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Purim
3-23-2016

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Purim 2013



2014







2019

March 2024

Temple Talk

21 Adar I — 21 Adar II
5784

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 Shabbat Services 7:30 PM Zoom only	2 <i>Ki Tisa</i>
3	4	5	6	7 Adult Education 7:00 PM Zoom	8	9 Shabbat Services 10:00 AM <i>Vayakhel Shekalim</i>
10  SPRING FORWARD Change Your Clock	11	12	13	14 Adult Education 7:00 PM Zoom	15	16 Shabbat Services 10:00 AM <i>Pekudei</i>
17	18	19  hello Spring	20	21 Fast of Esther	22 Shabbat Services 7:30 PM	23  Happy Purim <i>Vayikra Zachor</i>
Megillah Reading & Lunch 10:30 AM	25	26	27	28	29 Shabbat Services 7:30 PM	30 <i>Tzav Parah</i>
31						

The March 2024 issue of the
Temple Talk
is Sponsored by
Rosalie & Lou Anstandig
in loving memory of
Mollie & Ben Mayer
Samuel & Marian Anstandig
Esther Florence Anstandig
Harriet Anstandig Tyrnauer

March Shabbat Services

Friday	March	1	7:30	PM
Saturday	March	9	10:00	AM
Saturday	March	16	10:00	AM
Friday	March	22	7:30	PM
Friday	March	29	10:00	AM

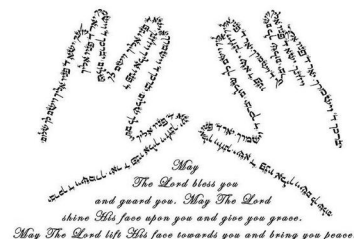
Please Note: Beginning the week of March 11, Friday night and Saturday morning Shabbat services will resume to being both in person and on Zoom.

Check the Temple Talk calendar and weekly e-mail messages to confirm dates and times.

Service dates and time can also be found online at:
www.tbiwhiteoak.org

Shabbat Candle Lighting Times
March 2024

Friday	March	1	5:53 PM
Friday	March	8	6:01 PM
Friday	March	15	7:08 PM
Friday	March	22	7:16 PM
Friday	March	29	7:23 PM



Executive Committee Message



There are three types of boycotts: primary, secondary and tertiary. A primary boycott is where one country refuses to trade with another. Many Arab countries (22 of them) refuse to trade with Israel or fly over or into Israel. This is a primary boycott. From combatting human rights abuse to protecting animal rights, boycotts exert economic pressure on some of the biggest companies to change their practices. People are now boycotting McDonald's over their perceived support for Israel's war on Gaza. Israeli companies such as Ahava have been boycotted since 2009 because Ahava has a factory on Palestinian land on an "illegal" Israeli settlement. Airbnb offers rentals in settlements, so they are boycotted. Ahava's customers are demanding the company end its complicity in Israeli apartheid.

Barclays is accused of bankrolling Israel's genocidal assault on Palestinians through its financial ties with arms companies that sell to Israel thus a boycott has been called. I could go on and on: Chevron, Coca-Cola, Disney, Expedia, [booking.com](https://www.booking.com) and even Amazon are on boycott lists.

The question is: Do people realize and understand how different their lives would be without Israel and the contributions that Israel has made to the entire world? These are just a few examples of Israeli innovations that have been targeted and boycotted because of their involvement with Israel:

- | | |
|---|--|
| *The development of Microsoft Windows | *Intel computer chips |
| *Instant messaging | *The cellular telephone |
| *Many medical devices | *Modern drip irrigation |
| *BioBee Biological Systems | *USB flash drives |
| *Waze Ltd | *Solaris Synergy solar energy panels |
| *Mobileye a collision avoidance system | *The cherry tomato |
| *The Baby Sense to monitor baby breathing | *Water-a way of creating drinking water out of air |

Psychological and medical research invented in Israel is taught and replicated in the best universities world-wide. Thanks to generous government incentives and the availability of highly trained human capital, Israel has become an attractive location for research and development. For example, a new approach to Alzheimer's disease has shown significant success in improving treatment results.

Until October 7, Israel has had a high quality of life due to a strong healthcare system, a robust social support network, and it felt like a safe place to live.

As I have said before it is up to us to support Israel in these dire times and of course, put Israel into our prayers.

Wishing you a Chag Purim Sameach! Come to our special Purim celebration.
We hope to see you at Temple.

Am Yisrael Chai,
Janice



Rabbi's Message

Now and Then



As winter began to melt into spring the year I was studying in Israel, we were advised to pursue any experiences we wanted to have before returning home without delay, as before we knew it the three Ps would be upon us —Purim, Pesach, and packing. The slower pace of winter in the Jewish calendar was about to be replaced by the tumult of activity from preparing for and celebrating Pesach, returning home, finding and getting settled into our new apartments, and preparing for the first Days of Awe we would be leading for our student congregations. And then the fall semester would kick into high gear.

This year we get a little bit of a respite in that it is a leap year in the Jewish calendar, and there is an extra month before Purim. (A second month of Adar is added 7 times every 19 years to ensure that the seasonal observances stay at the right time of year given the difference in the lengths of the solar and lunar years.) On the other hand, even though the first Adar is supposed to take on some of the joyous nature of the second Adar (when Purim is celebrated), this year it is hard to fully engage that joy given the ongoing war in Gaza resulting from the horrific Hamas attack of October 7.

However, I think we need to do exactly that. We certainly can't ignore the horrors of the ongoing war and the rising threat of antisemitism around the world. On the other hand, it is OK if not necessary to take care of ourselves. Enjoying a little levity can help us maintain both the perspective and the mental fortitude to confront the challenges that lay before us. This is exactly why Jews say "Gam zeh ya'avov—this too shall pass" in both good times and bad. When things are not going well, we can be comforted that better times will come. And if we have the opportunity to celebrate, we should seize it because those opportunities will not always be around.

Rabbi Howie Stein



Question: Why is God's name not mentioned in the Megillah?

Answer : The absence of God's name in the Book of Esther has been a source of some discussion in many traditions. In fact, Catholic bibles include additions to the book that mention God because of the theological challenge of a book in the Bible not mentioning God. One common Jewish answer is that the name Esther comes from the Hebrew meaning "hidden;" not only is Esther's identity hidden in the story but God's presence is hidden and can be found in the actions of Esther and Mordechai to save the people from destruction.

Now here's a question for you: there is one other book of the Hebrew Bible that also does not mention God. What is it? Check back here next month for the answer.

If you have a question that you have been wondering about, you can submit your queries to the Temple office:

To connect with Rabbi Stein directly, you may call or email him at:

513-600-5535 | rabbi.howie.stein@gmail.com

Purim 2024 will soon arrive

*Plans for a special morning are in the making
On Sunday, March 24th join us at TBI
for the reading of the Megillah at 10:30 in the morning
then, lunch and hamantaschen will be served*



*Please RSVP to the Temple office by Monday, March 18 if you plan to attend
Let us know if you would like to participate in the Megillah reading.*



Come in Costume!



Temple B'nai Israel gratefully acknowledges
the following donations



MEMORIAL DONATIONS

*Cindy Odle, in memory of her grandfather, Joseph Odle
The Rack Family, in memory of their mother, Reva
Faye Gordon, in memory of her parents, Sabina and Sam Sabin
Cindy Odle, in memory of her uncle, Sam Sabin
Blossom Mendlowitz, in memory of her mother, Honey Klein
Patricia Hirsh-Simon, in memory of Bud Feldman
Judy Stein, in memory of Judy's grandfather, Michael Moses*

MUSIC FUND & SIMCHA DONATIONS

Mazel tov to Marsha and Dick Leffel on the birth of their granddaughter, Skye Elizabeth

*Rosalie and Lou Anstandig
Claudia and Warren Finkel
Janice and Louis Greenwald
Debbie and Alan Iszauk
Joel Kaufman
Steve Mayer
Arlene and Lester Neil
Diane and Mark Simon
Diane and Barry Weiss*

Lesley Kline Martin, to the Cemetery Fund in honor of her cousins, Lindi and Ron Kendal



Thank you for your March Chai Fund Donations



Rosalie and Lou Anstandig, in memory of Lou's sister, Esther Florence Anstandig; Rosalie's father, Benjamin Mayer

Debbie and Alan Iszauk, in memory of Debbie's mother, Marie Friedman

Susan and Mark Johnson, in memory of Susan's grandfather, Herman Brodsky

Steve Mayer, in memory of his father, Benjamin

Sondra and Joseph Mendlowitz, in memory of Joe's mother, Edith

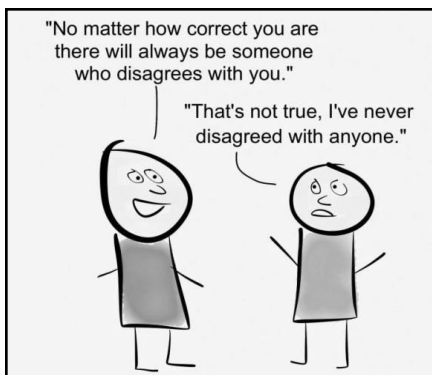
Bart Rack, in memory of his aunt, Dorothy Tillie Love

Susan Sabin, in memory of her uncle, Sam Sabin

Terry and Len Young, in memory of Len's grandfather, Nicholas Bergsman

Staying Connected Even When We Disagree

ReformJudaism.org by Rabbi Toby Mainewith and Rachel Margolis, RJE



You don't have to read very far into the biblical book of Genesis before finding a disagreement. Jacob and Esau, for example, were at odds even before they were born. The Torah tells us that "the children struggled in her (Rebecca's) womb" (Genesis 25:22).

Hamas' brutal attack on Israel on October 7th and Israel's response has stirred emotions both within and outside the Jewish community. Many have strong opinions on the subject and are certain that their position is correct. As family and friends gather, these differences may lead to heated discussions.

Here are a few important Jewish values to keep in mind when you find yourself in the middle of disagreements with loved ones:

Shalom Bayit (Peace in the Home) Though this concept originally described the ideal behavior between romantic partners, it has evolved to describe the attitudes needed to maintain a safe living space for everyone. To create a sense of *shalom bayit*, speak from a place of kindness and compassion.

For some, conversations about Israel/Palestine will be a source of conflict. Here are a few pointers:

- * If you think you will disagree with a loved one, find a neutral time and place to talk.
- * Let the other person know that you want to listen to and digest their ideas.
- * One way to begin a conversation is to find places of mutual agreement, such as a shared hope for the preservation of life.
- * You may want to mutually agree on the length of the conversation and allow one another the ability to walk away and regroup if necessary.
- * If necessary, decide that it's not a good time to engage in a discussion without having to explain.

Continue on
page 10

Yahrzeits from 23 Adar I—20 Adar II 5784: March 3—March 30, 2024

If the name is printed in **Bold**, a Yahrzeit plaque will be illuminated in the Sanctuary on the date the name is to be read.

Yahrzeit names to be read week of: March 3

Bertha Fisher : Adar 23 : 3/3/2024
David Lucas : Adar 23 : 3/3/2024
Herman Brodsky : Adar 23 : 3/3/2024
Harry Fisher : Adar 24 : 3/4/2024
Benjamin Kline : Adar 25 : 3/5/2024
Betty Rosenberg : Adar 25 : 3/5/2024
Esther Florence Anstandig : Adar 25 : 3/5/2024
Lena Schwartz : Adar 25 : 3/5/2024
Melvin Schwartz : Adar 25 : 3/5/2024
Miriam Adler : Adar 25 : 3/5/2024
Bernard Kalstone : Adar 26 : 3/6/2024
Bessie Kaplan : Adar 27 : 3/7/2024
Honey Klein : Adar 27 : 3/7/2024
Ida Roobin : Adar 27 : 3/7/2024
Julia Baumgarth : Adar 27 : 3/7/2024
Kate Bloom : Adar 27 : 3/7/2024
Nicholas Bergsman : Adar 27 : 3/7/2024
David Israel : Adar 28 : 3/8/2024
Fannie Klein : Adar 28 : 3/8/2024
Helen Reiter Sand : Adar 28 : 3/8/2024
Henry Shussett : Adar 28 : 3/8/2024
Marie Friedman : Adar 28 : 3/8/2024
Abraham Fisher : Adar 29 : 3/9/2024
Joseph Lebovitz : Adar 29 : 3/9/2024
Yitchok Solomon : Adar 29 : 3/9/2024
Max Feldman : Adar 30 : 3/10/2024

Yahrzeit names to be read week of: March 10

Max Feldman : Adar 30 : 3/10/2024
Sam Sabin : Adar 30 : 3/10/2024
Sidney Rubinstein : Adar II 1 : 3/11/2024
Florence Chottiner : Adar II 3 : 3/13/2024
Bertha Lebowitz : Adar II 4 : 3/14/2024

Continued from week: March 10

Jacob Schachter : Adar II 4 : 3/14/2024
Edwin Fisher : Adar II 6 : 3/16/2024
Israel Weiss : Adar II 6 : 3/16/2024

Yahrzeit names to be read week of: March 17

Benjamin Mayer : Adar II 7 : 3/17/2024
Benjamin Weiss : Adar II 7 : 3/17/2024
Edith Mendlowitz : Adar II 7 : 3/17/2024
Gilbert Farkas : Adar II 7 : 3/17/2024
David Roth : Adar II 8 : 3/18/2024
Elek Klein : Adar II 8 : 3/18/2024
Estelle Escovitz : Adar II 8 : 3/18/2024
Lillian Siegel : Adar II 8 : 3/18/2024
Max Gold : Adar II 8 : 3/18/2024
Annie Swartz : Adar II 9 : 3/19/2024
Bernard Friedman : Adar II 9 : 3/19/2024
Minnie Mehlman : Adar II 9 : 3/19/2024
Earl Scott : Adar II 10 : 3/20/2024
Allen Neil : Adar II 11 : 3/21/2024
Dorothy Morantz : Adar II 11 : 3/21/2024
Margit Mendel : Adar II 11 : 3/21/2024
Sarah Adler : Adar II 12 : 3/22/2024
Bernice Israel : Adar II 13 : 3/23/2024

Yahrzeit names to be read week of: March 24

Pearl Moritz : Adar II 14 : 3/24/2024
E. William Keller : Adar II 17 : 3/27/2024
Lena Gottlieb : Adar II 17 : 3/27/2024
Arthur J. Stern : Adar II 19 : 3/29/2024
Edward Kline : Adar II 19 : 3/29/2024
Theodore J. Israel : Adar II 20 : 3/30/2024

May their memory be a blessing ז"ל



Refuah Shlema—רפואה שלמה



*A Prayer of Healing and Return to Good Health to
 Joe Mendlowitz*

*Please contact the Temple office if you wish to have a name added
 or removed from our Refuah Shlema list.*



2024 StockGame Winners



Thank you to everyone who supported this year's StockGame. It has been another year of exciting ups and downs in the stock market, making for weekly surprises of whose portfolios performed best...and not so well!

Below is a recap of activity. As of the printing of the March TT, the FINAL 3 grand prize winners have not been announced. Good Luck to All!

<u>Weekly:</u>	<u>Winner</u>	<u>Consolation</u>
Week 7	Joel Spiegel	Susan Rack
Week 6	Lindi Kendal	Jeff Weinberg
Week 5	Scott Simon	Stuart Spitz
Week 4	Marilyn Lanna	Caleb Greenwald
Week 3	Susan Rack	Susan Rack
Week 2	Robert Lefkowitz	Elaine Selekman
Week 1	Stella Leffel	Ronald Kull

March Birthdays and Anniversaries will be acknowledged during our Shabbat service on Saturday, March 9

Birthdays

Lindi Kendal, Debbie Swartz, Joel Kaufman,
Steve Denenberg

Anniversaries

Janice & Louis Greenwald
Sondra & Joe Mendlowitz
Laura & Chuck Broff



Special celebrations appear in bold italic



To
Marsha and Dick Leffel
on the birth of their
granddaughter Skye Elizabeth

Skye is the daughter of
Amy and Barry Lee and sister to Clark



Celebrations

Yiddish 101

Kenahora...Puh, Puh, Puh
"To advert the evil eye....God forbid"

*Said with an index finger pointing
straight out and face pointing over left
shoulder with a spitting like sound!!*

Yach daf dus ve a loch en kup
I need this like a hole in the head

Gey Schnel
Go quickly

OUR HEARTS ARE WITH
the people of Israel

#BringThemHomeNow



Staying Connected Even When We Disagree - Continued from page 7

Shmirat Hanefesh (Taking Care of One's Soul) This concept comes from the phrase, “*v'nishmartem me'od l'nafshotehem*” (take very good care of your souls) (Deuteronomy 4:15). In its original context, this was understood as avoiding unnecessary risks to one's physical health. As we now understand the close ties between mental and physical health, we can broaden our interpretation to include taking care of our mental wellbeing.

Shmirat hanefesh in practice:

- * Remember that it is okay to set a loving boundary.
- * Take a break.
- * Take a walk, listen to music, or do something else that fills your soul.

Machloket L'shem Shamayim (An Argument for the Sake of Heaven) Families argue over little things: what to listen to on the radio, which clothing is appropriate for which occasion, etc. A disagreement over the future of the land and people of Israel is a different kind of argument and should be treated as such.

When engaged in this kind of argument, the rabbis of the Talmud would sometimes take examples to the extreme. This was meant to test the logic of their theories, not to be difficult. A *machloket l'shem shamayim* is always constructive and meant to preserve the relationship.

Sinat chinam (baseless hatred) is the opposite of this; it comes from a place of malice and should be called out.

Machloket L'shem Shamayim in practice:

- * If you feel an argument becoming destructive, remind yourself that you have positive feelings for the other person, but disagree with their point of view.
- * Remember, the goal of a productive conversation is not to convince the other person, but to gain a deeper understanding of their ideas so that the disagreement does not serve as a barrier to the relationship.

Hoda'ah (Gratitude) In moments when we feel tension or sadness, it is important to notice all the blessings that surround us. In Judaism, there is a tradition of saying 100 blessings every day.

Hoda'ah in practice:

- * Keep a gratitude journal or make a list on your phone. Frame your day with gratitude.
- * Say the *Modeh Ani* every morning: I am thankful to God who returns my soul to me.
- * Watch a version of *Modeh Ani* from Cantors Daniel Mutlu and Jenna Pearsall of Central Synagogue in New York City.

Tikvah (Hope) The Israeli national anthem is "HaTikvah" (the Hope). Jewish people held onto the hope of returning to the Land of Israel for more than 2000 years. Hope is a central value of Judaism. Rabbi Dr. Andrea Weiss, the provost of Hebrew Union College explains, “When we hope, we actively wait. We know it might not turn out well...yet we must build up the muscle of our heart to hope, sustain disappointment if it comes, and let ourselves hope nonetheless.”

Tikvah in practice:

- * Keep hoping for positive changes ahead, especially when facing challenging times.
- * Remember that hope is not passive; we must make choices to strive for our desired outcome.
- * Work to reframe negative thoughts.

Remember that hope is contagious. When you have hope, you can inspire it in others!

Who Wrote the Book of Esther?



Of the 24 books in the Bible, only two are named for women: Ruth and Esther. The Book of Esther contains 10 chapters, in which we uncover the riveting story of Esther.

At first glance, it seems simple enough on who wrote the Book of Esther: Open up a Megillah (Book of Esther) and read the following two quotes:

* “And Mordechai inscribed these things and sent letters to all the Jews”
* “Now, Queen Esther, the daughter of Abihail, and niece of Mordechai the Jew wrote down all [the acts of] power, to confirm the second Purim

letter.” The sages understand this to mean that Mordechai and Esther wrote the Book of Esther together.

But things are not so simple: When listing the authors of the different books of the Bible the Talmud us that the Book of Esther was written by the Anshe Knesset HaGadol, “Men of the Great Assembly,” a panel of 120 prophets and sages that constituted the ultimate religious authority at the onset of the Second Temple Era in the Land of Israel.

Now, this council was established in the Holy Land several years after the events of Purim. Why wasn’t the Book of Esther written down immediately? Rabbi Shlomo Yitzchaki (Rashi) explains that it needed to be written in the Land of Israel because “prophecy is not to be transcribed and included in the canon of Scripture outside of the Holy Land.”

So, let’s ask the question again, who wrote the Book of Esther?

A simple explanation is that it was actually written twice. Esther and Mordechai recorded the story of Purim shortly after the events happened. With *Godly* inspiration, they were able to thread together the entire story, showing the Divine orchestration throughout the approximate nine years of the Purim story.

However, their manuscript lacked holiness. It was just a historical record of events. In fact, according to some, this is the reason the Book of Esther doesn’t contain any reference to *God*. Mordechai and Esther knew that the Persians would take this account and include it in their history books, but would substitute the name of *God* with the names of their own deities. They therefore decided that it was more respectful to just leave *God’s* name out.

Later, Queen Esther petitioned the sages to have the Book of Esther included as part of the 24 holy books of Scripture. The Men of the Great Assembly then rewrote it with Divine inspiration, and it was included as one of the 24 books of Scripture.

Only after it was rewritten by the Men of the Great Assembly could we parse and expound on every nuance, such as the sizing of certain letters.

As mentioned above, the Book of Esther is unique in that *God’s* name is absent from the entire text.

At the same time, the underlying message is that the hidden hand of *God* is active even in the darkest of moments, orchestrating the salvation of the Jewish people. Thus, in times of exile, the Book of Esther is especially treasured. This is one of the reasons our sages tell us that, the Book of Esther will have a special significance, perhaps even more so than the other books of Scripture.

Chag Purim Sameach





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TEMPLE TALK

March 2024

The Bulletin of Temple B'nai Israel

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