

---

# HAKOL

THE VOICE OF CONGREGATION B'NAI TIKVAH

Volume 19, Issue 5

August, 1998 - Av, 5758

---

## A Message From The President Mark B. Kasdin

**W**hile traveling in the Southwest last week, I had time between business appointments to visit with some old friends at a favorite restaurant in Phoenix. After catching up on "what's new" in our lives, the conversation turned to reflections of retired Senator Barry Goldwater who had passed away earlier in the month. I never realized that Goldwater left such a special feeling in the Jewish community of Phoenix. I thought that I would share some of the observations with you in this issue of HaKol.

Barry Goldwater, an Episcopalian whose father was Jewish, was an avid supporter of the local Jewish community and a staunch defender of Israel. Goldwater contributed financially to the building of Temple Beth Israel in Phoenix.

Rabbi Albert Plotkin, rabbi emeritus at Temple Beth Israel, co-officiated with an Episcopalian minister at the funeral. Goldwater was given full Jewish rites as requested by his widow, Susan Goldwater, a convert to Judaism.

My friends told me that Barry Goldwater was a regular speaker at the Arizona Jewish Historical Society. He was absolutely unselfish with his time when it came to appearing at temple and B'nai Brith functions. He grew up alongside the pioneering Jewish families of Arizona. Goldwater fondly recalled in one speech that there was a mezuzah on the doorpost of his boyhood home in Phoenix.

The grandfather of the 1964 Republican presidential nominee was a peddler named Michael Goldwasser who immigrated to the United States in 1849 from Konin, Poland, which was then under Russian rule. The name was changed to Goldwater, and the family established what would become a successful department store chain in Arizona. Just prior to World War II, the Nazis established a concentration camp in Konin, a town that at one time had 3,000 Jews. It is believed that Goldwater had several relatives who perished in that camp.

### ISSUE HIGHLIGHTS

- 1 From The Rabbi
- 2 Joan Shames' Farewell
- 3 Congregant Corner
- 4 Club & Event News
- 5 Israel Bond Tribute  
Breakfast Update
- 6 Tisha B'Av Article: "Myth,  
History and Ritual" by  
Seth Schwartz at the J.T.S.
- 7 HaKol Editors' Farewell

## PROFESSIONAL SERVICES

### **ANDREW D. ROSS, CPA**

Certified Public Accountant & Consultant

3530 Highway 27  
Kendall Park, NJ 08824

Phone: (908) 422-8530  
Fax: (908) 821-6442

### **Irving Verosloff**

Counselor At Law  
1254 Highway 27  
North Brunswick, NJ 08902

(908) 846-0223    (908) 297-4033

### THE BRUNSWICK FOOT & ANKLE GROUP

#### **DR. ROBERT L. FINK**

PODIATRIC MEDICINE & FOOT SURGERY



(908) 297-5800

1648 ROUTE 130

NORTH BRUNSWICK, NJ 08902

By Appointment

#### **DR. STEVEN B. DICKERT**

CHIROPRACTOR

58 Wetherhill Way  
(Corner Georges Road)  
Dayton, NJ 08810

(908) 329-2255

176 Hart Boulevard  
(Corner Forest Avenue)  
Staten Island, NY 10301

(718) 981-4900

DAVID MASON, Ed.M

Tel: 908-247-1543

Fax: 908-247-4343

### COLLEGE RESEARCH CONSULTANTS

Specializing in College Admissions

- ⇒ Select the Right College
- ⇒ Secure Financial Aid
- ⇒ Prepare College Applications
- ⇒ Learn Interview Techniques

1398 Axel Avenue - North Brunswick, NJ 08902

William A. Greenberg 908-297-6953

### SAT TUTORING

- ◆ Focus on areas of weakness
- ◆ Learn short cuts and traps
- ◆ At your convenience
- ◆ In your home

473 Halsey Road \* North Brunswick

## A Message From The President (Continued)

Goldwater was staunchly supportive of Israel throughout his career. He often described his awe of Israel in the same manner used to describe his lifelong love of the State of Arizona. He drew parallels between Israel's creation and the pioneering early days of the American West. He referred to the land of Israel as a country peopled with ambition and youth, with the serenity of age injected into a new body bursting with vigor.

Clearly, Barry Goldwater was a man of conviction and you absolutely knew where he stood on particular issues. The American Jewish community will miss him. He was a man who avoided making his background an issue in public life, but left no question about his support of Israel and Jewish preservation throughout the world.



### David Mark Eligberg

One of the traditions associated with Tisha B'Av is the reading of Lamentations, a mournful text in which the prophet Jeremiah bewails the destruction of Jerusalem.

Israeli archaeologists have recently unearthed a series of ancient scrolls that reflect a parental lament. The scrolls have been translated by the esteemed Dr. Ian Frazier, Ph.D., KBE.

## Volume I: "Lamentations of a Parent"

Of the cloven-hoofed animal, plain or with cheese, you may eat, but not in the living room.

Of the cereal grains, of the corn and of the wheat and of the oats, and of all the cereals that are of bright color and unknown provenance you may eat, but not in the living room.

Of quiescently frozen dessert and of all frozen after-meal treats you may eat, but absolutely not in the living room.

Of the juices and other beverages, yea, even of those in sippy-cups, you may drink, but not in the living room, neither may you carry such therein. Indeed, when you reach the place where the living room carpet begins, of any food or beverage there you may not eat, neither may you drink.

But, if you are sick, and are lying down and watching something, then may you eat in the living room.

## Volume II: "Laws What At Table" (Lev. II 4:24)

And if you are seated in your high chair, or in a chair such as a greater person might use, keep your legs and feet below you as they were.

Neither raise up your knees, nor place your feet upon the table, for that is an abomination to me.

Yes, even when you have an interesting bandage to show, your feet upon the table are an abomination, and worthy of rebuke.

Drink your milk as it is given you, neither use it on any utensils, nor fork, nor knife, nor spoon, for that is not what they are for. If you will dip your blocks in the milk, and lick it off, verily, you will be sent away.

When you have drunk, let the empty cup remain on the table, and do not bite it upon its edge and by your teeth hold it on your face in

order to make noises in it sounding even like a duck or a Philistine: for ye shall be sent away.

When you chew your food, keep your mouth closed until you have swallowed, and do not open it to show your brother or your sister what bounty is there within; I say to you, do not so, even if your brother or your sister hath done the same to you.

Eat your food only; do not eat that which is not food; neither seize the table between your jaws, nor use the raiment of the table to wipe your lips. I say again to you, do not touch it, but leave it as is.

And though your stick of carrot does indeed resemble a marker, draw not with it upon the table, even in pretend, for we do not do that, that is why.

And though the pieces of broccoli are very like small trees, do not stand them upright to make a forest, because we do not do that, that is why.

Sit just as I have told you, and do not lean to one side or the other, nor slide down until you are nearly slid away. Heed me; for if you sit like that, your hair will go into they syrup. And now behold, even as I have said, it has come to pass.

#### **Volume III: "Laws Pertaining To Dessert" (Lev. II 4:32)**

For we judge between the plate that is unclean and the plate that is clean, saying first, if the plate is clean, then you shall have dessert.

But of the unclean plate, the laws are these:

If you eat in my presence most of your meat, along with two bites of your peas (with each bite consisting of not less than three peas each—or in total, six peas) AND you have also eaten enough of your potatoes to fill two forks (both forkfuls eaten in my presence), then you shall have dessert.

But if you eat a lesser number of peas, and yet you eat the potatoes, still you shall

not have dessert; and if you eat the peas, yet leave the potatoes uneaten, you shall not have dessert, no, not even a small portion thereof.

And if you try to deceive by moving the potatoes or peas around with a fork, that it may appear that you have eaten what you have not, you will fall into iniquity. And I will know, and you shall have no dessert.

#### **Volume IV: "On Screaming" (Lev. II 7:4)**

Do not scream; for it is as if you scream all the time.

If you are given a plate on which two foods you do not wish to touch each other are touching each other your voice rises up even to the heavens, while you point to the offense with the finger of your right hand. But, I say to you, scream not, only remonstrate gently with the server, that the server may correct the fault.

Likewise, if you receive a portion of fish from which every piece of herbal seasoning has not been scraped off, and the herbal seasoning is loathsome to you and steeped in vileness, again I say, refrain from screaming.

Though the vileness overwhelm you, and cause you a faint unto death, make not that sound from within your throat, neither cover your face, nor press your fingers to your nose. For even not I have made the fish as it should be; behold, I eat it myself, yet do not die.

#### **Volume V: "Concerning Face and Hands" (Lev. II 7:12)**

Cast not your countenance upward to the light, and lift your eyes to the hills, that I may more easily wash you off. For the stains are upon you; even to the very back of your head, there is rice thereon. And in the breast pocket of your garment, and upon the tie of your shoe, rice and other fragments are distributed in a manner wonderful to behold. Only hold yourself still; hold still, I say. Give each finger its turn for my examination thereof, and also each thumb. Lo, how iniquitous they appear. What I do is as it must be; and you shall not go hence until I have done.

**Volume VI: "Various Other Laws, Statutes, and Ordinances"**

Bite not, lest you be cast into quiet time. (Lev. II 1:17)

Neither drink of your own bath water, nor of the bath water of any kind; nor rub your feet on bread, even if it be in the package; nor rub yourself against cars, not against any building; nor eat sand. (Lev. II 3:13)

Leave the cat alone, for what has the cat done, that you should so afflict it with tape? (Lev. II 14:9)

And hum not the humming in your nose as I read, nor stand between the light and the book. Indeed, you will drive me to madness. (Lev. II 14:18)

Nor forget what I said about the tape. (Lev. II 14:11)

**Volume VII: "Complaints and Lamentations"**  
(Lev. II 23:7)

O my children, you are disobedient. For when I tell you what you must do, you argue and dispute hotly even to the smallest detail; and when I do not accede, you cry out, and hit and kick. Yes and even sometime do you spit, and shout "stupid head" and other blasphemies that are wickedness and vile to my ears, and hit and kick the wall and the molding thereof when you are sent to the corner. And though the law teaches that no one shall be sent to the corner for more minutes than he has years of age, yet I would leave you there all day, so mighty am I in anger.

But upon being sent to the corner you ask straight away, "Can I come out?" and I reply, "No, you may not come out." And again you ask, and again I give the same reply. But when you ask again the third time, then you may come out.

Here me, O my children, for the bills they slay me as I were a beast of the fields. I pay and pay again, even to the twelfth time in a year, and yet again they mount higher than before. For our health, that we may be covered, I give six hundred

and twenty talents twelve times in a year; but even this covers not the fifteen hundred deductible for each member of the family within a calendar year. And yet for ordinary visits we still are not covered, nor for many medicines, nor for the teeth within our mouths. Guess not at what rage is in my mind, for surely you cannot know. For I will come to you at the first of the month and at the fifteenth of the month with the bills and a great whining and moan. And when the month of taxes come, I will decry the wrong and unfairness of it, and mourn with wine and ashtrays, and rend my receipts.

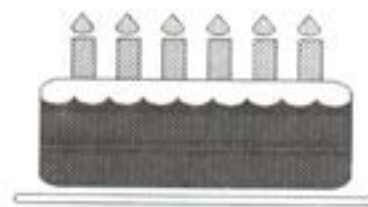
And you shall remember that I am that I am: before, after, and until you are twenty-one or even until you leave this tent of your father.

Hear me then, and avoid my wrath, O children of mine!

~ ~ ~ ~ ~  
~ ~ ~ ~ ~

## Creating Modern Birthday Celebrations

*("From The Rabbi" continued)*



"Biz hundert und tzvanzig, until 120!" is a traditional Jewish wish for long life and good health. According to the Torah, Moshe died at the age of 120. Long life was viewed as a reward for righteous behavior. Living to 120 became an idealized goal and a traditional birthday blessing.

By contrast, the Encyclopedia Judaica could not be more blunt: "The celebration of birthdays is unknown in traditional Jewish ritual."

The only birthday mentioned in the Bible is celebrated by Pharaoh. The author of the Book of Kohelet, Ecclesiastes, emphasized that your birth alone was not as significant as the way you lived your life.

The influence of secular culture has made birthday celebrations a normal part of family life. Birthdays can, however, be a chance to bring a spiritual element into the experience. You can reflect on the blessings and changes the last year has brought. You can celebrate the qualities you like most about your child. You can reminisce about funny or special things your child did. You can take this opportunity to tell your child what they mean to you. With traditional Jewish customs being absent, you can be creative in searching for ways to make birthday celebrations more Jewish. Here are a few thoughts and suggestions for creating modern Jewish birthday celebrations.

### **The Birthday Shabbat Dinner**

Many families, especially with older children, celebrate twice: once during a party for friends and a second time with just family. You can make the family celebration on Shabbat. On the Friday night closest to your child's birthday, dedicate this Shabbat dinner to him or her.

Start a tradition of serving the child's favorite menu at their birthday Shabbat dinner. If you wish, the birthday child could use a special plate that only comes out on his or her birthday. And don't forget the Hebrew version of the "birthday song": "*Yom huledet sameach, yom huledet sameach.*"

### **A Birthday Book: Creating Jewish Memories**

Begin a tradition of presenting a personalized birthday book at each birthday. These could include photos and descriptions of all the milestones the child had achieved in the previous year, the cute things they said or did, important family events, and new friends they made.

One family I know has the lovely tradition of keeping a book of Jewish memories

for each child. The book is a standard photo album, with room for notes under the pictures. The first year could include photographs taken at the birth, of the naming ceremony, or brit milah, pictures of your child with his or her grandparents, and pictures of the family on the birthday.

As your child grows, you can bring out the special book every birthday and go over the child's life. There is nothing that children like more than looking at photographs of their younger selves. The older your child gets, the more he or she is likely to enjoy this tradition.

### **Give Tzedakah**

Give birthday children change to put in their own tzedakah box. Don't worry if a very young child does not yet understand the significance—the idea is to create a tradition that grows in meaning as your child grows older. You can also give a charitable gift in honor of the birthday.

You can involve the birthday child in selecting a charity or project. A great resource is the bulletins of the "Zvi Tzedakah Fund" (384 Wyoming Avenue, Millburn, NJ 07041), which lists dozens of kid-friendly tzedakah ideas, like buying a cow for a kibbutz or a horse for an Israeli organization that provides disabled people with therapeutic riding lessons.

### **Do A Mitzvah Together**

Birthdays are a good time to convey the importance of mitzvot, the Jewish deeds we are commanded to perform. Here are some mitzvot that can easily be incorporated into a young child's special day:

- ◆ Bring a piece of birthday cake to an ailing relative or friend.
- ◆ Invite a guest to your birthday Shabbat dinner.
- ◆ Clean out the pantry and donate the food to a local food bank.
- ◆ Make an art project together and bring it to a nursing home.
- ◆ Start a Saturday evening slumber party with a *havdalah service*, which marks the end of

Shabbat with grape juice, candles, songs, and prayers for a "shavuah tov", a "good week".

### Plant A Tree

An ancient and lovely tradition is to plant a tree when a new baby is born.

According to the Talmud, in biblical times a cedar was planted for a son, a cypress for a daughter (Babylonian Talmud, Gittin 57a). The cedar symbolized strength and stature; the cypress gentleness and sweetness. The children cared for the trees planted in their honor. Once the child had grown and was already married, branches were cut from the tree to make the chupah, or wedding canopy.

You can build on this custom by planting a tree at each birthday. Children can watch the "family" of trees grow. If you cannot plant a tree in the yard, plant a tree in Israel in the *Children's Forest*. For more information, call the "Jewish National Fund" at 1-800-542-8733.

You can use the occasion to tell the story of "Honi the Circle-maker", who lived during the early rabbinic period. Honi planted carob trees throughout Israel. Once when a passerby asked why Honi bothered to plant a tree that would take 70 years to bear fruit, Honi replied, "As my ancestors planted for me, so do I plant for my children."

### Special Times Call For Special Blessings

On The Doorpost Of Your House: Prayers and Ceremonies For The Jewish Home, edited by Rabbi Chaim Stern and published by the Central Conference of American Rabbis, suggests these prayers for a birthday:

*God of days and years,  
Author of life, our times are in Your hand.  
We thank You for the blessing of life and for all that enriches our lives.  
We gather today in special thankfulness to share in the happiness of (child's name).  
Be with him (her) always as the joy of his (her) life.  
May he (she) be blessed with health and happiness,  
and with the strength to overcome sickness and sorrow.*

*May we have the joy of coming together for many more years, united by mutual reverence and love.  
Then will our lives be filled with abundance and blessing.*

(Over a glass of grape juice or wine)  
*Baruch, Atah, Hashem, Elokeinu Melech ha'olam, borei p'ri ha'gafen.*  
We praise you, Eternal God, Ruler of the universe, Creator of the fruit of the vine.

(Over the birthday cake)  
*Baruch, Atah Hashem, Elokeinu Melech ha'olam, borei minei m'zonot.*  
We praise you, Eternal God, Ruler of the Universe, Creator of many kinds of food.

(Accompanying any new or long-anticipated event)  
*Baruch, Atah Hashem, Elokeinu Melech gha'olam, shehecheyanu, v'keyimanu, v'higianu, laz'man hazeh.*  
We praise you, Eternal God, Ruler of the universe, for giving us life, for sustaining us, and for enabling us to reach this season.

One way to show your children that you value your Jewish heritage is to present them with a **Jewish birthday gift**.

*A Tzedakah Box* – You can buy one at a Judaica store or make one of your own. Having a tzedakah box handy helps make giving a habit.

*A Noah's Ark and Animals Set* – These toys are easy to find and popular with young children. You can play with your child, reenacting the story.

*A Kiddie Kiddush Cup* – Even toddlers just learning to drink out of a cup can appreciate their own kiddush cup, which makes Shabbat special for young children. Kiddush cups are easy to find at Judaica stores. (Metal ones may dent, but they usually don't break.)

*A Kippah* – Many children look forward to wearing a kippah regularly, especially if it is decorated with their name or a special design. Judaica stores carry a wide selection of children's

kipot depicting favorite super heroes and sports teams. You can also make your own with a brightly colored leather kippah and tempura paints.

*Jewish Books* – Birthdays are a good chance to reinforce the importance of both reading and Judaism. You could develop a tradition of giving each child a Jewish book as part of their birthday present. Judaica stores and some large book retailers (Barnes and Noble, Borders Books etc.) carry a very good selection, especially around holidays.

*An Aleph-Bet Poster* – These are available at Judaica stores. They make a good addition to a bedroom wall and once again send the message: We are proud of our Jewish heritage and want you to be too. As the child grows older this poster can be replaced by Israeli posters and posters with other Jewish themes.

*A Mezuzah* – According to tradition, a mezuzah is attached to every doorway in the house, except for bathrooms and closets. There are many beautiful mezuzot designed for children. The First Jewish Catalog, by Michael and Sharon Strassfeld (Jewish Publication Society) contains instructions and prayers for hanging a mezuzah and tips on making your own.

If you prefer to let your fingers do the shopping, there are many Internet sources for Judaica. Irving Green's "Judaism on the Web" is one helpful tool. One site is [Http://shamash.org](http://shamash.org)

## HORIZON Electrical and General Contracting

Phone # (732) 424-0402

Fax # (732) 424-8881

NJ Electrical License # 13148

Please keep us in mind for your home improvement needs.



We specialize in electrical, custom tiling, sheet rocking, spackling,  
bathroom and kitchen remodeling and decking

We offer evening and weekend hours at no additional fee.

Estimates are free.

References available upon request.



# PROFESSIONAL SERVICES

SPECIALIZING IN WATER HEATERS  
KITCHEN & BATH REMODELING  
APPLIANCE HOOKUPS

**PARK ACRES  
PLUMBING & HEATING**  
INSTALLATIONS AND REPAIR

HAROLD SMALL  
LIC. NO 5648

15 Paul Avenue  
Kendall Park, NJ 08824  
(908) 297-7538

**STANLEY ZIMMERMAN, M.D.**

INTERNAL MEDICINE

Office Hours By Appointment  
Call (908) 821-5656

Lincoln Professional Building  
2864 Highway 27  
North Brunswick, NJ 08902

JOSEPH D. GRODMAN, FNAO

**OPTICAL  
INSIGHT**

CONTEMPORARY EYEWEAR

EYE EXAMINATION  
BY APPOINTMENT

(908) 828-EYES (3937)

CAROLIER SHOPPING CENTER

778 Route 1 (North)

North Brunswick, NJ 08902

*"If We Don't Sell Your House,  
ERA Will Buy It!"*

That's the exclusive ERA Sellers Security Plan, the only national plan that offers you the peace of mind that your house will sell. ERA can even advance you up to \$100,000 equity on your present home before it sells to use as a down payment on your next home. Working hard to make it all work for you. That's why ERA is 1st IN SERVICE and 1st IN RESULTS. Call us today. (Certain conditions apply.)

PHYLLIS & ED ROSEN

ERA CROSS COUNTY REALTY

Kendall Park Shopping Center, 3480 Route 27  
(908) 940-1300

Lewis Scheller Printing

1723 Route 27  
Somerset, NJ 08873  
(908) 843-5050

HOURS  
MON-FRI  
9-6 or by  
Appointment

*Discounted Invitations*

☒ Wedding ☒ Bar Mitzvah  
☒ Stationery ☒ Calligraphy  
Sweet 16 Accessories

Personal Professional Service

*Rush Service Available*

**Please Support  
HaKol Advertisers  
And Remember to  
tell them  
you saw their  
advertisement  
here!**

## Nursery School Report

This is the last article I will be writing in the HaKol since I will be retiring after twenty-one years of service. A search committee is presently looking for a replacement. Let me assure you that the synagogue is dedicated to continue the excellent reputation in the community that this nursery school has obtained. This commitment is apparent with the new music and gym programs offered to all three-day and five-day children this year, as well as the next school year. In addition, the optional computer program has been well received and will continue in the fall.

The next academic school year will reflect further changes. Due to the hiring of one secretary for both the nursery school and religious school, our current part-time secretary and administrative assistant, Sally Godfrey, will not be returning next school year. She has been very dedicated to our school and accordingly, many thanks are extended to her. Moreover, due to a decrease in enrollment, there will be only one Pre-Kindergarten five-day class. Unfortunately, our morning Pre-Kindergarten teacher, Carole Schneider, will be unable to return next school year. She has been an extremely conscientious employee. There is no one who worked harder, and much of her students' academic success must be attributed to her.

As this school year draws to its end, we reflect upon the growth of the school and the many wonderful children and families we have met. Hopefully, we touched their lives in a positive manner. Our school started in 1975 in a small building in Deans, New Jersey. We moved into the library of the new B'nai Tikvah building in 1984. We were delighted with the new school addition that housed our permanent room and bathroom in 1989. Very soon after, we needed and were granted the use of additional classrooms that we share with the religious school. I know

From Joan Shames



that someday we will offer true day care to meet the needs of a two-paycheck economy. In the meantime, we continue to offer *Mommy & Me* (ages 18 months and older), *One Step Up* (ages 27 months and older), *five days of lunch*, and flexible five days (or less) *enrichment classes* from 12:30 through 3:00 PM. This is in addition to *1/2 day nursery* and *Pre-Kindergarten classes*.

We still have a limited amount of spaces in the two-day (ages 2-1/2 years through 3-1/2 years, toilet trained or not) and three-day (ages 3 years and older) classes. We all benefit from a full enrollment, so please spread the word. Let the office know if you will be interested in attending the *Mommy & Me* or *One Step Up* programs during the next school year. Amy Smith has agreed to facilitate ALL these classes.

My sincere thanks to Maddy Kates, who assumed the position of Parent Advisory Committee Chairperson this year. Thanks are also extended to all the wonderful mothers who have comprised the rest of the Parent Advisory Committee, which helped the school to run smoothly.

### Out of the mouth of Babes:

- ✓ The teacher took a personal day and Arron told her mom. Her mom asked her, "why?" She replied, "She slept all day."
- ✓ The teacher asked Emily, whose sister had a Bat Mitzvah recently, "What is a Bat Mitzvah?" Emily answered, "It's when you dance on the dance floor."
- ✓ The teacher was reading a book about where different mothers go each day to work, for example, Moms who are doctors work in the hospital. The book asked where smart mothers go and Rachel answered, "to the gym."

mothers go and Rachel answered, "to the gym."

- ✓ When discussing the life cycle of the butterfly and the teacher asked what the caterpillar does next, Jeremy replied, "He makes a raccoon!"
- ✓ The teacher read a book about the solar system that talked about the Dog Star. Aaron yelled out, "I know that one. It's called Pluto."
- ✓ After a discussion of Israel's 50<sup>th</sup> birthday, Adam asked his dad if Israel lived in a house.
- ✓ Genna looked up at her teacher at the end of class and said, "Mrs. Winter, I had a lot of fun with you today!"

I just want everyone to know what a privilege and joy it has been to work with our wonderful staff. They have been employed by Congregation B'nai Tikvah for many years. Most nursery schools have teachers with only a few months of longevity. Our teachers are a dedicated staff with exceptional loyalty, creativity and sincere interest in the welfare of the young children. Even the support staff is well trained in Early Childhood techniques and are sincerely interested in promoting positive reinforcement. The entire staff is the reason why this school has an exceptional reputation.

Warmest wishes from all for a healthy and happy summer!

**Joan Shames,  
Nursery School Director**



(732) 422-0999

## PICTURE ALLEY

Gallery of Fine Art • Custom Framing • Prints

Mon.-Wed. & Sat. 10-6  
Thurs. & Fri. 10-9  
Sun. 12-5

Marketplace Mall  
Rt. #27 & 518  
Princeton, NJ 08540

## CONGREGANT CORNER

### "If You Build It, They Will Come"

The April meeting, called to take the pulse of the congregation's feelings about expanding the synagogue's facilities was poorly attended. So, what's new? Perhaps because it's a daunting decision, many members would rather let others make the choices and assume the responsibilities.

Why do we need to expand and what would it entail? The answers depend upon the needs and wants of the individual members.

- Do we need extra classrooms?
- Do we need a larger kiddush room?
- Do we need a larger youth lounge?
- Do we need a larger sanctuary?
- Do we need a gymnasium?
- Do we need a swimming pool?
- Do we need a second kitchen?
- Do we need a second story on the school wing?

The answer to all these questions is yes, providing that we understand that some of these "needs" fall into the same category as my "need" for a Rolls Royce. Some of the above are real needs and some are wishful wants.

There are always risks on the road of growth, and one of them is simply the risk of being left behind. A rationale can be found for almost anything on the list. Which items are the most important? That depends. Do we feel that educating our children is most important, or that a pool would bring more members, or that a larger kiddush room would allow the caterer to have larger parties and bring in more revenue to help pay for a larger sanctuary?

I could continue this *Chad Gadya* for two more pages, but I think I have made my point, which is, that we as congregational members must help the leadership make the decisions and give them the necessary backing. Having been there

more than once, I can tell you, it isn't easy. It's much easier to wait till later and point a finger and demand to know who authorized this or that?

Mili and I have been involved in the Jewish life of this community for almost forty years. I carried the torah into our little shul in Kendall Park for the first service on Rosh Hashanah in 1959. We were just sixteen founding families when we opened the doors. We had to expand the sanctuary almost at once, and started planning for the next expansion which culminated in the merger and the construction of B'nai Tikvah twenty-five years later.

When Mili and I went house hunting forty years ago, we always asked about a synagogue and the Jewish population. We had never formally joined a congregation, but coming from the Bronx we never felt the need. Every neighborhood in the Bronx had or was near a shul, but when we decided to move to the suburbs it became important to know that there would be other Jews.

Not all the Jewish families that move into North or South Brunswick will join B'nai Tikvah, but many Jewish families are attracted to our area because our synagogue is the beacon that tells them they will be welcome.

"If you build it, they will come". We are not a ball field, but we are a paramount element in Jewish life and a source of respect from the gentile community. We are an icon of stability and the more we can offer the stronger the draw. If we choose carefully and choose wisely, yes, they will come.

Respectfully,  
Aaron Rosloff

## LECTURES / PROGRAMS / MUSIC

This coming year we are planning a series of events to wet everyone's appetite.

Our first venture will be a program for parents of children about to attend college. This program, scheduled for early fall, will feature a well-known college placement advisor and a member of the Princeton Review Staff. They will be able to answer all your questions concerning the how's, where's and should I's of college.

We are hoping to present a program dealing with long term health care insurance. The speaker will answer questions such as what is long term health care insurance, was it's cost and function and should I have this insurance and should I buy it for my parents.

Also in the discussion stage is a series of lectures on comparative religion. We are attempting to have a noted professor to lead the first program and explain the differences between the major religions. Future programs will have the spiritual leaders of the different branches of religions in our area who will answer questions you may have concerning aspects of their faith.

We are also considering many other ideas for programs, including musical performances.

If anyone has intriguing topics which they believe will be of interest to a segment of our congregation please let me know. Of course, anyone who would like to help with these programs is welcome to join our committee. The time involved will be minimal and the rewards great. If interested call the office at 297-0696.

Irwin Millinger  
Vice President, Activities

## Men's Club Couples Bowling Is On A Roll

The Men's Club will not be bowling at Midstate Lanes (Route 18, East Brunswick)

Forth Saturday of the Month, 8:00pm September through May

Our move makes openings for more teams!

Come join the fun, exercise (?) and most important schmoozing!

It's a great way to socialize and meet new people!

-- And of course, the grand finale --

THE FABULOUS BOWLING AWARDS DINNER!

For further information and to sign up, call either

Joe Grodman 329-6059 or

Marty Haller 329-6339

**YOU NEED NOT BE A SYNAGOGUE MEMBER TO JOIN  
SO ASK YOUR FRIENDS TO JOIN YOU AND DON'T GET CLOSED  
OUT!**

## *Integrative Therapeutic Massage*

Therapeutic Massage nourishes the body's systems and facilitates balance and healing by providing relief from tension and stress. It increases circulation and lymphatic flow, clears toxins from the body, restores flexibility, boosts the immune system and relieves chronic pain.

Integrative therapeutic massage addresses your needs and health concerns by combining Swedish, Shiatsu, Polarity, Reflexology, Reiki, Neuromuscular Therapy and Aromatherapy to create a session especially for you.

Let's work together to create health.



*Franne Demetrician*

*Certified Massage Therapist*

*732-821-2365*

*Practice limited to women*

*Men by referral only*

Member American Massage Therapy Association

Synagogue  
members  
receive 15%  
discount  
on first session  
with this ad

**MAZAL TOV TO OUR B'NAI MITZVAH**

**Lindsey Portnoy - August 22**  
**Matthew Eichen - August 29**  
**Rachel Wolf - September 5**  
**Gabriel Harkov - September 12**  
**Aaron Tietelbaum - September 19**  
**Cory Weiss - September 26**

**Annual Synagogue Picnic Was Enjoyed By Many...**

On Sunday, June 7<sup>th</sup> approximately fifty congregants took the opportunity to eat and schmooze with each other in the nice surroundings of Babbage Park, North Brunswick. I believe everybody had a nice time. For me, as the chairperson of the event, and one who takes notice of the congregants who usually participate at synagogue social functions, I was glad to see many new faces of people that I did *not* know.

As is the case with all synagogue activities and events, their success is the result of congregants who have given their time, energy and talents. Accordingly, I would like to extend my sincerest thanks to the following people:

*Joseph Plotnick*, past VP of Activities, for giving me the opportunity (and guidance) to chair the event  
*Mark Roller*, past picnic chairperson, for his guidance and help (in various capacities) during the picnic  
*Sharon Levine*, synagogue administrator, for securing the deposit, park permit, and restroom key  
*Gigi Cohen*, for her help in obtaining most of the food and paper good supplies; as well as during clean-up  
*Marty Spigner*, who did the cooking--mastering three grills & many cooking utensils at one time; and deserving of the title: "Chef of the Future" ... *and last, but certainly not least...*  
*Deborah Spigner* and *Jay Scheuer*, who readied the meats prior to their cooking in synchronized--yet speedy fashion, under the watchful eyes of Chef Marty Spigner

Please note that next year's picnic will be Sunday, June 6<sup>th</sup>, 1999. Please save the date, I hope to see you there!

Mark Cohen  
Picnic Chairperson

## 7th Annual Tribute Breakfast Honoring

# Jeff & Marcia Schwartz



## Celebrating Israel's Fiftieth Year

As Israel embarks on its second 50 years, it is appropriate to reflect on its meaning. In addition to its great achievements, it has added depth to every aspect of Jewish life. As a homeland it offers a secure place for the spiritual and national traditions of the Jewish people to flourish. As a society, it offers an example to the world of what can be achieved by a free, educated and enterprising people.

On Sunday May 17, 1998, subsequent to a delicious breakfast and informative speech by the esteemed parliamentarian, author and professor Michael Bar-Zohar, Jeff and Marcia Schwartz--along with friends and family, renewed their commitment to help sustain and further advance Israel's remarkable achievements by investing more than \$95,000 in its economy through the purchase of Israel bonds and certificates.

As with all successful events, people must contribute their time, talents, (and often money) to bring it to fruition. Accordingly, in addition to all of the attendees who took the time to show their support for both Israel and Jeff and Marcia Schwartz, we would like to thank the following people who have helped make this tribute breakfast extra special:

*Jeff & Marcia Schwartz*, for agreeing to be this year's honorees. There is much anxiety in "lending out" your self for this type of event. Thanks are also extended for the various tasks that they both performed as long-term members of the B'nai Tikvah Israel Bond Committee.

*Aaron & Mili Rosloff*, for their unlimited help, support, and sound guidance.

*Alan & Arline Kane*, for arranging and picking-up the flowers.

*Mark & Judy Roller*, for their innovative suggestions during the breakfast planning meetings.

*Marty Engel*, for providing the beautiful honoree poster which publicized the breakfast and was displayed in the synagogue lobby.

*Yitzhak & Sandy Sharon*, for video taping the breakfast.

*Larry Cohen*, for availing himself to the performance of any tasks which needed attending to.

*Mary Anne Ciance & Fran Wilson*, for safeguarding and entertaining our children during the breakfast.

*Evan Bernstein (of Classical Caterers)*, for performing many catering duties which included the providing and serving of beautifully prepared and delicious food (at an extremely reasonable cost to the B'nai Tikvah Israel Bond Committee). Additional thanks are extended to him for deducting the event's "shortfall" from his catering fee.

*Congregation President Mark Kasdin*, for preparing and giving a nice speech, used to welcome the bond breakfast attendees.

*Rabbi David Eligberg*, for citing the benediction and acting as presenter of the honoree award to Jeff & Marcia Schwartz.

*Cantor Joshua Shron*, for leading the singing of the U.S.A. and Israel national anthems and birkat hamazon (blessings after meals).

*Sharon Levine, Lori Small, & Charles*, for their assistance in synagogue administration and janitorial matters.

*Susan Goldstein, Adela Sasson & the State of Israel Bond Office Staff (in Highland Park)*, for their tireless help, support and guidance in all facets of bringing the tribute breakfast to fruition and making it a success.

Mark & Gigi Cohen  
Tribute Breakfast Chairpersons

**O**n the ninth and tenth days of the month of Av, 70 CE, after a four-month siege, Roman forces took Jerusalem by storm. They crushed a Jewish revolt that had erupted in the spring of 66 after a period of rioting and strife instigated by the incompetence and greed of Roman administrators and the zeal of Jewish extremists.

The immediate consequences were severe. According to Josephus (38 - c100 CE), the historian who briefly participated in the revolt before defecting to the Romans, 1.1 million Jews died in the siege and its aftermath; 97,000 were enslaved. The Temple, one of the largest structures in the Roman Empire, a building that had made Jerusalem and the Jews famous, was destroyed. Roman troops razed what was left of the city. Palestine was formally annexed to the Roman Empire. Its inhabitants were subjected to Roman law and deprived of the autonomy they had enjoyed with few interruptions since 539 BCE.

Jews now faced the task of making sense of the calamity. Many were hampered by the belief that the sacrificial worship practiced in the Temple played a crucial role in maintaining God's good will toward Israel. Some decided that God had failed to protect His people and His holy place — that the covenant between God and Israel was abrogated. Books written soon after the destruction inform us that some educated Jews, like Josephus, some early rabbinic figures and the author of an apocalyptic book known as IV Ezra, tried to defend God and Judaism, while others came to different conclusions. Although the reactions of the majority of the Jews — the uneducated and illiterate — are not accessible to us, we have some idea of how mass death, destruction and dislocation affect people's behavior and beliefs. Lives were irreparably disrupted. For some, the prosperity and success of Rome, the evident power of its gods and the attractiveness of its cultural norms only heightened the sense of Judaism's failure. This situation can be compared to the disintegration of the Judaism of the shtetl when mass immigration from eastern Europe brought it to the United States a century ago.

But perhaps more impor-

# MYTH, HISTORY AND RITUAL

By Seth Schwartz

tant than our understanding of the tragedy in its immediate aftermath is what it came to symbolize within the context of Jewish history.

For several centuries after the destruction, Judaism did indeed disintegrate, its fragments preserved mainly by small and powerless groups of rabbis. But time passed. Rome faltered and then became Christian, and the unassimilable fact of the destruction began to be tamed by the artifices of memory, narrative and ritual commemoration.

The rabbis themselves began to record and compile stories about the destruction.

Their goal was to incorporate the tragedy into the standard biblical cycle of sin-punishment-repentance-restoration. The rabbis internalized what was earlier understood to be God's guilt, weakness and loss of interest in the Jews and then transformed it into their own. The end of the sacrificial cult interfered with their ability to control the cosmos and atone for their sins. Consequently, the world was plunged into chaos and they were plunged into a period of sinfulness and punishment that could only be purged through repentance. So paradoxically, the response to the receding catastrophe was not abandonment of Torah and Judaism but embrace of it.

And the rabbis were able to perpetuate their own foundation myth: On the eve of Jerusalem's destruction, Rabban Yohanan ben Zakkai escaped from the city and presented himself to the Roman general Vespasian, whom he greeted as "Emperor." The general, in gratitude for this treasonous flattery, allowed the rabbi to establish at Yavneh a new center of Torah study where Yohanan and his associates went on to create a new Judaism, adapted to a world in which the Jews were scattered and sacrifice was abolished.

Through these rabbis, a cataclysmic event became imbued with religious and cultural meaning. The ritual memorialization of this second destruction of Jerusalem and the Temple was connected with the first, which had occurred in 586 BCE when Nebuchadnezzar, King of Babylon, destroyed Jerusalem; and with other historical catastrophes, such as the expulsion from Spain in 1492. Tisha b'Av became a repository of Jewish tragedy throughout the ages.

Tisha b'Av is a day of mourning, but it also has a penitential character, revealed by the very fact of fasting. And it looks forward hopefully to restoration. The reading of the Book of Lamentations concludes not with its final verse but with the penultimate one: "Cause us to return to You, Lord, and we will return; renew our days as of old." Furthermore, the period of mourning which culminates in Tisha b'Av is followed by a period of consolation, the penitential period of the High Holy Days and finally, the rejoicing of Sukkot, reproduc-



PHOTO: SUZANNE KAPLAN/ARTIST, JTS LIBRARY

*Megillat Eicha (Lamentations) Alsace, 18th century*



## MYTH, HISTORY AND RITUAL

ing the annual cycle of communal ritual, sin-punishment-repentance-restoration, into which the rabbis strove to incorporate the destruction.

The modern parallel to the destruction of the Temple is the Holocaust. But unlike the destruction of 70 CE, the Jewish world that the Holocaust affected was diffuse and decentralized. The ability of those of us who live in its aftermath to make sense of it is helped precisely by our typically modern conviction that catastrophes often fail to make sense. Still, the impulse to incorporate the Holocaust into some master narrative remains powerful.

We, too, will need to tame the Holocaust, but it may take many more decades; ritualized communal memory depends above all on forgetfulness. Only dimly remembered horrors can be reduced to meaning. What, in the meantime, should we think of Yom Hashoah, that problematic holiday we have created to commemorate this modern catastrophe? What sort of meaning do we endeavor to impose on events with this holiday and its neighbor, Yom Ha'atzmaut? The ancient rabbis probably did not consider their story of Yavneh to have provided a happy ending to the destruction, yet some historically conscious Jews in modern times have been inclined to do so, as if it were but a painful step in the ascent of Judaism to a higher spiritual plane. Similarly, some view the establishment of the State of Israel as at least mitigating the horrors of the Holocaust.

We may need to contemplate the implications of combining the Holocaust and the foundation of the State of Israel into a single story of destruction and restoration and ascribing religious meaning to this story.

Whether our modern commemorations will in the end succeed in acquiring the wealth of associations, the sense of numinous unspecificity, which already characterizes Tisha b'Av, and indeed all successful commemorative rituals, remains to be seen.

*Seth Schwartz* is associate professor of Jewish history and the Jack and Miriam Shenkman Associate Professor of Post-Biblical Foundations of Western Civilization.

## Congregational Meeting Update

June 15, 1998

*Submitted by Mark Cohen*

On June 15<sup>th</sup>, the semi-annual meeting was well attended, beyond the required quorum of congregants in good-standing necessary to discuss and vote on matters crucial to the sustenance of the synagogue. They were:

- 1) the \$727,180 budget for fiscal year August 1, 1998 through July 31, 1999 and
- 2) the slate of Board of Trustees for fiscal year August 1, 1998 through July 31, 1999

At the conclusion of the meeting, the majority of attending congregants gave **affirmative acceptance** of both items on the meeting's docket.

Accordingly, this year's Board of Trustees are:

President	Mark Kasdin	274-2897
VP, Administration	Nurit Brown	297-0594
VP, School & Youth	Janice Baer	940-0268
VP, Ways & Means	Adrienne Ross	422-0637
VP, Activities	Irwin Millinger	297-6477

Financial Secretary	Susan Kleinman	297-2562
Recording Secretary	Kerry Halpern	422-0086
Treasurer	Marc Dillman	821-7392
Asst. Treasurer	Mark Roller	297-7055

Trustees - -		
Arie Behar		422-1495
Mitchell Frumkin		297-5069
Joel Gerbman		937-5114
Ann Gold		609-409-0668
Isaac Grodzinski		821-5258
Cyndi Kleinbart		297-1577
Joe Plotnick		821-8794
Debbi Rekant		422-7907
Kim Reimann		940-4066
Harold Schneider		254-4909

Voting Representatives - -		
50 Plus Group	T.B.A.	T.B.A.
Men's Club	T.B.A.	T.B.A.
Sisterhood	T.B.A.	T.B.A.

Past President	Jeff Schwartz	297-6365
----------------	---------------	----------

Reprinted from *JTS Magazine*, The Journal of the Jewish Theological Seminary, Volume 7, Number 3, Spring 1998.

*The*  
**JTS**  
*Class*  
*of*  
**1998**

New York  
Jerusalem  
Moscow  
Buenos Aires



AND THE BUSH TIKOTI  
WAS NOT TIKOTI  
CONCEALED TCM

**7** DOCTORAL DEGREES  
BIBLE  
JEWISH HISTORY  
JEWISH PHILOSOPHY  
SACRED MUSIC

**+101** MASTER'S DEGREES  
JEWISH EDUCATION  
JEWISH ART  
BIBLE  
JEWISH HISTORY  
INTERDISCIPLINARY STUDIES  
SOCIAL WORK

**+1** PRINCIPAL'S CERTIFICATE

**+23** BACHELOR'S DEGREES  
TALMUD  
JEWISH PHILOSOPHY  
JEWISH HISTORY  
MIDRASH  
MODERN JEWISH STUDIES

**+30** RABBIS

**+4** CANTORS

**166 LEADERS**

A contribution to the  
Jewish community from the

**Jewish Theological Seminary**

The academic and spiritual center of Conservative Judaism worldwide

5080 Broadway New York, NY 10027 www.jtsa.edu 212/678-8000

## A Lesson At The Inn

By Gigi Cohen

My family and I spent a June weekend at a bed and breakfast in Vermont. We were there for a Bar Mitzvah. The innkeeper knew this as families attending the Bar Mitzvah that weekend occupied every room at the inn.

The innkeeper and I had two brief conversations. The first was when I checked in, and he told me his preference for Visa over American Express. The second was when I was in the kitchen, peeling an apple for my son. He asked me about the synagogue that was four blocks from his inn. He said, quite apologetically, "I'm Jewish. But I'm a bad Jew. I've never even stepped into the building."

At this moment, I considered directing this very nice innkeeper to one of the rabbis who were also staying at this inn. Perhaps they could encourage him.

I did not suggest he speak with the rabbis. Nor did I offer my typical lame response to that statement that, "there is no such thing as a bad Jew". Instead I mumbled something of a response and, influenced by the intense d'verei torah (sermons) that were part of the weekend, I was struck by the complexity of what it means to be a Jew.

The fact is, holding that apple and that knife, I realized for the first time, that the difference between a "good" Jew and a "bad" Jew is not necessarily ability, but motivation. And as I peeled the skin from the fruit, I thought about how I got to my current state of observance.

The fact is, when Mark (my husband) and I moved to North Brunswick in 1988, I was not a "bad" Jew, I was an ignorant Jew. And the reason I was ignorant was because I was unmotivated. In my new marriage and my new community, I luckily found the motivation.

Early on, we made our house Kosher because we had made some friends at B'nai Tikvah and we wanted them to feel comfortable eating in our

home. When our first born child was old enough to understand the word "no," Mark and I decided to be Kosher outside the house so that we wouldn't confuse our child with why something could be okay to eat in one place and not in another. When we got tired of running out of services every Shabbat, because our Long Island relatives insisted that was the only time they could make a party, we stopped driving on Saturdays. Having the motivation, our relatives began to change their events to Sundays. Sure they raised their eyebrows and often their voices, but to their credit, they changed their dates.

This month, Jews who are less ignorant, observe Tisha B'Av. Tisha B'Av is recognition of the destruction of both Temples and of other catastrophes in our heritage. Michael Strassfeld, in his book *The Jewish Holidays*, explains that *at this time we acknowledge the tragic limitations placed on our endeavors by conditions of dependence upon other peoples and their cultures, however rich our opportunities among them might be.*

The truth is that in America, as we approach a new century, Jews no longer have to sneak into synagogue. We no longer have to apologize to a world for our observance.

Instead, we are left apologizing to each other, for our lack of observance.

As I end this issue, which will be the last HaKol (my husband and) I will edit, I offer you the message I should have given the innkeeper.

The synagogue is beautiful. The rabbi is inspiring. The prayer room is a sanctuary, and the congregants are welcoming.

**What, in this world, are you waiting for?**

It's been a pleasure being the HaKol Editor all these years. Wanting to bring information to a congregation I care a great deal about forced me to read far more about Jewish practices than I would have on my own. So I thank you, for giving me added motivation to learn.

**Selling Your Home?  
Here's What**

**PETER KUKER REAL ESTATE**

**can do for you...**



CALL TODAY AND WE'LL  
PROVIDE YOU WITH AN  
UP-TO-DATE ESTIMATE OF  
MARKET VALUE...AT NO  
COST OR OBLIGATION!

CALL TODAY  
AND LET'S JUST TALK!

1. We can intelligently determine, without charge to you, the current fair market price of your home.
2. We pre-screen out prospects, set up appointments and personally show the property - you are not bothered with lookers, curious and undesirable traffic.
3. We will assist the buyer in obtaining a mortgage - we know the down payment required, current interest rates and closing costs.
4. We know how (and when and where) to advertise your home to gain maximum results.

***Remember, Don't Make A MOVE Without Us!***

HaKol the Voice of  
CONGREGATION B'NAI TIKVAH  
1001 FINNEGAN'S LANE  
NORTH BRUNSWICK, NJ 08902

PERMIT NO. 15  
KENDALL PARK, NJ  
08824  
NON-PROFIT ORG.