

KOL קול עמי AMI

Scholar weekend will include Yachad

Jewish Center & Federation
of the Twin Tiers
Congregation Kol Ami
Jewish Community School

Dr. Simcha Raphael will be Scholar in Residence at the JCF and CKA for the weekend of November 11–13. The weekend includes the twenty-first annual Yachad program.

A leading Jewish scholar on end-of-life concerns and on Jewish views of the afterlife, Reb Simcha Raphael, Ph.D., is founding director of Da'at Institute for Death Awareness, Advocacy and Training. He is also a psychotherapist in private practice and spiritual director in Philadelphia, and adjunct professor in psychology at Bryn Athyn College. Ordained by Rabbi Zalman Schachter-Shalomi as a Rabbinic Pastor, he is a member of the Rabbis Without Borders Network, and author of *Jewish Views of the Afterlife* and other books.



He will speak at the Shabbat evening service at 7:30 p.m. on Friday, November 11, on “Do Not Go Gentle into the Night: Moses’s Death in Torah and Midrash,” and at Shabbat Ruach at 10:00 a.m. on Saturday, November 12, on “Lech Lecha, Abraham’s Calling.”

Following a kiddush lunch after the Shabbat morning service, he will teach on “The Afterlife Journey of the Soul in Jewish Mysticism.”

On Saturday evening, after Havdalah at 7:00 p.m., he will present “Twilight Between the Worlds: Tales of Ghosts, Wandering Spirits and Reincarnating Souls.” This will be a joint program with PJ Our Way.

The residency will conclude on Sunday, November 13, with the twenty-first annual Yachad program at 7:00 p.m. His topic will be, “Jacob’s Deathbed Drama: Guidelines from Genesis for Conscious Living and Conscious Dying.” A reception and book-signing will follow the program.

Dr. Raphael is the author of four books, including *Jewish Views of the Afterlife*, published in 2013 by Rowman & Littlefield. His other titles, all published by Albion-Andalus, are *May the Angels Carry You: Jewish Prayers and Meditations for the Deathbed* (2016); *Living and Dying in Ancient Times: Death, Burial, and Mourning in Biblical Tradition* (2015); and *The Grief Journey and the Afterlife: Jewish Pastoral Care for Bereavement* (2015).

All programs take place at Congregation Kol Ami and are free and open to the

November 2016

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Folk arts series continues in November

The series of programs with the Arts Council of the Southern Finger Lakes continues this month at Congregation Kol Ami. On Wednesday, November 2, Erin Doane and Rachel Dworkin from the Chemung Valley Historical Museum will speak on “Objects and Archives of the Past: at 7:00 p.m. Bring objects that you have questions about conserving!

On Sunday, November 20, at 3:00 p.m., we’ll view the film adaptation of Barbara Myerhoff’s *Number Our Days* and learn about recording and passing on the stories of our own communities.

Congregation Kol Ami—כל עמי



from President Ed Braunstein

My first attempt to write this article left me with a deep empty feeling.

I immediately realized my dilemma, and thus decided that it was imperative that I express what truly is in my heart. What could that be one might ask? To quote Joni Mitchell from the song “Big Yellow Taxi” would be an extreme understatement, but I must... “Don’t it always seem to go that you don’t know what you’ve got till it’s gone.”

If you haven’t guessed yet, from the bottom of my heart I am regretfully referring to Congregation Kol Ami’s loss of our beloved Jeff Etkind. What a kind, generous, happy, helpful, and especially nice human being!

He touched the lives of every congregant, taught generations of chil-

dren Jewish and gentile. He was a devout Jew, deeply dedicated to CKA and his family, and everyone that he came in contact with. Jeff always had something nice to say always being careful to not offend anyone. He loved his music but he loved teaching and mentoring even more.

Recently during a conversation with Rabbi Steinitz he mentioned the principle Radical Hospitality. We spoke about it and it was such an interesting concept I needed to research and learn more about it. As I have become more informed I also have become an advocate of this philosophy. So much so that I soon realized Jeff practiced radical hospitality as a way of life. His dear friend Cynthia Huling Hummel who is also a Presbyterian Minister spoke about her long-standing friend-

ship with Jeff. She talked about being invited into his religious and inner beliefs.

Observing him as he opened his home, his synagogue, and warm greeting to all those he encountered. This is the basic premise of radical hospitality. The mere willingness to be welcoming, understanding, and accepting is a principle that we as congregants should embrace whole heartedly. Regardless of religious, race, culture or any other difference our door should be open!

In remembrance of our cherished Jeff Etkind let us please embrace the concept of radical hospitality and let his legacy live on.

From my family to yours,
Shalom

Shabbat Services

except as noted below

Shabbat Evening Service	7:30 PM	<i>Mishkan T’filah</i>
Shabbat Morning Service	8:00 AM	<i>Mishkan T’filah</i>
Shabbat Morning Service	9:00 AM	<i>Siddur Sim Shalom</i>

Noteworthy Upcoming Religious Observances

Friday, November 4

Musical Shabbat Service 7:30 PM

Saturday, November 5

Shabbat Morning Service 8:00 AM

Breakfast 8:30 AM

Shabbat Morning Service 9:00 AM

Friday, November 11

Shabbat Evening Service with Dr. Simcha Raphael 7:30 PM

Saturday, November 12

Torah Yoga 9:00 AM

Shabbat Ruach with Dr. Simcha Raphael 10:00 AM

Friday, November 18

Tot Shabbat 6:00 PM

JCS Dinner 6:30 PM

Family Shabbat Service 7:30 PM

with Grades 8–9 participating

Saturday, November 19

Shabbat Morning Service 8:00 AM

Breakfast 8:30 AM

Shabbat Morning Service 9:00 AM

PRAYER FOR THE ILL OR ILL AT HEART

Adonai, You who blessed our ancestors, Abraham and Sarah, Isaac and Rebecca, Jacob, Rachel, and Leah, send Your blessing to those who are ill of body and ill of spirit. Grant them Refuah Sh’lema, a complete recovery, and may healing come speedily. Amen.

from Rabbi Oren Steinitz



Following my Rosh Hashanah morning sermon, several people asked me to identify Israeli organizations that are in need of our support in light of the complicated religious situation in the country. I'm happy to do so!

First and foremost, a large portion of our UJA donations go directly to the Jewish Agency! Under the leadership of Nathan Sharansky, the Jewish Agency has been paramount in leading the struggle for the Western Wall compromise. Continuing our support for the UJA campaign is the easiest way to keep supporting Israel while making sure our funds are going to the right places.

If you wish to donate directly to Israeli progressive religious organizations, there are quite a number of good causes.

The Israeli Religious Action Center (IRAC) provides free legal counseling for those whose religious rights are compromised by the Chief Rabbinate. While it is run by the Reform Movement, they have been instrumental in leading virtually all religious freedom struggles in Israel, and often represent Orthodox women who find it difficult to find proper representation in their own community. One of their most

successful campaigns, for instance, dealt with fighting the gender-segregated buses in Orthodox neighborhoods. For more information refer to their website at <http://www.irac.org.il>.

A relatively new, and wonderful organization is Giyur Ke'Halacha. This organization was founded by a group of Modern Orthodox rabbis who were frustrated the "intractable and untenable refusal of the state-mandated religious establishment to accommodate the needs of thousands of citizens" who are seeking to convert to Judaism. As you many know, the vast immigration wave of the 1990s included almost 400,000 immigrants who, while of Jewish background, are not Jewish according to Orthodox Law. While many of these new-Israelis would have liked to convert to Judaism, the Chief Rabbinate has made the process increasingly difficult, and essentially refuses to convert anyone who is not interested in becoming an Orthodox Jew. Giyur Ke'Halacha deals mainly with those citizens, as well as with converting children who were adopted abroad. In the few months since the founding of this organization, several hundreds of children

were already converted there. Giyur Ke'Halacha is supported partly by the UJA-Federation of New York City, but is always in need of more support. See: <http://giyur.org.il/about-giyur-kehalacha/>.

Always in need of our support are the Israeli Movement for Progressive Judaism (the Israeli branch of the Reform Movement) and The Masorti Foundation for Conservative Judaism in Israel. In the last decade, these two movements have been growing at an unprecedented rate, and more and more congregations are forming. A recent survey revealed that 9% of Israelis actually identify with the two movements – a similar number of Israelis identify as Ultra-Orthodox! Both the IMPJ and the Masorti movement are always in need of more funds, and they will certainly be put for good use! Information is at <http://impj.org.il> and <http://masorti.org>.

One more idea for showing our support is currently being negotiated, and I hope to have more details available in my next Kol Ami article! Stay tuned....

Weekly Torah/Haftarah Portions & Candle Lighting

Nov. 4–5 5:38 pm <i>Noach</i> Torah Genesis 6:9–11:32 Pr. Isaiah 54:1–55:5	Nov. 11–12 4:30 pm <i>Lech Lecha</i> Torah Genesis 12:1–17:27 Pr. Isaiah 40:27–41:16	Nov. 18–19 4:24 pm <i>Vayera</i> Torah Genesis 18:1–22:24 Pr. II Kings 4:1–37	Nov. 25–26 4:20 pm <i>Chaye Sarah</i> Torah Genesis 23:1– 5:18 Pr. I Kings 1:1–31
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Birthdays

1 Mollie Sherman	11 Benjamin Massey	17 Daniel Schuller
1 Lisa Rosenberg	11 Lee Herbst	18 Cynthia Massey
3 Sid Burtnick	12 Molly Poes	18 Fay Cohen
6 Joan Baim	12 Marisa Rosenberg	19 Aiden Zaborsky
6 Jill White	12 Harris Weisman	19 Aaron Zaborsky
7 Ronald Herman	12 Jody Zacher	24 Elyse Samantha White
7 Mark Schuller	13 Harold Berman	26 Maria Goldwyn
7 Ellen Wohl	13 Irv Appel	26 Matthew Herman
9 Chloe Stemerman	14 Leone Siskin	27 Ann Sigel
9 Gordon Cohen	15 Becca Greenberg	28 Malvina Kushnir
11 Harvey Chernosky	17 Edith Lubin	

Kaddish

What actually goes on in the service?

The Kaddish is a doxology – a petition of praise – that generally serves as a prayer separating different parts of the service. Thus, the Kaddish in its different forms appears in the traditional service between Kabbalat Shabbat and the main evening service, between P’sukei D’Zimra and the morning service, before and after the Amidah, and at the end of each service.

The Kaddish is written in Aramaic, which was the vernacular amongst Jews during the Second Temple period. As most people did not understand the majority of the service which was conducted in Hebrew, and prayer books were not yet available, the Aramaic interludes served as “place holders” that allowed worshippers to know what part of the service they were in.

The Kaddish does not contain the name of God, who is only referred to as “the Great Name.” The prayer calls for the establishment of the Divine sovereignty on earth, and expresses the hope for a time of redemption.¹ The Kaddish is a responsive prayer, in which the person leading it requests that the congregation respond “Amen” in appropriate places, as well as “*yehei sh’meh raba m’varach l’alam u’lalmei almaya*” – “May the Great Name be praised for ever and ever” – which is regarded as the essence of the Kaddish.

There are four types of Kaddish that are recited in different parts of the service:²

Chatsi Kaddish, or “Half Kaddish” – the shortest form of the prayer. Serves as a separator between different parts of the service. In traditional services it is repeated several times throughout the service and the Torah reading. It is recited by either the service leader, the Torah reader, or the person coming up for the aliyah.

The Jewish yearly cycle features a number of distinct special melodies for the Chatsi Kaddish, conveying a special mood depending on the occasion or holiday. Thus, the familiar Friday-night version would sound completely different from the High Holidays morning version, or the one just before the special prayers for rain or dew, recited during Sh’mini Atzeret

and Passover.

Kaddish Shalem, or “Full Kaddish” – This is a longer version of the prayer that is traditionally recited by the leader right after the Amidah. It contains the line “May the prayers and supplication of the entire house of Israel be accepted before our Father in Heaven.” The Reform movement generally omits this version of the Kaddish in order to shorten the service (Yom Kippur being the exception), and most often exchanges it for the verse “May the words of my mouth and the meditations of my heart be acceptable in Your sight, Adonai, my Rock and my Redeemer” (Psalm 19:14).

Kaddish D’Rabbanan, or “The Rabbis’ Kaddish” – recited by the reader and mourners after a Torah study (usually of passages from the Mishna or Talmud). In the morning service it appears after the congregational study of the Mishnaic passage “These are things that are limitless.” This version includes the paragraph “For our teachers, and their students, and the students of their students, and for those who study Torah here and everywhere, we ask for grace, justice, and salvation, from their Heavenly Father.”

Kaddish Yatom, or “Mourners’ Kaddish” – recited by mourners who are first-degree relatives of the deceased for the first eleven months after their death, or by those observing a Yahrzeit. It appears at the end of each service, and, of course, during funerals and memorial services.

The Mourners’ Kaddish

The custom of reciting Kaddish by mourners is of unknown origins. It is not mentioned in the Talmud or in Maimonides’ code of Jewish law. Scholars do not find any evidence for the custom before medieval times, and it is assumed that it originated in Germany during the crusades as a form of justification of Divine judgment.

With the rise of Jewish mysticism in the 12th and 13th centuries, the custom’s popularity increased as mystics advocated the belief that the reci-

tation of the Kaddish elevates the soul of the departed and saves them from purgatory.

Other than the requirement of the person reciting any Kaddish to stand up, Jewish law is very vague regarding how the prayer is to be recited. According to the old Western-Ashkenazi rite, only one mourner stood and recited the prayer on behalf of all the mourners in the congregation, while the rest of the congregation remained seated, and responded when appropriate. Over time, the Sephardi custom – according to which all mourners rise to recite the prayer together – has entered into Ashkenazi synagogues, and the custom has become practically universal.

Different communities have different customs regarding whether or not the entire congregation should stand or remain seated while the mourners stand for the Kaddish. Since the 1950s, the Reform movement introduced the innovation that calls for a communal recitation of the Mourners’ Kaddish in unison. This, presumably, is because there are many Jews who perished during the Holocaust who have no one to recite Kaddish on their behalf. This custom became accepted in many communities, while others vehemently rejected it, as it essentially renders all congregants mourners 100% of the time, and ignores the responsive nature of the prayer.

—Rabbi Oren Steinitz

¹The Sephardi and Chassidic versions include explicit references to the Messiah.

²There is actually a fifth, longer version of the Kaddish, which is read in Orthodox and other very traditional circles right after burial and after finishing a tractate of Talmud. This version contains references to the resurrection of the dead and the rebuilding of the Temple.

Anniversaries

- 15 Lynnette & Michael Lenzner
- 17 Denise & David Kartzman
- 22 Linda & Harvery Chernosky
- 22 Beverly & Jeffrey Dann

CKA Donations

Flowers for the Bimah

- ✧ November 11: In memory of Barbara Rosenbloom by Judy & Stu Komer.

Congregation Education Fund

- ✧ In memory of Don Berry by Charlotte & Marcus Kantz
- ✧ In memory of Amanda Sharp's mother, Ruth Eleanor Sharp, by Mollie Sherman
- ✧ In memory of Abraham Malinowitz by Linda Levine Fox
- In memory of Jeffrey Etkind*
- ✧ Marsha Stemerman
- ✧ Cynthia & John Massey
- ✧ Connie Jacobson Liss & family
- ✧ Adam & Jessica Cunningham
- ✧ Nancy Nicastro
- ✧ Cheryl Miller
- ✧ Mollie Sherman
- ✧ Linda Levine Fox

General Fund

- ✧ Mazal tov to Ron and Gloria Friedman on the wedding of Jonathan and Jessica Sobel by Suzanne & Tom Hesselson
- ✧ In honor of the 25th wedding anniversary of Denise & David Kartzman by Ron & Gloria Friedman
- ✧ Get well wishes to Myra Stemerman by Carole Hoffman
- ✧ A quick recovery for Myra Stemerman by Doris & David Siskin
- ✧ Get well wishes to Mary Ellen Hunter by Carole Hoffman
- ✧ A quick recovery for Mary Ellen Hunter by Doris & David Siskin
- ✧ In memory of Sidney Hoffman by Carole Hoffman & family

- ✧ In memory of Beatrice Shapero by Carole Shapero Hoffman
- ✧ In memory of Sheldon Herman by Floriett Herman & family
- ✧ In memory of Art Kantz by Marcus & Charlotte Kantz
- ✧ In memory of Shirley Malick, Maddy Dolkart's mother by Myra & Jerry Stemerman
- ✧ In memory of Jeffrey Etkind by Louise Schwaber & Family
- ✧ In memory of sister, Rena Stemerman Rinde, by Myra & Jerry Stemerman
- ✧ In memory of grandfather, Marcus Stemerman by Myra & Jerry Stemerman

Lillian Simckes Memorial Education Fund

- ✧ In memory of Hyman Steinitz by Jerome & Natalie Steinmetz

Marvin & Shirley Rubin Fund

- ✧ For a quick recovery for Myra Stemerman by Andra & Richard Frank

Rabbi's Discretionary Fund

- ✧ To Gloria & Ron Friedman in honor of the wedding of Jonathan and Jessica Sobel by Loda & Abe Golos
- ✧ In honor of Faith & Jim Gray's 50th Anniversary by Sharon & Scott Moore
- ✧ In memory of Sheldon Herman by Ron & Kathy Herman
- ✧ In memory of Shirley Malick by Loda & Abe Golos
- In memory of Jeffrey Etkind*
- ✧ Amanda Sharp

- ✧ Hilde & Herb Robbins
- ✧ Scott & Sharon Moore & family
- ✧ Jeff & Ann Sigel
- ✧ Loda & Abe Golos

Scroll of Life

- ✧ Pearl Plaque – In blessed memory of my "Shabbat Husband," Jeff Etkind, by Amanda Sharp
- ✧ Sapphire Plaque – In blessed memory of Dina Jacobson with love by her Elmira Greenberg/Sharp family

Air Conditioning Fund

- ✧ In honor of the 50th wedding anniversary of Faith & James Gray by Suzanne & Tom Hesselson

Jeffrey Etkind Classroom Plaque

- ✧ Marcia & Terance Lenhardt
- ✧ Eileen Handler
- ✧ Sara Jacobson
- ✧ Judith Wertheimer
- ✧ Wayne & Carolyn Hale
- ✧ Hollace & Jeffrey Donner
- ✧ Doris & David Siskin
- ✧ Andra & Richard Frank
- ✧ R. Nelson Griebel
- ✧ Anita & Lee Adelsberg
- ✧ Carole Hoffman
- ✧ Myra & Jerry Stemerman
- ✧ The Marc Stemerman Family
- ✧ Cynthia Huling Hummel

Sisterhood Kitchen Fund

- ✧ In memory of Amanda Sharp's mother, Ruth Eleanor Sharp, by Anita & Lee Adelsberg

HELP US HELP YOU!

Do you know anyone:

- who needs a ride?
- who needs a friendly visitor?
- who wants someone to contact them about help?

Call or send an email to Gil Sweet (607) 742-8017 or call the CKA office at (607) 732-7410.

CKA Book Club

All meetings are in the Library on the second Wednesday of each month at noon.

December 14
Here and There
by Chaya Deitsch

Ask for these at the public library, or purchase them, join us, and don't forget to bring your lunch!

Jewish Center and Federation



from President Marcus Kantz

Here in the Jewish community of the Twin Tiers we have been preoccupied for many years with the joining of our two congregations. We all knew that it was necessary, but seemingly nobody really liked even the idea, much less the implementation. We have all been preoccupied with the religiosity of it: Hebrew, music, kashruth, yarmulkes, patri- and matrilineal descent, mixed marriage, and the like. All with good reason. But... yes, there's a big "but," but it's really a good "but."

The "but" is that we've sometimes lose track of perhaps the most important fact of our Jewish community here: For most of us, the important aspect of our Jewishness here is our sense of Jewishness, our feeling of being Jewish in a very spread-out secular community. How can we *feel* Jewish here?

Remember, quite a small fraction of our Jewish community attends services as a routine part of life. Many are agnostic, and some I know are atheists, but all are still Jewish through and through. Sure, we had great attendance at this year's High Holy Day services, and, as far as I could tell, almost everybody found them to be rewarding, fun, and altogether pleasant. But that's a once-a-year phenomenon. It's really the rest of the year that matters most (and

this is coming from the guy who happens to be the chair of the Congregation's ritual committee).

And, for the rest of the year, in my humble view, that's where the Jewish Center and Federation of the Twin Tiers, the JCF comes in (and, yes, that's coming from the guy who also happens to be the current president of the JCF, what a coincidence.). It's essentially the JCF's mission to provide opportunities for the members of the community to live Jewish lives. JCF is supposed to provide an environment in which we can do Jewish stuff together, and even to do completely secular stuff together in a Jewish setting.

One of the main things we do is sponsor events, like concerts, lectures, presentations, dinners, cookouts, meetings, and movies. In November, for example, JCF will be presenting Dr. Simcha Raphael for a scholar-in-residence weekend, and two folk-arts workshops—one including a film—with the Arts Council. In December JCF will present Dr. Cynthia Huling Hummel at the Ruach Shabbat, a book fair at Barnes & Noble, and a film and Chinese dinner on a familiar date. Some of these events are Jewish-centric, while others are just vehicles (you could say "excuses") for getting together.

We also go places together, such as baseball or hockey games.

Sometimes we organize less formal activities that, again, give the members of our community the opportunity to just get together. A good example is last year's "game day" one Wednesday a month over the winter. We didn't get much of a crowd, but those of us who showed up had a good time, mostly playing games that we had not played very often, or even not ever before. I, for one, am hoping that we'll do game day again this year. I had a great time.

I also want to mention something that we talked about at the August meeting of the Board but haven't had a chance yet to finalize. That was the possibility of sponsoring some sort of community-wide meal at the synagogue, either indoors or out. This would give us the opportunity to share our lives with our community neighbors, to welcome them into "our house", and to have a good time. Everyone loves to eat, especially in a group. We'll see how it goes.

JCF. Giving the Jewish Community of the Twin Tiers ways to come together, as Jews, outside of the religious context, to be Jewish, to learn, to play, to party, and to eat. So, all of you reading this, please join us early and often. We're here for you, for all of you.

from Executive Director Paul Solyn



You remember the cases:

- The county clerk who refused to issue licenses for same-sex marriages.
- The bakers who refused to decorate a cake for a same-sex wedding.

They refused on the grounds that their religions were opposed to same-sex marriage.

Both lost in court. The county clerk

in Kentucky defied a decision of the United States Supreme Court, claiming a religious exemption from the fulfillment of her public duty. The Oregon bakers claimed religious exemption from civil-rights law.

In contrast, Jehovah's Witnesses won the right, during World War II, not to say the Pledge of Allegiance in school, and Quakers are permitted to "affirm" rather than "swear" when

testifying in court.

The difference was that the Jehovah's Witnesses objected only to the Pledge, not to school in general, and the Quakers only to swearing oaths, not to courts in general. The religious exemption is a narrow one.

In contrast, the Kentucky clerk had no religious objection to the issuance of marriage licenses—if she had, problems would have arisen on her

first day in office. And the Oregon bakers claimed no religious objection to decorating any and all wedding cakes.

This fall, the U.S. Commission on Civil Rights recently released a report criticizing religious exemptions that infringe on civil rights. The report concluded that religious exemptions have the potential to "significantly infringe" on a person's civil rights.

The chair of the commission, Martin Castro, said that phrases like "religious liberty" and "religious freedom" have become "code words" for discrimination.

"Religious liberty was never intended to give one religion dominion over other religions, or a veto power over the civil rights and civil liberties of others," Castro wrote in his statement. "However, today, as in the past, religion is being used as both a weapon and a shield by those seeking to deny others equality."

A weapon and a shield. Many of us thought that the Kentucky clerk's

motivation was not to avoid participation in even the paperwork for a same-sex marriage, but the hope of preventing the marriage altogether.

The report recommended that "federal and state courts, lawmakers, and policy-makers at every level must tailor religious exceptions to civil liberties and civil rights protections as narrowly as applicable law requires."

In other words, the report opposed religious exemptions that would protect one person's religious views by curtailing the rights of another.

Some of those who oppose limits on religious exemptions use the (frivolous, in my opinion) example of a kosher or halal butcher who refuses an order for pork. But the very definition of a kosher or halal butcher includes not selling pork. The parallel example would have to be a kosher or halal butcher who sells kosher meat to the public, *except* to certain customers with rights protected by court decisions or civil-rights law.

For those in America who want to

impose a specific, usually conservative Christian, religious view on the entire country, the parallel would be this: imagine that Jews came to hold a majority of seats in a state or, more likely, local government (there are places in New York where this is true) and used their majority to prohibit the sale of pork or shellfish, or to ban driving on Saturday.

Thus, when people tell me that they want the United States to follow "Biblical law," I'm always tempted to ask them, "Have you stopped eating bacon yet?"

JCF Donations

In Memory of Jeffrey Etkind

✧ Chemung County Democratic Committee

✧ Lee & Barry Linchuck

Membership

✧ Margo Golos-Reines

✧ Svetlana Short

You are cordially invited to

SISTERHOOD'S 10th ANNUAL TRIVIA NIGHT



Bring your Friends, Bring your brains, Bring your Trivia Knowledge and join us for fun and laughs on

Saturday, December 3, 2016

6:30 pm at Congregation Kol Ami

Pizza, Beer, Wine, Hot Prizes and Yummy Desserts

\$9.00 per person or "Chai" for two with your RESERVATION

Call Kol Ami at 607-732-7410 or email at office@kolamielmira.org

\$12.00 AT THE DOOR

Yahrzeits

November	Tishrei	12 Isidor Paltrowitz	11	23 Maxwell M. Siegel	22
1 Charles Duchovny	30	12 Sheldon Golos	11	23 Muriel Krause	22
1 Hattie Friedman	30	12 Sylvester S. Rosenfield	11	23 Samuel Shulman	22
1 Hyman Goldstein	30	13 Esther Rachel Barcus	12	24 Abraham Obler	23
1 Julia Weiss	30	13 Irving Tabb	12	24 Archie Herman	23
1 Rachel Epstein	30	13 Joseph Berelovich	12	24 Barney Levine	23
1 Stuart Luther	30	13 Joseph Freund	12	24 Benjamin Freeman	23
		13 Norma R. Earle	12	24 Celia Tompkins	23
November	Cheshvan	13 Rose Tarshus	12	24 Esther Granoff	23
2 Elizabeth W. White	1	14 Anthony J. Ogrinc	13	24 Glazer Edith	23
2 Herman L. Rockman	1	14 Falk Sherman	13	24 Mary Wasserman	23
2 Jacob Stemerman	1	14 Herman Scheps	13	24 Morris Dolkart	23
2 Morris Pose	1	14 Julius R. L. Johnson	13	24 William Schreiber	23
2 Nellie I. Gross	1	15 Eleanor (Jerry) Granoff	14	25 Eva Botnick	24
2 Rose Pisetzner	1	15 Jack Strongin	14	25 Frances Golbitz	24
2 Samuel Gross	1	15 Lena Fisher	14	25 Ida Kahn	24
2 William Pearl	1	15 Louis Rubin	14	25 Louis Cohn	24
3 Herman Laskow	2	15 Louis Shreibman	14	25 Rachael Mulhoffer	24
3 Leo W. Greenberg	2	15 Rabbi Jacob Marcus	14	26 Adolph "Duff" Johnson	25
3 Razel Pisetzner	2	16 Herbert Miller	15	26 Audrey Gerber	25
4 Abraham R. Barkus	3	16 Hyman Wasserman	15	26 Charles D. Medalie	25
4 Janet B. Stein	3	16 Max Siegal	15	26 Herbert Pensky	25
4 Joseph Goodman	3	16 Philip Golos	15	26 Jacov Ben Zev	25
4 Julia Mertzner	3	16 Rose C. Rosenthal	15	26 Rosa Levy	25
4 Mary Schecter	3	16 William B. Krause	15	26 Sadie L. Ginsburg	25
4 Samuel Sigel	3	17 Herbert Ziff	16	27 Fran Hovay	26
5 Bertha M. Glaser	4	17 Isaac Lande	16	27 Lillian Sweet	26
5 Edith Glaser	4	17 Joseph Sittenfield	16	27 Rose Seltzer	26
5 Erna Mayer	4	17 Malcolm Rubin	16	28 Eugene Erway	27
5 Lena Friedman	4	17 Ralph Dibble	16	28 Janet Ladue Prentice	27
5 Louis Simon	4	18 Harry L. Baker	17	28 Mendel Braveman	27
5 Ted Nyveen	4	18 Ingeborg Friedman	17	29 Alfred Plawsky	28
5 Zipora Goldberger	4	18 Julius C Kahn	17	29 Donna Robbins	28
6 Arthur D. Robinson	5	18 Pauline Lebowitz	17	29 Edward Hoffman	28
6 Fanny Dickstein	5	18 Pauline Leveen	17	29 Maurice Heyman	28
6 Naomi Thebner	5	18 Sophie Semel	17	29 Meyer Kahn	28
7 Leo Reife	6	18 Yetta Schwartz	17	30 Bella Braunstein	29
7 Sallie Berger	6	19 Freida Rockman	18	30 Henry J. Radin	29
8 Ben Miggins	7	19 Harry Pyursky	18	30 Joseph Storch	29
8 Emily Lezama de la Rosa	7	19 Rose Kaufman	18	30 Lena Karshen	29
8 Samuel Ellison	7	21 Benjamin Shadruff	20	30 Morton Mack	29
9 Abraham Golos	8	21 Helen Eagle	20	30 Pesha Wladis	29
9 Amelia Miller	8	21 Jacob Jacobs	20	30 Phillip Sayers	29
9 Anna Wladis	8	21 Paula Rondinaro	20	30 Phillip Schecter	29
9 Barbara Rosenbloom	8	21 Ray Klein	20	30 Selma Shulman	29
9 Esther Glantz	8	21 Robert Chesman	20		
9 Mendel E. Freudenheim	8	21 Sarah Cohen	20		
10 Elizabeth Feinstein	9	21 Sarah Schuller	20		
10 Manford Rosenbloom	9	22 Barney Fidelman	21		
10 Nellie R. Johnson	9	22 Max Kenner	21		
11 David Cohen	10	22 Minnie Freedman	21		
11 Ida Oppenheim	10	22 Roger Leepman	21		
11 Joseph Solomon Lande	10	22 Shirley Rubin	21		
11 Katie Sarah Fink	10	22 Sol Nathan Karl	21		
12 Esther Barcus	11	23 Henry George Lenhardt	22		
12 Esther Paltrowitz	11	23 Hermina Waxman	22		

Names of Confederate soldiers buried in Woodlawn Cemetery are now included in the list above.

All information for the **December** issue of the *Kol Ami* must be submitted to one of the organizational offices by **November 10**. Please be sure that all dates are on the JCF calendar prior to the *Kol Ami* deadline.

Jewish Community School



from Director Jeff Rosenheck

October proved to be a busy and hectic month, with the momentum continuing through November. With the High Holy Days behind us, the school students are already excited for and awaiting Hanukkah, that will be here before we know it!

In October, students, staff and family enjoyed an exciting pizza lunch under the Sukkah, complete with lulav shaking and songs. A special thanks to Amy Ruza and our parent volunteers for making this happen. In addition, Mrs. Miran, Mrs. Rosenheck, and Mrs. Rothenberg taught education programs for students during Rosh Hashana and Yom Kippur morning services. All sessions were well attended, and I can not thank the staff for their support in doing those classes.

On October 30, we had the opportunity to hear our 8th grade student Sophie Kartzman present about her "Dream Big Sophie" card project for the troops, then students, staff and parents had the opportunity to contribute to Sophie's program by making cards to add to her collection. A special thank you to Sophie for allowing the JCS to participate in your incredible project, and thank you for your efforts again this year. We are all so

very proud of you, your hard work and accomplishments.

The school also took advantage of the nice October weather to conduct two school wide fire drills. I am happy to report that all students and staff exited the building quickly and quietly, in under two minutes. Thanks to the cooperation of all the students, staff and community members that happened to be in the building during the drills.

November 18 will be our grade 8-9 sponsored dinner and services. We ask that those interested in joining us for a kosher spaghetti dinner at 6:30 p.m., please make reservations to the JCF office, 607-734-8122, by November 16. As a special treat, we will offer a Tot Shabbat service at 6:00 p.m., which members of our 8th-9th-grade class will help to lead. The family service, led by our post-b'nai-mitzvah students will be held at 7:30 p.m. The community is welcomed and encouraged to attend.

With Thanksgiving and Veterans Day in November, there will be several days without school. There will be no school on Sunday, November 13, or Sunday, November 27. There will also be no virtual class on November 24. School will be in session all other

days.

As you all have heard, the school lost a valuable and long time member, teacher and friend in September, and due to publishing dates, I was unable to include anything regarding this sad news in the October edition. Jeff Etkind was more than another Hebrew school teacher; rather a mentor, friend and dedicated community leader. With 36 years as a member of the faculty, Jeff will be greatly missed. His untimely and unexpected passing has left us all in shock. The school board and staff are presently working on a school based memorial tribute for Jeff for later in the school year. The school sends its sympathies to Jeff's family and thanks them for giving Jeff to our school and community over the years. May Jeff's memory live on in definitely with the school, community and within all of our hearts.

I want to thank the entire community for their support so far this year. It has been a busy and bumpy start, but I look forward to the coming months! Please feel free to contact me with any questions, comments or concerns.

Thanks Again.

Class News

Ganon/Gan Yeladim (Pre-K & K): What a busy beginning to the year! We started our new Shalom Sesame curriculum with a section titled "The Sticky Shofar" Want to know what made it sticky? Ask any of our students and I am sure they will be able to tell you. Then we moved on to the next part, "Monsters in the Sukkah." Good that they are the friendly Sesame Street monsters.

We also continue to read about and practice some of the things we learned last year such as Shabbat and mitzvah. Learning to play games together has also been fun. A new fa-

vorite is a form of dominoes but instead of matching numbers, it matches pictures of Jewish holiday celebrations.

Kathy Rosenheck

Kitah Alef (Grade 1): The Alef class continued with their studies in *Journeys Through the Alef-Bet* and in *House of God*. The students continue to learn through their text, reading stories, art projects and singing. In addition, the students are getting to know each other and growing to be part of our Jewish community. The Alef class and I wish everyone a wonderful and happy fall season.

Rivka Miran

Kitot Hay & Vav (Grades 5 & 6): Shalom. September has given us three weeks to study about and prepare for the Days of Awe. Students learned the meanings of observing, and what happens in temple. We also studied Yom Kippur, its meaning and observance. Students had the opportunity to decide what they would like to do. Many chose to make New Year cards (although most of them did not take them home). We read the story of Jonah and discussed why we read it on Yom Kippur. We also had time to study Sukkot, Sh'mini Atzeret, and

Simchat Torah. Note: the text cannot be written in nor taken home. So if students are absent I will give them copies of the pages they missed along with any handouts we may have completed in their absence. It is their responsibility to make up any missed work. Thank you for your support.

Eileen Pollack

Tichon (High School): We are delving in to social action and what it means to do Tikkum Olam, repairing the world. Is it a verb as in we as Jews act in a certain way? Is it a philosophy: are we just guests on our world and should we try to do Earth little harm? Do we limit ourselves to our family, our congregation, our towns (representing Painted Post, Horse-

heads, Big Flats and Sayre) our state NY or PA, our country USA or reach farther North America, Western Hemisphere. Do we only care about Jews here or everywhere, or do we expand our hearts to include all humans regardless of religious belief. Why stop at humans do not all animals and even all creatures deserve our care. We may not have all the answers but we do love a good debate. *Amanda Sharp*

Hebrew: *Sixth Grade*—The Sixth Grade will spend this month and next month studying Hebrew using traditional Hanukkah songs and texts. Students are encouraged to incorporate what they've learned into their families' Hanukkah celebrations. Additionally, the Sixth Grade will also continue

working through *Hineni Three*.

Fifth Grade—The Fifth Grade will continue its regular course work this month, but also take some time to explore Hebrew with the help of Hanukkah songs and prayers. These supplemental materials will undoubtedly enrich the holiday for all students.

Fourth Grade—The Fourth Grade continues to work with the *Hineni One* book. However, this month and next month we're taking some time to learn Hebrew with Hanukkah songs and prayers. Students are encouraged to share what they've learned during their family celebrations.

As always, parents should feel free to contact me with any questions or concerns. *Sophie Marmor*

Adult Education

Open to the entire community

Saturdays at 8:30 a.m.: Breakfast and discussion—topic determined by the participants. A \$3 donation is requested. Attend the brief Shabbat morning service at 8:00 a.m. and stay for breakfast, or come for breakfast and stay for the full Shabbat service at 9:00 a.m.

Mondays at 7:00 p.m.: "The Israeli-Palestinian Conflict – Historical Perspectives" with Rabbi Oren Steinitz. Causing approximately 15,000 casualties to this day, the Israeli-Palestinian conflict is sometimes seen as a dispute over land and water; a struggle between two competing national movements; an irresolvable religious war; or even as a microcosm for a broader struggle between the East and the West. This seven-session course will offer a review of the conflict's different components, including a survey of Jewish and Muslim views regarding the "Other" and regarding the sanctity of the Land of Israel/Palestine; the history of the Zionist and Palestinian national movements; the Palestinian refugees problem and the displacement of Arab Jews. November 7, 14, 21, and 28; December 5, 12, and 19.

Wednesday, November 2, 7:00 p.m.: "Jewish History in Elmira: Objects and Archives of the Past" with Chemung Valley History Museum curator and archivist Erin Doane and Rachel Dworkin. Free and open to the public.

Saturday, November 12, 12:00 noon: Lunch & Learn with Dr. Simcha Raphael, "Afterlife Journey of the Soul in Jewish Mysticism."

Sunday, November 13, 7:00 p.m.: The Twenty-First Annual Yachad Program. Dr. Simcha Raphael, "Jacob's Deathbed Drama: Guidelines from Genesis for Conscious Living and Conscious Dying."

Sunday, November 20, 3:00 p.m.: Movie/Book Afternoon and Story Sharing: *Number Our Days* by Barbara Myerhoff. Free and open to the public.

Sunday, December 4, 1:00 p.m.: Baking Workshop with Suzanne Hesselon and the Jewish Food Festival Bakers. Free and open to the public.

Community Kitchen



Generous volunteers from CKA and JCF prepare and serve lunch at the Elmira Community Kitchen on the first Thursday of every month. Our next dates are November 3 and December 1. If you can help, contact Gil Sweet. Cooks, food-preparers, food-buyers, table-setters, servers... you name it, we need you! Cash donations may be made through the JCF.

Mazal Tov

To Dr. Edward Grandt on being honored by the Arnot Health Foundation as the 2016 Healthcare Hero.

Jewish Community Calendar

November 2016

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2 Folk Arts 7:00 p.m. "Objects and Archives of the Past"	3 Community Kitchen JCS Virtual Class	4 CKA 7:30 pm Musical Shabbat Service	5 CKA 8:00 am Shabbat Service 9:00 am Shabbat Service
6 JCS 9:00 am –12:15 pm DST Ends	7 CKA 7:00 pm Adult Ed: Israel-Palestine Conflict	8 Election Day CKA Sisterhood 3:30 pm Board Meeting	9	10 JCS Virtual Class	11 Veterans Day CKA 7:30 pm Shabbat Service with Dr. Simcha Raphael	12 CKA 9:00 am Torah Yoga 10:00 am Shabbat Ruach 12:00 pm Lunch & Learn with Dr. Simcha Raphael 7:00 pm Havdalah & Jewish Ghost Stories
13 No JCS JCF Jazzy Junque 11:00 am - 3:00 pm JCF 7:00 pm Yachad—Dr. Simcha Raphael	14 JCF Jazzy Junque 11:00 am - 3:00 pm CKA 7:00 pm Adult Ed: Israel-Palestine Conflict	15	16 CKA 6:30 pm Exec. Board 7:30 pm Board Meeting	17 JCS Virtual Class	18 CKA 6:00 pm Tot Shabbat JCS 6:30 pm Dinner CKA 7:30 pm Family Shabbat Service	19 CKA 8:00 am Shabbat Service 9:00 am Shabbat Service
20 JCS 9:00 am –12:15 pm Folk Arts 3:00 pm <i>Number Our Days</i> Global Day of Jewish Learning	21 CKA 7:00 pm Adult Ed: Israel-Palestine Conflict	22 JCF 6:30 pm Exec. Board 7:30 pm Board Mtg.	23	24 All Offices Closed No JCS Virtual Class Thanksgiving Day	25 CKA Office Closed CKA 7:30 pm Shabbat Service	26 CKA 8:00 am Shabbat Service 9:00 am Shabbat Service
27 No JCS	28 CKA 7:00 pm Adult Ed: Israel-Palestine Conflict	29	30			

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