



October 2019
Tishri/Cheshvan 5780

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THE SCHRIER

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

**Congregants, friends and family are
cordially invited as**

**A. Calderon
B. D. Johnson
B. E. Johnson
A. Simon**

are called to the Torah for their B'nai Mitzvot.

**Services will take place on Shabbat Shuvah,
October 5th, 2019 at 9:30 am**



OCTOBER HIGHLIGHTS

- * Page 5 for complete schedule of High Holy Day services
- * Monday, 10/14 7 pm
JCC Board Meeting
- * Sunday, 10/27 10 am
JCC General Membership Meeting
- * Tuesday-Wednesday
10/29-10/30 Rosh Chodesh

**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

Sharing this wonderful piece with the Congregation from Aish.Com.

Respectfully Submitted Eileen M Hochstadt

Deuteronomy: The World of Covenant

By Rabbi Lord Jonathan Sacks

The unique covenant on display in the Book of Deuteronomy.

Covenants are an essentially secular phenomenon. They existed in the form of agreements between states in the ancient Near East. Fundamentally a covenant is a peace treaty. It can exist between states of roughly equivalent power, in which case it is a parity treaty. But it can also exist between states of radically different power, in which case it is called a suzerainty treaty. That is the story of Exodus and Deuteronomy, in which the Jewish people make a covenant with G-d. This was revolutionary. Covenants were common in the ancient Near East. But covenants between G-d and a people were unknown, indeed inconceivable. It was unimaginable that G-d would seek to constrain His own powers in the name of righteousness and justice. It was unfathomable that a supreme power would make a treaty with any people on earth, let alone the supremely powerless.

The key covenant was made at Mount Sinai, as described in Exodus 19–24. This in principle should have been where the Torah reached its culmination. But it turned out not to be so. Despite the fact that the Jewish people agreed three times to accept the terms on which G-d was to become their sovereign, it was not yet ready for such responsibility. That is the significance of the story of the Golden Calf.

Bereft of Moses, unsure what had become of him, the Israelites sought an oracle, something to tell them what to do and what to become. They were still in an age of magical thinking in which people do what the gods require and gods produce the outcome the people desire. That is not what the biblical covenant is about. It is about the acceptance of responsibility. It is about being guided by the experience of history, not about having responsibility for history taken from the people and assumed by G-d Himself. Covenant is supremely an ethic of responsibility.

That is why there is a long hiatus in the story of the Exodus. The people have to learn to fight their own battles. They must discover that G-d is a force within, giving them strength, rather than a force outside that fights their battles for them. They must discern that the G-d who is close, within the camp, and not one who is distant, who performs miracles, liberates the Israelites, brings plagues against the Egyptians, sends the people water from a rock and food from heaven, and divides the sea for them. G-d has to be in the midst of the camp, not just at the top of the mountain.

That is, in essence, what the biblical story from Exodus 25 to Numbers 10 is about. It tells us that to have the Divine Presence within the camp, close, not distant, a special ethic has to apply: the law of holiness. That demands a Sanctuary, with all its associated laws. Above all, there must be no confusion or conflation between the domain of the holy, which is beyond time and mortality, and the secular, the ordinary, the world of mortality, marked as it is by death, disease, disfigurement, and defilement. The holy must be a radical break with the merely human. That is the basis of the laws of sacrifice and sanctity that take up this long diversion, comprising the last third of Exodus, the whole of Leviticus, and the first third of the book of Numbers.

All of this was the consequence of the Israelites seeking not just G-d-as-King, but also G-d-as-Presence. The key words here – *Mishkan* (Sanctuary), sh-kh-n, the verb “to dwell within,” and the rabbinic Hebrew word *Shekhina*, “Divine Presence” – all have to do with the idea of closeness and intimacy. A *shakhen* is a next-door neighbor. The Israelites sought G-d in the midst of their collective life, in the town square, as it were. This too is part of what Deuteronomy is about: a society worthy of being a home for the Divine Presence.

What then is the significance of this *Mishneh Torah*, this repeated and renewed covenant, over and above the one made at Mount Sinai and described in Exodus 19 to 24? The short answer is: responsibility.

We have met covenants before. G-d makes one with Noah. He makes a further one with Abraham, and He makes a third with the Israelites at Sinai. But notice the difference. The covenant with Noah is entirely unilateral. G-d speaks, issuing certain rules, and nothing more is required from Noah himself. The covenant with Abraham is more demanding in the sense that Abraham himself has to perform an act – namely circumcision – for himself and the male members of his family. The covenant with the Israelites at Sinai is more demanding still in that G-d insists that Moses indicate the nature of the agreement to the Israelites, and only when they agree, which they do three times (Ex. 19:8; 24:3, 7), does the covenant have force.

But note that all three covenants begin with an act of divine initiative. The fourth, which comprises the whole of the book of Deuteronomy, is undertaken by human initiative. It is Moses who rehearses and recites the whole content and context of the covenant. That is why Deuteronomy is the turning point in Jewish history. It marks the move from divine initiative to human responsibility. Without Deuteronomy, the Israelites would not have made the necessary move to becoming not merely G-d's subjects but also His partners in the work of redemption.

A Message from Ron Becker

Dear friends, as you read this month's issue of the *Schrier*, we are in the midst of the High Holy Days and preparing for our adult B'nai Mitzvot and the joyous holidays of Sukkot and Simchat Torah. But first, a recap of a very active month of September 2019 corresponding to Elul 5779:

We began the month by instituting a special psalm (Psalm 27) chanted morning and night through the Sukkot holidays. Called the psalm of "days of awe", it serves to prepare us for a month of inner reflection, repentance, and resolve and asks G-d to help us in these endeavors, give us courage, and not hide from us. This is further emphasized by the blasting of the Shofar each weekday morning for the entire month. Then a week before Rosh Hashanah, our preparations became even more intense with the chanting of Selichot (prayers of penitence) on Saturday night as we end Shabbat and begin the last week before the Holy Days are upon us. On that evening, we gathered again as a community and welcomed those who had been away. The very sense of "community" is heightened during this time of year.

During the month of Elul, my family and I made our annual visits to the graves of those who preceded us and said prayers in their memory. In our case, family members have been interred in several cemeteries in Long Island, Staten Island, and New Jersey. Our tradition of visitations is decades old as our parents and grandparents did the same for their entire lives. It enables us to connect with living relatives and to remember the generations that helped forged our characters and gave us life.

On the Sunday between Rosh Hashanah and Yom Kippur (October 6th), we will repeat this tradition (l'dor v'dor-from generation to generation). Please join me at one or more of our visitations. We will meet at Beit Olam in Trinity at 11 am, Grace Memorial in Hudson at 12:30 pm, and the national military cemetery in Bushnell at 2:30 pm. Then we further remember our loved ones at the Yizkor service on the afternoon of Yom Kippur (October 9th) and on the morning of Shemini Atzeret (October 21st). We also spend the month of Elul completing our reading of the Torah and then on Simchat Torah, we celebrate the completion of that reading and immediately begin anew with the book of Genesis, a year older and presumably wiser and with more life's experiences to further our understanding of the Torah.

(continued on page 4)

DATES TO REMEMBER

<p>10/1 Rosh Hashanah Services 9:30 am</p> <p>10/3 Bingo 10 am</p> <p>10/4 Religious Services 7:30 pm</p> <p>10/5 Religious Services 9:30 am Shabbat Shuva-B'nai Mitzvot Bingo 5 pm</p> <p>10/6 Cemetery visitation</p> <p>10/8 Kol Nidre Services 6:15 pm</p> <p>10/9 Yom Kippur Services 9:30am Mincha Services 5:15 pm Yizkor Services 6:15 pm Neilah Services 6:45 pm Break-the-fast to follow</p> <p>10/10 Bingo 10 am</p> <p>10/11 Religious Services 7:30 pm</p> <p>10/12 Religious Services 9:30 am Bingo 5 pm</p> <p>10/13 Erev Sukkot Services 6:30pm</p> <p>10/14 Sukkot Services 9:30 am</p> <p>10/14 JCC Board Meeting 7 pm</p>	<p>10/17 Bingo 10 am</p> <p>10/18 Religious Services 7:30 pm</p> <p>10/19 Religious Services 9:30 am Bingo 5 pm</p> <p>10/20 Hoshanah Rabbah Services 9:30 am</p> <p>10/21 Shemini Atzeret and Yizkor Services 9:30 am</p> <p>10/21 Simchat Torah Ice cream social 5:30 pm Services 6:30 pm</p> <p>10/24 Bingo 10 am</p> <p>10/25 Religious Services 7:30 pm</p> <p>10/26 Religious Services 9:30 am Bingo 5 pm</p> <p>10/27 JCC Membership Meeting 10 am</p> <p>10/29 Rosh Chodesh</p> <p>10/30 Rosh Chodesh</p> <p>10/31 Bingo 10 am</p>	
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Candle Lighting Times



October 4	6:56 p.m.
October 11	6:48 p.m.
October 18	6:40 p.m.
October 25	6:34 p.m.

SIMCHAT TORAH



Please join us on Monday, October 21st at 5:30 pm for an ICE CREAM SOCIAL. Then after powering up, we will have Simchat Torah services. We'll use up those ice cream calories marching with the Torahs, singing and praying.

Hope to see you there!



Don't forget to visit the JCC's web page at:

jccwestpasco.wixsite.com/mysite

Bookmark the site and it will be at your fingertips

Visit us and Like us on Facebook!



Religious School Update

Religious School for the 2019/2020 term will begin on **Sunday, November 3rd at 10 am.**

Classes will be held every other Sunday.

There is a \$100.00 fee per family (not per student) to cover the cost of materials, craft supplies and snacks.



A Message from Ron Becker (Continued from page 3)

On September 12th, we participated in an interfaith prayer service in observation of the "world day of peace" held at Unity/North Tampa in Lutz, FL. We were joined with representatives of the Christian, Buddhist, Islamic, Hindu and Native American faiths in a service that was an inspiration for all who attended. We will continue to reach out to other communities of faith as we seek to obliterate the hate and violence that has ravaged much of the world. On October 24th, we will participate in another interfaith service to combat anti-Semitism at St. Theresa Church in Spring Hill, FL.

In between our observing holiday after holiday, we also will continue to enjoy several life cycle celebrations during and after Shabbat morning services this month. On October 5th, we will have four adult B'nai Mitzvot and on October 12th a long-time congregant and friend's special birthday! Please help us come together as a community to share these precious moments and activities.

Chris and I wish you all a very happy, healthy, fulfilling, and meaningful High Holy Day season and throughout the year of 5780!

Ron Becker, Spiritual Leader

INTERFAITH VOICES AGAINST ANTI-SEMITISM

Come pray with us

St. Theresa's Roman Catholic Church
Commercial Way
Spring Hill, FL 34606

Come help the healing, stop the hatred.

Be a voice against anti-Semitism.

Thursday, October 24, 2019 at 6 pm

All faiths are welcome to join together to fight hatred.

Speakers include:

Roslyn Franken whose mother survived the horrors of Auschwitz and whose father survived the 1945 nuclear attack on Nagasaki, Japan while in a work camp as a prisoner of war.

Dr. Harry Richter, D.D.S. whose parents immigrated to America after surviving concentration camp internment.

Prayers will be offered by Rabbi Tuviah Schreiber of Temple Beth David and other clergy.

For more information, call 352-251-8041

High Holy Days Services 2019 (5780)

Rosh Hashanah	Tuesday, October 1		9:30 AM
Shabbat Shuva (Includes four adult B'nai Mitzvot)	Saturday, October 5		9:30 AM
Cemetery Visitation	Sunday, October 6	Trinity Memorial Grace Memorial Bushnell	11:00 AM 12:30 PM 2:30 PM
Yom Kippur Kol Nidre	Tuesday, October 8		6:15 PM
Yom Kippur Mincha	Wednesday, October 9		9:30 AM
Yizkor	Wednesday, October 9		5:15 PM
Neilah	Wednesday, October 9		6:15 PM
“BREAK - THE - FAST” WILL FOLLOW NEILAH SERVICE			
Sukkot Erev Sukkot	Sunday, October 13		6:30 PM
Sukkot	Monday, October 14		9:30 AM
Hoshanah Rabbah	Sunday, October 20		9:30 AM
Shemini Atzeret/Yizkor	Monday, October 21		9:30 AM
Simchat Torah	Monday, October 21	Ice Cream Social Services	5:30 PM 6:30 PM

High Holy Days Ticket Information

MEMBERS:

Adults (age 18+)	\$45.00
Children (13-17)	\$15.00
Children under 13	Free

ASSOCIATE MEMBERS, NON-MEMBERS and GUESTS:

Adults (age 18+)	\$90.00
Children (13-17)	\$25.00
Children under 13	Free

Tickets are on sale now.

Call the office at (727) 847-3814 to make your reservations.

October 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Rosh Hashanah Services 9:30 am 2nd Day Rosh Hashanah	2 Fast of Gedaliah	3 10 am BINGO	4 ðð 6:56 pm Religious Services 7:30 pm	5 Religious Services 9:30 am B'nai Mizvot Services <i>Vayelech</i> Bingo 5 pm
6 Cemetery visitation	7	8 ðð Kol Nidre Services 6:15 pm Erev Yom Kippur	9 Yom Kippur services 9:30 am Mincha/Yizkor/ Neilah starting at 5:15 pm	10 10 am BINGO	11 ðð 6:48 pm Religious Services 7:30 pm	12 Religious Services 9:30 am <i>Ha'azinu</i> Bingo 5 pm
13 ðð Sukkot Services 6:30 pm Erev Sukkot	14 ðð Sukkot Services 9:30 am JCC Board Mtg 7pm 1st Day Sukkot Columbus Day	15	16	17 10 am BINGO	18 ðð 6:40 pm Religious Services 7:30 pm Chol Hamoed	19 Religious Services 9:30 am Bingo 5 pm Chol Hamoed
20 ðð Hoshanah Rabbah Services 9:30 am Hoshanah Rabbah	21 ðð Shemini Atzeret and Yizkor 9:30 am Ice Cream social 5:30pm Simchat Torah 6:30 pm	22 Simchat Torah	23	24 10 am BINGO	25 ðð 6:34 pm Religious Services 7:30 pm	26 Religious Services 9:30 am <i>Bereshit</i> Bingo 5 pm
27 JCC Membership Meeting 10 am	28	29 Rosh Chodesh	30 Rosh Chodesh	31 10 am BINGO 		