

The Agudagram

Summer 2024 Volume 73, No. 10
Sivan/Tammuz/Av 5784

Agudas Israel Congregation

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Officers:

Richard Kline, Ritual Leader
Debbie Walko, President
Marlene Leonard, Vice President
Richard Rockman, Secretary
Helene Kline, Treasurer
Richard Kline, Financial Officer



SHABBAT CANDLELIGHTING AND SERVICES

July 5- Parashat Korach- 8:21pm candlelighting
July 12- Parashat Chukat- 8:18pm candlelighting
July 19- Parashat Balak- 8:13pm candlelighting
July 26- Parashat Pinchas- 8:07pm candlelighting
August 2- Parashat Matot-Mattei- 8:00pm candlelighting
August 9- Devarim- 7:52pm candlelighting
August 16- Va'etchanan- 7:42pm candlelighting
August 23- Parashat Eikev- 7:32pm candlelighting
August 30- Parashat Re'eh-7:21 candlelighting

Estate Planning?

Call the AIC office to reserve your cemetery plot(s) for you and your beloved family. Active planning helps family tend to your afterlife needs and their mourning with less stress.

Consider joining the Cemetery Committee to help our members and congregation with this lasting legacy.

17th of Tammuz

A minor fast day with major history.

BY [MY JEWISH LEARNING](#)

The 17th of the month of Tammuz is observed as a minor fast day, with eating and drinking forbidden from dawn until sundown. Like [Tisha B'Av](#), which comes just three weeks later, the 17th of Tammuz (often called by its Hebrew name, *Shiva Asar b'Tammuz*) is said to commemorate not to just one calamitous event in Jewish history, but several tragedies of the Jewish people.

The Mishnah in [Taanit 4:6](#) lists five events that occurred on the 17th of Tammuz: Moses broke the [tablets of law](#) he had been given on Mount Sinai, the priests in the First Temple stopped offering the Tamid (daily) sacrifice because Jerusalem was besieged and they ran out of sheep, the walls of Jerusalem were breached by the Romans in the Second Temple Period, a Roman general named Apostomos burned a Torah scroll, and an idol was erected in the Temple by the Romans.

The minor fast also begins a [period of mourning](#) that lasts through Tisha B'Av, the major fast day that commemorates, among other things, the destruction of both the First and the Second Temples. During this [three-week period](#) some people abstain from listening to music, getting married, and cutting their hair.

During the morning service on the 17th of Tammuz, a paragraph is added to the Amidah prayer, [Avinu Malkeinu](#) is recited, and there is a special Torah reading. During the afternoon service, all of the changes to the morning service are repeated, and Ashkenazim read a special [Haftarah](#) from the Book of Isaiah.

Why Tisha B'Av is Not Really About Mourning

The practices associated with this holiday are closer to the experience of being a refugee than to being a mourner.

BY [RABBI DAVID MEVORACH SEIDENBERG](#)

We tend to think of [Tisha B'Av](#), the fast day that commemorates the destruction of both ancient temples, as a time of mourning. But the traditional observances of Tisha B'Av – fasting, being unable to sit anywhere except on the ground, not washing, abstaining from sexual activity, not greeting other people, not wearing



fresh clothes for the whole week before – are closer to the experience of being a refugee than to being a mourner.

When the [Temple was destroyed](#), the people were thrown into exile. Jerusalem became a war zone and its people became refugees, forced to risk their lives to escape violence, famine, and devastation. The suffering was tremendous – “like deer, not finding a place to graze, walking without strength before a pursuer,” in the words of the [Book of Lamentations](#).

The author(s) of Lamentations (Eicha in Hebrew), the biblical text traditionally read on Tisha B’Av, believed that what happened to the Jewish people was the result of divine judgment. But even though the book sounds like it’s about God punishing us, [it’s not really a theodicy](#) – that is, a justification of God’s actions. The question our ancestors faced was not whether the disaster could be reconciled with God’s goodness. Rather, the question was whether God still cared about them.

Choosing a God that cared enough to punish them was better than choosing a God that didn’t care at all. But the anxiety that maybe God doesn’t care is also woven throughout Eicha. In every chapter, the poet beseeches God to pay attention [Lamentations 1:9](#) [Lamentations 2:20](#), and in the very last verse, the poet wonders if God has rejected us forever.

This idea that exile and homelessness were punishment for our sins seems alien to many modern Jews. But the ancients were not as far from us as we think. In Eicha itself, most of the chapters describe the punishment God inflicted as excessive and abusive. Only in chapter 3 is Zion’s destruction consistently described as fair and just.

The real perspective of Eicha is summed up in verse 2:13: “What can I compare to you, daughter Jerusalem, that I may comfort you?” What images, what words, will help people bear the memory of tragedy? The poet is willing to say anything that will enable the people to find meaning and hope in the face of exile.

There is another way to understand the destruction of Jerusalem and the dispersion of its people. According to the prophet [Jeremiah](#), the traditional author of Eicha, the reason for the Babylonian exile was that the people did not let the land rest every seven years, as is biblically mandated [Chronicles II 36:21](#). Since 490 years had passed without a sabbatical year, Israel had to go into exile for 70 years – one year for each sabbatical that was missed.

The Torah teaches that God will take the side of the land against the people if forced to, and that the land will “enjoy her Sabbaths” [Leviticus 26:34](#) – even if that means the people are exiled or wiped out. What has intrinsic value is not humanity, but [humanity’s potential to do justice](#).

The Torah outlines six curses for not observing the sabbatical year, which describe how the relationship between the people and the land unravels. Two curses involve children being eaten – by wild animals [Leviticus 26:22](#), then by their own parents [Leviticus 26:29](#). That image is repeated in Eicha – [Lamentations 2:20](#), 4:10 – and it is the main connection between Eicha

and Leviticus. But the idea that the destruction of Jerusalem came about because of how the Jewish people treated the land is not found in Eicha, where identification of the land with the people is total. Instead, Jerusalem's downfall results only from the [moral downfall in relationships between human beings](#).

In Jeremiah too, the fate of Jerusalem is sealed only after the rich, who briefly set their slaves free, re-enslave them when it looks like the danger has passed [Jeremiah 34](#). The overall message of these texts is that how we treat the stranger (the refugee, the foreigner, the convert) and the poor determines whether we have the right to remain in the land.

Even though most people are uncomfortable with the idea of divine retribution, in an age when our ecological "sins" are coming home to roost, the connection between disaster and divine retribution is not so farfetched. And since Creation is also compared to the sacred Temple in the [Midrash](#), it is natural to connect the story of the Temple's destruction with the destruction of the earth and the sixth mass extinction initiated by human action.

But there is a very big difference: When the Jerusalem Temple was destroyed, there were other lands for the refugees to flee to. If we destroy the Temple that is the Earth, [there will be no place untouched by tragedy](#).

As climate change puts more pressure on our ecosystems and our social systems, more and more people will become refugees like our ancestors, forced to flee areas no longer capable of sustaining human habitation. And for those fortunate enough not to live in such places, we will need all the spiritual resources we can muster to stay open to the humanity of the refugee and the stranger, while also taking care of our own communities.

All of these issues can become intertwined with the experience of Eicha and the story of Jerusalem's destruction. Reading Eicha is an invitation to remember what it means to be a refugee, and to think about how we can move towards justice for all people, for all species, and for the land herself.

GET WELL WISHES ARE EXPRESSED TO: CAROL SILVER,
JANET KEICH, JIM LEONARD, LEANNE TRATTNER, SHIRLEY
BRENNER, & BONNIE YANUSKIEWICZ.

SHOULD ANYONE HAVE ANY NEWS TO SHARE WITH THE
AIC FAMILY, PLEASE EMAIL IT TO
AGUDASISRAELHAZLETON@GMAIL.COM TO RUN IN THE
NEXT AGUDAGRAM!



Summer (Sivan/Tammuz/Av) Yahrzeits

May the memory of the righteous endure as a blessing.

The yahrzeit plaque lights are on in the sanctuary in memory of our departed loved ones.

*Numbers before each name correspond to the Hebrew date of their passing. The date after each name is the secular day of the yahrzeit. Yahrzeit candles should be lit the evening before this date burning through the day of their passing. Kaddish should be said the evening before and the day of the date of passing.

SIVAN

25 Arnold Ber 7/1
25 Michael Brenner 7/1
25 Bessie Glickman 7/1
27 Carl Jaffe 7/3
28 Dorothy Druian 7/4
28 Abraham Brownstein
7/4
30 Ely Abramson 7/6

TAMMUZ

2 Alvan E. Baum 7/8
3 Ray Rockmaker 7/9
3 Max Kaplan 7/9
4 Mark Janov 7/10
4 Irving Refowich 7/10
5 Anita Deitch 7/11
6 Renae Ziff Berman 7/12
6 Doris Faltz 7/12
6 Philip Narrow 7/12
6 Minnie Miller 7/12
6 Abraham Goldberg 7/12
7 Anna Sussman 7/13
7 Benjamin Gordon 7/13
8 David Frumkin 7/14
8 Louis Moskowitz 7/14
9 Sophia Friedgood 7/15
9 Hyman H. Wagner 7/15
9 Max Miller 7/15
9 Harriet Walit 7/15
9 Leonard Walit 7/15
9 Harry Ziff 7/15

10 Joseph Starker 7/16
11 Sadie Abramson 7/17
11 Eli Kline 7/17
11 Harold Landau 7/17
11 Nathan Rosen 7/17
12 Saul Baiderman 7/18
13 Mary Ann Belak 7/19
13 Sara Frumkin 7/19
14 Rose Schwartz 7/20
14 Meyer Small 7/20
15 Hyman H. Davidowitz
7/21
16 Gerald L. Cohn 7/22
16 Thelma Figlin 7/22
16 Sam Figlin 7/22
16 Naomi S. Jaffe 7/22
17 Elyne Goldberg 7/23
17 Anna Rockmaker 7/23
18 Morris Kaplan 7/24
18 Evelyn Rosen 7/24
19 Harold Baum 7/25
19 Lucille Vegh 7/25
19 Sara Greenblatt 7/25
21 Joseph Burkat 7/27
21 Jerome Syken 7/27
21 Emanuel Greif 7/27
22 David Tulin 7/28
23 Trudy Buchbinder 7/29
25 Ruth Glassberg 7/31
26 Hyman Adler 8/1
27 Mollie Rockman 8/2
27 Rosalind Spiegel 8/2

27 Henry Small 8/2
27 Leontyn Lorbeer 8/2
29 Samuel Franklin 8/4
29 Manuel J. Harris 8/4
29 Rose Dubinsky 8/4
29 Ronald Schwabe 8/4

AV

1 Ruth Schwartz 8/5
2 Sarah Goldberg 8/6
6 Sara Cohn 8/10
6 Selma Levine 8/10
6 Harry Heller 8/10
8 Norman Rosen 8/12
9 Abraham Solomon
8/13
10 M.S. Frumkin 8/14
11 David Klemow 8/15
11 Mark Kaminoff 8/15
14 Rachel Weisman 8/18
16 Joanne Cherrin 8/20
17 Dora Sugarman 8/21
19 Morris Barsky 8/23
19 Myra Griffith 8/23
19 Mary Mednitsky 8/23
21 Abel Levine 8/25
22 Emanuel Greenwald
8/26
23 Samuel Moldoff 8/27
26 Tillie Berman 8/30
26 Ruth Refowich 8/30

PLEASE REMEMBER THE MITZVAH OF GIVING TZEDUKAH TO YOUR SHUL OR THE SHUL OF YOUR LOVED ONE WHO HAS PASSED, ON THE OCCASION OF THEIR YAHRZEIT IN THEIR MEMORY.

REFLECTION WHICH MAY BE READ WHEN LIGHTING A YAHRZEIT CANDLE
FOR YOUR LOVED ONE:

“I light this candle to bring peace to the soul of _____ (insert Jewish name) ben/bat (son of/daughter of) _____ (insert father’s Jewish name).”

The human soul is a light from God. May it be your will that the soul of (*insert name*) enjoy eternal life, along with the souls of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, and the rest of the righteous that are in Gan Eden. Amen.

Neir Adonai Nishmat Adam. Yehi Ratzon Milfanecha, Adonai Eloheinu Veilohei Avoteinu, Shetehei Nishmat (insert name) Tzerurah betzeror hachayim, im nishmot Avraham Yitzchak ve’Ya’akov, Sarah, Rivkah, Rachel VeLeah. Tehi Menutchatah kavod, Selah

JUNE DONATIONS RECEIVED

Yahrzeit Memorial Fund

From	....	In Memory of
Shayna & Edward Geller	....	Anna Stolboff, aunt
Leonard & Ann Louise Brenner	....	Benjamin Glass, grandfather
Esther & Alan Karpe	....	Bertha Schwartz, mother
Faye & Richard Bishop	....	Bertha Schwartz, neighbor & friend
Carolyn Schwartz	....	Blanche Schwartz, mother
Aleta & Ariel Grunberg	....	Blanche Schwartz, mother
Susan Starker	....	Charles Warshofsky, grandfather
Lenny & Annie Brenner	....	Edna Glass, grandmother
Herma Aiken	....	Elizabeth Gildenberg, grandmother
Carol Spector Steuer	....	Esther Zager, Grandmother
Richard & Helene Kline	....	Fanny Kline, mother
Rhoda Smulyan Wolff	....	Fannye Wolff, mother-in-law
Wayne Orkin	....	Faye Orkin, mother
Ruth Goldstein	....	Hal Goldstein, brother
Marilyn Bergstein & Family	....	Hannah S. Cohn, mother
Rhoda Smulyan Wolff	....	Harvey Wolff, husband
Howard Narrow, Rhona Narrow	....	Herbert Narrow, uncle
Harold & Antoinette Refowich	....	Irving Refowich, father
Shayna & Ed Geller	....	Isaac Jaffe, grandfather
Shirley Brenner, Cindy & Debbie	....	Jerry Brownstein, brother & uncle
Honey Minkin	....	Joseph Brown, grandfather
Janet L. Keich	....	Lillian Baum Keich, mother
Jackie Matlow	....	Morris Bar, grandfather

Yahrzeit Memorial Fund

From	...	In Memory of
Robert Steinberg	....	Philmore Steinberg, father
Rhoda Smulyan Wolff	....	Rebecca Kaplan, grandmother
Richard Rockman	....	Rochelle Goldman, cousin
Carlos Buchbinder	....	Ruldoph Suess, grandfather
Shayna & Ed Geller	....	Samuel Jaffe, uncle
Rhoda Smulyan Wolff	....	Sandra Edelstein Graylin, friend
Ruth Goldstein	....	Sarah Goldstein, mother
Miriam Lefkowitz	....	Sarah Kanner, grandmother
Jackie Matlow	....	Sgt. Harry Cohn, uncle
Esther & Alan Karpe	....	Sidney Schwartz, father
Faye & Richard Bishop	....	Sidney Schwartz, neighbor & friend
Shayna & Edward Geller	....	Sol Schmerin, grandfather
Shirley Brenner, Cindy & Debbie	....	Stanley Brenner, son & brother
Howard Narrow, Rhona Narrow	....	Sylvia Narrow, mother

Endowment Fund

In memory of Jerry Burkat

Rhoda Smulyan

In memory of Renee Haber

Roseanne & Michael Namm

thank you!

We greatly appreciate donations for yahrzeits, life events, and other celebrations! They truly keep the shul running and show how strong our congregation is.

If you'd like information about donating, please email us at agudasisraelhazleton@gmail.com or call the shul.

SUMMER PRESIDENT'S MESSAGE



Dear members and friends,
Shalom! I hope everyone is having a wonderful summer! I'd like to remind everyone that this Agudagram covers July and August. The September edition will include High Holiday information as Rosh Hashanah isn't until October this year. We are in the planning stages of our High Holiday services and are looking forward to welcoming back Cantor Ramon Tasat to lead them. We will again be creating our memory book; please look out for an email for more information.

After a very successful and enjoyable gathering last summer for lunch and a tour of Christina's farm with a Torah lesson with Sara, we are looking to do it again some time in August. Details to follow by email and certainly by word of mouth.

I had the opportunity along with some other Hazletonians to hear Rabbi Shalom Hammer speak at the JCC. His story about losing his daughter was very powerful and his insight of current events in Israel was informative. He left his speech from the morning service with a call for unity for all Jews so joining together with our neighbors proved extra meaningful.

If you haven't tried the vegetarian Israeli food truck, Around the Table, yet, you should! I've had the pleasure to visit them at Honey Hole Winery, and the food is great! The JCC held a Leisure Lunch there in June. If you'd like to try them, you can find them on Market Street in Kingston or on Wilkes-Barre Public Square on Thursdays for the Farmer's Market.

Enjoy the warmth of summer!

Sincerely,

Dellie Walker