

# Kol Sholom

## The Voice of Peace



**December 2018      Kislev - Tevet – 5779**

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### From the Temple Presidents Desk

Dear Congregants,

As the winter approaches, we, like many in the animal kingdom, seek the warmth and security of our homes and family. It can be a time of greater reflection and the beginning of change. We can focus more on creating continuity from generation to generation for our families, and for the temple.

Influences beyond our control have resulted in greater uncertainty than many of us have previously experienced. We could let this become a source of despair; however, it could also be instrumental in addressing our attitudes, the way we deal with others, and the way we plan for our future.

Maybe this winter will also give each of us more time to think about what is most meaningful, the more intangible things that are sometimes lost in the daily demands we have to address.

Have a good month; I hope to see you at the Hanukkah party (December 7<sup>th</sup>) and for Klezmer Shabbat (December 28<sup>th</sup>)!

Jim Shinder  
TRS Board President

### Cantor's Corner

The term klezmer originally came from two Hebrew words referring to musical instruments. Over time it came to signify the musicians themselves, and in current usage it also refers to the musical genre – secular Jewish music – which dates back at least as far as the 16th century.

"Klezmer: it's not just music – it's a way of life!" (Hankus Netsky)

The Bible is rich with description of ritualized instrumental music played in Jerusalem but we don't know what the music sounded like at this time for there was no system of writing (and no recordings!). With the destruction of the second Temple of Jerusalem in 70 C.E. the Jews were plunged into a mourning and refrained by '*halakhic*' (rabbinical) orders from rejoicing and using instruments, except for the shofar (ram's horn) on *Rosh Hashanah* and *Yom Kippur*.

In the middle ages, the music instruments were used again at profane (non-religious) events and some joyful religious celebrations, as *Purim*, *Hanukkah* or *Simchat Torah*. Jewish musicians, professional or not, used to wander through Eastern Europe, from "shtetl" (village...think Fiddler on the Roof) to ghettos to perform at various joyful occasions like birthdays, new rabbis or new Torah roll's arrival, celebrity visits, synagogue's inauguration, circumcisions (*'bris'*) and especially weddings. Often poor and known for preferring alcohol and women to the study of the Torah, they were semi-pariah on the social and familial ladder, hardly higher than *'shnorrers'* (beggars) and the criminals (*'klezmer'*, *'klezmeruke'* and *'klezmerivke'* were used as insults!), but they developed a reputation and were greatly in demand.

Many Jews left Eastern Europe in the late nineteenth century seeking prosperity and, later, fled from the Nazi and Stalinian persecutions and established themselves in the United States. But the music underwent such deep transformation that we have a very skewed notion of how it sounded in Eastern Europe.

Cantor Monica O'Desky



Temple Rodef Sholom would like to formally welcome  
our latest members:

Mitchel & Nan Haber and their children Jack & Briggs

Bernard & Carol Jortner

Mike Levine



# December

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2 First Night of Hanukkah	3	4	5	6	7 6:00 PM Hanukkah Celebration 7:00 PM Shabbat Service led by Karen Humphrey. Oneg hosted by Cindy Wood	8
9 Last Night of Hanukkah	10	11	12	13	14 7:00 PM Shabbat Service led by David Jortner. Oneg hosted by Charlotte Labens	15
16	17	18	19	20	21 7:00 PM Shabbat Service led by Cantor O'Desky. Oneg hosted by Debbie Schwartz	22 9:00 AM Torah Study
23	24	25	26	27	28 6:30 PM Shabbat Service led by Cantor O'Desky. Oneg hosted by Shauna Bauer Klezzcoup! performs after services	29
30	31					

# Simchas

## Birthday

December 3 John Schwartz  
December 17 Larry Gardner  
December 27 Bud Unell  
December 28 Maura Jortner

December 3 David Jortner  
December 21 Brian Bauer  
December 27 George Harmon  
December 30 Aidan Gardner

December 13 Yvonne Miller  
December 24 Paul Dreiseszun  
December 28 Barbara Kirstein

## Anniversary

December 19 Nora and John Householder

December 27 Sue and Ross Shipp

## Yahrzeits

### November 30<sup>th</sup> – December 6<sup>th</sup>

Philip Sanger  
Harry Labens  
Louis Bernstein  
Moses Cinnamon

Charles Sanger  
Dan Hawtof  
Simon Zlotowicz

Rabbi Mordecai Podet  
Anne Goldberg  
Henry Novy

Norma Lewine  
Irwin Rosenberg  
Tillie Goodman

### December 7 – December 13<sup>th</sup>

Amanda Goldstein  
Max Potash  
Mamie Davidson  
N.D. Naman

Lena Aronson  
Max Knop  
Norma Podet  
Samuel Levy

Sadie Berman  
Louis Rosenberg  
Alan Shinder

Sigmund Archenhold  
Evelyn Gorin  
Mary Kroll

### December 14<sup>th</sup> December 20<sup>th</sup>

Herbert Scharff  
Samuel Sanger  
Sidney Golob

Henry Levy  
Bertha Kahn  
Lewis Gorin

Toby Schwartz  
Esther Stern

Jennie Levy  
Asher Sanger

### December 21<sup>st</sup> – December 27<sup>th</sup>

Ethel Ginsburg  
Reuben Unell  
Mary Marcuis

Isadore Brodsky  
Henry Kahan  
Aaron Goldstein

Eva Unell  
Nathan Chodorow  
Dr. Henry Robinson

N. Cecil Locum  
Melvin Lipsitz, Sr.  
Stella Handelman

### December 28 – Jan 3<sup>rd</sup>

Arnold Keen  
Bernard Lewis  
Ronnie Schneider

Hattie Brin  
Helena Marx  
Herman Levi

Elizabeth Handelman  
Carl Cohen

Isidore Fred  
Lape Efron

# JEWISH FEDERATION OF WACO

SUPPORTING JEWISH CAUSES BOTH LOCAL & INTERNATIONAL

## ATTENTION ALL DONORS

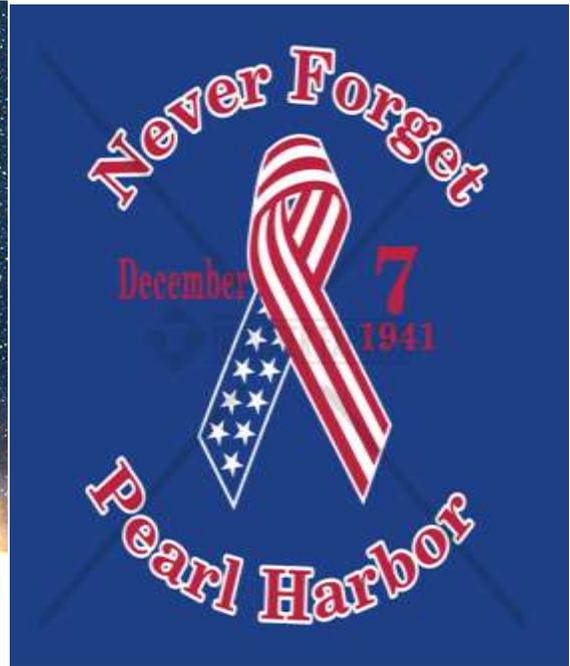
As the year draws to a close, if you haven't done so already, it is time to make your 2018 gift to the Jewish Federation of Waco. We are planning some community events for the upcoming year and would like to include you so please consider making a gift today. No amount is too small.

Available to donors, 20 tickets were purchased to Fiddler on the Roof in Austin, at the Bass Center, on Sunday, April 7 at 1:00. The ticket price is \$95. Only four tickets remain. Transportation will be discussed closer to show time and may involve additional expense depending on who is attending (do we have enough people needing transportation to get a bus). This is just one of many ideas the Jewish Federation has for building the Waco Jewish community. Please contact Judy Hersh 254.744.1543 or judyhersh1@gmail.com if you would like to purchase any of the remaining tickets. They will be sold on a first come first served basis.

All donations may be sent to                      Jewish Federation of Waco  
P.O. Box 8031  
Waco, Texas 76714

Thank you for your consideration!

Judy Hersh  
President  
Jewish Federation of Waco



**HANUKKAH  
FRIENDS AND FAMILY  
PEARL HARBOR DAY DINNER!  
December 7, 2018 at 6:00 PM**

With Latkes (of course!),  
Chicken Tenders, Rolls, Salad,  
Fruit, Doughnuts, and dessert!

There will be a brief film at 6:00 PM, immediately followed by dinner and dessert.  
(Maybe the religious school students will sing a Hanukkah song to us!)

Children 12 and under are free.

A \$5 donation is requested for others.

Please make checks out to the Temple Rodef Sholom Sisterhood.

And we are happy to say,  
Services with Dr. Karen Humphrey will follow at 7:00 PM!

Please, please (!! ) RSVP NOW!  
(At least before Wednesday December 5th!)

BYOM! (Bring your own menorah!)

## History: The Hanukkah Story

Although according to Jewish custom Hanukkah is considered a “minor” Jewish festival, today it ranks—along with Passover and Purim—as one of the most beloved Jewish holidays, full of light and joy and family celebration.

Unlike many Jewish holidays, Hanukkah (also known as the Festival of Lights) is not mentioned in the Bible. The historical events upon which the celebration is based are recorded in Maccabees I and II, two books contained within a later collection of writings known as the Apocrypha.

In the year 168 B.C.E., the Syrian king Antiochus Epiphanes sent his soldiers to Jerusalem. The Syrians desecrated the Temple, the holiest place for Jews at that time. Antiochus also abolished Judaism, outlawing the observance of Shabbat and the Festivals, as well as circumcision. Altars and idols were set up for the worship of Greek gods, and he offered Jews two options: conversion or death.

On the 25th day of the Hebrew month of *Kislev* in 168 B.C.E., the Temple was renamed for the Greek god Zeus. A Jewish resistance movement – led by a priestly family known as the Hasmoneans, or Maccabees – developed against the cruelty of Antiochus. The head of the family was Mattathias, an elderly man. His son, Judah, became the chief strategist and military leader of the resistance. Though outnumbered, Judah Maccabee and his fighters miraculously won two major battles, routing the Syrians decisively.

Although historians debate the causes and outcomes of the war in which Judah Maccabee and his followers defeated the Syrian armies of Antiochus, there is no doubt that Hanukkah evokes stirring images of Jewish valor against overwhelming odds. Other themes of the holiday include the refusal to submit to the religious demands of an empire practicing idolatry, the struggle against total assimilation into Greek culture and loss of Jewish identity, and the fight for Jewish political autonomy and self-determination.

Hanukkah, which means “dedication,” is the festival that commemorates the purification and rededication of the Temple following the Greek occupation of that holy place. Today, the holiday reminds Jews to rededicate themselves to keeping alive the flame of Jewish religion, culture, and peoplehood so that it may be passed on to the next generation.

### The Miracle of the Oil

Originally, the eight-day holiday was intended to parallel the eight-day festival of Sukkot. The Books of the Maccabees made no mention of the legend concerning a small jar of oil that unexpectedly lasted for eight days. Only centuries after the Maccabees’ defeat of the Syrians did the story of the jar of oil – which has come to be associated with Hanukkah – appear in the Talmud.

According to the legend, when the Maccabees entered the Temple and began to reclaim it from the Greeks, they immediately relit the *ner tamid* (eternal light), which burned constantly in the Temple and has a parallel in our synagogues to this day. In the Temple, they found a single jar of oil, which was sufficient for only one day. The messenger who was sent to secure additional oil took eight days to complete his mission, and miraculously, the single jar of oil continued to burn until his return. The rabbis of the Talmud attributed the eight days of Hanukkah to the miracle of this single jar of oil.

### Modern Observance

Although the practice of lighting the menorah (also called a *hanukkiyah*) was common throughout much of the 19th century, North American Jews tended to neglect most of the other traditions and practices associated with the holiday. By the 1920s, however, Jews increasingly added gift-giving to their Hanukkah celebrations, prompting some people to refer to Hanukkah as the “Jewish Christmas.”

In some ways, the transformation of Hanukkah was linked to the growth of North American Jewry within its unique environment. The elevation of Hanukkah to a major holiday was partly the result of Jews acculturating themselves to a North America that was overwhelmingly Christian in population and symbols.

Although Hanukkah had become an important holiday among North American Jews by the 1920s, it would be incorrect to regard it as an imitation of Christmas with an emphasis on the exchange of presents. Rather, North American Jews use this holiday as a celebration of family, reinforcing Jewish identity in a place whose population may be overwhelmingly Christian but in which Jews feel at home. Hanukkah, therefore, is a means for North American Jews to feel a kinship with their neighbors, while simultaneously asserting their Jewish distinctiveness.



**Join us on the 28<sup>th</sup> for an evening of klezmer music provided by *Klezzoup!* after an early (6:30 PM) Shabbat service**

Klezzoup! provides a fusion of the traditional klezmer sound with a jazz upbeat. As with the original klezmer musicians, we use the instruments available and the talent we have to bring a new swing to known and loved tunes for Shabbat, other holidays, and just fun listening and dancing. Klezmer today expresses what you need it to express with the instruments you have available to you. The important part...is that it expresses. If you don't feel it, it isn't klezmer.

**Refreshments (including wine and cheese) will be provided**

# THE 2018-19 ONEG LIST

Kabbalat Shabbat is a space in time for holiness, rest, and joy. The women who create our Oneg's help create that space for us. Our Oneg list for 2018-19 is our first step to that joy. There are almost 40 Shabbats on the list, so some may be asked more than once. If you are on a date that won't work for you, please call another woman on the list, and trade with her! If you don't cook, something from the local grocer is a great solution! Remember, it's not about eating, it's about JOY! If you are not on the list and you are willing to help, or if you have a question, please call Suzan at 254.881.2131. You are not alone. If someone calls you to trade, please say "yes!" Make it work! We all have to say "yes" for this to work! Say "yes" to joy!

12-7-18 Cindy Wood  
12-14-18 Charlotte Labens  
12-21-18 Debbie Schwartz  
12-28-18 Shauna Bauer  
1-4-19 Janis Unell Mayfield  
1-11-19 Rachel Martinez  
1-18-19 Gayle Marcuis  
1-25-19 Eleanor Levy  
2-1-19 Martha Bauer  
2-8-19 Patty Knighten  
2-15-19 Barbara Kirstein  
2-22-19 Dr. Maura Jortner  
3-1-19 Dr. Karen Humphrey

3-8-19 Nora Householder  
3-15-19 Tracie Hermann  
3-22-19 Meredith Harmon  
3-29-19 Nan Haber  
4-5-19 Sue Hanson  
4-12-19 Mendy Hanson (Passover begins)  
4-26-19 Abby Garrett  
5-3-19 Cheri Gardner  
5-10-19 Ricki Florsheim  
5-17-19 Sara Jo Englander  
5-24-19 Elysse Englander  
5-31-19 Ellan Burke

## Please consider making a donation to the Temple

It is a wonderful way to:

- Mark a *simchah* (happy occasion)
- Honor someone's memory
- Wish someone a speedy recovery
- Express Gratitude

## Donations

A donation was made to the general fund in memory of Sidney George Golob.



1717 N. New Rd. Waco, TX 76707-1619 254.754.3703



***Kol Sholom***  
***The Voice of Peace***

Established in 1879

1717 North New Road  
Waco, Texas 76707-1619

trs@hot.rr.com  
www.trswaco.org  
254.754.3703

**Jim Shinder** – *President*

**Mendy Hanson** – *Sisterhood President*  
*Religious School Administrator*

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