

TEMPLE EMANUEL OF NORTH JERSEY

*An Egalitarian Conservative Congregation
serving North Jersey since 1906*

April, 2008

No. 12

Adar II-Nissan 5768

TEMPLE EMANUEL'S PURIM PARTY & MEGILLAH READING



*Past, Present and Future (?) Presidents
participate in the reading of the Megillah*



*Face Painting by Jazzana at the
Purim Party*

Joshua S. Finkelstein, Rabbi
Seth Lipschitz, President

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Shabbat Minyan
Saturday Mornings

Our Saturday services are held regularly in the Franklin Lakes area. Join Rabbi Finkelstein at our egalitarian, participatory services. We welcome participation from all of our members.

Bring the whole family -
 there's something for everyone!

Services begin at 9:30 a.m.
 Kiddush at the conclusion of services

Torah Tots led by Morah Debbie
 at 11:00 a.m.

May 3rd & 17th
 June 7th

Services are held at St. Alban's Episcopal Church of Oakland and Franklin Lakes, One Church Lane, Oakland New Jersey.
For directions, please call the Temple office.

psssst

Heard any good news lately?
 Let us know so we can tell the world!
 (or at least all our members!)



Please call Ruth at the office to sponsor a Kiddush or schedule a Minyan.

We need your help!!!!

Deadline for everything for the May Bulletin is April 23. We will not be able to include anything received after that date. Please understand that we are all volunteers and do our best to create a professional looking bulletin, and want to be able to continue to do so, but we do have other responsibilities too. Please email everything to be included in the May Bulletin to Bobbie Einziger, rmebobbie@gmail.com, by April 23. Thank you.

Rabbinical Reflections

A Being in Time

In every generation a person must see himself as if he left Egypt.

Mishna Pesachim 10:5

Turn it, turn it, all is in it

Mishna Avot 5:22

Each Passover, as I sit around the Seder table, I confront the teaching of our rabbis, first found in the mishna, a compilation of laws and lore edited in the third century, and through the mishna, imported to the Passover Hagaddah. On the first nights of Passover we read at the Seder that it was not just our ancestors who were redeemed from Egypt, but us too. If they would not have been freed, then we would still be slaves. Therefore each person must see him or herself as if he or she left Egypt. It sounds so simple and sensible, yet do we really believe that we would still be slaves in Egypt? Even if we can suspend our rational doubt, how does one see him or herself as leaving Egypt, a place that history and our experiences have left behind?

The recently celebrated holiday of Purim focuses on human action. God makes no appearance in the Megillah. While latter sources will try to find hints of the Divine within it, the story of Purim is primarily a modern story of human self reliance. We acted, we fought, and we saved ourselves from the attack of our enemy. Perhaps the great lesson that emerges from Purim is that we need not wait for God to save us. We have the ability to shape our own destiny. This is precisely the attitude that gave birth to the State of Israel in our generation and encouraged us to march for the release of Jews from the Soviet Union.

Passover comes in marked contrast to Purim. On Passover, we celebrate God's salvation. God redeemed us from slavery, the Divine brought the ten plagues upon Egypt and it was God's messenger who passed over the houses of the Israelites. As much as people can help themselves, Passover comes to remind us that ultimate salvation comes from God. With such an understanding, it is apparent what the Rabbi's message was to us. No matter what we feel, our redemption from Egypt, our emergence from slavery, was only possible because God redeemed us. Without Divine intervention we would still be enslaved and waiting for salvation.

In spite of their maxim to view ourselves as if we were redeemed from Egypt, our rabbis also had difficulty envisioning themselves leaving Egypt. The Egypt of their day and age bore no relation to the Egypt of the pharaohs during the period of Moses. They were well aware of a thriving Jewish community in Alexandria and a Jewish presence in other Egyptian

cities. To overcome the facts of history, our tradition began to see Egypt as more than an historic and geographic reality. Egypt became a symbol of physical and spiritual persecution.

Jewish mystical traditions play on the Hebrew name for Egypt, which is Mitzrayim. The name for Egypt, Mitzrayim, is derived from the Hebrew word tzar, which means "narrow." Mitzrayim, therefore, means from the narrow place. When God took us out of Mitzrayim, God took us from a narrow place that constricted our people physically, spiritually and nationally to an existence that freed us to worship God.

We may never have experienced ancient Egypt, but all of us have known the constriction of narrowness in our lives. Whether that constriction has been spiritual, or material, we know the suffering it caused. On Passover we celebrate that release and recognize that we cannot always do it on our own. By seeing ourselves as leaving Egypt- Mitzrayim-we are recognizing that we often need help and the greatest source of help comes from God.

Our tradition tells us that we are required to see ourselves as if we left Egypt, because by revisiting our history, we find the key to our future. We are taught that as our ancestors were redeemed from the narrow place, we, too, can escape from the narrowness of our lives that constrict us. As God helped our people escape in the past, God can help us find release in the present. The key is in our history and as we become one with our past, we will find hope in the future.

On a communal level, this Passover is the last we will celebrate outside our own home. Since we have left Paterson, our congregation has anticipated being able to celebrate in our own building. As we sit around our Seder tables, we can be aware that we have made it through the narrowness with God's help, and with God's continued help, we can look forward to a bright future in our new home.

Rabbi Joshua S. Finkelstein

Rabbi@TENJFL.org

Omission

In our previous Bulletin, we inadvertently omitted Vicki Rosenblith from the list of people thanked for helping to remove, pack, and transport items from the Paterson facility. We wish to thank Vicki for all her help and apologize for the omission.

Presidential Ponderings

The Dawning of a New Day

Purim is an extremely joyous time. We read the Book of Esther, give mishloach manot and charity to the poor, and we drink wine, wear costumes, and participate in public celebration. I paraphrased this definition from Wikipedia, a free encyclopedia available on the Internet. It truly characterized our annual Purim celebration which was held this year at the Gerrard Berman Day School in Oakland.

Debbie Schwartz and my wife Rebecca helped transform the GBDS auditorium into a Purim carnival. Children were dressed in costume and played many different games where prizes were awarded. There was a membership table as guests walked in which garnered lots of new interest from prospective members. Robert Rosenblith and his committee organized a wine tasting and sale of exceptional kosher wines from all over the world. Many congregants read chapters of the Megillah while a visual presentation created by Rabbi Finkelstein (PowerPoint) was displayed to highlight parts of the story and help lead us in song and cheer. This was a fabulous Purim celebration! Very little could make this better other than next year's prospect of celebrating in our new home in Franklin Lakes.

By now, most congregants should have received a letter that highlighted very positive events within our Temple Emanuel community. In February we sold our Paterson building, and a few weeks ago, we entered into a contract to purchase the Union Reformed Church on 550 High Mountain Road in Franklin Lakes. We expect to close in less than 90 days. Before we close, we hope to have a set of plans, both tactical and strategic, that will transform this building into the home of Temple Emanuel of North Jersey. This transformation will require financial and participatory contributions.

People have stopped me to ask how we are going to pay for this new building. The sale of the Paterson building, and existing and received pledges, will help defray a portion of the cost. Through fundraising and financing efforts, we will secure the rest. We are currently in the process

of reviewing dedication opportunities for our new building. If you are interested in dedicating a portion of our new building, please do not hesitate to contact the Temple office.

As part of my writings in the bulletin, I always ask for people to get involved. This time is no different. As we embark on the next chapter of Temple Emanuel, we will need people to help us. Whether you have wood-working skills, painting skills, computer skills, electrical skills, etc., etc, we need your help. Even if you do not think you have any skills, I am sure we will be able to find something for you to do.

When my grandparents moved from their home in Floral Park, Queens, my father took some hosta (a lily-like plant) from their backyard and transplanted it into his backyard in Fair Lawn. When my parents moved to Wyckoff, they took part of this hosta with them and transplanted it once again. So too have I transplanted this same hosta in my backyard. And after a few years, it has dramatically flourished. Temple Emanuel has a history of over a hundred years. We now have the opportunity to replant ourselves in Northwest Bergen Country and build a new thriving community based on traditional Conservative Jewish values. This has to be as a congregational effort and not just with the help of a few.

I look forward to building our new home and our new community. Together we are planting the seeds for future generations.

Seth Lipschitz

Passover Wine Sale Continues . . .



If you were unable to join us for our tasting at the Purim Celebration and would like to order from our wine sale please call the office for a wine order form. This list sets forth an extraordinary selection of wines in all price categories.

ALL ORDERS MUST be received by Monday, April 7, 2008. Wine pick up will take place during the week of April 14, 2008 at our synagogue's office in Franklin Lakes.

The Teenage Take on Things

Being a Bar Mitzvah isn't just a one-time thing; it's something that lasts forever. Having become a Bar Mitzvah means that now I am an adult member of the Jewish community and therefore have many more responsibilities. I realize that these responsibilities range from a responsibility to my family to a responsibility to maintain the Jewish religion. I now have a greater role to play within the Jewish community and look forward to continuing to lead a Jewish life and following our great traditions.

Since my parents grew up in Russia, they didn't have the opportunity to have a Bar or Bat Mitzvah like mine because the Russian government would not allow this. Aside from this, my parents, grandparents, and all the other Jewish men and women in Russia were not allowed to practice their religion freely. While my father was able to have his Bar Mitzvah, it was held in a tightly packed room with very few people in attendance since they were trying to hide from the government. My mother was not able to have the experience of having a Bat Mitzvah; I can't even begin to imagine how difficult this was for her, especially since she takes great pride in the Jewish religion. My grandparents decided that they did not want this kind of life for their children and their grandchildren, so they uprooted themselves and sacrificed for my parents, my sister, my brother, and me.

To this day, I am so very grateful to them for all they have done for our family. I am also grateful to all the Jewish organizations that helped my family and made my life here possible. Having a Bar Mitzvah was an amazing opportunity for me. If my family had never come to America, I would never have been given this opportunity. I owe so much to them for the hardships and struggles they endured and realize how lucky I am to be in this country.

Billy Pekarsky



Simon, Ranita, and Billy Pekarsky

Billy Pekarsky is the son of Sima and Joseph Pekarsky, who grew up in Moscow and Kiev, Russia. They joined our congregation with their three children, Simon, Ranita, and Billy, just before Billy started Religious School. Billy celebrated his Bar Mitzvah at Temple Emanuel and graduated from Temple Emanuel Hebrew School.

The Teenage Take on Things is a different view on the things going on. We are looking for volunteers from our post Bar/Bat Mitzvah crew to write an article on just about anything. If you know of any, or, if you are one yourself, give us a call and let us know you want to contribute an article to the Bulletin.

Sisterhood

We want to thank all our wonderful members and friends who purchased Shalach Manot bags for Purim. We hope you enjoyed them as much as we enjoyed shopping for the goodies and making the bags look enticing. We appreciate your support of this project, which, in turn, enables Sisterhood to contribute to the well-being of our Temple.

You will be glad to know that we are again planning a Sisterhood Shabbat. This will take place in May, probably the first Saturday after Mother's Day. The exact date will be announced in the next

Temple Bulletin. Please arrange your schedule so that it permits you to attend this lovely service. Our Sisterhood members participate in the service and Sisterhood provides a scrumptious kiddush. Everyone is welcome. We are sure that you will find Sisterhood Shabbat to be a truly inspirational and delightful experience!

Wishing everyone a Happy Passover,
Marian Friedman, Co-President
Hazel Korman, Co-President

The Rabbinical Assembly Pesah Guide

This guide was prepared for the Rabbinical Assembly Committee on Jewish Law and Standards by Rabbi Mayer Rabinowitz. It was accepted by the Committee on December 12, 1984. The last paragraph of the introduction as well as Parts A and C under "Permitted Foods," have been amended to reflect more recent decisions of the Committee affecting the status of peanuts, peanut oil, certain cheeses and canned tuna. Under Ovens and Ranges, additional material on smoothtop electric ranges has been added. For more information, consult the Summary Index of the Committee on Jewish Law and Standards

February 2008

One no longer has to live in a Jewish community in order to have access to kosher for Passover products. Many products that are under kashrut supervision all year long are supervised for Passover as well, and are available to consumers. These are products that do not contain hametz and therefore do not require a change in ingredients for Passover. In addition for those living far from stores that carry a full array of kosher for Passover products, shopping on the Internet enables one to order kosher for Passover food and have it shipped to their homes. In cases where it is difficult to get all the necessary products for Passover, there are some general rules that can make it possible to acquire certain items, without Passover certification, before Passover and use it on Passover when all other methods fail. A list of these types of food is attached.

A problem that has arisen is the fact that the food industry has changed very rapidly, and sometimes items that appear to be clear of hametz may in fact contain some hametz. For example, a producer of frozen vegetables may use the same line in the factory to make pasta and vegetables and a therefore a package of frozen vegetables may contain not only traces of hametz, but actual pieces of hametz. While this is theoretically possible, nevertheless the amount of hametz will probably be less than one sixtieth of the total. Additionally if pasta was not on the list of ingredients and still was in the package, the manufacturer could be penalized by the FDA. Nevertheless it is possible. However it would be a case of *miuta*, a minority of the cases, and the normative rule is *ain hosheshim lemi'uta* -we do not take the minority of cases into consideration when making a decision. Therefore, if the product cannot be acquired by mail, phone or Internet, then it is permissible to follow the guidelines below. Those who wish to be strict and not accept this position are free to do so.

Rabbi Mayer Rabinowitz

On behalf of the Committee on Jewish Law and Standards

The Torah prohibits the ownership of hametz (leaven) during Pesah. Therefore, we arrange for the sale of the hametz to a non-Jew. The transfer, *mekhirat hametz*, is accomplished by appointing an agent, usually the rabbi, to handle the sale. It is valid and legal transfer of ownership. At the end of the holiday, the agent arranges for the reversion of ownership of the now-permitted hametz. If ownership of the hametz was not transferred before the holiday, the use of this hametz is prohibited after the holiday as well (*hametz she-avar alav ha-Pesah*).

Since the Torah prohibits the eating of hametz during Pesah, and since many common foods contain some admixture of hametz, guidance is necessary when shopping and preparing for Pesah.

During the eight days of Pesah, hametz cannot lose its identity in an admixture. Therefore, the minutest amount of hametz renders the whole admixture hametz and its use on Pesah is prohibited. However, during the rest of the year, hametz follows the normal rules of admixture, i.e. it loses its identity in an admixture of one part hametz and sixty parts of non-hametz (*batel be-shishim*). This affords us the opportunity to differentiate between foods purchased before and during Pesah.

What follows is a general guideline. However, your rabbi should be consulted when any doubt arises. Kosher le-Pesah labels that do not bear the name of a rabbi or one of the recognized symbols of rabbinic supervision, or which are not integral to the package, should not be used without consulting your rabbi.

Prohibited foods include the following: leavened bread, cakes, biscuits, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.

Most Ashkenazic authorities have added the following foods (*kitniyot*) to the above list: rice, corn, millet, legumes (beans and peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example, corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above. Consult your rabbi for guidance in the use of these products.

PERMITTED FOODS: A The following foods require no kosher le-Pesah label if purchased prior to Pesah: unopened packages or containers of natural coffee without cereal additives (However, be aware that coffees produced by General Foods are not kosher for Passover unless marked KP); sugar, pure tea (not herbal tea); salt (not iodized); pepper; natural spices; frozen fruit juices with no additives; frozen (uncooked) vegetables (for legumes see above); milk; butter; cottage cheese; cream cheese; ripened cheeses such as cheddar (hard), muenster (semi-soft) and Camembert (soft);

frozen (uncooked) fruit (with no additives); baking soda.

B. The following foods require no kosher le-Pesah label if purchased before or during Pesah: Fresh fruits and vegetables (for legumes see above), eggs, fresh fish and fresh meat.

C. The following foods require a kosher le-Pesah label if purchased before or during Pesah: All baked products (matzah, cakes, matzah flour, farfel, matzah meal, and any products containing matzah); canned or bottled fruit juices (These juices are often clarified with kitniyot which are not listed among the ingredients. However, if one knows there are no such agents, the juice may be purchased prior to Pesah without a kosher le-Pesah label); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or hydrolyzed protein--however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a kosher le-Pesah label); wine; vinegar; liquor; oils; dried fruits; candy; chocolate flavored milk; ice cream; yogurt and soda.

D. The following processed foods (canned, bottled or frozen), require a kosher le-Pesah label if purchased during Pesah: milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea, and fish, as well as all foods listed in Category C.

DETERGENTS: If permitted during the year, powdered and liquid detergents do not require a kosher le-Pesah label.

MEDICINE: Since hametz binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used on Pesah. If it is not for life sustaining therapy, some authorities permit, while others prohibit. Consult your rabbi. In all cases, capsules are preferable to pills.

KASHERING OF UTENSILS: The process of kashering utensils depends on how the utensils are used. According to halakhah, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (ke-voleo kakh poletu). Therefore, utensils used in cooking are kashered by boiling, those used in broiling are kashered by fire and heat, and those used only for cold food are kashered by rinsing.

A. EARTHENWARE (china, pottery, etc.) may not be kashered. However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.

B. METAL (wholly made of metal) **UTENSILS USED IN FIRE** (spit, broiler) must first be thoroughly scrubbed and cleansed and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and completely immersed in boiling water. Pots should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be kashered.

C. OVENS AND RANGES: Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then, oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self-cleaning ovens should be scrubbed and cleaned and then put through the self-cleaning cycle. Continuous cleaning ovens must be kashered in the same manner as regular ovens.

D. SMOOTHTOP ELECTRIC RANGES present a problem. They cannot be covered with foil, nor heated at a high temperature, nor cleaned with an abrasive cleaner. Consult with the manufacturer on how to clean the smoothtop. Then discuss with your rabbi if that method of cleaning is adequate enough to kasher the smoothtop. Some will not be able to be kashered.

MICROWAVE OVENS, which do not cook the food by means of heat, should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be kashered for Pesah.

E. GLASSWARE: Authorities disagree as to the method for kashering drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before Pesah, or putting them through a dishwasher.

Glass Cookware: There is a difference of opinion as to whether it is to be kashered. One opinion is that it must be kashered. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.

Glass Bakeware, like metal bakeware, may not be kashered.

F. DISHWASHER: After not using the machine for a period of 24 hours, a full cycle with detergent should be run.

G. ELECTRICAL APPLIANCES: If the parts that come into contact with hametz are removable, they can be kashered in the appropriate way (if metal, follow the rules for metal utensils). If the parts are not removable, the appliance cannot be kashered. (All exposed parts should be thoroughly cleaned.)

H. TABLES, CLOSETS AND COUNTERS: If used with hametz, they should be thoroughly cleaned and covered, and then they may be used.

I. KITCHEN SINK: A metal sink can be kashered by thoroughly cleaning and then pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

J. HAMETZ AND NON-PASSOVER UTENSILS: Non-Passover dishes, pots and hametz whose ownership has been transferred, should be separated, locked up or covered, and marked in order to prevent accidental use.

Passover

Maot Hittim: The Matzah Fund

Prior to Pesah, it has been a long-standing practice to contribute to a special fund, the "Maot Hittim" ("Wheat Money") fund, established to help those in need enjoy the holiday. While Tzedakah is, of course, a mitzvah all year long, it was felt that on Pesah, in particular, no one should be hungry.

Today we continue this time honored tradition by contributing funds which are distributed to those less fortunate than ourselves to enhance their observance of the festival.

Those wishing to contribute to our "Maot Hittim" Fund should make checks out to "The Rabbi's Fund" and forward them to Rabbi Finkelstein. Our thanks to those who choose to fulfill this mitzvah.

Taanit (Siyyum) Hab'horim: The Fast of the First Born

The final and conclusive plague, which convinced the Pharaoh that the Israelites must be set free, involved the first born of the Egyptians. It has been customary for Jewish, first born, males to fast on the day before Pesah in sympathy for the loss suffered by the Egyptians during the plague. However, one who has engaged in a "siyyum" - the study of a concluding portion of the Torah, or the religious writings, is exempt from the fast. Since a fast for the first-born cannot take place on Shabbat or be moved to a Friday, the Siyyum and Se'udat mitzvah are held on Thursday morning. **Such a "siyyum" ceremony will take place for the benefit of our members at the morning service at 6:45 AM on Thursday, April 17th.**

Beikat Hametz: The Search for Hametz

The search for hametz is normally performed the night before Passover. This year when Passover begins on Saturday night, *bedikat hametz* (the search for hametz) is done on Thursday night. The blessing for *bedikat hametz* is made. One may elect to keep enough hametz for the Shabbat meal. If one is keeping hametz for Shabbat, the *Kol Hamira* declaration is not recited at this time. If one intends to use *Matzah Ashirah* (i.e. egg matzah) for the Shabbat meal (see below), then the *Kol Hamira* declaration may be recited at this time.

Be'ur Hametz: The Burning of the Hametz

The burning of the Hametz is done on Friday morning and is treated as an ordinary erev Pesah. The burning of the Hametz should be completed by the fifth hour (11:48 AM) after sunrise. The stove should be koshered for Pesah. All cooking should be done in Pesah pots and only Pesah utensils should be used.

The Shabbat Meals

There are two conflicting customs that present a difficulty this year when the erev Pesah is on Shabbat. The first custom is to make "*hamotzi*" (the blessing over bread) at the Shabbat table for the Shabbat meals. The second is to refrain from eating matzah on the day before Pesah, so that one will eat matzah with an appetite at the Seder.

There are two acceptable ways of dealing with the situation. One, is to set aside enough hametz for the Shabbat meals. Care should be taken to prevent any crumbs from coming in contact with the other dishes. To avoid such a problem it is recommended that disposable utensils and dishes be used at Shabbat meals with hametz.

No hametz may be eaten after the fourth hour of the day (10:40 AM) on Saturday morning. Before this time, the residue of the hametz should be flushed away or otherwise disposed of since nothing may be burned on Shabbat. The tablecloth should be carefully removed, shaken outside and stored with the other hametz. The *Kol Hamira* declaration should be recited at this time.

The second way of dealing with this difficulty is to use *Matzah Ashirah* (i.e. egg matzah) for the Shabbat meals. In this situation the house and the meals are entirely Kosher for Passover and for our communities, no other special arrangements need be made.

Passover

Mehirat Hametz: The Selling” of the Hametz

The custom whereby all forbidden foods which remain on one's premises are "sold" out of his possession during the Pesah period is called "mehirat hametz". A recognized person in the community - usually the Rabbi arranges a "bill of transfer" with the householder, whereby any hametz in the latter's possession is symbolically placed in the possession of the agent. He, in turn, arranges a "transfer" of all such property, placing it in possession of a non-Jewish person for the eight-day period. In other words, while the forbidden foods remain physically on the premises of the original owners during Pesah, they technically become the temporary property of a non-observant party. Thus the law of not having hametz in one's possession during Pesah is complied with. The selling of hametz may also be accomplished in person or through mail. Please contact the Rabbi or the office.

To "sell" your hametz please contact Rabbi Finkelstein or return the authorization form to the Temple Office by 12:00 PM Friday, April 18th.

Shtar Harsha'ah: Authorization for Selling of Hametz

Note: If possible, all hametz - food not acceptable during Pesah (Passover), or materials containing such unacceptable food -should be destroyed or given away before the holiday begins. Should this be impossible, the hametz may be stored in such a way that we are sure not to use it during the holiday and its actual ownership is transferred to a non-Jew until the holiday ends. Please complete the form below and return no later than noon, Friday April 18 to the TENJ office.

I, the undersigned, fully empower and permit Rabbi Joshua S. Finkelstein to act in my behalf to sell all *hametz* possessed by me - knowingly or unknowingly - as defined by Torah and rabbinic law, and to lease all places wherein hametz owned may be found. This transaction will be in effect for the duration of Pesah, which this year begins with sundown of April 19, 2008 and runs through Sunday April 27, 2008

And to this I hereby affix my signature on this _____ day of April, in the year 2008.

Name _____

Address _____

I attend Hebrew High School

I remember, after my Bat Mitzvah at Temple Emanuel of North Jersey, Rabbi Finkelstein asking me whether I had considered furthering my Jewish education. 'You mean, like a Hebrew High School!' I had replied, 'No Way!' Another five years of Hebrew School! I had finally escaped, I thought. Why would I want to wake up every Sunday morning for even one more year! And when the Bergen County High School of Jewish Studies course list came in the mail, I remember trying my very hardest to not want to go. I was not supposed to want to go. More Hebrew school! I had said no! But courses in Kabbalah, guitar playing, dance, acting, and storytelling? Even classes where you watched movies and some where you had free-form discussions? This wasn't Hebrew school, it couldn't be- it certainly wasn't what I was used to. So it certainly wasn't torturous, as I had first believed it would be for me to comply with my mom's wish for me to attend- in fact, it was the opposite!

What was the excuse my mom used to persuade me to attend the Bergen County High School of Jewish Studies or, as we fondly refer to it, BCHSJS? I would meet nice Jewish boys there. Of course. Well, that promise certainly has not been false. There are so many fun activities provided by the high school, it is impossible to not make new friends. I can honestly say that the friendships I have made at BCHSJS are stronger than the ones I have made at my regular day school. Not only do we go on amazing trips like seeing Hairspray on Broadway, ice skating in central park, snow tubing, the list goes on and on, but we also have wonderful events called Shabbatonim. I look forward to and attend each and every Shabbaton. I had never even heard of such an event before attending BCHSJS, but I soon learned that a Shabbaton is an event in which all of the BCHSJS students go to the JCC on the Palisades on a Friday afternoon, and sleep over. We sing, learn, celebrate Shabbat, and socialize. And our most recent Shabbaton, we even went into the city on Saturday night to Chelsea Piers, which was even more fun. Of course, none of these events are mandatory, but they don't have to be, because so many students attend them anyway. In fact, every week, the Director of Student Activities, Yoel Kaplan, walks around the building to each and every classroom, reminding students of the upcoming activities, and to sign up before they get closed out!

One of the most exciting aspects of BCHSJS is their yearly Israel trip. Every year, students in

grades ten or above are granted the opportunity to go on a life-changing trip to Israel for an incredible price. The trip is so much fun, takes place during winter break, and every group who goes becomes so close. It is truly a wonderful experience.



And if the social scene among the kids wasn't enough, I have created some very strong teacher-student bonds with my BCHSJS teachers. The teachers at BCHSJS range from wizened Rabbis to Jewish Theological Seminary students. And each and every one has something different to offer. This year, for example, my class selections show a wide range - my first class is one on Jewish Views of the Afterlife. My second is a look into the minds of the great Jewish thinkers of this generation, such as my favorite, Arthur Green. My last class focuses on reading Kings I, the Book of the Bible, and analyzing the text. But these classes stand on the course list beside dozens of classes, a range so wide that any student is bound to find classes to suit his/her interests.

Attending Hebrew High school is nothing like the average Hebrew school of the past. In middle school, waking up on Sunday mornings was more torturous than getting out of bed for regular school. The transformation when Sunday mornings began to be devoted to BCHSJS is unbelievable- not only do I look forward to waking up on Sunday mornings, but I often try to get my parents to leave a little early, to give me extra time to talk to my friends and teachers. My experiences at BCHSJS have included college seminars to help me plan out my future, anti-Semitism debates in classes to help me deal with life as a Jewish high school student in a non-Jewish public school atmosphere, and of course, friendships that I am sure will last long beyond high school. Attending BCHSJS was one of the smartest choices I have made throughout high school- I have never regretted it. And if anyone was considering coming to Hebrew High school, I would wholeheartedly encourage him/her to attend, and know that they would be welcomed with open arms. Feel free to ask me any questions about the school or contact the Principal, Mr. Fred Nagler, at 201-488-0834. I hope to see many new faces at the school next year!

Deborah Stack

Temple Emanuel of North Jersey

Last Chance for Hallah & Hametz

**Congregational Shabbat Dinner
Erev Pesach
Friday, April 18, 2008**



6:30 PM: Shabbat Service
followed by a communal Shabbat Dinner
at St. Albans Church

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Hebrew School Highlights

Aleph-Bet / First-Second

The students have just started learning about Purim. We have discussed what 'shalach manot' means and why give them. They have been learning the different 'brachot' that are recited before eating the various kinds of food. In Hebrew we have completed lesson 9, which includes words of four syllables. The Biblical story discussed recently is David and Goliath. The students loved to discuss the fact that David defeated the Giant, Goliath, although he was small in size and used only his slingshot and a few stones. His big advantage was his faith in God.

Morah Carmelle

Gimmel / Third

We finished our Tiyulim book, which taught us the Alef-Bet and the vowel sounds along with some of the important sites in Israel. We have begun reading from a new book, which combines tefillot (prayers) and conversational Hebrew. What a great combination!

In our Torah studies we have just learned about how B'nei Yisroel (that's us!) received the Torah at Har Sinai. We discussed each of the 10 commandments and how they apply to our lives.

We are having a blast learning about the joyous holiday of Purim that is coming up. The children have been donning crowns, capes and gowns to act out the story as they learn it. Each child is writing and illustrating their own megillah. We will also be making mishloach manot baskets to be "picked" by someone else at school as we celebrate Shushan Purim on Sunday, March 23rd. We can't wait.

Morah Debbie

Daled-Hey / Fourth-Fifth

March will be an exciting month. The students are having fun learning about Purim, the story, the traditions and we are practicing a Purim Shpiel that we will present at the Temple Megillah reading. Hebrew reading continues to be fun and challenging. We started a new unit on the parts of the body and can be seen playing Shimon Omer (Simon Says) as we learn. Your children will tell you that they now know that Adon Olam can be sung to many melodies and we recently led our Tefillah group to the tune of "Twinkle Twinkle Little Star." This month we will also continue our study of Jewish History with fun projects and tales.

Morah Ellen

Vav-Zayin / Sixth-Seventh

Highlights of the month include learning causes of the Holocaust. Our class collected the second largest amount of coins totaling \$10.68 for the Tzedakah campaign! We look forward to continuing our studies and success in our Tzedakah campaign. As the holiday of Purim comes closer we will discuss the story and Mitzvot of the day. During Megillah reading we stamp our feet and shake our groggers at the mention of Haman. One reason the kids are so involved with the shaking of the groggers (besides it being so much fun) is to make sure that our kids learn not to emulate the ways of the evil Haman. - Moreh Dani

We have concluded the History of Modern Israel program, which we began in September. The subjects covered in February include a survey of the life of Henrietta Szold, and an introduction to the age-old conflict over the West Bank. The series was reviewed with an exciting Jeopardy-styled game, which effectively encouraged the students to truly embrace what they have learned. Next await case studies of influential Jewish figures throughout history. We also continued our deeper investigation of the Hebrew language. The students' reading and comprehension skills were strengthened with engaging and increasingly complex stories, in which they particularly enjoyed playing out roles. Furthermore, those skills were greatly reinforced with the study of the basic grammar rules, an endeavor that shall surely engage us throughout the semester.

Moreh Sam

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Book Club

Mark your calendars: Wednesday 5/8/08 at 8:00 p.m.
People of the Book by Geraldine Brooks

In "People of the Book" Pulitzer Prize winning author Geraldine Brooks speaks to the reader through the experiences of Dr. Hanna Heath, an Australian expert in the conservation of medieval manuscripts. Receiving a phone call in the early hours of the morning, Hanna finds out that not only has the ancient Hebrew prayer book, the Sarajevo Haggadah, reappeared, but also that she has been recommended for the restoration.

The plot unfolds in interesting fashion, with Brooks taking us backwards in time to the birth of the Haggadah, with regular visits back to Hanna's analysis in 1996. From Sarajevo in 1940, to Vienna in 1894 and 1609, to Tarragona in 1492, to the start of all things, Seville in 1480, the reader is engaged in

the dramatic and often tragic lives of those who are touched by the book.

This is a wonderfully ambitious and completely captivating novel. Geraldine Brooks is most obviously a highly skilled author capable of enticing the reader with words that envelope and enfold as we enter the rich world she creates. "People of the Book" reminds us that beauty and art have the ability to transcend cultural differences, survive the violent passage of human history and connect us all across the wide expanse of time.

Join us at my house: 6 Tecumseh Trail, Oakland
201 337 5793

E-mail: Sophi@verizon.net for directions

Sophi R. Weitz

Observations

Our sense of Jewish values seems to be kicking in. More members are starting to volunteer. This should become even more evident at our special congregational meeting on March 30th.

Because of our nomadic existence in recent years, many of our members are unknown to each other. We are setting out to rectify this situation. This month, to help create a more spirited attitude, read about the Pekarsky family. Their story is inspirational and should help those of us who worked with UJA/Federation realize how much was accomplished. And, I am very pleased to report that Sima Pekarsky has expressed an interest in volunteering with our youth movement; I am sure she will do a

wonderful job.

I know many others have stories to tell and I hope that you will share your experiences with us. We can gain inspiration from the stories of our congregation's past. The American Jewish experience provides an on-going fascination, and obligation, for me. I am confident that most of you feel the same way, but perhaps have been unable to participate for a variety of reasons. Now, as we start a new chapter in our story, is a great time to begin. Let's plan on the development of a new Temple Emanuel creating that sense of fulfillment that may have been missing from our lives.

Sam Gordon

Annual Yom Hashoah Commemoration May 1, 2008

The Holocaust Memorial Committee of UJA Federation of Northern New Jersey announces that the 65th Anniversary of the Warsaw Ghetto Uprising and the Annual Holocaust Commemoration will take place on Thursday, May 1, 2008, at Temple Shalom, 385 Howland Avenue, River Edge, New Jersey at 7:00 p.m. The media exhibit will be open for viewing at 6:15 p.m. The facility is handicap accessible.

Our distinguished keynote speaker will be Julius Berman, Chairman of the Conference on Jewish Material Claims Against Germany. The community speaker will be New Milford High

School teacher Colleen Tambuscio, who has implemented a Holocaust education program that includes a student trip to Eastern Europe. Temple Shalom clergy will participate in the program, which will include a children's candle lighting procession. The moving stories of six Holocaust survivors will be told as each light a candle in memory of the Six Million Jews. Other speakers will include a child of survivors and a Yiddish reading. Additional information can be obtained by contacting Dr. Wallace Greene at (201) 488-6800, x. 207. For directions call (201) 891-4466.

Adult Education

There will be a Lunch and Learn study session after Shabbat Services on April 12. The topic will be New Passover Traditions for Old Seders. We will take a new look at the Passover story and our ability to infuse it with additional meaning for our times. We will also discuss the special case of holding the first seder on Saturday night. Join the Rabbi at St. Albans for lunch and an interesting discussion of one of our most important holidays.

Our weekly classes will resume after Passover. We will meet every Monday evening from May 5 through June 2 at 8:00 p.m. at our

office in Franklin Lakes. The topic of our study will be Texts in Context. We will look at ancient rabbinic text through the eyes of our tradition, and with modern perspectives.

Please let me know of any topics you might want to see addressed by our Adult Ed program. I can be reached by e-mail at drsjacobs@optonline.net or telephone at 973 831-7653.

Sheila Jacobs, Chairperson
Adult Education Committee

Temple Emanuel of North Jersey extends special wishes of Mazal Tov to our principal, Lea Greenspan of Teaneck on her marriage to Jeff Boriskin of North Bellmore, New York. The wedding was held on Sunday, March 16 at the Manhattan Beach Jewish Center, Brooklyn, NY. We wish Lea and Jeff much happiness as they embark on their journey together as husband and wife.

The Congregation gratefully acknowledges the following contributions to the:

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*Marlene Harellick
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*Get well wishes to Joel Shyavitz
Steve & Linda Schwager*

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Joan & David Lawrence
Ann & Barry Gordon
Ruth & Ted Fink
Mickey Levine
Rosalie & Larry Berman*

*Birth of grandson to
Rabbi Michael & Sheila Panitz
Rosalie & Larry Berman*

*Happy Birthday Rosalie Berman
Larry Berman*

*Our family & friends who joined us
at the celebration of our marriage
Cindy & Ari Amador*

*Joy & David Levitt on the marriage
of their daughter, Cindy to Ari
Ruth & Alan Clarin
Mickey Levine
Vicki & Bob Rosenblith
Rosalie & Larry Berman*

*Mr. & Mrs. Bernie Bober on the
engagement of their daughter,
Sarah to Aaron
Regina, Jeffrey & Maya Bober*

*Mr. & Mrs. Bernie Bober on the
engagement of their daughter,
Elana to Lew
Regina, Jeffrey & Maya Bober*

*Congratulations Sarah Bober on her
engagement to Aaron
Regina, Jeffrey & Maya Bober*

*Congratulations Elana Bober on her
engagement to Lew
Regina, Jeffrey & Maya Bober*

*Get well wishes to
Lorraine Zimmerman
Renea & Herb Zukerberg*

*Congratulations to the Kritz family
on the birth of twins,
Danica & Jacob
Renea & Herb Zukerberg*

*Congratulations to Ellen Lipschitz
on the engagement
of her daughter, Judy
Hazel Korman
Rosalie & Larry Berman
Vicki & Bob Rosenblith*

*The many milestones in the
Bernstein Family
Steve & Linda Schwager*

*Congratulations to Sara Horowitz
on the Bar Mitzvah of her
great grandson
Mickey Levine*

*Congratulations to
Sophi & George Weitz on the
engagement of their son, Paul
Mickey Levine*

*Congratulations to Lea Greenspan
on her engagement and
marriage to Jeff Boriskin
Rabbi & Elana Finkelstein*

*Get Well to Beulah Schindel
Marian Friedman*

*Congratulations to Ceil Schulberg
on the birth of her
great granddaughter
Vicki & Bob Rosenblith
Mickey Levine
Barbara & Marc Zitcer*

*Congratulations to
Linda & Steve Schwager on the
birth of their granddaughter
Mickey Levine
Barbara & Marc Zitcer
Vicki & Bob Rosenblith
Rosalie & Larry Berman*

*Thank you Rabbi for such a beautiful
ceremony at Cindy & Ari's wedding
Joy & David Levitt & family*

*Mazl Tov to Ari & Cindy Amador
on your marriage, much love
and happiness Cheryl, Sandra,
Daniel, Mom & Dad*

*Happy 93rd birthday to my mother,
Mangree Rambhrose
Joe Persuad*

*Congratulations to Lea Greenspan
on her marriage to Jeffrey Boriskin
Dee & Joe Herrmann*

*Mr. & Mrs. Leonard Alper,
Mazal Tov & best wishes
on the birth of your
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Bea & Marty Rittenberg*

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Thank you for your nice thoughts to Rabbi
Finkelstein and Family
Rosalie and Larry Berman
Vicki & Bob Rosenblith
Sophi & George Weitz

Yahrzeit Donations

The Congregation gratefully acknowledges the following contributions which were made in memory of beloved departed. We identify our dear ones with eternity when we give in their names to the eternal Synagogue.

<i>Debbie Lynn Brateman</i>	<i>Isadore Orloff</i>	<i>Helen Weiner</i>
<i>Mr. & Mrs. Richard Brateman</i>	<i>Harry M Rothstein</i>	<i>Isaac Weiner</i>
<i>Harry Silk</i>	<i>Mr. Murray Rothstein</i>	<i>Mrs. Bette Verp</i>
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<i>Mrs. Molla Kaplan Reisbaum</i>	<i>Mrs. Carolyn Kessler</i>	<i>Mr. Joe Herrmann</i>
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<i>Robert Chodosh</i>	<i>Abraham Zlotkin</i>	<i>Morris Wein</i>
<i>Dr. H Louis Chodosh</i>	<i>Mrs. Mildred Rosenzweig</i>	<i>Mrs. Gale Weinberg</i>
<i>Kate Friedman</i>	<i>Edward Saltzman</i>	<i>Seymour Weitz</i>
<i>Mrs Sophi Weitz</i>	<i>Mrs. Evelyn Baum</i>	<i>Mr. George Weitz</i>
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<i>Sarah Goodman</i>	<i>Jack Halem</i>	<i>Irwin Dresner</i>
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<i>George Blumenfeld</i>	<i>Solomon Saltiel</i>	<i>Irving Wetter</i>
<i>Mrs. Linda Kates</i>	<i>Mrs. Rita Berzin</i>	<i>Mrs. Helen Lipkin</i>

Yahrzeits

The memory of the righteous is for a Blessing.

*The following names will be read on the Shabbat before the Yahrzeit.
Where the Yahrzeit falls on the Shabbat, the name is read on that Shabbat*

March 8 - 27

2 Adar II - 21 Adar II

Philip Berkowitz
Marion Midler Berenson
Leon M Bloom
Noah Carr
Irwin Dresner
Charles Koggan
Bernard Saltzman
Sam Silver
David Sussman
Irving Wetter

April 1 - April 3

26 Adar II - 28 Adar II

Max Diamond
Martin Dorman
Harry Gordon

April 4

29 Adar II

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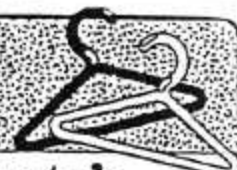
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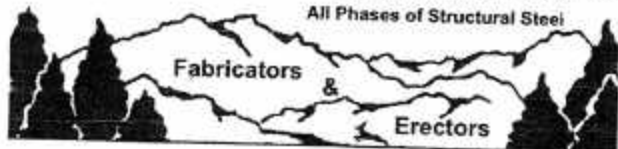
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Schedule of Services - Passover 2008

Friday, April 18

Erev Yom Tov	7:29 PM	Candle Lighting Time
Synagogue Shabbat Dinner & Service	6:30 PM	Kabbalat Shabbat
	7:00 PM	Dinner

Saturday, April 19

Erev Passover	9:30 AM	Shabbat Service
(First Seder in the Evening)	8:24 PM	Candle Lighting Time

Sunday, April 20

First Day of Passover	9:30 AM	Holiday Service
(Second Seder in the Evening)	8:24 PM	Candle Lighting Time

Monday, April 21

Second Day of Passover	9:30 AM	Holiday Service
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Friday, April 25

Erev Yom Tov	7:29 PM	Candle Lighting Time
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Saturday, April 26

Seventh Day of Passover	9:30 AM	Holiday Service
	8:32 PM	Candle Lighting Time

Sunday, April 27

Eighth Day of Passover	9:30 AM	Holiday Service
	11:30 AM	Yizkor
	8:35 PM	Yom Tov Ends

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