

Hakol

The Voice



A Publication of Congregation B'nai Tikvah

SEPTEMBER, 1994

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-----**RABBI'S MESSAGE**-----

This Rosh Hashanah we begin the year 5755. This date is derived from an ancient Jewish tradition based in the Bible which maintains that the world was created 5,755 years ago. Such a dating of the earth's age seems ridiculous in light of scientific evidence that our planet is many millions of years old. How can we reconcile this apparent contradiction?

The answer to this question lies in how we understand the Bible and what we mean when we say that it is true. If you read the Bible carefully, you will find that it isn't really concerned with scientific questions at all. The Biblical account of creation is a story which is meant to answer questions like: Why are we here on earth? How should we treat each other? What does God expect of us? etc. It was never intended to give an accurate factual account of the origins of life on earth.

If the Bible was intended to be read as history it would, at very least have to be internally consistent. It is not. To take just one example: In Genesis chapter one, we read that mankind was God's last creation. Man and woman were created in God's image after God finished making the earth and all the plants and animals which inhabit it. Chapter two tells a completely different story. In this second account, only a few

verses after the first, Man is created before the animals, and Woman comes last of all.

The Bible can present two factually contradictory accounts of the origins of life on earth next to one another because it isn't concerned with giving an accurate, historically correct account of our beginnings. The truths it seeks to impart aren't scientific, they are spiritual.

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--RABBI'S MESSAGE (Cont.)--

The Bible isn't really interested in "how" we got here. It seeks to teach us "why" we are here; what our lives mean.

On Rosh Hashanah we seek to affirm that God is our creator, and that we are accountable for all our actions to God, in whose image we were made. We gather to reflect on the meaning of our lives, not their actual origins. The truth we seek is spiritual not merely scientific. Consequentially, it is the Biblical chronology we embrace, even though we know it is not historical.

Happy 5755!,

Rabbi Andrew Warmflash

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-----PRESIDENT'S MESSAGE-----

Welcome back, one and all from vacation and the carefree warmth and languid days of Summer! Welcome back to the reality of work, to another school year which is about to start, to car-pools, to "normal" responsibilities, to a New Year which looms before us full of potential, expectation, and uncharted possibility. Welcome back to God!

As Rosh Hashanah approaches, we Jews, turn our attention to God and to our relationship with the Lord of Hosts. Just as it is time to celebrate the anniversary of our liberty and our peoplehood; and, coincidentally, to file our personal financial returns with the IRS, in the Spring, at Pesach; now is the time for us to celebrate the anniversary of the world and to file our personal spiritual return with the preeminent auditor of such accounts -- God!

What books this Supreme Auditor keeps! The Rabbis teach that the hopelessly wicked are automatically consigned to the Book of Death, the perfectly righteous are immediately inscribed to the Book of Life, and the rest of us must sweat out the entire audit (which lasts as long as the months of Elul and Tishri, combined).

Still, God permits us to do something which IRS auditors disallow. Even while the audit of our souls is being conducted, we may add and subtract from our various ledger accounts. T'shuvah, Tefilah, and T'zedakah make all the difference when the final

-- PRESIDENT'S MESSAGE (Cont.) --

tally is determined. Add enough of these credits to your accounting and the debits are canceled out, averting the most severe divine decree.

T'shuvah is popularly translated as "repentance;" but it also signifies a "turning of the way, or return." Now is the time to return to the rich congregational life which our synagogue/center has to offer. If we truly value our Jewish identity, then B'nai Tikvah should be central to our lives throughout the year. We offer many excellent programs and activities which can serve as a means of Jewish self-expression. Your active involvement in the daily life of your synagogue/center will provide you with an excellent opportunity for personal satisfaction; and your fellow congregants will be enriched, as well.

We all know that Tefillah means prayer. B'nai tikvah offers you the opportunity to pray in a setting which is simultaneously traditional and contemporary. Our inspirational services result from the combined efforts of our charismatic religious leadership and our devoted lay volunteers. During the High Holy Days, especially, our Rabbi and Cantor maintain a frenetic pace to enhance your spiritual experience. During services, take a look, as well, at all of your peers who are davening, chanting, laining and offering Divre Torah. These dedicated lay individuals are no different than the rest of us except in one respect: they have already immersed

themselves into congregational life through prayer and study. Is this not the season for you to make a similar statement?

T'zedakah or "acts of righteousness" is the third way to add credit to the personal spiritual accounting which you submit to God's scrutiny. A significant act of righteousness which is familiar to us all is the giving of charity. Donations are very important for the continuing existence of B'nai Tikvah and for the continuation of our righteous undertakings. I urge you to place your synagogue/center high on your list of charitable recipients during the solemn High Holy Day season. Your generosity, now, may enable B'nai Tikvah to feed a hungry individual, help shelter a homeless family, or to offer a Hebrew School scholarship to a child who would otherwise be unable to pursue a Jewish education. I am confident that we will all make many charitable donations in the coming Days of Awe, each of us, according to our means!

I take great pleasure in wishing all of you a Good Year; and I look forward to seeing you all in the coming days. May the credits on your spiritual balance sheet continue to multiply. And may you weather God's forthcoming audit with great success! "May it be Thy will O Lord our God and God of our ancestors, to renew unto us a good and sweet year!"

L'Shana Tova,
Jeff Schwartz

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HIGH HOLIDAY SERVICES 1994 -- 5755

S'Lichot	Saturday Night, August 27	10:00 pm
Rosh Hashanah Eve,	Monday Evening, September 5	6:45 pm
Rosh Hashanah		
	Tuesday Morning, September 6	9:00 am
	Tuesday Evening, September 6	7:30 pm
	Wednesday Morning, September 7	9:00 am
	Wednesday Evening, September 7	7:30 pm
Kol Nidre	Wednesday Evening, September 14	6:30 pm
Yom Kippur	Thursday Morning, September 15	9:00 am
	Mincha-Neila	5:00 pm
	Final Shofar (ending fast)	7:55 pm
Erev Sukkot	Monday, September 19	7:30 pm
Sukkot (1st day)	Tuesday, September 20	9:30 am 7:30 pm
Sukkot (2nd day)	Wednesday, September 21	9:30 am 7:30 pm
Erev Shemini Atzeret	Monday, September 26	7:30 pm
Shemini Atzeret (Yizkor recited)	Tuesday, September 27	9:30 am
Erev Simchat Torah	Tuesday, September 27	7:30 pm
Simchat Torah	Wednesday, September 28	9:30 am

-----**SUKKOT SUPPLIES**-----

Lulav and Etrog sets are available through the Synagogue Office for \$36.00 per set. We also have information on the purchase of prefabricated sukkot and instruction sheets for those who wish to build their sukkot from scratch.

This Sukkot, B'nai Tikvah will again be organizing the annual **Sukkot Hospitality Program** -- a program designed to match up congregants who have a sukkah and are willing to share with those who want to fulfill the mitzvah of "dwelling" in a sukkah but cannot construct one. Look for details about the program during the High Holy Day services.

If you are interested in purchasing a "pre-fab" sukkah this year, contact the synagogue office, 297-0696. The synagogue also has 2 "loaner" sukkot available.

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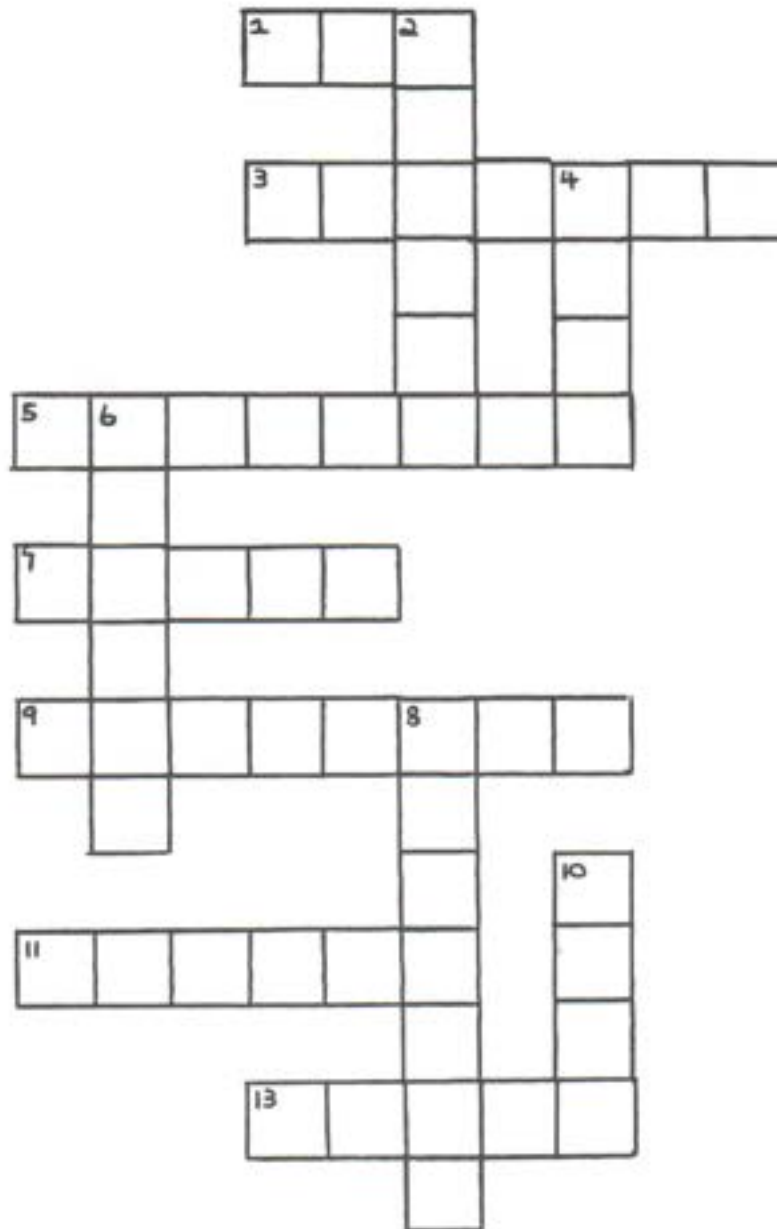
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H O L I D A Y P U Z Z L E

By Mark Cohen

A C R O S S :

- 1 Simchat Torah celebrates the Torah reading cycle's completion and then beginning. One English translation of the Hebrew word "simchat" is _____.
- 3 The festival which follows Hoshana Rabbah is referred to as the "Eighth day of Assembly", and known in Hebrew as "Shemini _____".
- 5 On Simchat Torah, a ceremony called "Kol ha-Ne'arim" is recited. This requires participation from the _____ of the congregation.
- 7 One minchag or custom of Simchat Torah is for the children to carry _____ which are symbolic of the tribal _____ under which the Israelites marched in the desert.
- 9 The person who is honored on Simchat Torah with the aliyah which corresponds to the reading of the "first" verses of Genesis is known in Hebrew as the "Hatan _____".
- 11 On Simchat Torah, the haftarah which is read subsequent to the reading of the first chapter [1:1-2:3] of Genesis is the first chapter of _____. He took charge over the Israelites right after the death of Moses.
- 13 The person who is honored on Simchat Torah with the aliyah which corresponds to the reading of the "last" verses of Deuteronomy is known in Hebrew as the "Hatan Torah", or in English, the "_____ of the Torah".

D O W N :

- 2 The Eighth day of Assembly is marked by the recital of _____, which is the memorial "service" for the dead.
- 4 During the musaf service on the Eighth day of Assembly we recite a "prayer for _____", known in Hebrew as "tefillat geshem".
- 6 On the morning of Simchat Torah, "psalms of praise and prayer" are recited. This "service" is known in Hebrew as _____.
- 8 On Simchat Torah we "circle" seven times around the synagogue with the Torahs. These "circlings" are known in Hebrew as _____.
- 10 On Simchat Torah, some synagogues--just prior to the reading of the end of Deuteronomy and just prior to the reading of the beginning of Genesis, recite a special "piyut" or in English, "_____", in praise of the Torah.

A NEW YEAR - AND AN OLD TRADITION

The High Holy Days are a time to welcome in a new year, but they are also a time to partake in an old tradition - investing in Israel's future through the purchase of Israel bonds.

The annual Israel Bonds High Holy Days appeal is now more than four decades old. Throughout the years, the appeal has represented an important opportunity to participate in the ongoing drama of the modern Jewish state. Each year, appeals held in synagogues throughout North America generate tens

of millions of dollars for Israel's continued economic development.

Many times, the Bonds appeal has been a manifestation of our steadfast support for Israel, helping the nation to build a vibrant democracy in the face of difficult and challenging circumstances.

On other occasions, such as 1973's Yom Kippur War, the appeal has allowed us an immediate means of responding to Israel during times of crisis.

Thus, in a very real sense, the Israel Bonds High Holy Days appeal is representative of the collective resolve of the Jewish people. Participation in the appeal is a reaffirmation of our common legacy and shared future. Moreover, securities issued by the government of Israel offer terms and interest rates that may be suitable for a number of important investment needs.

So, during these High Holy Days, start the new year with an old tradition through an investment in Israel bonds.

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THE CHALLENGES OF TOMORROW
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Israel Bonds proceeds help new immigrants build new lives
for themselves and their families.



**RELIGIOUS SCHOOL/A SHORT LOOK
BACK...**

I'd like to take this opportunity to commend our students on their contributions to Tzedakah. Each class time the children brought in their pennies, nickels, dimes, quarters and even dollars. Each grade learned about a particular organization to which they would donate their monies. Below is an accounting of how much money each grade was able to donate to their particular organization:

Kindergarten -- \$77.00 to the Jewish Braille Institute of America

First Grade -- \$117.50 to CHAI (Concern for Helping Animals in Israel)

Second Grade -- \$20.00 to Trevors Campaign

Alef -- \$122.00 to Maon La Tinok

Bet -- \$143.83 to Yad Sarah

Gimel -- \$83.00 to Lifeline for the Old in Israel

Dalet -- \$23.00 to the North American Conference on Ethiopian Jewry

Hey -- \$13.50 to the Holocaust Memorial Museum

Yashar Koach on a job well done!

I would also like to congratulate the Hey Class on their graduation from our elementary education program. I am pleased to report that

more than half of this year's Hey Class is registered for next year's Chai School and proud of their donation of \$190.00 to our Religious School. The money will be used to purchase additional audio/visual equipment for our school. Once again Mazel Tov and Todah Rabah to our Hey Class of 1993/94.

Finally, I would like to say shalom to all of you as my years at B'nai Tikvah come to a close. I have enjoyed working here. The teachers and the students have given me much joy. I'd also like to thank all of the parents who were such great helpers to me and to the school. It is with much sadness that I say Todah Rabah and Shalom.

I wish you all a happy new year and wonderful future.

B'Shalom,

Vickie Lynn Amron
Past Religious School Principal

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MINAHIEL MINUTE

As the new Principal (Minahiel) of B'nai Tikvah's Religious School I might be expected to introduce myself. But, after spending six years as the congregation's hazzan I thought I could dispense with that. Instead, I'd like to explain the general direction that I believe our school needs to take. While I am certainly concerned with the specifics of how teaching and learning take place in the classroom I'm not referring to pedagogical details here.

I am sure that none of us believes that Judaism exists merely as an excuse for throwing a Bar or Bat Mitzvah celebration for our children at the appropriate time. If that's all our tradition meant to us we wouldn't need a religious school, we could just establish a B'nai Mitzvah factory. Judaism is a thousands-year-old legacy which can give meaning to our lives, and which is the way our people has understood God and how to render to God our loyalty and service.

We need to make it explicit that we view our religious school not merely as a B'nai Mitzvah prep program but as an institution dedicated to passing on the treasure of our heritage to the next generation. Most importantly we want our children to understand that they are in religious school to begin learning the basics of how our people view the world and serve its Creator. We must create an atmosphere in the classrooms pulsating with the spirit of

the ideal of Torah Lishmah (Torah as an end in and of itself). If we can accomplish this, then we will be well on our way to meeting our obligation to the next generation of Jews.

I invite you to help me and our staff in this endeavor. And, I wish you a Shanah Tovah u'Mitukah (a good and sweet New Year).

-- Dov

SHALOM FROM THE NURSERY SCHOOL

I, Joan Shames, Director and Afternoon Pre-Kindergarten Teacher along with our other Head Teachers: Carol Winter, Ellen Seckler, Phyllis Edley, Paula Kondioti and the rest of the staff, look forward to welcoming our youngsters on the first day of school, September 12, 1994.

The Jewish Community Center of North & South Brunswick Nursery School is state licensed and sponsored by Congregation B'nai Tikvah. We offer half day pre-school programs for children 1/2 to 5 years of age. To date, we still have several openings in some of our classes. This year we have added a third class of Pre-Kindergarten children bringing us to 8 classes in total. In addition to the nursery school, we offer a Mommy & Me for children 18 months and up which includes our successful "One Step Up" class for children 28 months and up. Our active nursery school also offers an optional extended hour lunch as well as two extended days for registered morning children. For additional information, please call 297-0295.

-- Joan Shames

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Dear Parents of High School Students:

This is an open invitation to all parents of high school age teenagers (grade 9-12). B'nai Tikvah is inviting you to sign-up your son/daughter for a very unique youth group. United Synagogue Youth (USY) is the largest conservative Jewish youth group in North America. We combine social, fund-raising, community service and religion to give the USYer as much as possible from a local youth group. This is also one of the best ways for our youth to learn leadership skills for their future. We have members from both North and South Brunswick and we are part of a larger group with members all over the state and country. Your teen will be receiving more information in the mail as well as a telephone call from one of our USYers in late August.

Some of the events we had last year include: tie-dye, a hypnotist, self-defense, cookie baking, a cook out, conventions and dances.

Our first even will be a trip to Great Adventure on September 11 from 9am to 6pm. We will be leaving from the synagogue parking lot. The cost is \$15 for non-members and \$10 for members. Membership is only \$25 for synagogue members and \$35 for non-members. Your son/daughter can bring any of their friends as long as they are Jewish and high school age.

Please call me if you have any questions about USY or if your son/daughter doesn't hear from one of the USYers. For your

convenience I am available at my office (212-645-4545) or at my home before 9 pm (908-422-8543). This is one of the best opportunities we have to offer our youth. Please join me in encouraging your children to join the fun.

USYours,

Barry J. Safeer
USY Advisor

PERSONAL THANKS

Many thanks to the Ritual Committee and all those congregants who made it possible for us to have a morning minyon for our beloved **William Cherson**. Also, we thank all who attended the evening service and those members who conducted the services.

In a way it helped ease and comfort us during the Shiva period.

-- Ann and Michael Cherson

SISTERHOOD GIFT SHOP

THANK YOU for patronizing the Sisterhood Gift Shop and for making this past year our most successful ever! This year I will be co-chairing the gift shop with Norine Bruskin and we will both work hard to ensure all your gift needs are met. The 10% discount offered to Sisterhood members and B'nai Tikvah Seniors will continue as will our Bridal Registry. Look for new merchandise coming for Rosh Hashana (in September!) and Chanukah (in November!).

L'Shana Tova,
Lynn Biderman

SISTERHOOD CONNECTION

SHANAH TOVAH

Welcome Back! We hope your summer was great! We are looking forward to another year packed with exciting Sisterhood programs and events. For those of you who have never joined Sisterhood before, please give our membership vice president, Joyce Gerbman (937-5114), a call. She will be glad to answer your questions. Watch for our flyer on the first meeting of the year in September.

--The Sisterhood Board

SUKKAH EXCHANGE

This year, Sisterhood looks forward to coordinating the Sukkah Exchange program. We will help people who do not erect a Sukkah fulfill the mitzvah by matching them with hosts. Watch for more information on this. Thank you, Bobbi Binder (247-2797), Jewish Family Living, for chairing this program.

WANTED: YOUR FAVORITE RECIPES

Sisterhood plans to publish a brand new cookbook and needs exciting, low fat, delicious, kosher recipes. If you have a tried and true favorite, send it to Bobbi Binder (247-2797), c/o Synagogue Office. All recipes will be sampled before they go into the cookbook, so Bobbi is looking for volunteer testers to prepare and taste.

Gift Shop News: FLASH

Rosh Hashanah is in September and we will be ready with a selection of new honey dishes, challah covers, jewelry, and MANY other beautiful gift items. Call Lynn Biderman (297-6691) for more information.

Wine & Flower Sale

(Barbara Abramson, 254-6115)

Enhance your and your friends' High Holiday observance by ordering wine & flower arrangements through Sisterhood. Watch for the flyer in upcoming synagogue mailings.

GO FOR IT! SEND A LEAGRAM!

(Hilda Kaufman 422-0687)

BREAD MACHINE ROUND CHALLAH

For those of you with a bread machine that takes 3 cups of flour, here's a delicious challah recipe (2 loaves) for a sweet New Year. (If you don't have a machine, just knead the old fashioned way): 1 package yeast, 3 cups bread flour, 1 tsp salt, 1 tbs oil, 1/4 cup honey, 2 eggs, 2/3 cup warm water. (1/2 cup raisins, optional)

Add ingredients into the machine in the order they are listed, except for one egg white and the raisins. Set the machine on manual. (Add raisins at the beep during the second kneading cycle). When the machine is finished, take the dough out and divide it in half. Roll each half into snake and then form it into circle (You can even reserve a small part of each half, divide it into 3 parts, braid them and place braid in circle on top of larger circle). Let rise for 1 hour. Then brush with egg white and bake for 30 min. in 350° F oven.

Challah Delivery

One of our favorite services to the synagogue, every year we welcome new families to our community by delivering challah and candles for the Sabbath.

JUNIOR CONGREGATION

Junior Congregation will be starting September 24, 10:15 a.m. - 12:15 p.m.

The requirements for attendance have not changed. They are:

Aleph - 4 times

Gimel - 8 times

Bet - 6 times

Daled - 8 times

Junior Congregation Handbooks have more details and you should have received them already. The dates for this year are:

<i>Sep 24</i>	<i>Oct 1</i>	<i>Oct 15</i>	<i>Oct 29</i>
<i>Nov 12</i>	<i>Dec 3</i>	<i>Dec 17</i>	<i>Jan 14</i>
<i>Jan 28</i>	<i>Feb 11</i>	<i>Feb 25</i>	<i>Mar 11</i>
<i>Mar 25</i>	<i>Apr 1</i>	<i>Apr 22</i>	<i>May 6</i>
<i>May 20</i>			

Remember, we're always looking for sponsors for our special Junior Congregation kiddush. Small donations of \$10-\$15 allow us to have extra special food for our Junior Congregants after services. Please call Barry Safer at 908-422-8543 before 9 p.m. for any questions.

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FIFTY PLUS GROUP

It has been a hot, hot summer and the High Holy Days are early this year. The June Luncheon and Steve Ames' entertainment was very pleasant. The food was delicious and there was plenty. Thanks to Claire Hirshman, Annette Kramer, Sy Kramer, Madeline Gaynor and Sid Marcus for helping to make the luncheon such a success. Annette and Sy Kramer shared their Fiftieth Wedding Anniversary with the Fifty Plus Group, and we wish them many more celebrations. It was just great. There is more to come of these types of afternoons.

Plans for the coming meetings are incomplete, but we hope to have a Kedem wine tasting program in October. Tasting their wines in time for Chanukah.

Bernie and Ruth Adler will speak on August 23rd at 1:00 pm on one of their recent trips. We look forward to a very informative and pleasant afternoon.

The Forum Theatre will present Beau Gest - Jewish theme - in late September - October. We plan to have a theatre party in October. More to follow.

Sy Kramer has many trips on the drawing board which are listed below my column. With all the fun we have, why don't you come and join us at our meetings. B'nai Tikvah members and non-members are welcome. We meet every fourth Tuesday of the month at 1:00 pm. Since all the holidays are in September, we will not meet, but plan to

join us on October 25th.

We wish all Shana Tova Tikvatenu for 5755, and good health! For additional information call me at 297-3575.

-- Ann E. Cherson

FIFTY PLUS -- TRIPS

Rather than surprise everyone with a specific trip announcement for each function, I thought it would be better to identify an entire season's trips which will take place over a period of ten months, from September, 1994 through June, 1995. Some will be in conjunction with South Brunswick AARP. In many cases, definite dates must be established now, early in the season to assure a reservation. Early reservations are required for the following:

* The Folksbiene Playhouse Production of: Mirele Efros (A Jewish Classical Drama). November 2, 1994.

* The culinary Institute of America and Tour of Hyde Park & Vanderbilt Estate. April 25, 1995.

A schedule for the following trips will be determined based on availability, price and interest:

* Three Little Bakers

* Perona Farms (Andrew Sisters)

* Off Broadstreet Dessert Theater & Brunch

* Cameo Production Concert

FIFTY PLUS--TRIPS contu'd

(Bravo Broadway) & Lunch

* Rockefeller Estate -
"Kykuit" - No. Tarrytown

* Tour Portland Maine and
Newfoundland

* Tour Myrtle Beach, South
Carolina

* Tour Washington D.C. and
Annapolis

* Atlantic City

-- Sy Kramer

ABOUT US

Yom Kippur -- with the High Holidays upon us, it is nice to report that contrary to what is generally believed, Israelis have increased attendance at holiday services. According to a poll taken after Succoth of last year, 70% of Israelis over the age of 18 fasted on Yom Kippur, 56% attended synagogue services, and 40% built a "sukkah."

Acre, Israel -- Acre, a 12th century crusader stronghold, is planning installation of a crusader multi-media recreation, to increase their share of tourism. Visitors will be enabled to get the "feeling" of being in the Middle Ages, and restaurants will serve medieval food and drink.

Germany's Holocaust Museum -- a design competition has been opened for a national holocaust

museum on the land that was once the garden behind Hitler's Berlin office. Backers, non-Jewish industrialists and academics, etc., believe it is the duty of Germany to have this memorial to the murdered Jews of Europe.

Autostrada? -- a new eight-lane north/south highway, beginning 150 miles from Lebanon, is planned to extend all the way to Beersheba, and will provide a bypass around most of the metropolitan Tel Aviv area, helping to decrease pollution and traffic jams.

Operation Solomon -- this dramatic airlift of Ethiopian Jews has made The Guinness Book of World Records, twice. Two records are listed: the most immigrants to come to any country in a single day (11,160) and the most people to fly in a Boeing 747 (1,088). And we at B'nai Tikvah also assisted by raising the funds quickly, which helped accomplish this astounding historical feat.

Unfulfilled Dreams -- this is the title of Jerusalem's City Museum Exhibit. It consists of a large plastic garbage pail filled with rejected Jerusalem architectural plans and drawings of the last 100 years. Rejected plans include a 1949 plan for a four-spire church, and a plan by Muslim architects for a monumental university to be built "after the eradication of the Jews in Palestine."

Cairo -- Egypt has invited Israel to participate in an international business fair which attracts visitors and exhibitors from the entire Arab world.

ABOUT US contu'd

Night Vision -- Highway departments in the United States, Israel, and Europe have ordered solar-powered road signs from the Interplex Solar firm in Israel. These signs greatly enhance night vision by offering more than double the night visibility of presently used signs.

More About Bagels -- even the New York Times is getting into the act with a bagel article in their Eating Well column. They inform us that bagels have ballooned in size as well as popularity, and the calories are astronomical these days, even without "shmears" such as cream cheese or lox. Calories, schmalories, even without the cream cheese, bagels have to be worth giving up something else. The Times, sad to report, also informs us that bagels were once "affectionately" known as cement doughnuts. Oh, well.

L'hitroat,

Mili Rosloff

JERRY YAROS MEMORIAL VIDEO LIBRARY

The following tapes have been added to the video library:

Secrets of the Dead Sea Scrolls
Saying Kaddish
Abraham
Bible Stories
Israel, a Nation is Born
Fiddler on the Hoof (Klezmer Music)
Heil Hitler and Seduction of a Nation

Sabbath Bride
Terrorist on Trial
Evil in Clear River

A number of borrowed tapes have been missing from the library for a long time. Please check your home libraries and see if you have forgotten to return them. Thank you! Doris Birkenthal.

MAZEL TOV & YASHAR KOACH TO:

Les & Rebecca Friedman on the birth of their son, Philip.

Jeffrey, Rose & Joshua Berger on the birth of their son and brother, Seth Michael.

Mark & Brenda Sherman on the birth of their daughter, Arielle.

Robin Fishbein & David Yucht on the birth of their son, Benjamin.

Ron & Maxine Paley on the birth of their granddaughter.

David & Ronit Ahdout on the birth of their son, Benjamin Jacob.

Marc Rubenstein on his winning The James D. Oatts Award.

Michael & Marlene Scherzer on the Bar Mitzvah of their son, Todd.

Helayne Sotnikoff on the Bar Mitzvah of her son, Aron.

Edward & Linda Hirsch on the Bat Mitzvah of their daughter, Alison.

CONDOLENCES TO:

Marlene Levine on the loss of her mother, Sarah Feldman.

Ann Cherson on the loss of her husband, William Cherson.

Arline Kane on the loss of her father, David Greenberg.

Larry Ehrlich on the loss of his father, David Ehrlich.

Abbey Lorber on the loss of her mother, Louise Kahn.

CONTRIBUTIONS

SIDDUR TIKVAH -- JR.
CONGREGATION PRAYERBOOKS

Estelle Bach

Asha & Naresh Chand & Family in memory of Elsie P. Friedman.

Moshe & Judith Margolin in memory of Kenneth Kollman.

Aaron & Mili Rosloff in honor of the naming of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Abby Kline in memory of Ruth Marcus.

Aaron & Mili Rosloff in honor of the bat mitzvah of Lisa Kane.

Richard, Lisa & Jason Seidman in honor of Lila & Ted Warmer's 50th wedding anniversary.

Caryl & Dave Distel in honor of Aryeh Warmflash's bar mitzvah.

GENERAL FUND

Mark & Leslie Foadare in memory of Milton Goldman's uncle and Harry Goldman's brother.

Mary Waters in memory of Isabel Kezur.

Joel & Joyce Gerbman in memory of Maurice Imber, brother of Sharon Kalet.

Joel, Joyce, Scott and Adam Gerbman in honor of the 50th anniversary of Marty & Claire Anger.

Roslyn Gurney and Alan Hadley in memory of Esther Dobin.

Faye Boone, Edna Madriss, Anita Roller, Renee Mory in memory of Bill Cherson.

Marty & Jean Glass in memory of William Cherson.

Ken & Marlene Salzinger in memory of David Greenberg, father of Arline Kane.

Jeff Winter & family in memory of Esther Dobin.

Julius Berg in memory of Belle Berg.

Jacob & Phyllis Green

Ken & Marlene Salzinger in memory of Rosalind Korman's brother.

Herman & Doris Siederer.

Howard & Myra Dickert in memory of Dorothy Hodos.

Ron & Mindy Shapiro in honor of Sadie Ziner's 95th birthday and good health.

LIBRARY FUND

Brownie Troop 1781 Delaware Raritan Girl Scouts in memory of Kenneth Kollman, father of Judith Margolin.

Martin, Eileen, Adam & Amanda Zweig in honor of the bat mitzvah of Amy Schwartz.

Martin, Eileen, Adam & Amanda Zweig, in honor of the bar mitzvah of Jacob Kaminker.

Martin, Eileen, Adam & Amanda Zweig, in honor of the birth of Ilana Yael, daughter of Cantor Dov and Eve Goldberg.

Estelle Bach.

Marvin, Betty, Susan & Lauren Stark in honor of the graduations of Jennifer and Laura Katz.

MAHKELA FUND

Eli & Bill Greenberg.

Leonard & Joyce Mandelblatt in honor of the birth of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Estelle Bach in honor of the naming of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Marc, Bobbi, Brian, Amy & Becca Binder in honor of the naming of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Rabbi Andrew & Beth Warmflash in honor of the naming of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Frances Nelkin in honor of the

naming of her great-granddaughter, Ilana Yael Goldberg.

Phyllis & Ed Rosen in honor of Hank & Judy Klein's simchas and the hope that they should continue.

Michael & Julie Papkow in honor of the naming of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Lea & J.S. Taytelbaum in honor of the naming of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Larry & Dorothy Cohen in honor of Arthur Biderman's "29th" birthday.

Myron & Cheryl Asnis in honor of the birth of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Bill & Eleanor Greenberg, in honor of Aryeh Warmflash's bar mitzvah.

Gary & Toby Ehrlich in honor of Arthur Biderman's birthday.

Gary & Toby Ehrlich in honor of Daniel Asnis' graduation.

Elliott & Nancy Danto in honor of Aryeh Warmflash's bar mitzvah.

ISRAEL SCHOLARSHIP FUND

Joel, Joyce, Adam & Scott Gerbman in honor of Aryeh Warmflash's bar mitzvah.

Gerald, Phyllis, Scott & Abby Edley in honor of Aryeh Warmflash's bar mitzvah.

SHABBAT CHILDCARE FUND

Larry & Dorothy Cohen in honor of the birth of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Michael & Heidi Schamberg

PRAYER BOOK FUND

Irwin & Michele Millinger in honor of Aryeh Warmflash's bar mitzvah.

Andrew, Adrienne & Elyse Ross in memory of Eleanor Ross.

Steven & Sandra Osterman in honor of Matthew Treiser's bar mitzvah.

Ralph & Helen Rothschild in memory of William Cherson.

Dr. Leon & Phyllis Horlick in memory of Esther Dobin.

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David & Millicent Kutliroff in memory of William Cherson.

Stuart & Eleanor Diamond in memory of Esther Dobin.

Rusty & Fran Struchler in memory of Esther Dobin.

Madeline Gaynor & Family in memory of William Cherson.

Paul, Ruth, Jared & Marisa Schwartz in memory of Sarah Feldman, mother of Marlene Levine.

Paul, Ruth, Jared & Marisa Schwartz in memory of David Greenberg, father of Arline Kane.

Cliff & Amy Smith & Family in honor of Aryeh Yehoshua Warmflash's bar mitzvah.

Carol & Ryan Leo in honor of Aryeh Yehoshua Warmflash's bar mitzvah.

The Harkov Family in honor of Aryeh Warmflash's bar mitzvah.

Barbara Sadowich in honor of Aryeh Warmflash's bar mitzvah.

Ted & Carol Marks in honor of Aryeh Warmflash's bar mitzvah.

Bonnie, Woody & Julie Stevens in memory of Jules Groudan.

Dan & Shiva Nili in memory of Younes Nili.

Nina & Alan Wolff in honor of Aryeh Warmflash's bar mitzvah.

Nina & Alan Wolff in honor of William I. Wolff's graduation from Union College and being named a Watson Fellow.

Howard & Myra Dickert in memory of Abraham Brody.

John B. & Louanne Wolf in honor of Aryeh Warmflash's bar mitzvah.

Ted & Carol Marks in honor of the birth of Ilana Yael Goldberg, daughter of Cantor Dov & Eve Goldberg.

Madeline Gaynor & Family in memory of Jerome L. Gaynor.

Marc & Gale Dillman in memory of Loretta Buchbinder.

RABBI'S DISCRETIONARY FUND

Michael & Randi Koss in honor of Aryeh Warmflash's bar mitzvah.

Ken & Marlene Salzinger in honor of Ken's birthday aliyah.

Marvin & Betty Stark in honor of Melissa Kivor's marriage to Phillip Fisch.

Seymour & Annette Kramer in memory of Bill Cherson.

Julius Berg in memory of Belle Berg.

Yitzhak, Sandy & Dina Sharon in honor of the naming of Ilana Yael, daughter of Cantor Dov & Eve Goldberg.

Joel & Jill Bzura in honor of the bar mitzvah of Aryeh Warmflash.

Harvey & Barbara Abramson in honor of the bar mitzvah of Aryeh Yehoshua Warmflash.

The Austein Family in honor of Aryeh Warmflash's bar mitzvah.

Stuart Brokowsky in memory of his mother, Lillian Brokowsky.

Estelle Bach in memory of Irving E. Bach.

Isidore & Claire Hirshman in honor of Aryeh Warmflash's bar mitzvah.

Jonathan & Sydell Spinner in honor of Aryeh Warmflash's bar mitzvah.

Yitzhak & Sandy Sharon in memory of Donald Caruso.

Marvin & Irene Siegel in honor

of Lisa Diamond, Tyler Diamond, Mindy Lazar & Brian Lazar.

John B. & Louanne Wolf in honor of Jacob Kaminker's bar mitzvah.

Leonard & Bettina Levine & family in honor of Aryeh Warmflash's bar mitzvah.

YOUTH FUND

Andrew, Adrienne & Elyse Ross in honor of Aryeh Warmflash's bar mitzvah.

The 1993-94 B'nai Tikvah Kadima Chapter in honor of the wedding of Melissa & Phil Fisch.

Arthur, Lynn & Matthew Biderman in honor of Aryeh Warmflash's bar mitzvah.

Mina Katz, Marty & Sally Daner in honor of Aryeh Warmflash's bar mitzvah.

Barry & Arleen Panson in honor of Aryeh Warmflash's bar mitzvah.

Gary & Helene Tinkel in honor of Aryeh Warmflash's bar mitzvah.

David & Nila Mason in honor of Aryeh Warmflash's bar mitzvah.

YARZEIT FUND

Jonathan & Sydell Spinner in memory of Harry Horowitz.

Aaron & Linda Jay in memory of Harry Jay.

Roslyn Naiburg in memory of Jennie Hirschfield.

YARZEIT FUND Contu'd

Ephraim & Carol Botnick in memory of Max Abrams.

Harry & Toby Rosenzweig in memory of Ruth Zimmerman.

Richard & Estelle Weintraub in memory of Morris Franco.

Sylvia Rimmer in memory of Josef Nemet.

Hattie Loewen in memory of Mollie Moskowitz.

Jane Black in memory of Bernie Black.

Leonard & Arlene Maltz in memory of Eva Greenberg.

Burton & Vicki Bauman in memory of Benjamin Bauman.

Leonard Black in memory of Bernard Black.

Lawrence & Linda Ehrlich in memory of Ester Sussman and Bea Netkin.

Judith Schiller in memory of Joseph Schiller.

Steven & Ronnie Mark in memory of Arthur Mark.

Stuart & Sima Brokowsky in memory of Henry Brokowsky.

CANTOR'S SPECIAL FUND

Madeline Gaynor in honor of the naming of Ilana Yael Goldberg.

Erwin & Catherine Mermelstein in honor of the naming of Ilana Yael Goldberg.

Carol & Ryan Leo in appreciation of Cantor Goldberg's time and assistance preparing Ryan for his bar mitzvah.

Lawrence & Ruth Fineberg in honor of the naming of Ilana Yael Goldberg.

Marvin, Betty, Susan & Lauren Stark in honor of the birth of Ilana Yael Goldberg.

Phyllis Rosen.

Michael Plotnick in honor of the birth of Ilana Yael Goldberg.

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KASHRUT KORNER
By Mark Cohen

Before discussing any Jewish topic which involves "halakhah" or Jewish Law as it relates to the conduct of daily living--in this case, kashrut, it is good to have a very basic understanding of some of the major legal "sources or works" which have been accepted as "authoritative" by the Jewish Community and used by rabbis--past and present--in their upholding and/or changing of halakhic decisions.

At the top of the pyramid, there are "biblical" precepts known as mitzvot (commandments) which can be directly traced to the Torah itself. In simplest terms, these are commonly known as the 613 mitzvot; of which 248 are affirmative mitzvot and 365 are negative mitzvot.

The next underlying section of the pyramid are those laws which are derived from "rabbinic" precepts and it is such that the word "halakhah", which literally means "the path" or "the way to go" has come to represent or is best associated with.

Proper categorization of a particular law as "biblical" or "rabbinic" is not necessarily cut and dry as one may think, but its implications are very important; issues of enforceability and whether--or to what degree, a law can be amended are to name a couple.

There are many rabbinic sources which exist, but I will

briefly mention some of "the giants" in the order of their composition/codification which have come to provide the legal basis for most of the laws pertaining to kashrut.

My starting point of authoritative rabbinic sources begins with the "Talmud", which almost every Jew has heard of. It consists of two main parts. The first part is known as the "Mishnah" which consists of religious and ethical teachings--the Oral Law--which was transmitted by the Tannaim from the time of Hillel to the Mishnah's compilation/editorial by Rabbi Yehudah ha-Nasi at the beginning of the third century. The second part of the Talmud is known as the "Gemara" which is the interpretation of the Mishnah by the Amoraim, who were active in Palestine and Babylonia from the time of the completion of the Mishnah until the "publication" of the Babylonian Talmud.

The next major rabbinic work is the "Mishneh Torah" by Rambam (Rabbi Moses ben Maimon a/k/a Maimonides) at the end of the twelfth century. In it he condensed the entire Jewish lore contained in the Torah, the Babylonian and Palestinian Talmuds, the midrashic literature, and the responsa of the Geonim (par excellence teachers and interpreters of the Talmud who lived in Babylonia between the sixth and eleventh centuries).

Another major rabbinic source is the "Arba'ah Turim" (literally translated, "four rows"). It was authored by the fourteenth century rabbi, Jacob ben Asher. The name has been alluded by many scholars

KASHRUT KORNER Contu'd

to represent the four rows of precious stones which were mounted on the high priest's breastplate. Moreover, this legal composition was divided into four parts. Rabbi Jacob ben Asher's work used the Mishneh Torah as its basis but also presented the contradictory opinions of post-talmudic authorities. His work became the basis of the "Shulchan Aruch" (discussed next), which also consisted of four parts and had the same part titles.

The final major rabbinic source that I will mention in this article is the "Shulchan Aruch" (literally translated, "The Prepared Table"). It was composed by Joseph Caro at the end of the sixteenth century. It states the "final" legal or ritual decisions made in the Talmud without all the "discussions" leading up to the decision. It was also deemed by the Jewish community as more authoritative than the Arba'ah Turim. Caro's completed work, which in parts expressed viewpoints specific to the Sephardic community, was felt by many Jewish scholars to be in need of presenting certain decisions through an Ashkenazic perspective. This undertaking was made possible through the efforts of Rabbi Moses Isserles of Cracow, in the same sixteenth century. He appropriately named his work "Mappah" (literally translated, the "Tablecloth"). These two works typically appear together in most standard editions of the Shulchan Aruch.

"The Turim and the Shulchan

Aruch furnish instruction in the religious duties that are applicable only to conditions existing after the cessation of the Jerusalem Temple, while the Mishneh Torah is a repository of all Jewish teachings from the time of the first Moses to the time of Moses Maimonides. [Page 501-502; Encyl. of Jewish Concepts by P. Birnbaum]

Coming back to the topic of kashrut, "Yoreh De'ah" (Guide to Knowledge) is the title of one of the four parts which appears both in the Arba'ah Turim and consequentially, the Shulchan Aruch. This section provides legal guidance on a variety of topics which includes, but is not limited to, "things forbidden and permitted" as it relates to the dietary laws.

In the mid-nineteenth century, a renowned scholar by the name of Rabbi Avraham Danzig authored two important works which contained the legal discourse of rabbinic authorities known as Acharonim, who lived primarily from the post-talmudic period through the period of the Shulchan Aruch. His second important work, known as the "Chochmas Adam", is a concise and comprehensive publication of all the rulings presented in the Yoreh De'ah section of the Shulchan Aruch. To this day, Rabbi Avraham Danzig's Chochmas Adam is studied by students and rabbis alike who wish to gain access and/or broaden their understanding of the halakhah which pertains to kashrut (except agricultural produce) and certain other life cycle topics addressed in Yoreh De'ah.

KASHRUT KORNER Contu'd

What does the phrase "glatt kosher" mean?

The phrase "glatt kosher", as opposed to "kosher" alone, is thought by many consumers to be kosher foods--all foods, which are subjected to an extra or higher degree of kashrut supervision and/or standards. This is a misconception for various reasons.

Halakhah [Exodus 22:30; Yoreh De'ah 29-60] forbids Jews to eat permitted animals whose meat has been "torn" (in Hebrew: treifah or treif) while alive or in the case when its organs have been deemed missing, injured, or diseased.

Under normal conditions, the "majority" of animals raised in the United States by kosher meat companies do not suffer from injuries or diseases, and therefore it is unnecessary to examine them after "ritual slaughter" (in Hebrew: shechitah). A few examples of signs which would warrant further examination of an animal's organs include pus, blood, swelling, malformations, or palsied actions.

However, the lungs of all animals, excluding the majority of fowl raised in the United States, are commonly affected by defects which might cause them not to be kosher. In order to assure that the animal is kosher, a thorough "examination" (in Hebrew: b'dikah) of the animal's lungs are made-- prior and subsequent to their removal. This examination will confirm that

each lung is free of any defect. When this is the case, the lungs are described not only as "kosher", but also "perfectly smooth" (in Hebrew: chalak; in Yiddish: glatt). Thus, the term "glatt" as used with reference to foods other than meat is a misnomer.

Lastly, according to Ashkenazic European tradition only, meat may be deemed kosher, even if it is not chalak or glatt--meaning that adhesions have been found on the lungs, if the adhesions do not contain blood and can be peeled from the surface of the affected lung without perforating it. The peeling process is known (in Hebrew) as klipas hasirchot, and can only be performed on fully grown cattle; accordingly, the lungs of calves and lambs must always be chalak or glatt.

What does the phrase "chaleiv Yisrael" or "milk produced under Jewish supervision" mean?

There is a restriction in the Talmud and discussed in Yoreh De'ah 115 which states that milk production, particularly at the time of the milking, which is performed without being observed by an observant Jew should not be consumed. This restriction prevents the possibility of mixing milk from non-kosher animals with the milk of kosher animals.

It is a matter of halakhic discussion and responsa whether milk produced in countries, such as the United States-- which is regulated by government agriculture and health authorities, is a valid substitute for the presence of

KASHRUT KORNER Contu'd

an observant Jew. To meet the needs of kosher consumers who feel that prevention can only be achieved and/or attested by having an observant Jew present at the dairy farm, chaleiv Yisrael or supervised milk, is produced.

Obtaining supervised milk may be a valid concern when traveling abroad in some parts of the world. For instance, in some Eastern European countries, especially in the Balkins, and in Asia and Africa, it is common for farmers to milk their mares and camels. This routine farming conduct warrants extreme caution by kosher travelers who want to drink milk as well as comply with the above dietary law. To be safe, chaleiv Yisrael should be sought.

As a side note, printed on the outside of the milk container--typically in Hebrew and/or English, is the phrase chaleiv Yisrael along with some other "hechsher". With respect to the dietary laws, a hechsher is a symbol of and/or document from a person(s) or other religious organization which serves to "attest" and disclose to consumers that an ingredient or product or establishment is kosher (or glatt kosher in the case of meats). For example, two well-known hechshers are the "OU" or "K" symbols which are printed on a wide assortment of ingredients and products. Locally, I have found chaleiv Yisrael in Pathmark and also in most Highland Park kosher retail establishments.

EVENTS TO PLAN FOR....

OCTOBER 1 -- SAFAM! SEE THE AD INSIDE THIS HAKOL FOR ADDITIONAL INFORMATION.

OCTOBER 30 -- THE ANNUAL "GREAT CANTORS" CONCERT. WATCH FOR ADDITIONAL DETAILS.

B'NAI TIKVAH'S COCKTAIL RECEPTION AND TRIBUTE HONORING GARY TINKEL. SUNDAY, MARCH 12 FROM 6 TO 9 PM. \$20 PER PERSON WILL INCLUDE COCKTAILS, HORS D'OEUVRES AND ENTERTAINMENT. MORE INFORMATION TO COME.

WHAT IS HAVURAH?

Havurah is derived from the hebrew word for friend. It is a means of strengthening Jewish life by celebrating holidays and sharing life cycle events. Havurah is a way to break down the walls of the synagogue, to create small, intimate community within the greater synagogue community.

Each Havurah is comprised of 10-12 families who are committed to meet on a regular basis for Jewish celebration, learning and socializing. The Havurah offers a unique opportunity for Jews to get together and plan programs which meet their unique Jewish needs such as: book reviews, museum trips, guest speakers, celebrating Shabbat and supporting Synagogue events.

Continued...

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Overview

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 - Building of power plants and railroads
 - Research and development for high-technology industries
- PURCHASERS:** Approximately one-third of all bonds are purchased by non-Jewish persons/enterprises, which include thousands of financial institutions, insurance companies, state funds and labor unions. The remainder of Israel bonds investments come from Jewish communities around the world.
- SECURITIES:** Securities offered by the Israel Bonds organization have been designed to meet a wide variety of investment needs and circumstances, and to provide an attractive income-producing vehicle for many personal investment portfolios, as well as IRAs, Keoghs and pension funds.

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If you are interested in a group with mixed activities, please indicate those most important to you.

Please list any other B'nai Tikvah members who have expressed a desire to be in your havurah.

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What is your primary interest?

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- Family activities
- Social action
- Other (please describe) _____

What other synagogue activities involve you, your spouse, or children?

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- Daily minyan
- Social action
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- Other _____

Do you keep kosher?

- Yes No

Are you shomer Shabbat?

- Yes No

Can you participate in a group with a mixed level of observance?

- Yes No

WHAT IS HAVURAH AT B'NAI
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L'shana Tova,
Janice Saks

GOD'S PRAYERS

by Rabbi Baruch Silverstein
Temple Emanuel Brooklyn

To help us get into the spirit of the High Holy Days we have selected the following sermon from the book THE RABBIS SPEAK...A Quarter Century of Sermons for the High Holy Days, published by the New York Board of Rabbis. Edited by Rabbi Saul I. Teplitz.

The famous theologian, Solomon Schechter, once made a brilliant observation about the multiplicity of prayer-books published annually in America. "Years ago," he humorously remarked, "when all Jews prayed regularly, one Siddur was sufficient. Now, when so few retain this practice, we are treated to so many different kinds of prayer-books."

Whether we agree with this observation or not, it certainly does not apply to the High Holy Days. On these days most American Jews do pray. On Rosh Hashonah and Yom Kippur the Synagogues are crowded with serious worshippers. The High Holy Day prayer book is more fortunate than its two companions -- the Sabbath and Daily Prayer Book. The Machzor is a familiar and well rehearsed volume. Its pathways are well trodden roads and its stopovers are well known landmarks.

The prayerful mood of the High Holy Days extends also to those of us who are not so well acquainted with the ritual and order of Services. Once we cross over the threshold of the Synagogue, we are gripped with

GOD'S PRAYERS Contu'd

a mystical craving to pray and to communicate with God. Unfamiliar with the art of communal prayer, we grope to express our sentiments in whatever means available to us. Unable to participate intelligently in the Congregational ritual, we attempt to articulate our supplication in impromptu and halting ways of our own. On These Days of Awe we feel a strong compulsion to join our fellow Jews in prayer even though we have not been trained how to pray. Overwhelmed by the sanctity of the day and the crowded emotions of our souls, we are tempted to whisper silently, "Oh God, teach me how to pray. Put the proper words in my mouth."

The compulsive urge to pray has been frequently dramatized in Jewish literature. Our folklore is filled with many imaginative stories which describe the strange methods used by inarticulate worshipers in their attempts to communicate with God. There is the famed shepherd boy who, unable to withstand any longer his involuntary silence on Kol Nidre night in the Synagogue, placed his fingers expertly in his mouth and emitted a loud and shrill whistle. The saintly Rabbi smiled understandingly while many of the congregants stared angrily. There is the story of the farmer who became so annoyed at himself for not being able to decipher the strange letters of the prayer book that he tossed the volume out through the open window of the Synagogue. Directing both his aim and eyes

heavenward, he asked God to select the appropriate prayers from the prayer book and to apply it to his credit. There is the fascinating account of the villager who sat in the Synagogue all day and repeatedly enumerated the letters of the Hebrew alphabet in their proper order. At the conclusion of each sequence, he asked God to arrange the letters into words and the words into paragraphs and to compose the prayers which he was unable to read from the printed pages.

But it is not only the untrained worshiper who needs guidance on the High Holy Days. All of us are in need of assistance. All of us search for clues as to how to articulate our prayers properly on Rosh Hashonah. On these days we desire to clothe our supplications with greater intensity. On the High Holy Days we wish to go beyond the prescribed prayers of the printed ritual and to compose original meditations and supplementary prayers. On these sacred days we should like to offer prayers which transcend individual welfare and personal blessings. If possible, we should like to give vent to the deeper craving of becoming a blessing unto others. True to the spirit of the "Days of Awe," we should like to pray not only for B'racha (blessing) but for He-Yay B'racha (being a blessing).

Such prayers, however, are not easily articulated. Such supplications present difficulties even to the habitual worshiper. Such meditations cannot be easily transformed into words. Some

GOD'S PRAYERS Contu'd

measure of assistance is needed. Instruction and guidance would be most welcome. Direction and inspiration are definitely called for.

Where shall we turn for help? To whom should we turn for guidance? We could, of course, turn for inspiration to our Patriarchs and Prophets, Kings and poets, scholars and mystics, whose dialogues with God have been recorded for posterity in our sacred literature. But on this sacred day of Rosh Hashonah, we should like, if at all possible, to aspire for even higher standards and to emulate even greater models. If only God prayed! How we would like to repeat His prayers! If only the Master of the Universe employed such means of communications, how we would love to emulate His example! If only the Almighty articulated His Divine meditations, what a perfect model this would present to us!

But you will ask: "Does God pray? Is the Almighty also in need of help and inspiration?" Well, strange as it may seem, this is precisely the contention of the Rabbis of the Talmud. Contrary to all our conceptions of the Deity, our ancient teachers maintain that God also prays. In a striking passage in the tractate B'rchet we find the following statement: "Said Rabbi Yohanah in the name of Rabbi Yosi: The Holy One, blessed be He resorts to prayer. How do we know it? Because it is written: And I shall bring them to My Holy mountain and I shall make them

rejoice in My house of Prayer. Note, that the Biblical prayer deliberately states My house of Prayer and not Their house of prayer. From this we deduce that God also prays."

Having established biblical confirmation for this unusual contention, the Rabbis, in the same passage, proceed to ask the next logical question: "What kind of prayers does God offer?" The answer consists of three specific prayers, which are surprisingly ordinary, homespun and unsophisticated. Indeed, these supplications are so unpretentious and so human as to arouse a sense of disappointment and even disbelief. You and I would hardly associate such simple prayers with the Lord of the Universe. But obviously, our Sages felt that these are most sensitive and vulnerable areas where even the Divine Master encounters occasional obstacles and difficulties. And if the Holy One, Blessed be He, is in need of prayers in these areas, how much more so we -- frail and erratic human beings?

The first prayer mentioned by the Rabbis, consists of a simple request for success in controlling periodic outbursts of anger: "May it be My will," the Almighty prays, "to resist wrath and rage. May My compassion conquer My anger."

A most unusual prayer! If God does pray -- an admission largely beyond our human conception -- we would expect Him to offer more momentous and more sophisticated prayers. And yet, we can readily see why this particular supplication should receive Divine preference: On more than one

GOD'S PRAYERS Contu'd

occasion, God's wrath resulted in such catastrophic destructiveness that He was filled with regret and remorse. Observing the ruin wrought by the waters of the flood, the Master of the Universe exclaimed: "I have placed the rainbow upon the horizon as a sign between Me and the earth that never again will a flood destroy the world." Immediately after the sin of the Golden Calf, Moses pleaded with God to subdue "His wrath against His people" and to recall the severe decree. The Biblical chapter describing the sorrowful incident concludes with the following meaningful sentence: "And the Lord repented over the evil that He contemplated to do."

Fortunately, we human beings are not capable of so much destructiveness. The harmful effects of fits of anger, however, must not be minimized. It brings pain and anguish, sorrow and distress, torment and grief. Momentary loss of temper is capable of provoking widespread and lingering harm, and is invariably accompanied by remorse and regret. "Anger in the home," the Talmud warns, "is like a worm in a plant." It is a persistent despoiler. It corrodes and demoralizes. It spreads fear, and alienates friends. It destroys not only the object of our rage, but also our own personalities. A moment of anger may ruin a reputation which was earned over years and decades.

Judaism has always displayed a special sensitivity to this malady. The author of the

Biblical Book of Ecclesiastes maintains that "anger rests only in the lap of the foolish." In the Talmud we read: "A man who is quick to lose his temper -- if he is wise, his wisdom is taken away from him; if he occupies an exalted position, it is decreed in the Heavens that he be demoted to a lower status." Hillel and Shamai were two of the greatest Mishnaic scholars, but Shamai remains relatively unknown because he was a Kapdan -- subject to fits of anger. According to the Ethics of the Fathers, the outstanding characteristic of a Chassid is "hard to anger and easy to appease."

Our tradition's irritation with outbursts of anger is fully corroborated by our own personal observations. Do not such explosions invariably result in deep regret and painful remorse? What would we not do if we could only rescind and annul the intemperate words? How would we love to recall that period of wrath? Once the moment of rage passes and tempers cool, we shamefully realize that we have suffered from temporary madness, and we brood over our inability to exercise a greater measure of self-discipline. It was Thomas Jefferson who once said: "When angry count to ten before you speak; when very angry count to one hundred." A saintly Rabbi once counseled his disciples never to express displeasure at the instant of initial reaction; it is much wiser to say: "Yesterday I was angry with you."

The Rabbinic statement associating God with this particular prayer contains

GOD'S PRAYERS Contu'd

great symbolic significance. God Himself experiences deep regret over His occasional outbursts of anger, and He prays for added strength in His solemn resolve to exercise greater measures of self-control. We would do well to join Him in this absorbing meditation.

The second Divine prayer is also surprisingly human and elementary. "May sentiments of pity permeate My relationships with My children. May mercy and compassion predominate over My other emotions." The Almighty prays -- and He invites our participation in this intimate petition. That when He sits in judgement over His creatures He should be motivated by inclinations of tenderness and pity. The Lord of the Universe prays -- and He wants us to join Him -- that loving kindness and sympathy may be His constant companions.

We would do well to heed this Heavenly advice. We would do well to emulate this prayer and to join in this celestial chorus. If the All-Merciful periodically resorts to petitions for added measures of compassion, how much more so should we indulge in such supplications? The "quality of mercy" is the noblest attribute of human beings. Through it we rise to the highest potentialities of being "a little lower than the angels." By ascending to the "Seat of Mercy" we reveal the image of God within us. He is a success as a human being, whose heart is overflowing with pity and tenderness; he is a failure,

who remains callous to human suffering. True greatness is judged not by the immensity of possessions but by the intensity of compassion. Great is he who opens his heart to the needs and the cries of his fellowman. Deserving of honor is he who voluntarily assumes the problems of his neighbors and whose soul overflows with tender mercy. Pity and compassion are the distinguishing marks of a man. Without it we forfeit the privilege of being the highest rung of the ladder of creation, and we descend to the category of animal.

Judaism does not neglect a single opportunity in stressing the significance of the development of a compassionate heart. It is one of the magnificent obsessions of our religion. Judaism is a religion of Rachamanut. The Almighty is often referred to as the Ha-Rachaman -- the All-Merciful or All-Compassionate. In our liturgy, God is described as occupying the "seat of Mercy." The mystical strains of the Shofar are intended to remind the Judge of the Universe to transfer His heavenly seat from the "Chair of Justice" to the "Chair of Mercy." When our ancient teachers wish to express their affection for the Jewish people, they refer to them as "Compassionate people, the children of compassionate ancestors." The expression "Pity for the Living" has become a refrain of the Jewish way of life. In multiple direct and blunt admonitions Judaism urges its adherents to cultivate the art of compassion -- the most luminous attribute of the Divine and the most

GOD'S PRAYERS Contu'd

glorious characteristic of the religious personality.

The third prayer of the Almighty is very much similar to the last petition, but it contains undertones of even keener sensitivity. "May My judgements and decrees" be based not on strict laws and justice, and may I always be inclined to give My children the benefit of the doubt." In simpler language, God prays that when He sits in judgement over us He will judge us upon the scale of tolerance and sympathy; that He will overlook some of our erratic actions; that He will resist the tendencies of reprisals and retaliations; that He will be patient with our faults and forgiving of our sins.

This particular prayer of God should be especially welcome to us. This unusual Divine petition should evoke within us feelings of relief and gratefulness. For if God chose to judge his creatures upon the scale of strict justice, none of us would emerge pure and innocent. "If Thou should insist on the depths of the law, who would remain righteous before Thee?" Who knows what evil judgements would be decreed against us if the principle of "measure for measure" were applied to us. If the Lord were not tolerant of our faults, our heavenly ledger would contain many unattractive entries.

This Divine prayer however, contains a deeper implication. Its true purpose is to serve as an example for human meditation

and articulation. This prayer of God is intended as a model for emulation by us upon earth. The Divine meditation is a dramatic reminder to man to cultivate such dispositions and to apply them in our daily relationships with our fellowman.

That humanity is in urgent need of this quality is obvious to any objective observer. Our civilization is literally infected with an almost endless variety of mutual antagonisms. Our society is plagued with national, racial, religious and economic friction. Daily contacts between many and many are marked by mutual suspicions and distrust. We judge our fellowman uncharitably, and we seldom grant him the "benefit of doubt." We misinterpret innocent mistakes as deliberate attempts at inflicting harm. We are intolerant of shortcomings. We are skeptical about our neighbor's motives. We are engaged in a constant search for hidden plots and schemes. We question true expressions of idealism and altruism. "What is the angle" has become a popular idiom of our society. The tactics of the competitive market have been carried over to our friendships, our organizations and even our homes. While in the world of business such suspicions are partly understandable and perhaps unavoidable, they are utterly intolerable in the business of life and in the market of human relationships. Such attitudes negate whatever joy and happiness we may derive from life. Such inclinations transform life into a virtual battlefield, and our fellowmen into lurking enemies.

GOD'S PRAYERS Contu'd

The oft-repeated story of the delicate truce is very much in place at this point. After a prolonged controversy, the two partners agreed to appear before their Rabbi on the eve of the Day of Atonement. The respected teacher impressed upon them the sacred importance of the season of forgiveness and succeeded in arranging a reconciliation. But the period of peace proved to be short-lived. Before leaving the Rabbi's study, one of the former opponents extended his hand to his companion in a gesture of friendship and said: "I wish you everything that you wish me." To which his associate quickly retorted, "You see, Rabbi, he is starting up again."

Mutual suspicion is destructive of life and whatever happiness it has in store for us. It is a vicious cycle from which it becomes increasingly more difficult to escape. For every expression of distrust brings in its train acts of retaliation which, in turn, result in more intense forms of antagonism. Thus the vicious cycle continues to spin around its axis with ever greater force, with an ever widening circumference and with ever deeper harm to ourselves and our fellowman.

How significant, therefore, that humanity take to its heart this Divine meditation! What added measures of happiness life would release if this reflection became a guiding principle of human conduct! How important for all of us to repeat this prayer with special

fervor and sincerity: "May we resist the inclination toward suspicion and mistrust; may we cultivate the capacity of mutual confidence and faith; may we judge our fellowman with the scale of sympathy and tolerance; may we be forgiving of our neighbors' errors and may we be deserving of their forgiveness; may we be blessed with the Divine attribute of granting others the "benefit of doubt."

These, then, are the three prayers of God which we are invited to emulate. These are the Divine meditations which we are summoned to transform into human reflections. These are the additional petitions which should supplement our well rehearsed prayers for life, health, prosperity and happiness! At first glance, these prayers may appear optional and unrelated to our petitions for a Happy New Year. But they certainly contain the elements which will make the next year a happier one for those around us. And, if this is so, is there anyone who will deny that it will also become a Happier Year for ourselves?

(1963/5724)

**SUKKOT & "USHPIZIN" (GUESTS)--
PERFECT TOGETHER!**

By Mark Cohen

The word "Sukkot" stems from the same root as the Hebrew word "skhakh" or covering which serves as the roof of the sukkah. From the Torah, three attributes of Sukkot can be established: One, Sukkot as a Festival and holiday; two, the sukkah and its construction; and three, the Four Species (Arba Minim)--which consists of

SUKKOT & "USHPIZIN" contu'd

the etrog (citron), the lulav (palm branch), the hadasim (myrtle), and the aravot (willows).

As it is the custom to invite "living" guests to our sukkah each day, a lovely custom popularized by the kabbalists of Safed was to also invite symbolic ushpizin each day. Traditionally, the seven honorary guests consisted of our "patriarchs"--Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David. Today, however, many Jews supplement their symbolic guest list with our ancestral "matriarchs"--Sarah, Rebecca, Rachel, Leah, Tamar, Miriam, and Hannah. Regardless of which guest list is used, each guest represents one of the "sefirot"--the "spheres" that make up the universe in the kabbalistic system.

There are quite a few explanations as to why we invite our patriarchs and matriarchs into our sukkah, all of which can make for interesting discussion; but one which refers to the "patriarchs" that I am partial to is recited in The Minhagim, by Rabbi Abraham Chill, pg 225:

"...we invite these exalted and noble guests as an exhibition of the supreme contribution that they made to the welfare of Mankind. Abraham invited every stranger into his home. He taught each one of them the meaning of loving-kindness. Isaac was prepared to submit himself to be offered to God as a sacrifice. He exemplified unparalleled heroism and commitment to God. In willingly accepting menial labor, Jacob displayed the quality of humility. Joseph overcame the drive of his passions in the incident with the

wife of Potiphar. He taught the world a lesson that Man, if he so desires, can conquer his basest instincts. Moses and Aaron exemplified the concept of service to God. Without the illumination of these two contributions, the world would be in darkness until this very day. Finally, David, the Psalmist and Sweet Singer of Israel, established a dynasty which ruled in the past and will rule in the future with untainted justice and awe-inspiring dignity.

Thus, by ushering these symbolic guests into the sukkah, we say to them figuratively, 'Although the world [as a whole] has not learned to live by your examples, we hope and pray that eventually it will acknowledge your ways of life and come to live by them.'

The sukkah's true "sole" meaning, throughout Jewish history, has always been a source of discussion and debate; of which, no sensible explanation has come to be predominant over the other. For example, the Torah says, "Let them make me a sanctuary that I [God] may dwell among them." [Exodus 25:8] Based on this verse, Rabbi Eliezer [Talmud, Sukkah 11b] viewed the sukkah in which all Jews are commanded to dwell in, to symbolize God's sukkah or mishkan (dwelling place) among the Israelites in the desert. This is in contrast to Rabbi Akiva's opinion where the sukkah symbolizes the "physical" dwellings in which the Israelites resided.

Regardless of whose perspective you agree with--and there are other viewpoints as well, on Sukkot we construct "a place of openness and hospitality--a sukkah, where God can dwell, where ushpizin--symbolic and real, are made welcome". [The Jewish Holidays, by Michael Strassfeld, pg 146]

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AS FOR THE CURRENT EDITORS OF HAKOL, IT HAS BEEN A PLEASURE PULLING TOGETHER ALL THE EXCITING EVENTS THAT HAPPEN AT B'NAI TIKVAH EVERY MONTH! WE HAVE DONE OUR BEST OVER THE YEARS TO BROADEN HAKOL'S CONTENT AND SCOPE WHILE INCORPORATING THE EDITORIAL FEATURES STARTED BY OUR PREDECESSORS.

BEFORE WE FINISH OUR LAST HAKOL, WE WOULD LIKE TO THANK TWO CONGREGANTS WHO ARE INTEGRAL TO THIS PUBLICATIONS' SUCCESS.

GALE DILLMAN, WHO HAS REPRESENTED HAKOL TO ADVERTISERS FOR YEARS AND IS INSTRUMENTAL IN KEEPING THE FINANCIAL SUPPORT OF THIS PUBLICATION STRONG; AND RICHARD SCHILLER -- HAKOL'S PRINTER, WHO WAS PATIENT THROUGHOUT OUR FORMAT ADJUSTMENTS, TECHNICAL PROBLEMS AND LEARNING CURVES...MANY THANKS!

WE LOOK FORWARD TO SEEING THE IMPROVEMENTS FUTURE EDITORS BRING TO THIS COMMUNITY'S BULLETIN.

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INSTALLATION -- JUNE 24, 1994
PRESIDENT'S ADDRESS reprinted
as requested by some who heard
it.

I (Jeff Schwartz) am grateful and proud to stand before you tonight as the new President of Congregation B'nai Tikvah. Dr. Jack Mailman, our "Past President" - sounds great, huh, Barbara....Jack? -- continued our proud tradition of dedicated leadership which he, in turn, inherited from another outstanding Past President, Mr. Gary Tinkel. I consider it a true privilege to have risen through the ranks, first as Trustee; then, as Vice-President, under the tutelage of both these men. I can only hope that I am worthy of being in their company. Thank you, both, for all that you have taught me through your good counsel and, most importantly, through your shining example. Special thanks, as well, to Meryl Heit who first convinced me to join the Board of Trustees so many years ago.

At a moment such as this -- a time of change and transition - my thoughts; indeed, our thoughts, are a combination of exhilaration, optimism and yes, uncertainty, too. Whenever we progress from the comfortably familiar past to the potential-laden future, an "honest" individual will confess to fears and uncertainty and doubt. Those of you who know me well -- and I hope to count all 460 of our member families in that number by the end of my term as President -- will confirm that I especially prize "honest" and "integrity" on the list of my own personality traits as well as in those whom

I choose to associate.

How do we, Trustees and Executive Board members alike, deal with our "honestly admitted" fears concerning the awesome responsibilities which we assume tonight? We do nothing other than transform our uncertainties into cautious optimism; and we redefine the issues and burdens which we will face in the next year as "challenges" to be met.

I issue the first challenge to myself: To be "on time" for all appointments and commitments which accrue to me as President of Congregation B'nai Tikvah! I challenge myself, as well, to provide leadership which is consistent with the qualities of "honesty" and "integrity" which I so very highly esteem. Finally, I challenge myself to remain in constant consultation with those who are charged with carrying out our projects, our business, and our mission as a synagogue/center. Pardon me if my efforts at consultation with you feel burdensome at times; but we are doomed to failure if there is no follow-up at the executive level. To progress as an institution, and progress we must -- for to stand still is to regress, we must make commitments which we are capable of fulfilling.

To the newly installed Board of Trustees, I issue the following "challenges:"

First: Come to Board Meetings regularly, on time, and with an open mind.

Second: Remember that your colleagues have the same goals as you do by serving on the

INSTALLATION contu'd

Board -- the long-term strength and flourishing of B'nai Tikvah -- despite any individual differences expressed on any one issue. Let us never lose sight of our ultimate objective and let us never forget to respect one another, no matter how passionately we present our own views.

Third: Choose one or two projects which interest you and serve diligently on the appropriate committee. If everyone on the Board were to accept this challenge, the important work which we do could be spread around evenly; and I am sure, the final work product would be superior to that which can be achieved when the same few, overburdened people are expected to conduct the affairs of an institution as large as B'nai Tikvah.

To the religious leadership of B'nai Tikvah, I present the following "challenges:"

First: Never fail to remind us -- Trustees and congregants alike -- that our synagogue/center's mission is fourfold: spiritual, educational, cultural and social. Although our bills must be paid, never let us lose sight of our mission while we attempt to conduct synagogue business.

Second: Continue the great work which you have done in addressing the needs of every segment of the Congregation: young and old; single and married; gay and straight; financially secure and destitute; secular and

observant, to name a few. Every member is important and our Jewish community is as diverse as the society-at-large. I am confident that you already know this; but it bears repeating, just the same.

Third: Remember that the lay leadership have "day" jobs; and remember that our occasional "kvetching" is no reflection on you or the importance which we attach to B'nai Tikvah. We, like you, are dedicated to our synagogue/center; but sometimes we feel as though there aren't enough hours in the day to do all that needs to be done. I think you feel the same way, at times.

To the Congregation (you didn't think that I would forget you, did you?) I issue the following "challenges:"

First: Let us know who you are. Some of us are not very good with names. Many of us are shy, just like you. This does not mean that we are unfriendly. Give us several chances to get to know you; and I promise you won't be disappointed. Every person who was installed tonight was new to the community at one time.

Second: Talk to the leadership -- both lay and religious -- if something bothers you, or if you have a suggestion to make. We are all available via the synagogue office; and our telephone numbers are printed in each edition of Hakol. You are busy and we are busy; but in the absence of communication our community stagnates.

Third: Consider our synagogue/center a second home. Attend services; take an adult

INSTALLATION Contu'd

education course (or teach one!); participate in a cultural event such as Israeli dancing, or the Purim Carnival; or, come out and be sociable by joining Saturday night bowling, Sisterhood, or Men's Club. Join a committee. We could sure use the help; and this is a time-honored way to get to know our "friendly" community.

Fourth: Honor the commitment which you have voluntarily undertaken in joining B'nai Tikvah. Remit your dues and other obligations on time. We collect such things for a variety of reasons; but never for our own aggrandizement. We strive to offer you many services and opportunities for Jewish self-expression; please don't turn us into bill collectors. In the event of unusual circumstances, never hesitate to contact me. Matters can be worked out; and I promise that you will be treated with respect, dignity and confidentiality no matter how painful your circumstances. Those who are able, on the other hand, should feel proud in fulfilling their financial obligations to B'nai Tikvah and should do so promptly. We are one community; and the hallmark of Jewish survival through the centuries was our innate ability to care for our own.

There you have them, ladies and gentlemen. Thirteen challenges to everyone connected with Congregation B'nai Tikvah in the forthcoming year! Thirteen divine attributes are ascribed to God by scripture. Surely we mortals can accept "Thirteen Challenges" by working together

to strengthen B'nai Tikvah and thereby to sanctify the holy Name.

Jeff Schwartz,
President-
Congregation B'nai Tikvah



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News

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----**MERCAZ-Women's League** is sponsoring an essay contest for three scholarship awards for Israel Programs, worth \$250, \$500 and \$1,000 respectively. Members of Conservative congregations who are between the ages of 14 and 19 are eligible to enter. The essay, which should be up to 500 words, will focus on one of the following topics: Conservative/Masorti Judaism's Contribution to Israeli Society; Judaism and Zionism: What's the Connection? and Israel's Role in my Life. The deadline is October 14th, 1994. For information, call ext. 2016.

----For those wishing to participate in holiday singing, the **United Synagogue Book Service** is selling *Roni V'Simchi*--a festival song book. Edited by Cantor Jeffrey Shiovitz, this marvelous collection of "shirim" includes songs for the High Holidays, Purim, Sukkot, Pesach, and Shavuot. Cost: \$4 for a single copy; \$3.75 for orders of 10 or more. Contact the Book Service at ext. 2003 for further information.

----Come to the **1995 U.S.C.J. Biennial Convention**, Thursday - Monday, November 2-6, 1995 at the Grand Hyatt, Washington, D.C.. For further information, call the Convention Department at ext. 2619.

----Did you know that almost half of the graduate degrees granted this year by The Jewish Theological Seminary of America (J.T.S.) were in the field of Jewish education, including 4 doctoral degrees, 14 master of arts degrees, and 4 principal's certificates? This is a heartening statistic as the Seminary moves to further expand its influence in the education of Jewish children in North America. "Jewish education," says Chancellor Ismar Schorsch, "is the key to Jewish continuity."

----Did you know that the J.T.S. is playing a pivotal role in raising environmental issues to the level of religious concerns? Recently, Rabbi Steven Shaw, director of community education at the Seminary, organized a two-day consultation involving Jewish scholars, environmental scientists, thinkers and educators. "The Coalition on the Environment and Jewish Life," as the group is known, has begun a two-year process designed, in part, to help Jewish academicians and scholars of all streams to develop a Jewish philosophy of the natural world, and a curriculum through which to transmit it.

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HaKol -- The Voice

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To submit articles:

--Submissions for any HaKol must be in the synagogue office by the first of the previous month. For instance, **September 1st** is the **deadline** for the **October** edition of HaKol.

--We welcome all written contributions. Any submissions which the editors find inappropriate, will be turned over to the Rabbi and/or President for final approval.

--Suggestions for improving this monthly bulletin are also welcome.

Synagogue Business on Shabbat

Just a reminder that **NO** synagogue business of any kind is to be conducted on Shabbat. Please do **NOT** call synagogue officers or representatives with questions about programs, finances, etc. on Shabbat.

DAILY MINYON SCHEDULE

Friday (Shabbat)	8:00 PM
Saturday (Shabbat)	9:30 AM
Sunday Mornings	9:00 AM
(Bring your tefillin, learners welcome!)	
Sunday - Thursday	7:30 PM
Thursday Mornings	7:00 AM

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