

# Temple Beth Shalom celebrates 40 years

SPECIAL FOR THE DAILY NEWS-SUN

Members of Temple Beth Shalom commemorated the 40th anniversary of the congregation's formation earlier this month.

In 1969, 29 residents of Sun City decided it was time for them to start a Jewish congregation.

They signed and filed all documents necessary to become Congregation Beth Shalom in April of that year. They initially met in the home of Aaron Papermaster, who became the first president of the congregation.

Papermaster conducted the service and read from his family's Torah, which was lent to the congregation for some years before it was finally returned. Growth required moving to recreation center meeting rooms. During its second year, the congregation had a student rabbi conduct a service twice a month until hiring its first rabbi, Albert A. Michels, in 1971.

The first High Holy Days were observed in Presbyterian and then Episcopal churches. More than a half dozen high holidays would pass before the first was observed in the building on 101st Avenue.

By 1970, the founders had attracted more members, and the roster increased to almost 60 people. Early in the 1970s, members began a fund-raising campaign, and by 1974 they'd raised enough money to option the land on which the building stands. They also purchased an adjacent parcel with an eye to the future. Plans were made, blueprints drafted, contractors hired, groundbreaking celebrated and the building dedicated. It was March 1978, almost a decade after formation of Beth Shalom.

Since 2005, Rabbi Shelly Moss has been the religious leader of Temple Beth Shalom. His approach to interpreting the Torah, the Jewish holy book, is contemporary and often punctuated with humorous insights. In 2007, a volunteer choir began under the direction of Abe Meth and liturgical pianist Ruth Dubinbaum Koritan. Over the last two years, their leadership has helped the choir develop confidence and vocal skill.

The temple has become not only a religious center, but a social one as well. Members and their friends participate in classes, friendship groups, parties, trips and religious and personal celebrations.

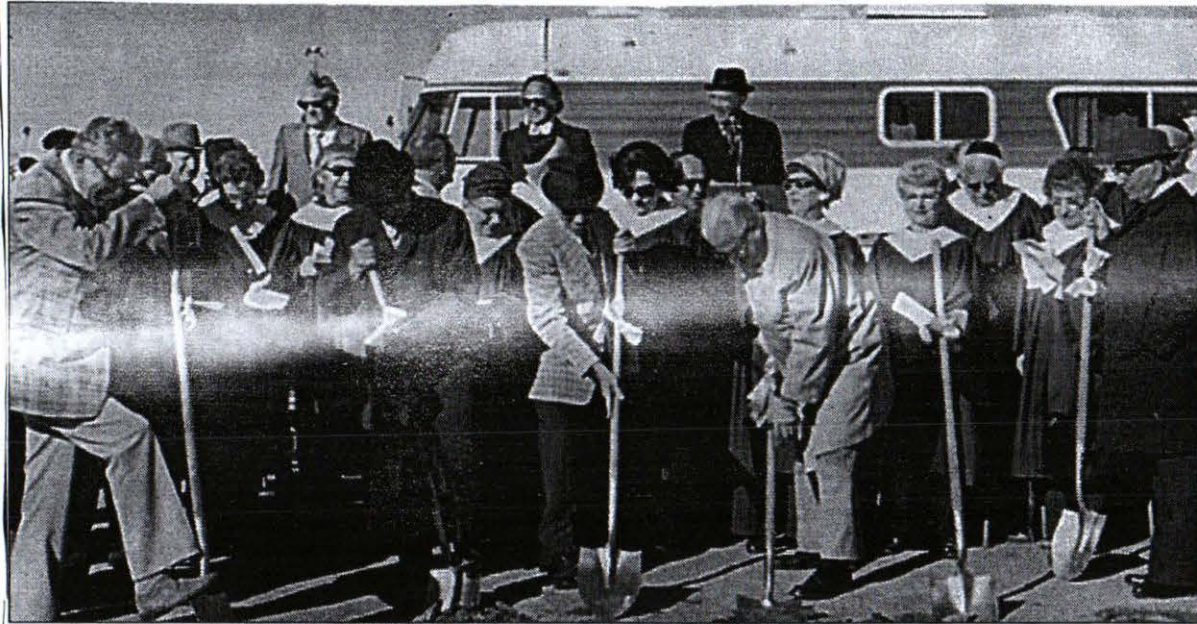


Lee Malkin, left, Sunny Altman, Judy Fagen, Marygill Savoren and Rhoda Edwards prepare to sell raffle tickets at Temple Beth Shalom of Sun City's 40th anniversary celebration. The gala luncheon and dance drew a crowd of 150 people as the congregation commemorated the establishment of the temple in 1969.

Over the years, the congregation has grown to more than 400 members. In 2008, the temple started a religious school to serve the younger members of the community. As the West Valley has grown, more young families have moved in, and Temple Beth Shalom wanted to offer the children in these households the opportunity to learn about their religion.

As the building rings with children's voices, members are reassured that Temple Beth Shalom will continue as a strong congregation, validating the founding members' visions of a thriving Jewish congregation in the West Valley.





Temple Beth Shalom broke ground in Sun City in March 1978.



SUBMITTED PHOTOS

Tim and Lee Malkin of Surprise celebrate Temple Beth Shalom's 40th anniversary at a gala luncheon at Union Hills Country Club in Sun City Dec. 13. Tim Malkin was the chairman of the 40th Anniversary Committee that planned and produced the event that drew a crowd of 150 people.



SUN CITIES INDEPENDENT

October 8, 2003

## Congregations to unite for holidays fair

By Tom Barry

Independent Newspapers

Plans have begun for a first-ever West Valley Holidays Fair that will embrace the true spirit of the upcoming Judeo-Christian holidays.

A joint effort of the congregations from Temple Beth Shalom in Sun City and Unity Church of Sun City, the fair will celebrate the traditions of both the Jewish and Christian holidays, including Thanksgiving in November and Chanukah and Christmas in December.

"This will be a truly ecumenical experience for both congregations and will bene-

fit residents from throughout the West Valley," said Rabbi Arthur Abrams. "Since both of our houses of worship are located next to one another, we thought we should combine our efforts this year as true neighbors."

The two-day fair will be held Nov. 20-21 in the parking lot of Temple Beth Shalom, 12202 N. 101st Ave., Sun City. It will feature secular as well as religious holiday gifts representing both faiths, numerous vendors, health booths, merchandise giveaways, raffles and drawings, ethnic food, baked goods and more.

Marty Schreibman, fair chairperson, said that among

the arts and crafts items that will be available for sale is a collection of stained glass pieces by the late artisan Jack Bromfield, who donated dozens of pieces to Temple Beth Shalom prior to his recent death.

All proceeds from vendor space rentals will be shared equally by the two congregations, which will in turn utilize the proceeds for their respective programs and charitable endeavors, according to Marty Schreibman, fair chairperson.

"Not only do we hope this fair is a financial success, but coming as it will prior to Thanksgiving, Christmas and Chanukah, it should provide a great spirit of friendship and cooperation that can be an uplifting experience for all who participate," said The Rev. Sandy Kale of Unity Church.

Vendor space rentals are still available.

For space rentals or more information, contact Mr. Schreibman at 214-8848.



Photo by Tom Barry/Independent Newspapers

**The Rev. Sandy Kale, Rabbi Arthur Abrams and Marty Schreibman, chair of the West Valley Holidays Fair, are pictured with stained glass pieces by the late Jack Bromfield, which will be available for sale during the Nov. 20-21 event.**



# Beth Shalom marks 20th anniversary

By P. ATWOOD WILLIAMS  
Daily News-Sun staff

SUN CITY — Members of Temple Beth Shalom are celebrating the 20th anniversary of the congregation this weekend.

"In the beginning days, we used homes as our offices," said Rabbi Emeritus Albert Michels.

In 1969, 29 members formed the congregation. Dr. Aaron Papermaster was its first president. Michels was the first spiritual leader.

"It was an exciting atmosphere ... a creative situation. People were eager to establish our cultural and educational programs," Michels said.

And he said the Sun City banks "were very generous" with their community room facilities for such purposes and for organizational meetings.

"We were among the smaller religious groups in the area, and we didn't want the Orthodox, Conservative and Reformed designations to split away, so we tried to integrate as a family unit to meet all needs," Michels said.

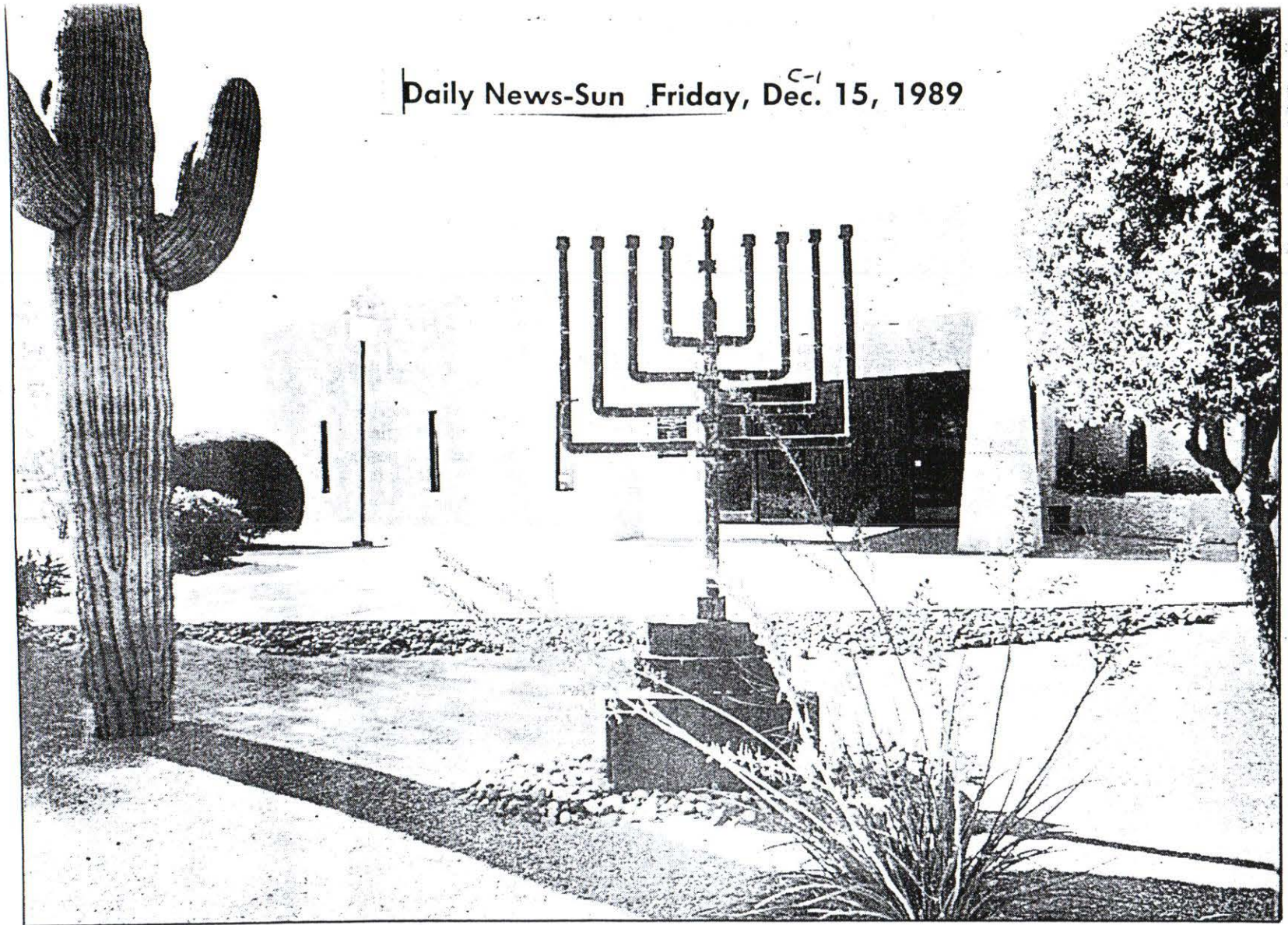
He recalls dramatic reunions of relatives and friends separated by World War II and that the Papermaster family Torah, which was rescued from Europe, was donated to the congregation.

"Members of our congregation have remarkable talents from the varieties of experience they represent," he said. "And Temple Beth Shalom tried to meet all their ethnic needs."

Michels officiated at Sabbath services, beginning in 1972 at Fairway Recreation Center, moving to Sundial Auditorium as the group grew. In March 1978, after four years of planning, the congregation dedicated Temple Beth Shalom and the Jewish Community Center at 12202 N. 101st Ave.

"Temple Beth Shalom has been in the forefront of important communal and religious activities in the Sun Cities," said spokesman Robert Hart. Events include semiannual adult education courses, including comparative religion series for Christians and Jews, and hosting annual programs sponsored by the Sun Cities Area Ministerial Association. Michels was one of the founders of this organization and the Interfaith Services Inc.

The Temple's Social Action Committee hosts candidates for national and state elections and holds forums on a variety of topics. And the facilities are available for use by other



Daily News-Sun photo

**ANNIVERSARY OBSERVANCE** — Temple Beth Shalom, 12202 N. 101st Ave., is celebrating its 20th anniversary. A

church groups and organizations.

Anniversary events begin with the Commemorative Sabbath service at 8 tonight, dedicated to the founders. Rabbi Bernard Kligfeld will lead the service. Rabbi Leonard Thal, director of

Pacific Southwest Council of the Union of American Hebrew Congregations, will also speak.

A dinner and dance will be on Sunday in the Temple's new social room. A Scottsdale orchestra will play for dining and dancing.

Commemorative Sabbath service is at 8 tonight. A dinner and dance will be held Sunday.

Leo Hill is president of the Temple. Sanford Sunkin is the overall chairman of the Observance Planning Committee. Hilma Brown and Sally Krovits are Friday evening service chairmen.

For Sunday, chairmen are Ir-

ving Berger and Sylvia Evens-Parks, dinner; Caryl Meltzer, program; Saul Wexler and Walter Weiskopf, commemorative journal; Janette Rabinovitz and Lorraine Weltman, invitations and reservations; Helaine Polansky, decorations.



## New rabbi steps up to pulpit at Temple Beth Shalom

By CHRIS RASMUSSEN  
Independent Newspapers

For the first time in 15 years, Temple Beth Shalom is welcoming a new spiritual leader.

Rabbi Arthur J. Abrams, who arrived in Sun City just weeks ago, brings with him a wealth of experience and a desire for unity among all religions.

"I'm looking forward to meeting the people and trying to deepen their appreciation for the Jewish heritage," Rabbi Abrams said.

Temple Beth Shalom, located at 12202 101st Ave., is one of just two Jewish congregations in the Sun Cities. The other, Beth Emeth Conservative Congregation in Sun City West, is headed by Rabbi Dr. Seymour Moskowitz.

Rabbi Abrams replaces Rabbi

Bernard Kligfeld, who at the age of 80 decided to retire.

Rabbi Abrams graduated from the Hebrew Union College in Cincinnati in 1961 and spent 20 years in synagogues throughout the Midwest.

"The primary goal of the Jewish faith is to teach people to live together in harmony and peace," he said. "I believe profoundly in a pluralistic society, a nation of many faiths working in the oneness of God. There are many paths to Mount Sinai."

Heading a congregation of 700, Rabbi Abrams' duties as a leader and teacher go beyond the followers at Temple Beth Shalom.

"I plan to be a spiritual leader for this community as well as representing the Jewish community in

the area," he said.

"I work well with ministers and people of all faiths," he explained. "All religions are working for the goal of unity."

Rabbi Abrams said the Jewish faith's rich and powerful culture inspired him to serve God.

"One of the oldest messages of Judaism is social justice," he said. "The idea of spending my life as a rabbi was very appealing to me."

Rabbi Abrams, who moved to Sun City over Labor Day weekend, said his first impressions of the community were positive.

"Although I haven't had much of a chance to get out in the community, what I have seen are very energetic people," he said. "There are so many talents and skills here, it will be very interesting."

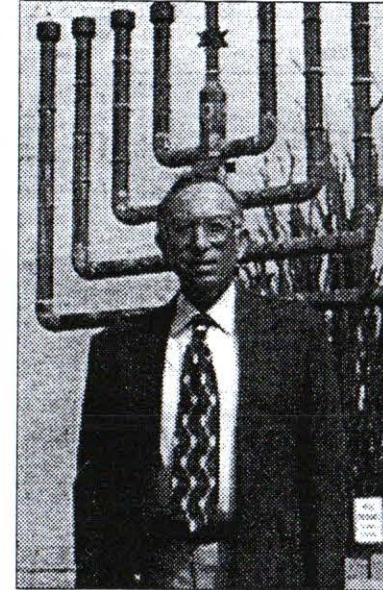


Photo by CHRIS RASMUSSEN/Independent

**Rabbi Arthur J. Abrams**



# Time of renewal also brings new leader

By RUTHANN HOGUE  
Staff writer

Temple Beth Shalom has hired a new rabbi in time for High Holy Days, a celebration of renewal and change.

Rabbi Arthur Abrams will conduct services for Rosh Hoshana, or the Jewish new year, on Oct. 1, and Yom Kippur, the day of atonement, on Oct. 10.

"It's an opportunity to reflect on the year that was and turn inward to recognize another chance in the cycle of life, to make the coming year a year of productivity and quality," Abrams said.

Abrams replaces Rabbi Emeritus Bernard Kligfeld, who retired from his part-time ministry with the synagogue early this summer. Kligfeld will participate when Abrams is installed Sept. 26.

Abrams studied social sciences at California State University in Los Angeles and later earned his masters degree in counseling from Nova University in Florida. He attended seminary at Hebrew Union College in Cincinnati. He has been a rabbi

since 1961 and has served congregations in Kansas, Indiana, Florida and California.

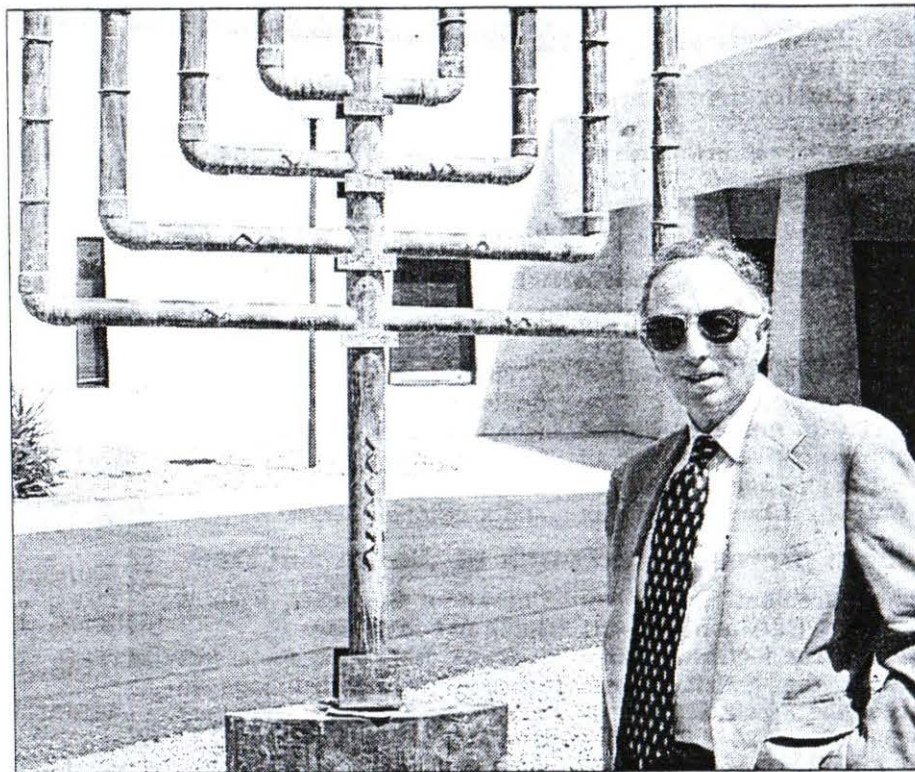
Abrams and his wife of 41 years moved from Evansville, Ind., to Westbrook Village in Peoria this summer when he accepted the post with Temple Beth Shalom. He had hoped to retire to California, partly to be closer to family and partly to escape to a warmer climate. When he learned that the rabbi post in Sun City was available he decided to apply for one last job instead.

"I really wanted to retire early, but I realized I was too young to not do anything," he said.

As the new rabbi, Abrams plans to get to know the 700-member congregation he now serves. He hopes to focus on strengthening the religious, social and cultural programs of the synagogue.

Abrams also plans to get acquainted with his ecumenical neighbors in Sun City. In Indiana, he was honored for his work with leaders of other faiths.

"I'd like to meet the local ministers and develop a rapport and relationship with the general community," he said.



Gregory Harris/Daily News-Sun

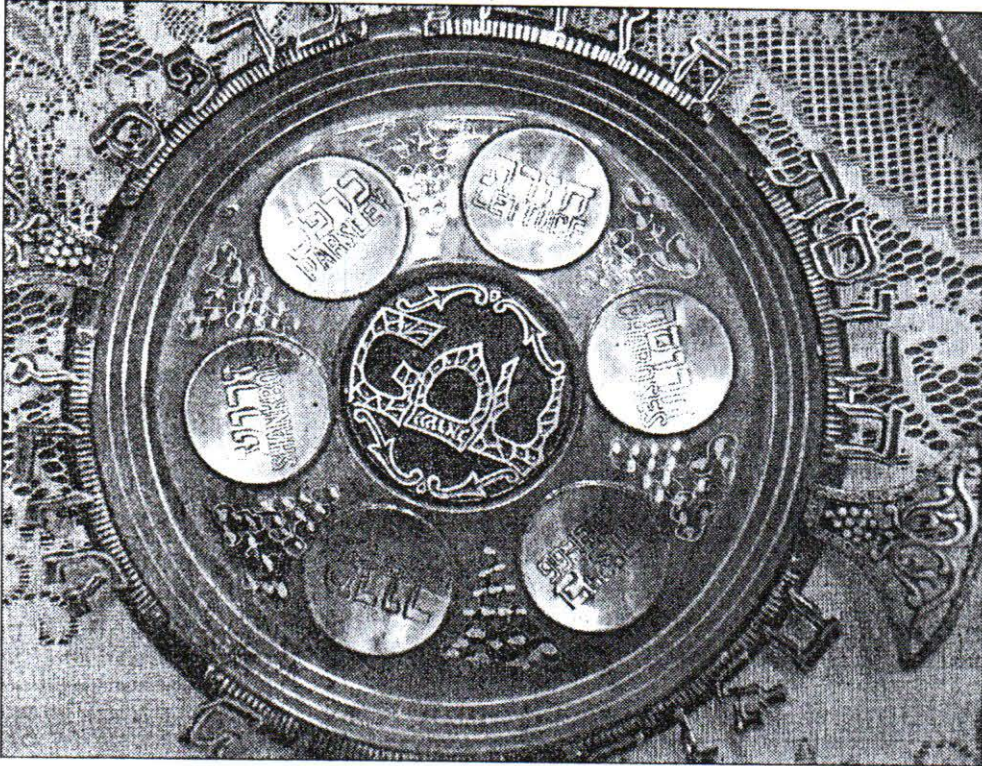
Rabbi Arthur Abrams is the new rabbi at Temple Beth Shalom Synagogue in Sun City. His installation ceremony will be Sept. 26 at the synagogue.



B2 Friday, April 11, 1997 Daily News-Sun, Sun City, Ariz.

# Jews unite for Passover

## Traditional feast symbolizes freedom, family, friendship



The Seder plate holds roasted shankbone of lamb; a hard-boiled egg; bitter herbs; charoses, a mixture of finely chopped apples, nuts and cinnamon mixed with a little wine; and karpas, either parsley, celery, lettuce, onion or potatoes.

By RUTHANN HOGUE  
Staff writer

**T**he celebration of the Passover, or *Pesach*, traditionally takes place at home among family and friends.

In the retirement communities, however, Jewish congregations fill in for family members who live hundreds or thousands of miles away.

A few will visit family or friends who live in the Valley. And fewer still will observe a Seder in their own homes.

Gary and Babette Himler of Peoria's Westbrook Village and Arnold and Ruth Taylor of Sun City are among those who are going it alone when Passover begins at sundown April 21.

The Seder, meaning "order," is a ritualized meal done in remembrance of freedom from bondage granted the children of Israel. The release of Israelite slaves followed the pleadings of Moses and 10 plagues inflicted on Pharaoh and the Egyptians. It is customary for families to set an extra place in case Elijah the prophet returns, signifying the arrival of the promised messiah.

Gary was born and raised in Vienna during the Nazi era and has no memory of observing the Passover as a child. He and his family escaped to America when he was 13 years old. The old familial traditions were all but lost when the Himler family crossed the ocean. He and his first wife, however, loosely celebrated the Seder with their children during their 40-year marriage.

But everything changed three years ago when Gary married Babette. She keeps a kosher home all year round. Seders have been observed in family members' homes as long as she can remember. And the home she keeps with her second husband, Gary, is no exception.

"Most Seders are in the home," Babette said, explaining why she will not attend a Seder in Temple Beth Shalom in Sun City. "It's a way of getting together."

Up to 25 people celebrate the Seder in the Himlers' home every year. This year, three couples and a daughter who lives in Tucson will join them.

Preparation for such a meal is extensive. Babette begins several days ahead of time by making lists of what needs to be done and when.

"I observe it quite strictly," she said. "There are different dishes, pots and pans, flatware and everything."

Item No. 1 on the list is a thorough cleaning of the house. No speck of dust or spot of dirt is left behind.

Next, cabinets with *chametz*, or unkosher foods, are either emptied into the trash or sealed closed for the Passover. Crackers, cookies or breads not made with matzah flour are forbidden.

Once the house has been rid of what Gary referred to as "all the good stuff," two sets of Passover dishes are removed from storage, cleaned and polished. One set is for milk or dairy products. The other set is strictly for meat products. The dishes are used specifically for the Seder dinner and stored the remainder of the year.

Together, the Himlers have eight sets of dishes from every day to fancy, each designated for milk or meat products.

Shopping for the Seder is part of the ritual. It begins with a trip to the kosher butcher shop or the Passover counter at a meat market. Because everything edible in the house that was opened before Passover must be thrown out, many items will need to be replaced.

Opened packages could have been handled and contaminated with something unkosher such as bread crumbs, Gary explained.

The refrigerator and cupboards are refilled with fish, wine, matzah, matzah cookies, and anything else, well, kosher.

Some foods, such as chocolate, which otherwise would not be considered kosher by virtue of their ingredients, earn the designation by being prepared by kosher hands.

"It means it was prepared under rabbinic supervision," Gary said.

Although observing a kosher Seder is new to Gary, it's a tradition he's embraced.

"The Seder to me is very, very important in terms of freedom, in terms of remembrance, year in and year out, how important it is not to have your freedoms abdicated," he said.

The man of the house where a Seder is held leads the group through a series of prayers, following the lighting of candles and a blessing prayer offered by the woman of the house. The Himlers use a *Haggadah* that has been updated to include the Holocaust and other modern issues.

"It addresses issues since the Bible, which I think reinforce my commitment to observe."

OVER





Steve Cherek/Daily News-Sun

Arnold and Ruth Taylor of Sun City with the items used at a Seder.

Arnold Taylor enjoys leading the Seder in his home, too.

"He likes to take his time and run the service," said his wife, Ruth.

The Taylors have used the same Seder plate for 37 years which is used by the leader to tell a story.

First, roasted shankbone of lamb is used to symbolize sacrifice; a hard boiled or roasted egg is eaten in remembrance of eternal life; bitter herbs represent the suffering of the slaves in Egypt; charoses, a mixture of finely chopped apples, nuts, cinnamon and wine, have an appearance that brings to mind the mortar used by slaves; and karpas, which can be potato, parsley, celery or lettuce, is dipped in salt water to simulate the slaves' tears.

"I pass it around and everybody takes a taste," Arnold said.

The Seder continues with the *Shulchan Orech*, or festive dinner, which is usually roast chicken or beef brisket. Wine and foods made from matzah flour are important components of the meal.

Traditional Seder songs are chanted afterward.

Like Babette, Ruth keeps a kosher home and spends several days in preparation for Passover.

"Passover is very hard on the wife, but it's special," she said. "I shouldn't complain."



# Army chaplain is Beth Emeth rabbi

By KIMBERLY HICKS  
Daily News-Sun staff

For 30 years, Rabbi Seymour Moskowitz ministered to people of all faiths in all parts of the world as a U.S. Army chaplain.

This month, the retired Army colonel and theologian with post-graduate degrees from two Christian seminaries, assumes the title of rabbi at Beth Emeth Congregation in Sun City West.

"He is the answer to our prayers," said congregation president Lillian Shapiro.

Beth Emeth Congregation has been without a rabbi since Simon H. Shoop died nearly two years ago.

For Moskowitz, who hails from Congregation Agudath Achim in Shreveport, La., the position offers a chance to continue promoting worship, study and socialization through Judaism, he said.

His ministerial and military careers began in 1957.

Moskowitz was ordained a rabbi in New York and, after continuing to study his faith in Israel, returned to the United States in search of a rabbinical position.

"I was told about the great need for chaplains," he said.

In July 1957, Moskowitz entered the U.S. Army and was commissioned a first lieutenant. Less than a year later, he was assigned to the chaplain's post on a U.S. Army base in France where he ministered to U.S. soldiers of all denominations, as well as French and Algerian Jews.

In France, Moskowitz established a religious school on base for the children of French Jews who otherwise had no spiritual leader. For Moskowitz, the challenge meant learning to speak their native tongue so he could teach them Hebrew, the language of their ancient faith.

French is among the six foreign languages Moskowitz speaks. He also is fluent in Hebrew, Yiddish, Arabic and Spanish.

At the end of his tour of duty in France, Moskowitz and his wife, Selma,

returned to the United States. He was sent to Fort Devens, Mass., where his two sons were born.

In the years that followed, the Army sent Moskowitz back to the seminary to enhance his religious education.

"Every Army chaplain is taught to take care of all men and women in the unit. ... I didn't look at them as a Catholic, a Protestant or a Jew — I looked at them as a human being," he said.

Moskowitz had attained a long list of honors by the time he retired from the military in 1986.

He earned a master's of theology at Duke University Divinity School and a doctorate of ministry at the New York Theological Seminary.

He was promoted to the rank of colonel, and served as the chaplain in combat, nuclear weapons and logistics units.

For three years as command chaplain of the Army's Southern European Task Force, he supervised the Roman Catholic and Protestant programs in Italy, Greece and Turkey, and oversaw programs for Jews throughout Europe.

He also served as a chaplain in Korea, then Japan for four years, where his daughter was born in 1968 (he jokes she was "made in Japan").

In Japan, Moskowitz ministered to Japanese Jews, just as he had for the French a decade earlier.

"Japan was par-a-dise," he said. "We learned so much about the people, and I have such respect for them. They really are an amazing people."

His final assignment as an Army chaplain was at the Defense Language Institute Foreign Language Center in Monterey, Calif., where he also was an instructor.

Reflecting on his military career, Moskowitz said no other army supports and respects its members' diverse religious beliefs the way the U.S. Army does.

"I am so proud of that. ... There is such a great sense of pride and unity," he said, as tears welled in his eyes. "And I saw it."

He said he and his wife hoped to retire to Arizona "someday."

"We had vacationed in Arizona and New Mexico a few years ago and thought it would be nice," he said. "While Selma and I were talking, God was listening."

Although faced with the arduous task of unpacking nearly 300 boxes of books and preparing for next month's Jewish High Holy Days, Moskowitz is embracing his new role with sincere enthusiasm.

"I hope the worship services will intensify, and I hope we'll be able to serve God in as wholesome a way as we can," he said. "I'm aware that this area is growing. There are new people coming every day. ... I hope this congregation will be an asset to the entire community."





Submitted photo

Rabbi Seymour Moskowitz assumes leadership of Beth Emeth Congregation in Sun City West. The congregation has been without a rabbi for two years.



# THE SEEDS OF HOLINESS

## Garden populated with plants mentioned in Bible

By Kathie Price

The Arizona Republic

**T**here's a tiny patch of the Holy Land thriving in Sun City.

In a Biblical Garden planted with ceremony and purpose next to Temple Beth Shalom, visitors can walk the flagstone path among palm and acacia trees and Aleppo pines or sit on benches for prayer and meditation, surrounded by roses, myrtle, sage, cassia and rosemary shrubs.

The herbal plants tease the nose. The fruit bearers — almonds, carob, olive, pomegranate, peaches, grapes and citron — tantalize the palate.

To earn a spot in the almost one-acre garden, a plant must be mentioned in the Bible. Since the first tilling of the soil in 1986, 40 plants, including a few duplicates, have been introduced into the garden.

"There are 110 to 140 different plants cited in the Bible, depending on which scholar you read," said Herman Mandell, a retired colonel and the designer and supervisor of the Biblical Garden. "It's a tremendous variety, but I have to pick things that also will grow in this area. There's a variance to what grows in the Holy Land, from the mountains to the shores of Israel."

The saguaro and ocotillo aren't in the Bible, but no one wanted to destroy living plants that were there when the garden was started, he said. There are no citrus trees because they are not native to the Holy Land, Mandell said.

Each plant in the garden has a plaque with its biblical quotation in English and in Hebrew.

The almond tree, for instance comes from Numbers 17:8: "And behold, the rod of Aaron for the House of Levi was budded . . . and bore ripe almonds."

"Only Aaron's rod came forth with the buds, signifying that God had selected him as the leader," Mandell said. "There usually isn't idle mention of plants in the Bible. It's not an afterthought."

Mandell said he did a lot of research on plants in the Bible, including reading two books called *Plants of the Bible*. Not surprisingly, he has spent a lot of time reading his Bible.

"There are allegorical references to many plants in Song of Songs," he said. "Whenever I read up, I get lost in the ideas that come out of the biblical expression. Many thoughts can come from the same sentence. Does it mean a person, a people or a thing?"

"But I think whatever interpretation you put on it is correct," he said. "You get whatever good you can from the sentence."

Interpreting the kind of plant mentioned in Scripture also can be puzzling.

"It was a different time, place and culture, so you have to do a lot of reading because there's an ambiguity to identifying the plants," Mandell said. "Do they mean the rose we know or was it another kind of flower? The olive tree is mentioned but in an area not conducive to an olive tree. Olive wood, which is Aleppo pine, also is mentioned. Olive might have been a generic name."

Mandell found that there are four species of roses native to the Holy Land. One is common on Mount Sinai, one grows on Mount Horeb, one kind favors the entire Mediterranean and another favors the eastern Mediterranean.

This year, Mandell planted a rose shrub during the planting ceremony on Tu B'Shevat, the Jewish holiday that foretold of spring in ancient times.

— See **BIBLICAL**, page B7

## Biblical plants grow near Sun City temple

— **BIBLICAL**, from page B6

The rose plaque quotes Isaiah 35:1: "The wilderness and parched land shall be glad, and the desert shall rejoice and blossom as the rose."

Plantings in the Biblical Garden occur annually on Tu B'Shevat. The Torah, the law of Moses, often is compared to a tree of life and the modern celebration of trees also is a hope for peace, said Beth Shalom Rabbi Bernard Kligfeld.

There are a few Biblical Gardens on the East Coast and a large one in Israel started by two botanists 10 years ago, Mandell said. In Sun City, Mandell volunteers his time to nurture the garden; the plants and materials are paid through individual donations.

When one man wanted a plant

dedicated to the memory of his wife and friends of another congregant wanted someone else honored, Mandell planted two laurels that will reach heights of 25 to 30 feet.

In 1987, a woman wanted to honor her husband with trees that would intertwine like the love between them. The roots of a pair of olive trees now mingle and branches touch.

Mandell has run out of room for trees, but he hopes the temple will permit expansion on an adjacent plot of land.

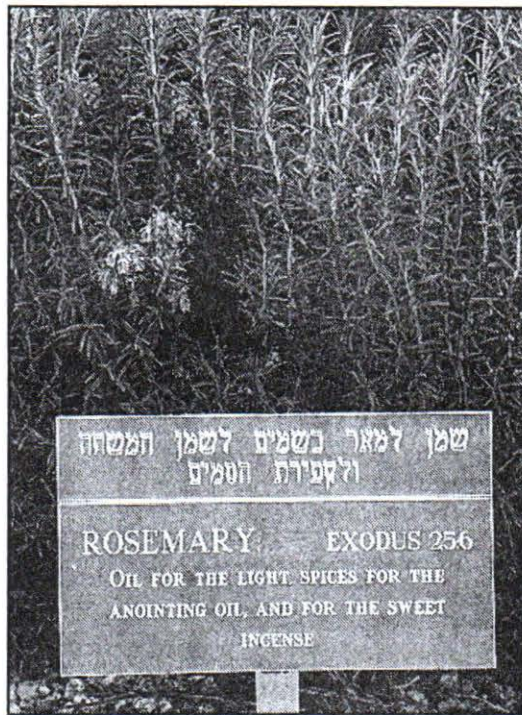
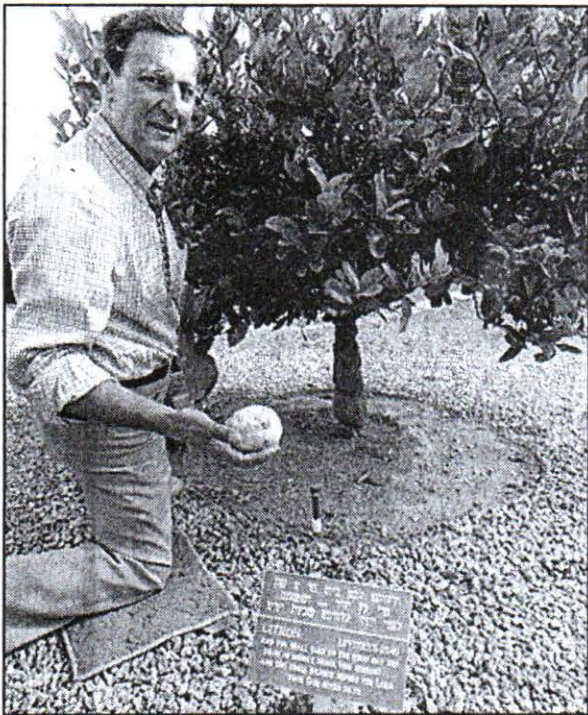
"I want to put in more trees and bushes that attract the hummingbirds," he said. "Even our neighbors have expressed delight with the garden. People come to just sit, to mediate, to watch and listen to birds or see the rabbits that come through. It's very peaceful."





Gabril Sherman, 4, pitches in to help plant a rose bush at the Biblical Garden in Sun City as his mother, Judy, and brother Levi, 2, look on.

Photos by Christine Keith/The Arizona Republic



Herman Mandell (far left), the designer and supervisor of the Biblical Garden, picks a citron from a tree. In identifying the garden's plants, signs such as the one at left cite appropriate passages from Scripture.



# Temple Beth Shalom serves community

By GEOFF GORVIN  
News-Sun staff

SUN CITY — When Temple Beth Shalom and Jewish Community Center was built nearly 10 years ago, the congregation had more in mind for its facility than just a place to worship.

They were — and still are — community-minded and not afraid to open their doors to perfect strangers who need a facility, whether it be for a wedding reception or just a social gathering.

For just as its name indicates, Temple Beth Shalom and Jewish Community Center doubles as a community center, but not just for Jews. The membership stands open-armed at just about any request for the use of its social hall and industrial-sized kitchen.

"We open it up for community events as a community service," said Walt Weiskopf, president of the congregation. "We've always been community-minded.

"We have a wonderful relationship with the community and we've always been open to the public. When you believe in the fatherhood of God, you believe in the brotherhood of man."

The facility's social hall, which seats about 250 people, is separated from the synagogue's sanctuary by a partition that can be opened if the social hall is needed for additional seating during a service or program.

A 60-seat wing can also be opened, for a total seating capacity of 700 in the sanctuary.

Without the social and wing, the sanctuary seats about 250 people,

which is about the average size of a Friday night Sabbath service.

Temple Beth Shalom has grown from its beginnings in 1969 when 29 people joined forces to create Congregation Beth Shalom.

Within five years, the congregation's name changed and the membership grew to 150 members, who began raising funds and planning for their own synagogue.

By 1978, the synagogue was built and the membership had grown to 500 people.

Since then, the membership has steadily increased to include 671 members and will probably continue growing, Weiskopf said.

Along with the increase in membership is the increased need for control over the facilities and activities of the congregation.

The congregation is governed by a board of directors, executive committee and 42 various committees that range from Chevra Kadisha, a committee that consoles the families of members who die, to a computer research committee to a Meet the Rabbi committee that organizes new members to get acquainted and meet Rabbi Bernard Kligfeld.

An important part of the congregation is the Brotherhood and Sisterhood of Temple Beth Shalom. Both groups are involved in many social and educational functions to further Judaism, Weiskopf said.

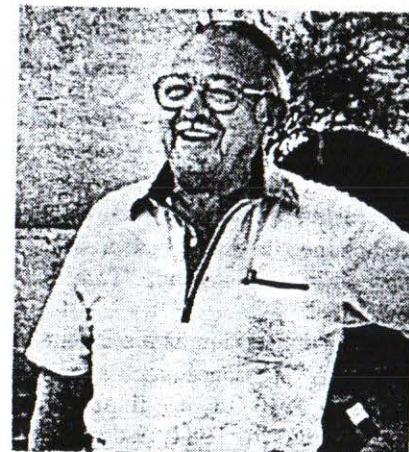
The 135-member brotherhood is restricted to just men from Temple Beth Shalom. The 350-member sisterhood is open to any Jewish women.

A valued addition to the synagogue is the Biblical Garden that is being incorporated into the landscaping in front of the synagogue, Weiskopf said.

Last year on Arbor Day, the congregation planted the first tree in the garden, which will be spotted with trees that are mentioned in the Bible such as almond, peach and fig trees, Weiskopf said.

"The Biblical Garden was in a desert so we shouldn't have any trouble," Weiskopf said. "There weren't any saguaro cactus though so I don't know what we'll do about that. I don't know if they had Palo Verde trees, either."

The garden, as with all aspects of Temple Beth Shalom, is just part of an overall attempt to make the Judaism experience as comfortable as possible for members.



Walt Weiskopf, Temple Beth Shalom president.  
(News-Sun photo)

"We want a feeling of warmth," Weiskopf said. "The congregation realizes that this is a congregational family. People feel us right away. They come here from a congregation where they were just a member. Here, they are part of a family."



# Temple Beth Shalom honors founders at bar-bas mitzvah celebration

By PAT KOSSAN  
Emphasis Editor

Aaron and Celia Papermaster were on their way home to North Dakota after a disappointing month's search up and down California's west coast.

They had been looking for a place to retire but found nothing suitable.

"Our arrival in Sun City was by accident on our way home," recalls Dr. Papermaster, a retired dentist. "We had never heard of Sun City. We were looking for a motel and someone suggested the King's Inn."

THAT WAS IN 1963 and Sun City's population was 4,000.

"Seeing this beautiful little city and having lived in a small community all our lives, we decided to investigate. We stopped to admire three homes and each time someone came out and invited us in for coffee. I said, 'This is my kind of people.'"

Before the day was done the Papermasters contracted for a home.

To members of Temple Beth Shalom the Papermasters' arrival in Sun City was more than an accident.

PAPERMASTER, son of the first rabbi in North Dakota, stayed on and founded Sun City's first Reform Jewish congregation in 1969.

Sun City's Conservative Beth Emeth congregation has been active since 1963. Unlike the Conservative congregations, Reform congregations allow for the use of English and musical instruments in their services.

The new congregation began with a meeting of 30 interested folks in Papermaster's home. Temple Beth Shalom now has a congregation of more than 600.

The congregation first met in Town Hall Center, now the library of Fairway Center.

WITH THE AID of his family's tiny Torah, or scroll of Jewish law, a ram's horn, prayer shawls, prayer books and the training of his rabbi father, Papermaster conducted the services with the occasional help of visit-

ing student rabbis.

St. Christopher's Episcopal, First United Presbyterian and First United Methodist churches opened their doors to the congregation for High Holiday services.

In April of 1970 a full-sized Torah arrived from the Westminster Synagogue in London.

The ancient Torah, handwritten with a feather quill on parchment, had been buried in Czechoslovakia during the Nazi holocaust. Its location was revealed by members of the Westminster synagogue.

THE FAMILY of Sun Citian Mary Solomon presented the Torah to Beth Shalom after its restoration. Both the small and the full-sized Torahs are used in the Temple today.

In December of 1971 the congregation received a permanent rabbi. Rabbi Albert Michels arrived, undertook a building drive and dedicated Temple Beth Shalom in 1978.

Rabbi Michels has been named the Temple's rabbi emer-

itus and Rabbi Bernard Kligfield now serves as the congregation's spiritual leader.

During the weekend of Nov. 19-21 the Temple will celebrate its 13th anniversary with a three-day Bar-Bas Mitzvah.

AT 8 P.M. Nov. 19 a special service honoring the Temple's founders will be conducted. Founders include William and Mary Bloyed, Noman and Helen Coplan, David and Henrietta Fine, Benjamin and Dorothy Gould, Nathan and Alice Kremen, Beatrice Shapiro, Betty Solomon, Rosalie Thorner, Frances Van Houten and Harry Zimmerman.

Traditional services will be held at 9 a.m. Nov. 20. That evening congregation members and their guests will celebrate with a dinner-dance beginning at 6 p.m. in Hotel Westcourt.

At 10:30 a.m. Nov. 21 a Sunday brunch will honor the Temple's past presidents. Reservations for the \$6 luncheon may be made with Edna Sapakie, 16222 99th Dr., Sun City 85373.

OVER





Dr. Aaron Papermaster, left, reviews the history of Temple Beth Shalom with Daniel Englander, a former president of the congregation and Bunnie Englander, who started the Temple's newsletter in 1971. (News-Sun Photo by M.J. Hoppes)