



**Celebrating Rabbi Harvey Spivak's 25 years of spiritual leadership
October 27, 2013**



“For in these things, I delight.”



Rosh Hashanah 1992

Written and presented by Rabbi Harvey Spivak

“He loves me,” she said, “and he doesn’t know how rich I am.”

We read in this morning's Haftarah: “Once Hannah rose after eating and drinking at Shiloh while Eli the priest was sitting at the entrance to the temple of the Lord. She was deeply distressed and she prayed to the Lord, weeping bitterly....”

“As she continued praying before the Lord, Eli watched her mouth. Hannah spoke only within her heart. Her lips moved, but she uttered no sound. Eli took her for a drunken woman and said to her: ‘Enough of this drunkenness! Put away your wine from you!’”

Eli knew nothing about her and thereby misunderstood her. Like Hannah, we are sometimes the victims of others’ assumptions based on incomplete knowledge about us with consequent damaging effects on relationships.

Hetty Green was a multimillionaire who lived in the early 20th century. She was somewhat reclusive but well-known for her shrewd Wall Street investments. Her most faithful friend was a mongrel dog, which had the unfortunate habit of biting her visitors. Most of the dog’s victims, anxious not to offend the millionaire, tolerated the animal. But one friend had enough. “Hetty,” she said, “that dog just bit me again. You’ve got to get rid of him.” Hetty refused. “He loves me,” she said, “and he doesn’t know how rich I am.”

It’s hard to feel sorry for a multimillionaire, but there is a world of pathos and human vulnerability in that simple sentence: He loves me and he doesn’t know how rich I am.



“How rich I am.”

Rosh Hashanah 1992 continued

You and I can do better than deal with people only on the basis of what they do for us or on Eli's kind of snap judgment.

Reporter Michael Specter wrote about a personal experience concerning human relationship outside a movie theater in New York: "She was beautiful and so was her son. In one hand she carried the umbrella that comes from a generous donation to National Public Radio. Her child, who was about four, held onto the other hand. Together, they watched in silence as a grubby man slowly made his way up the movie line.

"What does he want?" said the boy, as he tried to learn from his mother's face whether or not to be scared. "Doesn't he have a ticket?"

"No, dear," she said, clearly worried about what would come next. "He's homeless. He doesn't have anything."

"Yeeecchh," said the child without a moment's hesitation. "Get rid of him."

The ticket line erupted in laughter and cheers. The outraged mother, however, was not part of the fan club. She yanked her bewildered child out of line, gave him what appeared to be an extremely stern lecture on the virtues of compassion and then hauled him away, presumably toward home.

The woman's immediate and appropriate response made me feel like a fool for while I was not among the cheering section, I certainly did smile when the boy made him comments. These days it is very difficult to do anything else."

It is always difficult to do anything else. It is always a challenge to look at every individual as a unique creation, made by god with love. Yet you and I can do better than deal with people only on the basis of what they do for us or on Eli's kind of snap judgment. That is our gift to give to the people who come into our lives. ■

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We'd like to express our appreciation to Rabbi Spivak for the many classes he has given in his wonderfully informative, thoughtful manner. I personally also am grateful to him for his encouragement and help, enabling me to fulfill a long ambition of mine to read from the Torah.

Todah Rabah, Ken and Marian Fisher

Mazal Tov to Rabbi Harvey Spivak on 25 years of service to the Congregation of Moses and Kol Hakavod for his continued support of Hadassah over the years.

The Board of the Dorothy Slavin Chapter of Hadassah

Hadassah, the Women's Zionist Organization of America, is a volunteer organization that inspires a passion for and commitment to its partnership with the land and people of Israel. It enhances the health of people worldwide through its support of medical care and research at the Hadassah Medical Organization in Jerusalem.

Hadassah empowers its members and supporters, as well as youth in Israel and America, through opportunities for personal growth, education, advocacy and Jewish continuity.

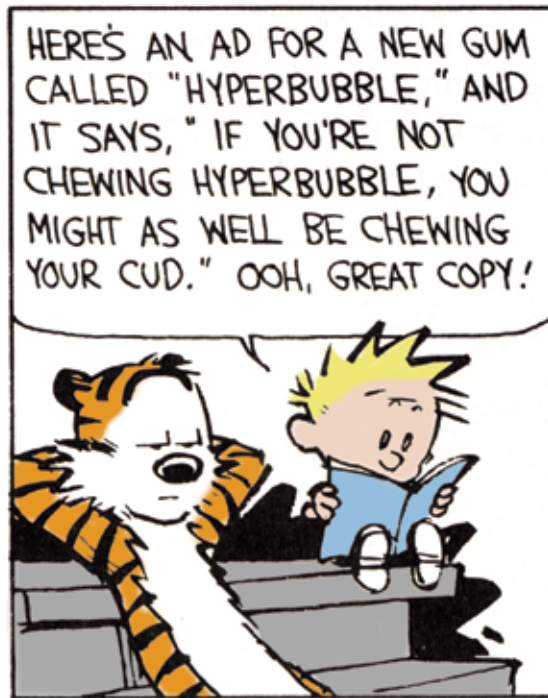


A remembrance by Darlene and Richard Wolf and family

Rachel says "Rabbi Spivak always went out of his way to help me prepare for my Bat Mitzvah."

Richard and I felt welcome at COM from our first meeting with Rabbi Spivak. Rabbi gave Rachel so much confidence and support we can't wait for Josh to start his Bar Mitzvah studies!





The Kalamazoo Institute of Arts has a prestigious art show each year that is open to artists who live in West Michigan. It's called the West Michigan Area Show. Anyone from this area can display art in it. There is a catch: it's a juried show. This means that a professional artist chooses a small minority of the works, presumably the best, to be in the show. It's difficult to get into.

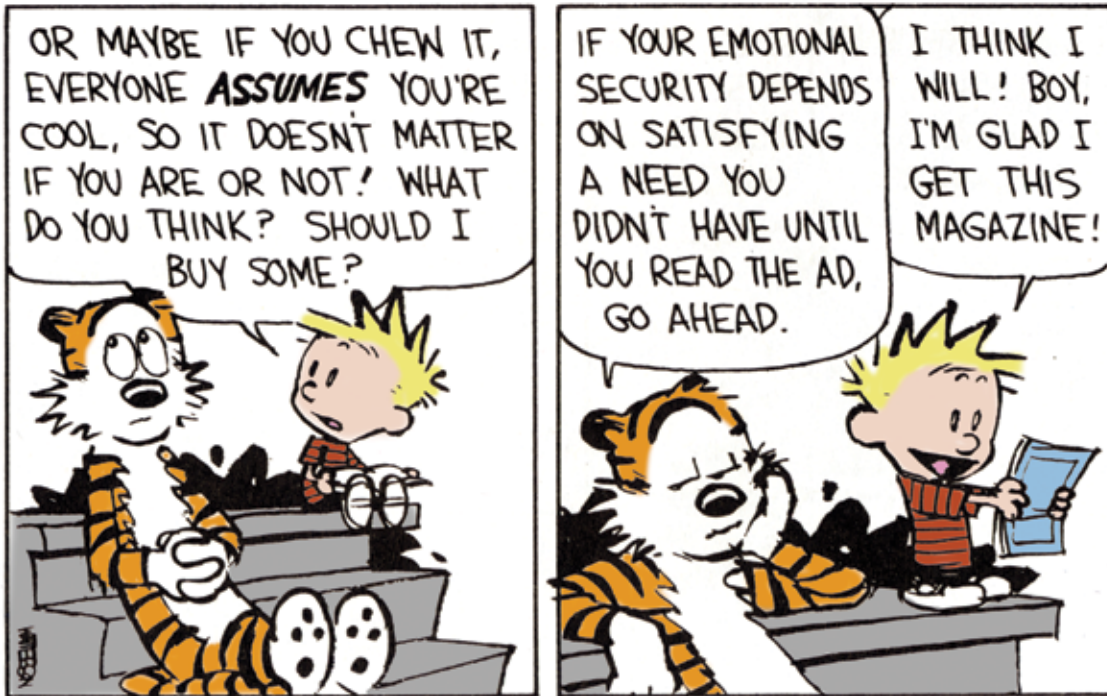
This year if you walk into the main gallery which houses works in the Area Show and look on the south wall of the gallery, you'll see a beautiful watercolor. Look at the label next to it on the wall and you'll see that the title is "In the Garden of the Rare Don King Iris." It's a

beautiful, colorful, intricate and energetic painting, fascinating to look at. If you look again at the label, you'll see that this picture was awarded a prize for being one of the best works in the show.

Look once more at the label and you can see that the name of the artist is Leo Sliger. Not a household name. But he is a trained artist with an MFA from WMU. He's also on the staff of the Congregation of Moses. That's right. Of all the members of our synagogue's small staff, the one who is probably least known and least appreciated is the dishwasher: Leo Sliger. In other words, the fellow who washes your dishes after every Kiddush and simcha is a talented artist.

Yom Kippur 1999

Written and presented by Rabbi Harvey Spivak



You never know what treasures are within other people. No matter how unassuming or humble, people have hidden resources that are frequently unnoticed.

Just as remarkably, most people don't know what they have hidden within themselves. Lacking confidence in their own worth, many people try to win others' approval to confirm that they have value.

In a Calvin and Hobbes cartoon, we see them sitting together as Calvin reads a magazine. Calvin says, "Here's an ad for a new gum called 'Hyperbubble.' Gosh, am I cool enough to chew Hyperbubble? Maybe I'm not! Maybe if you

chew Hyperbubble, you become cool!" He turns anxiously toward Hobbes and continues, "Or maybe if you chew it, everyone assumes you're cool, so it doesn't matter if you are or not. What do you think? Should I buy some?" Hobbes replies, "If your emotional security depends on satisfying a need you didn't have until you read the ad, go ahead." Calvin: "I think I will! Boy, I'm glad I get this magazine!"

People commonly rely on others to confirm their own self-worth – always a risky, unstable proposition. For true personal security and a genuine sense of self-worth, we need more than the right bubble gum. It seems obvious, yet it's

Yom Kippur 1999 continued

surprising how much all of us are subject to this same problem, even accomplished people.

Donald Shriver was president of the Union theological Seminary in New York, one of the most respected religious colleges in the United States. After he announced his resignation in 1991 so that he could devote all his time to teaching and writing, an academic friend kidded him: "How does it feel to be a has-been?" Dr. Shriver wrote: "The question was a joke and a warning. It underscored how personal identity can be reduced to social or professional or economic status."

All of us have to deal with the riddle of who we are, aside from the labels of social or professional or economic status. It can be a joke and yet it is not a joke as we dwell on the question of whether Hyperbubble will do it for us.

Tom Morris observed in *True Success*: "The human race seems to divide into three categories: (1) people with far too high a view of themselves, (2) people with far too low a view of themselves, and (3) those who vacillate between the two. It is the hardest thing in the world to attain and hold onto an accurate and consistently appropriate self-image."

It is difficult for us to know ourselves and who we are. A certain religious teacher entered a bank and tried to cash a check. The teller asked him to please

identify himself. He reached into his pocket and pulled out a small mirror. Looking into it, he said, "Yes, that's me all right." It's not easy to have accurate and appropriate self knowledge, with or without a mirror.

Young Claude Debussy was studying at the Paris conservatory of Music. Members of the faculty examined two of his manuscripts and concluded that the music was unworthy of a student of the Conservatory. Debussy was greatly pleased at their rejection of his manuscript. "At last," he said, "I have written something original!"

What is possibly most difficult to keep in mind is that each of us is an original – a beloved and one-of-a-kind child of God. That's the source of genuine and uninflated self esteem. Rabbi Yehuda Leib taught that the Holy One maintains a presence within each human being. Thus we owe each person we meet the respect that is due to an original creation of God.

A great composer may have the appearance of a young man with undistinguished talent. An artist may assume the form of a dishwasher. Do you really know the depths of every one you meet? The heavens are too small for all God's greatness, yet the earthly palace of the Holy One is every human soul. ■



So many years ago you joined us in marriage and
Since then you have always been there for us,
You have taught us and inspired us,
You have comforted us and celebrated with us,
You made our son's Bar Mitzvah special and
meaningful for us,
Rabbi Spivak, thank you for all you have done for us.

Congratulations on your 25th Anniversary.

Michael, Elizabeth, and Samuel Siegel



Jacob is trembling with fear as he returns home after 20 years. He cannot avoid meeting his brother Esau, who he believes will try to kill him. In the dark of the night, Jacob wrestles with a mysterious stranger and comes away wounded, walking with a limp.

Written and presented by Rabbi Harvey Spivak

Rosh Hashanah 2004

Immediately after his harrowing experience, which has permanently etched its lines on him, he goes to the city of Shechem. The Torah says, “Jacob arrived shalem in the city of Shechem.” Shalem, like the word shalom, means “whole” or “complete.”

The Sefat Emet notes that it is striking that Jacob, who has just been permanently wounded, is described as shalem/whole. It is, says the Sefat Emet, precisely Jacob’s experiences, which forever removed the illusions of youthful perfection, that made him shalem. That is the instructive irony of Jacob’s story: as he became reconciled to his imperfections and his wounds he became more shalem—more whole and at peace.

This lesson appears in the popular children’s book by Shel Silverstein, [The Missing Piece](#). It’s a story about a circle that travels by rolling, but a piece of the circle is missing so it can only roll slowly, as though it has a limp. It is not satisfied with itself because it is missing that piece

and is continually in search of the missing piece. As it goes along, it sings a cheerful song about looking for its missing piece. Because it can only move slowly it stops to talk to a worm and a beetle along the way and smell a flower and allow a butterfly to land on it.

It looks at many pieces, but none of them fit and so they are not its missing piece. One day it finds a piece that fits exactly. It is very happy. Because it is now a complete circle it can move very quickly. Thus it does not stop to talk to the worm or beetle or admire the flower or wait for the butterfly to land. Because the space in the circle is stopped up by the piece, it can no longer sing the song that it always sang.

“Aha,” thinks the circle, “so that’s how it is!” So it stops rolling and it sets the piece down gently. Then it slowly limps away, singing the song about looking for the missing piece. Soon the butterfly has landed on it again.

Rosh Hashanah 2004 continued

It is the journey itself that brings personal healing and spiritual peace. It is a loss of the illusion that we can be perfect by ourselves – the very fact that we are aware of missing something and that we are in the process of searching for it – that brings us to maturity and to God.

This is one of the insights that make twelve-step programs effective. They are founded on the truth that people have common weaknesses as well as strengths and that, by sharing these weaknesses, accepting their imperfections, they can continue the journey for the missing piece together.

The correct response to imperfection is not inaction or apathy. It is the journey continued in earnest that brings healing and wholeness. Thus we can see the wisdom of Rabbi Tarfon's famous teaching: "You are not obliged to finish the task, but neither are you free to neglect it."

Peter Senge, in his book about business innovation, *The Fifth Discipline*, writes about the limitations and paradox built into human organizations. He notes that it is helpful for people who work within organizations to accept the complexity of real-world situation. It is also vital to understand the limits to human power in the face of complex problems that are natural in our world.

He writes about a time when Donella Meadows led a workshop about Third

World malnutrition. The participants were respected international experts. They were trying to build a comprehensive model, based on all their knowledge, of the cause of global hunger.

Senge writes: "Before long, the chart included everything from economic factors to politics to cultural values to international trade. In the audience, an experienced lobbyist on food and peace issues began moaning and shaking her head. Finally, Donella stopped the session to ask if she was ill. 'My God,' said the lobbyist. 'All my life, I assumed that somebody, somewhere, knew the answer to this problem. I thought politicians knew what had to be done, but refused to do it out of politics and greed. But now I realize that nobody knows the answer. Not us, not them, not anybody.'"

Her conclusion was not that we are helpless to do anything to ease hunger, but that no one knows a final, comprehensive, once and for all solution. Not all problems are unsolvable. Some problems do have correct solutions. "Unfortunately," as Senge remarks, "these are often not the most important problems that managers confront."

"You are not obliged to finish the task" – you do not have to perform the impossible feat of solving the problems of living this complex world – "but neither are you free to neglect it." The correct response to imperfection is not inaction or apathy.

It is the journey continued in earnest that brings healing and wholeness.

These thoughts also help us understand the High Holiday prayers in which we confess our sins together. We are sharing our weaknesses, seeking the forgiveness we need for our inevitable imperfections, for our severe limits in the face of complex problems that are natural in our lives. We are preparing ourselves to search for the missing piece together.

Each year, as we read through the five books of the Torah, we re-tell the story of the formation of the Jewish people as a nation and their journey to the Promised Land. Yet what do we do just as we

get to the end of the fifth book, just as the people are within sight of the land? We stop reading right there, before they cross the river, and begin the story all over again. In our reading of the Torah each Shabbat, we never quite make it across the river to the Promised Land.

The Torah is the Jewish story of the missing piece. It is the journey itself that brings personal healing and spiritual elevation. It is the very fact that we are aware of missing something and that we are in the process of searching for it that brings us greater peace and nearness to God. ■



A remembrance by Janet Heller

In 2012, my first cousins asked me to help officiate and to explain the Jewish wedding ceremony at their son's interfaith marriage. A minister would perform the Christian ritual, and I would chant the Jewish blessings in Hebrew, translate them, and explain the symbolism of the chuppah, breaking the glass, etc.

I wanted a well researched book to read about Jewish weddings so that I could explain the ceremony in detail. I asked Rabbi Spivak for help. He recommended Anita Diamant's [The New Jewish Wedding](#), which was extremely helpful to me. Diamant's book thoroughly analyzes the Jewish prayers and the symbols. It is wonderful to have a rabbi who is so knowledgeable.



Madeline Bruser,

a concert pianist and teacher, had a student who sometimes played background piano for parties and receptions. A serious romance that the student hoped would last a lifetime failed and she was in deep grief. She had a commitment to play at a wedding reception the day after her romance came to an irretrievable end. Wrapped in her private, unspoken grief, she sat at a concert grand piano playing old-fashioned love longs while the guests sat at their tables, eating and talking. She had played for such events many times, but this time was different because she was so vulnerable.

"I couldn't stop feeling sad," she said. "It was like a flood. I just had to feel it and play and something came through in the music that had never been there before." The notes were no longer just notes. They were, in some indescribable way, different. Soon after she began playing, she noticed that several groups of guests had stopped talking and were listening attentively. Each time she stood up to leave the room for a break, they burst into applause. That had never happened before, either. She brought her sorrow to the music and her sorrow prepared her to play in an exceptional way.

In a similar way, there may come a time when the words of prayers are no longer just words. They may become, in some indescribably way, different, more than they were before.

Written and presented by Rabbi Harvey Spivak

Rosh Hashanah 2005

What we bring of ourselves to our prayers changes the nature and quality of the prayers. Psalm 51 says: "True sacrifice to God is a broken spirit; God, You will not reject a broken and contrite heart."

In this morning's Haftarah, Hannah brings her unfulfilled longing to her prayer and brings her tears to God. She is miserable because she has no children. Elkanah's second wife has several children but she has none. Hannah enters the temple at Shilo, 20 miles north of Jerusalem, at a moment when the temple is almost deserted. She is "bitter at heart...and weeping."

Hannah thus became the paragon of prayer in the Jewish tradition. She set the standard for heartfelt prayer. More rules of prayer and devotion are derived from her prayer than from any other figure in the Bible. For example, the tradition teaches that the silent Amida should be recited quietly but you should move your lips as you pray. This comes from the description of Hannah's prayer. God's reply to her prayers also sets the tone for prayers on Rosh Hashanah. "God, You will not reject a broken and contrite heart."

During services we address God as "Shomeah tefillah," the one who hears prayer. Rabbi Menachem Mendel learned what this means from a childhood memory. He remembered that when he was a small child, his grandfather held him on

his lap and asked him, "Where is Zeide?" The child touched his grandfather's nose. "No," said his grandfather, "that's Zeide's nose. But where is Zeide?" The child touched his grandfather's beard. "No, that's Zeide's beard. But where is Zeide?" The child got off his grandfather's lap, ran to the next room and shouted, "Zeide!" and his grandfather went into the room. Gleefully the child pointed, "There is Zeide!"

The message of this memory is a powerful one. Zeide is the one who responds when called.

Rabbi Shlomo Carlbach used to say: When children call their parents in the middle of the night, they just cry. They may not even call "Mother, Father." They just cry. How does it feel when your baby cries? That is how God feels when He hears our cry. "Shomeah tefillah," the one who hears prayer.

Some sorrow comes upon us, it ambushes us. But some sorrow we bring on ourselves – and that kind of sorrow hurts just as much. That's what King David found from his own experience. He was guilty of a brutal sin. He arranged for the death in battle of a certain officer so that he could marry the officer's wife, Bathsheba. The prophet Nathan courageously confronted him - "courageously" because a king of that era, with life and death power over his subjects, could easily and conveniently have

Rosh Hashanah 2005 continued

directed his anger and shame against the prophet. To David's credit he made no excuses, but he was stunned and overwhelmed by the full realization of how he had abused his power.

We see this painful remorse in Psalm 51, the Psalm that I quoted before: "God, You will not reject a broken and contrite heart." This Psalm is entitled "A Psalm of David; when Nathan the prophet came to him after he had come to Bathsheba." David brings his full weight of anguish and guilt to his prayer:

"Wash me thoroughly of my iniquity, and purify me of my sin; for I recognize my transgressions, and am ever conscious of my sin. Against You alone have I sinned, and done what is evil in Your sight; so You are just in Your sentence and right in Your judgment."

Rabbi Martin Samuel Cohen, in his commentary on the book of Psalms, wrote: This Psalm says that 'the God of Israel can never be placated with rituals unless they are invested – and invested totally – with longing for God, contrition for past sins,

and the endless power of the broken heart that yearns, not for this or that thing, but for the compassionate forgiveness of God, for the communicative presence of God, and for the boundless love of God."

This is what God responds to: genuine contrition, our private sorrow and a broken heart that longs for God's forgiveness, presence and love. Rabbi Menachem Mendel expressed this lesson from his experience: Zeide is the one who comes when called. This was the great lesson that King David learned about the endless power of the broken heart that yearns for God's forgiveness, presence and love. It was a lesson that Hannah learned while offering heartfelt prayer in the midst of grief in the temple.

You and I learn it, also. We learn it when we sincerely bring our souls to our prayer sin the same way that the piano student brought the burden of her soul to her music. "God, You will not reject a broken and contrite heart." ■

“ This is what God responds to: genuine contrition, our private sorrow and a broken heart that longs for God's forgiveness, presence and love. ”

Mazel Tov Rabbi, on your 25 years as our spiritual leader.

Todah Rabah for the guidance and support you gave me during my Presidency,
for my Adult Bat Mitzvah and the B'nai Mitzvah of our children.

Thank you also for the kindness and friendship
you have shown our family over the years.

The Wise-Szopo Family

Shirley and Frank

Danny and Juleah

Breanna, daughter in law



Congratulations on your much admired tenure
at the Congregation of Moses.

A special thank you for your kind and gracious
welcoming of our family.

Dyna Wise
John, Selma, and Larry Burley

“One

Shabbat morning last January, I shared with the congregation that I had had a bad week. It was a bad week because it had been full of death or the threat of death.

Two of my relatives had close brushes with death that week. One has since died. Zichrona livracha, her memory is a blessing. That week was the first anniversary of the sudden death of someone who Natalie worked with closely. A number of Israeli soldiers were killed that week.

Written and presented by Rabbi Harvey Spivak

Yom Kippur

A member of our synagogue died and was buried that week on a day of exceptional bitter cold. One of the great writers on religious topics in the past generation, someone whose work I admire, died that week. Richard John Neuhaus had cancer 15 years before. It went into remission, but it came roaring aback late last year and ended his life on that fatal week. A colleague who I knew well since our days as students in New York and had great admiration for died that week, very suddenly and unexpectedly. Rabbi Alan Lew was 65, seemed to be in good health, took very good care of himself, exercised regularly, and so on. He had much more to do in this life, or so we thought, but the malach ha-mavet, the angel of death, thought otherwise.

It was a bad week and death was much on my mind.

I found myself leafing through Rabbi Lew's memoir, entitled One God Clapping, and re-discovered an interesting passage. He wrote about how, as a youngster, he became self-conscious about being Jewish in a non-Jewish society.

"The family that made me feel that the most was my friend Blair's. His parents drank all the time, listened to Glenn Miller, and played golf. They belonged to the restricted country club and lived in a big colonial house. When there were parties at their house, all the adults would get drunk, but when they were eating dinner, they were all quiet, prim and proper. That was when I always seemed to be talking too much. And it didn't help that I was always breaking things in their house.

"Blair died of leukemia when we were sixteen, and his father died of another form of cancer within a month. One day just before he died, when I was walking through town to his house to visit him one last time, I saw the outlines of the buildings stand out sharply from their surroundings. Everything was suddenly in super-focus, so much so that it hurt my eyes. It was death I was looking at."

There are moments when the reality of death comes into super-focus and hurts our eyes, no matter how much we may try to avoid it. That's when the Jewish teachings about death are especially wise and helpful. I'll point to two Jewish teachings in particular that we can turn to.

First, Judaism teaches that the best way to confront the angel of death is with a good life and, at the same time, part of the way to a good life is to confront the angel of death.

2009

Yom Kippur 2009 continued

In modern society, we have a paradoxical attitude toward death. On the one hand, we are extremely casual about the subject and masses of people see countless instances of staged death on TV, the movies, DVDs, video games and so on—some of them are very realistic and graphic. On the other hand, we don't want to think about death. We rush to attach the word "morbid" to any discussion of the subject. By contrast, Judaism holds the subject of death in awe, not to be treated lightly, yet Judaism teaches that a reasonable amount of thought to it is a useful spiritual exercise.

In recent years, that was the conclusion drawn by Anatole Broyard, former editor of the *New York Times Book Review*, after he was diagnosed with cancer. That is what he wrote shortly before he died:

"When you learn that your life is threatened, you can turn toward this knowledge or away from it. I turned toward it... It sounds trite, yet I can only say that I realized for the first time that I don't have forever. Nothing was casual any more. I understood that living itself had a deadline..."

"How can you not be curious about the world? The streets, the houses, the trees, the shops, the movement and the stillness. When my wife made me a hamburger the other day, I thought it was the most fabulous hamburger in the history of the world!"

Living itself has a deadline and awareness of that deadline makes everything more precious and appreciated. Facing the reality of our limitations is difficult but useful and important. That's the reason that the subject of life and death is part of our prayers on Yom Kippur.

That is part of the purpose of our custom of having attendees at funerals begin the process of burial by throwing dirt on the grave. The feel of the shovel and the sound of the dirt falling on the grave awaken us to the reality of what is happening.

A moment ago, I mentioned Richard Neuhaus, the writer on religious topics who died during that bad week last January. A couple of years ago, knowing that his cancer could return at any time, he wrote: "We are born to die. Not that death is purpose of our being born, but we are born toward death, and in each of our lives the work of dying is already underway. The work of dying well is, in largest part, the work of living well."

That corresponds nicely with the Jewish point of view: the way to confront the angel of death is with a good life, and part of the way to a good life is to confront the angel of death. What death means to us depends on what life means to us, and it is the severest irony that much of life's meaning comes from an awareness that it is limited.

A second important Jewish teaching is about the afterlife. Woody Allen's complaint was: "I don't want to gain immortality by my humor. I want to gain immortality by not dying." Since that option is not open to mortals, we turn instead to the wisdom gained through centuries of Jewish religious genius.

Belief in life after death is not only an important part of particular religions, it is important for society as a whole. One of the great Jewish philosophers, Bachya ibn Pakuda, wrote: "Not believing in afterlife easily heads to nihilism, hedonism, escape from responsibility and obsession with trivialities."

Hannah's prayer, which we read in the Haftarah for the first day of Rosh Hashanah, includes these words: "The Lord kills and makes alive; He brings down to the grave and brings up." These words have been brought into our prayer book. They are part of the second section of the Amida, which we always chant with a sing-song that doesn't really match the subject of the prayer. "God revives the dead with abundant mercy," says the prayer. To make sure that no one mistakes the prayer's intent, the subject of life after death is stated five times in that one brief prayer.

We also have this beautiful prayer at the very beginning of the morning service: "My God, the soul You have given me is pure. You created it, You formed it, You

breathed it into me and You preserve it within me. You will also take it from me, and You will restore it to me in time to come."

When the Baal Shem Tov was approaching death, he was surrounded by people who loved him. He said, "I am not worried about myself, for I know clearly that I shall go from this door and immediately I shall enter another door." Look also at the conclusion of the familiar Adon Olam for another affirmation of life after death.

There are moments when the reality of death comes into super-focus and hurts our eyes. That's when the Jewish teachings about death are especially wise and helpful. We learn that the work of dying well is, in part, the work of living well and that includes an awareness of our limitations as mortals. Our tradition teaches that there is more to us than our physical bodies.

Living itself has a deadline, and awareness of that deadline makes everything and everyone in our lives more precious. It underscores the Jewish teaching that God's creation encompasses more than the world that is in front of our eyes. ■



... when he mounted a stage, it was 'in the cause of happiness.'

Rosh Hashanah 2011

Written and presented by Rabbi Harvey Spivak

Louis Armstrong was one of the most popular entertainers of all time and it's still a pleasure to listen to him. There's something about him and his music that attracts listeners with a variety of tastes.

We might understand one element of his success in this passage from an article by Jay Nordlinger, in a review of a book about Armstrong:

"It could be that Armstrong's greatest gift was happiness: to be happy himself and to spread happiness to others. He said that, when he mounted a stage, it was 'in the cause of happiness.' He had plenty of troubles and sorrows, but he stood against bitterness and resentment.

I'm reminded of another jazzman, Eubie Blake, and his

recipe for life: "Be grateful for luck. Pay the thunder no mind – listen to the birds. And don't hate nobody.

"[Historian] Richard Brookhiser, when battling cancer years ago, was unable to listen to anything other than the Goldberg Variations and Louis Armstrong. Brookhiser has explained: Bach said everything is in its place, Armstrong said the sun comes shining through."

As Nordlinger points out, Armstrong had more than his share of trouble, beginning in his early childhood, when he was abandoned first by his father and later by his mother. It might be that passing through that kind of pain and more – and surviving it all – gave him the ability to see, appreciate and enjoy the blessings in his life. It may be that this is what enabled him to sing, in the title of one of his popular songs, "It's a wonderful world."

He, his life and his music tell us about the human capacity for survival and re-birth. They tell us that even during our worst moments, growth, development and ripening may be happening inside; that we possess great reserves of courage. They also tell us that one of the great miracles in life occurs when we are ready and able to see the beauty and the love that is right in front of us.

Rosh Hashanah 2011 continued

At the very beginning of the traditional Jewish morning service, there are prayers that remind us to be grateful that we are alive, that we have enough to eat and something to wear, that there will be opportunities to see the beauty and add to the beauty of life and the amount of goodness in the world.

Joyce Rupp, a contemporary writer and teacher about prayer and spiritual growth, in her book Praying Our Goodbyes, wrote: “One winter morning I awoke to see magnificent lines of frost stretching across my window panes. They seemed to rise with the sunshine and the bitter cold outside. They looked like little miracles that had been formed in the dark of night. I watched them in sheer amazement and marveled that such beautiful forms could be born during such a winter-cold night.

“Yet, as I pondered them I thought of how life is so like that. We live our long, worn days in the shadows, in what often feels like barren, cold winter, so unaware of the miracles that are being created in our spirits. It takes the sudden day-

“ One of the great miracles in life occurs when we are ready and able to see the beauty and the love that is in front of us. ”

light, some unexpected surprise of life, to cause our gaze to look upon a simple, stunning growth that has happened quietly inside us.

“Like frost designs on a winter window, they bring us beyond life's fragmentation and remind us that we are not nearly as lost as we thought we were, that all the time we thought we were dead inside, beautiful things were being born in us.”

Even during our worst moments, growth, development and ripening may be happening inside. One of the great miracles in life occurs when we are ready and able to see the beauty and the love that is in front of us.

Sometimes this all boils down to simple, old-fashioned gratitude for what we have. And isn't it true that frequently the more we have been through, the more we have experienced, the more pain, the more loss, the more we learn what gratitude is?

True story told by Roger Lowenstein: A banker in Virginia was being honored at the end of his career for 50 years of service. Someone asked him to describe the single biggest change in banking during the course of his long career. After a brief pause, he replied, “Air conditioning.” Often it's the simple things.

One political scientist and historian makes some observations that help us

put some important things in perspective: "...We, the overwhelming majority of the American people, enjoy an economic abundance that was the lot of only a few, or none, in any human society that ever existed before. People need to be reminded of this.

"At the beginning of World War II one quarter of Americans still lived on farms, and half of them were subsistence farmers. Electricity, refrigerators, washing machines, indoor plumbing: these things were far from universal. Air conditioning, as late as 1970, was enjoyed by only about 35% of Americans. Today most of those classified as being in poverty have [air conditioning]. The claim – one that I hear repeatedly – that ordinary people were better off in 1973 than they are today is sheer hokum, founded on cooked statistics."

The more we have experienced of both joy and sorrow, the more we look around us, the more we see what we have and learn what gratitude is.

In the Jewish tradition, gratitude is considered to be one of the finest of traits. The Torah tells us that Abraham was a hospitable person. The Midrash adds that, when Abraham's guests finished the meal and arose to bless him, Abraham would say to them: Have you really eaten what is mine? Surely you have eaten what belongs to God and comes from God. So praise and bless God by whose word the world was created.

We do the same when we bless and praise God with a simple prayer such as HaMotzi.

Jerry Podell went into a restaurant in Mendocino County, California. At the bottom of the menu was this note: "These items may or may not be available at all times and sometimes not at all and other times all the time."

HaMotzi may be a brief prayer, but it is anything but trivial. As time goes on, we are better able to appreciate the blessing and the wonder of something as simple as a piece of bread, that we have eaten what belongs to God and comes from God. The things that are most valuable to us may or may not be available at all times and sometimes not at all and other times all the time. You really never know.

In saying Motzi we realize that having that piece of bread or challah is, after all, not such a simple thing. Think of everything it took, including the work that is required, to get it into your hand. Taking things for granted less often is an accomplishment.

That is another lesson that impresses itself on us more deeply as another year ends. It teaches us to hold whatever we have more dearly and to hold the people in our lives more dearly.

Rosh Hashanah 2011 continued

Billy Crystal's daughter, Lindsay, was about to celebrate her birthday, but her birthday fell on a weekend during the shooting of *When Harry Met Sally...* The film was being shot in Manhattan while Lindsay was in Los Angeles. So Billy called his daughter, apologized for his work schedule and said that she would soon be receiving a package from New York.

He then flew from New York to Los Angeles. Later that day, when Lindsay opened the front door of the house, she found a huge carton. She ripped it open and inside was her father. He said, "She hugged me for five minutes. It was unbelievable."

Billy was only 15 when his father died of a heart attack. He said, "It's always on my

mind. I think it has made me live more in the moment, appreciating what I have." His losses have helped him value his gains all the more.

In our worst times, even when we feel dead inside, beautiful things are being born inside us. And, like Job, we are able to re-learn to appreciate beauty and love, to be grateful for the simple things and be grateful for the people in our lives. Gratitude is one of the best and most refined traits to emerge from life's experiences, from both the ups and downs of the year that has passed.

Like birth, one of the great miracles in life occurs when we are ready and able to see the beauty and love and gifts that are right in front of us. ■



A special memory from Gloria Besbris

One of my fondest memories of Rabbi Spivak and the Congregation Of Moses was my participation at becoming a B'nai Mitzvah.

Rabbi was a warm and caring teacher. He spent many hours with our group. Always good natured and encouraging us along the way.

When the actual Shabbat morning arrived it was a touching, exciting, rewarding, never-to-be-forgotten day.



A remembrance by Marv and Renay Berkowitz

Our wonderful Rabbi traveled to Florida almost 17 years ago to marry our son, Jonathan to Elizabeth. You can see Renay in the picture. Our family truly appreciates the level of interest and dedication demonstrated by Rabbi Spivak.

A memory from Jeff and Rachel Haus

We arrived in Kalamazoo and joined CoM in 2005. On February 20, 2007, our third daughter Mazal was born. Two weeks later we came to shul to celebrate Purim (mostly for the sake of Shira and Nava, because we were pretty tired).

Most everyone, of course, had heard about Mazal's birth and in the middle of the service, Rabbi Spivak asked the congregation to welcome her and then led everyone in Siman Tov u Mazal Tov. We were deeply touched.

MAZEL TOV

Rabbi and Mrs. Spivak

from Naomi and Norman Marshall









*“A soft answer
turns away anger.”*

Passover 2013

Written and presented by Rabbi Harvey Spivak

T

he Torah speaks about four types of children,” says the Haggadah. The second and third make an interesting pair: the rasha, the evil or contrary or unpleasantly argumentative one, and the tam, the simple one.

These two are really two sides of the same coin. If you don't know or understand something and you are with someone else who might judge you for what you don't know, you have two choices. You can be a tam and say “I don't know” or you can be a rasha and say “I never wanted to know anyway! This is your business!”

It is difficult for people to admit that they're vulnerable or at a loss. It's easier for many people to lash out. When we feel exposed and vulnerable, we're not at our most lovable. People don't like others to think that they are at a loss, nor do they like to be told “you don't know.” It brings up an automatic defense in most of us.

In New York City one day, a business-woman got into a taxi. Because it was rush hour and she was hurrying for a train, she suggested a route to the driver. He immediately reacted by yelling at her, “I've been a cabby for 15 years! You think I don't know the best way to go?”

The woman tried to explain that she hadn't meant to offend him, but the more she talked the more the driver

yelled at her. She finally realized that he was too upset to be reasonable, so she did the unexpected.

“You know, you're right,” she told him. “It must seem dumb for me to assume you don't know the best way through the city.” The driver was taken aback and flashed his rider a confused look in the rear-view mirror. Then he turned down the street she wanted and got her to the train on time. He didn't say another word the rest of the ride until the woman got out and paid him. Then he thanked her.

People don't like others to think that they are at a loss, nor do they like to be told “you don't know.” All the more so if they have some knowledge about the subject at hand. It brings up an automatic defense in most of us and sometimes a furious or even frightening defense. This is a very common kind of interaction among people, and the more often you are with particular individuals, the more likely it is that you will accidentally put them in a position in which they feel that they must be either the tam or the rasha.

That means that this is most likely to happen among family members. That's one reason why the Midrash says “The Torah teaches you to be a vatran, a lenient or yielding person, in your house.”

The post office received a letter addressed to God and written by a youngster named Larry. He wrote:

Passover 2013 continued

"Dear God, Maybe Cain and Abel would not kill each other so much if they had their own rooms. It works with my brother."

Conflict is inevitable among people who see each other frequently, and one reason is the angry reaction that people commonly have when they are afraid that they are being put in the position of being the tam or the rasha, having to choose between saying "I don't know" or "I never wanted to know anyway!"

Confronted with a sensitive situation like this, any of us would do well to remember the woman who was suddenly confronted with the angry cab driver. She hadn't meant to insult him, but it

happened anyway. And when she recognized what had happened she wisely stepped back from confrontation. As the book of Proverbs advises us (15:1): "A soft answer turns away anger."

When you hear anger, if you have the presence of mind to recognize it for what it is, patiently listening is a better way to defuse it than arguing back.

It helps to remember that all of us have buttons that get pushed once in a while, often by accident. And everyone around your seder table is occasionally both a tam and a rasha at the same time. ■

Congratulations, Rabbi. You are a man of many talents including your intellectual knowledge, listening abilities, wonderful problem-solving skills, artistic abilities, giving thoughtful sermons, leading services, serving on committees, youth and adult learning and making our synagogue congregants a community.

Rabbi, as Psalm 100 expresses that of thanksgiving, **I too am thankful for all you do.** May your memories of your first 25 years be a foundation for the many years to come.

Fran Raffel

A remembrance

by Helen Levy

We arrived from North Carolina in January 1959, almost 55 years ago, in the middle of a typical Michigan winter storm. Only our excitement at arriving sustained us as we were shocked by the weather and were complete strangers.

Word seems to have gotten around very quickly that a new Jewish family had arrived and before two weeks passed, we were warmly welcomed to the Congregation of Moses by a visit from the then-president of the Shul, Bob Levine and his lovely wife Rae.

Before a month passed, we met most of the congregants, the children were in Sunday school and my husband and I were already accepted members of the congregation. We were never allowed to feel alone or like strangers in Kalamazoo.

I felt like Kalamazoo and our congregation were a well-hidden treasure. We made lifelong friends here and have felt from the very beginning coming to Kalamazoo and the Congregation of Moses was a blessing.

All important events in our lives in the past 55 years have taken place in our synagogue. Our daughter was confirmed and later married here. Our youngest son was Bar Mitzvahed and confirmed here. My husband was on the Board and I was Sisterhood President. My husband, Robert Levy, was buried here and I eventually remarried Norman Graff, also a congregant.



One of my grandsons was Bar Mitzvahed here and my oldest son returned after World War II to practice dentistry in Kalamazoo. Our family was very involved in building our present building, and happy to be.

All in all, we have had 55 wonderful years here and now I am the Shul's oldest congregant.

“

Treasure

what has been - don't forget! -
but turn with courage to
accept whatever the future
may bring. ”

We're in an in-between time. Two weeks ago was the last Shabbat reading in the old cycle of Torah readings, today we have the interim reading of Sukkot, and next Shabbat we begin afresh with the first chapter of Genesis.

It is an in-between time of year. There was a lingering taste of summer this week, the memories of summer vacations are still new, and some beautiful Michigan autumn days await us. But we know that we are descending into winter. The nights are getting chilly. There is a message in the very time of year: Treasure what has been—don't forget!—but turn with courage to accept whatever the future may bring.

Thoughts of in-between times attach to our Kalamazoo hometown hero, Derek Jeter. Jeter stood on the Congregation of Moses bima in 1992 as one of the recipients of the B'nai B'rith Scholar Athlete Award. A few years later he was the starting shortstop for the Yankees and it is no exaggeration to say that he has had an extraordinary career. He was named the Most Valuable Player of the 2000 World Series, among many other honors and achievements.

Now he is 39 years old—not old from most people's point of view, but an advanced age for a professional athlete. He broke his ankle last year, tried valiantly to play again this year, but was able to play only a few games. The team manager Joe Girardi said about Jeter that it is eating him up not to be playing. Will he play again? Perhaps not. No one knows for certain.

His story brings to mind a poem that was written more than a century ago by the English poet AE Housman. It's called "To an Athlete Dying Young." Some excerpts:

"Smart lad, to slip betimes away
From fields where glory does not stay,
And early though the laurel grows
It withers quicker than the rose.

Eyes the shady night has shut
Cannot see the record cut,
And silence sounds no worse than cheers
After earth has stopped the ears.

Now you will not swell the rout
Of lads that wore their honors out,
Runners whom renown outran
And the name died before the man."

Sukkot 2013

Written and presented by Rabbi Harvey Spivak

Sukkot 2013 continued

Housman envies the athlete who dies while still in his athletic glory, who will not have to see his name and accomplishments forgotten as new and younger competitors run faster or score higher.

Still more can Housman envy the athlete who does not have to decide what to do after his playing days are over. When you live with an intense desire to win on the track or the baseball diamond and you have been richly rewarded for your efforts, it is no small task to turn away from all that and decide what to do with the rest of your life.

It takes wisdom and maturity – and, yes, even some courage – to set your sights on new goals. We may well fear that Derek Jeter will suffer from an inability to turn to new and perhaps greater goals but, of course, inevitably he will be confronted with such decisions soon.

While few of us know what it is to be a famous athlete, all of us have similar decisions to make on occasion. The goals that seemed so desirable early in life are no longer suitable or worthy. The course of life demands at intervals that we let go of earlier preoccupations. Life asks of us: What now?

One of the great gifts of the spiritual life is that it offers us values and activities that serve us well – that give us something worthwhile to live for – at any time of life. Deuteronomy proclaims: “The heavens and the heavens of heaven belong to the Lord your God.” Shemei hashamaim, the heavens of heaven – even heaven has a higher heaven. There is always a higher and more worthy goal to aim for.

During this in-between time of year, the message is to treasure what has been but turn with wisdom and, when necessary, courage to accept whatever the future may bring and use our time in ways that are worthy of the life God has given us. ■

“It takes wisdom and maturity – and, yes, even some courage – to set your sights on new goals.”

A special memory

from Werner Sichel

The new Rabbi, Rabbi Spivak, came to Kalamazoo in 1988. My daughter, Linda, was to be married in Kalamazoo in September, 1989. My wife Beatrice and I thought that we would see the new Rabbi officiate at a wedding between the time he arrived and Linda's wedding. That did not happen. Linda's wedding was to be his first one in Kalamazoo.

It turned out that we had nothing to worry about. He did not know us very well and therefore couldn't personalize his remarks as he could have some time later, but he did a great job. He did so good a job that she is still married to the same guy, has three beautiful boys, and is very happy. **Thanks, Rabbi Spivak!**



Dear Rabbi Spivak:

You've been an inspiration to the entire Jewish community, setting the standards high by teaching that our Jewish traditions have universal meaning.

I salute you on this special occasion of your 25th anniversary with Congregation of Moses.

Mazal Tov!

Tema Lando
Congregation of Moses President



Mazel Tov Rabbi on your 25 years of leading the Jewish community. You played such an important role in the Sofen Family.

Lillian and Ronn thought so highly of you. Your warmth and caring gave them much comfort and happiness.

The Sofen / Zarnow Family

The COM has been blessed to have you as our Rabbi for the past 25 years.

In addition, the Kalamazoo Jewish community has been very fortunate that you represent us in the local non-Jewish community.

Congratulations on 25 years and we look forward to the next 25!

The Bruce Stein Family

Congratulations on 25 years of dedicated leadership at Congregation of Moses Synagogue.

Paul and Sharon Schwartz

Mark, Rob and Sydney Schwartz

Scott, Lauren and Rachael Schwartz

A remembrance by The Welbourne Family

Rabbi Spivak has been a blessing for my family and for me for all of the 25 years that he has been our Rabbi at the Congregation of Moses. He has supported us with prayers, love, and good counseling through our lives with both personal and synagogue events. I can fondly remember several health events that Rabbi has helped us through from hospital visits to continued phone calls to see how we were improving and supporting us with words of encouragement and kindness.

Our grown children, Michele (42 yrs.) and Neal (39 yrs.) still ask about Rabbi and his family. They have great respect and love for Rabbi Spivak.

My personal gratitude for Rabbi Spivak has no limits. Without Rabbi's support, encouragement, advice, and good counsel, I never would have been able to successfully fulfill my responsibilities as the President of Sisterhood, President of the Congregation of Moses, and Principal of the Religious School. He was always there for me with his patience, wisdom (beyond his years), and positive solutions for every situation that would occur.

I look forward to every Shabbat to hear Rabbi's sermons. His sermons are inspirational, and they "speak to me." I appreciate these Shabbat words of wisdom to enrich my life and good conduct. I also love it when Rabbi comes into the kitchen to thank the "Kiddush Ladies" for preparing the Kiddush every week. And in addition, he always asks me about my family.

He laughs with me when I tell him stories about my amazing kids and grandkids. He gives me advice about family and friends when I need it. He has also helped me through situations when I was teaching in the public schools.

The Congregation of Moses members are so fortunate, privileged, and blessed to have had Rabbi Spivak (and his family) as our Rabbi for the last 25 years. Thank you for everything, Rabbi.

With love, gratitude, and best wishes on
your 25th Anniversary!
Patrick, Susan, Michele, Fabrizio, Neal,
Carlee, Ethan, and Whitney



Mazal Tov to Rabbi Harvey Spivak from another of his long-standing successes. He married us on June 20, 1999 at the Congregation of Moses.

Joanne and Michael Simon



Best wishes on your significant anniversary. For four generations in our family you have led us, taught us, advised us, and shared your thoughts and ideas.

We are very fortunate and grateful.

The Howard Family

Congratulations on this wonderful occasion of your 25th anniversary at the Congregation of Moses.

A long tenure in a position is nice, but a tenure such as yours, one that has been very productive and satisfying, is very special.

Your devotion to the Congregation and to each member has been exemplary. Your excellent training and scholarly approach to religious matters has enabled you to be an outstanding spiritual leader for our congregation. Your sermons are well thought out, offer important life-messages and are beautifully delivered. But even more important, your personal characteristics, such as your sincerity, your integrity, your intelligence, and your style have made you a person that congregants respect and admire.

The Congregation of Moses is small, but it is a high-quality institution. The credit for that goes to you and to our hard-working congregants.

I want to thank you very much for all you have done during the last 25 years and I wish you another 25 years (give or take a couple) as our Rabbi. And thank you also for bringing your bride, Natalie, and your two daughters, Elana and Talya to our community; they have been great assets.

Werner Sichel
Past-President, Trustee





מזל טוב

Mazel Tov
to Rabbi Spivak from
the Men's Club

Dear Rabbi Spivak,

Mazel Tov and best wishes to you on your 25th anniversary with the Congregation of Moses. **May you continue to be our spiritual leader and good friend for many years to come.**

Fondly,

Gloria Besbris

Mazel Tov on 25 years of leading the
Congregation of Moses and inspiring our
Jewish community in countless ways.

Dr. Ken and Sallie Goodman



Mazel Tov to Rabbi Spivak on 25 years
from Sisterhood

Rabbi Spivak,

TODAH RABAH

for being our rabbi, teacher, and friend for over 25 years.

Sylvia and Fred Blum



Feelings of worth can flourish only in an atmosphere where individual differences are appreciated, mistakes are tolerated, communication is open and rules are flexible - the kind of atmosphere that is found at the Congregation of Moses.

Happy Anniversary Rabbi Spivak!

Beth Grode and Liz Siegel

Elizabeths
Catering Company



Rabbi Spivak,

Mazal Tov and Yasher Koach upon your 25th Anniversary of leadership in Kalamazoo. We thank you for your spiritual inspiration and encouragement, and look forward to furthering our own growth with your help. May the coming years enrich your and Natalie's lives with personal accomplishments, great satisfaction, and family joy!

In Friendship,

Pat and Richard Kirschner

Best Wishes,

Rabbi Mordechai & Dobrushe Haller

כה



Rabbi, you have dedicated yourself to our Jewish community. We would like to thank you for your rousing sermons and for sharing your warmth, wisdom, knowledge, and blessings. *You have helped make all our celebrations special as well as made our synagogue a home. Our family has benefited greatly from your caring, patient, thoughtful, compassionate, and encouraging manner. You are an inspiration to us all and we would like to wish you Mazel Tov on your 25th Anniversary!*

Stephen, Beth, Ari, Avi, Tamar and Shoshana Grode

Congratulations, Rabbi Spivak

for 25 years in Kalamazoo! We at the Michigan Festival of Sacred Music are grateful for your involvement in the formation of our organization, serving on its founding Board, and continuing your support in many roles since those early days. Thank you for all you do for the community.

Sincerely,
Michigan Festival of Sacred Music
Board and Staff
www.mfsm.us



Congratulations Rabbi Spivak.

You live your faith with compassion, tolerance, and empathy – an example we should all follow.



Congratulations on your 25 years
of spiritual leadership and humanitarian
accomplishments. Much success
in your future endeavors.

The Pollens Family



A time for birth
A time for weddings
A time for sad good-byes
For all life's meaningful events
You have been there to support us
Now!!
A time for celebration!

A heartfelt thank you,
The Schupans

Dear Rabbi,

Thank you for the years of dedication and leadership you have brought to our community. We have both enjoyed your sermons.

We wish you many more years of good health and happiness.

Donald and Elisabeth Thall

Heartiest congratulations

on the occasion of the celebration of your 25th anniversary as spiritual leader of the Congregation of Moses. Our community and family are fortunate to have a man of your talent, kindness and thoughtfulness.

Mazel Tov and best wishes to you, Natalie and your family in the coming years.

Sandy and Larry Rose

How different is the world and even Kalamazoo since 1988.

One constant has been your kindness, warmth and dedication to our community, Jewish and beyond.

We hope you have derived significant satisfaction shepherding our Congregation for the past quarter century.

Marian and Kenneth Fisher

Mazel Tov Rabbi!

With love and appreciation,

Scott, Robyn and Laura Levene
Neal and Maxine Berke
Paul Victor Nimz
Lowell and Judy Seyburn
Sue Levene
Nan and Ed Goldenthal
The Ruterbusch Family
Linda and Paul Wienir
Michelle, Alan, Chelsea, Sydney and AJ Angel
Harvey and Diane Fogel
Phil Horwich
Betty and Joe Hirschfield
The Thommes Family
Joyce, Steve, Melissa & Allison Camhi
Carolyn and Brad Kennedy

Pnina and Judah Ari-Gur
Paul R. Solomon
Marilyn Zheutlin
Jochanan and Mabel Stenesh
Michael and Cheryl Tenenbaum
Ken and Valerie Eisenberg
Kim and Arlen Rubin
Edgar and Rachel Inselberg
Connie Bowman
Lee Klingman
Ed and Diana Bernard
Dave and Sandy Badt
Paul and Judy Davidoff
Al and Judy Rosenthal
The Dion family

Thank you from the bottom of our hearts.

You have been a combination of warmth, generosity, compassion, intelligence, and common sense.

And to find all this in our Kalamazoo rabbi!
What a blessing.

Dona and Ken Satir, Marissa Icabone

To our humble, wise, kind and dedicated
Rabbi Harvey Spivak

I remember the first day you entered our synagogue, walked up to the Bema and said “Shalom.” You had all of the congregants’ undivided attention and still maintain that aura twenty-five years later. There are so many members whose lives you have touched and hopefully will continue to do so for the next twenty-five years.

Congratulations Rabbi from all of us.

Dr. and Mrs Richard Weiss

David and Jennifer Weiss

Emily and Nathan Weiss

Shelly and Dan Weiss

Alison (Weiss) and Alex Kuperman

Ava and Stella Kuperman

Thekla Cohen Nordwind and Family – Bruce, Mark, Todd and Rachael

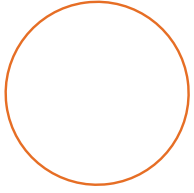
The Balkin Family – Rita, Alfred, Linda and Michael



Temple B'nai Israel

Congratulations to Rabbi Harvey Spivak for his 25 years of dedication and service to the Congregation of Moses and to the entire Jewish community of greater Kalamazoo.

Temple B'nai Israel
Board and members



Dear Rabbi Spivak-

Mazel Tov on your silver anniversary. We are grateful for your insights to Torah, your gentle guidance, and unwavering dedication to this community.

חזק חזק ונתחזק

L'Chayim!

Tamara and Earl Norman



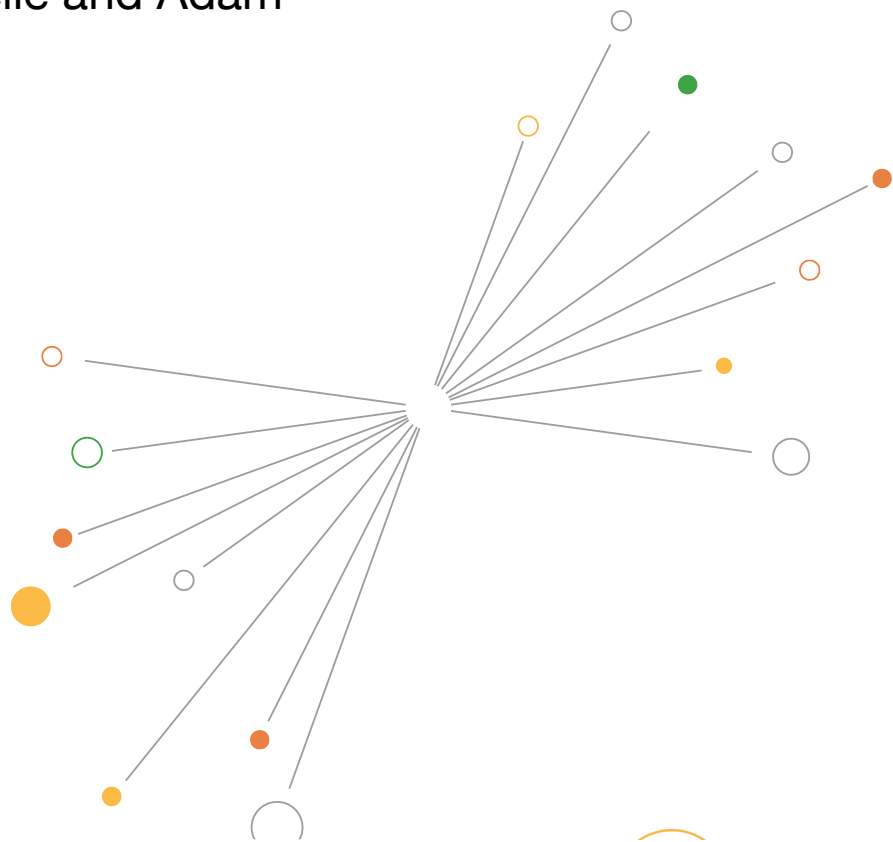
Congratulations to Harvey Spivak

who we respect as a Rabbi, enjoy as a neighbor
and value as a friend.

Fondly-

The Beer Family

Cindy, Larry, Alyssa, Danielle and Adam





- With great appreciation for Rabbi Spivak's 25 years of spiritual leadership at the Congregation of Moses.

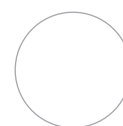
Congratulations to Rabbi, Natalie, Elana, and Talya!



The Fischell Family

Congratulations
to Rabbi Harvey Spivak
on his twenty-fifth anniversary
as spiritual leader of the
Congregation of Moses.

Josh and Pam Weiner





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Congratulations Rabbi Spivak on your 25th Anniversary.

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and our worst...
and loves us anyway.

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even if we don't...
and encourages.

The one who always seems
to have a bit of strength left...
and offers it.

The one who really cares...
shown forth simply in
who they are.

These are the essence of a true
friend and mentor.

Congratulations
Rabbi Harvey Spivak on
your 25th Anniversary
as spiritual leader of the
Congregation of Moses !

אדבה



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Congratulations
Rabbi Spivak on
your 25th Anniversary
as the spiritual leader
and mentor to many
in our community
and the Congregation
of Moses.



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**ON THE OCCASION OF YOUR 25TH ANNIVERSARY,
MAZEL TOV, RABBI SPIVAK,
TO YOU AND YOUR FAMILY**



From Rabbi Ilana Baden and all of your Battle Creek Chaverim

Temple Beth El, The Jewish Community of Battle Creek, 306 Capital Avenue, Battle Creek, MI

