

## JUDAH, THE HAMMER

adapted from the *Talmud, the Midrash, the Antiquities of the Jews by Josephus, The Scroll of Antiochus, and the First Book of Maccabees.*

Not since Alexander of Macedonia had there arisen a king like Antiochus IV. He ruled over the land of Syria with a heavy hand and the kings of many lands paid him yearly tribute. He built to himself a monument -- a mighty city which he named Antioch. But the more power he had the more he wanted; he was filled with an insatiable hunger to fill the whole world with his glory.

"I will conquer the world, like Alexander of Macedonia!" he boasted.

And so foolish was his pride that he called himself Epiphanes, which in Greek means "The Manifest God"; for like the Roman Caesars he wished that all men worship him as a deity. But the Jews had another name for him. They called him "Antiochus the madman." And to show their opinion of him they quoted Scripture, saying "Antiochus is a root bearing gall and wormwood."

Now it happened that in the twenty-third year of his reign (168 B.C.E.) which was two hundred and thirteen years after the rebuilding of the Temple by Ezra the Scribe, Antiochus turned his face wrathfully toward Jerusalem, and he said to his generals: "I can no longer endure the Jews that dwell in the land of Israel. I know that in their hearts they hate me and hope for my destruction. They are not like us. They do not sacrifice to our gods, nor do they observe our laws, but speak scornfully of them. Therefore, I have sworn that I will bring them low and put the yoke

upon their necks."

And Antiochus sent a great host against the Jews. They sacked Jerusalem and they massacred its people, and yet there was no one to stand up against them, for the chief men of the nation remained cowed and silent and failed to rally the people. The Greeks broke into the Temple, and robbed it of its treasure. Many Jews fled to Alexandria, and others to Babylonia, to Persia and to other distant lands. Whomever the Greek soldiers chose they killed. Women and children they sold in all the slave markets of the world. The walls of Jerusalem they tore down and made desolate its houses and streets.

Antiochus had said to his generals: "Abolish the Torah and all the academies where it is taught from the land of the Jews! Punish with death all those who observe the Jewish customs. I decree that they no longer may circumcise their male infants and that they may not observe their dietary laws. Compel them to violate the Sabbath, to bow before our gods, and bring their sacrifices to them upon our altars. And send my servants throughout the land to see that this be done."

And the generals did as Antiochus told them. They went throughout the entire land of Israel and they pulled down the synagogues and the houses of study. They defiled and destroyed the Torah scrolls and slew all who murmured against them. And there were many martyrs who died to sanctify His name and their blood was on the head of Antiochus.

Not long after that the heathen priests of Antiochus consecrated the Temple to their chief god Zeus and they raised a great statue of him upon the altar in the sanctuary. In his honor they sacrificed a pig upon the altar and sprinkled its unclean blood in the

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**HA KOL'S DISTRIBUTION SCHEDULE IS CHANGING.** Due to time and cost constraints, we will now be publishing HaKol as holiday issues – this being the Hanukah issue. The next issue will be the Purim issue and will arrive to your homes in February. If you have articles or events that should be included, the deadline will be January 27. Anyone wanting to write about their Tu B'shevat is welcome. Write something, put it in the synagogue office box labeled HaKol.

*The Synagogue Board Needs Feedback* So how are we doing? While we are proud of our synagogue and its programs, we are always looking for ways to improve. Help us identify areas in which we can do even better. Call any Board member with your suggestions.

**Business on Shabbat** Just a reminder that no synagogue business is to be conducted on Shabbat. Please do not call any of the group or congregational representatives for any reason on Friday late afternoons or Saturdays. **Please do not assume that all of the HaKol advertisers have Kosher establishments.**

#### Daily Minyon Schedule

Sunday Shacharit 9:00 am Mincha 7:30 pm  
Monday through Wednesday Mincha 7:30 pm  
Thursday Shacharit 7:00 am Mincha 7:30 pm  
Friday Kabbalat Shabbat 8:00 pm  
Saturday Shacharit 9:30 am Mincha/Maariv (call office on Friday).

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## Oh Chanukah, O Chanukah Please Come To A Party....

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### ***Judah (continued)***

sanctuary.

And when the people of Israel heard of this they shuddered with horror, but they dared not murmur aloud as their lives would be forfeit. So they fled Jerusalem in great numbers until Zion was a deserted city.

Now it chanced that Apelles, a Greek official, came to the village of Modin, which is not far from Jerusalem, to carry out the decree of Antiochus. He raised

an altar to the Greek gods and commanded the Jews to sacrifice a swine upon it. Among those who gathered was Mattathias, an old priest of the Hasmonean clan, and his five sons, Yohanan, Simon, Judah, Eleaszar and Jonathan. When Mattathias heard what abomination Appelles wished the Jews to perform he said to them:

*"O my brothers, let all the nations of the provinces that are subject to King Antiochus obey him if they choose, even to the extent of betraying the religion of their forefathers. But we swear we shall not leave the path of our religion to go either to the right or to the left."*

With these words he smote Appelles the Greek, and he slew him. Then Mattathias cried out to the Jews: *"Take up arms! Whoever is for God and his holy Law let him follow me!"*

He and his five sons, and many others of the sect of the Pious, fled into the hills. In the darkness they would descend on the Greek garrisons and, although few in number and ill-armed, they slew many, for they were fierce with the hatred of the enemy and aflame with a love for their people and their God.

The time came at last for Mattathias to die, for he was very old. And so he called his five sons together and said: *"O my sons! I must now depart from you. And so, I wish to appoint a leader over you and over our army. I therefore choose you Judah, my son, to succeed me, for your wisdom and heroic deeds are comparable to Judah, the son of Jacob. Even as he was likened to a lion, so are you, and may our enemies tremble when they feel your strength. Serve God with all your heart and soul and bring redemption to Israel."*

Saying this, Mattathias died, and Judah was general in his stead. So invincible was he in battle, so merciless in pursuit of the enemy, that the Jews called him Makbi (Maccabeus), which in Aramaic means "hammer," for he struck at the

Greeks mightily like a hammer, blow upon blow.

And the example of Judah set the hearts of his people aflame. They found new hope and new courage and many flocked to him in the fortresses of the hills and took up arms and fought with him against the Greeks. For they saw that he was wise and a great leader of men and understood the art of war. Also his four brothers, Yohanan, Simon, Eleazar and Jonathan, were great warriors. They too led the people to victory and performed acts of valor. And when those who had fled heard the reports of all this they took heart and returned to the land of Israel, for they too wished to share in the glory of the sacred struggle.

When King Antiochus heard of this he grew very wrathful and sent army after army to punish the Jews. But Judah Maccabeus swooped down upon them unexpectedly from the hills, fierce as a mountain lion, and crushed them all.

Again King Antiochus summoned his generals and said: "Have you heard what Judah Maccabeus has done to me? He has destroyed all my armies and killed their generals. An end must come to this!"

And so he sent his most cunning generals, Ptolemy, Nicanor, and Gorgias, with a Greek host of forty thousand foot soldiers and seven thousand horsemen, as well as many thousands of Syrian auxiliaries. And they paused at the city of Emmaus which lies in the plain. There they pitched their camp and waited to give battle to Judah. So confident were they of victory that they brought with them Phoenician slave merchants carrying chains with which to bind the captives.

When the Jews beheld the assembled hosts of the enemy and saw how numerous they were than their own forces they were struck with fear. Seeing this Judah said to them: "Terrible indeed is the might of the Greeks, but more terrible is the vengeance of the

Lord when he strikes at the wicked! Fear not the enemy even though they are many and we are but few. Know that God is with us, even though we are weak, and our righteous cause will triumph over their greater numbers. Therefore, gird your spirits and strengthen your hearts and be as men of valor."

And so as was his custom before battle, Judah put on sack-cloth and poured his ashes on his head like the veriest penitent. He fasted and sent his supplications winging to God. He also confessed his sins. And his men did as he did. Then they no longer were afraid.

After that Judah arose and said to his assembled host: "If there are any among you who are afraid, withdraw then from the battlefield! Also the newly married and those who have but recently acquired riches, let them depart for they will fight in a cowardly manner, being full of regret for what they have left behind."

When these were gone Judah drew up his forces in the ancient order of battle of the Jews. He appointed over them captains of thousands, and of hundreds and of tens. Then he spoke to the as follows: "O my fellow-Jews! Let us fight manfully for the liberty of our people and the honor of our Torah. Should we lose the battle, we shall all be slain, and our wives and children will be sold into slavery. Therefore, we must be victorious. Thus we will regain the liberties our enemies have taken from us, and we will be restored to our blessed way of life. Fear not O Jacob, for the God who led us out of bondage in Egypt will not abandon us!"

That night, the Greek General Gorgias left the main part of his army at Emmaus and came with five thousand foot-soldiers and one thousand horsemen to fall upon Judah in the darkness. But Judah encompassed his plan. Now, he felt, he could deal better with his enemies since their forces were divided. Therefore, Judah purposely left many fires burning in his camp in order

to deceive and confuse Gorgias, and then he and his army departed.

He marched all night long and arrived before the town of Emmaus where was the camp of the enemy. Judah observed the Greeks were well and skillfully fortified in their camp and that their numbers were many times greater than his for he had come with only three thousand men. But he took heart knowing that they were fast asleep and did not expect him to attack. And when the moment came to strike Judah commanded the trumpeters to sound the call to battle. When the Greeks heard it they were astonished and dismayed for they were certain Gorgias had destroyed the Jews. Judah and his men then fell upon the enemy who ran hither and thither in confusion and terror. And they slew many of those that resisted them to the number of three thousand. The rest they pursued as far as Gedarah, Ashdod and Jamnia.

Now Gorgias, who had gone in search of Judah and had not found him in his camp, was exceedingly puzzled. So he hastened back to the camp of the Greeks at Emmaus. When he came there and saw what had happened he and his men turned in fright and fled.

Yet for all the defeats inflicted on his armies Antiochus would not rest. The next year he sent against Judah another host, this time of sixty thousand foot-soldiers and five thousand horsemen under his greatest general, Lysias. Judah met him in the hill country of Beth-Sur with only ten thousand men and yet he routed him and slew a great multitude of Greeks.

Now Lysias was a prudent man. He marked well the spirit of the Jews, for he saw that they would rather die than lose their liberty and worship any but their own God, and that Judah inspired them with a heroism and a desperation in fighting that was more than human. Therefore he gathered the remnants of his army and by forced marches returned to Antioch.

This time King Antiochus felt fear in his heart and fled to the sea provinces of his kingdom. But wherever he went the people rose up in revolt against him, and mocked at him saying: "Coward! Runaway!" Whereupon Antiochus, out of humiliation, cast himself into the sea and was drowned.

Upon the departure of the enemy, Judah assembled the people in Jerusalem and he said to them: "Let us go up to the House of God and purify it, for it has been wickedly profaned!"

And after they had carefully purified the Temple and cast out all the idols and their alters, they brought in new vessels: the seven-branched golden *Menorah*, the table of show-bread, and the alter of incense. They also pulled down the alter for burnt-offerings, which had been profaned, and built a new one in its place.

And so, on the twenty-fifth day of the month of *Kislev*, Judah rededicated the Temple. He lighted the lamps of the *Menorah* and offered incense and burnt-offerings upon the alter. However, when they wished to light the lamps they went in search of pure olive oil but they found none except one small vessel of unprofaned oil which had been closed with the seal of the High Priest in the ancient days of the Prophet Samuel. The vessel contained oil sufficient for one day only. Yet a miracle happened. The oil burnt for eight days until new holy oil could be prepared.

And, in commemoration of the rededication of the Temple, Judah Maccabeus decreed that on the twenty-fifth day of *Kislev* of each year, the Jews were to celebrate the Festival of Lights, or *Chanukah*, for eight days. They were to burn lights during this period, adding a new light each night, and sing songs of praise (*Hallel*) to celebrate the triumph of Israel in the struggle for its freedom.

**"A Jew who does not believe in miracles is not a realist."**

- David Ben-Gurion



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## Chanukah, Halachically Speaking....

During the week, in the synagogue, the candles are lit BEFORE Ma'ariv. At home, the candles are lit as soon after dark as possible, AFTER Ma'ariv, and placed where they are visible from the outside. The candles should last approximately one-half hour.

On Friday, one lights the candles BEFORE Shabbat and BEFORE lighting Shabbat candles. The candles should last approximately one-half hour after dark.

There are varying customs as to the lighting of the candles at the conclusion of Shabbat. The prevailing custom, when lighting the candles at the synagogue, is to do so BEFORE Havdalah; while in the home, the prevailing custom is to recite Havdalah BEFORE lighting Chanukah candles.

Each night of Chanukah the procedure is to light a *shamash* (a candle set apart from the other candles and used to light the other candles) and the appropriate number of candles for each day. [Light first candle **Thursday evening, December 5th.**]

The candles, or oil and wicks, are PLACED in the Chanukiyah (Menorah)--facing you-- from right to left; that is, the first candle is placed on the extreme right and one is added each night, moving left. However, the candles are LIT from left to right; that is, lighting the newly added candle first each night.

Each night the two basic blessings are said BEFORE lighting the candles. They are "*Baruch atah...l'hadlik ner shel chanukah*" AND "*Baruch atah...she'asah nisim l'avoteinu bayamim ha'hem u'vazman ha'zeh*". The first night ONLY, we add "*shehecheyanu*".

WHILE lighting the candles, recite "*Ha'nerot halalu (These lights we kindle)*"

which can be found on page 242 of Siddur Sim Shalom followed by "*Ma'oz Tzur (Rock of Ages)*".

On Chanukah we refrain from fasting and, at funerals, OMIT formal eulogies and Tsiduk ha'din.

DURING meals, it is CUSTOMARY to eat foods fried in oil, including *latkes* or *l'vivot (potato pancakes)* as well as *sufganiyot (jelly donuts)*.

AFTER meals, throughout the week, we ADD the paragraph "*Al ha'nisim (We thank You for the miraculous deliverance)*" when reciting Birchat Ha'mazon (Blessing after Meals).

[Adapted from Luach: Order of Prayers, Blessings and Torah Readings For Synagogue and Home Table by Kenneth S. Goldrich; a joint project of the United Synagogue of Conservative Judaism and the Rabbinical Assembly]

## Nursery School Notepad

November brought us knowledge about Election Day, the fall season and Thanksgiving. Their Thanksgiving feast was prepared and consumed by the young set who worked hard cooking and baking their food.

We were delighted with the enthusiastic and large response to "Back to School Night" in October. Rabbi Eligberg was our great speaker and his topic was "Religion in the Secular City".

The winter *Mommy & Me* group will begin in January 1997 for children 18 months and older.

Lastly, we presently have some nursery school openings in the two day afternoon class which is for children 2-1/2 to 3-1/2 years of age, with or without toilet training.



For those interested in either of the two programs, please call the nursery school office at 297-0295.

On behalf of the nursery school staff and myself, I wish everyone a happy and joyous Chanukah!

**Joan Shames,  
Nursery School Director**

### Out Of The Mouths Of Babes

- When the teacher admired Justin's new shoes, she asked him where he got them. Justin just answered, "at the shoe store!"
- When the teacher held up a *shofar* and asked her class what do you think this is, the children called out "a banana". She replied, "It's not a banana. It begins with the sound *sh*." Then Rachel had the answer and replied, "It's a shanana."
- When the children were talking about decorating a *sukkah* with fruit and vegetables, the teacher asked them what was their favorite vegetable. Brenda replied, "salad"; Becca replied "watermelon"; and Samantha replied "Matzah Balls". (Some *sukkah*!)
- Kyle and Matthew held hands while walking to the sandbox. Kyle asked Matthew, "Where are we going?" Matthew matter of factly replied, "to the beach!"

### **Education Committee**

The Religious School Education Committee will meet on the following dates: December 19th, January 23rd, February 27th, March 27th, April 17th, May 22nd, June 26th, and July 24th.

If you would like to join the Committee, please contact Committee Chair, Marci Abschutz at 329-0018.

### **Junior Congregation**

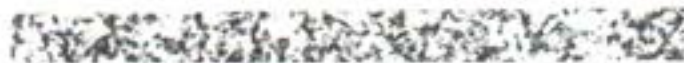
The following dates represent upcoming junior congregation sessions. Please mark your calendar accordingly:

December 7, 14, 21  
January 4, 11, 18, 25  
February 1, 8, 15, 22  
March 1, 8, 15, 22, 29  
April 5, 12, 19  
May 3, 10, 17, 31

TWO parent volunteers are needed for EACH Junior Congregation session to sit with our children and to help serve our special kiddush.

Sponsors are still needed for our kiddushim. These special kiddushim include ice cream sundaes, munchkins, drakes, and other great treats. You may sponsor in honor of a birthday, anniversary, special occasion, or just because. Once again, this year it is only \$15. We will allow multiple sponsors on one date since we don't want to turn anyone away.

For further information on any of the above, please call Barry Safeer (Junior Congregation Coordinator) at (908) 422-8543.



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## Annual Blood Drive

Congregation B'nai Tikvah will run its annual Blood Drive on Sunday, January 26 at the Synagogue. The drive will start at 11 am and continue until 3 P.M.. Anyone between the ages of 18 and 65 is eligible. 17 year olds must have written permission, 66 through 75 year olds need a doctor's written permission if they have not been regular donors.

Blood donors must be in good general health and weigh at least 110 pounds. It is advisable to have eaten before donating, and an ID with the donor's signature is necessary. Advance reservations are not needed and the entire donation process takes about an hour.

We're shooting for that magic number of 50 pints again, because blood supplies are always in extremely short supply following the holidays. Please join us and be part of the gift-of-life gang!

If you'd like to assist in making our drive a success, we can use some workers for registration and refreshments. For further information, or to volunteer, contact Marty Engel at 297-3198.

## PASSPORTS

by Blanche Rosloff

What if my parents  
were like my friend Leah's  
who in 1936 wouldn't leave  
their home town outside Dusseldorf?

Leah got ready  
while her parents languished.

They turned their backs  
to the rising tide of events,  
to the gravitation towards  
mass death.

They maintained  
in a little while

things would go back to normal.  
Children would hold hands again  
to dance in a circle  
their eager eyes  
taking in a peaceful world.

They couldn't imagine  
an incurable cancer of destruction  
would be unleashed on them  
by familiar countrymen.

Jewish bakers, dentists, jewelers, lawyers,  
confused, waited for the chance miracle,  
while Leah at seventeen, finally cried out.  
"We have to leave now."

Leah wrote to a brother in Mexico  
an Aunt in Switzerland.

Dogs chased bees in the meadows  
while trusted Germans  
risked mailing letters,  
falsifying documents  
sewing jewelry into dresses.

But how could her father leave his practice  
to become a janitor elsewhere?  
How could the Nazis  
have his property for a song?

How could her mother leave behind  
her grandmother's candlesticks,  
the albums of photos of her children  
their hair in ringlets?

A safe car sent at midnight  
by the fragile German underground  
drove a puffy-faced Leah away.

I wish her parents had accompanied Leah  
to live out their lives in Mexico  
then New York, like my parents did  
and die peacefully at eighty-two.

Always I wonder as I mourn them.  
Will I recognize the public quarrels picked,  
the intent of ridiculous accusations?  
Will I keep our passports current  
write the letters, and pack our bags?

{Blanche Rosloff wrote this poem  
for Yizkor}

## Student Teachers

by Abby Marcus

At the High Holy Days, Rabbi Eligberg spoke eloquently about the need for religious observance to ensure Jewish community. While that's certainly an urgent reason for observance, it's not the only one. Here is another: it can be satisfying and fulfilling in a way that nothing else can be.

Many of us take up observance as adults. Often some event or milestone causes us to embrace what hadn't seemed important before. For me it was teaching English to Russian-Jewish immigrants who had just arrived in Boston. My elderly students remembered a bit about the holidays and spoke some Yiddish. Their children knew nothing of Jewish observance because they had been forbidden to study it, and Yiddish and Hebrew were equally foreign to them. Within one generation, thousands of years of Jewish thought and worship had been almost obliterated in a once-thriving Jewish community.

Yet I couldn't teach my students anything about their heritage or answer any of their questions. I knew next to nothing about Judaism myself. What these people had suffered and sacrificed so much for, I simply hadn't bothered to learn. I didn't remember in what century the Maccabees had fought the Romans or why or how we celebrate Shavuot. Fortunately there was a havurah nearby where people like myself were welcome. Thanks to the inspiration of my students, I began to study.

In New York, I attended adult education classes at the Lincoln Square synagogue, a Modern Orthodox congregation with a thriving outreach program. The people I met there had either never been observant, had drifted away from Judaism, or were Jews by choice. The common denominator was that we were all beginners, and we voiced all the

doubts and misgivings I hear so often at B'nai Tikvah. Most of us felt self-conscious and embarrassed that we didn't know what to do or say in synagogue on Shabbat or the holidays. Reading and pronouncing Hebrew felt awkward and difficult. We wondered just how much of a commitment we wanted to make. We had relatives who were uncomfortable with the changes we were making, and grandparents whose traditions we had ignored. Yet every small step we took, every mitzvah we studied, made us feel richer and more at home.

Make the decision to take the first step. Your neighbors at B'nai Tikvah are ready and waiting to teach you, not judge you. Shabbat is a wonderful place to start. Share a traditional Friday night meal with a family waiting to become your friends. That's what the **Sharing Shabbat program** is all about. (After that, go on to wearing a tallis. The blessing you say when putting one on is exactly one sentence long, and if you forget it, it is often printed on the collar.)

When I taught English as a Second Language, I met adult refugees and immigrants from the Soviet Union, Asia, and Latin America who had arrived in the States with little more than the clothes they wore, yet who started their lives all over again in a new country. Is getting started difficult? Yes it is. Is it worth it? **Yes.**

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## Chanukah Means Rededication

[Contributed and adapted by Mark & Gigi Cohen;  
from an editorial published in the *Bulletin* of the  
North Shore Jewish Center, December 1981.]

The Maccabees of yore were the world's first fighters for religious freedom. After their military victory over the forces of Syria, the Maccabees turned their attention to the restoration of their religious-communal life. With renewed enthusiasm they reentered and cleansed their desecrated Holy Temple. The Maccabee leaders, joined by the Jewish people, then "rededicated" (Chanukah) themselves to their Judaism by the practicing of religious rituals, by performing deeds of righteousness, and by enhancing their daily Jewish lives.

Today, 2,000 plus years after the Rededication of the Holy Temple by the Maccabees, [our "immediate"] religious community must also rededicate themselves to the ideas and values of our own present day Jewish religious life, Conservative Judaism. When we first joined [Congregation B'nai Tikvah] we voluntarily committed ourselves to being part of the Conservative Movement's approach to Judaism. Membership in [a Conservative-affiliated synagogue] enjoins upon every family, and upon every family member, active commitment to a Conservative-Jewish life style. This approach to Conservative living [which may be adopted over a period of time, but which demands interest, education and serious commitment for its attainment] must include:

- 1) On-going Jewish education for all family members.
- 2) Doing daily deeds of righteousness (mitzvot).
- 3) Observance of the dietary laws (keeping kosher) both inside and outside the home.
- 4) Daily prayer (with our synagogue minyan or at home with the family).

5) The entire family "making" and observing Shabbat every week (for both Friday night and Saturday day).

6) Observance of all Jewish holidays (by all family members both at home and in the synagogue).

7) Active support for the upbuilding of the Jewish national homeland in Israel; and

8) Conscious concern and efforts on behalf of world Jewry.

Every [Congregation B'nai Tikvah] family member (clergy, professional staff, officers, Board of Trustees, general membership) must search within their self for yet another way to actively grow and develop as a Conservative Jew. One's own outlook regarding commitment to being a Conservative Jew will help determine whether one experiences feelings of challenge and satisfaction or of anxiety and guilt.

If we [on a personal level and as a community at large] decide not to "rededicate" one's being to Conservative Judaism's values, our own "Temple" [will not be fully illuminated] with the warming and sustaining light of Jewish tradition. We must each be a modern day fighter for the practice of religious freedom. Let "participatory Judaism" replace "optional Judaism" [when one observes some of the mitzvot and/or holidays; and often, only when it is convenient or easy to do so]. Let US EACH build and kindle anew our very own personalized Chanukah menorah [by adopting the "eight" Conservative life style approaches listed above].

William A. Greenberg

297-6953

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## About Us by Mili Rosloff

**GREENHOUSES ARE BLUE?** Recently developed at a Kibbutz is a blue plastic sheeting which regulates the amount of light penetrating greenhouses covered with the plastic. The cover also helps to prevent vegetable disease and various fungi without delaying the growth of the plants underneath.

**HOT PROSPECTS** An Israeli company, Amcor, is in process of negotiating with a Jordanian company to produce and market household-size solar heaters. These would be for sale through-out the Gulf states. Yes, indeed, the Middle East does get cold.

**OATAR** Israelis and a private airline in this small Gulf emirate are discussing plans for establishing a regularly scheduled air link with Tel Aviv. The flights would require over-flying Saudi air space. There is talk that the Saudis will be amenable if the line is established.

**DIAGNOSTIC PROGRESS** Hebrew University researchers have patented a series of electronic based tests which provide quicker, more reliable, and in some cases, less expensive medical tests. These would offer speedy determination of infant jaundice, AIDS antibodies, blood sugars, etc.

**AID FOR PARALYTICS** Ben Gurion University near Beersheva has developed new equipment which should be a boon for paralytics, enabling them to grasp a telephone or shaver, or eating utensils. The device will be available first in Israel, and will probably cost about \$3,000 each.

**MEDUSAS** Ever heard of these? The medusa is a jellyfish found in plentiful supply on the Israeli coast. To the Japanese, they are an unparalleled delicacy. Entrepreneur Yossi Brauner has determined how to cash in on this oriental yen. He harvests medusas and

preserves them in brine, then exports the stinging but wobbly creatures at \$15 to \$20 per kilogram. Japan, by the way, for many years honored the Arab boycott of Israeli products. Now, they have quietly made plans to open a trade promotion office in Israel in 1997. Until now, Japan has feared endangering her oil supply, 70% of which comes from the Middle East.

**MOROCCO** Morocco's King Hassan has bestowed one of the kingdom's highest decorations on Andre Azoulay, who is the sole Jewish member of the royal cabinet. Azoulay is credited with strengthening Morocco's ties with the United States, and has been the king's trusted advisor on economic and financial affairs since 1991.

**LIBYA'S COMMENTS** On the other hand, Libya's infamous ruler has commented thusly, on "summit peace keepers". He stated that "the evil in the region would end only when Israel and the United States are terminated."

**ILLINOIS** Illinois' State Assembly is the first to enact legislation after the initiative of the Federal Government that outlaws contributions to groups linked to international terrorism. Wonder when the other states will join in?

**CHINESE BAGELS?** Nope, not fortune cookies in the shape of egg bagels. A former New Yorker, now a resident of China, has opened a bagel factory in Beijing. Just so you are prepared on your next trip, it is called "Mrs. Shanen's New York Bagels." Next door, a small cafe serves all the haimish-type flavors -- plain, sesame, onion and garlic, cinnamon raisin and "everything" bagels, along with cream cheese spreads and smoked salmon. AND, we have to inform our devoted readers, bagel information is still forthcoming. Would you believe a bagel bistro called (in the good old USA), "Lox, Stock, and Bagels"...?

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## Another Viewpoint by Aaron Rosloff

In a recent article, I defended the civil rights of illegal immigrants. More specifically, I inferred that denying rights to illegals could be the beginning of the long road to Nazism. The piecemeal salami slicing tactic that the Nazis used to whittle away the rights of Jews and others. Some think that my concerns are too extreme. That after all, it can't happen here. Really? Perhaps a trip down to the Anne Frank exhibit showed you that it could -- if we let it!

I don't favor illegal uncontrolled immigration. Except for those claiming political asylum, anyone caught crossing our borders illegally, should be sent back immediately. But what sticks in my craw is the use or abuse of children. The very idea of denying children medical attention or kicking them out of school while their parents' situations are being adjudicated, is barbarous and un-American. And the idea of denying citizenship to children born in the U.S. gives me the chills.

Millions of us of every ethnic background are just one generation away from those who struggled to come to this country by any means possible. My own father-in-law came as a boy of 15. In order to get past the gates, he had to pose as an 18 year old to come in as a single person. If they had looked closely, he would have been on the next boat back to Europe.

An acquaintance of mine referred to Mexican illegals as "wetbacks." That is the first step in the dehumanization process. First give them a name. Try nigger, gook or spic. That awful appellation WOP is the acronym for "without papers." And kike should remind some of us that if we don't guard everyone's rights, we put our own in danger.

Want to get rid of the "wetbacks?" Be careful what you wish for. You might just get it.

### *"And Then They Came For Me ..."*

*Martin Niemoeller  
1892-1984*

*In Germany they came first for the Communist and I did not speak up because I was not a Communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the trade unionist, and I did not speak up because I was not a trade unionist. Then they came for the Catholics, and I did not speak up because I was a Protestant. Then they came for me, and by that time, no one was left to speak up.*



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*Michael Sinnreich*

*(December 14, 1996)*

*Rachel Kane*

*(January 11, 1997)*

*Kevin Grodzinski*

*(January 18, 1997)*

*David Gurney*

*(February 15, 1997)*

**Sisterhood Connection**

- **December 11th, General Meeting--** there will be a movie review of "Miss Rose White". Details of the viewing times and places will follow. We will make arrangements to have the movie shown in various homes of Sisterhood members.
- **December 31st, New Year's Eve--** the entire congregation, as well as their non-affiliated friends, are invited to attend a fantastic evening of food, dancing (DJ) and smoozing with no fear of driving long distances! Cost is \$50 per person. Please call Ellie Greenberg at 297-6953 to place your reservation.
- **January 4th, Sisterhood Shabbat--** The entire Saturday Shabbat service will be led by members of the Sisterhood from *Nishmat through Adon Olam*. Please join us by

participating in various parts of the service, whether it be davening *musaf*, or leading in *Ein Keloheinu* or *Adon Olam*, to cite a few examples. If reading Hebrew is your deterrent to participating, how about leading one of the English readings?

Volunteers are needed as well to help with the luncheon which will follow services.

If you are interest in participating in this special event, please call Bernice Natelson at 247-2707.

- **Gift Shop Open For Business--** In order for you to be able to fulfill your Chanukah needs, wishlist etc., we can open any time through December 8th. Special orders are no problem! Please call Sandi Baum at 826-6313 to arrange an appointment.
- **Fantastically Delicious Citrus--** is on sale again this year. There's nothing better than having a fresh box of fruit delivered to your door--dripping with great vitamins and juices. Please call Phyllis Safeer at 422-8543 if your are interested in placing an order.
- **Pasta, Pasta, Pasta--** a new and delicious fund-raiser for the Sisterhood and B'nai Tikvah; available at each *general* Sisterhood meeting and most Sunday mornings. 12oz. varieties include: Star of David, Football (footballs and helmets), Patriotic (flags and stars), and Hearts. Each 12oz. bag costs \$2.25. A 15oz. bag of Chicken-shaped pasta (perfect for soups) costs \$2.75.

## Men's Club Billboard

- **December 8th--** please attend our "lox and bagels" *general meeting* which will be held at 10:00 am. at the synagogue. Featured will be Steve Franzman who will speak about his heart transplant, as well as the Jewish perspective on organ donation and transplants. This promises to be a very interesting meeting.
- **December 24th--** we are sponsoring a trip to Atlantic City for a night of "spinning the wheel, a roll at the table, and a tug at the handle"! The bus will leave the B'nai Tikvah parking lot promptly at 6:00 P.M.. Cost is \$18 per person. All reservations must be received by December 15th. Seating is limited! Please call Bob Mendelowitz at 297-2020 for further information.

## Fifty Plus Group

On December 24th we will be celebrating the New Year with a catered dinner by *Classical Caterers*. A gala afternoon including professional entertainment is planned!

For further information about this event and future upcoming events, please call Madeline Gaynor at 297-4240.

## Shabbat Lunch & Learn

Please join us on the following dates for lunch, followed by a lecture/discussion given by Rabbi Eligberg on topics such as: *"The Problem of Evil"*, *"God's Covenant"*, *"The State of Israel and the Role of Religion"*, *"The Relations with Other Faiths"*, *"The Ideal Conservative Jew"* and more...

December 21st, January 25th, February 22nd, March 15th, April 5th, May 10th, and June 7th.

Sponsors are always welcome to help cover the costs of lunch. Please contact the synagogue office for further information.

## Jerry Yaros Memorial Video Library Update

The following tapes have been added to the library:

- *Who Am I?*: gives the child an answer.
- *Why Be Jewish?*: deals with intermarriage.
- *Ritual* *Three Portraits of Jewish Life*: deals with the importance of "ritual" in Jewish life.
- *The Discovery*: explores a Bar Mitzvah.
- *Saying Kaddish*: self-explanatory.

In order to have these videos and all other videos available for others to view when desired, we ask that you kindly return all borrowed videos within a two week period. Furthermore, we ask that you sign them out and mark their return in a notebook which is located on the shelf.

There are a number of video tapes missing from the library for a long time. We ask that you kindly check your home videos to see if you may have forgotten to return one.

We thank you for your cooperation in keeping this library accessible to everyone as available educational tool.

We also thank the many people who have over the years donated funds and films to this Jewish video archive!

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Dear Men's Club:

Thank you very much for helping make USY's Second Annual Pancake Breakfast a success. We could not have done it without you mixing the batter and flipping the pancakes in the kitchen. The pancakes were really good - they were even light and fluffy. We look forward to tasting your pancakes at our Third Annual Pancake Breakfast next October.

Thanks again,

U.S.Y. Executive Board

Thanks so much,  
Amy Schwartz

Thank!  
Ari Olszky

Angelit Margolin

Thanks,  
Jacob Ramirez

thank you?  
Jennifer Samelson

Thank you  
Fran Weinstein

Thanks alot  
Danielle Brooks

Rita Kane

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Chanukah Puzzle  
by Mark Cohen

P	H	E	L	L	E	N	I	S	M	O	D	I	N	R	P	T	A
M	A	C	C	A	B	E	E	A	I	A	F	R	E	E	D	O	M
E	M	L	A	T	K	E	T	L	E	G	R	E	E	K	S	R	E
N	M	F	I	M	I	T	R	J	H	D	R	T	L	I	M	I	A
O	E	E	E	G	A	E	U	G	N	T	E	C	Y	I	D	M	H
R	R	S	H	T	A	D	E	E	T	A	P	G	R	R	R	E	C
A	R	T	H	N	A	N	T	I	O	C	H	U	S	R	D	Z	L
H	T	I	A	H	A	L	L	E	L	M	L	A	S	P	S	O	N
N	A	V	S	H	E	H	E	C	H	E	Y	A	N	U	D	K	M
S	I	A	M	U	Q	S	D	C	G	O	E	G	V	E	J	J	D
M	T	L	O	U	F	U	Y	O	H	C	M	Q	E	T	Q	H	A
U	M	Z	N	N	K	G	X	R	D	A	G	X	L	H	V	S	G
B	Z	D	E	D	I	C	A	T	I	O	N	P	S	P	G	H	Q
F	F	R	A	D	D	F	K	N	J	A	U	U	I	A	P	A	Z
N	O	E	N	G	A	B	O	V	I	H	N	D	K	C	F	M	S
T	L	Q	K	S	U	K	S	V	S	Y	F	S	N	I	O	A	Y
H	F	J	E	R	U	S	A	L	E	M	O	H	D	H	A	S	W
C	A	P	O	C	R	Y	P	H	A	H	I	T	O	Y	D	H	N

Word List

Antiochus  
Apocrypha  
Chanukiah  
Dedication  
Dreidel  
Eight  
Festival  
Freedom  
Gelt  
Greeks  
Hallel

Hammer  
Hasmonean  
Hellenism  
Jerusalem  
Judah  
Kislev  
Latke  
Maccabee  
Martyrdom  
Mattathias  
Menorah  
Modin  
Nerot

Nes  
Oil  
Psalm  
Shamash  
Shehecheyanu  
Sufganiyot  
Syrians  
Tzedakah  
Urim  
Zemirot

Solution To  
Puzzle  
located at  
end of HaKol.

## Shabbat Fair Thanks

Our Shabbat Fair was a great success! I'd like to express thanks to all of you who visited the Fair--I trust that your *journey* was a fruitful one! Special thanks to some very terrific people who gave us their time, talents, ideas, good deals, allowed me to borrow "stuff", and donated items for the Fair:

*Marci & Caren Abschutz*  
*Alef Classes (What we do on Shabbat posters)*  
*Cheryl Asnis*  
*B.T. TV Productions (Shabbat Fair Video Documentary)*  
*Estelle Bach*  
*Janice Baer*  
*Sandy Baum*  
*Bet Classes (Tzedakah Posters)*  
*Arthur Biderman*  
*Linda Brown*  
*Arthur Cederbaum*  
*Mark & Gigi Cohen*  
*Gale Dillman*  
*Phyllis Edley*  
*Toby Erlich*  
*Scott Feder*  
*Karen & Bruce Goldberg*  
*Kathy Harkov*  
*Gordon Heit*  
*Fran Kaufman*  
*Sharon Levine*  
*Len Mandelblatt*  
*Geri Mandell*  
*Abby Marcus*  
*Debbie & Scott Rekant*  
*Religious School Staff*  
*Religious School Committee*  
*Cindy Rogers*  
*Alan Rosenfeld*  
*Ann Rosenzweig*  
*Adrienne Ross*  
*Sisterhood*  
*Nancy Shultz*  
*Bonnie Stevens*  
*Fran & Phil Weinstein*

I also wish to give honorable mention to our Tzedakah Raffle winners: *Joshua Sherman* who donated the first session's raffle winnings to Robert Wood Johnson

University Hospital and *Caren Abschutz* who donated the second session's raffle winnings to Homeless Charities.

Our Art Contest winners were:

*Allison Baer*  
*Joshua Baer*  
*Amy Binder*  
*Jordan Diatlo*  
*Allison Shultz*  
*Rebecca Spigner*  
*Meryl Surks*

Last, but certainly not least, thank you to *Rabbi Eligberg* for this wonderful event idea and your unending support!

Dorothy Cohen,  
Shabbat Fair Organizer

*[On behalf of the congregation and for us as well, the editors of Hakol would like to thank Dorothy Cohen for her tremendous enthusiasm and energy; ingredients which made the Shabbat Fair a huge success!!]*

### Goods & Services Auction

The synagogue is looking for committee members and chair people for a major fund raiser in June. We have an auctioneer who will help and advertise us. This major undertaking will begin in January to prepare for the Auction. Please call Susan Kleinman to volunteer. 297-2562

## What Do Jews Believe? — Ismar Schorsch

*The following article is reprinted from the symposium "What Do Jews Believe?" from the August 1996 issue of Commentary by permission; all rights reserved.*

Despite the approach of the millennium, history and science conspire to shrink the significance of human life. Whatever else our century will be known for, it will surely be recalled for inventing the crime of genocide, discovering a cosmos of unimaginable size and confirming the randomness at the heart of Darwinian evolution. And yet, I avow and live my people's ancient and oft-tested faith in the existence of God.

I do so because the concept of monotheism as forged by the prophets, rabbis and mystics of Judaism is consistently grand and expansive and without any confining concreteness. When I pray my mind is devoid of divine images as are our synagogues. On the verse in Psalm 103 "Bless the Lord, O my soul" the rabbis struck the following analogy: "David beckoned the soul, which is beyond human ken and whose location is unknown, to praise God who is beyond the world and whose location is unknown."

I like the poetry of this homily because it alludes to the link between the human and the divine. Though our mind is humbled by the grandeur of God, our soul feels drawn to God's presence. The religious impulse springs from an affinity of being. We are more than what we seem, bearing within us a godly spark ever yearning to repair the rupture that comes with birth. In the words of the

eleventh century Spanish Hebrew poet Isaac Ibn Ghiyath (translated by Raymond P. Scheindlin):

I sought You out and found  
You in my thoughts:  
My heart has eyes within  
that let me see.  
The soul You breathed in me  
clings to Your throne,  
though it resides in a battered,  
aching clod.

For me, God is both transcendent and immanent, incomprehensible and knowable. Ignorance does not deprive me of a sense of relationship. God is a verb and not a noun, an ineffable presence that graces my life with a daily touch of eternity. I have no doubt that Shabbat is a foretaste of the world-to-come. The holy is through the medium of found community and commandments.

I deem the Torah to be the grand record of the initial and formative dialogue between God and Israel, a book that sparkles with the intensity of ongoing religious experience. Its legal core, set in an exquisite narrative framework, repudiated the values and beliefs of the ancient world even as it borrowed heavily from it. What ultimately made it sacred and binding was its public acceptance at the time of Ezra (and often thereafter). Not for naught did the rabbis regard him as the equal of Moses.

As a Conservative Jew, I live the Judaism fashioned out of the Bible by the rabbis



## What Do Jews Believe? continued

in Palestine and Babylonia from the first to the sixth centuries. While they turned the Torah into the foundation text of Judaism, as symbolized by its central role in the synagogue, they did not hesitate to modify, expand and even abrogate it through interpretation. In the process they achieved the paradox of a canon without closure, a dynamic exegetical culture marked by equal amounts of reverence and responsiveness. The dialogue between God and Israel animates the ferment of rabbinic literature.

If I have departed from rabbinic Judaism, it is that I am more circumspect about being able to detect the hand of God in history. The black hole of the Holocaust has blurred my vision. Theologically I take refuge in the daring mythic tropes of Lurianic Kabbalah after the expulsions of the fifteenth century, which add up to the concept of a self-limiting God. I am numbed by the human capacity to do evil and the divine reluctance to save us from ourselves. According to the Kotzker rebbe, humankind was put on earth to keep the heavens aloft. When we fail, creation remains unfinished.

Jewish messianism aims at conquering the heart, not the land. The Torah offers a regimen for curbing our passions, a prescription for this-worldly salvation. The land is instrumental: a venue for converting moral theory into public policy and personal behavior. As long as the heart is "devious" and "perverse" (Jeremiah 17:9), lasting victory will elude us. Soberly, Ezekiel and Jeremiah envision a second covenant that will enhance our prospects for peace and justice by inscribing the Torah directly on our hearts.

Nevertheless, I celebrate the rebirth of a democratic and dynamic Israel and revel in the revival of Hebrew. Equally unprecedented, both achievements have placed Israel at the center of Jewish pride, healing and unity after the Holocaust. For it to stay there, it must not become the exclusive preserve of sectarian interests. The time has come to reaffirm that Israel belongs to all Jews, whether secular or religious, reform or Orthodox.

Religious pluralism is the inescapable by-product of emancipation and modernity. No amount of coercion will restore the

alleged uniformity and concord of the ghetto. Theologically, I believe that Conservative Judaism is heir to the mantle of rabbinic Judaism. But, sociologically, I know that only a variety of choices will affect the chaos of individual freedom. It is the absence of religious diversity that dooms most Israelis to remain stridently secular.

In an open society, faith cannot be forced. It will flourish only if implanted and nurtured through a supreme effort at quality Jewish education. For all the differences between Israeli and American Jews, we face the same precipitous erosion in Jewish identity. We need to forge a partnership on a grand scale to revitalize our transmission in both societies of the scope, depth and intensity of our common religious culture. Only then will our children share the pride, moral compass and medium of expression to live their lives Jewishly.

*Ismar Schorsch is  
Chancellor at the  
Jewish Theological  
Seminary.*

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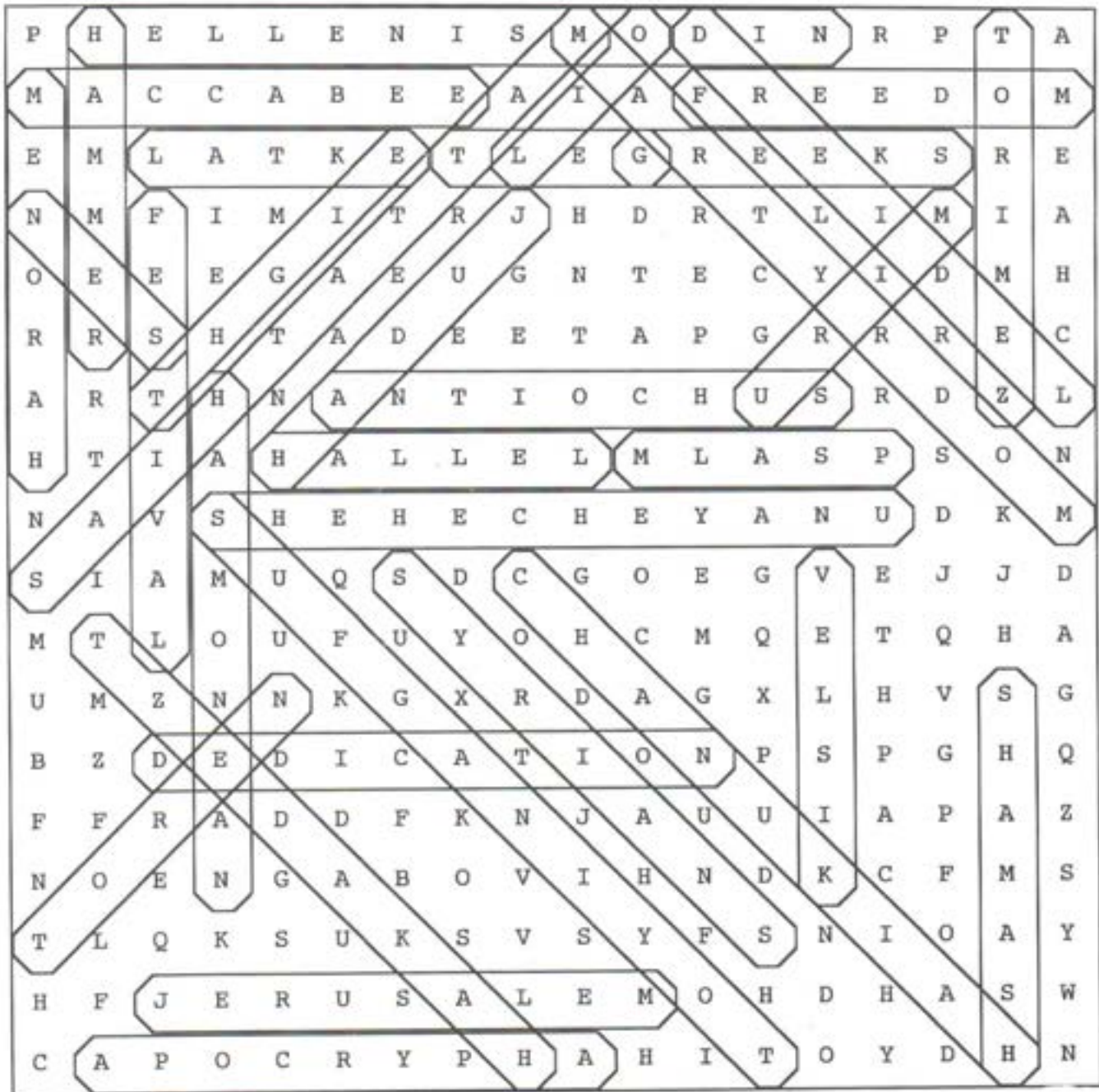
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Chanukah Puzzle  
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Sunday  
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MASORTI



Foundation for Conservative Judaism in Israel

## Action Alert

November 6, 1996

To: Concerned Leadership

From: Herschel Blumberg  
President

Our colleagues in Israel have alerted us to an effort to introduce legislation in the Knesset which would give exclusive authority to the Chief Rabbinate to validate conversions. The effect of this measure, should it become law, would be to end all Conservative conversion in Israel and to allow the Chief Rabbinate to reverse conversions done outside of Israel. This legislation will be introduced as a private bill and will be supported by the government.

The Masorti Movement has expressed firm opposition to such legislation, regarding it as a blatant attempt to reverse the effect of earlier court decisions recognizing non-Orthodox conversion in Israel. The initiative comes at a time of division within Israel and world Jewry, and threatens to deepen those divisions rather than heal them. Masorti has made it clear that it honors the principle of conversion according to halacha (Jewish law), and regards the effort to prevent Masorti conversion as insulting, as a pernicious challenge to the credibility of Conservative Judaism and as an unacceptable change of the laws governing personal status matters both inside and outside Israel.

A North American Coalition has been formed to coordinate efforts to oppose the legislation. The Masorti Foundation will keep you informed of developments. However, I felt it important to communicate to you at this early date and prior to the meeting of the CJF General Assembly next week at which Prime Minister Netanyahu is scheduled to speak.

I have enclosed a background document prepared by Rabbi Robert R. Golub, Executive Director of Mercaz, for your information.

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# MERCAZ, U.S.A.

The Zionist Organization of the Conservative Movement

155 Fifth Avenue • New York, NY 10010 • (212) 533-7900 • Fax (212) 533-2601

**TO: All Concerned**  
**FROM: Rabbi Robert R. Golub, Executive Director**  
**DATE: October 31, 1996 - Heshvan 5757**  
**RE: New Israeli Law on Conversion**

After consulting with Movement leadership, I want to take this opportunity to update you on events in Israel with regard to the proposed new law on conversion.

The new law on conversion, *Hok Hamara* (from *lehamir*, meaning to change), will most likely be introduced in the Knesset within two weeks and could be as soon as the beginning of next week. This is the same law that was introduced in December of last year and withdrawn at the last minute before the first vote because of pressure from world Jewry. Then, we were successful in convincing Prime Minister Peres not to support the law and bury it. Now, the law will be introduced with the official blessing of Prime Minister Netanyahu's government since it is part of the binding coalition guidelines and as an official government bill, it will receive the automatic support of the 66 members of the coalition MK's.

The legislation reads, *An amendment to the Religious Community Change Ordinance. There shall be no legal effect whatsoever to a change of religion unless it is approved by the supreme religious tribunal of the religion which the person wishes to join. If the change of religion is approved, the authority that issued the approval shall notify the district commissioner in the district in which the receiver of the approval resides.*

The law aims to overturn the November 1995 ruling of the Supreme Court which found that there were no grounds in the existing Religious Community Ordinance on which to invalidate non-Orthodox conversions in Israel. Ostensibly, and what we hear from Orthodox proponents of the legislation, is that the proposed modification of the existing law represents no change at all since non-Orthodox conversions performed in Israel have never been recognized.

Our concern about the law is two-fold:

For Israelis:

While non-Orthodox conversions may never have been recognized in the past, there is a new situation today far different from that which existed during the British Mandate when the original Law on Conversion was written.

- a. Today there is an active Masorti Movement with 46 congregations, a youth movement, Ramah camp and Bet Midrash. It would be a slap in the face to the thousands of Israelis who have already affiliated themselves with our Movement and the rabbis and educators who have been produced by our seminary to pass this law.
- b. Today there are more than a half million new immigrants from the former Soviet Union, of whom it is estimated that 20% or more are the non-Jewish spouses and children of Jewish immigrants. Many

Continued Next Page →

of these non-Jews now living in Israel want to convert but have been turned away by the Chief Rabbinate. They exist in limbo since Israel has no civil marriage or divorce and no non-sectarian cemeteries. Yet the non-Jewish new immigrants have all the obligations of citizens including the army, etc. We owe it to those who want to complete their affiliation with the Jewish People to eliminate all obstacles in their path.

c. Childless Israeli parents now search the world looking for children to adopt. But they have been unable to convert their foreign born adopted children. The dozen plus children who were brought to the mikveh at Kibbutz Hanaton nearly two years ago have still not been registered as Jews, and they are just the tip of the iceberg.

#### For Diaspora Jewry:

There is nothing in the law which precludes or prevents the Chief Rabbinate from extending its jurisdiction to approve foreign conversions as well. Although the proponents of the legislation claim that it is intended solely for Israel, the absence of such explicit language in the law opens the door to a renewed Who is a Jew controversy.

It has only been for the past ten years that all non-Orthodox converts have been considered Jews for the Law of Return. We can certainly imagine the scenario whereby foreign born converts to Judaism try to make aliyah and are told by officials in the Interior Ministry, as they were told regularly until the mid-1980's, that their conversion certificates must be confirmed by the local religious council for them to receive the national status of Jew in their identity cards. Religious councils check the rabbi who performed the conversion. If Orthodox, the conversion is accepted. If the rabbi is not Orthodox, the conversion certificate is withheld and the conversion considered null.

#### Timing:

It is not clear yet if the legislation which should be introduced at the beginning of next week will be voted on immediately and passed or simply introduced. But by all expectations, it will be passed by the end of December as part of the coalitions passage of the 1997 Israeli State Budget.

#### Action:

We have to do all we can to voice our concerns effectively. We also do not want a situation whereby because of our shouts, Prime Minister Netanyahu's government will quickly substitute a conversion law "limited to Israel" in place of the current bill and be told, you won! We want to insure that no new legislation is passed so that our converts both inside and outside of Israel are recognized and processed as Jews.

#### Initial Strategy:

Prime Minister Netanyahu will be addressing the CJF General Assembly in Seattle during the week of November 11th. Right now, we should focus our action to getting the word out to local federation leadership in our respective communities who can insure that our message of protest is heard loudly at the GA. The message to the Prime Minister at the GA must be that this is the wrong law and even more, this is the wrong time to risk a new rupture with the overwhelming majority of American and world Jewry.

#### Follow-Up Strategy:

We are working together in connection with the Reform and Reconstructionist Movements, although each group will be mobilizing its own forces, as well as with secular groups such as New Israel Fund, Labor Zionists, etc.

## Congregation B'nai Tikvah

Rabbi David M. Eligberg	
Chazzan Dov Goldberg	
Synagogue Telephone	297-0696
	(fax: 297-2673)
Religious School	297-0993
Nursery School	297-0295
Classical Caterers	297-6444

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Sisterhood	Joyce Gerbman	937-5114
USY	T.B.A.	

## Committees, Groups & Staff

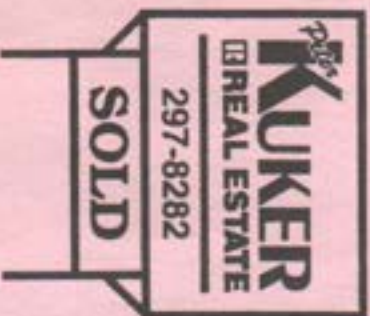
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Nursery School Director	Joan Shames	297-0295
Summer Camp	Randy Katz Eisen/Nancy Danto	
Special Fincl. Arrangements /dues	Gary Tinkel	545-1135
Junior Congregation	Barry Safer	422-8543
Synagogue Newsletter	Cindy Rogers	297-0696
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Kadima Advisor	Adina Goldberg	780-0407
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	Meryl Handle Heit	297-6284
Youth Committee	Marcia Schwartz	297-6365
Ways & Means Committee	Susan Kleinman	297-2562

All telephone numbers are (908) area code unless stated otherwise. T.B.A. = could not obtain name as of production date. If possible, please assist us in making this slate complete by leaving a message in the HaKol box or by telephone. Also, if there are additional groups that you would like to see listed (although we cannot guarantee its inclusion due to space limitations), please let us know.

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