

קול מברשר

Kol MevaSer

A PUBLICATION OF THE KEMP MILL SYNAGOGUE



KMS in Israel

Under Rocket Fire in Israel

by Lisa Ravitz

It has been an intense, crazy summer, starting with the kidnapping of the three teenage boys in Gush Etzion and culminating in four weeks of rocket attacks from Gaza (as of this writing).

I did not keep a log of how many rockets were fired toward Yad Binyamin, where I moved with my husband Josh and children after making aliyah from Kemp Mill in 2007, but we had an average of two to five sirens per day for about four weeks (more in the beginning, less at the end). When a rocket is fired from Gaza toward an Israeli community, a loud up-and-down siren automatically sounds in that location. Yad Binyamin is located 40 kilometers from Gaza, just within the southern region that suffered the worst impacts of the rocket fire and where special safety restrictions applied (although Tel Aviv and other central cities were also severely affected). When the siren wails we have 45-60 seconds to get to a shelter before the rocket either hits or gets intercepted by the Iron Dome (much more than the 15 seconds for those living farther south, who were practically forced to live in their shelters).

We are very "lucky" because we have a "mamad" (a safe room required in new Israeli housing), which also serves as the bedroom for our two sons, Avi and Elie. The reinforced concrete safe room includes extra thick walls, a special window with sliding protective metal cover, and a special thick steel door. When we are all home and awake, 60 seconds is enough time to run to the mamad and seal the window and door. Usually we have 10-20 seconds to spare before we hear the BOOM!! BOOM!! BOOM!! (It is extremely difficult for my friends with infants and young children to get their families to a safe room in time, not to mention families that don't have a safe room and have to run to a public shelter or hope for the best.)

For each siren there are up to eight BOOMS. After the

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Taking the Challenge: Three Weeks of Learning in Memory of the Three Boys

by Tamar Epstein

For years, scholars have debated about who wrote the last eight verses of the Torah. After all, Chapter 34, Verse 5 of Sefer Devarim, Parashat VeZot HaBerachah tells us: וימת שם משה עבד די בארץ מואב על פי די "So Moses, servant of Hashem, died there in the land of Moab, by the mouth of Hashem." Rashi proposes two possibilities. Either Yehoshua completed the final eight verses or "the Holy One, Blessed be he, dictated these words to Moshe and he wrote them *with tears*, rather than ink."

Our tears undoubtedly mingled with those of Moshe as the KMS community collectively pored over the entire Chamishah Chumshei Torah in memory of beloved, dedicated young Torah scholars Gil-ad Shaer, Eyal Yifrach, and Naftali Fraenkel (z"l). Propelled by our grief, horror, and fervent wishes for peace as Operation Protective Edge claimed more and more precious lives, over 60 KMS families took the challenge posed in Parashat Mattot: האחיכם יבאו למלחמה ואתם תשבו פה? (במדבר לא:ו) "Shall your brothers go out to battle, while you settle here?" (Numbers 31:6)

Each participant (ranging in age from age 3 to 80) chose to act by learning anywhere from three pesukim to entire parashiyot during the Three Weeks preceding Tish'ah B'Av, then recorded and contributed insights to

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FROM THE RABBI

An Entire Book of the Bible as a Haftara on Yom HaKippurim

by R. Yaakov Bieler



The iconic¹ biblical story of Yona is highlighted on the afternoon of Yom HaKippurim, when it serves as the Haftara for the Mincha Tora reading. The Haftara is an ancient institution, dating back to at least ≈70 CE,² whereby, along with the regular Tora reading for a Shabbat, Yom Tov or Fast Day, usually only a *portion* of a prophetic book is read in public. On two occasions, however, an *entire* book is read as the Haftara: a) Sepharadim read all of Ovadia (which is actually not so exceptional since the whole book consists of only a single chapter) as the Haftara for Parashat VaYishlach (Beraishit 32:4-36:43) and b) all four chapters of the book of Yona comprise the Haftara for Yom Kippur following Mincha. Since the Mincha service on Fast Days is the only service that features a Haftara, reading the book of Yona would appear to have more in common with the Haftara reading on Fast Day afternoons (Yeshayahu 55:6-56:8) than the Haftarat read as part of the morning services of Shabbat and Yom Tov throughout the year.

Although there is a dispute regarding the reason *why* the Haftara became a component of Jewish prayer services,³ what is universally agreed upon is that a particular Haftara is chosen because it parallels in some manner what has been read earlier from the Tora. Cognizance of such a fact provides an ongoing evocative challenge to identify the connection between the two texts, one from the Tora and the other from Nevi'im (the prophets), and various writers have addressed this very issue.⁴

Using the typical reading for a Fast Day as an example, one reason for the choice of the verses from Yeshayahu for the Haftara could be the common theme of repentance. The Tora reading, Shemot 32:11-4; 34:1-10, contains as part of Moshe's plea to HaShem to Forgive the people after the sin of the Golden Calf, the following terminology:

Shemot 32:12

Wherefore should the Egyptians speak, saying: For evil did He Bring them forth, to Slay them in the mountains, and to Consume them from the face of the earth? "*Shuv*" (Turn) (*reminiscent of the term "Teshuva" [repentance]*) from Thy fierce Wrath, and "*VeHinachem*"⁵ [Repent] of this evil against Thy People.

In effect, Moshe, and by quoting him, all of us, are asking God to "Repent," as it were, to apply to us Rachamim (rather than

Din), thereby providing a context for our "Walking in God's Ways"⁶ and acting similarly towards others, even those who may have done us some wrong.

The theme of repentance in the Haftara is very overt, making it a most complementary reading for what had just been read from Shemot:

Yeshayahu 55:6-7

Seek ye the Lord while He may be Found, call ye upon Him while He is near; Let the wicked forsake his way, and the man of iniquity his thoughts; and "VeYashov" [let him return] unto the Lord, and He will Have Compassion upon him, and to our God, for He will abundantly Pardon.

Ibid. 56:1-7

Thus Saith the Lord: Keep ye justice, and do righteousness; for My Salvation is near to come, and My Favor to be revealed. Happy is the man that doeth this, and the son of man that holdeth fast by it: that keepeth the Sabbath from profaning it, and keepeth his hand from doing any evil. Neither let the alien, that hath joined himself to the Lord, speak, saying: 'The Lord will surely Separate me from His People'; neither let the eunuch say: 'Behold, I am a dry tree.' For thus Saith the Lord concerning the eunuchs that keep My Sabbaths, and choose the things that Please Me, and hold fast by My Covenant: Even unto them will I Give in My House and within My Walls a monument and a memorial better than sons and daughters; I will Give them an everlasting memorial, that shall not be cut off. Also the aliens, that join themselves to the Lord, to minister unto Him, and to love the Name of the Lord, to be His Servants, every one that keepeth the Sabbath from profaning it, and holdeth fast by My Covenant: Even them will I Bring to My holy Mountain, and Make them joyful in My House of prayer; their burnt-offerings and their

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Further Reading

Some of Rabbi Bieler's Divrei Torah, along with podcasts of some of his Shiurim, are available at the synagogue website. To access this material, go to www.kmsynagogue.org and move your cursor to "Rabbi" on the left-hand side of the home page.

Remembering Cynthia Abrams

by Fran Krítz

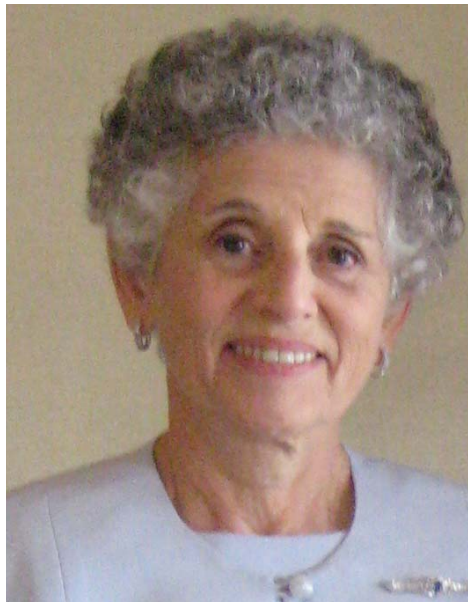
The KMS community lost a gracious and beautiful veteran member when Cynthia Abrams passed away earlier this year. Cynthia was the wife of our member David, and mother and mother-in-law of our members Lowell and Annick Abrams. Cynthia was also the mother of Sari, Leya and Charles, and grandmother of Ori 25, Rebecca 21, Adin 21, Avraham Gershon 20, Aviva 19, Yonatan 18, Rachel 17, Elisheva 17, Yehuda 15, Ahuva 14, Yakir 13, Meira 10, and Menachem 9. She loved having grandchildren nearby and would visit the children and grandchildren in California, New York and New Jersey several times a year.

Dr. Abrams was born in Brooklyn, New York, on May 4, 1934, educated in the New York City public schools for elementary school and high school and graduated from Hunter College in 1956 with a B.S. in Home Economics with an emphasis on dietetics. Cynthia became a registered dietitian and worked for a year as a kitchen supervisor at Bellevue Hospital in New York City.

Cynthia and David met during a summer course at the Jewish Theological Seminary in New York City, and married in 1957 and spent a year together at Cornell University while David was completing his last year at the School of Engineering. David was soon drafted and stationed in Greenland, and then Northern Virginia. After his discharge David and Cynthia lived in Riggs Park and then Shepherd Park, and were members of Shomrai Emunah before the shul moved out of West Hyattsville. They moved to Silver Spring in 1987.

Cynthia's long and honored career included the school lunch program for the New York City public schools, and then, from 1959 to 1962, a position as staff dietitian at George Washington University Hospital until her first child was born. When the youngest of the four Abrams children, Lowell, started nursery school, Cynthia went back to get a master's degree and then a Ph.D. in Nutrition Science from the University of Maryland. She worked at the Georgetown University Child Development Center for the next three years and in 1987 she started teaching nutrition and biochemistry at the Howard University College of Medicine in the Department of Biochemistry and Microbiology until she retired on June 30, 2013.

During many of those years Cynthia also worked as a consultant, doing nutrition evaluations of residents of The



Jewish Foundation for Group Homes and other agencies. Cynthia also conducted rounds in nutrition in the pediatrics department at Howard Hospital, wrote journal articles, had her own lab, was a frequent speaker at conferences and mentored Ph.D. students. Academic honors included an Excellence in Teaching award from Howard University in 1995 and induction into the Magnificent Professors Program at a ceremony last May, during which the Medical School honored her posthumously.

Her talents beyond her stellar professional career were boundless. David, her husband of 56 years, says Cynthia did furniture repair and reupholstery.

She sewed children's clothing, wedding gowns and everything in between, including curtains and draperies. She was an avid cook and baker. Her applesauce was so enjoyed by her grandchildren that it became known as "Savta Sauce." And her chocolate birthday cakes are legendary. During shiva Cynthia's children and many visitors smacked their lips at delicious memories of Cynthia's cooking. Said one, "The carrot kugel was my favorite. No, it was all good."

In describing Cynthia David says, "she loved opera and ballet as well as classical music, she was famous for her smile. She respected all people. She was loved and respected by her colleagues and adored by her students. She was very energetic. She never took an elevator or escalator if there were stairs to be climbed. When we walked I had to hold her back so as not to be left in the dust."

Lowell Abrams, a popular Baal Koreh at KMS, reports that Cynthia's community involvement included cooking meals for Bikur Cholim, and that among the many things she loved about living in the KMS community were the shiurim she attended including ones by Rabbi Haramati, as well as the shiurim George and Adele Berlin used to give on Shabbat afternoons.

All of Cynthia's children delighted in their mother's thirst for broad learning, including Jewish texts, science, history, and literature, with a special interest in Haggadot. Asked to describe his mother in a few words, Lowell replied simply that she was "a very busy and accomplished woman."

During 2012, after she had a stroke, members of the com-

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FROM THE PRESIDENT

Our Collective Journey

by Benny Berkowitz



The holidays of Tishrei take us through a wide range of experiences. Rosh Hashanah is a serious time of reflection as we stand before God and consider who we are as represented by our actions in the past. During the days leading up to Yom Kippur we must challenge ourselves to become better people by performing teshuvah for any acts we have committed against God or others. This process allows us to stand before God on Yom Kippur worthy of forgiveness. On Yom Kippur our judgment is sealed and we move forward into the New Year celebrating our forgiveness and new opportunities to grow. The celebration continues on the holiday of Succot where all of the Jews come together. The four minim are bound together, symbolizing the importance of all types of Jews coming together and looking forward to the bright future as one strong, unified community.

At KMS, we are engaged in a similar process. Like the reflection of Rosh Hashanah, the past six months have been a time of reflection for our community as we consider our strengths, hopes and desires for where the community is and where we should be in the next many years. The focus groups and survey allowed us to participate in the discussion and craft a vision for finding our next rabbi.

As we enter the next stages of the search, the Rabbinic Search Committee will reach out and interview candidates. Although the Search Committee is engaged in considering candidates, it is also important to realize that this time is critical for the community as well. I have heard from many members who feel passionately about the community and the need to maintain the unique shul that we cherish. Now is the time to challenge ourselves and renew our commitment to the principles that have made this community so strong. We must all endeavor to reflect on our actions and positively engage in moving the process forward. As we engage each other, the candidates and the broader Jewish community in our search, we should act positively and put our best foot forward as we prepare to highlight our community on the probeh weekends for the candidates. The way we present ourselves and interact with others in the community will be a reflection of whether we have improved ourselves in the process and are worthy of a positive outcome.

You will have an opportunity to meet the candidates in the winter, and as a community we will each take part in the important responsibility of voting for the next rabbi. This process will provide the seal of judgment by the community

in choosing our next rabbi. Let us all bring the solemnity and seriousness of Yom Kippur to this important decision.

But this is not the end of the process. We will then transition to a time of celebration. In the Spring we will celebrate Rabbi and Joanie Bieler and express our hakarat hatov for the 25 years of service they have given to the community. Together, as one community, we will venture forward into the future. Like the four minim, our community is made up of many different types of individuals. But without each other we cannot appropriately and fully celebrate and embark on our future. If even one of the minim is missing, we cannot fulfill the mitzvah. Similarly, we must remain a single, strong community to properly celebrate and realize our future.

We are a wonderful community. Together we will celebrate our past and embark on our future. I look forward to our collective journey.

Shanah Tova.



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Go ahead be Nosey and Make that Connection

by David Marwick and Max Rudmann

We have all played Jewish geography, or seen it played around us. Within a few questions, connections are made between Melbourne, Kemp Mill, and Cleveland, and you can be assured of a Shabbos meal or introductions when you make travel plans. It's harder, though, to thread the needle if you are looking for work. You often are isolated, discouraged and perhaps depressed, not circulating with people that might be able to link you with those in your field and create opportunities for you. We are surrounded by, but often oblivious to, the unemployed and underemployed in our midst.

As individuals and as a community, we can reduce the hardships they face. More than 11 years ago, in the middle of a small recession, Kemp Mill's synagogues created JobAssist to reach out and make a difference. Through workshops offered by community members and employment professionals, an internet presence (JobAssist.org), counseling by volunteers on a wide range of topics, job lists, and referrals, we have improved the lives of hundreds. Help is offered by phone, in person, in classroom settings, over a cup of coffee, by email. The assistance required varies widely, including: building or fine-tuning résumés, polishing interview skills, learning to navigate social media, networking, coaching, etc. The steady presence of JobAssist has been a community resource that many use or refer others to use, for the (often long) journey to find a job or a better one. We have evolved over the years, from an initial focus on seasoned, older workers, to assisting high school and college students seeking more information about careers or internship placements, and retirees looking for an encore career, to acquire new skills or supplement no-longer adequate post-retirement income. We have

forged connections in other communities and with other resources that make for softer landings for those on the move.

However, JobAssist can never be the only resource available in a growing community like ours, with many enclaves that do not intersect, minyanim that allow us to live relatively apart. To be of assistance to each other, and to those in great need of job leads, each of us should try to become a formidable

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FROM THE EXECUTIVE DIRECTOR

Reconstruction

by Allison Newfeld



Your KMS staff and board spent much of the summer focused on how to improve the building in preparation for the Yamim Noraim and beyond. We are very pleased with how the improvements have turned out and hope you are as well.

Beginning with the exterior: we repaired the fence surrounding the basin to help ensure our children's safety by keeping them from playing in that area. We repaired the gate to the playground, added mulch throughout the summer to maintain a soft area under the play equipment, and put an additional garbage can out to help keep the playground clean. In the coming weeks, a new plaque will replace the now-faded one originally erected in honor of those who sponsored the playground in 2008.

Inside, our Social Hall has undergone a dramatic transformation. We started this spring with new walls and paint to repair water damage. Then came new flooring, providing both a carpeted area and a dance floor. Adding to the much-needed renovation are beautiful acoustic panels throughout the Social Hall to improve the sound quality, especially during

kiddush! Families who held smachot at KMS over the last few weeks were thrilled with the results. You will also notice that the treads have been replaced on the stairs, improving both their safety and their appearance. We hope that if you have not previously thought of KMS as a venue for your next simcha, you will consider this beautiful space going forward.

As I write this, we look forward to a few more upgrades that will improve everyone's experience during the High Holidays and beyond. New chairs for the Social Hall are slated to arrive just before the High Holidays, providing new and comfortable seating for those attending services in the Social Hall. These chairs will subsequently be used in the Youth Beit Midrash as well as for our needs in the Social Hall. We are also adding double doors to the Social Hall to create an "airlock." This will help both with noise issues and with traffic flow during kiddush and other events, including minyanim, held there.

We hope you enjoy these improvements and want our shul to feel as comfortable to you as your own homes. We look forward to maintaining, improving, and continuing to enjoy our beautiful building for many years to come.

Wishing you and your family a Shana Tova.



Remembering Cynthia, continued from page 4

munity prepared meals for a brief period to help Cynthia recover. In early 2013 Cynthia was ready to resume cooking on her own, but in her signature gracious way went far beyond just telling a committee member to stop the meals. In an email to her daughter-in-law Annick, Cynthia wrote:

When you send the message to discontinue the request for meals, please include my thank you.

I want to tell them they have not only nourished me with the food they provided but many have provided concern, encouragement and the feeling of caring that has helped so greatly in my progress. I am happy that I have now

reached the point where I can [with help], prepare a small meal and supervise the maintenance of the integrity of my kitchen. I want to offer my heartfelt thanks to each person who responded to the request for meals in such a generous manner. I am happy and proud to be a member of this community. I feel their love and extend mine in return. Hugs to you and each of them.

Love,
Cynthia.

Her husband, her children and grandchildren, and the KMS community loved her and miss her more than words can say.



sacrifices shall be acceptable upon Mine Altar; for My House shall be called a house of prayer for all peoples.

All of which brings us back to the book of Yona. What sort of tie-in is there between this prophetic book that led to its being designated as the Haftara for the immediately preceding Tora reading (VaYikra 18), which deals with various sexual abominations apparently prevalent among the Egyptians and Canaanites of the biblical period, and that are to be consciously avoided by the Jews in order for them to remain in the land of Israel?

Perhaps the key connection is identified by focusing on the last verses of the Mincha Tora reading, rather than its numerous graphic examples of immorality. HaShem Tells the Jewish people that they have to live according to a high standard of personal conduct so that what happened to the Canaanites will not happen to them:

VaYikra 18:25-8

And the land was defiled, therefore I did visit the iniquity thereof upon it, and *the land vomited out her inhabitants*. Ye therefore shall keep My Statutes and Mine Ordinances, and shall not do any of these abominations; neither the home-born, nor the stranger that sojourneth among you—for all these abominations have the men of the land done, that were before you, and the land is defiled—that *the land vomit not you out also*, when ye defile it, *as it vomited out the nation that was before you*.

Ironically, these verses, while accounting for the fate of the Seven Nations, could be interpreted as simultaneously suggesting a limitation on HaShem's Omnipotence, i.e., He Cares only about what takes place in the land of Israel as opposed to elsewhere.⁷ Could a Jew think that as long as he lives in the Gola (diaspora) he is not bound by the Mitzvot of the Tora, i.e., that all Mitzvot are Teluyot BaAretz (responsibilities only of someone living within the land of Israel)?⁸ The story of Yona, both with respect to what happens to the prophet when he deliberately leaves Israel (Chapters 1 and 2) and the fact that God is Concerned about at least the interpersonal moral conduct of the inhabitants of Ninveh (Chapters 3 and 4), who not only lived outside of Israel, but were idolaters to boot, conveys the very universalistic message that HaShem's high Expectations of moral behavior are not an exclusively geographical concern, but rather a standard that should apply to all human beings and in all places.

Some commentators explain that the theme of Teshuva in the book of Yona is justification in its own right for its selection as the Yom Kippur afternoon Haftara. It seems to me

that trying to tie it to the Tora reading would be in keeping with the spirit of the Haftara that are read throughout the Jewish year.

Best wishes for a wonderful, healthy and spiritually meaningful New Year!

NOTES:

¹In an interesting study which attempts to identify the most popular, well-known bible stories that are taught to children, the story of Yona—actually only the portion of the story where the prophet is first swallowed and then eventually regurgitated by a great fish—was tied for thirteenth. See <http://www.openbible.info/labs/kids-bible-stories/> and <http://www.openbible.info/blog/2013/11/so-you-want-to-write-a-kids-bible/>. One wonders how far the story of Pinocchio was influenced by this story. In a website devoted to this question, Denelle Gale writes,

Though the stories are very different, they share many commonalities. Jonah and Pinocchio both “find redemption in the belly of a whale.” The way they do this, however, is different. Jonah asks God for a second chance to prove himself worthy and to fulfill God's Plan, no matter where it leads him. While on the other hand, Pinocchio proves himself brave, truthful and selfless by risking his life to travel deep into the depths of the ocean to save his father and because of this, he earns the right to become a real boy. <http://pinocchioandreligion.weebly.com/jonah-the-whale-and-pinocchio.html>

²<http://en.wikipedia.org/wiki/Haftarah>

³Ibid.

⁴E.g., R. Yissachar Yaakovson, Chazon HaMikra, Sinai, Tel-Aviv; Meir Tamari, *Truths Desired by God*, Gefen, Jerusalem, 2011; R. Daniel Feldman, Stuart Halpern, ed., *From within the Tent: The Haftara*, Maggid, Jerusalem, 2011.

⁵See Beraishit 6:6

“*VaYenachem*” (And it repented) the Lord that He had Made man on the earth, and it Grieved Him at His heart.

⁶E.g., Devarim 28:9

The Lord will Establish thee for a Holy People unto Himself, as He hath Sworn unto thee; if thou shalt keep the Commandments of the Lord thy God, and *walk in His Ways*.

⁷A similar idea is suggested by R. Meir Soloveitchik, in his essay “Haftara for Mincha of Yom Kippur; Ivri, Aveira and the Perfect Crime” (*From within the Tent: The Haftara*, pp. 543-9—see fn. 4 above), but he bases his conclusions upon the linguistic implications of words like “Ivri” and “Aveira” rather than on the afternoon Tora reading itself.

⁸RaMBaN actually appears to suggest such a thing in his commentary to VaYikra 18:25 :

Now the verses which state, (Devarim 11:17-8), “And you perish quickly... and you shall lay up these My Words...” only make obligatory in the Exile the observance of these Commandments affecting personal conduct, such as the wearing of Tefillin and the placing of Mezuzot, and concerning them the Rabbis explained that we must observe them so that they shall not be novelties to us when we return to the Land, for *the main fulfillment of the Commandments is to be kept when dwelling in the Land of God...*



BOOMS we need to wait 10 minutes in the safe room for all the debris to fall down. We keep a few books of Tehilim in the mamad to recite during this time. Several of our neighbors have found rocket parts in their yards after attacks. Thankfully, no one in Yad Binyamin has been hurt by the rockets so far, although people were injured every day in many southern communities.

You never know when a siren will go off. The safest thing to do is to stay home and be close to our mamad. But we have to live our lives. We need to go to the grocery store. We need to go to doctors' appointments. The kids need to play outside. Josh needs to go to work. (I am on summer "vacation" since I work in a preschool.)

After cancelling the summer camps on our yishuv for the first few days of the war, the national homefront command allowed them to resume on a limited basis. The kids were allowed to do activities only at the school, which has several large shelters. They cancelled most outdoor activities and

most of the planned bus trips, but allowed a trip to Maaleh Adumim in the last week. They had rocket drills as well as several real sirens during camp hours. Each morning, I drove two of my daughters, Talya and Hanna, to camp rather than let them walk or bike because they were nervous there would be a siren. However, since Josh usually took the car to work I could not pick them up. Instead, they walked home together. We reviewed the instructions every day. If a siren went off and they were close enough to school to run back within 60 seconds they should return there. If they were close enough to run home then that's what they should do. If they were stuck in the middle they needed to lie down near a wall with their hands over their heads.

Our oldest daughter Orli was in a different camp, which mostly consisted of trips around the country. They cancelled trips to southern places, replacing some with hikes in the north. Avi was supposed to join an archaeological dig for two weeks in July in a forest south of where we live. The dig was

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postponed for a few days and then went ahead. He experienced many sirens. When this occurred, Avi and the volunteers from around the world would lie down on the ground as best they could.

In Elie's gan they cancelled all outdoor days such as "water day" and special events requiring that the kids leave the gan grounds. I am so grateful to our moetzah (regional council) for running the ganim and camps during this stressful time. It gave the kids a structure and a greater sense of security, and there was not much else for the kids to do. Our usual summer activities, like going to the beach or hiking, were not safe (the beaches in the south that we usually go to were closed). Our local pool was open for one-hour shifts, allowing 50 swimmers at a time since the shelter at the pool accommodates only 50 people. All outdoor events on the yishuv were cancelled. The moetzah sent text messages every day to residents' cell phones indicating the security status for the day and providing any special instructions. The moetzah and other organizations also arranged special trips to Jerusalem or the north, where museums and other institutions were opened at a discount to residents of the south. In this way, we visited the Jerusalem science museum and zoo, as well as a carnival in Netanya.

My children responded in different ways to the rockets. Our older children, Avi (14) and Orli (12), are better able to understand and plan for the risks of living in this environment. Elie (4), on the other hand, was somewhat oblivious to the danger aspect, but very tuned in to what to do when a siren went off. He was comforted by routines, like singing special songs taught to him in gan about how to respond to rocket attacks, or watching "Tilie," a short cartoon explaining to small children how the Iron Dome protects them. Talya (10) and Hanna (7), aware of the danger but not quite able to process it fully, were the most afraid. They did not want to walk anywhere on the yishuv alone, including to friends or to shul on Shabbat. Hanna told us that the siren made her heart jump. They were especially afraid of being caught in the shower when a siren went off and not knowing what to do. To this day, Talya still asks Josh or me to promise to go into the bathroom with her if a siren goes off while she is showering.

After the first day of sirens, Talya and Hanna insisted on sleeping in the safe room with the boys every night. As you can imagine, this was not conducive to a good night's sleep. After a week, I convinced Talya to move back into her bedroom with

promises to wake her if the siren went off during the night. However, Hanna could not be persuaded. She stayed in the boys' room for three weeks and ended up sleeping with Elie in his bed every night. Although their love for each other was endearing, I did not want this to continue and I finally managed to convince Hanna to move back into her bedroom with Talya toward the end of the period of rocket fire. Of course on that very night we had a siren at 2:30 in the morning! Josh and I woke right away and managed to get the sleepy girls to the safe room. Fifteen minutes later we were all back in our respective

beds, but who could go back to sleep. (Luckily, Hanna did not remember the siren the next morning.)

Any time I left the house I considered: if the siren were to go off right now, where would I go? I was home for most of the sirens, but I also experienced sirens at the

local medical clinic, at grocery stores, at the pool, and at the park behind our house. I was able to grab my kids and run to a shelter each time before I heard the BOOMS, except for a siren at the Rami Levi grocery store in Kiryat Malachi. Orli, Elie and I, along with a couple of hundred other shoppers, were still making our way to the shelter when we heard the BOOMS. In the Rami Levi shopping center (as in many public places throughout the south), signs are posted indicating where the closest bomb shelter is located and where to go in case of a siren. The bookstore in the shopping center has a table of games and books for parents looking for things to do with their kids in bomb shelters.

Josh experienced sirens almost daily at work in Tel Aviv, driving home on Route 6, at the "Netiv HaMahir" (a huge park-and-ride on Route 1), weekday and Shabbat services in shul, and one morning on a bike ride with Elie. At work he goes into the stairwell (the interior part of the building) during a siren. On the highway he stops his car, gets out, and lies on the ground near a Jersey barrier. There was no shelter nearby on the bike ride with Elie, so they got off the bike and Josh lay on top of Elie to protect him. Elie, after commenting on how many ants were crawling under him, started reciting a chapter of Tehilim that he knows by heart from his gan.

At the very start of the war, Avi was out playing tennis with friends one evening when a siren went off while the rest of us were home and in the safe room. I prayed that he and his friends were ok. He ran home 20 minutes later and reported that they did not have time to get to a shelter, so they lay on the ground near a wall. They saw about 10 rockets headed toward the yishuv, about half of which were intercepted by

the Iron Dome. They heard the BOOMS very loudly. The rest kept flying over the yishuv. From where we live it was easy to see rockets going off during the height of the conflict just by looking in the sky toward the south at night and waiting a few minutes (although it was not recommended for safety reasons).

Two of the most memorable sirens for me occurred on significant personal and national days. We spent the evening of our 17th wedding anniversary, the 15th of Tamuz, in the safe room twice saying Tehilim with the kids. I never would have dreamed I would be doing this 17 years ago! Also we awoke to an early morning siren on Tish'ah be'Av. As soon as we left the safe room we had another siren and went right back in again. That really put us in the mood for Tish'ah be'Av.

The constant threat of "when/where will the next siren be?" made us feel distracted and uptight. Sounds similar to a siren, like a passing ambulance or motorcycle, would make us jump. Elie got into the habit of imitating the siren sound as he played, which upset Talya and Hanna a great deal. After resisting for several weeks, I finally got a "red alert" app on my cellphone. Any time there is a rocket launched into Israel I get an alert on

my phone indicating the time and place of the rocket.

I could now see how cities and communities in closer proximity to Gaza were getting barraged several times an hour. Ashkelon and Ashdod, cities on the coast that we frequented before the current conflict, got clobbered.

We have many families on our yishuv that lived in Gush Katif until August 2005, when Israel unilaterally withdrew from Gaza. Their homes and communities were destroyed and several hundred families from Gush Katif came to live in Yad Binyamin (and several other communities throughout the south) in pre-fab homes until they could build new houses. Ironically, many such families are being fired upon from Gaza while they still live in these pre-fab houses with no safe rooms.

My brother-in-law Jeremy and many of my friends' husbands were called up to the IDF. It was very hard on their wives to be single mothers under rocket fire for weeks at a time, and to worry about their husbands returning home safely. However, all the women I spoke to were very proud and felt they had to do their part to protect our country.

May we soon have a real and lasting peace.

עם ישראל חי!



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Learning, continued from page 1

three books of Torah commentary, sponsored by Michele Reitberger and family and created for the Shaer, Yifrach, and Fraenkel families. Each comment was lovingly prepared with the hope of comforting the families and reassuring them that their sons' legacy of Torah learning lives on in every one of us.

Rebekah Rasooly, our Vice President of Limmud Torah, who approved this project and actively drove it forward, suggested that KMS hold a community se'udah shelishit as a culmination of

the project and a moment of comfort, unity and light in the midst of the previous dark weeks. On

August 9, Shabbat Nachamu, thanks to the diligent work of Rebekah, Allison Newfeld, Brenda Sislen Bergstein, Vicki Pollack, and the generous sponsorship of the Avery/Lauer, Rosenberg, Solomon, Schwartz, and Epstein families, this vision was realized.

As over 100 attendees dined on biblically inspired foods (ranging from animal crackers for Parashat Noach to the Shiv'ah Minim/Seven Species in Parashat Eikev) arranged in

order from Bereishit to Devarim, they were further enriched by soulful singing led by returning yeshivah student and treasured KMS member, Elan Turitz, and the brilliant, encouraging and informative words of Rabbi Amnon Haramati, Ari Rosenberg and Yiska Mansfield. Yiska Mansfield, a cousin of Naftali Fraenkel (z"l), provided rare insight into the love of Torah exemplified by so many members of the Fraenkel family.

Quoting a passage that characterized Sarah's life as "good," Ari Rosenberg, who was slated to return to Israel the follow-

ing Tuesday to immerse himself further in Torah learning, pointed out that Sarah repeatedly experienced great

He praised the community for finding meaning and pursuing positive action in the face of the tragedies that Am Yisrael and Eretz Yisrael have experienced in the past months.

hardship in her life, but transformed these challenges into a meaningful, productive, good life. He praised the community for finding meaning and pursuing positive action in the face of the tragedies that Am Yisrael and Eretz Yisrael have experienced in the past months.

Rabbi Haramati masterfully explained how the Limmud Torah in which we had all engaged, and the performance of mitzvot, benefit both those living and the departed. Quoting

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a tefillah we recite every evening, “כי הם חיינו וארך ימינו” Rabbi Haramati pointed out that studying Torah is one of our most effective means of cherishing and clinging to life; it nourishes our soul in more ways than one. As for the “departed,” Rabbi Haramati explained that our learning and performance of mitzvot bring about an “עילוי נשמה”, an elevation of the soul, raising the soul of the departed higher and higher up in heaven.

The Zohar describes the various stages of the soul’s journey; even after one has passed away, his impact on the living is continually re-evaluated. The Limmud Torah legacy of the Three Boys (as we all came to know them) and the dignity and compassion with which their families conducted themselves before, during and after the news emerged, had a powerful impact on each of us in the KMS community and drove so many of us to action.

Many participants found the learning project transformative. One participant wrote, “When I initially heard about this project, I took a look at the (then empty) spreadsheet but just wasn’t ready to commit. I don’t have a strong background: I didn’t attend a Jewish day school, yeshiva or study in Israel (as our children have), and feel quite inadequate when it comes to serious learning. However...[the] challenge (don’t sit there doing nothing while our brethren in Israel are in the midst of war) really moved me and caused me to take another look

at the spreadsheet. This time, there was only one section remaining; I took that as a sign that this was meant to be.” This participant proceeded to submit an entry based on his Torah learning that took my breath away.

The outpouring of enthusiasm for the project, the willingness of so many to donate their time, their effort, their thought and their funds to ensure its success, were positively stunning. One person after another expressed deep appreciation for the opportunity to participate while I stood in utter awe of their humility, their devotion and the sincerity of their investment of time. The ability of each learner to see his or her segment of Torah through a modern and personal lens proved once again that the Torah is a living entity, never antiquated, always relevant, accessible to all and an unending source of insight and inspiration.

Parents reported to me that, once their children understood the purpose of the “Three Weeks of Learning in memory of the Three Boys,” they determined that “this was a great project that no one in my family could say no to.” I feel overwhelmed with gratitude to all the participants and to Hashem for bringing my family to a community that so values Am Yisrael, Eretz Yisrael and Talmud Torah. As one participant wrote: “I hope we can do similar things in the future for happier reasons.”

AMEN!!!



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Best wishes for a happy, healthy, spiritual and
fulfilling Jewish New Year.

May all of our wishes and resolutions
come true and true peace reign
throughout the world.



Yaakov and Joanie Bieler

Shana Tova

Wishing everyone a year of
peace and prosperity



Deena and Benny Berkowitz

Devora, Ayelet, Akiva, Esther and Shoshana

**We would like to wish
the entire KMS community
a very happy, sweet and successful
5775**

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**We wish the entire KMS congregation a
New Year filled with health, happiness
and peace.**



The KMS Office Staff:

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Our goal, in the past year,
as in the new year that is before us,
has been and will always be
to produce a publication that is accurate,
attractive, and worthy of KMS and its members.

We wish all of our readers a year of
health, growth, and high achievement.



The Editors of *Kol MevaSer*

WISHING ALL
A HAPPY AND HEALTHY NEW YEAR



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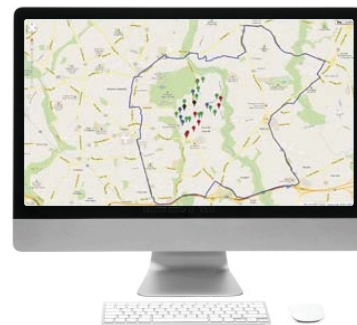




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assistance during our time of need.

Our family is so appreciative that we are
blessed to be part of the greater Kemp
Mill Family. Wishes for a Sweet New
Year!



Debby and Avi Levitt

We wish a Happy, Healthy and Peaceful
New Year to All.



Carrie, Jeffrey and Rena Gluck

We wish all our family and friends a happy and
healthy year. Looking forward to spending time
together this year.



Esther, Jackie, Gadi, Jackie, Elan, Liz, Ami, Mimi
and all the grandchildren
and the rest of the Rozmaryn Clan

Wishing Rabbi and Dr. Bieler
and the entire KMS community
a Happy, Sweet, Successful,
Peaceful and Safe New Year



Hope, David, Benjamin and Lauren Taragin

SHANA TOVA TO
THE ENTIRE KMS COMMUNITY.
MAY THIS BE A YEAR OF
SWEETNESS, JOY, PEACE, HEALTH,
SUCCESS, SATISFACTION AND HAPPINESS .



MIRIAM AND ACHI GUGGENHEIM
SHARONA, JUDAH AND BENJAMIN

We wish all our friends at KMS
a Happy and Healthy New Year



Laura and Sheldon Margulies

Shanah Tovah



Arielle and Aton Teitelbaum and Family

BEST WISHES TO ALL OUR FRIENDS IN THE KMS
COMMUNITY

כתיבה וחתימה טובה
שנת ברכה אושר ועושר



DEBORAH AND DOV ZAKHEIM AND FAMILY

Best wishes for a New Year of
Peace, Good Health and
Happiness for all of Israel



Donna and Jeff Lawrence

שנה טובה ומתוקה



LISA, ALEC,
AVIVA, ARIANNA, AYDEN
AND ARYEH STONE

Shana Tova
to the entire KMS Community



Orlee and Joey Turitz
Elan, Yael, Alia and Nadiv

לשנה טובה תכתבו ותחתמו

Best wishes to the entire community for a happy,
healthy and prosperous New Year



Jenny and Bob Perl

Shira and David Perl and Family

Malki and Jonathan Perl and Family

Our best wishes for a
Happy, Healthy and
Successful New Year



Laura and Mark
Warshawsky
and family

BEST WISHES FOR A
SHANA TOVA



RONNA EISENBERG
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AND FAMILY

שנה טובה

from

Betsy and Reed Rubinstein

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on the birth of a grandson
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Harvey Nathan

Jill Goldwater and Stephen
Prensky on the birth
of a grandson
Vic Jacobson

Nurite and Craig Rosin on the
birth of a granddaughter
Adele and George Berlin

Susan and Alex Weinberger
on the birth of a granddaughter
Felice and Michael
Grunberger

Linda and Elliott Klonsky on
the birth of
their first grandchild
Felice and Michael
Grunberger
Ina and Larry Lerman

The marriage of Rebecca
Greenblum
Eliane and Eugene Wesley
Don and Marilyn Schwartz

Anniversary of Ruth and Alan
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David Abrams

For the Seudah Shlishit
Malka Grinkorn and Howard
Franklin

Zach and Vivian Dyckman
on the birth of a granddaughter
Sharona and Leo Rozmaryn
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WEEKEND FUND

Baby Boy Mitrani
Tamar and Jeremy Epstein

Baby Girl Fishman
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on their 50th wedding
anniversary
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Harvey Nathan

Wedding anniversary of Susan
and Arnie Schwartz
Marilyn and Don Schwartz

Birth of a grandson to Susan
and Arnie Schwartz
Miriam Morsel Nathan and
Harvey Nathan

The upsherin and birthday of
Jerry Muzin
Hope and David Taragin and
Family

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On the birth of
Kayla Rochel Leba Lebowitz
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The birth of
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Nurite and Craig Rosin

The birth of Jonah Aviv
Mencow Hichenberg
Nurite and Craig Rosin

The birth of
Ezra Noam Rosin
Adele and George Berlin

Thank you for chesed
during our time of need
Sarah and Benjamin Osborne

Bar Mitzva of Nadiv Turitz
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Birth of Emily Rose
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Sharon and David Butler
Adele and George Berlin

Don Schwartz's birthday
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Birth of Shai Halpern
Marilyn and Don Schwartz
Sharon and David Butler
Naomi Baum and Saul
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For having taught Naomi
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for all your support during
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Mindy and Noam Levin*

*Tamar Epstein
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*In appreciation of KMS
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Naomi and David Lederman
GORDON LEDERMAN CHESED
WEEKEND*

*Ruth Goldberg's birthday
David Abrams*

*The birth of a new grandson to
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*The birth of a granddaughter to
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*Ellen and Al Cohen,
thanks for all your love and
support
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*Yehudit and Meyer Shields,
thank you for generous hospitality
David and Naomi Lederman
GORDON LEDERMAN CHESED
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*Marti and Michael Herskovitz,
for all your help during our time
of need
Benjamin and Sarah Osborne
GORDON LEDERMAN CHESED
WEEKEND*

*Ilana Greenblum's engagement
Sharon and David Butler*

JobAssist continued from page 6

player of Jewish geography. How? (1) Be nosey, in a nice way of course: in shul and elsewhere, introduce yourself to new faces and to people you recognize but know little about. (2) Express interest in them, learn what they do, their skills, and aspirations; get to know them. (3) If appropriate, offer to help, to the extent you can, perhaps by making introductions to others, or, if you are in the same field, by alerting them to potential opportunities. Social scientists tell us that, on average, and by means of introduction, we are six or fewer people

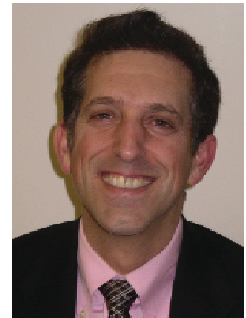
away from anyone else in the world! Feel stumped, or cannot make the call that may help those looking for job or career information? So, go ahead and make a referral to JobAssist. You get better at Jewish geography the more you play. What you learn in helping others becomes available to you, your friends, and your family, and sooner than you think.

If you would like more information, please contact us at david.marwick.618@gmail.com or max.rudmann@verizon.net. We are always looking for volunteers to help in different aspects of JobAssist.





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