



# Kol Hashofar

ב"ה



*Young Israel of Lawrenceville*  
*2556 Princeton Pike*  
*Lawrenceville, NJ 08648*  
[www.yiol.com](http://www.yiol.com)

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Elul 5783  
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## President's Message

Congratulations to Dovid Klein on the marriage of his son.

Congratulations to the Lev family on the Bat Mitzvah of their granddaughter.

Condolences to the Yudkowitz family on the passing of Milton. He was always the first one in shul and was always willing to help someone. He will be sorely missed by the family and everyone who knew him.

Over the last year, we had some expenses that we normally do not have. As part of the High Holiday prayers, we say that repentance, prayer and charity cancel the stern decree. You

can fulfill the charity part by making an additional donation to the synagogue for the New Year. It will go a long way to helping us balance our budget for the upcoming year.

Wishing everyone a L'Shana tova.



Charles Miller  
President



## VIEW FROM THE BIMAH

BH

One of the time honored customs for the first night of Rosh Hashana is to place the head of a fish on the table. The reason given for this rather strange custom is to symbolize that we should be at the head, and not at the tail.

Now, the explanation sounds even stranger than the custom itself. Firstly, for the world to exist it takes all types; some are at the head -- natural leaders, others are followers. What would the world look like if it were full of leaders? This reminds me of the famous quote attributed to Golda Meir, the former Israeli prime minister, who once told the American president, Richard Nixon: "You are the president of 150 million Americans; I am the prime minister of six million prime ministers." Golda Meir was quipping precisely about this problem.

Additionally, doesn't the statement itself sound a little arrogant? We ask to be at the top, implying the rest of the world can be at the bottom. If we want to speak of the need to ascend and achieve, can't we do it without mentioning the lowliness of others; the reality is that some people naturally gravitate to the proverbial tail?

Let's understand. What is this custom really about?

When looking at the world around us, it is obvious that it is lacking good leadership. In politics, we, as a society, are becoming more and more disenchanted with our leaders. Our expectations have reached such a low point that we often wish "if only they wouldn't make

things any worse than they were until now."

With rising crime, inflation getting out of control, the lowering quality of life, and taxes continuously going up, it is no wonder that we are disappointed in our leaders.

On a more local level, we notice how we are losing the respect we once had, until even not so long ago, for people in position of authority. No parent is perfect, but until recently it was not acceptable for a child to be disrespectful to a parent, or even to elders in general.

Nowadays, sadly, it is commonplace even in good upstanding families, for children of all ages to treat a parent as a friend at best, but oftentimes even in denigrating ways.

So, what changed? How did this happen?

Proportional to the loss of respect for authority in general is the loss of respect for the "Higher" authority. Government and communal leaders are building their policies based on popular opinion rather than time-tested truths. Many parents are no longer giving their children clear direction and guidance based on moral and ethical principles, but rather take cues from the children themselves, and cave in to every desire. Individuals are often not living lives directed by core beliefs and lofty ideals but rather follow their lower instincts.

Continued.../



Why does the Torah command us to respect our elders? Because through them we are able to tap into the Supernal source of wisdom; they are the ones who make us aware of A-lmighty G-d. And the same is with parents; they raise their children and teach them how to live a good, upright life, and to do this G-d imbued them with authoritative power.

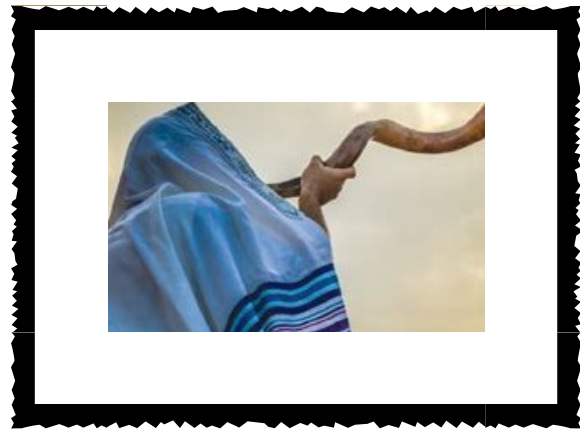
For this process to work, people in positions of authority must be conscious of the source of their authority. This is why on Rosh Hashana we pray to be at the head and not at the tail. With this ritual we acknowledge that having a G-d consciousness is a choice. Many are satisfied with living merely a “tail” way of life; a life devoid of any relationship with the Higher Power. History has shown time and again the inevitable outcome of this choice. It is not pretty.

On Rosh Hashana we are reminded that there is an alternative. We can choose to be at the head – inseparably bound with the source of life, and thereby being a living inspiration to those around us, which they will want to respect and emulate.



Wishing you L'Shana Tova Umetukah!  
Rabbi Y. Goldenberg

2022



5783

# Young Israel Renovation Update



*Proposed seating diagram*

Young Israel of Lawrenceville has been excitedly making plans for an indoor renovation of our Shul. A beautiful brochure has been sent out – if you have not yet received one, please call the Shul and we will mail one to you. Thanks to all those who have participated so far with small and large donations, we are well underway for a successful campaign, and have reached close to **TWO-THIRDS** of our fundraising goal. We've also secured a reputable architect and an experienced and recommended builder to begin the work, please G-d, in November. Thanks to the generosity of so many friends and community members we have reached this far, but more

funds are needed. Please be in touch with any of the YI board members or myself if you would like to participate in this great project that will benefit the future of our community for many years to come. Thank you!

Rabbi Y. Goldenberg

*Services will be held at the Rabbi's home during renovations.*

**MAY YOU BE BLESSED  
WITH GOOD HEALTH AND HAPPINESS  
THROUGHOUT THE NEW YEAR!**

**From the members  
of Young Israel of Lawrenceville  
and their families**



**Rabbi Yitzchak and Dina Goldenberg**

**Tybie Abrams**

**Glenn and Arielle Altchek**

**William and Carol Aronoff**

**Bruce and Lydia Bitcover**

**Mort Cohen and Judy Dogin**

**Moshe Eventoff**

**Norman and Karrielyn Ferstenberg**

**Joel and Danit Sara Finkelstein**

**Martha Friedman**

**Eleanor Heck**

**David and Andrea Lev**

**Shuli and Jeannette Levin**

**Fay Lonstein**

**Charles and Diane Miller**

**Henry Redel and Dalya Levin**

**Mary Ellen Rogers**

**Aaron and Lynda Sacharov**

**Jonathan Seiden and Galete Levin**

**Ted and Marian Shafman**

**Dovid Klein and Ellen Buchsbaum**

**Emmanuel Zur and Tali Levin**





# Young Israel—Community Bulletin Board

YIOL offers a range of programs and services which enables opportunities for exploring Judaism in a non-judgmental way. Whether it be a prayer service, Torah class, or social gathering that you're seeking, you will be enthusiastically welcomed and celebrated, So come for a visit...and stay a while.

## Adult Education Program

Please join us for our classes. All classes are conducted in English and are held at the Synagogue.

- **Tuesday evening class** -- Rabbi Goldenberg will be announcing a new series for his Tuesday night class.
- **Women's class** — Rebbetzin Goldenberg teaches a women's class on alternate Mondays at 7:30.

There is no charge for participation. For further information, call the synagogue at (609) 883-8833 any day from Saturday at nightfall through Friday early afternoon. If there is no reply, leave a message on the answering machine

## Tzedakah Fund



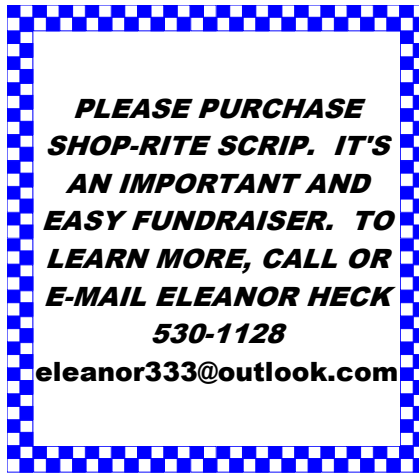
Our Shul has a Tzedakah fund to help those in special need of assistance. The fund is derived primarily from contributions collected from the "pushka" in Shul. If you know of such a person, please advise either Rabbi Goldenberg or Charles Miller.

## Kiddushim

Our thanks to those who have sponsored kiddushim. For a full list of recent kiddush sponsors, please refer to Donations and Good Tidings. To celebrate your special occasion with a kiddush, please e-mail Dina Goldenberg:

dinagoldenberg@aol.com

*When paying your dues, please send your Kiddush assessment (\$100) in a separate check, payable to the Sisterhood.*



## The Memorial Board

The Memorial Board in the Synagogue is a special way to honor, in perpetuity, the memory of departed loved ones. Plaques are \$250 each and may be ordered by contacting the Synagogue.



## Yahrzeit Advisory

It is very important that our Shul provide a minyan to enable members and others to observe a Yahrzeit anniversary. Whenever you need to observe a Yahrzeit, please contact one of our gabbaim several days in advance so we can ensure a minyan will be available. Please contact Charles Miller (530-1846).

## Visiting the Sick



It is a religious duty (a mitzvah) to visit someone who is ill. If you become aware of someone who is unwell or infirm, please advise Rabbi Goldenberg or Charles Miller immediately so that the person may be contacted and visited at an appropriate and convenient time

## Donations and Good Tidings

*“May G-d bless those who dedicate synagogues for prayer and those who enter them to pray, those who provide light for them, wine for Kiddush and Havdalah, bread for guests and charity to the poor and all who are involved faithfully in the needs of the community.”*

*(from the Yekum Purkan prayer said every Shabbot at the end of the Shacharis service).*

### DONATIONS

#### **NORMAN AND KARRIELYN FERSTENBERG**

In memory of Caryn Sacharov  
Yahrtzeit of Gloria Ferstenberg  
In memory of Milton Yudkowitz

#### **MARTHA FRIEDMAN**

General donation  
In memory of Caryn Sacharov

#### **THE GOLDENBERG FAMILY**

Yizkor

#### **ELEANOR HECK**

Yahrtzeit of Alice Hillman Heck  
Yizkor  
In memory of Milton Yudkowitz  
Yahrzeit of Seymour C. Heck

#### **FAY LONSTEIN**

Yizkor

#### **CHARLES AND DIANE MILLER**

In memory of Milton Yudkowitz  
Yizkor  
Yahrtzeit  
In memory of Caryn Sacharov

#### **AARON AND LYNDA SACHAROV**

Yizkor  
General donation

#### **TED AND MARIAN SHAFMAN**

In memory of Caryn Sacharov

#### **NATAN AND OLGA VISHEVNIK**

General donation





# Kiddush

## **THE FINKELSTEIN FAMILY**

In honor of Leah's 9th Birthday

## **THE GOLDENBERG FAMILY**

In honor of Shaina's birthday

## **MOSHE EVENTOFF**

In honor of Shaina Goldenberg's birthday, and in honor of the Rebbe's 120<sup>th</sup> birthday.

## **THE GOLDENBERG FAMILY**

In honor of Chaya Goldenberg's birthday

## **ERIC BARASH**

In loving memory of Ivan Barash

## **JEFFREY LEWIN**

In loving memory of Jessica Lewin

## **ARTHUR LEVNER**

In honor of the anniversary of his Bar Mitzvah

## **THE GOLDENBERG FAMILY**

In honor of  
Rebbetzin Nechama D. Goldenberg's  
birthday

## **DOVID KLEIN**

In honor of the Yahrzeit of my father's grandmother Beila, who came to America with my grandfather in 1904

## **MOSHE EVENTOFF**

In honor of the Rebbe's Yahrzeit and in honor of the Goldenberg family

## **DEVIN BELDEN**

In memory of Sava, on the occasion of her first Yahrzeit

## **ERIC BARASH**

In loving memory of his mother, Elaine Barash

## **NANCY KING**

In honor of the members of the IDF who put themselves in danger to protect the nation of Israel

## **THE GOLDENBERG FAMILY**

## **ELEANOR HECK**

In memory of her father, Seymour Charles Heck

## **ELEANOR HECK**

In honor of her birthday





# AMAZON SMILE

Did you know that you can raise funds for Young Israel simply by shopping at Amazon?

It doesn't cost you anything extra! There's a one-time setup that needs to be done, and then just shop at [smile.amazon.com](https://smile.amazon.com) (instead of [www.amazon.com](https://www.amazon.com)) like you normally would. All of your account settings will already be available.

To set this up for the first time, point your computer or mobile browser to [smile.amazon.com](https://smile.amazon.com). You will be asked to select a charity on the right side of the screen. Below the spotlight charities, there is an option to pick your own charitable organization. In the box, enter "Young Israel of Lawrenceville" and click "Search". The results will appear on the left, and you can select our Shul by clicking "Select" next to "Young Israel of Lawrenceville". Young Israel's unique charity link is: <https://smile.amazon.com/ch/22-2115751>.

After that, just remember to shop at [smile.amazon.com](https://smile.amazon.com), and all eligible purchases will generate a donation to Young Israel.

To learn more about how AmazonSmile works, point your browser to [https://smile.amazon.com/gp/chpf/about/ref=smi\\_se\\_uspo\\_laas\\_aas](https://smile.amazon.com/gp/chpf/about/ref=smi_se_uspo_laas_aas)

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Daniel Zuckerman



*Keep Smilin'*



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## SISTERS IN THE HOOD

I will start my article with a prayer for everyone to have a happy, healthy, sweet and safe New Year. Welcome to 5783.

This sweet wish is followed by sad news of a loss to the Young Israel of Lawrenceville and Chabad of Lawrenceville family. Milton Yudkowitz *obm* one of our founding members passed away. Even though Milton and his wife Goldie *obm* had moved out of the community, Milton would continue to stay in touch with calls and cards. Milton was dedicated to attending Shabbos services and would walk no matter the weather (his record was better than the post office). Milton and Goldie raised 3 children, had lots of grands and a bunch of great-grands all following in their footsteps. Milton was a kind, generous and loving man, He will be missed by family, friends and all of us at Young Israel.

Another blow to the Lawrenceville community was the death of Rabbi Daniel Grossman *obm*.

Rabbi Grossman served the Adath Israel synagogue for many years. His presence will be missed in the community.

My condolences to the families and friends of both these men. May they and all mourners be comforted in Zion.

Bill and I went to a wedding 4 1/2 hours from home this weekend. If it was any further east on Long Island (NY) we might have fallen into the water. The bride's mother and I are childhood friends. We know each other since we were 7, 62 years ago. It is great having childhood friends, even if you are not in constant

contact, you know they are always there for you. We have known the bride her whole life. As her dad was not Jewish, Bill named her in Shul 32 years ago. This was a wedding we had to be at.

I am getting bored with the same Shabbos dinners (chicken meat loaf and stew). Any suggestions for something different? Bill will tell you that he will eat anything that does not move or that does not eat him first. He is no help.

Does anyone still have any of those orange or green ugly folding chairs? Everyone borrowed them as long as they continued to live in the borrower's house. Every Sukkah in the neighborhood had them. We still have some of the chairs, but no Sukkah. As funny as it sounds, those chairs bring back good memories of family and friends in our Sukkah. I think that is the biggest thing I miss about living in an apartment.

As usual, PLEASE do not wear any fragrance, as the smell does bother some people.

I think that I have rambled on enough, so I will wish everyone a healthy, safe and fulfilling New Year. May all your dreams come true.



Carol for Sisterhood



## Something you “Knead” to Know By Lynda Sacharov

Forget pilates! Forget running! You want exercise? Try making challah....

August 12<sup>th</sup> was one of those rare days, low humidity, slight breeze in the 70's, when Nechama Dina hosted a challah making class outside on the patio of her house. Had I known what I was in for, I would have rested up the night before.

Tables were set up with all the necessary ingredients including large mixing bowls, utensils, eggs, active yeast, salt, vegetable oil, water (warm water was added during the process) and unbleached flour....LOTS of flour....5 lbs for each challah. Nechama Dina had 8 bags, or 40 pounds, of flour for us to use! What a schlep that must have been bringing all that home from the supermarket.



As we got to work, Nechama Dina began by explaining that the mitzvah of separating challah is incumbent on every Jew. Traditionally, however, this has been one of the special mitzvot entrusted to the Jewish woman.



In its more widely-known usage, the Hebrew word “challah” refers to the “Shabbat bread”. But in its more basic, biblical and halachic meaning, challah is the piece of dough that is traditionally separated and consecrated to G-d every time we bake bread. The first portion when kneading, a dough offering is separated from the rest...and it is an “elevated gift to G-d”.



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The Separation of Challah is one of the 613 mitzvot that constitute the body and soul of Jewish life. Replete with spiritual meaning, it is one of the three primary mitzvot of the Jewish woman and has a far-reaching effect on the mind and heart of the one who fulfills it, on her household, and on the very character of her home.

Today, because the Holy Temple has been destroyed and the conditions of ritual purity in which Kohanim ate the challah are not available, we don't actually give the challah to the kohen.

However, in remembrance of this gift, and in anticipation of the future redemption and rebuilding of the Holy Temple, we still observe the mitzvah of separating the challah portion. We remove the piece of dough, but instead of eating it, we burn it, as its sacredness prohibits using it in any way.

The following is from the online website: [www.chabad.org/theJewishWoman/article/Challah-a-Step-by-Step-Guide](http://www.chabad.org/theJewishWoman/article/Challah-a-Step-by-Step-Guide)

### “Separating Challah”

Challah is separated after the flour and liquid are well mixed together, while the dough is still whole, before it has been divided and shaped into loaves. If the dough has been kneaded in several batches, combine it all in a single bowl.

If the conditions for reciting the blessing are met, recite the following (if you do not understand the Hebrew, you can recite the blessing in English, or in any other language you understand):

*Hebrew:*

ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו במצותיו, וצננו להפריש חלה

*Transliteration:*

BA-RUCH A-TAH A-DO-NOI ELO-HAI-NU  
ME-LECH HA-O-LAM A-SHER KID-SHA-  
NU B'MITZ-VO-TAV V'TZI-VA-NU  
L'HAF-RISH CHAL-LAH

*Translation:*

**Blessed are You, L-rd our G-d, King of  
the Universe, who has sanctified us  
with His commandments and  
commanded us to separate challah.”**

Separate a small piece of dough, approximately one ounce, and say: "This is challah."

Burn the challah by wrapping it in a piece of silver foil and placing it in the broiler, or by any other method. (If burning it inside the oven, there should be no other food baking in the oven at the same time.)

In addition to its practical function as a gift to the kohen, the mitzvah of “Separating Challah” embodies a profound spiritual truth. Challah is G-d’s portion in our bread, in our life. It expresses the belief that all of our sustenance truly comes to us through G-d’s hand. Just as we may not use the bread dough unless we have separated challah, so too, a portion of our livelihood is always reserved for the giving of charity.

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Before we could get to the “separating” part, we first had to mix the ingredients together..by hand. Unless you’ve done it, you “knead” to be prepared to work that dough, and punch that dough, and knead and knead that dough until it is the proper consistency –



Somewhat sticky, but not too much, and then both you and the dough need to rest. Nechama Dina had each of us “separate” challah from the rest of the dough, we said a prayer over it, then she took it to burn.

As I had an appointment that day, I needed to leave early, but was able to take my “resting” dough with me. I’d left it in the car during my appointment...during this warm August day. Upon arriving back at my car, I noticed that my dough apparently “woke up” and had grown considerably and completely risen to the top of the bowl. It was massive!

Once home, I “punched” the air out of the dough, divided and braided it. There was enough dough to make four loaves. Here is a picture of one of them. Although I “knead” to work on my braiding, it tasted great.

The class was fun and informative, and I found myself spiritually moved by it all. Thanks to Nechama Dina for making this possible. I didn’t know it at the time, but this was something I “kneaded” to know.



*Portions of this article were obtained from an article, entitled “Taking Challah” from Chabad.org*





You might find the following prayer comforting when lighting a Yahrzeit candle for a loved one....

## Prayer on Kindling a Yahrzeit Lamp Eternal Rock of Ages

In hushed reverence, I kindle this memorial lamp in loving remembrance on this anniversary of \_\_\_\_\_'s death.

We have been taught that human souls are Thy candles.

Through them Thou bringest light into the world. For the light of compassion and tenderness which my loved one brought into my life, I am everlastingly grateful.

Help me, O G-d, to use the sacred memory of my loved one as a noble spur to consecrated living. May I perpetuate and transmit everything that was beautiful and loving about my loved one's character. Keep firm my faith that we cannot go where You are not, and where You are all is well.

Amen.

*As the light is kindled say:  
"Zecher tsaddik leevrachah,"*



The memory of the upright is a source of the blessing.

*The Yahrzeit candle should be lit at sunset on the evening before the anniversary of your loved one's passing.*

# ASK THE RABBI...

Kindly submit your questions to  
LSach@msn.com

The following article was written by:  
Rabbi Yehuda Shurpin

*A noted scholar and researcher, Rabbi Yehuda Shurpin serves as content editor at Chabad.org, and writes the popular weekly [Ask Rabbi Y column](#). Rabbi Shurpin is the rabbi of the Chabad Shul in St. Louis Park, Minn., where he resides with his wife, Ester, and their children.*

For the entire article with footnotes copy and  
past this link:

[https://www.jewishlawrence.com/library/article\\_cdo/aid/3034297/jewish/Why-Do-We-Light-a-Yahrtzeit-Memorial-Candle.htm](https://www.jewishlawrence.com/library/article_cdo/aid/3034297/jewish/Why-Do-We-Light-a-Yahrtzeit-Memorial-Candle.htm)

*We Jews light a whole lot of candles for the dead. I have seen candles lit at a shivah house of mourning, on the yahrtzeit (anniversary of passing), and even for the entire first year of mourning. What is the reason behind the candle, and when did the custom begin?*

## Early Precedent

There is evidence of Jews lighting candles to honor the deceased as far back as the Mishnaic period, approximately 2,000 years ago: the Mishnah states that one cannot use the “fire of the dead” for the *havdalah* blessing on Saturday night because it was lit not for the living, but to honor the dead.<sup>1</sup>

Additionally, we find that Rabbi Judah the Prince, who was actually the compiler of the [Mishnah](#),

commanded his household before his passing “to leave a lamp lit in its place.”<sup>2</sup> Although this phrase is usually understood to refer to the Shabbat lamp, some point to this as a precedent for lighting a candle for the departed soul.<sup>3</sup>

## But Why?

The verse states, “The soul of man is the lamp of G-d.”<sup>4</sup> As such, the candle serves as a remembrance of the departed soul. Additionally, based on this soul-lamp comparison, there are many reasons given for lighting a candle, several of which we will touch on here.

## Filling a Void

When a soul departs from this world, it leaves behind a dark void. The memorial candle serves to replenish this light.<sup>5</sup>

## Bringing Joy to the Soul

Rabbi Bechayei ben Asher (1255–1340) explains<sup>6</sup> that the soul derives joy from the candle’s light. As the verse states, “The light of the righteous will rejoice.”<sup>7</sup> How come? The soul is made up of divine light, and it is natural to delight in something that is of a similar makeup. This is the case even though the candle generates mere physical light, whereas the soul’s light is spiritual.

## Atonement for the Soul

With regard to the custom of lighting a memorial candle before Yom Kippur, Rabbi Asher ben Yechiel (1250[?]-1327) explains that we light a candle to atone for the souls of the departed. The verse states, “For the lights honor the L-rd.”<sup>8</sup> When



we light a candle to honor [G-d](#) in the merit of the departed, G-d promises to forgive and watch over their souls.[9](#)

## Wick and Flame: Body and Soul

On a more mystical level, a candle represents a person's connection to the divine. The lamp, including the wick, represents the body, and the flame represents the divine soul. When a candle is lit, both the wick and the fuel combust in an upward-licking flame of light. Through learning Torah and doing mitzvahs, the body is subsumed by the soul and becomes spiritual energy.[10](#)

A flame has three components: There is the inner blue (or blackish) part of the flame, which hugs the wick and consumes the oil. Then there is the bright body of the flame, which provides the light. Lastly, there's the third level, the subtle aura that surrounds the flame. These three parts correspond to the three components of the soul[11](#) that are most closely associated with the physical body: *nefesh*, *ruach* and *neshamah*.[12](#)

(Some, including Chabad, have the custom to light five candles during prayers throughout the eleven months that *kaddish* is recited, as well as during prayers on the *yahrtzeit*,[13](#) corresponding to all five levels of the soul: *nefesh*, *ruach*, *neshamah*, *chayah* and *yechidah*.[14](#))

## When to Light a Candle?

We light a candle when the soul is more present in our world.

Since the soul begins its upward journey in gradual stages (akin to an aroma that slowly dissipates), the custom developed to light the candle during the first week of *shivah*, when the soul is most present.[15](#) And since the soul's ascent is not completed until the end of the first year, [Chabad](#) and others keep the candle lit until the year has passed.[16](#) [17](#)

During the times when we are to remember the

deceased, we light a candle in memory of the soul.

On these days—*yahrtzeit* and when *Yizkor* is recited—the soul has permission to travel back to this world that it left behind, so we light a candle for its delight and memory.[18](#) Some, including Chabad, have the custom not to light a candle on the days *Yizkor* is recited,[19](#) except for *Yom Kippur* (for then, as explained above, the souls are judged and we light in their merit[20](#)).

The custom is to light the candle after sunset on the eve of the *yahrtzeit*.[21](#) If the *yahrtzeit* is on Shabbat, the candle is lit before lighting the Shabbat candles. The candle should burn at least until after nightfall the next day (i.e., the end of the *yahrtzeit*) and should be left to burn out on its own.[22](#)

If the *yahrtzeit* is on Sunday, then the candle should be lit after evening prayers and [havdalah](#).

## What Kind of Candle?

For mystical reasons, some have the custom to specifically use an oil lamp for the memorial candle.[23](#) Others, including Chabad, try—only if easily obtainable[24](#)—to use a candle made out of beeswax. The reason for this[25](#) is that the Hebrew word for "beeswax" is "*shaavah*" (שַׁאָוָה), which is an acronym (albeit rearranged) for "הַקִּיצוּ וּרְנְנוּ שׁוֹכְנֵי הַדָּם" —"Awaken and sing, you who dwell in the dust."[26](#) This verse is an allusion to the time of the resurrection, when we will all be reunited with those who have passed on.

When even an ordinary candle is not available, one can use an electrical lamp instead.[27](#)

While candles are important, remember that there is something even more beneficial for the soul. The soul, once it ascends to heaven, can no longer perform any [mitzvahs](#). However, when we, especially the person's descendants, learn [Torah](#), do mitzvahs or give charity in the merit of the departed soul, we are giving the greatest gift and honor to the departed. The merit of these good deeds benefits both the departed soul as well as those down here in this world doing the mitzvahs.

## The “No-Hassle Kiddush Initiative”

Dear Fellow Shul Goer,

I would like to present the community with an opportunity that could benefit its members: I’ll call it the “No-Hassle Kiddush Initiative”.

If you would like to sponsor a Kiddush but you can’t (or don’t want to!) deal with the headache of shopping, preparing, setting up, etc., no worries. I will do it for you. Yup, you read that correctly. I will prepare your entire Kiddush – all you need to do is show up! It’s that simple.

I will offer you choices of delicious homemade salads and baked goods, pretty platters, tasty desserts, and more. I will even include the paper goods J Below, you will find a list of options, as well as other information that you might need.

**Note: this offer is my own personal initiative. It is in addition to, not in place of, what is currently being arranged by the YI sisterhood.**

If you have any questions, you can contact me:

[dinagoldenberg@aol.com](mailto:dinagoldenberg@aol.com)

609-231-8609



***The “Kiddush Initiative” is temporarily on hold until the Threat of COVID has passed.***

## From Dina's Kitchen

### **BASIC KIDDUSH** - \$150

**Salads (vegetable):** Choice of 3

(Each additional salad \$7)

Eggplant – marinated

Eggplant – babaganoush

Taboule (quinoa)

Coleslaw

Potato

Carrot – cooked or grated

Tomato

Egg Salad

Olive dip

Chummus

**Platters:** Choice of 1

Fresh vegetable

Fresh fruit (seasonal)

**Fish:** Choice of 2

(Each additional \$10)

Gefilte fish with horseradish

Tuna (plain or scallion)

White fish salad (store bought)

Herring (store bought)

**Nosh:** One of each

(Each additional \$5)

Cookies – 2 types (rugelach, biscotti, chocolate chip, etc.)

Potato chips or Tortilla chips

Pretzels or other chips

Crackers – 2 types

Drinks: 2 seltzers and 1 juice (Soda upon request)

### **DELUXE KIDDUSH:** \$225

Same as basic plus:

2 additional vegetable salads

Fish platter **OR** deli platter

Kugel – choice of potato, noodle or apple

Nuts or chocolate

### **Extras:**

Cake for special occasion: \$50

\*Price includes paper goods

\*Liquor provided by Kiddush sponsor

List is flexible. If you would like specific or select items, that can be arranged.

### **One week advance notice for all orders!**

Orders must be pre-paid.

*NOTE: If you are expecting a larger than usual crowd, please indicate approximately how many additional*



Graphics by Searching in the Jungles, Clever, Chameleon, Melonheads & K.B. Jorts



## Bereavement Services

*King Solomon said, "There is a time for all under the heavens — a time to love, a time to journey, a time to plant, a time to reap, a time to rejoice and a time to mourn."*

*In a most loving and caring way and with the greatest sensitivity, Rabbi Goldenberg will make it his business to offer all the comfort, guidance and bereavement support needed. In addition, he will be glad to offer his assistance in preparation, officiating at the funeral, making Shiva services, arranging for the kaddish to be recited, etc.*

*For assistance, or for more information, please call: (609) 882-4330.*



THIS SPACE HAS TRADITIONALLY LAID OUT LIGHTING AND SERVICE TIMES FOR SHABBOS AND YOM TOV. HOWEVER, THANKS TO THE CHABAD OF LAWRENCEVILLE CALENDAR THAT THE RABBI MAELS OUT ANNUALLY AND TO THE RABBI'S WEEKLY E-TORAH E-MAIL, WE HAVE DECIDED THAT IT MAY NO LONGER BE NECESSARY TO INCLUDE THE

INFORMATION IN THE NEWSLETTER. PLEASE NOTIFY RABBI GOLDENBERG IF YOU WISH TO RECEIVE THE CALENDAR OR BE ADDED TO THE MAILING LIST TO RECEIVE THE E-TORAH PLEASE FEEL FREE TO NOTIFY ELEANOR, LYNDA, OR THE RABBI IF YOU WOULD PREFER THAT THE NEWSLETTER ALSO PROVIDE THE INFORMATION.





IN CELEBRATION OF  
YOUNG ISRAEL

\*\*\*\*\*

*Marian and Ted Shafman*

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