

Chai Desert News

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A View from the Bimah Rabbi Eric M. Berk

How to be Successful at High Holy Days

It's true: during a recent Friday Night Shabbat Service, I assigned homework. To be fair, it was not your average, every-day math assignment homework. This was High Holy Day Homework! And it consisted of only two tasks: 1) To apologize to someone you're related to, and 2) To apologize to someone you're not related to. Would it surprise you to know that, both after Services and throughout Shabbat, an inexact but

equal number of people said to me that one was definitely going to be much harder than the other?

Which is more difficult for you? To apologize to a family member, or to a co-worker? To apologize to a relative, or to a neighbor?

It's important to remember that, for most of us, three of the most difficult words to say to someone are also three of the shortest: *I am sorry*. But why? It's not that the words themselves are hard to pronounce; it can be just as hard to say: *I'm sorry*. The hard

part isn't necessarily saying the words; the hard part is very often who we're saying the words to. And as hard as it can be, it is equally necessary and required of us as Jews – at all times, but especially at this time, the time of the High Holy Days.

To apologize – and to accept an apology – is as personal as it gets. And yet Jewish Tradition affords us the opportunity to say we're sorry as a congregation, as a community, and as a people, during the High Holy Days.

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A Word from the President Sheldon Moskowitz

It's a Mitzvah!

As I'm cutting rye rolls on the last Saturday of the fair, it makes me think about all the hard work, devotion and community spirit it takes to make the pastrami booth a success. It makes me proud to be a member of this community. It's as if the sound of the shofar has brought us together for the benefit

of our temple.

I hear all the time that we are just a group of volunteers. Per dictionary.com, a volunteer is

- 1) a person who voluntarily offers himself or herself for a service or undertaking.
- 2) a person who performs a service willingly and without pay.

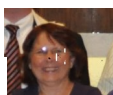
In order for us to prosper as a community, we need everyone in the community to become an active part of it, to get involved. Volunteer to help with one of our many committees. We all need to get involved. United we stand, divided we fall.

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Dona Kirsch

Editor



Religious Practice

Ivy Berr-Colvin

Tishri and Tekiah

The month of Tishri has an amazing amount of festivals and fasts: Rosh Hashanah, Shabbat Shuvah, Fast of Gedaliah, Yom Kippur, Sukkot, Hoshanah Rabbah, Shemini Atzeret, and Simchat Torah. All of this can be overwhelming when we to make it through this hectic Holy Day season, while still focusing on our machzor's question of "who shall live and who shall die?" We know we should ask for forgiveness from others for what we may or may not have knowingly done. We consider our shortcomings and how we may be able to bridge the distance between who we are and who we would like to be. We should embrace the new beginning and the possibilities of the New Year. Yet all of this may be very challenging because things that are happening in our lives are so challenging.

Rabbi Fred Guttman of Temple Emanuel in Greensboro, North Carolina, has written an amazing article that addresses these issues and puts them into the context of the shofar blasts that we hear during Elul and

Tishri.

"If, as the Talmud tells us, the blasts of the shofar are meant to remind us of crying ... then I would offer the following:

There are times when we are like a *truah*, terribly broken. We may be suffering physically and we may not know how we will ever get well or how we may ever survive the pain. We may be suffering emotionally. Things just are not going well in our lives. Perhaps we have lost a job? Perhaps we are in the midst of a divorce or we are alienated from our parents, children or siblings? Perhaps we have lost a loved one? Perhaps we feel alien from or to God. We ask ourselves, "With all of the pain in my life at this time, does God care about me? Is there even a God at all?"

In the spirit of this

season, I might be in a tremendous amount of pain because of the intense hurt I have caused someone else, and I am wondering if I can ever repair the brokenness of what was once a special relationship. These are the feelings and the questions that arise out of *truah*, the nine notes that represent the most painful moments of life.

But there are times when our pain, though real, may seem more manageable. Physically, the *Shevarim*-or partially broken times-are those when I am beginning to feel better ... These are the times of partial brokenness. I might have lost a loved one, but though I miss him or her so very much, I am now beginning to realize that I need to take the necessary steps to reconstruct my life.

Continued on Page 4

BKB School 5774 (2013-14)

Our BKB School will be starting on Sunday, September 22nd. Students who are enrolled in both Hebrew and Religion classes will start school at 9:30. Students who are enrolled in only the Religion class will start school at 10:45. All students will be dismissed at 12:30. Registration forms will be mailed to the families of students who attended our school last year. If you do not receive the

forms by the end of August, please call the temple office (942-4415) and request the forms.

If you would like to register a student who did not attend our school last year, please call the temple office and request the forms.

Our school fees will once again be \$50 flat rate for temple members and \$100 flat rate for non-

members. Non-member students may only attend our school for 1 year.

Completed registration forms with payment may be returned to the temple, either in person or by mail, addressed with Attn: BKB School. If you prefer you may bring your completed registration forms with payment on the first day of school.

Feel free to contact me if you

have any questions.

Take care,
Ilana Joffe
Youth Education Trustee
hijoffe@gmail.com





A View from the Bimah

Rabbi Eric M. Berk

Continued from Page 1

For example, when we stand, making a fist and symbolically beating our heart, reciting “*Ashamnu, Bagadnu...*” we do this collectively, so as not to embarrass nor feel embarrassed for what we have done individually. We are given that oppor-

tunity to take responsibility for our actions. We just have to be there to do it. Being Jewish begins with being present.

Being present. Just showing up. Sometimes it feels like that’s the hardest part, because sometimes it is. And sometimes it isn’t. Sometimes the hardest part is the apologizing. Sometimes the hardest part

is who we’re apologizing to. Sometimes the hardest part is accepting their apology. In other words: it’s not easy, nor is it meant to be. But it is not impossible, and it does get less difficult the more we do it. Just like math homework. Just like High Holy Day Homework.

So, let’s get to work. Do a little, each day. Think

about who needs to hear your apology. Think about when you’ll offer it. Then do it. And before we know it, we’ll be better at it than we ever could’ve imagined. And think of all the extra-credit you’ll be earning!

Shana Tova, may this coming year be a *good year* for you and those in your life and may these High Holy Days be meaningful and fruitful for us all.



A Word from the President

Sheldon Moskowitz

Continued from Page 1

Remember, volunteering is a mitzvah! Please feel free to contact me on my cell phone at 661.618.9850 or Glenna at the Temple office M-W-F between 9am-2pm at 661.942.4415 for more information on volunteering. Investing in our community is more than financial; it’s investing your time and energy in our temple so it can be here for future generations to come.

Shana Tova

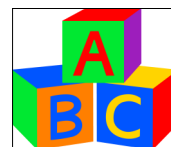


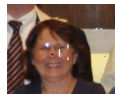
Bagels and Blocks Teacher Needed

We need a teacher for our Sunday Preschool program, Bagels and Blocks.

This program is for 2 – 5 year olds and their parents. The class meets on Sunday and lasts for about 1 ½ hours. It’s a fun class full of art projects, songs and stories.

If you would like to volunteer to teach Bagels and Blocks for the 2013-14 school year, contact Ilana Joffe (hijoffe@gmail.com or 943-5638) or the temple office (942-4415).





Religious Practice

Ivy Berr-Colvin

Continued from Page 2

Spiritually, these are the times when I begin to feel that maybe God *does* care about me. Maybe God will lift up the fallen, as the prayer says. It is at these times that I realize that *teshuvah*, or repentance, is possible. . . . And then there is the *tekiah*, the whole note. These are the times when I feel whole . . . Things are going well in my life. I might even feel that there is no need for *teshuvah*. After all, like the *tekiah*, I am whole! But it is precisely at these times, times when one feels blessed and whole, that repentance is also a possibility. In other words, no

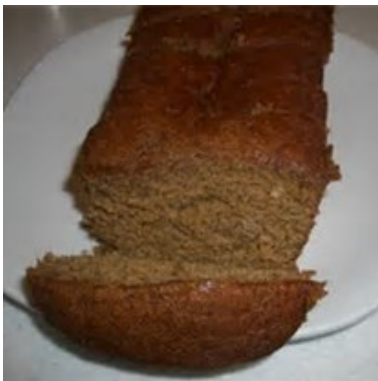
matter how well I think my life is going, no matter how good my relationships are with others and with God, they can always be better.

This, friends, brings us to the last sound of the shofar, and that it's the *tekiah gedolah*, the very long blast. It is only sounded twice. The first time is at the end of all of the various shofar sounds on Rosh HaShanah, and the second is at the end of *Neilah*, the final service on Yom Kippur. The *tekiah gedolah* is the sound of vision. It reminds us that where ever we are in our lives at the present moment, things can become better if we are willing to put the necessary effort

and work in to make them so. The *tekiah gedolah* reminds us that we should never accept the status quo. . . . There is no such thing as staying where you are, resting on your laurels. One must be on the journey, striving for improvement, and not content to stay where one is. The *tekiah gedolah* is the sound that reminds us never to be satisfied with what is, but rather to actively seek what ought to be in our lives."

Shanah Tovah to everyone!

HOLIDAY HONEY CAKE RECIPE



3 ¾ cups flour
¼ tsp. salt
1 ½ teaspoons baking power
1 teaspoon baking soda
½ teaspoon cinnamon
¼ teaspoon nutmeg
¼ teaspoon powdered cloves
½ teaspoon ginger
4 eggs
¾ cup sugar
4 Tablespoons vegetable oil
2 cups dark honey
½ cup brewed coffee
1 ½ cups chopped nuts (walnuts

or almonds)

Blend flour, salt, baking powder, baking soda, cinnamon, nutmeg, cloves, and ginger together. Beat the eggs, gradually adding the sugar. Beat until thick and light in color. Beat in the oil, honey, and coffee; stir in the flour mixture and nuts.

Oil two 9 inch loaf pan and line with aluminum foil. Add batter. Bake in a 325 degree oven, ap-

proximately 50 minutes, or until browned and cake tester comes out clean. Cool on a cake rack before removing from pan.

(from *The Art of Jewish Cooking*)

The Confession

Joseph and his younger brother Benny went with their father to the synagogue on the Saturday night before *Rosh Hashanah*, for the special first *Selichot* service. It was the first time that Benny went to the synagogue at such an unusual hour, for it was well past midnight. He had, however, managed to get some sleep that Sabbath afternoon, and was wide-awake.

Benny was still too young to say the prayers, but he knew that *Selichot* meant "forgiveness", and that everybody was praying to G-d for forgiveness. He sat near his father and watched him all the time. He had never seen his father looking so serious before, especially when he was saying a certain prayer with his head bent down, at the same time touching his heart again and again with his right hand.

After the service, Benny asked his older brother about it. Joseph opened the prayer book and showed him the prayer.

"This is the prayer of Confession," he explained.

"What is confession?" asked Benny.

"Well, when you do something wrong and you say, 'I'm sorry I did so-and-so, that is confession.'"

"What does this prayer say?"

"This prayer follows the *Aleph-Beit*. You see, *Oshamnu* begins

with an *aleph*, *Bogadnu* --with a *beit*, and so on. These words mean, 'We have sinned, & we have been false, & we have robbed. But what's the matter,

Benny? Why are you crying?"

"I thought father was the most wonderful man in the world. How could he do such things?!"

"Wait a minute! You don't really think *he* did these things, do you Benny?"

"Then, why did he say so? And he meant it! I

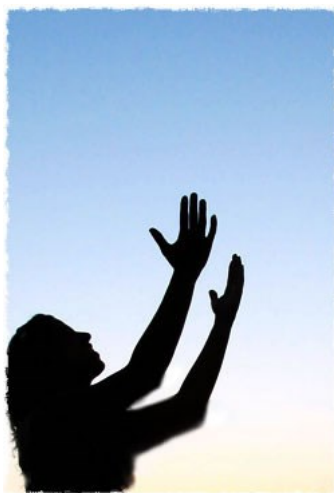
watched him!"

Joseph could not help smiling. "Listen," he said, "I'll ex-

plain it to you. This prayer is said by all Jews, even by the holiest Rabbis. You see, all Jews are like one body. When some part of the body hurts, the whole body is sick. When one Jew sins, he hurts our whole people. Therefore, the prayer mentions all possible sins, in the order of the *Aleph-Beit*, that any Jew, anywhere, may have done. That's why the prayer is *We* have sinned --that is, all together! This goes to show how responsible we are for one another, and how we must always help each other to do only good."

Benny wiped his tears and felt much better, for he knew that his father was still the most wonderful man in the world, and he was praying not only for himself, but also for others.

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Why Apples and Honey?

Apples and honey—for Ash-kenazic Jews, these words are an inseparable pairing. We dip a slice of apple in honey to express our hopes for a sweet and fruitful year.

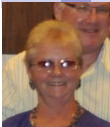
Why were apples and honey chosen for this custom?

It's not because of what Adam and Eve did in eating from the Tree of Knowledge in the Garden of Eden; the Bible never identifies the forbidden fruit. More likely, apples were selected because in ancient times they became a symbol of the Jewish people in relationship to God. In Song of Songs we read: "As the apple is rare and unique among the trees of the forest, so is my

beloved [Israel] amongst the maidens [nations] of the world." In medieval times, writes Patti Shostek in *A Lexicon of Jewish Cooking*, apples were considered so special that individuals would use a sharp utensil or their nails to hand-carve their personal hopes and prayers into the apple skins before they were eaten.

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Pastrami Booth Mary Anne Himlin

WOW - What a fair. It was just great. This year was the best for BKB in over 10 years. We had a record year for sales and profit.

I can't thank everyone enough for all the time they gave to working on shifts, setting up and tearing down the trailer, setting up promotions with radio stations and the A. V. Press in order to make this year such a success.

We had a coupon in the fair coupon book. It was a success

and we had many sales just from the coupons. We also did some cross promotion with the radio stations and this brought in customers. KTPI promoted us as a local non-profit organization whose dollars stay here in the Antelope Valley. Many customers commented and said they came to support us. These kinds of promotions helped make our 2013 fair a success.

There was a wonderful article written by Rich Breault in the A. V. Press on Sunday, August 18th. Hope you all saw it.

Our next adventure will be a Salsa Competition to be held on Saturday, September 28 at the Harley Davidson dealership. More particulars will be forthcoming soon. The High Desert Medical Group Senior Expo will be held on Thursday, October 3rd at the A. V. Fairgrounds. This is one of our regular yearly events.



A more in-depth article on the fair will be published in next month's Chai Desert News.

Mary Anne Himlin
Pastrami Trustee

Hello all! I'd like to first say L'Shana Tovah u'metukah and may you have an easy fast. It is always wonderful to spend these High Holy days with our BKB family. It is also very fitting that our annual food drive has been named for our temple bubbe, Trudy Linder. Trudy really believed in BKB and Sisterhood as a caring community. It is a wonderful time to

remember her and her contributions to our congregation, and by donating food we can truly make her memory a loving blessing while fulfilling our duty to give to the poor. A special thank you to Brotherhood for another lovely Shabbabeque! I was away at my class reunion and so sadly could not be there, but by everyone's account it was as special as

it always is. Brotherhood works hard at these events and we want them to know that it is appreciated.

Sisterhood will be providing a sweets table after the final Yom Kippur service. Please call me at 675-7720 if you would like to donate. And as always, we need signups for Kitchen Maven! Please put your name on the list if you

haven't already. We need all Sisterhood members to help so that the work doesn't just fall on a few people.

That wraps up my contribution for this month!

Good yontiff,
Lori

Sisterhood Lori Henderson



Sisterhood

Installation



Why Apples and honey?

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And the Zohar, a 13th-century Jewish mystical text, states that beauty—represented by God—“diffuses itself in the world as an apple.”

Neither the Bible nor the Talmud dictates the minhag, or custom, of dipping apples in honey. Traditionally, as early as the 7th century, it was customary to wish someone, “Shana Tova

Umetukah” (A Good and Sweet Year), and honey—whether from dates, figs, or apiaries—being the most prevalent sweetener in the Jewish world, was the most available “sweet” for dipping purposes. And as for the biblical description of Israel as a land flowing with “milk and honey,” the Torah is alluding to a paste made from overripe dates, not honey from beehives. Still, enjoying honey at Rosh HaShanah reminds us of our historic connection with the Holy Land.

May your year be sweet, fruitful, and filled with contentment and promise.

Source:
Reform Judaism magazine



Casino Night

Bryan Alexander

Casino Night 2013

Oh, what night it was! Good food, giveaways, gambling and a little liquid refreshment (if you know what I mean). After two years of decreasing attendance, we had a 20% increase. It was tough getting donations because of the economy, but we had more than we needed to satisfy everyone. Ask Pat Taylor about the golf bag from Birdies.

Our food this year was prepared by Peggy Alexander,

Dona Kirsch and Shelly Moskowitz. The baked rigatoni and roasted vegetables were great!!! The salad and bread sticks were donated by Olive Garden. Olive Garden has been very generous over the past few years and we thank them very much. Another thank you goes out to Brotherhood and Sisterhood. The Sisterhood served and did all clean up and the Brotherhood did set-up and tear down for the casino company. Special thanks go to the all of the Brotherhood members who dealt blackjack that

night. And let us not forget our marketing department. Thank you to Anne Aldrich for doing such a great job of getting us on the radio and in the newspaper. Every year, AV Casino is there to help us have a successful evening. We truly appreciate all they do and want to thank them. I know that I may have forgotten someone, so all those who helped and came to this great evening - Thank You.

There are two people that need special thanks - Sharon Aronoff and Neil Hamburg.

They spent many days driving all over Lancaster and Palmdale rounding up donations needed. And Neil was the one who heard all of the griping about not enough tickets sold or not enough prizes - or just griping for griping's sake. THANKS TO BOTH OF YOU FOR ALL OF YOUR HARD WORK.

Grumpy Bryan



The Shofar Blasts as a Metaphor for Life



If, as the Talmud tells us, the blasts of the shofar are meant to remind us of crying, (Babylonian Talmud, Rosh Hashanah 33A – specifically of Sisera's mother – but that is another subject!), then I would offer the following.

There are times when we are like a *teruah*, terribly broken. We may be suffering physically and we may not know how we will ever get well or how we may ever survive the pain. We may be suffering emotionally. Things just are not going well in our lives. Perhaps we have lost a job? Perhaps we are in the midst of a divorce or we are alienated from our parents, children or siblings? Perhaps we have lost a loved one? Perhaps we feel alien from or to God. We ask ourselves, "With all of the pain in my life at this time, does God

care about me? Is there even a God at all?"

In the spirit of this season, I might be in a tremendous amount of pain because of the intense hurt I have caused someone else, and I am wondering if I can ever repair the brokenness of what was once a special relationship. These are both the feelings and the questions that arise out of *teruah*, those nine or 10 notes that represent the most painful moments of life.

But there are times when our pain, though real, may seem more manageable. Physically, the *Shevarim* – or partially broken times – are those when I am beginning to feel better. Perhaps I have entered rehab. These are the times of *Shevarim*, the three short blasts. These are the times of partial brokenness. I might have lost a loved one, but though

I miss him or her so very much, I am now beginning to realize that I need to take the necessary steps to reconstruct my life.

Emotionally, these are the times when I feel that maybe I can begin to repair my relationships with others. I might have some troubles at work, but they are not overcoming my existence, and I feel that I can work them out. I may have some difficulty in my relationships with those I dearly love or who love me, but I am feeling that we will get through these tough times.

Spiritually, these are the times when I begin to feel that maybe God *does* care about me. Maybe God will lift up the fallen, as the prayer says. It is at these times that I realize that *teshuvah*, or repentance, is possible. *Teshuvah*, I tell myself, also means return. I can return to health. I can return to a better relationship with others and with God.

And then there is the *tekiah*, the whole note. These are the times when I feel whole. These are the times when I physically feel well. My relationships with others are pretty good. I feel that most of the time, God really does seem to care about me. Things are going well in my life. I might feel that there is nothing that could be better. I might even feel that there is no need for *teshuvah*. After all, like the *tekiah*, I am whole!

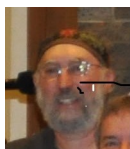
But it is precisely at these times, times when one feels blessed and whole, that repentance is also a possibility. In other words, no matter how well I think my life is going, no matter how good my relationships are with others and with God, they can always be better.

This, friends, bring us to the last sound of the shofar, and that it's the *tekiah gedolah*, the very long blast. It is only sounded twice. The first time is at the end of all of the various shofar sounds on Rosh HaShanah, and the second is at the end of *Neilah*, the final service on Yom Kippur. The *tekiah gedolah* is the sound of vision. It reminds us that where ever we are in our lives at the present moment, things can become better if we are willing to put the necessary effort and work in to make them so.

The *tekiah gedolah* reminds us that we should never accept the status quo. In my career both as a school administrator and as a senior rabbi, I have always reminded my staff that a school or a congregation that is not striving for improvement is one whose quality and program are becoming worse. There is no such thing as staying where you are, resting on your laurels. One must be on the journey, striving for improvement, and not content to stay where one is. The *tekiah gedolah* is the sound that reminds us never to be satisfied with what is, but rather to actively seek what ought to be in our lives.

Rabbi Fred Guttman
serves Temple Emanuel in
Greensboro, N.C.





Brotherhood

Bryan Alexander

Brotherhood Newsletter
09.01.13

Well, it's that time of year at BKB, where so much is happening that you don't have time to breath. We just finished another year at the Pastrami Booth and now it's time to get ourselves ready for the High Holy Days. In the next couple of weeks, we will clean, polish, organize, pull weeds, trim trees

and plant flowers. This is not just Brotherhood and Sisterhood; it's the whole BKB family that will take the time to get ready this solemn and wonderful time of year.

On September 1st, the Brotherhood and Sisterhood are having a Mitzvah day at the temple. The Sisterhood will be working inside the temple, while the Brotherhood will be outside in the fresh air. We will start working at 8am to beat the heat. I hope that all of you who are not part of either Sisterhood or Brotherhood will join us to put

in some sweat equity to our home away from home.

Calling all men of Beth Knesset Bamidbar, young and old. We need your help to put up the sukkah for Sukkot. Everyone is encouraged to join us, even if your talent is not building, but you are a great supervisor. Every year, we have some of the greatest supervisors in attendance. You know the joke, two Jews in a debate and four different opinions. That is what makes it so much fun. We will be doing this on Sunday, September 15th at 8am, and

again, so we can beat the heat. Bring gloves, hats, hammers, power screw drivers and ladders. At the end of the week, we will be having the annual Sukkot Shabbague that starts at 6pm, with the food having a Mediterranean flavor. That's right - no hamburgers. Everyone is invited. Please bring a friend or even your in-laws.

B'Shalom,

Bryan Alexander
Brotherhood President

The History of Rosh HaShanah

The origins of Rosh HaShanah are found in the Bible. The Book of Leviticus (23:24-25) declares: "In the seventh month, on the first day of the month, you shall observe a day of rest, a memorial proclaimed with the blowing of the shofar, a holy convocation." Although this day eventually became Rosh HaShanah, the Jewish New Year, it was not originally known as such.

In ancient times, there were four "new years" in the Jewish calendar. Each had a distinct significance:

The first of the Hebrew month of *Nisan*, the New Year of Kings, was the date used to calculate the number of years a given king had reigned.

The first of the Hebrew month of *Elul* was the new year for tithing of cattle, a time when one of every 10 cattle was marked and offered as a sacrifice to

God.

The first of the Hebrew month of *Tishrei* was the agricultural new year, or the New Year of the Years.

The 15th of the Hebrew month of *Sh'vat*, known as *Tu BiSh'vat*, was the New Year of the Trees.

Although the Torah refers to *Nisan* as the first month of the Jewish year, the first day of the month of *Tishrei* emerged as what we now know as Rosh HaShanah.

The Babylonians, among whom the Jews lived, marked a "Day of Judgment" each year. They believed that, on that day, a convocation of their deities assembled in the temple of the god Marduk. These gods, they held, renewed the world and judged each human being, inscribing the fate of every individual on the tablet of destiny.

The legend was a powerful one, and Jews most likely borrowed elements from it in shaping Rosh HaShanah. The meeting of many deities evolved into a belief that the one God judged every Jew on that day, immediately inscribing the completely righteous in the Book of Life and consigning the completely wicked to a sad fate. Those "in between," however, had ten days, concluding on Yom Kippur, in which to repent before the Book of Life was sealed for the New Year.

In addition to the biblical "holy convocation" and the transformed Babylonian "Day of Judgment," the first of *Tishrei* also was associated with the anniversary of the creation of the world, Yom Harat Olam. For these three compelling reasons, the first day of the seventh month ultimately became the

"official" Jewish New Year.

It was not until about the second century C.E. that the holiday acquired the name Rosh HaShanah, which first appeared in the Mishnah [glossary?]. Before then, however, the day had many other designations. The oldest name, found in the Torah (Numbers 29:1) is Yom T'ruah (Day of Sounding the Shofar). Two other names, undoubtedly reflecting Babylonian influence, were Yom HaZikaron (Day of Remembrance) and Yom HaDin (Day of Judgment). While those terms are still preserved in the liturgy and rabbinic literature, Jews all over the world today usually refer to Rosh HaShanah as the Jewish New Year.

Source:
The Jewish Home (Revised Edition) by
Daniel B.
Syme





Editorial Take 2

Recently, Stan Muhammad gave a speech at a prayer gathering in Lancaster after the Trayvon Martin court decision. The gathering was to bring the community together in prayer, but it turned to controversy about a gay slur. And then there was an attempt to apologize to the gay community. Nobody noticed the disparaging comment he made about Jews until the Simon Wiesenthal Center spoke up about it. Mr. Muhammad is a commissioner for the City of

Lancaster. The Mayor of the City has not made a statement about in the controversy, but did make a joke about it at the Council meeting for the City. He did say that he did not have the authority to remove Mr. Mohammad and was not going to make a motion to remove him.

I have waited to see if the Jewish community would step up and challenge the City to take action against Mr. Muhammad. I get the feeling we are out of luck with that one. Where are the Jews in this valley? We have

not seen a follow up in the newspaper protesting Mr. Muhammad or letters to the editor. What can we do, how should we proceed from here? What mechanism should we use to get the word out to the Jewish community? Should we reawaken the Jewish Council of the AV? Even though the three Jewish organization worship separately, why can we not get together on issues that affect all Jews in this valley?

To tell you the truth, I have more questions than answers. We need to build a strong

Jewish community to fight racism and bigotry in our valley. Recently, at Shabbat services, we had several young gay men and women attend to show solidarity about recent events. Where do we go from here? As they say - only God knows for sure.

The History of Yom Kippur

Yom Kippur, which dates from biblical times, is referenced in three separate passages in the Torah. The Torah refers to Yom Kippur as *Shabbat Shabbaton*, "a Sabbath of complete rest," while the Talmud denotes Yom Kippur simply as Yoma, "The Day."

The Torah portrays Yom Kippur primarily as a cultic festival, a day centered almost exclusively upon the Temple in Jerusalem. It was on this day that the *kohen gadol*, the high priest, performed the complicated rituals and sacrifices that purified the Temple from the defilement that had attached to it as a result of the sins of the Israelite people. This defilement had caused God's presence to depart from their midst. There also was another aspect to the day: *atonement*, the spiritual cleansing of the people themselves. Their role was to serve as an attentive and expectant audience outside the Temple precincts, awaiting the hoped-for successful outcome of the high priest's service. Their role, according to the Torah, was

to abstain from work and to practice "self-denial." Our tradition has defined "self-denial" as *inuyim* (afflictions): fasting and refraining from certain other activities that satisfy our physical needs.

With the Temple's destruction, the second aspect of Yom Kippur, focused on atonement, came to predominate. The atonement we now perform is turned inward; it is an act of self-purification in which we purge our own lives from the stain of our misdeeds. Like the Israelites during the Temple period, we continue to fast, understanding this self-denial as a cleansing of our soul, an act of self-discipline, and a sign that on this day we rise above our most basic biological necessities to focus our attention on matters of the spirit.

Our prayers traditionally last all day, as did the service of the high priest. We recall the priest's service in poetic form, and the recitation of *N'ilah* (closing) at the conclusion of

Yom Kippur hearkens back to the time when the "closing of the gates" was a feature of the Temple's everyday ritual. Finally, the drama of the ancient sacrifice has become an internal drama, which we experience as a grand spiritual and emotional sweep that us from the haunting melody of *Kol Nidre*, through the recitation of the prayers, *Selichot* (poems of supplication and forgiveness) and *viduyim* (confessions of sin), culminating in *N'ilah*, when we stand one last time before God in the fading moments of the year's holiest day.

On Yom Kippur in 1973, Egypt and Syria orchestrated a surprise attack against Israel. Although the Israeli army was outnumbered severely by the oncoming troops, the Israeli troops successfully fended off their attackers. Two weeks later, the United Nations Security Council called for a cease fire. Five years later, in September 1978, Muham-

mad Anwar al-Sadat, president of the Arab Republic of Egypt, and Menachem Begin, prime minister of Israel, met with Jimmy Carter, then president of the United States, at Camp David and forged a policy for establishing peace in the Middle East. Although Israel continues to pursue peace with her neighbors today, the efforts of those leaders to reconcile and move forward is a model from which we all can learn, and exemplifies well the spirit of the High Holidays.

Source:
Jewish Living: A Guide to Contemporary Reform Practice by Mark Washofsky



Simchas

SCRIP - Scrip Cards are available for many, many stores in the scrip box. When you need a birthday gift, wedding gift, Bar or Bat Mitzvah gift, or just cards for your own shopping (groceries, department stores, fast food, etc.), call Dalia @ 948-0588 and she'll see that you get them. Remember, this is a fund raiser for the temple and the proceeds benefit all members.

The Simcha section is not only for birthdays and anniversaries, but for any celebration. (births, weddings, graduations, promotions, etc. Please e-mail your Simchas to chaidesertnews@yahoo.com

September Anniversaries

September 24th	Eli and Ivy Colvin
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September Birthdays



September 3rd	Eli Colvin
September 4th	Ellyn White
September 6th	Patricia Cummins
September 13th	Ben Silverman
September 14th	Bryn Hartenstein
September 16th	Arthur Beckerman
September 16th	Glen Ryt
September 19th	Jimmy Sheinberg
September 20th	Arlene Levy
September 23rd	Saul Montrose
September 27th	Sara Breuer

Yahrzeits for September 2013 (26 Elul – 26 Tishri)

Elul 26	Sharon Oppenheim, sister of Ben Oppenheim	September 1
Elul 27	Anita Rosen, mother of Dana Greatman, Memorial Wall	September 2
Elul 27	Allen Stein, uncle of Sharon Aronoff	September 2
Tishri 03	Angelina Shemaria, mother of Victoria Scofield	September 7
Tishri 08	Joseph Broder, Memorial Wall	September 12
Tishri 10	Leana Moskowitz, mother of Sheldon Moskowitz	September 14
Tishri 12	Charles Sanzone, father of Sandy Oppenheim	September 16
Tishri 14	Lillian Konisky, mother of Eileen Cohen, Memorial Wall	September 18
Tishri 14	Ira Rushall, father of Miriam Rushall	September 18
Tishri 15	Max Schectman, Memorial Wall	September 19
Tishri 18	Jacob Mayer Jacobson, father of Moe Jacobson	September 22
Tishri 19	Rosalee Silver, Memorial Wall	September 23
Tishri 20	Scott Hamburg, son of Maureen and Neil Hamburg	September 24
Tishri 21	Rose Simon, Memorial Wall	September 25
Tishri 22	Louis Beckerman, father of Arthur Beckerman	September 26
Tishri 23	Bernard Cohen, father of Steve Cohen	September 27
Tishri 24	Sidney Greatman, father-in-law of Dana Greatman	September 28
Tishri 24	Marvin Schultz, father of Elliott Schultz	September 28
Tishri 26	Norman Linder, husband of Trudy Linder, Memorial Wall	September 30
Tishri 26	George Rich, grandfather of Karen Schultz	September 30

May their memories be for a loving blessing





SELICHOT

Saturday, August 31

6:00 pm Dinner

7:00 pm Movie and Discussion

9:00 pm Service

EREV ROSH HASHANAH

Wednesday, September 4

7:30 pm Service

ROSH HASHANAH

Thursday, September 5

10:00 am Service

TASHLICH

Thursday, September 5

4:00 pm

Aqueduct at Godde Hill



SHABBAT SHUVAH

Friday, September 6

7:30 pm Services

HIGH HOLY DAY SCHEDULE

5774

EREV YOM KIPPUR, KOL NIDRE

Friday, September 13

7:30 pm Services

YOM KIPPUR DAY

Saturday, September 14

MORNING SERVICE

10:00 am

YOM KIPPUR FAMILY SERVICE

1:30 pm

YOM KIPPUR DISCUSSION

1:30 pm

MINCHAH AFTERNOON SERVICES

3:00 pm

MEMORIAL/YIZKOR SERVICES

4:00 pm

NE'ILAH/CONCLUDING SERVICES

5:00 pm (time approximate)

6:15 pm Final Shofar Blast

KIDDUSH

Saturday, September 14

6:30 pm ((time approximate)

SUKKOT SHABBAQUE

Friday, September 20

6:00 pm

Dinner and Services

Reservations required

SIMCHAT TORAH

Friday, September 27

7:00 pm Service



Beth Kneset Bamidbar is the Reform Jewish congregation of the Antelope Valley dedicated to spiritual, intellectual, and social fulfillment, enabled by the community participation and devotion of our members.

Staff and Clergy

Eric M. Berk.....Rabbi
Glenna McKie.....Temple Admin

Trustees

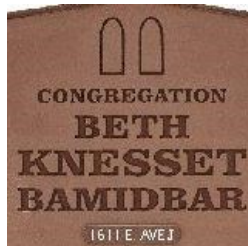
Sheldon Moskowitz.....President
Richard Sheinberg.....Executive Vice President
Ivy Berr-Colvin.....Religious Practices VP
Sharon Aronoff.....Membership VP
Peggy Alexander.....Financial VP
Karen Schultz.....Treasurer
Eileen Cohen.....Secretary
Steve Cohen.....House
Elliott Schultz.....Fundraising
Ilana Joffe.....Youth Education
Mary Anne Himlin.....Pastrami Booth
Maureen Hamburg.....Human Resources
Butch Ryti.....Past President

Auxiliaries

Lori Henderson.....Sisterhood President
Bryan Alexander.....Brotherhood President

Congregation Beth Kneset Bamidbar has been the face of Judaism in the Antelope Valley for over 61 years. We have been there as a guiding light for the Jewish community to celebrate the good times and to support the community in times of great distress. We are a congregation that supports a wide range of programs and activities for members of all ages. We want to build a community based on inclusiveness, where everyone is welcome, regardless of age, marital status, sexual orientation, or a Jew by birth or by choice. Come and join us at BKB for a Erev Shabbat service with Rabbi Berk or one of our exceptional lay leaders or a Saturday Torah service and Torah portion discussion led by Rabbi Berk. Or you could come and pray with

us on the High Holy Days when we have the vocal choir and the Shofar choir in Temple with us. You could always come to one of our community events and help out or just come to celebrate with us when we party. Either way, Congregation Beth Kneset Bamidbar welcomes the entire community to come and find out for yourself what BKB is all about.



A Family Place

Candle Lighting Times

September 4th	6:58
September 6th	6:55
September 13th	6:45
September 20th	6:35
September 27th	6:26

