L' Shanah Tovah!
from our B'nai Mitzvah Class

Ben Gross, Lila Pinnizotto, Jack Margolin, Abe Gross, Sofia Delgado. (Not pictured: Moise Bicas, Gemma Cooper, Emma Will)
As we enter our second year as co-Presidents of the WRJC, we can reflect on a very busy and meaningful year, and look forward with much enthusiasm to the opening next year of our new home in Elkhorn.

We want to express our appreciation to Rabbi Robbi, to our Board of Directors, committee chairs and members and all our volunteers for your involvement and dedication to our community. We also thank our Executive Director, Claudie Goldstein for her exceptional talents in carrying out our programming, and contributing to our warm and meaningful experiences in the Valley.

We look forward to the approaching High Holidays, a time of reflection and self examination, our process of Teshuvah, making amends and celebrating hope for the future.

Our WRJC community has been fortunate this past summer to move forward cautiously due to Covid, celebrating meaningful Shabbat services outdoors, at members homes and at the Botanical Gardens. We also gathered together for our SV Jewish Film Festival at the SV Opera House. Although somewhat “damp’ our Shabbat / Picnic attracted almost 100 members and truly reflected the warmth and friendship of our community.

Our membership continues to grow, despite the effects of the pandemic. The process of planning of our new home in Elkhorn has inspired a lot of excitement for all of us. There have been so many hours of hard work to move this project forward with many challenges along the way. We owe a debt of gratitude to those who are working on making our dream a reality.

Moving forward and realizing this potential membership growth we will be redefining and streamlining our committees and committee responsibilities. We are always looking for members to become more active in our WRJC as volunteers, please consider joining a committee. We would love to have you join us as we plan for our future.

We want to especially thank our Executive members Judy Teller Kaye and Jeff Rose, and our building chair Marty Lyon for their leadership and inspiration over the last year.

L’Shanah tovah Umetukah

Josh Kleinman
Sue Green
This year, due to the pandemic, we will be holding our High Holiday services tented outside on a grass prairie to encourage the maximum attendance from our members and friends.

All services are held at Sun Valley Festival Meadows
206 Sun Valley Road
FOR THESE DAYS OF AWE
Rabbi Cantor Robbi Sherwin

Rosh Hashanah
Monday, September 6
7:00 p.m. Erev Rosh Hashanah

Tuesday, September 7
10:00 a.m. Morning Rosh Hashanah
4:00 p.m. Shofar Service and Tashlich at Draper Preserve, Hailey

Yom Kippur
Wednesday, September 15
7:30 p.m. Kol Nidre Service

Thursday, September 16
10:00 a.m. Morning Service
4:00 p.m. Children’s Service
5:00 p.m. Yizkor (Memorial Service)
6:00 p.m. Neilah (Concluding Service)
Please Support Our High Holy Days - Season of Giving

HIGH HOLY DAYS SPONSORSHIP OPPORTUNITIES
SPONSOR ON YOUR OWN, OR JOIN WITH ANOTHER INDIVIDUAL OR FAMILY TO CO-SPONSOR!

Cantor ○ Eve RH ○ RH Morning ○ Kol Nidre ○ YK Morning ○ Yizkor ○

$5,000 ○ $2,500 ○ $1,500 ○ $1,000 ○ $500 ○ $250 ○ OTHER: ○

CHECK CREDIT CARD DONATE ON LINE: wrjc@wrjc.org CALL THE OFFICE: 208-726-1183

CREDIT CARD #:________________________________ Exp. Date ________ CV________

NAME: _____________________________ BILLING ADDRESS: ___________________________

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Please recognize this donation in honor/memory of: ____________________________________

Please keep this gift anonymous. ☐

THANK YOU IN ADVANCE FOR YOUR SUPPORT

The upcoming High Holidays are a rewarding and spiritual time for the families of our congregation and our guests. We look forward to you joining us to worship together and welcome this New Year with The Wood River Jewish Community.

As you know, attendance at the High Holy Day services is a benefit of your membership and there is no fee for your family’s tickets. Our suggested donation for non-members and guests is $250 for families and $150 for individuals. If you need to pay this year’s membership dues you can do so at www.wrjc.org.

With any questions, please contact Claudie Goldstein at claudie@wrjc.org.

We encourage every member of our Congregation to attend High Holy Day services, either in person or via Zoom. Our holidays are a time of spiritual reflection and renewal.

Given the increase in Covid cases in the Valley, we are asking that all participants in our services wear masks, whether vaccinated or not. For those who are immunocompromised or for some other reason are not vaccinated, we strongly encourage you to avail yourself of the Zoom option.

Thank you.

Wood River Jewish Community Board of Directors
This is the time of year that we ask our members and friends to support our Wood River Jewish Community High Holiday Appeal.

As a community, a country and a world, we have gone through a lot during the last 18 months and are hopefully returning toward normal as we move forward.

As happens throughout the world and throughout time, Jews create communities as places to gather and practice their rituals and experience their cultures. We have done so here in our valley over the past half century and plan to do so well into the future.

This doesn’t happen by itself, as Reform Judaism has no hierarchy to support it financially, but requires that each community member give to the best of their ability the funds to support the structure, programs and activities that make a community a community.

Our Wood River Jewish Community does not survive on our nine hundred dollar annual dues but requires the generous donations from our members and friends to carry on. Our High Holiday Appeal is the most important of our fund-raising drives throughout the year that keeps our community flourishing.

This year, due to the pandemic, we will be holding our High Holiday services tented outside on a grass prairie to encourage the maximum attendance from our members and friends. The cost to do so will far exceed our budgeted amount to conduct our services.

So, members and friends, I address this message and appeal directly to each and every one of you, asking you to give generously to this very important campaign.

Thank you for your consideration. May we pray together again this year at our High Holiday services.

Sincerely,

Claudie Goldstein
Executive Director/ Director of Development

Development committee members: Steve Dorinson, Phil Goldstein, Margaret Gold, Joanne Mercer, Bob Safron, Rhea Schwartz, Gail Stern

Shana Tovah
Al Chet – For the Sin We Have Sinned Against Us

Al Chet is a confession of wrongdoings recited on Yom Kippur. The list recounts times we have missed the mark, the archery term that defines “sin” in Judaism. As a community, we take responsibility.

As the great Chassidic Master Zusya lay crying on his deathbed, his students and admirers came to him and asked, “Rebbe, why are you so sad? After all that you’ve accomplished, after all the mitzvahs and good deeds you have done, you will surely get a nice place in Heaven!”

“I’m afraid!” said Zusya.
“Of what, Rebbe?” they asked.

“When I get to heaven, I know God’s not going to ask me, ‘Why weren’t you more like Moses, or King David or Solomon?’ I’m afraid that God will ask ‘Zusya, ‘Why weren’t you more like Zusya,’ and I won’t have anything to say!”

As the High Holidays approach, we are reminded that life is a process of becoming fully ourselves. Throughout the Days of Awe, we may ask ourselves if we have been true to that process, and if not, where did we make less than life-affirming choices for ourselves and in our interpersonal relationships.

The Talmud (Shevuot 39a) in discussing the domino effect of sin, concludes with the Aramaic phrase, Kol Yisrael arevim zeh bazeh, meaning all of Israel are responsible for for each other. This phrase is the basis of the notion of communal responsibility in Jewish law. If one Jew sees another Jew at the verge of sinning, he has an obligation to step in and help. Even more so, it implies an obligation on all Jews to ensure that other Jews have their basic for food, clothing, and shelter taken care of. Simply by virtue of being a Jew, one is responsible for the well-being of other Jews, and vice versa.

Between now and Kol Nidre, at all of our Shabbat and High Holidays services, gently consider the ways in which you have sometimes chosen to do the wrong. I will be providing cards and pens to write your “al chets” and a container in which to place them, OR, you can email them to me at: rabbirobbi@wrjc.org. Please put in the subject line “Al Chet 5782.” I will then draw from them and they will be read throughout Yom Kippur – your name will not be revealed.

Finally, as we each seek forgiveness for these acts, let us remember the words of the Mishna: (Yoma 8:9) Yom Kippur atones for sins against God. Yom Kippur does not atone for sins against another human being until one has sought out the person offended.

May 5782 be the year we break free of our “al chets” and come together as the community we pray that we can be.

Rabbi Robbi
Rob has been a musician since grade school, starting with the trombone they handed him in 4th grade (which he still has). Since then he’s been in a variety of vocal and instrumental groups ranging from 60’s Cover bands to Big Band Jazz Ensembles, and has toured all over North America and Europe. He shifted his focus to Jewish music in 2007, forming SoulAviv which went on to become one of the best known Jewish vocal groups in the world (Top 12 in the Amsterdam International Jewish Music Competition).

Other Jewish music projects include The Red Sea Rhythm Rockers, as well as numerous solo efforts. Rob’s compositions have been featured in many compilation CD’s, and his song “The Candles of Chanukah” was named one of the “Great Modern Hanukkah Songs” by ReformJudaism.org.

These days Rob is focused on composing and producing music for movies and TV, but still enjoys helping lead services from time to time. Rob is married to Ellen (40 years this coming January), and they are part-time residents of Ketchum. They have two sons, and Rob and Ellen love spending time with their twin 4-year-old grandchildren, Roey and Noa.

Welcome our Member Guest Musician Rob Raede

Rob has been a musician since grade school, starting with the trombone they handed him in 4th grade (which he still has). Since then he’s been in a variety of vocal and instrumental groups ranging from 60’s Cover bands to Big Band Jazz Ensembles, and has toured all over North America and Europe. He shifted his focus to Jewish music in 2007, forming SoulAviv which went on to become one of the best known Jewish vocal groups in the world (Top 12 in the Amsterdam International Jewish Music Competition).

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Welcome Our Board Member

Amy Natterson Kroll, her husband Steve, and their family have been members of the Wood River Jewish Community off and on for 20 years. They first joined after their first visit to Sun Valley more than 20 years ago and remained members for a number of years until their visits to Sun Valley abated as their children grew older.

Amy and Steve now are part-timers in Sun Valley and one of the first things they did when they purchased their home was to re-join the WRJC.

Amy is a partner in the law firm of Morgan Lewis & Bockius in the Washington DC and New York offices. She also is on the board of the National Capital Poison Center in Washington DC and the board of Goucher College Hillel.
As back-to-school and the High Holidays approach, I’m reminded of a very powerful experience from my life. I grew up in Newtown, Connecticut. Thirty years ago, this small farming town had just a handful of Jewish families. In high school, I was very involved in sports, the band, and of course, academics. I also loved being Jewish. Every fall I was presented with the challenge of my conflicting interests. It was important to me to attend services on Rosh Hashanah and Yom Kippur, but in doing so, I missed school, practice, and rehearsals. Instead of enjoying services, I was often anxious about the test I was missing, the game I wasn’t there to compete in, or the paper I had to finish writing and turn in the following day.

As much as I’ve always enjoyed a good kvetch, I am a mover and a shaker. On my mother’s suggestion, I wrote a letter to the principal explaining my frustrations. The principal was so impressed with my letter that he forwarded it to the superintendent’s office. The letter was then printed in our local newspaper, The Newtown Bee. Because my mom always saved the clippings, I remember the response well: as a result of my letter, from then on, ALL of Newtown schools would have the day off for the Jewish High Holy Days. My friends were elated of course – two more days off during the year!

I used this experience as my platform for my Personal Statement when applying to colleges. The experience of making change by taking the risk of writing about it in a public way helped get me into the college of my dreams, which has opened many doors for me throughout my life.

As the Wood River Jewish Community teacher (“Morah”), I strive to be enthusiastic about Judaism so that your children will be excited about being Jewish. Living in a small town with an even smaller community, it takes a lot of effort to stay connected to our Jewish identities. I strongly encourage your kids to take the day off from school. We are teaching them the importance of Judaism and the importance of the most holy days of our year. No, it will not be easy and no, it might not bring about any change to the system. They will miss lectures, assignments, and other activities they love. But life isn’t always easy. In my experience, the more the effort, the greater the reward. Take it from me, the experience of taking a stand for my beliefs and traditions was nothing if not rewarding and memorable.

L’shana Tova and I look forward to seeing their smiling faces at Sunday School!

Morah Dana Berntson

We have many friends, both part time and full time residents, that we are happy to see participating in our events, and we invite them to become members of the Wood River Jewish Community.

Contact Claudie at 208-726-1183 claudie@wrjc.org
We are so excited to reunite with the children of the Wood River Jewish Community.

Despite the challenges this year has brought, our children have shown up with resilience and positive attitudes. We have much to be grateful for and the future of this community and strength of our Jewish values is one such thing.

Our Sunday School lessons will recommence in September. This year, we will have Morah Dana Berntson with Rabbi Robbi in attendance whenever possible.

In order to recommence our children's education, we will be holding the classes outside at the Rotary Park. The younger kids will attend from 3:45-4:30. The BBMP pre-Bar/Bat Mitzvah group (5th and 6th graders) will attend 4:30-5:30.

**SCHEDULE**
August 29 – September 26 – October 10 – October 24 – November 7 – November 21 – December 5.

**Upcoming Holidays**

Celebrate Sukkot on September 24th
Celebrate Simchat Torah on October 1st
Celebrate Chanukah December 3rd

**High Holy Day Food Drive**

The WRJC will continue the High Holy Day food drive tradition in support of the Hunger Coalition.

Since the COVID-19 impact arrived, The Hunger Coalition has reported serving more families through its food pantry in one month than the organization did in all of 2019.

Please bring a donation of food to place in the barrel put outside of the WRJC office during the High Holy Days.

Please bring only non-perishables: canned goods, boxed pasta or rice dishes, cooking oil, nut butters, healthy snack items.
Most of you who've read my essays in The Shofar, are aware that my parents — Meyer and Sara (Tuvel) Bernstein were Holocaust survivors. My father survived Auschwitz and my mother Ravensbruck and Dauchau. While both of my sons were born in the U.S.A., “natural born American citizens,” I am not. Fourteen years after my parents applied to the U.S. - I.N.S. (Immigration and Naturalization Services) for their immigration visas, they moved our family to the United States and five years after that, we were naturalized.

When I write about my parents’ past experiences — the ways in which those experiences affected their parenting or about my own perceptions growing up with such people, I’m often asked by my readers, "When did your parents tell you about what had happened to them?" Or, "Just how much did you really know about their pasts?" That particular question really asks about how much detail my parents shared with us.

My answer: There never was a time in our lives when my brother and I didn't know and while our parents didn't obsess about their extreme traumas and losses, their stories assumed a prominent place in most of our days — somewhat akin to that proverbial elephant in the room. Reflecting back upon my childhood perceptions, one frequently overlooked benefit for most of us is that our worlds tend to be limited, secular and secluded — a small sliver that represents what we believe to be the world at large. Consequently, we tend to believe that all families are just like our own. Because I grew up in Montreal — in a neighborhood overcrowded with immigrant Jewish survivors, one of my childhood assumptions was that having been "to the camps" was an critical step on the path toward adulthood.

The events of World War II and Hitler still linger among us in surprising, and often unexpected, ways. My brief essay, published here, is one such example. My mother had multiple “momentos of her experiences — both emotional and physical. While our parents attempted to mediate their emotional reactions to what since has come to be referred to as “triggers,” the physical scars were a part of our everyday lives, not easily hidden.

Regardless of just how much most of us think we know about atrocities committed, surprises continue to emerge. Similarly, regardless of what we think we know about our own parents, there always are more truths. I learned the truth about Sara, my mother, only about five years ago. It was also then when I learned she had created an alternative reality for my benefit. It is this dilemma that my essay

“Mom, what happened to your breast?” the girl asked periodically when she was a child. She became ever more persistent as she was maturing and gaining a natural awareness of her own female attributes.

“The S.S. guards caught me stealing food,” her mother answered each time, without the slightest variation. “They beat me viciously and Dorothea Bintz — the most sadistic S.S. woman of them all — got me right across my left breast with a pry-bar. It severed my nipple and part of that breast.”

Decades passed. Her mother died far too young, her brutal truths buried with her.

The girl, about the same age as her mother had been when she died, visited her brother, four years older than she. Her brother was their mother’s confidant. Always, the girl envied their special relationship.
“You know about Mom, right?” he asked her during their visit.

“So what, exactly, about mom are you referring to?”

“That she was experimented on in the camps. That’s the reason she was missing part of her left breast.”

The girl gasped. “Are you sure? I don’t believe it. Why didn’t I ever hear about it?”

“Maybe she didn’t want you to know,” he said. “Why do you think she was so deformed? Any way, what did she tell you happened to her?” the girl’s brother asked.

“That she was beaten by that sadistic S.S. guard, Bintz. She caught Mom stealing food when the women inmates were unloading a supply barge.”

“You do realize Mom lied to you, right?” the brother asked.

The girl suddenly felt sick to her stomach, as though she might vomit. She was simultaneously shocked and devastated. But then a new feeling emerged: anger. She was furious that her mother had lied to her for so many years. The girl began to share those new feelings with her brother.

He remained quiet for a few minutes, enveloped by a calmness with which she was unfamiliar.

“I have three children and you have two, right? So what would you have told your kids if you had endured such inhumanity, such unbelievable atrocities? Do you think, for one second, you would have told them truth?” he asked.

“Never! Not in a million years!” she said, recognizing yet another feeling was emerging—new understanding.

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**About Our Member, Joe Schultz**

"Two roads diverged and I took the one less traveled by in that made all the difference."

:Robert Frost

David and Sonja Schultz had three sons and would take them to Shabbat services every week at Congregation Beth El in Bethesda, Maryland. The oldest son, Jonathan, would happily sing the liturgy, at shul, at home, all day and all night. He is now a Cantor at B’nai Israel Congregation in St. Petersburg, Florida. The middle child, Benjamin, read the laws and customs laid out in the Talmud and is a software engineer for has raised a beautiful traditional Jewish family in Vienna, Virginia. Joseph, the youngest child would sit and read the stories laid out in the Torah. He’d dream of the adventures his forefathers made in faraway lands in a time long ago. Jacob in exile wrestling angels understanding the depth of stealing a birthright and the responsibility that entailed enduring fourteen years of servitude to marry the woman he loved to found a nation. Moses, abandoning the comforts of a royal upbringing and standing up to his own family to protest injustice and the repeated depths of exile he endured to liberate a nation. And his namesake, Joseph - also the occasional flamboyant dresser - who again burdened the pattern of exile to realize the full utility of his gift of clairvoyance and granted forgiveness to his brothers and saved the from starvation granting them a new home in a foreign land. This recurring theme of transcendence through introspection in exile expressed in the Torah inspired Joseph to abandon an unfulfilling career in corporate finance to travel and study the ancient healing arts of Yoga and Thai Body work at the feet of the Masters in Rishikesh, India and Northern Thailand and Laos. While there he developed a love for Indian classical music and learned to play the sitar.

Joseph moved to the Wood River Valley four years ago and is very much enjoying the mountain life.

As well as leading the occasional kiddish at Shabbat services he has studied operatic and choral music and plans to join the Sun Valley Hallelujah Chorus once post pandemic practices commence. He sang in a band at the HEC School of Management in Paris and now mostly rocks out with his guitar at his home in West Ketchum or on karaoke night at Whiskey Jacques. He’s an avid cook and he and his girlfriend Emily McKenzie cook up mean bowls of pho or ramen, Indian dosas, or the occasional babka to warm up during the cold Wood River winters. He teaches Gyrotonic at Studio D and practices bodywork both at Zenergy, where he happily swims on the Masters team, and at his own practice Innerflo Bodywork.

Joseph loves Passover, and has fond memories of his family singing Adir Hu to the tune of Beethoven’s Ninth into the wee hours of the morning after finally finishing the fourth cup of wine after his father led the Great Hallel, because that’s what a Passover Seder is.

Joe also loves being a part of WRJC’s worship team as a lay leader, and you will find him most Friday nights chanting kiddush at services. This year, he will also be our Shofar blower and participate in High Holidays with his strong tenor voice.

Joe Schultz
Welcome Denise and Will!

Denise Moss and Will Wennerberg
are from Pacific Palisades in Los Angeles, but have deep roots in the Wood River Valley. As a child, Will’s mother was at the opening of the Sun Valley Resort, her father being a hunting buddy of Averell Harriman.

Will introduced Denise to Sun Valley early in their marriage, with their visits becoming more frequent over the years. They finally fulfilled their dream to have a second home here in 2017, settling in Hulen Meadows. When Covid-19 struck they took refuge here, thinking they would spend a few weeks. It turned into months and now they’re looking to spend most of the year here.

Both Denise and Will are bikers and hikers. Will loves to play golf, while Denise loves the winters, skiing and snowshoeing. Denise is a writer in the entertainment business, originally from Toronto, Canada, and Will has his own asset management firm and was born in Whittier, California.

They have one daughter, Wallace, 24, and are thrilled to be part of this thriving Jewish Community.
Welcome The Farris Family!

Jo Ann Schneider Farris and her family became involved in the Wood River Jewish Community beginning in 2017 when she and her two daughters, Rebekah and Annabelle, and father, Dr. Arthur Schneider, spent the summer in Sun Valley while the girls worked on very high level elite ice dancing tests. In fact, some of WRJC’s members (including Buzz) came to the ice rink to watch the girls perform! Jo Ann and her dad were regular attendees at the weekly Men’s club. The first WRJC event Jo Ann and her father attended was Passover 2017 when she and her father came to the area to look for housing for that summer.

Ever since that summer, Jo Ann and her family began to return to the area every year and have continued to attend WRJC events. Just before the Pandemic closed things down in the area, her son Joel, who has toured the world with Disney On Ice for seven seasons, and Jo Ann and her husband, Dan, purchased two different condominiums in Elkhorn Village.

Joel spend the winter 2020-21 living in his condo and teaching skiing mostly on Dollar Mountain while Jo Ann enjoyed her condo and skied, skated, or cross-country skied every day! Her daughters visited during the ski season and also enjoyed skiing and skating.

Jo Ann came to Sun Valley as a kid to skate and is the author of My Skating Life: About My 50 Plus Years of Skating and has had hundreds of articles published about skating. Her husband Dan is still working remotely from the Schneider-Farris’s family’s home in Colorado Springs, Colorado, but will retire at the end of September of 2021 and help take care of Jo Ann’s 92 year old father in Colorado or California. Jo Ann has been taking care of her father all summer at his home in Long Beach, California and they are involved with Temple Israel there. (The Schneider family were some of the founders of that con-

Welcome Melissa!

Melissa Klebanoff Rivelo

As a recent Seattle transplant, she has been a devoted lover of Sun Valley for more than 35 years. She is an avid skier and lover of all the outdoor activities the area has to offer. She is involved with the Wood River Women’s Foundation and looks forward to greater involvement in the arts community as well as WRJC.

Melissa is an award winning interior designer serving residential and commercial clients in Washington, Idaho, Oregon and California. She has owned her design firm for more than 30 years. Her work has ranged from large apartment projects to luxury single family homes. In 2009, Melissa was featured in Seattle Magazine as, “Seattle’s Top Interior Designers: Fresh Four.” She has been featured in Seattle Met, Casa Perfecta and Zillow blogs among others, writing on various topics ranging from how to merchandise your home for sale to combining “Big Box” finds with high-end interiors. Melissa studied fine art at the University of Texas and graduated from Baylor Univer-
sity with a BA degree. Melissa’s mission is to create beauty, elegance and comfort in her clients’ living and work environments.

Melissa has two wonderful children and a beloved daughter-in-law. Stephen, 32, recently graduated from the U. of Michigan’s medical school and is now a 1st year resident at UC Irvine in anesthesiology. Letty, his wife, is a tax attorney, Sophia, 27, is working in marketing for a Seattle company after having graduated from Boston University. Melissa speaks Italian and travels to Italy annually to manage her property in Umbria. In addition to a BA, Melissa holds an AA in Aviation Technology and has a commercial pilot’s license. She was a certified flight instructor and taught flying while completing her undergraduate degree. Melissa is thrilled to call Ketchum home now and looks forward to meeting all the members of the WRJC.

Melissa welcomes the opportunity to meet you. Her contact information is as follows:

Melissa Klebanoff Rivelo
For one month in 1927, Idaho was at the center of a world-famous libel trial involving automobile baron Henry Ford, local potato growers, and antisemitic allegations of a Jewish banking ring. The story that follows, which explores the trial and its aftermath, is an interesting but largely forgotten piece of Idaho’s Jewish history.

The plaintiff in the trial was Aaron Sapiro, a young Jewish lawyer and labor organizer from Chicago. Sapiro was born in 1884 to parents who had emigrated to the United States from eastern Europe. He traveled widely in the 1920s across North America, encouraging farmers to establish cooperative associations that would eliminate middlemen and wholesalers and, in the process, increase farm profits. The New York Times called Sapiro “the leader of one of the greatest agricultural movements of modern times.”

Sapiro’s organizing efforts included working with potato growers in Idaho. He crisscrossed the southern portion of the state between 1920 and 1924, holding meetings in Idaho Falls, Blackfoot, and Burley and lecturing potato growers about the benefits of forming a cooperative association. Once he had generated enough interest, he helped the potato growers write articles of incorporation and develop an organizational structure, and he secured a $4,000 loan on their behalf from the Weyl-Zuckerman Company—the state’s largest buyer and seller of potatoes.

“[Aaron] Sapiro is the most sought after man in the country,” wrote The Idaho Republican in May 1923, “and Idaho potato growers are indeed fortunate in securing his services.”

The defendant in Sapiro’s libel trial was Henry Ford, the nation’s leading industrialist and wealthiest man. In 1918, Ford purchased his hometown newspaper, The Dearborn Independent, and began using the paper to promote antisemitic conspiracy theories. The paper—which was distributed at Ford Motors dealerships around the country—alleged that Jews secretly controlled the media, labor unions, and banks. The false claims were made in a long-running series of front-page articles titled “The International Jewish Exploitation of Farmers’ Organizations.” In response, Sapiro sued Ford for libel in federal court. The trial that ensued, Sapiro v. Ford, began on March 15, 1927 and attracted attention around the world.

Ford’s attorneys also cast aspersions on Sapiro over a dispute that arose between him and the Idaho potato growers in 1924, when the farmers unlawfully withheld Sapiro’s organizing fee. The farmers blamed the withheld fee on a poor growing season, asserting that payment of Sapiro’s organizing fee. The farmers blamed the withheld fee on a poor growing season, asserting that payment of Sapiro’s fee was contingent upon the new cooperative association’s success. In response, Sapiro suggested he would sue them in order to recoup the fee he had been promised.

To prepare for the trial, Ford’s attorneys spent months traveling across the United States, including Idaho. They visited the same places Sapiro had a few years earlier, crisscrossing farming communities around the state and meeting with local potato growers to gather evidence that would implicate Aaron Sapiro and exculpate Henry Ford. They eventually compiled 40,000 pages of depositions.

The complex details of the interactions between Aaron Sapiro, Morris Zuckerman, and the Idaho Potato Growers’ Association were published in newspapers around the country during the trial. Given Ford’s significant influence in American public life, and the prominence of his newspaper The Dearborn Independent, many small-city newspapers uncritically printed his attorneys’ courtroom allegations against Sapiro and spread his conspiracy theories to new
Despite Ford’s fervor for spreading hateful lies, he was increasingly embarrassed by the public attention on his libel trial and wary of repeating an experience a decade earlier in which he had humiliated himself during cross-examination in a different trial. So one month into Sapiro v. Ford, just before it was time for Ford to take the witness stand, his attorneys reported that he had been injured in a car accident and would be unable to testify. Soon after, they asked the judge to end the courtroom proceedings altogether, making the bizarre allegation that Aaron Sapiro had attempted to bribe the jurors with a box of candy.

Few observers at the time believed Ford’s story about the car accident, or his accusation about the box of candy, but it was sufficient for the judge to declare a mistrial. Once the mistrial had been declared, Ford reached out to American Jewish Committee president Louis Marshall and asked for assistance coming to a settlement with Sapiro outside of court.

Louis Marshall’s creative solution is what concluded Sapiro v. Ford and ultimately made it such an important case for the history books. As part of the settlement arranged by Marshall, Ford would issue a public apology for his antisemitic articulated and, in return, Sapiro would drop the lawsuit and avoid a second trial. Both parties agreed.

Marshall drafted this statement for Ford: “To my great regret, I have learned that Jews generally, and particularly those of this country, not only resent these publications as promoting anti-Semitism, but regard me as their enemy. Had I appreciated even the general nature, to say nothing of the details of these utterances, I would have forbidden their circulation without a moment’s hesitation.” Ford, without making a single edit, signed his name to Marshall’s statement and published it on July 8, 1927.

Henry Ford’s statement brought an end to the multi-year dispute between him and Aaron Sapiro, and the world’s attention quickly moved on from the Idaho Potato Growers’ Association. Ford remained an influential purveyor of antisemitism, despite his public apology, and went on to win an award from the Nazi regime in 1938. Sapiro remained a leader of the cooperative farm movement and a highly-visible labor attorney. Idaho potato growers found continued success, expanding their annual production and eventually surpassing...
The Wood River Jewish Community Book honors the memories of loved ones throughout our community. This year, we will have virtual Yizkor Book that will be shared in advance of Yom Kippur.

*For those unable or uncomfortable accessing the book via virtual means, we will make printed copies available at that time.*

Below is a form for the Book of Remembrance to be returned it to the office by September 6, 2021. It is common to make a donation in memory of your loved one during this season. Please know we are grateful for any donation you are comfortable in sending.

A suggested amount is **$18 (chai) for each name** you are remembering during the High Holy Days. We thank you for your generosity. If you have any questions you can contact Claudie Goldstein at the office (208-726-1183).

You may also wish to purchase a permanent plaque to be hung on the Memorial Wall in

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**YIZKOR BOOK FORM**

Loved one(s) who have passed away in 5781, from Sept. 2020 to Present

________________________________

________________________________

Loved one(s) who have passed away in prior years

________________________________

________________________________

Yizkor Book Donation: $ __________

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**YIZKOR PLAQUE FORM**

Name to be engraved on plaque: (name in Hebrew also, if known)________________________________

English date of death: __________________________

Hebrew date of death: __________________________ or Secular date of birth: __________________________

To be observed on which date (circle one): Hebrew Secular

Ordered by: __________________________________ Date: __________________________

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Please return form below to WRJC POBox 837 Ketchum, ID 83340
The Slaughterman’s Daughter by Yaniv Iczkovits

Reviewed by Harriet Parker Bass

JEWS SHOULD READ THIS

Sometimes a book is published that is so unique and strange and compelling and exciting that it seems absolutely unparalleled. This is that book. Brilliantly translated from the Hebrew by Orr Scharf, The Slaughterman’s Daughter is a journey back to the time of our ancestors, to an unwelcoming place for Jews: 1910 in shtetls and villages along the Polish-Russian border in the Pale of Settlement.

This is a story of two sisters. The older sister is Mende, a god-fearing, observant mother of two, whose husband has run off....not that rare an event in this tight-knit Jewish town. Husbands leave to ‘seek their fortunes’, go to American and send for the family, feel called to Palestine and any number of other reasons. The women are left in husbandless marriages, abandoned and deceived. Fanny, the younger sister, is what we would call in today’s parlance, a free spirit. Fanny married a man many years her senior and was raising her family in a rural village where no Jews lived. This was unheard of and puzzling to the residents of Motal who simply assumed that Fanny was soft in the head. The sisters’ father was a shochet, a kosher slaughterer. Fanny was fascinated with her father’s work and begged to learn his trade. The father could find no Jewish law prohibiting a woman from becoming a shochet. Thus, Fanny became his apprentice. And she was good...very good. She was given a shochet’s knife which she always kept hidden in a sheath tied to her leg.

Although the sisters never really saw eye-to-eye, Fanny felt compelled to find Mende’s errant husband and either bring him home or extract from him the permission and papers for a divorce. With her knife in her boot and the help of Zizek, a reclusive boatman with a tragic past, they set out on a series of phantasmagorical adventures....adventures that would be ripe for a Coen brothers movie!

Fanny’s travels are harrowing and hilarious. Along the way we meet a cast of supporting characters: illiterate officers in the Tsar’s Army, a Secret Police Officer, veterans of Russia’s wars, madmen and bandits. These stories within stories are a diversion from Fanny’s single-minded goal. They are filled with coincidence and humor and add to the richness of Fanny’s odyssey. As Fanny leaves a trail of dead bodies on her way to Minsk, she learns about the pitiful and shocking past of Zizek the boatman. And WE learn so much about the richness and perils of Jewish life in Russia. The author takes a sharp and affectionate look back at this strange and frightening yet tender and wistful lost world.

Although Fanny’s journey was sparked by her sister’s torment, it became a pursuit for her own identity; as a woman, as a mother, as a Jew and as a human being. Fanny is a most uncommon protagonist and heroine. She demonstrates a defiance of her people who are cowed by the anti-Semitism of Tsarist Russia. And she succeeds as a ‘woman of valor’. A truly stunning and thoroughly enjoyable book! Don’t miss it

[Fanny’s] journey may have been sparked by her sister’s heartbreak, but it turns into a quest for her identity as a woman, as a mother, as a Jew, as a human being.”
We’d like to thank our WRJC Building Fund donors who have donated in 2020-21 and particularly our 2021 donors. We are finalizing our interior plans for the building and expect to share those in early fall, and we are on track to hold next year’s 2022 High Holiday services in our new home.

We look forward to your continued support for this project, and all your support with your 2021 membership dues and High Holiday contributions.

Warmest,

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We apologize for misspelled or missing names. Please email us at claudie@wrjc.org with any corrections.

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