

September 2022  
Etul 5782/Tishri 5783

Phone: (727) 847-3814

E-mail:  
jccwestpasco@aim.com

# THE SCHRIER

**THE JEWISH COMMUNITY CENTER OF WEST PASCO**  
**Home of Congregation Beth Tefillah**

## Selichot

**Please join us for Selichot services on  
Saturday, September 17, 2022.**

**At 6:30pm we will have a free  
pizza dinner. In order to have enough  
pizza for everyone, we need to have an  
accurate head-count. Therefore,  
RSVPs ARE NECESSARY!**

**Please call Marie in the office (727-847-3814)  
by Wednesday, September 14th  
and let her know you are coming and  
how many are in your party.**

**Then at 7:30pm we will enter the  
sanctuary for Selichot services.**

### SEPTEMBER HIGHLIGHTS

- \* Monday, 9/5 Labor Day
- \* Monday, 9/12 7 pm JCC Board Meeting
- \* Thursday, 9/22 First day of Autumn
- \* Page 8 for complete schedule of High Holy Day services

**Shabbat Services**  
**Conducted by RON BECKER and ELLIOT SHAPIRO**

EVERY FRIDAY EVENING AT 7:30 PM

EVERY SATURDAY MORNING AT 9:30 AM

Alan Goldberg, Rabbi Emeritus

## **PRESIDENT'S MESSAGE** - by Eileen Hochstadt

### **The Stockdale Paradox**

June 20, 2022 | by Rabbi Efreim Goldberg

*Surviving what life throws our way requires maintaining the sometimes-contradictory attitudes of hope and optimism, and realism and pragmatism.*

In 1965, Vice Admiral James Stockdale's plane was shot down over North Vietnam and he was taken as a prisoner of war. Five years after Stockdale was captured, his teenage son, Jim, sought out a counselor's advice. It seemed so unlikely his father would ever come home so he was told, "You may be better off just considering your father dead and gone."

Jim Collins tells the story in his book Good to Great where he coined the phenomenon "The Stockdale paradox." Tortured over twenty times during his eight-year imprisonment from 1965 to 1973, Stockdale lived through the war without any prisoner's rights, no set release date, and no certainty as to whether he would even survive to see his family again.

At one point, he beat himself with a stool and cut himself with a razor, deliberately disfiguring himself, so that he could not be put on videotape as an example of a "well-treated prisoner." He exchanged secret intelligence information with his wife through their letters, knowing that discovery would mean more torture and perhaps death.

How did he deal with it when he was there and did not know what would be the end of his story? Collins writes:

"I never lost faith in the end of the story," [Stockdale] said, when I asked him. "I never doubted not only that I would get out, but also that I would prevail in the end and turn the experience into the defining event of my life, which in retrospect, I would not trade."

Finally I asked, "Who didn't make it out?" "Oh, that's easy," he said. "The optimists." "The optimists? I don't understand," I said, now completely confused given what he'd said earlier. "The optimists. Oh, they were the ones who said, 'We're going to be out by Christmas.' And Christmas would come, and Christmas would go. Then they'd say, 'We're going to be out by Easter.' And Easter would come, and Easter would go. And then Thanksgiving, and then it would be Christmas again. And they died of a broken heart. This is a very important lesson. You must never confuse faith that you will prevail in the end—which you can never afford to lose—with the discipline to confront the most brutal facts of your current reality, whatever they might be."

That is the Stockdale Paradox – surviving what life throws our way requires maintaining the sometimes-contradictory attitudes of patience, hope and optimism on the one hand and realism and pragmatism on the other.

Miriam, the sister of Moses, embodied the Stockdale Paradox.

While enslaved in Egypt, she confronted her father Amram, one of the great leaders of the generation, who separated from his wife Yocheved in a fatalistic surrender. When he heard Pharaoh's decree to kill all Jewish male children, he gave up hope in the future and felt it would be unfair to bring another child into the cruel and harsh world. Others heard and followed suit. Miriam protested, telling him that his decree was more severe than Pharaoh's, who had only decreed on the males. Amram was persuaded and remarried Yocheved who conceived and gave birth to Moses. Again, everyone else followed their example. When Moses was born, the house was filled with light and with promise. Amram praised Miriam and told her that her prophecy had been fulfilled.

But three months later they had to put the baby in an ark on the Nile, to hide him from being taken and killed. Amram chastised Miriam and said, "Look what you did! Why did you encourage us to have another child just to have to give him up in the desperate hope of his survival?"

With her dreams seemingly dashed, Miriam could have given up hope. At the bank of the Nile, she stood at a distance, with great faith and hope, to watch what would happen with her brother. She tenaciously held on to her faith, patiently waiting for a glimmer of hope. And she took action, intervening and enabling Moses to be raised by his mother Yocheved after he was found by Pharaoh's daughter.

Some people are too rooted in realism and fall prey to Amram's mistake of surrendering to the challenges and to the feeling that there is no greater meaning or plan. Others practice too much passive optimism, believing everything will be okay while ignoring the realities of the moment.

We are progeny of Miriam who held steadfast to her faith, despite the bleak picture, and took responsible action where she could.

Jews have lived the Stockdale Paradox for most of their history, anxiously waiting for the coming of the Messiah, while confronting the harsh reality facing them, without giving up hope and belief in what is destined to come.

**Everything will be okay in the end. For if it's not okay, it is not yet the end.**

## A Message From Ron Becker

Dear friends, as we spend the month of September anticipating the High Holy Days, we look back as well as forward. We live by our calendar as we have for nearly 5,783 years. We live from important date to the next important date never leaping from one to another without preparation. We build gradually toward each holiday especially during this time of year as we anticipate the High Holy Days of Rosh Hashanah and Yom Kippur. For example, we don't just sit around and wait for Passover to arrive. Rather we read the Book of Exodus and experience several special Shabbat Haftorot to help us prepare for Pesach, not to mention all of the home preparations. Then we don't jump from Passover to Shavuot without counting the Omer every evening to help us appreciate the giving of the Torah to the point of embracing the next holiday completely. We don't jump recklessly from days of sadness to days of joy. Rather, we move deliberately and with much thought, study, and prayer just as a mourner goes through stages of mourning before fully entering life's routines.

So how have we been preparing for the High Holy Days? We go back to the observance of the saddest period in our calendar, the three weeks between the 17<sup>th</sup> day of Tammuz and the 9<sup>th</sup> day of Av remembering the devastation loss of the Temple in Jerusalem and our becoming refugees. Even then, we don't just jump to conclusions place all the blame the Babylonians and Romans. More importantly, we read from the Prophets Jeremiah and Isaiah that much of this calamity was the result of turning away from the mitzvot and not caring for each other and our land as we are commanded to do in the Torah. These three Haftorot of Rebuke warn us that immoral and unethical behavior and not caring for our environment will have disastrous results leading ultimately to losing everything and banishment from our land. On Tisha B'Av itself, we read the Book of Lamentations. In it, Jeremiah provides a firsthand witness account of the attack upon, plundering and destruction. It is horribly graphic and leaves no doubt about the worst consequences of immoral and selfish behavior. However, like all the teachings of the Prophets, it ends on a somewhat optimistic and comforting note. "You the Lord are enthroned forever, your throne endures for all ages. Take us back oh Lord to Yourself and let us return. Renew us as in days of old".

After Tisha B'Av (the 9<sup>th</sup> day of Av), we begin the recovery process (of which we are currently in the middle of) for the next seven weeks leading directly to Rosh Hashanah. During this time, we read words of comfort (Nachamu) from Isaiah who in the midst of destruction, reminds us that we are still here and that there are truly second chances to heal ourselves and the earth we live in. The wonders of G-d's providence are pronounced and life can be rebuilt and that new life can be based on a stronger foundation of morality resulting in gladness and thanksgiving. G-d sets before us blessings and curses and gives us the option of choosing blessings. Isaiah champions justice for all as it is commanded in the Torah. In Chapter 54, he brings a message of the everlasting mercy of G-d and how we must imitate G-d's ways of lovingkindness by loyal observance of all the precepts of humanity. "For the mountains may depart and the hills be removed, but My kindness shall not depart from thee. Neither shall my covenant of peace be removed says the Lord that has compassion upon thee".

We intensified our preparation for the High Holy Days even further with the coming of the month of Elul (this year corresponding to August 28<sup>th</sup>). During the four weeks of Elul, we listen to the blast of the Shofar every morning except on Shabbat and we read Psalm 27 twice every day. This psalm is read now because it contains words of encouragement when we are fearful about our fate, and a supplication to G-d for salvation. It includes these powerful words: "The Lord is my light and my salvation, whom shall I fear? Hear, oh Lord, when I cry with my voice, do not hide Your face from me. Hope in the Lord, be strong and let your heart take courage, hope in the Lord".

Continued on page 4

## DATES TO REMEMBER

9/2	Religious Services 7:30 pm
9/3	Religious Services 9:30 am Bingo 5 pm
9/5	Labor Day Bingo 11 am
9/9	Religious Services 7:30 pm
9/10	Religious Services 9:30 am Bingo 5 pm
9/11	Patriot Day Grandparents Day
9/12	Bingo 11 am JCC Board Meeting 7 pm
9/16	Religious Services 7:30 pm
9/17	Religious Services 9:30 am Bingo 5 pm Selichot 6:30 pm dinner Selichot 7:30 pm services

9/18	Cemetery Visitation Trinity 10:30 am Grace 12:00 pm Bushnell 2:00 pm
9/19	Bingo 11 am
9/22	First day of Autumn
9/23	Religious Services 7:30 pm
9/24	Religious Services 9:30 am Bingo 5 pm
9/25	Erev Rosh Hashanah 5:00 pm
9/26	Rosh Hashanah 9:30 am Tashlich 3:00 pm
9/26	Rosh Hashanah 6:00 pm
9/27	Rosh Hashanah 9:30 am
9/30	Religious Services 7:30 pm

## Candle Lighting Times

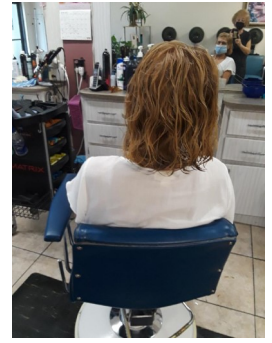


<b>Sept. 2</b>	<b>7:33 PM</b>
<b>Sept. 9</b>	<b>7:25 PM</b>
<b>Sept. 16</b>	<b>7:16 PM</b>
<b>Sept. 23</b>	<b>7:08 PM</b>
<b>Sept. 30</b>	<b>7:00 PM</b>

## LAURA BERNAS DONATES HER HAIR



Our longtime congregant and Board member Laura Bernas has provided an incredibly valuable mitzvah for much of her adult life. Laura is blessed with beautiful hair which also grows quickly. Taking advantage of this trait, she has that hair cut at Cutter's Ark Hair Design in Holiday approximately every three years. In turn, Cutter's Ark hair professionals Mary and Helen send the hair that has been shorn to Locks of Love. Founded in 1997, this organization headquartered in West Palm Beach has a mission to return a sense of self, confidence and normalcy to children suffering from hair loss by utilizing donated hair to provide the highest quality hair prosthetics to financially disadvantaged children free of charge. Recipients are eligible for this gift every two years until the age of 21.



Locks of Love hairpieces are not wigs, but are custom full cranial prostheses made specifically to fit only one child. Recipients complete a mold of their heads, and this exact duplicate is used to fashion their hairpiece. The silicone base allows for a vacuum fit, eliminating the need for double-sided tape or glue, used to hold wigs in place. With the absence of these adhesives, the kids can swim, shower, participate in sports, sleepovers, and other activities without the fear of their hairpiece falling off or being displaced. This confidence to participate in their normal daily activities renews their self-confidence and self-esteem. With a base tinted to match their skin color, the illusion of a scalp accomplishes a realistic and natural looking head of hair. This represents the highest quality hair replacement system for Lock of Love's recipients. Once worn, the children's smiles return naturally.

Locks of Love also sponsors a summer camp for the children they serve. The testimonials on their website are truly inspirational. September is Alopecia Awareness Month, so during this month and always, we express our appreciation to Laura for this wonderful act of kindness and to the Mary and Helen at Cutter's Ark who have collaborated with Locks of Love with Laura and other donors to make this all possible.

Ron Becker, Spiritual Leader

## A Message From Ron Becker

Continued from page 3

So, between the study of Isaiah's seven Haftorot of Consolation, the reading of Psalm 27, and the blasts of the Shofar, we are better prepared to understand and appreciate the High Holy Days. We begin with Selichot (prayers of repentance) on the evening of September 17<sup>th</sup> and our annual visitation to the cemeteries (Beit Olam in Trinity, Grace Memorial in Hudson, and the National Cemetery in Bushnell) on September 18<sup>th</sup> in order to fulfil the precept of remembrance, an important aspect of Rosh Hashanah observance. I hope that we will all be better prepared for this High Holy Day season than ever. Chris and I wish you all a happy and healthy 5783. Let it be a year of peace and recovery.

Ron Becker, Spiritual Leader

## Interested in a High Holy Day Aliyah?

**If you are interested in having an Aliyah during the High Holy Day services, please contact Marie in the office (727-847-3814) and sign up by September 19th. Both in-person and Zoom participants can have an Aliyah. You will be contacted by Ron and Eileen for your assigned Aliyot.**

**Thank you!**

## High Holy Days Services 2022 (5783)

<b>Selichot</b>	Saturday, September 17	Pizza dinner Service	6:30 PM 7:30 PM
<b>Cemetery Visitation</b>	Sunday, September 18	Trinity Memorial Grace Memorial Bushnell	10:30 AM 12:00 PM 2:00 PM
<b>Rosh Hashanah</b> Erev Rosh Hashanah	Sunday, September 25		5:00 PM
<b>Rosh Hashanah</b> Tashlich	Monday, September 26		9:30 AM
Mincha	Monday, September 26		3:00 PM *
Ma'Ariv	Monday, September 26		6:00 PM
<b>Rosh Hashanah</b>	Monday, September 26		6:30 PM
<b>Rosh Hashanah</b>	Tuesday, September 27		9:30 AM
<b>Shabbat Shuva</b>	Friday, September 30		7:30 PM
<b>Shabbat Shuva</b>	Saturday, October 1		9:30 AM
<b>Yom Kippur</b> Kol Nidre	Tuesday, October 4		6:30 PM
Ma'Ariv	Tuesday, October 4		7:00 PM
<b>Yom Kippur</b> Mincha	Wednesday, October 5		9:30 AM
Yizkor	Wednesday, October 5		5:15 PM
Neilah	Wednesday, October 5		6:00 PM
	Wednesday, October 5		6:45 PM
<b>Sukkot</b> Sukkah Decoration	Sunday, October 9		10:00 AM
Erev Sukkot	Sunday, October 9		6:30 PM
<b>Sukkot</b>	Monday, October 10		9:30 AM
<b>Hoshanah Rabbah</b>	Sunday, October 16		9:30 AM
<b>Shemini Atzeret/Yizkor</b>	Monday, October 17		9:30 AM
<b>Simchat Torah</b>	Monday, October 17	Ice Cream Social Services	5:30 PM 6:30 PM

\* We will meet at the pavilion on the Cottee River.

### HIGH HOLY DAY TICKET INFORMATION

**Services will be in-person and available on Zoom, however in-person seating is limited.**

**Call the office to reserve your seat(s) and select your seat location(s).**

**Tickets are \$25.00 per person (ages 13 +) for members and non-members.**


**Children under 13 are free.**

**For Zoom participants, Selichot pamphlets and High Holy Day Prayer books are available for pickup at the JCC. Please return these after the holidays.**

**Most major credit cards accepted. Make checks payable to: JCC West Pasco**

**For more information call the office at (727) 847-3814**

# September 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1	2 28 Religious Services 7:30 pm	3 Religious Services 9:30 am <i>Shofetim</i>  Bingo 5 pm
4	5 Bingo 11 am  Labor Day	6	7	8	9 28 Religious Services 7:30 pm	10 Religious Services 9:30 am <i>Ki Tetze</i>  Bingo 5 pm
11	12 Bingo 11 am  JCC Board Meeting 7 pm	13	14	15	16 28 Religious Services 7:30 pm	17 Religious Services 9:30 am <i>Ki tavo</i> Bingo 5 pm Selichot Dinner/ Services 6:30pm / 7:30pm
18 Patriot Day  Grandparents Day	19 Bingo 11 am	20	21	22  1st Day of Autumn	23 28 Religious Services 7:30 pm	24 Religious Services 9:30 am <i>Nitsavim</i>  Bingo 5 pm
25 Erev Rosh Hashanah Services 5:00 pm	26 28 after 7:57p Rosh Hashanah Services 9:30 am Tashlich 3:00 pm Rosh Hashanah 6p Rosh Hashanah I	27 Rosh Hashanah Services 9:30 am	28 Fast of Gedaliah	29	30 28 Religious Services 7:30 pm	L' Shanah Tovah Have a sweet year! 