

The Agudagram

November 2024 Volume 74, No. 2
Tishrei/Cheshvan 5785

Agudas Israel Congregation
77 North Pine Street
Hazleton, PA 18201
570-455-2851

Officers:

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



SHABBAT CANDLELIGHTING

November 1- Parshat Noah- 5:41pm candlelighting

November 8- Parshat Lech Lecha- 4:33pm candlelighting

November 15- Parshat Vayera- 4:26pm candlelighting

November 22- Parshat Chayei Sarah- 4:20pm candlelighting

November 28- THANKSGIVING

November 29- Parshat Toldot- 4:17pm candlelighting

Hebrew School is held Sunday mornings with Richard Kline at Agudas Israel Congregation. Please reach out for more details.

Look out for the next set of classes with Cantor Ramon coming soon!

If you know anyone looking for employment as a building maintenance person, the shul is looking. Please reach out to Christina or Debbie with any leads or questions.



It is with great sadness we announce the passing of Robert Klemow.

Funeral arrangements are in the process of being finalized. We will send the information out as soon as it becomes available.

Please keep the Klemow family in your prayers as they deal with this shocking loss.

Bob will be sorely missed by his family, friends, and the congregation, especially his grandson, Matthew.

We extend our heartfelt condolences to all.

May his loved ones be comforted among the mourners of Zion and Jerusalem.

May his memory be for a blessing.



We regret to inform the community of the passing of Michele Sukenik Banker. The following is her obituary:

Michele S. Banker died on Thursday, October 24th, 2024 in Wellington, FL. Michele was born in Hazelton, PA, to Dora (Brenner) and Arnold Sukenik, and spent most of her adult life in the Boston area.

Michele received a BA, an MA, and DEd degree in psycho-linguistics from Boston University. She had a long career as a speech pathologist, working for the town of Milton, MA. After working in Development for several years, she then became an Associate for Fidelity, in the field of Abandoned Property.

In 2014, Michele and her husband, James Banker, moved to Wellington, FL, where Michele took up MahJong and Canasta and became an enthusiastic golfer. She was a life member of Hadassah and Brandeis National Committee. Michele also served as a community volunteer.

Michele was predeceased by her sister, Phyllis Putter, and her brother, Hillel Sukenik. Survived by her husband, James Banker, Michele will be missed by her many nieces, nephews, and friends.

Funeral services will be held on Thursday, October 31, 2024 at 1PM at Stanetsky Memorial Chapel, 475 Washington Street, Canton, MA. Interment will follow at Sharon Memorial Park, 40 Dedham Street, Sharon, MA.

In lieu of flowers, donations in Michele's memory may be made to Ovarian Cancer Research Alliance (www.ocrahope.org) or to Beth Israel Deaconess Medical Center (www.bidmc.org).

MAY HER MEMORY BE FOR A BLESSING!

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.

Shalom: Peace in Hebrew

Along with truth and justice, peace is among the most hallowed Jewish values.

By [Dr. Aviezer Ravitzky](#)

The Hebrew word for peace, *shalom* (שלום) is derived from a root denoting wholeness or completeness, and its frame of reference throughout Jewish literature is bound up with the notion of *shelemut*, perfection.

Its significance is thus not limited to the political domain – to the absence of war and enmity – or to the social – to the absence of quarrel and strife. It ranges over several spheres and can refer in different contexts to bounteous physical conditions, to a moral value, and, ultimately, to a cosmic principle and divine attribute.

Biblical Usages

In the Bible, the word *shalom* is most commonly used to refer to a *state of affairs*, one of well-being, tranquility, prosperity, and security, circumstances unblemished by any sort of defect. *Shalom* is a blessing, a manifestation of divine grace.

In inquiring about the peace of one's fellow, one inquires as to whether things fare well with him. (In a borrowed sense, we read: “*Va-yish'al David...li-shlom ha-milhamah*”; “David asked of him...how the war prospered” [II [Samuel 11:7](#)].) The usage of the term is thus not restricted to international, intergroup, or interpersonal relations. It signifies a state of prosperity, of blessed harmony, on several levels, physical and spiritual.

Of course, *shalom* also denotes the opposite of war, as in “a time for war, and a time for peace” ([Ecclesiastes 3:8](#)), for the absence of war, too, suggests an orderly, prosperous, and tranquil state of affairs. In several scriptural passages the word *peace* refers to a value, and is used in the sense of equity, or loyalty (cf. [Zechariah 8:16](#); [Malachi 2:6](#)).

Rabbinic Morality

In the rabbinic texts, *shalom* primarily signifies a value, an *ethical category* – it denotes the overcoming of strife, quarrel, and social tension, the prevention of enmity and war. It is still, to be sure, depicted as a blessing, a manifestation of divine grace, but in a great many sayings it appears in a normative context: The pursuit of peace is the obligation of the individual and the goal of various social regulations and structures.

The majority of passages on the subject of peace are concerned with family or communal life, that is, with internal peace among the people, and only a minority are concerned with external relations between Israel and other peoples, between nations and states.

Nevertheless, the two realms are not always differentiated from one another, and at times they appear to be continuous; we read, for example: “He who establishes peace between man and his fellow, between husband and wife, between two cities, two nations, two families or two governments...no harm should come to him” (Mekhilta Bahodesh 12).

The series of regulations ordained by the Sages “in the interest of peace” (*mi-pene darkhei shalom*) were



also meant to affect relations both among the Jews themselves and between the Jews and the Gentiles.

The Sages went to great lengths in their praise of peace, to the point of viewing it as a meta-value, the summit of all other values, with the possible exception of justice.

Peace was the ultimate purpose of the whole Torah: “All that is written in the Torah was written for the sake of peace” (Tanhuma [Shofetim 18](#)). It is the essence of the prophetic tiding – “The prophets have planted in the mouth of all people naught so much as peace” (Bamidbar Rabah Naso 11:7) – and of redemption,

“God announceth to Jerusalem that they [Israel] will be redeemed only through peace” (Deuteronomy Rabah 5:15).

Shalom is the name of the Holy One, the name of Israel, and the name of the Messiah (*Derekh Erez Zuta*, Perek ha-Shalom), yet the name of God may be blotted out in water for the sake of peace (Leviticus Rabah 9:9). Other sayings in the same vein are numerous.

Rating the Value of Peace

Nevertheless, alongside this sort of expression the Sages discuss the question of the relationship between peace and other competing values, of situations in which different norms might conflict with one another.

For instance, peace was opposed to justice: Rabbi Joshua ben Korha taught that “where there is strict justice there is no peace, and where there is peace there is no strict justice,” and he consequently instructed the judge to “act as an arbiter,” that is, to rule for compromise, which is justice tempered with peace (see Jerusalem Talmud [Sanhedrin 1:5](#); Babylonian [Talmud Sanhedrin 6b](#); the opposing view is “let justice pierce the mountain,” that is, justice at all costs).

On another level, peace was contrasted with truth: It was said in the name of Rabbi Eleazar ben Simeon that “one may deviate from the truth for the sake of peace” ([BT Yevamot 65b](#)); in an even stronger formulation, it was said, “All falsehood is forbidden, but it is permissible to utter a falsehood for the purpose of making peace between a man and his fellow” (*Derekh Erez Zuta*, loc. cit.).

In all of these instances, even where peace is given priority and tips the balance, it is viewed as an individual, partial value that must compete with other values.

In contrast with this dichotomous approach, however, we also find another approach that attempts to harmonize the separate values and make them complement one another: “By three things the world is preserved, by justice, by truth, and by peace, and these three are one: if justice has been accomplished, so has truth, and so has peace” (JT [Ta’anit 4:2](#)). Here, not only is peace made among men, but also the competing values are reconciled.

The Obligations of Peace: A Special Category

Drawing upon a fine distinction between the terms used in several scriptural expressions, one rabbinic saying proposed an interesting differentiation between two types of obligation.

The first type is that which arises from a given situation, that is, man's obligation to respond in a particular way to a given set of circumstances. The second type, on the other hand, demands that one create situations and shape them in such a way as to bring the obligation upon himself. The first group includes all of the commandments, the second the pursuit of peace alone:



“Great is peace, for of all the commandments it is written: ‘if [emphases added] thou see,’ ‘if thou meet’ ([Exodus 23:4](#), 5), ‘if [there] chance’ ([Deuteronomy 22:6](#)); that is, if the occasion for this commandment should arise, you must do it, and if not, you need not do it. In relation to peace, however, [it is written]: ‘seek peace, and pursue it’ – seek it in your own place, and pursue it even to another place as well.” (Leviticus Rabah 9:9)

It may be asked, to be sure, whether peace alone should be included in the second group. Nevertheless, the distinction itself draws our attention, and the need to clarify it conceptually and to determine its outlines is an open invitation to the philosopher.

God as Peacemaker

Finally, several sayings concerning the power of peace go beyond the social-ethical realm to enter the domain of the cosmic: The Holy One makes peace between the supernal and the lower worlds, among the denizens of the supernal world, between the sun and the moon, and so on (Leviticus Rabah, loc. cit.; Deuteronomy Rabah 5:12; and see [Job 25:2](#)).

Most of these passages in fact acclaim yet more ardently the pursuit of peace among men, in an a fortiori formulation: “And if the heavenly beings, who are free from envy, hatred and rivalry, are in need of peace, how much more are the lower beings, who are subject to hatred, rivalry, and envy” (Deuteronomy Rabah, loc. cit.).

GET WELL WISHES ARE EXPRESSED TO: CAROL SILVER, JANET KEICH, 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!



Please enjoy these photos from High Holiday services!



(Tishrei/Cheshvan) November 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.

Cheshvan

3 Samuel Koplin 11/4
3 Mildred Weiss 11/4
4 Lillian Klemow 11/5
4 Sophie Richter 11/5
4 Miriam Kuss 11/5
5 Myron Brenner 11/6
8 Benjamin Levy 11/9
10 Charles Chenetz 11/11
10 Meril Frucht 11/11
10 Fay Gold 11/11
11 Rochelle Spizer 11/12
11 Hy Feller 11/12
11 Anna F. Oberson 11/12
14 Irving Brown 11/15
14 Eva Cutler 11/15
17 Abe M. Bloch 11/18

17 Gary David Taub 11/18
19 Joseph Abramson 11/20
19 Milton Yust 11/20
19 David Rosen 11/20
20 Morris Levine 11/21
20 Esther Mednitsky 11/21
20 Rose Shamieh 11/21
23 Reuben Cohn 11/24
24 Hasia Burkat 11/25
26 Jan M. Levy 11/27
26 Rochelle Solomon 11/27
27 Betty Brenner 11/28
27 Etta Brownstein 11/28
27 Ruth Eisenberg 11/28
28 Lillian Bohorad 11/29
28 Milton Miller 11/29
29 Samuel Koplin 11/30

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 Veilohai Avoteinu, Shetehei Nishmat (insert name) Tzerurah betzeror hachayim, im nishmot Avraham Yitzchak ve’Ya’akov, Sarah, Rivkah, Rachel VeLeah. Tehi Menutchatah kavod, Selah

OCTOBER DONATIONS RECEIVED

Yahrzeit Memorial Fund		Endowment Fund
From	In Memory of	
Harriet & Jay Harowitz	Ben Mason, father	In Memory of Marty Cohn Barry & Karen Chaskin
Michele & James Banker	Dora Brenner Sukenik, mother	
Faye & Richard Bishop	Fannie Gandell, grandmother	
Rosalind Burkat	Florence Burkat, mother	In honor of the birthday of David Shafritz Eileen Brenner
Bruce & Kate Miller	Irving Miller, father	
Myra Kline Russek	Isidor J. Kline, father	
Kenneth Frumkin	Joseph Frumkin, father	
Lisa Gordon Matyas	Larry Chaskin, Grandfather	
Lawrence Janowitch	Leonard Narrow, brother-in-law	In memory of Charlie Bowman Barry & Karen Chaskin
Nathan Katz	Marilyn Katz, mother	
Eileen Brenner	Maxwell Soke Brenner, great-nephew	
Barry Chaskin	Minnie Chaskin, mother	
Nathan Katz	Murray Director, uncle	
Maxine Yeager	Myrtle Schlesinger, mother	AIC Endowment Fund Dr. Larry & Sherry Kline Paula Sokolowski
Rob & Gail Burger	Rose Weissberger, grandmother	
Gary Mednitsky	Samuel Mednitsky, father	

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

thank you!

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

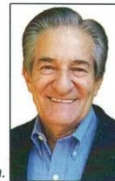


Enjoy and Experience a Live Piano Presentation & Talk

by **Lex Slood**

Entrepreneur • Author • Inventor • Classical Pianist

(Lex and his wife Jennifer immigrated to the USA from South Africa in 1978. They currently reside in Northeastern Pennsylvania. Their Jewish grandparents moved to South Africa from Russia/Lithuania/Poland in the 1890s and early 1900s.)



This event will take place on **Sunday, November 10th, 2024**
1.00 pm to 2.15 pm at the
Hazleton Art League

Hayden Family Center for the Arts

31 West Broad Street, Hazleton PA 18201

Historical and Current Jewish Composers, Musicians and Songwriters

Hear this intriguing Live Piano Presentation and Talk about how these talented individuals influenced the lives of countless people around the world.

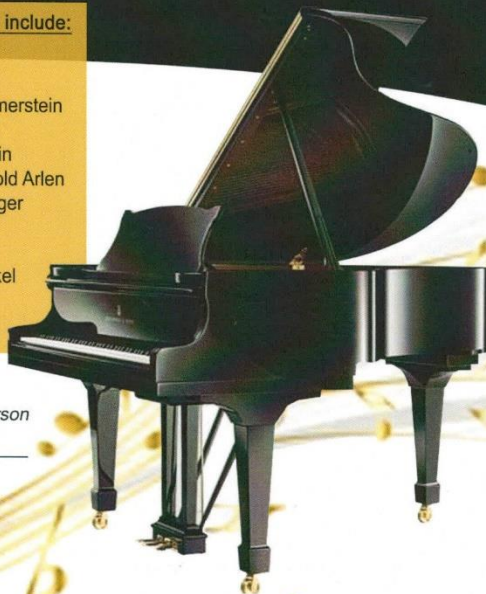
Some of the Jewish Composers and Musicians will include:

- Felix Mendelsohn
- George Gershwin
- Lerner & Lowe
- Jerry Herman
- Florence Solomon
- Stephen Sondheim
- Barry Manilow
- Barbra Streisand
- Bob Dylan
- Carole King
- Neil Diamond
- Sheldon Harnick/Jerry Bock ...and perhaps a few others.
- Gustav Mahler
- Irving Berlin
- Rodgers & Hammerstein
- Aaron Copland
- Leonard Bernstein
- Yip Harburg/Harold Arlen
- Carole Bayer Sager
- Marvin Hamlisch
- Burt Bacharach
- Simon & Garfunkel
- Billy Joel

Light refreshments will be served

*This event is FREE, but a \$5.00 donation per person
will be appreciated*

RSVP 570-455-3333
or email:
HALprograms@gmail.com



NOVEMBER PRESIDENT'S MESSAGE



Shalom to all,

We were elated to have Cantor Ramòn Tasat and Roanne Pitluk again as they led us in beautiful High Holiday services. As everyone saw and heard, they put so much effort into making our holidays special and beautiful with their amazing music and harmony. Their discussion brought much additional knowledge, meaning and tender kindness to us all.

We are thankful for the following; Cantor Ramòn, Roanne and Richard Kline for carrying on our traditional rituals; Christina for all office and technical endeavors and for devising the beautiful Yom Kippur booklet; Sara Friedman for Shabbat Service and Agudagram notifications; Aaron Domsky and Robert Klemow for assisting in shofar blowing; Lenny and Annie Brenner for donating the amazing floral arrangements for Yom Kippur services; Klemow extended families for donating and bringing in delicious food for the holiday kiddush honoring the birthday of David Shafritz; Marlene Leonard has never let us down by providing awesome and creative kiddushes and decorations at the shul. We certainly miss her husband Jimmy who was so handy and instrumental in all building aspects! May his memory be a blessing to Marlene and all!

Thank you all who assisted with our holiday services.

Please make an effort to join us for weekly services, in house or on zoom, especially to help those having Yahrzeits.

It's been a difficult year since last October 7th for Jews. We've seen massacres, lost hostages, seen the rise in antisemitism worldwide, seen the effects of college campus protests. We watched the state of Israel deal with Hamas in Gaza, and the events with the Hezbollah officials. We need to stay strong and stay connected with our Jewish community. Even though we are small in numbers we surely make a big difference and need to continue our faith and move forward in a positive manner as our ancestors did.

For the Yom Kippur fundraising Appeal," I am asking you to give generously to Agudas Israel. Your donations directly and significantly impact our ability to meet our expenses and much needed building repairs. Also, the added, but necessary cost of our security expenses, especially in these taxing times. Your support is crucial and greatly appreciated.

Please keep the hostages and all those in need of prayers in Israel, Middle East, Russia, and those affected by the terrible hurricanes and tornadoes. We can feel very fortunate for living in this area, even though we sometimes deal with snow, ice, and cold weather.

I would like to end with this quote from Adina Baseman Sharfstein,
“This is my prayer every year; THIS year it feels even more fervent...
May we bring...

Love where there is hatred

Healing where there is pain

Harmony where there is discord

Light where there is darkness

Hope where there is despair

Peace where there is strife

May this world be a better place and let it begin with us.”

Sincerely,

A handwritten signature in cursive script that reads "Debbie Walker". The signature is written in black ink and is positioned to the right of the word "Sincerely,".