely valuable relationships that we share with one another and with our spiritual homes.

May this year bring renewal and rejoicing to us all, and may all of us be granted the sensation of feeling truly “found” in 5783.

Senior Rabbi Oren Hayon
Congregation Emanu El

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Get Real and In Person Again This Year

When our ancestors were slaves in Egypt more than 3,000 years ago, one of the tactics of the Egyptians was to keep us so incredibly busy that we would have no time to stop, reflect and think about life in a deeper sense. They had us working 24/7 until Moshe convinced the pharaoh that if he gave us one day off (Shabbos), we actually would be more productive. That was our only day to perhaps reflect and think about life, what we truly want, what's truly important.

Our ancestors were so exhausted that they probably passed out so their bodies could rest, recharge and function for the next week. Unfortunately, we no longer need the Egyptians to keep us overwhelmed anymore. We are doing it to ourselves.

Folks, we have a serious problem and, if we don't stop it right now, it will only get worse and completely destroy us. It will ruin our minds, our self-worth, our relationships, our spirituality and everything good in this world. It already has to so many people. I know because I deal with them.

That problem is our smartphones, the internet and social media. We simply are wasting too much time seeing where our Facebook [posters] vacationed, checking how many likes we got for a post and thinking everyone has it better than we do.

We have no time to meet people in person and have meaningful relationships anymore.

All we do is text, voice text, WhatsApp, email, message and more. We have become overwhelmed and unnecessarily busy with things that



Rabbi Gavriel Jacknin

really aren't important and we are frying our brains.

This isn't just Torah talking; this is basic psychology and the science of the brain with too much social media. We need to be strong enough to make the new commitment now and forever to finally say, enough is enough.

So, make this year the year! The year to return to real relationships. Put that phone away when you talk to someone. Look people in the eyes again; reduce your time on social media or get rid of it altogether (unless you need it for business) and let's make ourselves real people again.

Shabbos is the perfect day to start. Jewish law does not allow us to use our phones anyway unless it's an emergency. Spend Shabbos with friends and family. Take nice walks, play board games, have meaningful conversations and take a little nap in the daytime.

Even though there are positive aspects to technology, we must stay in control and be the driver of our lives and not the passenger. We have free will and we have the responsibility to be in charge of what, when and how much we need to look at and what is too much.

We've been the passenger and the slave to technology for too long. But, this year, we are getting real and personal, once again, and we are not looking back.

It's a much more meaningful, happy and healthy life – guaranteed!

Wishing each of you a happy, healthy and meaningful New Year for you, your families, friends and *Klal Yisrael!*

With love.

Rabbi Gavriel Jacknin
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GPS for Life

It feels a little uncomfortable heading to the cemetery with the modern-day GPS guiding voice. It's quite startling as it announces, "You have reached your final destination."

Life is a journey. We are on the road to the promised land, physically, spiritually, emotionally and, for many, quite literally. Sometimes, when you are going to a destination, you end up taking the wrong turn, and suddenly you are uncertain if the surroundings fulfill the objective or will achieve the desired mission and final destination.

As we circle round and round and continue to make wrong turns, the GPS voice doesn't get angry, frustrated or upset at the continuous need for redirection. It calmly tells you, "Recalculating," and takes you back on track or maybe suggests a different way that may be a better solution at that time.

When taking a path in life, we may move into directions that may not have been the original intent. We may not be so proud of our choices, or realize that it doesn't fit our life's mission. Yet, we know that, with trust and faith, the GPS of Hashem will help us get back on track and give us a route to where we need to go.

How do we hear this voice of Hashem? The introspective meditation of davening in shul helps us focus and figure out which streets are better or which paths are worse. The ideal time of year for the "recalculating" of Rosh Hashanah and Yom Kippur allows us to calculate the path we have taken and determine the path where we are going.

If we listen carefully enough, Hashem is giving us direction. Prayer in Hebrew is *tefillah*. The Hebrew etymology of the word comes from *tofel*, to attach. The soul-essence level of *Yechida*, that is literally a piece of Hashem above, is the voice within us that connects us to our spiritual GPS, that very gently and calmly prods us along to our destination. With mindful prayer and meditation, we can hear directions spoken without anger, frustration or dismay, but in a calm and loving way.

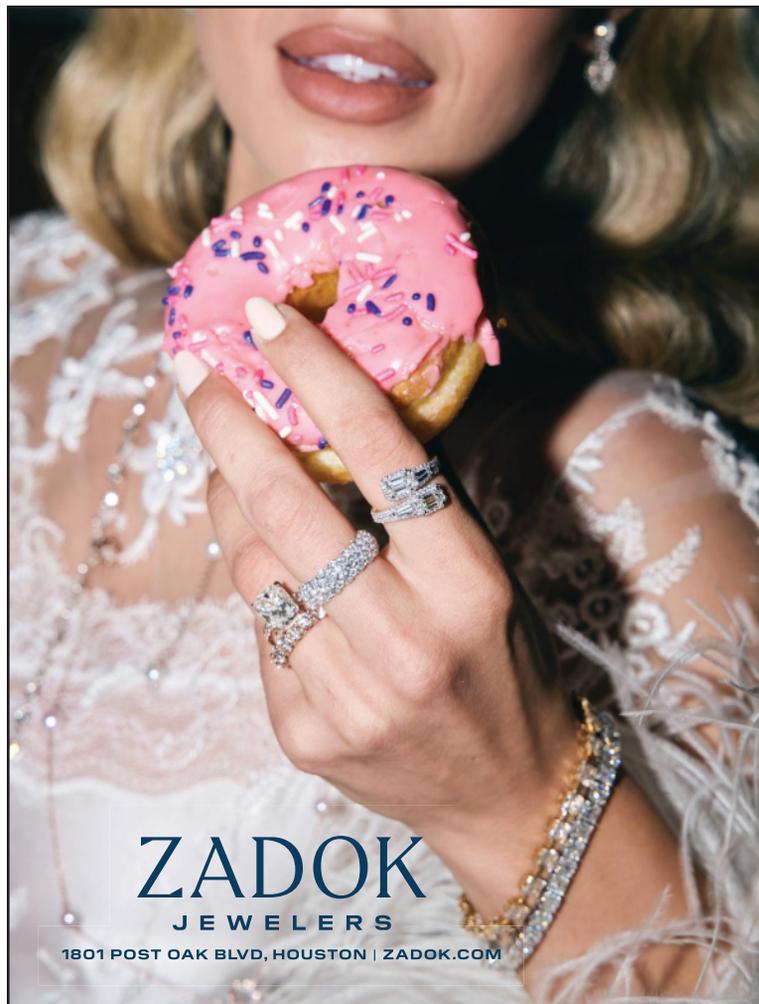
The process of repentance in Hebrew is called *teshuvah*. The *teshuvah* journey is much more than only prayer. In Hebrew, the word breaks into two, *Tashuv-Hey*, to return to Hashem. The return route is not a way that is foreign and a totally strange land. The soul's *yechida*, being our core essence soul, makes the return much easier and familiar, an echo of the road once traveled as we seek to reach our individual and collective promised land.

Shana Tova!

Rabbi Chaim Lazaroff, Chabad of Uptown



Rabbi Chaim Lazaroff



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Coming Home – 5783

They say that you can never come home again. I'm here to prove them wrong.

With joy and profound hope in my heart, I am happy to embrace my return to Houston and enjoy the warm and welcoming embrace of my community at Temple Sinai.

These are exciting days on the west side of Houston. The Jewish population is expanding and the opportunities for Jewish content and community partnerships are expanding exponentially. Judaism is alive and well on the west side, and I am honored to lead the Sinai community.

The High Holy Days are a beautiful time for me. This year, in the shadow of the pandemic and with a desire to renew and rebuild the values of community and connection, we are re-engaging in meeting one another. Highest on my agenda for this season's holiest moments is creating the opportunity to truly know one another.

Maybe, I'm a little old school, but I feel that the best thing we can do is to break down the barriers that keep us from one another and create opportunities to reengage with our neighbors and fellow congregants.

At the High Holy Days, we call to the Holy and Blessed One and each other, to lift us up and to empower us to lift each other up. Let's learn to lift each other up.

Try these simple things:

- Esteem others higher. Have high regards, great respect and favorable thoughts of the people in your circle of trust and influence.
- Be wise in your speech. Communicate more effectively by thinking before you speak.
- Be encouraging. Encouragement is an expression and assurance of one's hope and future in words, presence and sincerity.



Rabbi David Lipper

- Be quick to forgive. When others make a mistake, be quick to forgive.
- Be understanding. Understanding starts by listening, asking intelligent questions to gain further insights, and being accepting of what the speaker is sharing.
- Don't gossip. Never speak stuff that causes unnecessary hurt to others by speaking unclaimed rumors behind their back.
- Share knowledge. Sharing knowledge helps us learn, discover and understand things that are interesting.
- Stay humble. Humility and maturity are synonymous.
- Be positive! Build up your loved ones with your positiveness, allowing them to be open for better things to come.

• Love. Love always protects, always trusts, always hopes and always perseveres. Love never fails.

• Visualize. Start seeing growth and advancements in your relationship with people.

Make someone else feel valued, right now. Think about how incredible you feel when somebody tells you how they appreciate you, or how you helped them.

When you make that deposit in someone's emotional bank account, you actually get paid a dividend in the process because their feeling of elation rubs off on you. By making them feel appreciated and valued, you've made change possible. Lift someone up. It'll lift you up, as well.

Embrace the High Holy Days and become the blessing you want to see in the world.

Tizku L'shanim rabot – May you be blessed with great years!

Rabbi David A. Lipper
Temple Sinai

L'Shanah Tovah Tikatevu

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Are We Prepared to be Restored?

Many years ago, I participated in an archaeological dig in northern Israel at Tel Dan, which was led by the great Israeli archaeologist, Dr. Avraham Biran. With other rabbinical students, we woke early in the morning and trekked to the site where we labored most of the day, stopping only briefly for water breaks and lunch.

Occasionally, we found remarkable relics from ancient times. We also learned that even the holes where we dug needed to be swept clean. One of my wiser classmates asked Dr. Biran, "Should we sweep the dirty dirt or the clean dirt?" His humor lifted our spirits, even as we were told brusksly to sweep it all.

At Tel Dan, Dr. Biran examined each one of our finds and determined whether or not it was significant. If it was, it was tagged to be dealt with in greater depth, later. If it wasn't, it was put into another pile of lesser finds.

The largest discoveries of pots and vessels told a part of the story of the Israelites who lived around the time of King David. Though we didn't find great treasures that summer, Dr. Biran would later discover a scepter, which he described as most likely held by an ancient royal. Imagine the privilege to hold it and fit it into an ancient narrative that links us, one to the other.

I recalled this experience, not because of lingering memories of hard labor, but for its metaphorical insight. On the High Holy Days, we'll be excavating our souls, as it were, for the relics of the past that represented our best or worst deeds. We'll need to expose them to be seen and evaluated for their worth and effect.

Like potsherds, some of our deeds are significant and must be labeled and addressed for their meaning, while some are small and can be easily explained. But, it's in the examination of them all that, like the archaeologist, we won't overlook the rich opportunity to know all we can about our past.

If we understand it well, then we can know more about our potential for a future we're still responsible for building. If we fail to examine it, then we miss, not only the potential to improve ourselves, but to know that G-d, in Judaism, is "compassionate and gracious, slow to anger, abounding in kindness and faithfulness, extending kindness to the thousandth generation, forgiving iniquity, transgression and sin" (Exodus 34:6-7).

No one can escape the sacred task and no one who enters the synagogue or prayer space can come empty-handed. It's not the righteous whom G-d seeks to find on the holiest of days, but rather those who are prepared to seek forgiveness, to be forgiven, and to be restored to their place in the narrative of our people's story and its future.

From my family to yours, please accept our best wishes for a *Shanah Tovah uMetukah*, a Happy and Sweet New Year 5783.

Rabbi David Lyon
Congregation Beth Israel



Rabbi David Lyon

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I Choose Civility: Listening, Caring, Engaging

The essence of the High Holy Days lies in affirming that we have the power to affect the outcome of our lives. The truths we embrace and the choices we make, literally and figuratively, shape whether we live a life of meaning and purpose or succumb to the suffocation of arrogance and self-centeredness.

This applies on both the individual and communal levels, and gathering in person to usher in 5783 will remind us of the decisions we have made and the choices we will face in the new year.

As our society becomes increasingly divisive and thereby inhibits good choice making, we need more than ever to practice the Jewish concept of “*derech erez* – civility.”

For the rabbis of the Talmud, *derech erez* conveys a notion of respect and dignified behavior in the home, workplace and the public arena. Acting with decency and civility also are essential components in a person’s quest to become a mensch and to make good and healthy choices.

Several years ago, while serving as president of the Calgary Inter-faith Council, I co-authored a “Civility Pledge,” intended to guide both political leaders, as well as ordinary citizens, in creating respectful dialogue and building healthy relationships in all facets of life. I share it in the hope that some, if not all, of the 10 points will resonate with you and, in turn, you will share with others.

THE CIVILITY PLEDGE

1) I choose to embrace the principle that all people are created equal, and that each person possesses inherent dignity and goodness.



Rabbi Shaul Osadchey

2) I choose to encourage genuine dialogue with people who identify as minorities in order to enhance community inclusiveness.

3) I choose to prioritize relationships over ideologies by striving to appreciate people whose ideas I may disagree with.

4) I choose to respect others’ experiences as true and valid for them and seek to come to new understandings through honest conversations.

5) I choose to renounce stereotyping and prejudices, including those based on race, ethnicity, religion, ability, sex or gender.

6) I choose to enhance my capacity for empathy and compassion by living in the present moment and letting go of resentments that derive from my personal history and my cultural memory.

7) I choose to engage people in an open and neighborly spirit, sharing their joys and sorrows, and caring about their human problems and concerns.

8) I choose to impart my views with honesty and sincerity on the basis of mutual trust without compromising my faith or principles.

9) I choose to engage persons of all religions in order to accord them freedom and human rights.

10) I choose to encourage others to engage in similar efforts to bring civility and compassion in their daily conversations in the home, workplace and public arena.

[Pledge is signed and dated.]

May 5783 be a year in which we have the courage to make good moral choices that heal and improve our personal relationships and promote a return to civility in public life.

Rabbi Shaul Osadchey

Wishing you an uplifting and blessed New Year!




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Hatarat Nedarim, which means Annulment of Vows, is a somewhat parallel ritual to Kol Nidrei, but on a much smaller scale. Don't be surprised if you have not heard of it, as it is not a widely known custom. *Hatarat Nedarim* traditionally is performed the day of Erev Rosh Hashanah, often after morning services.

Hatarat Nedarim is for vows we've made to ourselves and G-d which we have not fulfilled. And many of us have a list of such vows longer than we'd care to admit!

Among my top unfulfilled declarations are my promises to be less hard on myself, to stretch twice each day to help my aging body feel better, to have a daily meditation practice, to clean the piles in various places in our home and to lose weight.

For the ritual of *Hatarat Nedarim*, a group of four people get together, three of whom serve as a *beit din*, a Jewish court of law, for the fourth person who asks for their unfulfilled vows to be nullified.

For a traditional text of *Hatarat Nedarim*, see *The Complete Artscroll Siddur*, Ashkenaz, pages 762-765.

Then, each person takes a turn as the petitioner, enabling those who carry out this ritual to move into Rosh Hashanah, minus the spiritual baggage of unfulfilled commitments.

Whether you engage in the ritual of *Hatarat Nedarim* or not, it's helpful to:

- 1) Determine what are the unrealistic goals you have set for yourself
- 2) Strategize how to transform them into more realistic ones
- 3) Prioritize which is the goal on which you'd like to focus first

We have good intentions but live in a society that often focuses on personal and professional accomplishments which can stretch ourselves beyond our limits. No wonder we make promises to ourselves, and perhaps also to G-d, that often are hard to fulfill.



Rabbi Deborah Schloss

We learn in the Talmud:

תַּסְפִּית ט עַמְתָּס פִּת, תַּסְפִּית אַל הַבְּרַמְתָּס פִּת.
 "If you grasped many, you did not grasp anything; if you grasped few, you grasped something" (Yoma 80a and Sukkot 5b).

In modern Hebrew, this phrase means if we take on too much, then it's as if we have not accomplished anything as we have not set ourselves up for success. Especially for overachievers, this is especially sage advice!

As we approach Rosh Hashanah, may we bless ourselves and others by setting realistic goals that steadily lead us to become the best version of ourselves. With warm wishes for a healthy, meaningful and sweet 5783.

Rabbi Deborah Schloss, B.C.C.
 Shaarey Tzedek of Montgomery County
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Preparing to Live our Best Lives

Summer is a wonderful opportunity to catch up on leisure activities, traveling and preparing for the year ahead. This past summer, despite more COVID variants and Monkeypox outbreaks, felt as though we finally were returning to a true sense of normalcy after more than two years.

After so many aspects of our lives were put on hold, rescheduled or canceled, it seems that for many of us, we were ready to resume. But, what did this look like? Were all of us ready to move swiftly back into our over-programmed world, with few breaks or pauses?

After watching the TV show, "Hacks," I appreciate this notion, yet again, of work-life balance. It's particularly important for those entering the workforce or those nearing the end of it. It seemed a perfect message focused on the im-



Rabbi Adrienne P. Scott

portant themes of our High Holy Days season.

On the one hand, we can see the young adult growing up with an overemphasis on achieving all that is possible. Excel in school, participate in extracurricular activities, volunteer and honor your Jewish tradition. That's a tall order for anyone, let alone the kids in our communities.

Fast forward to the college years, where this pressure continues and then, with a first job and then ... The list goes on and on. It's a race where the finish line is never in sight, and there are no rewards, ever, for simply finishing.

As we age and mature, we understand that we do need to contribute to society and help to repair our broken world. But, how and when we do that is quite different, based on individual talents and preferences.

Balance is important, at every stage of life. It's important in our personal and professional lives. Saying "no" isn't a sign of laziness or disinterest; often, it's an act of making our own selves higher on a priority list.

Life can't merely be about checking off boxes and moving from phase to phase without reflecting or absorbing the true meaning behind a particular event or situation. It must be more.

As we read at the end of the book of Numbers, all 42 places where our ancestors stopped along their journey through the wilderness were marked and remembered. Through this, we are reminded that every experience can be a learning and growing one.

If we are open to reflecting on where we've been and where we hope to go, then we can live in the moment. This is an important step to embracing each day and choosing life as our tradition wisely instructs.

Living Jewishly enables us to appreciate many built-in separations between the sacred and the ordinary. As the High Holy Days season approaches, let us spend our time in meaningful and intentional ways. By enveloping our full selves with the prayers, music and the smells of the season, we will be better prepared to live our best lives, fulfilling all that we can to bring honor to ourselves, our community and to G-d.

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How to Grow in the New Year

How shall we greet the New Year? No doubt, something in us would like this year to be different, even exceptional. But, in what way?

What will we seek to accomplish? What will we pursue? What kind of person would we like to be when the next High Holy Days season rolls around? Few of us would like to do the same and be exactly where we are one year from now.

All of this dreaming is easier said than done. For those who would like to become more in the coming year, Rav Kook, the great mystic, halakhist and teacher, gives us three paths to consider pursuing. They appear in the beginning of his classic work on repentance, "The Lights of Teshuva."

The first path we might take is dubbed "Natural Repentance." By this, Rav Kook means that we often experience the feeling that something is amiss with us. It can be our relationships, our physical fitness or our sense of moral accomplishment.

When we sense that something is wrong, it bothers us and can be, at times, painful. So, recognizing this feeling and looking to fix it is a natural path towards growth.

The second path towards growth is called "Religious Repentance." This, as its name indicates, refers to growth we pursue because we dip into the wells of our ancestral tradition.

Perhaps, this year, we will really love our neighbors, or keep Shabbat, or study the laws that sustained our people for so long. So many of us draw strength from our peoplehood and tradition. When it comes to combating our problems, this can be a powerful tool in our toolbox.

The last path is what Rav Kook called "Intellectual Repentance." This is, in Rav Kook's opinion, a path towards growth that is built on the previous two.

Like Natural Repentance, it requires recognizing what is good and bad in our lives and often what is good and bad about us. Like Religious Repen-



Rabbi Yitzchak Sprung

tance, it draws on tradition to distinguish between right and wrong, desirable and undesirable, true and worthy and the opposite.

Intellectual Repentance is, Rav Kook teaches us, the path of putting those two factors together and then acting on our sense of right and wrong. This type of repentance causes us to mend fences with our families, not because infighting is painful but because it is the right thing to do. This type of growth is the pursuit of what is right and good, precisely because we know it is so.

Each of these paths towards growth may be a useful path to take at one time or another, in different emotional states and in the face of varied problems. So long as we know where we are going and we have healthy ways of getting there, we are assured that the next year will be a morally and spiritually exceptional one.

Rabbi Yitzchak Sprung
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Let us Each Have a Dual Membership

Long before Jews splintered into various congregations, we all belonged to the all-inclusive “Congregation of Israel” that congregated once every seven years “on the holiday of Sukkot ... read this Torah to all Israel ... congregate all men, women and children, to listen to this Torah” (Deuteronomy 31).

Today, most visualize a “congregation” as a brick-and-mortar building with memorial plaques, rather than a living, breathing noun.

Maimonides vividly describes how the king read the Torah to all gathered in the Temple courtyard at the Sabbatical climax – on the Sukkot festival following the Sabbatical year.

Concluding a Sabbatical year, this upcoming Sukkot festival launches Hakhel. We can’t yet observe it literally in Jerusalem’s Holy Temple, but let’s at least know its meaning.

Hakhel calls on us all to join as one. Even back in ancient Israel, each town had its own local court and house of study. Yet, once in seven years, they joined their brethren to reaffirm a common heritage.

American Jews become congregation members for religious, social, and security of belonging.

Membership also has its drawbacks, as we can lose sight of the forest for the trees. A restrictive “Members only” attitude shuts out people. What happens to the 50%-plus of the Jewish “unaffiliated?” Do they not belong? Are they any less Jewish?

Membership is vital, but let’s not develop a parochial, narrow view of congregational politics and rivalry. It hurts the unity of Israel when we begin to think in terms of “them and us” about congregations other



Rabbi Shmuli Slonim

than our own. Cliquishness can be divisive and unravel our unconditional bond of love to all Israel – the basis of the whole Torah.

Of course, we all should affiliate and be members of congregations. But, we also must remember that synagogue membership isn’t everything. We must recognize the growing youth trend that seeks actual mitzvah experience, here and now, before signing on to long-term membership.

Now, during the year of Hakhel, let’s all maintain “dual membership,” one in our own shul or synagogue and also nurture our sense of belonging in the general Congregation of Israel.

Even as members of our “own” synagogue, we must feel part of the larger Congregation of Israel – actually the largest Jewish congregation in the world. It isn’t listed

under “Congregations,” and it has no exact address.

Yet, it is easily found anywhere in the world, wherever there is even just a single Jew. This great congregation offers you many benefits, including Life Membership!

Let’s all connect!

Online or in person, this year’s Hakhel gathers the whole *mishpocha*, irrespective of our geographic or cultural differences; we are all one. The Lubavitcher Rebbe *OB”M* taught that during this entire year, we participate in mini Hakhels with friends, neighbors, family or any Jew we meet.

Let this Hakhel spirit energize all our gatherings, adding warmth, purpose and direction to our Friday nights dinners, holiday events and whenever we meet together throughout this special year.

Best Hakhel wishes to all members and non-members, alike!

Rabbi Shmuli Slonim

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Enjoying Life's Pleasures

Here we are again as another High Holy Days season is beginning. A time of year that reminds us to always seek forgiveness for our sins. But, did you know that the Talmud tells us that there is a whole category of sins comprised of times when people kept themselves from enjoying what they could. Isn't that incredible?

Our tradition tells us that we are sinning when we could have enjoyed something but did not:

- The banana split that our diet allows, but we resist anyway. Yes, it's considered a sin if we do not enjoy it.
- Sleeping in that morning with our families with breakfast in bed when our work schedule allowed, but we didn't do it. Yes, that is a sin as well.
- The time we could have gone to our child's baseball game but didn't because we went to an unnecessary meeting. Yes, that too is considered a sin.

Why does our tradition teach that it is a sin not to enjoy ourselves when we can? Perhaps, so we do not live our lives as though we are simply moving from one meeting to the next, from one piece of work to the next, from one burden to the next. Instead, our tradition wants us to live life by working when we need to and enjoying ourselves when we should.

This Rosh Hashanah, we are reminded that Judaism wants us to enjoy ice cream cones, baseball games, Sunday afternoon swims, simple kisses and hugs.

As a bonus, Judaism gives us an array of other pleasures:

- A weekly day of rest with family and friends every Shabbat
- Weddings where our tradition commands us to rejoice with the bride and groom



Rabbi Brian Strauss

• A G-d who has sanctified us in His commandments so that we can bring more of G-d, more of goodness and joy, into the world

These are just a few of the many additional pleasures that our mitzvot provide. I encourage you to use this upcoming year to discover more.

As G-d says in the book of Deuteronomy: I have put before you life and death, a blessing and a curse. Choose life.

Let us enjoy our lives as best we can by choosing life. May 5783 be a year that all of us can say we will *U'vacharta B'chaim* – We will all choose life.

L'Shanah Tovah.

Senior Rabbi Brian Strauss
Congregation Beth Yeshurun

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Telling our Stories

Shalom, Friends.
It's been a challenging season of life. Our world is afflicted in so many ways.

When my father, Rabbi Dr. Gerald Teller z"l, died a tragic COVID death, I was inconsolable. He was living out his dream retirement in Israel when he contracted the virus while officiating at a prayer service.

When I emerged from my Zoom-based, long-distance *shiva*, I restarted my rabbinic responsibilities. I resumed officiating at prayer services, the same endeavor that caused my father's death. I was called upon to officiate at COVID funerals. The combination of grief, isolation and theological turmoil was beyond my coping skills. And, I broke.

Thankfully, I am blessed with the resources that nurtured me back to health. I am blessed with an intensely loving family. I am blessed with loving and caring friendships. I am blessed with a loving and supportive community. I am blessed with access to professional support.

I've discovered that telling my story helps others through theirs. Perhaps, it is comforting to know that they are not alone.

The Kaiser Family Foundation reports that during the first year of COVID, mental health challenges rose from 10% to 40%. I was one of those statistics.

My guidance for all who suffer is to stay connected with friends, family, community and your rabbi. Seek professional counseling and reach out for help. As we approach the High Holy Days, we pray for healing of body and soul.

Blessings for a meaningful High Holy Days experience.

Rabbi Ranon Teller, Congregation Brith Shalom



Rabbi Ranon Teller

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Be 'Curious,' not 'Furious'

A child has two apples. Her mother asks if she can have one of them. Immediately, the child takes a bite out of each one. The mother instantly is disappointed until the child holds out one of the apples and says, "Here, this is the sweeter one."

The Haftarah (prophetic reading) on Rosh Hashanah teaches us a profound lesson about assuming motives, and apparently, we need to be reminded every year.

The priest, Eli, sees Hannah's lips moving while she is praying silently and, as he assumes she is intoxicated, reprimands her. Turns out the opposite is



Cantor Renee Waghalter

true – she is fervently praying for a child.

During these Days of Awe, we are being judged, not meant to be the judge. Every time we assume someone's motive for their behavior, we run the very real risk of being wrong.

Imagine how life would be if we were "curious, not furious," and left the judging to the One True Judge?

Congregation Beth El wishes our wonderful Greater-Houston Jewish community a restorative, meaningful, healing, introspective, peaceful and joyous High Holy Days season.

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Sacred Spaces

In a recent synagogue bulletin article, Rabbi Oren Hayon, senior rabbi of Congregation Emanu El, reminded me of a wonderful Hasidic story I had forgotten. It tells of a young boy who would go out alone wandering into the woods. His father became concerned and one day said to him, "You are spending a lot of time alone in the woods and I'm worried. What are you doing out there?"

"I go there to find G-d," the boy answered.

"That's wonderful," the father replied. "But why go to the woods? G-d is the same everywhere."

"I know," the boy replied, "but I'm not."

Isn't that similar to why we go to synagogue on Rosh Hashanah and Yom Kippur – in search of our higher



Rabbi Roy A. Walter

selves, the part of us that yearns to connect with G-d?

The sanctuary feels like a place we can be closer to G-d, as we pray and evaluate ourselves in light of Divine expectations. G-d may be the same outside the sanctuary, but we are not the same.

The sanctuary transforms us. It is why we call and identify it as *mikdash*, sacred space – in some sense no different from any other room, but somehow different, transformative.

It reminds me that *mikdash* comes from the Hebrew word, *kadosh*, which means different, set apart by being lifted up. We are lifted up to our higher selves when we enter, in that sense, metaphorically closer to G-d.

It is contemporary reality that many of us will be worshipping online from home this year for health reasons; we will miss the experience of being in our sanctuary. I would like to remind those who will worship

from home that you will, indeed, be in a sanctuary.

In Judaism, our home is considered to be a small sanctuary, a *mikdash m'at*. We will be participating from a smaller sacred space, but one that, in our tradition, is no less sacred than the one at synagogue.

The midrash I shared reminds us that G-d is the same everywhere, but we are not. We are not the same when we enter space we have designated to bring us close to G-d. That sacred space can be just as transforming at home in our small sanctuary online as in the large one at synagogue.

So, whichever sacred space you are attending services on this *yon-tif*, I pray you will find yourself closer to G-d, transformed by the sacred space that surrounds you and lifted to your highest self.

May the New Year be filled with joy and goodness, blessed with health and good fortune and surrounded by love.

Rabbi Emeritus Roy A. Walter
Congregation Emanu El

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Opportunity for Change and Growth

I recently read “The Rabbi Who Prayed With Fire: A Rabbi Vivian Mystery,” by Rachel Sharona Lewis. It’s written in the style of Harry Kemelman’s Rabbi Small mysteries from the 1960s and 1970s.

Instead of Kemelman’s straight Rabbi David Small, Lewis’ novel features the queer Rabbi Vivian. Lewis replaces Rabbi Small’s familiar mid-20th century Jewish traits with Rabbi Vivian’s contemporary passion for racial justice and concern about wealth inequity.

Online discussion forums about Lewis’ novel frequently characterize it as an update of Kemelman’s, with a protagonist who reflects the diversity and concerns we see not only in the world around us, but also in the Jewish community.

I most enjoyed the book because its widely highlighted contemporary subplots, such as queerness and racial justice, live in the background, as they should.

I suppose, for some readers, these elements will appear quite prominent, but for those of us who spend considerable time with folks under 30 years old, diversity and multicultural expression are just normal parts of our community’s matrix.

At first glance, the High Holy Days illustrate the tension that exists when Rabbi Small becomes Rabbi Vivian. Despite significant changes over the centuries, today, we too often see Jewish ritual as staid and unchanging.



Rabbi Kenny Weiss

The consistent rituals and liturgy of Rosh Hashanah and Yom Kippur remind us of the past and can too easily hold us there.

Sometimes, fixed structures provide the stability we need to change and, consequently, the High Holy Days are the perfect time to embrace both conservation and innovation. With some diligence on our part and a bit of luck, this year’s changes will become part of our normal routine next year, leaving us with another opportunity to change and grow 12 months from now.

Rabbi Kenny Weiss
Houston Hillel

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Dear Friends. Not everyone gets excited when a new year rolls around. Some people fall for the “same old, same old” syndrome. You know, when the thrill for the people, places and things around you begin to fade and boredom sets in.

Starting a new business can be exhilarating, but what about managing the daily grind? Entering a new relationship can be magical, but how can I be equally excited when maintaining it, years down the line?

How can we stay excited about Judaism as an adult, like we were on the day of our B'nai Mitzvah?

What is the trick to maintaining a positive, energetic and upbeat energy for life? To take on the New Year with *joie de vivre*, with zest and gusto?

The Kabbalah teaches that each year on Rosh Hashanah a fresh, new and unprecedented Divine energy is unleashed into the world. Think about the fact that this very day and this moment has something to offer that never was and never will be again. There is a new and unique energy pulsating in the air right now and is only accessible now.

As the New Year sets in, G-d is asking you to tap into that energy. By embracing your personal mission with fresh vigor, you can show up for your family, your work, your community, for G-d, in a way you never did before.

This year, as we reenter life in ways we haven't in several years, we have a unique opportunity to focus on the power of the moment and to make every moment magical.

L'Shana Tova!

Rabbi Yossi Zaklikofsky, The Shul of Bellaire



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Personal Greetings

**HAPPY
NEW YEAR**

to the
Jewish Herald-Voice
and all our
Houston friends.

The Joan and Stanford Alexander Family



L'Shana Tova!

In the year 5783,
wishing all
our friends
a year of health,
peace and happiness.

The Fein Family

Wishing you a year of peace, love & joy!
L'Shana Tova!

Judy Bluestein Levin
Herschel Bluestein Levin & Marlaina Vela

Shana Tovah

*Vicki Samuels and Lawrence S Levy
Amy Duke and Jesse DeMartino
Michael and Colleen Duke, Miles, Cole and Emmett
Sam Levy
David and Lan Duke, Isabel and Joseph
Rebekah Levy*

לשנה טובה תכתבו

*Best Wishes for a year of Health and Happiness
Sharon and Bob Livitz*

**Sidney Stoper
Sarah Augustine, Ian Augustine, Mathew Fitzpatrick
Susan Livitz and Rachel Livitz**

Joseph Macias wishes everyone the best in
health, peace and life for the New Year.

La Shana Tova

From **THE MORGAN FAMILY**

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MARCI & RONNIE MORGAN
RYAN, BLAKE AND LAURA

PATTI & MICHAEL MORGAN
RUSS & SHANNON
LILLY & SETH GILFORD
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WENDY & HOWARD COHEN
KIMBERLY, BECCA AND HANNAH

JAYME & SCOTT MORGAN
SAX AND ELLA

Wishing everyone a
Healthy and Happy New Year!

In memory of
Shirley and Melvin Littman

Mark and Jeline, Phillip, Daniel,
Kyle, Averie, Amber, and
grandchildren, Daniel, Ava, John Wyatt and Luke

MAZEL TOV
TO

**THE SAMUELS FAMILY AND THE STAFF
OF THE JEWISH HERALD-VOICE
FROM KARMEN LUSTER**



*Wishing you and your
family a happy, healthy
and sweet New Year!*

Susan and David Morris
and Family

In loving memory of Herman and Rosalie Poscovsky
From their son, Aaron David, and granddaughter, Jennifer

*In Loving Memory of our beloved
Eugene Sampson and Jeff Burck*

L'Shana Tova

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Esther, Jared, Kevin, Sabrina, Jeffrey and Reid Burck
Adam, Robyn, Riley, Asher and Corey Burck
Mamie Marx
Carrie, Mark, Brandon, Hudson and Hannah Wolf

Happy New Year

Marc & Maylee Samuels
Matt, Kristy, Cameron
& Dylan Samuels
Ben, Hannah, Marwa
& Claire Samuels
Caroline Samuels



In memory of Grace and David Wagner

Wishing you and yours a
Healthy and Happy New Year
Grayson Wagner

Happy New Year!

*Wendy Waterman & Baby Noah
Daniel Waterman
Maurene and Michael Bencal*

Shana Tova

to My Family and So Many Dear Friends

Sandra Weiner



May you and your dear ones
be blessed with a year of
health, joy, fulfillment and peace

Dolores Wilkenfeld
and Family

*Wishing you and yours a year
of health, happiness and peace*



Judy & Ronnie Yambra
Amy, Gage, Layla
& Myles Mueller
Steven Yambra
Lauren, Jason, Bryce,
Max, & Seth Lourie
Lisa Yambra

L'Shana Tova

To all our

Friends & Family

Marcie & Bob Zlotnik

Kevin, Lauren & Phil, Mitchell, Molly & Davis, & Matthew

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Suite 400
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southwest.adl.org
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afmda.org
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713-871-1891
aipac.org
- American Jewish Committee**
3355 W. Alabama St.
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713-439-1202
ajchouston.org
- Americans for a Safe Israel**
P.O. Box 35661
Houston, Texas 77235
afsi.org
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ats.org
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chabaduptown.org
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cjen.org
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erjchouston.org
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fidf.org
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832-857-0770
friendshiphouston.com
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cbsw.org
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uosh.org
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- Goldberg Montessori School Summer Camp**
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gmshouston.org
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isjl.org
- Government of Israel Economic Mission**
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713-599-0290
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- Greater Houston Jewish Genealogical Society**
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281-253-2702
ghjgs.org
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713-661-1022
houston.hadassah.org
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houstonhatzalah.org

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713-404-3596

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Houston office at JFS
832-767-9097
jcrsna.org

Jewish Community Center (See Evelyn Rubenstein JCC)

Jewish Community Center/West Houston
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rabbifeigenson@gmail.com

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southwest.ncsy.org

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713-777-2000
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Mesivta of Houston
7823 Ludington Dr
Houston, TX 77071
713-565-0525
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9606 Chimney Rock Rd.
Houston, Texas 77096
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mosaicoutdoor.org

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Bellaire, Texas 77402
281-974-6364
ncjwhouston.org

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201 Live Oak St.
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Shalom Cypress (C)
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Temple B'nai Israel (R)
604 N. Main St.
Victoria, Texas 77901
361-576-5667

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211 Baumgarten Rd.
Mail: P.O. Box 602
Schulenburg, Texas 78956
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tischulenburg@yahoo.com

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281-496-5950
temple-sinai.org

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mthdz@uh.edu

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Bruceville, Texas 76630
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281-545-1267
ssstrom@mindspring.com

Women's American ORT
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Houston, Texas 77081
713-660-9872
ortamerica.org

Women's Int'l Zionist Organization
wizo.org

Yachad-Houston
561-504-1033
houstonyachad@ou.org

YAD (Young Adult Division)
Jewish Federation of Greater Houston
5603 S. Braeswood Blvd.
Houston, Texas 77096
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Yeshiva Ohr HaNegev
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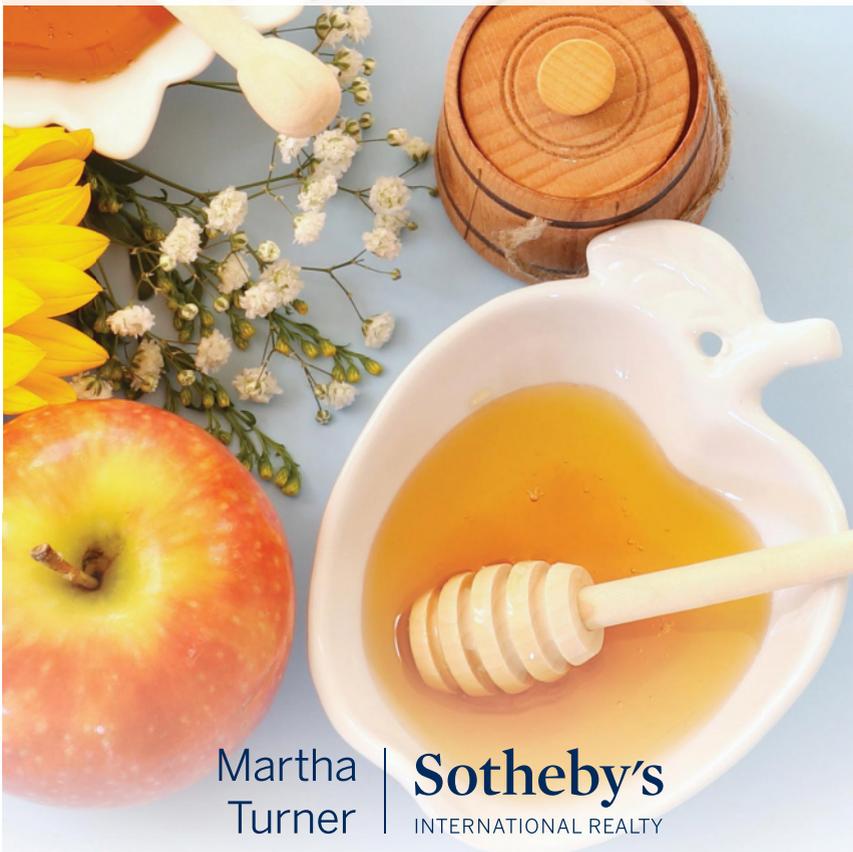
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