

# Temple Emanuel of North Jersey

## BULLETIN

An Egalitarian Conservative Congregation  
serving North Jersey since 1906

November

No. 9

Heshvan-Kislev 5768

# MITZVAH DAY



**A volunteer opportunity for all ages!**

Volunteer for Mitzvah Day. Do good and feel good. Satisfaction guaranteed.

Join over 1,500 Mitzvah Day participants and take part in a community-wide volunteer day. The only prerequisites are energy and enthusiasm.

Welcome to our tenth annual Mitzvah Day, sponsored by the UJA Federation of Northern New Jersey and coordinated by its Jewish Community Relations Council.

Whether this will be your first Mitzvah Day or your tenth, it's bound to be a meaningful experience for you and for the people with whom you spend your day. Please look at our website [ujannj.org](http://ujannj.org) and choose a project(s) that appeals to you. There are projects from previous years, new opportunities, outdoor sites, places to take kids, and even places to bring your pets! There are also several special drives that take place on Mitzvah Day, all of which will benefit from your participation. Invite your friends and family to join you—and us—for a great day of community service.

UJA Federation of Northern New Jersey encourages you to volunteer throughout the year. All Mitzvah Day sites need volunteers year-round.

For more information, please contact Alice Blass, Get Connected coordinator of UJA NNJ at 201-488-6800 x209 or email [aliceb@ujannj.org](mailto:aliceb@ujannj.org).

**Joshua S. Finkelstein, Rabbi**

**Seth Lipschitz, President**

**Temple Emanuel of North Jersey  
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Any information you may want included in the bulletin can be sent to the office

Please inform Ruth or Cathy at the office when you wish to sponsor a Kiddush or schedule a Minyan



**Temple Emanuel in Franklin Lakes**

Temple Emanuel is a conservative egalitarian congregation serving the North Jersey Jewish community since its beginnings in Paterson in 1906. Shabbat services and Kiddush luncheon are held Saturdays starting at 9:30 AM at St. Alban's Church, 1 Church Lane, Oakland. Hebrew School classes are held at the Gerrard Berman-Solomon Schechter Day School in Oakland. For information on membership, or Hebrew School, call the Temple office at (201) 560-0200.

**Our 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 AM  
 Kiddush at the conclusion of services

Torah for Tots - 11:00 AM  
 Junior Congregation - 11:00 AM

Schedule of Jr. Congregation & Torah Tots:  
 November 17; December 1, 15;  
 January 5, 19; February 2; March 1, 15; May 3,  
 17; June 7

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 Emanuel office.***



# Rabbinical Reflections

## High Holidays and Other Days

With the ending of the High Holiday season, the Jewish calendar shifts to a period of inactivity in which we currently find ourselves. The next festival is Passover, which comes after a long winter, and even the celebration of Hanukah is still more than a month away. I face these weeks with a great ambivalence. While the High Holiday period is a charge time, it is difficult if not impossible to maintain the heightened level of focus and spirituality. Once the holiday period concludes there is a needed interlude that allows us to restore equilibrium in our lives. Maimonides, the great medieval rabbi and philosopher, wrote of ideal of the golden path, a golden mean. As human being and as Jews, we do best by living life in between extremes. Extremes lead to zealotry and pull us away from spiritually equilibrium.

Our sages illustrated this point in an aggadic (legendary) story about King Saul. King Saul balks at carrying through on God's instruction regarding Amalek, the enemy of Israel. Through misplaced mercy, he spares the Amalakite king, Agag, For his insolence and disobedience, Saul loses the throne of Israel and our sages tell us that a heavenly voice utters to Saul the words from Ecclesiastes, "Do not be overly righteous" (Ecclesiastes 9:16). Even righteousness in extreme is no virtue.

Our tradition recognizes and affirms the belief that each day cannot bring us to the spiritual levels of Yom Kippur. While on the holiest day of the years we spend hours in prayer and contemplation, on weekdays, *shaharit*, the daily morning prayer service, can be completed in half an hour. Every day cannot be the holiest day.

Not all traditions are like this. A colleague of mine related to me his return to Judaism. Years after becoming a bar mitzvah, his spiritual search had led him to Buddhism. His return to Judaism was gradual, and at one point led him to picking up a prayer book and reciting *shaharit*. With his broken and very rusty Hebrew he made it through the service in several hours. To him, this was not unusual, because he was used to meditating for hours at a time. It was not until he went to pray in a synagogue that he realized that his hours of prayer were meant to be said in 30 minutes. The message our Judaism teaches us is, that life is meant to be lived in the world, not hiding from it in the synagogue. For this reason rabbinic Judaism does not have a tradition of religious monks cloistered from the world behind impenetrable walls.

Our tradition gives us the gift of a holiday season but then gives us a gift of time in which we can seek our spiritual equilibrium. The challenge is not to let the pendulum swing too far in the other direction. These days offer us the opportunity to infuse our secular lives with religious, spiritual meaning. While we do not hour each day in prayer, we should take a few moments to thank God for the blessings in our live. Though each day is not a holiday, once a week we should make time for *Shabbat*, making *kiddush*, lighting candles and finding our way to Saturday services. Rather than wait for the next Jewish holiday to arrive, bring a sense of spirituality to our secular holidays. Offer a prayer at your Thanksgiving table and begin the meal with *Ha-motsi* — the blessing over bread.

While we know that every day cannot be a holiday, we can find moments of spirituality, meaning, and holiness in each day. In our journey called life, we must make time for life, but always leave space for God. Even on days which are not holidays, we have the opportunity of feeling God's presence in our lives, if we let God in.

# President's Article

Purim, this coming year falls out on Thursday evening, March 20<sup>th</sup> and Friday, March 21, 2008. You might be asking why I am talking about Purim when we have just finished the high holidays. There are several reasons. During my president's appeal on Yom Kippur, I failed to mention Cathy Goldman, who also read the Megillah. I apologize for this omission. Last year's Purim holiday celebration was very successful. We had a lot of people attend this joyous event but even as important, many congregants participated in reading the Megillah. Cathy in addition to myself, my wife Rebecca, Rabbi Finkelstein, Cantor Feiles, Dr. Stuart Slavin, and Sonya Noreiga all chanted the Megillah.

Part of being a strong Jewish community involves participating in various Jewish holidays. Whether it is reading the Haftorah or Torah, or doing an English reading, anyone can participate. With that said, I'd like to encourage as many as you as possible to read the Megillah during Purim this year, even if it is only a few sentences. Chapters can be divided so please do not feel intimidated. I will prepare CD's for people who do not know the troupe and would like to prepare. I will also make sure that people are tutored if necessary. If you are interested, please call the Temple office. It's never too early to begin preparing.

A few weeks ago, Sonia Noreiga and Sarah Finkelstein recently celebrated the anniversary of their Bnai Mitzvot by leading virtually the entire Shabbat Service during Parashat Beresheit. Many other congregants have also done this in the past. If you are interested in chanting your Bar/Bat Mitzvah Haftorah, please call the Temple office.

We are continuing to make progress on the sale of the Paterson Synagogue. We are still confident that we will close by the end of this year. The contract should be signed within the next few weeks.

We are continuing to search for a building for our synagogue in the Northwest Bergen county area. There are several leads, which we are investigating. Furthermore, to remain proactive we have begun discussions on various angles of the strategic planning committee's recommendation. I will keep the synagogue membership informed as more information arises.

Our newly created tradition for Simchat Torah was a big success. We ate hot dogs, hamburgers, under the Succah while drinking a little wine and beer to get ready for the Hakafot. I am looking forward to make this event a part of our tradition.

As always, if you have any questions or comments, please do not hesitate to e-mail me at [slipschitz@tenjfl.org](mailto:slipschitz@tenjfl.org) or contact me in the synagogue office. I look forward to hearing from you.

Seth Lipschitz  
President

I recently received an email which moved me very deeply. We are bombarded daily with news which is frequently difficult to watch. Aside from troubling stories on an international and national level, we are also subjected to endless stories of murder, robbery and other terrible actions perpetrated by people against other innocent people. I do not think that I am alone in being frequently discouraged by all this.

The truth is, I believe, that there are many stories of human goodness and kindness which we do not here of because they are not deemed newsworthy. A Jews, we are never far from our history which so many times have been tragic.

The story which follows can give us hope in the decency of the vast majority of people and I hope you will find it as meaningful and uplifting as I did.

Vicki Rosenblith

### **THE SCHINDLER NO ONE KNEW**

Irena Sendler rescued 2,500 children from the Nazi death camps. Her story, writes Marti Attoun in Ladies: Home Journal, was rescued by three Kansas teens. Irena Sendler keeps a photo of "her Kansas girls" on the bedside table in her nursing home room in Warsaw, Poland. She rests easier now that her story is in good hands.

And her story is astounding, as awe-inspiring as that of Oskar Schindler, whose courageous acts of Nazi resistance became a book and an Academy Award winning film. But unlike Schindler, who received international acclaim, Sendler had been a footnote in history for nearly 60 years. That all changed in September 1999, when three teenagers in a small town in Kansas were looking for a topic for a history project and stumbled upon a short mention of Sendler in an article in a 5 year old news magazine. As a Catholic social worker, the article said, Sendler had organized the rescue of 2,500 Jewish babies and children from the Nazi controlled Warsaw ghetto in 1942 and 1943.

"We thought it was a typo," recalls Elizabeth Cambers, now 18 and a college freshman. "We thought it was supposed to say she rescued 250 children, not 2,500."

In September 1939, when the Nazis invaded Poland, Sendler was a 29 year old social worker employed by Warsaw's social welfare department. An only child, she was just seven when her father, a Catholic doctor, contracted typhus and died after treating Jews during the 1917 typhus outbreak. But she never forgot his sacrifice. "I was taught that if a man is drowning, it is irrelevant what is his religion or nationality," Sendler said. "One must help him. It is a need of the heart."

In the fall of 1940, Sendler watched as the Nazis forced 350,000 Jews inside the Warsaw ghetto, a 16 square block area that was walled off and guarded. With each passing month of the war, the torment of the people locked inside intensified. They were dying of starvation and disease while unknowingly waiting for the Nazis to herd them into freight cars that would ultimately take them to their deaths in the gas chambers.

Sendler joined Zegota, the code name for the Council for Aid to Jews in Occupied Poland, an underground network founded in December 1942 by psychologist Adolf Berman and six other prominent scholars, religious leaders and social activists. The secret organization, which forged thousands of birth certificates and other documents to give Jews safe Aryan identities, asked Sendler to head up their operation out of the Warsaw ghetto.

But first she had to get inside. Because the Nazis were on guard against the spread of infections, they allowed the delivery of medicine inside the ghetto. A Zegota member working inside the Polish disease department forged a permit that allowed Sendler to work undercover as a nurse inside the ghetto. Her code name was Jolanta.

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With the help of 10 “messenger friends,” as Sendler called her colleagues, and dozens of volunteers, she organized the effort to sneak the children into orphanages, convents and private homes in the Warsaw region. Children who were old enough to talk were taught to rattle off Christian prayers and mimic other religious behavior (such as how to make the sign of the cross) so they could live safely without arousing suspicion of their Jewish heritage.

Sendler and Zegota devised several routes for smuggling children out of the ghetto. Kids escaped on foot or in the arms of volunteers through sewer pipes or basements with underground passageways. Many also escaped through the courthouse, which had entrances on both the ghetto side and Aryan side. Other methods were more inventive. For instance, a trolley driver and Zegota member, when crossing from the ghetto to the Aryan side, hid little ones in trunks, suitcases, or sacks under his back seat, where the Nazi guards could not see. Another supporter, an ambulance driver, kept his dog beside him in the front seat and trained him to bark to camouflage any cries or noises from the babies hidden under stretchers in back. Sendler also arranged for babies and children to be sedated and smuggled out with merchants in potato sacks, under their loads of goods. Sometimes, she even sneaked sedated children out in body bags, telling the guards that they were dead.

Day after day, for about 16 months, Sendler persuaded parents and grandparents to hand over their babies and children, to give them a chance to live. “There were terrible scenes,” Sendler says. “One mother and I wanted a child to leave the ghetto while the father did not. The grandma wanted, the husband did not. They asked what was the guarantee? What kind of guarantee could I give them?” She couldn’t even guarantee that she could get past the guards. On slips of tissue paper, Sendler recorded the identity of every child she rescued.

Whenever possible, she wrote down the child’s Jewish name as well as the child’s new Christian name and new address. Sendler buried these names in jars under an apple tree in a friend’s garden. After the war, Sendler hoped, the children would be located and their Jewish identities revealed to them.

On October 20, 1943, the Gestapo arrested Sendler. They had long suspected she was running a smuggling operation, and one of her messengers had been caught and tortured until she gave up Sendler’s name and home address. The Gestapo interrogated Sendler, demanding information about the identities of the other rescuers and the children in hiding. But she refused to talk, even when she was beaten until her legs and feet were broken. “I was quiet as a mouse,” Sendler said. “I would have rather died than disclose anything about our operations.” She was then taken to Pawiak prison, where she was sentenced to be executed.

At the last minute, however, the woman who had rescued so many others was herself rescued. On the day she was to be executed, Zegota paid a hefty bribe to a guard, who allowed Sendler to escape. The guard subsequently posted Sendler’s name on public bulletin boards as one of the executed, essentially rendering her invisible to the Nazis. She then went into hiding in Poland, just like the children she had saved.

When Poland was liberated a year and three months later, in January 1945, Sendler returned to the friend’s garden and dug up the jars. She turned over the rescued children’s names to Zegota’s Berman, and he and other members of the group tried to locate the children’s foster families.

Sadly, most of the children had no parents or grandparents to be found. Less than 1 percent of the Jews inside the ghetto survived the war, most having perished at the Treblinka death camp in northeast Poland. After the war, Sendler married, raised two children of her own, and continued her career as a social worker in Warsaw. The beatings she had suffered at the hands of the Gestapo left her permanently disabled and she has had trouble walking ever since. But she never talked openly about her rescue work. Poland was under a communist regime, and the postwar climate wasn’t safe.

For almost 60 years, her story was essentially lost to history. Then, in March 2000, she received a letter from Elizabeth Cambers and two of her classmates at Uniontown High School in Uniontown, Kansas.

Encouraged by their social studies teacher, the girls had selected Sendler as the subject of the National History Day project, and though information about her was scarce, they had been able to write a 10 minute play titled “Life in a Jar,” that had already won first place at the state level of the national contest. “We explained who we were and what we were doing,” says Sabrina Coons, now 20 and a student at Kansas State University. “We told her that we found her story amazing.”

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Sendler's response, handwritten in Polish, arrived in Kansas three weeks later. "I am very eager to receive and read your play," Sendler wrote. In a series of letters, Sendler answered the students' questions and slowly the details of her remarkable story unfolded; an international friendship was forged.

After an emotional performance of "Life in a Jar" at Uniontown High, the students were invited to perform the play for church groups, nursing homes and civic organizations throughout southeast Kansas. Through their correspondence with Sendler, the teens learned that she lived quite meagerly. So at each performance, they set out a donation jar. Their first gift to Sendler was \$3, which they told her to use for postage. "We found out later that she gave the \$3 away to a children's home," says Coons. "That's just how she is."

Although the girls didn't win any awards when they traveled to Maryland in June 2000 to compete in the national contest, their play gained national and international attention, and the students have since given more than 100 performances of the play in eight different states. As a result, Sendler has received numerous awards for her courageous work. After learning she was to be given a \$10,000 humanitarian award from the American Center of Polish Culture in Washington, she wrote to her girls "My emotion is being shadowed by the fact that no one from the circle of my faithful coworkers, who constantly risked their lives, could live long enough to enjoy all the honors that now are falling upon me..I can't find the words to thank you, my dear girls...Before the day you have written the play "Life in a Jar"—nobody in my own country and in the whole world cared about my person and my work during the war..." One member of a Kansas City audience was so profoundly moved by Sendler's story that he raised money to send the play's three authors to Poland to meet Sendler in May 2001.

"It wasn't real until I actually met Irena," says Megan Stewart. "We all ran up and hugged her. She wanted to just hold our hands and hear about our lives." Cambers told Sendler. "I love you. You are my hero."

Sendler, a 4 foot 11 inch woman who now uses a wheelchair, deflected the girls' praise. "A hero is someone doing extraordinary things," she told them. "What I did was not extraordinary. It was a normal thing to do."

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### ***Kristallnacht***

***In November 1938, an event occurred which was called "Kristallnacht," or the "Night of Broken Glass."***

The Germans were looking for a way to get rid of their Jews. Send them anywhere, but just get them out. Many Jews of Polish origin had come to Germany because conditions were so much better there than in Poland. The Germans saw this as a group to be easily gotten rid of.

They were rounded up and, on one cold, rainy night in the fall, they were herded and beaten across the border. 12,000-17,000 Polish Jews, who were not considered Poles any more, found themselves in a small border town in Poland that had a population of 6,000 Poles. There was no place to put them, so they were stuck into military stables, under impossible conditions. They hadn't eaten for days.

In one night, 1,350 Jewish synagogues were burnt to the ground or destroyed; over 91 Jews were killed; 30,000 Jews were thrown into concentration camps; 7,000 Jewish businesses were destroyed; and thousands of Jewish homes were ransacked.

Germany did not produce plate glass at the time, and it took Belgium's total plate glass production about 6 months to replace all the windows that were broken. To top everything off, the Jews were charged 1 billion Deutsch Marks to pay for the damages.

It is hard for us to imagine the scope of destruction on Kristallnacht:

Every town, every place had its little "shteibel." Germany was filled with beautiful, old synagogues that had been there for centuries. And overnight it all went up in flames. The Jews finally got the message: It was time to leave.

# Adult Education

We will have our first Lunch and Learn study session of the season after Shabbat Services on November 3, 2007. We will look into the area of Jewish Bio-ethics. The topic will be Towards a Jewish definition of Life: The Issues of Stem Cell Research and Organ Donation. Join us as we confront the ultimate issues of life and seek a deeper understanding of life, death and the boundaries between them in the 21<sup>st</sup> century.

There has been a change made to our weekly evening program. The program will now be held on Wednesday evenings in order to allow more people to attend. The first series of six sessions will be our new "Why and Cheese" Program—The "Why's" of Judaism. Through investigation into classic rabbinic texts and philosophical writings, we will seek to understand the foundations of Judaism and Jewish behavior and the answer to the question—why be Jewish? There will be 6 sessions running from November 7 through December 19.

The sessions planned for November are:

Session 1 Why Pray?	November 7
Session 2 Why Shabbat?	November 14
Session 3 Why Kosher?	November 28

They will be held at the office in Franklin Lakes and start at 8:00 PM. Join us and share in the learning, the cheese and maybe a little bit of wine.

Sheila Jacobs, Chairperson  
Adult Education Committee

## Book Club

Wednesday 10/31/07 @ 8pm

"Daniel Deronda:" by George Eliot

Daniel Deronda, two intertwined tales united by the title character, is set in England in Victorian times. A wealthy man, Sir Hugo Mallinger raised Deronda, but his relationship to the man is ambiguous - he is widely believed to be his illegitimate son. He becomes attracted to the beautiful but arrogant Gwendolen Harleth, whose family falls on hard times. In order to save herself from a life of poverty, Gwendolen marries wealthy, but cruel, Henleigh Grandcourt.

Deronda, in the meantime, rescues Mirah, a poor but beautiful Jewish singer from committing suicide. Escaping her cruel father, she comes to England to find her long-lost mother and brother, but she too falls on hard times. Daniel assists her in her search, during which time he becomes involved in London's Jewish community. While Mirah and Daniel become close, Eliot introduces the reader to Jewish ways. The virtuous Mirah's behavior is contrasted with the selfish Gwendolen's.

Be part of Daniel Deronda's spiritual journey...be there when he discovers the world of his ancestors and ultimately his life's purpose...

Join us at my house:

6 Tecumseh Trail, Oakland 201 337 5793

E-Mail: [Sophi@verizon.net](mailto:Sophi@verizon.net) for directions

## Wednesday Torah Class

### "Why" & Cheese:

#### The "Why's" of Judaism.

Wednesday evenings 8:00 PM  
at the Temple office in Franklin Lakes

Join us for a study with a purpose in a comfortable atmosphere. Learn the "Why's" of Judaism. Why we pray? Why light candles? Why eat kosher? Why wear a kippah? Why are we Jewish? This course of study is perfect for inquisitive minds of all backgrounds. Through investigation into classic rabbinic texts and philosophical writings, we will seek to understand the foundations of Judaism and Jewish behavior.

Session 1 – Why Pray?	(November 7)
Session 2 – Why Shabbat?	(November 14)
Session 3 – Why Kosher?	(November 28)
Session 4 – Why Hanukkah?	(December 5)
Session 5 – Why God?	(December 12)
Session 6 – Why be Jewish?	(December 19)



## MEN'S CLUB

I hope everyone enjoyed the holidays and I would like to especially thank the following Men's Club member for the help with the Ushering during the High Holiday Services:

Sam Greenblatt  
Sam Gordon  
Rosalie Berman  
Bob Rosenblith  
Marc Zitcer  
Dave Kimmel  
Harvey Halem  
Mickey Levine

I would also like to thank the following members for putting up the Sukkah:

Mickey Levine  
Sam Greenblatt  
Jeff Goldstein  
Seth Lipschitz  
and our custodian Joe Persaud

Because of the holidays it has been difficult to schedule any new events or a meeting. Now that things have slowed, I will be trying to have our first meeting in November where we can discuss what we would like to do as group. Look for more information in the November bulletin.

Ken Stern

*Men's Club of NNJR Presents....*

Texas Hold 'em Tournament Sunday,  
November 4th  
5:00 PM  
Cost \$25

(Includes pizza, snacks and soda)  
Temple Beth Shalom  
193 E. Mt. Pleasant Ave., Livingston  
Reserve your spot by October 29th  
(space is limited)

Doors open at 4:00 for free  
Texas Hold'em refresher course  
For reservations and more information,  
contact Paul Schaefer @ [schaefercity@comcast.net](mailto:schaefercity@comcast.net)  
Trophies awarded for top 3 finishers

## Hebrew School

As part of Mitzvah Day's 10<sup>th</sup> anniversary celebration, the UJA Federation of Northern New Jersey's Jewish Community Relations Council announces an essay contest for children and teens in two age categories: 6-12 year olds and 13-18 year olds.

Mitzvah Day is an annual event that takes place this year on Sunday, November 4, 2007. It brings over 1,400 volunteers from every part of the community to more than 40 sites in northern New Jersey.

Volunteers work together on community service activities, such as comforting the sick, assisting the needy, bringing joy to the elderly and disabled, preparing and sending packages to Israeli soldiers, and beautifying our parks and nature centers. Several drives also take place on Mitzvah Day, including a blood drive, a bone marrow donor registration drive, and collections of food, toys, eyeglasses & clothing.

The topic for the essay is your Mitzvah Day experience – for example: what did it mean to be a part of Mitzvah Day? How did it feel? What impact did your participation have on you or the people you served? Will you do it again?

The short essay (150 - 250 words for the younger group; 300 - 500 words for the older group) can be submitted anytime between Mitzvah Day and December 4, 2007 (Chanukah). All entrants must have registered and participated in Mitzvah Day in order to submit their essays. There will be a grand prize and a second place prize for each category.

A full list of Mitzvah Day projects, as well as online registration for Mitzvah Day, can be found at [www.ujannj.org/mitzvahday](http://www.ujannj.org/mitzvahday). Essays can be emailed to Alice Blass at [aliceb@ujannj.org](mailto:aliceb@ujannj.org) with "Essay contest" in the subject line or faxed to (201) 457-0960.

Lea Greenspan  
Principal

**The Congregation gratefully acknowledges the following contributions**

**In Honor of Building Fund**

CONGRATULATIONS TO  
ALFRED KAHN ON YOUR  
ENGAGEMENT

Alan, Ruth, & Peter Clarin

CONGRATULATIONS TO DEE  
& JOE HERRMANN ON THE  
BIRTH OF THEIR  
GRANDDAUGHTER

Laura & Merrill Rutman  
Mickey Levine  
Marc & Barbara Zitcer  
Bob & Vicki Rosenblith  
Sylvia & Sam Gordon  
Marian Friedman  
Hazel Korman  
Harriet & Harvey Halem  
Bea & Marty Rittenberg  
Arleen & Kenneth Stern

THANK YOUR RABBI  
FINKELSTEIN FOR YOUR  
SUPPORT AT A MOST  
DIFFICULT TIME

Frances & Gene Stewart

CONGRATULATIONS TO  
BARBARA & MARC ZITCER ON  
THE BIRTH OF THEIR FIRST  
GRANDCHILD

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LORI PECKARSKY FOR HER  
CONTINUING RECOVERY

Steve & Linda Schwager

GET WELL WISHES TO AARON  
WEXLER

Mickey Levine

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Yahrzeits by

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Mr. Paul Foulds

Ms. Marcia Berkowitz

Mr. Murray A. Rothstein



## 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.

ANNA LEINOFF  
Mr. Benjamin Leinoff

HERBERT TURNDORF  
ROBERT TURNDORF  
Mrs. Rose Turndorf

HARRIS PAUL RITTENBERG  
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## 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.**

Nov 02 – Nov 08

22 Cheshvan – 28 Cheshvan

Anna Berkowitz  
Irving Carr  
Irving Entes  
Abraham Goldberg  
Jack Levine  
Theodore Nathans  
Yetta Rogoff  
Anna Leah Schnoll  
Benjamin Sherman  
Morris Silk  
Annette Stein  
Bess Taper  
Emanuel Yudman

Nov 09 – Nov 15

29 Cheshvan – 6 Kislev

Lillian Braunstein  
Yetta Broder  
Sylvia Davis  
Florence Gold  
Herman Gordon  
David Izenberg  
Louis Jasper  
Samuel Leinoff  
Jean Levin  
Anne Levitt  
Claire Lichtenauer  
Edward Mintz  
Meyer Phillips  
Pearl Pugatch  
Albert Sacks  
Sidney Schenberg  
Joseph Scult  
Jules Stein

Nov. 16 - 22

07 Kislev -13 Kislev

Hilda Entes  
Marvin M. Goldner  
Etta Jacobs  
Edwin Kaplan  
Max Lehrhaupt  
Walter Pollak  
Ita Praschnik  
Rose Rosenblith  
Bessie Rothman  
Goldie Shapiro  
Sidney Slatkin  
Isadore Yudman  
Robert Zukerberg

Nov. 23 - 29

14 Kislev – 20 Kislev

Jacob Blake  
Simon Bonaparte  
Sam Lavitt  
Celia Lester  
Joseph Levin  
Helene Nussbaum  
Fannie Rittenberg  
Charles Roemer  
Benjamin Rosenzweig  
Avram Sandler  
Minnie Scult  
Paul Segal  
Stanley Wagman  
Phil Warfman  
Shirley Yudman



## Calendar 5768

<b>Hanukkah (Chanukah)</b>	5 December 2007	(Wednesday)
<b>Tu Bishvat</b>	22 January 2008	(Tuesday)
<b>Purim</b>	21 March 2008	(Friday)
<b>Passover (Pesach)</b>	20 April 2008	(Sunday)
<b>Holocaust Remembrance Day</b>	2 May 2008	(Friday)
<b>Israel Memorial Day (Yom HaZikaron)</b>	7 May 2008	(Wednesday)
<b>Israel Independence Day (Yom HaAtzmaut)</b>	8 May 2008	(Thursday)
<b>Lag B'Omer</b>	23 May 2008	(Friday)
<b>Shavuot</b>	9 June 2008	(Monday)
<b>Tisha B'Av</b>	10 August 2008	(Sunday)

### ABOUT HANUKAH

Hanukah, the Hebrew word for dedication, reminds us of the cleansing of the Temple, and the rededication to the religious and moral principles of Judaism. The holiday is also called the Festival of Lights. It begins on the twenty-fifth day of Kislev, and continues for eight days. Each night we light one more candle. On the eighth night we light all the candles. Each night we sing songs and say blessings. These remind us of a time when we were not free to pray and sing our songs.

### **THE STORY:**

On this holiday, parents and children review the story of the brave Maccabees who fought the Syrian-Greek tyrant Antiochus. The story has been preserved in two books of the Apocrypha, Maccabees I and II. Mattathias and his five sons led the long and hard fight of the Jews to preserve their traditions and religion despite the power and cruelty of Antiochus and his armies. In 164 B.C.E., when Judah Maccabeus and a small, courageous band of followers recaptured Jerusalem, their first act was the cleansing of the Temple which had been defiled by the Syrians. The Talmud tells the story of the cruse of oil. When the Maccabees came to rededicate the Temple, they found one flask with sufficient oil for only one day, but it miraculously lasted for eight days.

### **PROCESS OF LIGHTING THE MENORAH:**

1. The candles should be placed in the menorah beginning from the right side and moving to the left with each day.
2. Light the shammash (an additional candle used to light the others) and recite the two blessings:  
Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us to kindle the lights of Chanukah. Blessed are You, Lord our God, King of the Universe, who performed miracles for our fathers in those days, at this time.
3. On the first evening only, add this blessing:  
Blessed are You, Lord our God, King of the Universe, who has granted us life and sustenance and permitted us to reach this season.
4. Light the candles with the shammash from left to right - so that the new candle is lit first.
5. Place the shammash in its special holder on the menorah.
6. It is customary to say/sing "Ha-Nerot Halalu," "We kindle these lights..." and "Maoz Tzur," "Rock of Ages" - following the lighting.

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