

### Chanuka 5774

#### Schedule of Services

##### Monday to Friday

##### morning:

Shacharit: 6:30am  
(*except Rosh Chodesh*  
6:20am)

##### Sunday morning:

Shacharit: 8:30am

##### Sunday evening:

Mincha/Ma'ariv at  
the previous Friday's  
candle lighting time.

##### Erev Shabbat:

Mincha and  
Kabbalat Shabbat at  
candlelighting time.

##### Shabbat morning:

Shacharit: 9:00am

**Mincha:** immediately  
following kiddush on  
Shabbat

##### Ma'ariv and Havdalah:

14-15 minutes after  
the end of Shabbat.

Check the shul  
website for updated  
news, schedules and  
davening times.

## Message from our Rabbinic Intern

### Are Chanukah Parties a Jewish Concept?

**G**rowing up, I remember thinking about how small and dim my menorah was compared to the neighbor's string of lights across the street. I had a few small candles that could barely be seen outside. My neighbor's house was lined with all kinds of bulbs and they were visible all the way down the block. They seemed to be winning.

But as I lit my Menorah and made the blessings saying *asher kid'shanu b'mitzvotav* — that G-d made us holy through his mitzvot, I started thinking about the nature of the Menorah. I wasn't merely lighting candles, there was a purpose. I was serving G-d. I was celebrating the miracles of Chanukah.

However, we still need to understand the nature of how we celebrate Chanukah. Shouldn't we have parties and big celebrations to celebrate the miracles of Chanukah? *What were the Rabbis thinking when they commanded us to celebrate only Purim with a festive meal but not Chanukah?* Were the Rabbis oblivious as to how to celebrate? Can there be a better way to celebrate than eating and drinking?

In order to answer these questions, we need to understand the fundamental difference between Chanukah and Purim. The Levush (Rabbi Mordechai Yoffe, 1530-1612) explains that the threat at the time of Purim was physical genocide, whereas the threat at the time of Chanukah was spiritual genocide. No negotiations or concessions could have saved us on Purim. Haman wanted a final solution to the Jewish problem. On Chanukah, however, the Hellenists wanted to eliminate our spirituality and our unique identity as Jews. If we would have acquiesced to this demand they would have been satisfied and would no longer have sought to kill us. Therefore, explains the Levush, the nature of the celebrations of Purim is through the physical because that was the nature of the threat. On the other hand, the nature of the celebrations of Chanukah must be through the spiritual because that was the achievement of the miracles.

So, you must be wondering, *why then do we have Chanukah parties?* This issue is addressed by the Rema (Rabbi Moses Isserles, 1520-1572) who explains that if our Chanukah party is infused with *zemiroth vetishbachot* — song and praise to God, then we can transform it into a *seudah shel mitzvah* — a party that is a mitzvah. *To justify the Chanukah party it must be infused with spirituality.*

In other words, on Chanukah the party is a means not an ends. If the party leads to recognition of the miracles that happened on Chanukah and serves to facilitate a deeper connection to G-d then indeed we can justify it as a *seudat mitzvah*. However, if we forget the ends and engage only in the means then the Chanukah party has little significance.



## Meet Our Rabbinic Intern



Avi, Rivky, and Chaya

Avi Anderson was raised in Brooklyn, NY. He is a rabbinical student at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary and is also studying for an MS in Jewish Education at YU's Azrieli Graduate School of Education and Administration. Prior to attending YU, Avi studied in Waterbury, CT for five years. While attending yeshiva in Waterbury, Avi earned a BS in Business Administration from Post University. In his spare time, Avi earned a certificate from the National Council of Young Israel in Advanced Rabbinic and Synagogue Management, as well as certificates in Life Coaching and Clinical Hypnotherapy from Transform Destiny.

Last year, Avi taught as a Beit Midrash Fellow at Ahavath Torah in Engelwood, NJ and has organized and run minyanim at Congregation Tephareth Israel in New Britain, CT. Avi has also served as Chaplain in NYU Medical Center and New York Presbyterian Hospital for several Chagim. This year, Avi will be teaching as a Beit Midrash fellow at Ramaz Upper School.

Avi, his wife, Rivky, an occupational therapist at Riverdale Early Childhood Center, and their daughter, Chaya Tehila, are very excited to be spending the year in Roslyn.

## Message From the President

As we all know we celebrate two miracles on Chanukah, the miracle of the oil and the miracle of the military victory over the Greeks. Both of these miracles are celebrated on Chanukah, the miracle of the oil with the lighting of the menorah, and the military victory in the reciting of the *Al-Hanism* prayer.

One, the miracle of the oil seems to be completely miraculous, while the other; the military victory can be seen as the result solely of human endeavor, good military tactics, leadership and military prowess. As believing Jews, we see in the military victory the hand of G-d, aiding the success on the battlefield, just as we see the hand of the Almighty in the miracle of the oil. Sometimes we have to look for the daily miracles performed by Hashem for us, just as He performed the miracle of the oil and the military victory.

As we joyously celebrate Chanukah, let's remember to perceive G-d's presence in our lives, in the same way that we remember His miracles on Chanukah.

Chanukah sameach,

Marc Yunis

## Sisterhood Book Group Update

The Roslyn Synagogue book group is going strong! Now into our fourth year we've read some thought provoking books on various topics in fiction and non-fiction.

Our discussions are always spirited, intelligent, fun and friendly! Join our group and exercise that muscle above your neck. We are always open to new members and suggestions.

Our next group will be meeting on December 9th at the home of Andrea Schulman at 8pm. We will be reading "Someone" by Alice McDermott.



# Minyan Katan Shabbat Services

The Roslyn Synagogue is pleased to offer a new Shabbat service for our youngest members!

Children ages five and younger are invited to join us in the play area on the following weeks for prayers, songs, stories, and a snack.

- **Saturday, November 9, 11am**
- **Saturday, November 23, 11am**
- **Saturday, December 7, 11am**
- **Saturday, December 21, 11am**

Older siblings are welcome!

*We ask that children under the age of three be accompanied by an adult.*



## D'var Torah

Are Chanukah and Purim just two similar stories of heroic men and women who through their actions averted the annihilation of the Jewish people? Or is there more that links these two *chaggim*?

If we look at Megillat Esther and Psalm 30, the chapter of Tehillim customarily read at the conclusion of Shacharit on all eight days of Chanukah, we see that they make similar statements about the Jewish people. Megillat Esther says: “[The month] had been transformed for them from one of sadness to gladness, and from mourning to festivity,” while Psalm 30 concludes with the verse: “You have turned my sorrow into dancing. You have removed my sackcloth and clothed me with joy.”

And more importantly, both *chaggim* — but especially Chanukah — give the Jewish people a stronger mission and purpose in this world. This directive can be found in the final verse of Psalm 30, “My soul may sing to You and not be silent.” Rabbi Jonathan Sacks expresses this sentiment in his book, *Future Tense*, where he writes, “The Jews are a small people. Every one of them counts. And the Jewish task remains: to be the voice of hope in an age of fear, the counter-voice in the conversation of humankind.” This statement helps us understand the importance of the mitzvah of *hadlakat neivot* on Chanukah as a *pirsum hanes* (publicizing the miracle) and a testament to the ability of the Jewish people not only to preserve but to thrive in times of uncertainty and adversity. In a world where the flame of Jewish continuity is threatened, we must devote our lives to speaking out against the injustice of this world, following in the footsteps of our ancestors, and proving to the world that, though we may be few, together, with the help of Hashem, we are capable of overcoming all odds.

Chanukah Sameach!  
Sarah and Hannah Baumgarten



## Welcome New Members!

Martin and Francine Cohen  
Cheryl and Elliot Wexelman  
Harvey and Michele Rand  
Morad Pourrabbani and Family  
Amy, Murray, Rachel, Danielle  
and Benjamin Epstein



Chanukah Shopping  
at Amazon.com?

**Use the Roslyn Synagogue  
link to begin your search and  
Amazon will donate 4-15% of  
your purchase to the shul!**

Go to: [http://www.  
roslynsynagogue.org/amazon-link](http://www.roslynsynagogue.org/amazon-link)

The Roslyn Synagogue  
Invites you to its

## Annual Chanuka Dinner

Saturday, November 30th at 7:30pm

## Shiraz Restaurant

770 Middle Neck Road  
Great Neck, NY  
Courtyard Shopping Center (parking in rear)

Guests Welcome

*Please reaserve early as space is limited*

To make your reservation please e-mail [alansonnen@yahoo.com](mailto:alansonnen@yahoo.com).  
Please include your name, email address, phone number,  
number of adults and number of children attending.

## Shul News

Mazel tov to the Shakin family on Will's becoming a bar mitzvah and on Ella's upcoming Bat Mitzvah.

Mazel tov to the Miller family on Sarah's becoming a Bat Mitzvah.

Mazel tov to the Cooper family on the Aaron's becoming a Bar Mitzvah.

Mazel tov to Sam and Edith Levy on the birth of a son, Dovid to their grandchildren Renana and Menachem Marell.

Mazel tov to Sam and Edith Levy on the birth of a great-granddaughter, Ita Chana, born to Yael and Andrew Gladstone.

Mazel tov to Rabbi and Beile Block and the entire Block and Wiener families on the birth of a son, Gavriel Leib, to Tamar and Nate Wiener.

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Our sincere condolences to Seth Ostrow on the passing of his brother, David Ostrow.

Our sincere condolences to Jack Shampan on the passing of his mother, Bella Shampan.

Our sincere condolences to Murray Dressler on the passing of his father, Henry Chanoch ben Shmuel.

Our sincere condolences to Howard Cohen on the passing of his father, Sidney Cohen, Shlomo ben Aryeh Hakohen.

*May the family be comforted among the mourners of Zion and Jerusalem.*