



CONGREGATION
TIFEREETH ISRAEL
A National Historic Site

The Shofar

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Affiliated With The United Synagogue of Conservative Judaism

E-Volume 17 Number 3

March 2017/Adar-Nisan 5777

• CALENDAR OF EVENTS •

Weekly and Holiday Services

Fridays: Erev Shabbat, 7:30 p.m.

Saturdays: Shabbat, 9:30 a.m.

Learning at our Shul

Mondays, March 6, 13, 20 and 27: Hebrew classes, 4 p.m.

Thursdays, March 9, 16, 23 and 30: Parasha classes, 4 p.m.

Shul Events

Saturday, March 11: Purim program, 7:30 p.m.

Sunday, March 19: Board and Congregation meetings, 9 and 10 a.m.

Lighting Shabbat Candles in March

Mar 3: 5:32 p.m.; Mar 10: 5:39 p.m.; Mar 17: 6:47 p.m.; Mar 24: 6:54 p.m.; Mar 31: 7:02 p.m.

Dates to Remember

Sunday, March 12, Daylight Saving Time begins, 2 a.m. [set clocks ahead 1 hour]

Monday, March 20: First day of spring

Monday, April 10-11: Passover Seders, 6:30 p.m.

Wednesday, April 12: Model Seder at our shul, at 11 a.m.

Sunday, April 23: Holocaust Memorial Service at Temple Israel of Riverhead, 3 p.m.

Sundays, April 16, May 7, and June 11: Upcoming Board and Congregation meetings

(Submission deadline for the April 2017 issue of *The Shofar*: March 20)

From The Rabbi...



“Two Nations Solution”

Dear members and friends,

Shalom from Israel! The day after I finished a 10-day interfaith pilgrimage to the Holy Land, I was sitting with friends, watching the evening news report of President Trump and Prime Minister Netanyahu’s meeting in Washington D.C. It’s always comforting to see a display of friendship between an American president and an Israeli prime minister. Of course, many people were surprised to hear that the two-state solution, supported by many administrations, is not the only solution being considered by the new President.

Almost immediately after the news conference, I received emails from several members and friends asking me what I thought about it. I have to admit, I was not too surprised, and not because it is a new administration, perhaps bringing an innovative look, but because for years I have been traveling the country and studying the subject. The trip this year finally convinced me that we are looking at this issue too narrowly. While a two-state solution may prove to be a good one, it has to result from a good process. Furthermore, the shape and character of the two states is still far from being defined.

History has shown us that drawing lines on the map does not create nations, and certainly does not guarantee peace. Even when the United Nations voted to divide the land in 1947, it didn’t claim that Jews or Arabs couldn’t live on the other side of the line. More and more, we also understand that the solution is not of local scope, but would have to include the whole Arab



world, Jewish world and, I would add, much of the Christian world. Any solution would have to recognize that there are two nations that share land that is not simple do divide — and not just because of the Jewish settlements

in Judea and Samaria. It is a small piece of land with many holy sites for multiple faiths, all of which should have safe access to them.

For the past few days, I have participated in a conference of Abrahamic Reunion, an international organization that brings Jews, Christians, Muslims, and other Abrahamic faiths together, and is determined to make peace from the ground up. They share my belief that clergy must play a key role in process. We are now traveling around the country and meeting with important stakeholders from all faiths. I am happily surprised to hear fresh voices and ideas for solutions, which recognize that the term “two states” is not necessarily sufficient, and that the process is more important than terminology.

One of the important lessons of the Parashah of Yitro we read last Shabbat — when

the people of Israel received the Torah on Mount Sinai — is that the Torah was received in the wilderness, a place we share with the rest of the world. Thus it behooves the Jewish people to find a way to share the blessings of the Torah and the holy land with the rest of the world, especially with the Abrahamic faiths. We all believe in the one God who gave us the law, and we need to share its blessings as well as its burdens.

I am planning to write further about the topic upon my return and, as always, I welcome your responses and opinions.

Shalom, Salam, and Peace,

— Rabbi Gadi

Photo: Rabbi Gadi took this picture at the Tantur Ecumenical Center in Jerusalem as part of the “Praying Together” initiative, where the three main Abrahamic faiths come together. In the back, the Muslims were praying on the floor, and behind the wall were the Christians. “This was very special, and it provides hope,” Rabbi Gadi said.

From the President...



The winter months are traditionally challenging for our shul. We often struggle to obtain a minyan for Shabbat services, and we have sparse attendance at our monthly Congregation meetings. In a recent report, I was pleased to point out that our synagogue has added 15 new members over the last two years. I have also pointed out on numerous occasions that, amazingly, our shul has been run almost entirely by dedicated member volunteers for its entire 115-year history. I extend my thanks to our current board members, committee members, and all members who volunteer their time and efforts to help make our shul such a wonderful

place for everyone.

At this time, I feel it is necessary to appeal for participation from additional shul members, those of long-standing as well as new members. We need you to attend Shabbat services on Friday nights and Saturday mornings so that those observing *yahrzeits* can be assured of a minyan in order to recite the traditional prayer. We invite you to attend Congregation meetings, held on the third Sunday of each month, so that you will become familiar with the operation of our shul and those who maintain it as the spiritual home for all of us. And we ask you to volunteer your help on the synagogue committees that serve as the foundation for future members of our Board of Directors.

On Saturday, March 11, at 7:30 p.m., our synagogue will hold our annual Purim service. We will read the Megillah (the Book of Esther), we will express our displeasure with our voices and our groggers at the mention of Haman’s name, and we will celebrate this joyous holiday with conviviality and Phil Goldman’s homemade hamantaschen. Everyone is invited.

Rochelle and I hope to see you at the Purim service, at Shabbat services, and at the next monthly Congregation meeting.

—Alan Garmise

• SHUL NEWS AND NOTES •

The Shofar joins the membership in welcoming Suzan Lipson to the shul family. Suzan lives in Gorman, Texas, but is a frequent visitor to the North Fork and a participant in our High Holiday and Shabbat services. We look forward to greeting you on your next visit.

A Letter From The Daughters Of Israel

[The following is excerpted from a letter to the congregation from the Daughters of Israel. The letter will introduce readers to the many contributions made by the group to the operation of our shul, and will invite you to support the group's activities by becoming a member.]

Dear synagogue member,

The Daughters of Israel is an essential part of our synagogue, taking on a number of traditional shul family roles. The Daughters coordinate the volunteers who purchase and prepare food for the weekly Friday night Onegs and the Saturday Kiddush lunches. They also prepare and organize dinners for Hanukkah, Shabbat, the two Passover Seders and the break-the-fast dinner following Yom Kippur services — all of this while carefully maintaining our shul's kosher kitchen.

The Daughters of Israel is also responsible for maintaining the building's cleanliness by paying for cleaning the sanctuary, social hall, basement, attic and kitchen.

Many enjoyable fundraising events are organized by the Daughters, such as the popular Catch-A-Star Literary Luncheon run by Paula Shengold, and the summer Back Room Sale run by Marian Friedmann. This year, we are planning many new programs, such as "Bring Your Broken Yiddish to Shul" and "A Rugalach Bake-Off." We also award scholarships annually to Greenport high school graduates, and provide Sunshine cards in your name to family and friends for lifecycle events.

As you can see, this group is an integral part of the synagogue's fundraising and social activities. We invite you to join us by sending your dues check for \$20, payable to The Daughters of Israel, to Gloria Waxler, Treasurer, P.O. Box 328, Peconic, NY, 11958.

With best wishes,
Adrienne Greenberg and Eileen Santora, co-presidents

For Fun On Purim, A Shpiel...

For those who know the story of Purim, as related in the biblical Book of Esther, the explanatory paragraphs in this article will seem superfluous. But *The Shofar* asks your indulgence so that all readers can then enjoy the Purim shpiel included at the end of this issue, beginning on page 15.

A Purim shpiel? What's that? Purim is one of the most joyous holidays on the Jewish calendar. It commemorates a time when Jews living in Persia were saved from extermination at the hands of Haman by the Jewish queen, Esther, and how they danced in the streets in celebration. In that spirit of joyfulness, when the Book of Esther is read in the synagogue on

At our shul, the Book of Esther will be read on Saturday, March 11, at 7:30 p.m. Come in costume. Bring your groggers.

Purim, congregants boo and hiss and spin their groggers at the mention of Haman's name. [At our shul, the Book of Esther will be read on Saturday, March 11, at 7:30 p.m. Come in costume. Bring your groggers.] Similarly, in some

Jewish communities, a Purim shpiel (from the Yiddish “shpil,” meaning game or play) is presented — a spoof, a comic dramatization of the Book of Esther, a satire or parody of the Purim story. In today’s argot, we might call a shpiel “fake news” or “alternative facts.” In some parts of the world, Purim shpiels are given in the form of puppet shows for children or plays that include music and dance with satiric dialogue.

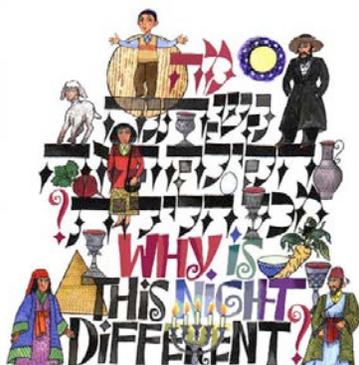
So, we invite you to read the condensed version of the Book of Esther (see below), and then, in keeping with the frivolity of the holiday, turn to the Purim shpiel prepared for your amusement.

Esther, a beautiful young Jewish woman living with her uncle, Mordechai, is taken to the house of Ahasuerus, King of Persia, to become part of his harem. But the king falls in love with Esther and marries her, unaware that she is a Jew.

The villain, Haman, advisor to the king, plots to destroy the Jewish people. Mordechai persuades Esther to alert the king by confessing that she is Jewish and would be killed if Haman prevailed. The king hangs Haman on the same gallows Haman had built to hang Mordechai. The Jews are saved by Queen Esther.

Destruction of the Jewish people may not sound like material for fun, and yet...

Shul Plans Two Passover Seders; Reserve Your Place At The Table



Shul members, guests and visitors to the North Fork are invited to participate in the synagogue’s Passover Seders, to be held this year on Monday and Tuesday, April 10 and 11. Rabbi Gadi will lead the Seder service both nights in the community room of the shul, beginning at 6:30 p.m.

The ceremonial portion of the Passover observance — the retelling of the story of the Exodus in which the ancient Israelites were freed from Slavery in Egypt — will be followed by a festive dinner, catered by Nassau Kosher Meats and Kitchen in East Meadow, Long Island. The dinner will feature traditional foods associated with the holiday, such as chicken

soup with matza balls, gefilte fish, roasted brisket, potato kugel, and fruit and nut desserts.

Reservations at \$60 per person (no charge for children 12 and under) can be made by calling Elaine Goldman at 631-765-3504 by Monday, March 27.

News From The February 19 Congregation Meeting

- Elaine Goldman and Debra Riva, co-chairs of the 2017 Journal Dinner Dance, announced that the event would be held on Sept. 10. Information on honorees will be announced in the April issue of *The Shofar*.
- Sonia Spar is working with Rabbi Barbara Sherrill of the North Fork Reform Synagogue on developing a summer program for young children, focused primarily on Jewish life, culture and values. Spar said she envisions four summer sessions in this pilot program.
- Micah Kaplan pointed out that the eternal light had been moved from its original location near the south wall of the community room to the west wall in front of the Aron HaKodesh. The new location corresponds to the new seating arrangement for high holy days services.
- Shul president Alan Garmise reported that the shul has 78 member families, 16 families newly joined in the past two years. This is the highest enrollment in recent memory.

- Jeroen Bours reported a discovery. See story immediately below.

Accidental Discovery Will Revive A Shul Tradition

Shul member Jeroen Bours is a diligent student, and our sanctuary is now the beneficiary of his research. Asked to fill the pulpit on a forthcoming Shabbat during Rabbi Gadi's trip to Israel, Jeroen undertook the assignment with scholarly zeal. To prepare, he spent an afternoon at the shul, immersed in the study of the weekly Torah portion and its significance. While returning research materials to their proper shelving, Jeroen discovered "deeply buried in the Aron HaKodesh," he said, three oblong, Hebrew-lettered cards (perhaps 16" x 4") that remind congregations when to say certain blessings during the Amidah.

Traditionally, two of the cards are displayed in spring and summer, prompting congregants to say a blessing for rain. The third card, traditionally displayed in winter, replaces the first two and, in essence, asks God to bless us.

Why were these cards discovered at our shul? Further investigation was required, and Jeroen was up to the task. There in Rabbi Gadi's office, he found two old color photographs of the sanctuary, one of the cards clearly visible — positive proof of their use at our shul. Judging from the quality of the paper, the cards likely date to the late 1940s or early 1950s, Jeroen said. How long they remained in use is not known.

Elated at the discovery, Jeroen purchased three olivewood frames for the cards, reported his find at the Feb. 19 congregation meeting, and worked with members of the Board of Directors and the Beautification Committee to place the cards appropriately in the sanctuary.

"One can find these cards in traditional shuls all over the world," Jeroen said. "Returning them somewhere visibly in our shul maintains the tradition and reminds people to recite these important blessings. After all," he said, "Who doesn't want to pray for rain in an area where grapes are grown?"

FYI • FYI • FYI •

Daniel Gordis's History Wins 'Book Of The Year' From JBC

The Jewish Book Council has announced the 2016 winners of the National Jewish Book Awards, now in its 66th year. This year's winners include the Everett Family Foundation Book of the Year, which is awarded to Daniel Gordis's *Israel: A Concise History of a Nation Reborn* (Ecco), described by Jewish Book Council's reviewer as "a new history of Israel [that] should become a standard for years to come."

Michael Chabon wins JBC's Modern Literary Achievement Award for his general contribution to modern Jewish literature, including his most recent work, *Moonglow* (Harper), described by Jewish Book Council's committee as "a moving panorama of Jewish experience. Chabon serves up his colossal tale of darkness and light in fabulous language, as befits this modern fable."

Three additional novels took top fiction honors, including Rose Tremain, winner of the JJ Greenberg Fiction Award for *The Gustav Sonata* (W. W. Norton & Company); Lauren Belfer, the first recipient of the Debby and Ken Miller Book Club Award for her work *And After the Fire* (Harper); and Gavriel Savit, winner of the Goldberg Prize for Debut Fiction for *Anna and the Swallow Man* (Knopf Books for Young Readers).

French bestselling author Marceline Loridan-Ivens wins her first National Jewish Book Award in the Krauss Family's Biography, Autobiography, and Memoir category for *But You Did*

Not Come Back (Grove Atlantic). Stanley Moss wins the inaugural Berru Award in Memory of Ruth and Bernie Weinflash for *Almost Complete Poems* (Seven Stories Press).

The Barbara Dobkin Award in Women's Studies winner is *The Sacred Calling: Four Decades of Women in the Rabbinate* (CCAR Press), co-edited by Rabbi Rebecca Einstein Schorr and Rabbi Alysa Mendelson Graf. The Nahum M. Sarna Memorial Award in Scholarship is presented to Benjamin R. Gampel for *Anti-Jewish Riots in the Crown of Aragon and the Royal Response, 1391-1392* (Cambridge University Press).

The winners of the 2016 National Jewish Book Awards will be honored at a dinner on March 7, to be held at the Center for Jewish History in Manhattan. The program will be hosted by Abigail Pogrebin, author of the forthcoming memoir *My Jewish Year: 18 Holidays, One Wondering Jew* (Fig Tree Books).

The Jewish Book Council is a not-for-profit organization that promotes Jewish interest literature. The National Jewish Book Award was established by the council in 1950 to recognize outstanding works of Jewish literature.

Archaeologists Pinpoint Two Israel Sites For Excavation



In a surprise discovery, Israeli archaeologists have uncovered a 12th cave in the Qumran region of the northern Judean Desert that once held portions of the Dead Sea Scrolls. Hebrew University of Jerusalem archaeologists Dr. Oren Gutfeld and Ahiad Ovadia made the discovery with the help of Dr. Randall Price and students from Virginia-based Liberty University, according to a Jewish News Service article.

During the excavation of the cave, archaeologists found numerous storage jars and lids from the Second Temple period along the cave's walls and deep inside a tunnel in the back of the cave. The jars were all broken and their contents removed. The archaeologists also uncovered an iron pickaxe from the 1950s, which suggests that the cave was looted.

"Until now, it was accepted that Dead Sea scrolls were found in only 11 caves at Qumran, but now there is no doubt that this is the 12th cave," Gutfeld said.

A Book of Samuel account

This summer, one of the few unstudied major biblical sites — Kiryat Ye'arim — will be excavated by French and Israeli archaeologists. According to the Book of Samuel, the Ark of the Covenant was stored here for 20 years after it was returned to the Israelites by the Philistines, who had captured it in battle and, to their dismay, were smitten with disease. The text says the ark was tended by the priest Elazar before King David conveyed it to his capital in Jerusalem.

Organizers hope the anticipated study will shed light on the site's significance



during the Iron Age, the period associated with the biblical account of King David. Heading up the excavation are Tel Aviv University's Israel Finkelstein and Christophe Nicolle and Thomas Römer of the Collège de France.

"This place is a large, central site in the Jerusalem hills that hasn't yet undergone a systematic archaeological excavation," Finkelstein told *The Times of Israel*.

Nazi-Looted 17th-Century Painting Returned to Jewish Heirs



In 1936, the Nazis forced Jews to liquidate their assets, including art, at a fraction of their values. Among those Jews was a prominent art gallery owner, Max Stern, who involuntarily sold about 400 pieces belonging to his family collection. U.S. courts have since ruled those sales as acts of theft. On Feb. 8, FBI agents returned one of those paintings — “Young Man As Bacchus” by Dutch master Jan Franse Verzijl — to representatives of the Dr. and Mrs. Max Stern Foundation. Since the recovery initiative began in the late 1990s, this is the 16th piece returned from Stern's extensive

collection, according to *The Jewish Voice*.

Recovering the art has been a difficult process, primarily because not all countries have cooperated in recognizing the theft. Moreover, many current art owners inherit pieces from older generations, and may be unaware of their origin. This painting was seized by FBI agents at a New York City art fair in 2015, after Italian gallery owners consigned it for sale.

Stern ultimately settled in Montreal, Canada. He died in 1987, bestowing his assets, including any recovered artwork, to the foundation and its three beneficiaries: Hebrew University of Jerusalem and two Canadian universities — Concordia and McGill.

JCCs Targeted In Bomb Threats; Cemetery Vandalized

At least 10 Jewish community centers across the country received bomb threats on Feb. 20, the fourth wave of such threats against these hubs of Jewish life. The following day, a cemetery in University City, MO, was vandalized. This latest siege brings the total to about 60 events since the first of the year.

According to *Religion News Service*, a caller or callers, using disguised voice technology, promises bloody deaths for Jews. The latest threats were received in St. Paul, Birmingham, Houston, and Whitefish Bay, WI. Reportedly, the FBI and the Department of Homeland Security are investigating the threats.

During a visit to the National Museum of African-American History and Culture on Feb. 21, President Trump said he was reminded of the need to combat hatred “in all of its very ugly forms,” citing the attacks on “our Jewish community and community centers” that he called “a very sad reminder of the work that still must be done to root out hate and prejudice and evil.”

• JEWS IN THE NEWS •

Julian Edelman



“I don’t know how he caught it. I don’t think he does either.” That’s New England Patriots quarterback Tom Brady on Jewish teammate Julian Edelman’s physics-defying catch during the fourth quarter of Super Bowl LI on Feb. 5, won by the Pats in overtime, 34-28.

The catch, which Edelman somehow secured between multiple defenders after the ball was tipped in the air, was a crucial part of a historic comeback. New England trailed 28-3 in the

third quarter before scoring 31 unanswered points on the way to a thrilling victory — the first overtime game in Super Bowl history.

• OBITUARIES •

It is with sadness that *The Shofar* reports the passing of, Adrien Felder, a valued member of the shul family. Adrien was an adored presence at Shabbat services and holiday observances. *The Shofar* joins the membership in expressing condolences to Adrian’s family, housemates and staff. We extend heartfelt thanks to Roberta Garris for befriending Adrien and bringing her to us.

Paul Ornstein

Paul Ornstein, who survived the Holocaust, resettled in the United States with his wife, Anna, also a survivor, and became a leading proponent of an emerging psychoanalytic theory called self-psychology, died Jan. 19 in Brookline, MA. He was 92.

Dr. Ornstein embraced and advanced the theory that encourages therapists to be more empathetic. Self-psychology postulates that parents’ failure to support a child’s sense of self leads to later personality disorders.

Dr. Anna Ornstein, also a psychiatrist who supports self-psychology, told the *New York Times* that she believes her husband’s self-esteem, and hers, enabled them to survive the indignities they had suffered during the Holocaust, citing the “care and love” they had received as children. She said it shaped their outlook on the academic discipline they chose.

Brunhilde Pomsel

Brunhilde Pomsel, the personal stenographer of the Nazi propaganda minister Joseph Goebbels during the last three years of WWII, and one of the last surviving members of Hitler’s retinue in his final days in a Berlin bunker, died Jan. 27 at her home in Munich. She was 106. [Ironically,

Pomsel died on International Holocaust Remembrance Day, although she maintained ignorance of Nazi atrocities until after the war.]

In April 1945, as Soviet forces closed in on the heart of Berlin and it was clear the war had been lost, Ms. Pomsel and other staffers joined Mrs. Goebbels and her six children in the Vorbunker under the Reich Chancellery. Hitler was in a deeper Führerbunker with his inner circle. Ms. Pomsel and the staff made a large white flag from food sacks in the bunker and surrendered to the Russians. Under interrogation, she acknowledged her role in the Propaganda Ministry and served five years in Russian prison camps around Berlin. She said it was not until after her return home from imprisonment that she learned of the Holocaust, which she called “the matter of the Jews.”

In an interview with the *New York Times* last year to coincide with the release of “A German Life,” a 113-minute documentary that premiered at the Munich Film Festival, she was consistently unrepentant, saying she had nothing to apologize for.

Harvey Lichtenstein

Harvey Lichtenstein, who transformed the Brooklyn Academy of Music into a showcase for the performing arts and its Fort Greene neighborhood into a cultural hub during his 32 years as BAM’s executive director, died Feb. 4 at his home in Manhattan. He was 87.

Under Mr. Lichtenstein’s direction, the academy, which was founded in 1861 and calls itself America’s oldest continuously operating performing arts center, gained a reputation as the place to find new and provocative work. Audiences grew.

Mr. Lichtenstein was awarded the National Medal of Arts by President Bill Clinton in 1999. In 2013, Mayor Michael R. Bloomberg presented him with the Handel Medallion, New York City’s highest award for achievement in the arts.

Stanley Bard

Stanley Bard, the manager and part-owner of the Chelsea Hotel in Manhattan for more than 40 years, died Feb. 14 in Boca Raton, FL. He was 82.

While Mr. Bard presided over the hotel, the Chelsea was home to Viva, the Andy Warhol film star; the artists Larry Rivers and Christo and Jeanne-Claude; songwriters Joni Mitchell and Leonard Cohen. Jack Kerouac worked on “On the Road” there, Arthur C. Clarke wrote “2001: A Space Odyssey” there, William Burroughs wrote “Naked Lunch” there, Bob Dylan wrote “Sad-Eyed Lady of the Lowlands” there, and Arthur Miller wrote “After the Fall” there. Dylan Thomas drank himself to death there; and Nancy Spungen, the girlfriend of Sid Vicious of the Sex Pistols, was stabbed to death there.

“Mr. Bard lent long-term tenants money and tolerated their overdue bills,” the *New York Times* said in its obituary. “He embraced their eccentricities and encouraged their cultural ambitions.” When photographer Timur Cimbektil, owed back rent, Bard hired him as a bellman.

• COMMEMORATIONS •

Yahrzeits In March

- 1: Herman Keller; Arthur Meyer
- 2: Celia Feigen; Nathan Goldin; Nora Levin

- 3: Ellen Marcus
- 4: Jennie Kessler
- 5: Anna Levine; Irma Rybka
- 6: Philip Cohen; Emanuel Garmise; Michael Adam Rosenbaum; Kurt Seligson
- 7: Ruth Berman Cohen; Max Kremsky; Leo Schneider; Lottie Sherrin Schultz
- 8: Mollie Kaplan; Joseph Bruce Ross
- 10: Norman Blaustein; Annie Goldin
- 12: Dr. Mark Youmans
- 14: Anna Garmise
- 15: Harold Michelson; Abraham Nissenfeld
- 16: Nathan Burch; Daniel Harris; Natalie Wisse Wellisch
- 17: Jack Eskell; Julius Schwartz
- 18: Rose Fierer
- 19: Rhoda Kahn; Stephen E. Goldberg
- 20: Samuel Levine; Alice M. Ross; Jacob Schneider
- 21: Gabriel Fort gang
- 22: Rosemarie Birman
- 23: David Bloch; Edward Hyman
- 24: Ida Gutter man; Sam Katz; Louis Revere
- 25: Helen Kalians Rubin; Ralph Silverman
- 27: Mazatlan Safer

Birthdays in March

- 1: Joseph Navel
- 5: Debra Riva
- 6: Bruce Bloom
- 7: Olivia Veer
- 10: Lawrence Rubin
- 13: Noam Spar
- 24: Mitchell Berg
- 25: Elizabeth Friedmann

Anniversaries in March

- 15: Dr. Tom Byrne and Veronica Kaminski
- 16: Mitchell and Jennifer Berg

Spreading Sunshine

Rain or shine, a Sunshine Card brightens the day for recipients. Remember friends, family, and fellow shul members on joyous occasions, and wish them well when illness and sadness strike. Please make your contribution payable to the Daughters of Israel, and send to P.O. Box 659, Greenport, NY 11944. To send a Sunshine Card, call Thelma Novick at 734-6952.

Refuah Shlemah

- Jed Clauss
- Victor Friedman
- Arlene Marvin
- Thelma Novick

Judith Schneider
Gloria Waxler
Michael Murphy
Ann Hurwitz
Bill Pittorino
Jane Sachs
Jody Levin
Bruce Bloom

• **MONEY MATTERS** •

Donations in February

Jed Claus and Joanna Paulsen
Alan and Rochelle Garmise
Philip and Elaine Goldman
Bruce and Sara Bloom
Micah Kaplan, MD and Gayle Kaplan
Ron and Madelyn Rothman
Michael Solomon
Ari and Susan Spar
Alan and Helen Weinstein
Lawrence Kodak
Paula Shengold
Adrienne Greenberg
Carol Siegel
Sidney and Gloria Wexler
Jeroen and Robin Bours
Leonard and Susan Mark

Dedicated Funds

- **Capital Improvement:** covers major additions and repairs to our building and grounds.
- **Archive/Library:** supports new books for our library, plus archival materials.
- **Education:** provides supplies/materials for the Hebrew School and adult education classes.
- **Ritual Materials:** replaces prayer books, tallit, kippah, Torah mantles, Rimmonim, breastplates, curtains, reader's table covers, etc.
- **Rabbi's Discretionary Fund:** allows the rabbi to provide help when he is asked.
- **Financial Assistance Fund:** supports those in need in Southold Town.
- **Harold Winters Fund For the Hebrew School:** supports Jewish education
- **Paul S. Birman Technology Fund:** supports updates and new communication programs

Invest In Our Shul

- **Bequest:** Make a gift to the shul with an inclusion in your will.
- **Charitable Gift Annuity:** A cash or appreciated stock gift provides fixed income for life.
- **Life Insurance Policy:** Contribute a fully-paid or new policy with the shul as owner.
- **Life Estate:** Donate real estate through a grant deed, and use the property for life.
- **Charitable Remainder Unitrust:** This investment allows the contributor a tax deduction and an income for life. Upon the death of the contributor, the balance in the trust goes to the charity. For information, contact Financial Secretary Z. Micah Kaplan, MD.

Honor Loved Ones With A Plaque

- **Memorial Plaque:** mounted in the sanctuary, lighted during the anniversary month.
Cost: \$300 members; \$600 nonmembers.
- **Tree of Life Leaf:** commemorates a simcha or joyous event, mounted in social hall. Cost: \$54 members; \$108 nonmembers
- **Sanctuary Seat Plate:** nameplate is placed on the back of a seat in the sanctuary.
Cost: \$200 members; \$250 nonmembers.

Schedule of Synagogue Fees

Membership Per Year

Family	\$850
Individual	\$550

<u>Event</u>	<u>Members</u>	<u>Nonmembers</u>
Wedding, Bat/Bat Mitzvah, Baby Naming*	\$450	\$900
Sanctuary Only	No charge	\$300
Community Room Only	\$25 per hour	\$50 per hour
Community Room, Kitchen and Park	\$300	\$600
Rabbi's classes	No charge	No charge

<u>Commemoratives</u>	<u>Members</u>	<u>Nonmembers</u>
Memorial Plaques	\$300	\$600
Tree of Life Leaf	\$54	\$108
Prayer Book Bookplate	\$54	\$54
Pentateuch Bookplate	\$72	\$72
Sanctuary Seat Plate	\$200	\$250**
Isidore Handler Hebrew School	No charge	No charge

*Fee includes use of the sanctuary, community room, kosher kitchen, and Andrew Levin Park. Setup and cleanup fees will be paid by the individual or group renting the facilities. Renters of our facilities must submit an agreement 10 days prior to the event.

** A seat plate designee must be a member or a deceased member of the synagogue.

• WHO'S WHO AT OUR SHUL •

Rabbi Gadi Capela: 631-477-6940
Gabbai Stanley Rubin: 631-765-6848

Board of Directors
Alan Garmise: President
Z. Micah Kaplan, MD: Vice President
Joan Prager: Treasurer
Philip Goldman: Financial Secretary

Debra Riva: Recording Secretary
Elaine Goldman: Corresponding Secretary
Sara Bloom, Miriam Gabriel, and Sonia Spar: Members at Large
Adrienne Greenberg and Eileen Santora: Daughters of Israel Representatives
Jesse Reece: Men's Club Representative

The Daughters of Israel

Adrienne Greenberg and Eileen Santora, Co-Presidents
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The Politically Correct Megillah: A Purim Shpiel

Chapter I

And it came to pass in 5th century BC that Ahasuerus, King of Persia, hosted a great festival for the princes and noblemen of the court. During the celebration, the king partook too liberally of the honey wine and called for his wife, Vashti, to come dance naked in front of the royal guests. Now Vashti was a liberated woman but was not about to drop her veils at the behest of a male chauvinist like her husband. “My body; my choice,” she announced to the king, refusing to appear. The following morning, in addition to a major hangover, Ahasuerus had real tsuris on his hands — one royal-sized sexual harassment suit. Public opinion quickly turned against the king, and he was forced to settle out of court for an undisclosed sum of money. Flush with cash, Vashti filed for a quickie divorce, and fled the kingdom.

Chapter II

“Easy come, easy go,” said the king. “I will take a new wife.” He consulted his inner circle of advisors, who, in accordance with multicultural practices, consisted of, among others, one woman, one Ethiopian, one Indian shaman, and a eunuch. The king’s male

advisors suggested holding a beauty contest, to be attended by the fairest maidens in the land. But a female advisor informed the king that beauty contests, where men gawk at women in their flimsy silks, had long ago gone out of fashion once a male intruder had paraded through the harem at the Miss Persian-ality Pageant. Instead, she suggested administering a test in such subjects as chemistry, literature and music, and that the most intelligent woman would be crowned queen. In fact, the king favored the beauty contest route, but as he was lagging in public opinion polls and losing Twitter followers by the thousands, he took the high road and went along with the plan.

Now it just so happened that in the Kingdom of Persia there lived a young Jewish girl named Esther, who was very beautiful and, more importantly, who had an IQ of 195. Having successfully sued her parents for termination of custody, she had been living with her Uncle Mordechai. Esther aced the test and was chosen to be the new queen. However, the feminists didn't like the whole gender-based title thing, so it was decided that she would be called "Royal Person." So Esther was crowned Royal Person of Persia and married King Ahasuerus, keeping her maiden name. And being that Esther was such an intelligent woman and had no intention of sitting quietly next to the king as the trophy wife, she was given her own staff of 15 and an office in the west wing of the palace.

Chapter III

It was after those events that King Ahasuerus elevated his advisor Haman to be chief counselor. It turned out that Haman was a big anti-Semite, and he asked the king's permission to kill all the Jews. "TMI — too much information," shouted the king, covering his ears. So Haman himself arranged for a proclamation outlining his plan to be sent to all the lands in the kingdom. The Jews sought a court-ordered injunction to stop the proclamation, but Haman was defended by the head of the Persian Civil Liberties Union, who ironically was Jewish, and who claimed the injunction would violate Haman's right to free speech.

Chapter IV

Mordechai sent word to Esther that she should go the king and ask him to stop the impending killing of all the Jews. Esther replied that the king was occupied with other issues, such as immigration, global warming, and sexual harassment in the workplace. But Mordechai pressed the urgency of the matter, and Esther agreed to seek an audience with the king. To further persuade the king, Mordechai suggested calling all the Jews to synagogue for three days of fasting and prayers. But Esther said the Reform Jews would never go along with it, and instead called for an interfaith candlelight vigil. And it was so.

Chapter V

And it came to pass on the third day that Esther put on a Ralph Lauren (nee Ralph Lifshitz) business suit and her Manolo Blahniks and went to see the king. The king saw immediately that this wife had expensive taste, and he offered Esther half his assets if she wouldn't leak the proclamation to the press — which he was required to do anyway, based on the community property clause in their pre-nup. Esther told the king she had come to invite him and Haman to a big bash she was throwing the next day in the Mother-of-Pearl Room. The king and Haman showed up to Royal Person Esther's party, the king being careful not to violate the out-of-court settlement he had made with Vashti, so there was none of that "dance naked" stuff that night. The party was a big hit, with performances by Fleetwood Mac, Beyoncé, and crowd favorite

Barbra Streisand. Everyone had such a good time that Esther decided on yet another party the next night to which she again invited the king and Haman. Esther allowed that a great secret would be revealed at the party, and the king was intrigued. "I'll bet I know what you are planning, Royal Person Esther," he said gleefully. "The Kardashians are coming, right?"

Chapter VI

That night, the king had trouble sleeping. He called for his servants to bring him a video to watch, but having chucked all his porn films as part of sensitivity training following the Vashti debacle, all they had were movies filmed in Montana and produced by Robert Redford. So they brought him the royal archives instead, and there the king read that Mordechai had done him a big favor a few years back. The king asked Haman, his chief counselor, what to do for someone to whom he owed a favor. Haman, certain he would be the recipient of the king's largesse, suggested maybe an ambassadorship to some country in a warm climate, or maybe letting him spend a night in the palace's "Xerxes Bedroom." But the king decided instead that Haman would lead Mordechai on horseback throughout the streets of Shushan so that all the populace would know of the king's loyalty to those who support him. However, the king scrapped that idea when the animal rights activists got wind of the plan, and threatened a sit-in at the royal stables.

No sooner had Haman returned home than the king's messengers arrived to bring him to Esther's second party. Haman's wife, who was one smart macaroon, saw that with the king so tight with the Jewish in-laws, her Jew-hating husband was doomed, probably about to be hanged on the very gallows he had constructed for Mordechai. This clearly affirmed her mother's warning that he would never amount to anything.

Chapter VII

During the party, Esther revealed to the king that she was Jewish, that Mordechai was her uncle, and that someone in that very room was plotting to kill her and all the other Jews. She told the king that the perpetrator was none other than his chief counselor, Haman, who begged Esther to spare his life. He told her how he had grown up in a broken home, raised by a crack-selling mother, and never had a normal childhood. Esther declared Haman a product of society's failure to protect its children. So Haman's crime of "attempted genocide" was reduced to "issuing proclamations without a license," and he was sentenced to a term of five-to-seven years. After serving just two years, he was given time off for good behavior and paroled. And the following year, the residents of Shushan elected Haman mayor of the city, his felony conviction notwithstanding.

Chapter VIII

Mordechai asked the king's permission for the Jews to rise up and kill their enemies. But thanks to Esther, cooler heads prevailed. Instead, she called for an ad hoc committee to arrange a roundtable discussion between Jewish leaders and representatives of the people of Shushan. And while they couldn't overcome all their differences, they did agree to author a joint letter calling for mutual acceptance and tolerance.

Chapter IX

In the month of Adar, the Jews held a three-day conference with the leaders of Jewish organizations, including B'nai B'rith, the Anti-Defamation League, the UJA Federation, and

Hadassah. During that conference, they agreed that a holiday should be established to recognize Esther for saving the Jews of Persia, and they decided to call the holiday Purim, which means “lots.” And that’s why lots of food and drink are offered on Purim. It would be a holiday of charity and gift giving. A holiday of brotherly love. A holiday where alternate-side-of-the-street parking rules would be suspended. A holiday where Jewish kids could dress up like Princess Leia and Ninja Turtles and Power Rangers and not have to feel they had missed out on something by not celebrating Halloween.

Chapter X

To balance the proposed all-kingdom budget, Ahasuerus levied a tax across the land to raise money for chariot upkeep, sandstorm cleanup, and pollution control in the city’s wells and cisterns. That having been done, Ahasuerus applied the budget rollover to a celebration recognizing the great deeds of Royal Person Esther and Uncle Mordechai. And they were duly praised and annually recognized in synagogues throughout the lands, from Persia all the way to Greenport, New York, where, at Congregation Tifereth Israel, Rabbi Gadi dressed up as King Ahasuerus, Gabbai Stanley as the good Mordechai, Elaine Goldman as Royal Person Esther, and Alan Garmise as Haman because as president of the shul, he was already used to taking guff from opinionated congregants. And so it was that the story was told, and everybody adjourned to the community room for hamantaschen made by Royal Chef Phil Goldman. “Next year in Jerusalem,” everyone exclaimed. Oops, wrong holiday.

—The end, mercifully—

[Adapted by *The Shofar* from an Eric Sommer idea]