



Special Year in Review Picture Issue

Message From The Rabbi



Zishe or Siegmund Breitbart was an unusual Jewish phenomenon of the twentieth century--a strongman. Born in the late nineteenth century, he performed extensively in Europe and America bending iron bars, biting through iron chains or tearing them apart, and even breaking horseshoes in half. He would also hold back two whipped horses, pull a wagon-load of people with his teeth and support enormous weights, such as automobiles loaded with up to 10 passengers, while lying on his back. Stones would be broken by sledgehammers on his chest. He also lifted a baby elephant, and while holding on to the elephant, he climbed a ladder and held a locomotive wheel by rope in his teeth while three men were suspended from the wheel.



Breitbart took one of the most popular feats among the strongmen of the era and made it part of his act. During The Tomb of Hercules, a bridge was built across his chest and heavy animals such as a bull, or an elephant, were paraded over the boards. But Breitbart took it a step further. supporting a motordrome on his chest while two men chased each other on motorcycles inside.

His brother continued his act. One journalist reported seeing him lying on a stage, a bed of nails placed on him, on top of that a piano, and another man sat down on this bed of nails and played the Hatikvah on the piano!

But these exploits thrilled Jewish people precisely because they were exceptional. For the longest time, the image of the Jew both in his own eyes and the eyes of others was of a decidedly non-physical type, possibly studious, maybe dreamy, or in the words of the Russian-Jewish writer Isaac Babel, “a man with spectacles on his nose and autumn in his heart.”

Think back to the Bible. Samson, it is true, is the epitome of the man of superhuman strength, who can kill a lion with his bare hands and destroy a thousand-man Philistine army with the jawbone of an ass. But he is hardly typical. Our ancestor, Jacob (also known as Israel), despite one or two shows of strength, is known as a “peaceful man, dwelling in tents” in utter contrast to his twin brother Esau “a skillful hunter, a man of the field”.

When Moses sends twelve men from the wilderness to spy out the land of Israel, ten of them bring back a most dispiriting report: “All the people we saw there are huge. We seemed to ourselves as grasshoppers, and so we must have seemed to them.”



The Austrian-Jewish writer Friedrich Torberg records that a friend of his, an unusual combination of intellectual and amateur wrestler, who had been knocked down in the ring, was asked by a journalist what had gone through his mind as he lay there. His reply? “A Jew belongs in the coffee house.”

This image is also captured in the joke about two Jewish young men in a bad neighborhood who see two threatening men walking towards them. One of the Jews says: We’d better get out of here.

There are two of them, and we are all alone.

In the twentieth century, we begin to see a reaction against this image. The special joy that Jews felt in their sports heroes, whether they were the soccer, swimming, or fencing champions of Hakoah in Vienna,

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Message From Kol Emeth's President



I wish to extend belated Hanukkah greetings to our entire Kol Emet Community and wished to share this inspiring essay written one hundred and twenty three years ago by Theodor Herzl.
PAUL HELMAN

The Menorah," by Theodor Herzl

(Published in *Die welt*, December 31, 1897)

Once there was a man who deep in his soul felt the need to be a Jew. His material circumstances were satisfactory enough. He was making an adequate living and was fortunate enough to have a vocation in which he could create according to the impulses of his heart. You see, he was an artist. He had long ceased to trouble his head about his Jewish origin or about the faith of his fathers, when the age-old hatred re-asserted itself under a fashionable slogan. Like many others, our man, too, believed that this movement would soon subside. But instead of getting better, it got worse. Although he was not personally affected by them, the attacks pained him anew each time. Gradually his soul became one bleeding wound.

This secret psychic torment had the effect of steering him to its source, namely, his Jewishness, with the result that he experienced a change that he might never have in better days because he had become so alienated: He began to love Judaism with great fervor. At first he did not fully acknowledge this mysterious affection, but finally it grew so powerful that his vague feelings crystallized into a clear idea to which he gave voice: The thought that there was only one way out of this Jewish suffering — namely, to return to Judaism.

When his best friends, whose situation was similar to his, found out about this, they shook their heads and thought that he had gone out of his mind. How could something that only meant an intensification and deepening of the malady be a remedy? He, on the other hand, thought that the moral distress of modern Jews was so acute because they had lost the spiritual counterpoise which our strong forefathers had possessed. People ridiculed him behind his back, some even laughed right in his face. But he did not let the silly remarks of people whose judgment he had never before had occasion to value throw him off his course, and he bore their malicious or good-natured jests with equanimity. And since his behavior otherwise was not irrational, people in time left him to his whim, although some used a stronger term, *idée fixe*, to describe it.

In his patient way our man over and over again displayed the courage of his conviction. There were a number of changes which he himself found hard to accept, although he was stubborn enough not to let on. As a man and an artist of modern sensibilities, he was deeply rooted in many non-Jewish customs, and he had absorbed ineradicable elements from the cultures of the nations among which his intellectual pursuits had taken him. How was this to be reconciled with his return to Judaism? This gave rise to many doubts in his own mind about the soundness of his guiding idea, his *idée maitresse*, as a French thinker has called it. Perhaps the generation that had grown up under the influence of other cultures was no longer capable of that return which he had discovered as the solution. But the next generation, provided it were given the right guidance early enough, would be able to do so. He therefore tried to make sure that his own children, at least, would be shown the right way. He was going to give them a Jewish education from the very beginning.

In previous years he had let the festival which for centuries had illuminated the marvel of the Maccabees with the glow of candles pass by unobserved. Now, however, he used it as an occasion to provide his children with a beautiful memory for the future. An attachment to the ancient nation was to be instilled early in these young souls. A Menorah was acquired, and when he held this nine-branched candelabrum in his hands for the first time, a strange mood came over him. In his remote youth, in his father's house, such little lights had burned and there was something intimate and homelike about the holiday. This tradition did not seem chill or dead. The custom of kindling one light with another had been passed on through the ages.

The ancient form of the Menorah also gave him food for thought. When had the primitive structure of this candelabrum first been devised? Obviously, its form had originally been derived from that of a tree: The sturdy stem in the center; four branches to the right and four to the left, each below the other, each pair on the same level, yet all reaching the same height. A later symbolism added a ninth, shorter branch which jutted out in front and was called the shamash or

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WINTER DOES NOT HAVE TO BE BORING LOOK AT ALL THE ACTIVITIES COMING UP IN 2020



Congregation
Kol Emeth



Mah Jongg Afternoons

Join us for an afternoon of Mah Jongg and Socializing

*Now on
Thursdays!*
January 9th and 23rd
February 6th and 20th

Open to all levels of players

Please RSVP so we know how many tables to provide.

Refreshments will be provided.

*Questions: email office@kolemethskokie.org or call the
synagogue office at 847-673-3370*

Cost: \$3 for members, \$5 for non-members

Please bring your 2019 card with you!

Let us know if you can bring your set.

MEN'S CLUB NEWS



Your support of the Men's Club allows them to bring in varied programs for your enjoyment.

If you would like to hear presentations on any particular topic or are interested in any specific activities, or you would like to do a presentation yourself, please contact Larry Rabyne at larry.rabyne@sbcglobal.net.

The CKE Men's Club is currently working on activities for the coming calendar year.

The annual membership dues is \$75.00 for each membership unit in accordance with the synagogue bylaws.

GAME DAY JANUARY 19, 2020



The PAC Committee is sponsoring Game Day on January 19, 2020 from 1-4 p.m. in the CKE Social Hall. Members, non-members, friends, family, and children are welcome. All kinds of board games will be available for play. Bring your own games if you wish. Just come and have fun. Coffee, tea, hot chocolate, popcorn and other "goodies" will be provided. If you would like to bring any store bought "goodies" to share, please make sure the items are unopened and "kosher pareve."

Cost at the door is \$3.00 for adults and children under 15 are free.

BINGO



Sunday February 9th is Bingo Afternoon from 1-4 p.m. in the CKE social hall. Sponsored by the PAC Committee. Bingo tournaments for players of all ages will be held all afternoon with lots of prizes to be offered to the winners. Bingo cards will be provided as well as snacks.

Cost at the door is \$3.00



Congregation
Kol Emeth

5130 W. Touhy Ave. Skokie, IL 60077
Www.kolemethskokie.org 847-673-3370
1 1/2 blocks west of Edens Expressway

COME IN OUT OF THE COLD AND JOIN US FOR AN AFTERNOON OF GAMES



SUNDAY, JANUARY 19, 2020

1:00 PM

ADULTS \$3 KIDS FREE

BRING A GAME IF YOU CAN

BRING A FAVORITE KOSHER SNACK (DAIRY OF PAREVE)
TO SHARE

COFFEE, TEA & HOT CHOCOLATE WILL BE SERVED IN
ADDITION TO POPCORN & COOKIES



GAMES FOR CHILDREN!

GAMES FOR ADULTS!

PLAY



MAH JONGG ● CHESS ● CHECKERS

RUMMIKUB ● JENGA

BOARD GAMES (e.g., MONOPOLY, CLUE)

CARD GAMES (e.g., BRIDGE, GO FISH)

WORD GAMES (e.g., SCRABBLE, BOGGLE)

AND MORE!

Please call the Synagogue office at 847-673-3370 or email
office@kolemethskokie.org no later than

Wednesday, January 15, 2020 to indicate number of people attending.



LA DOR VA DOR

The ceremony of opening the ark, the Torah procession, and binding the Torah allowed the youngest generation to participate in

Rabbi Schechter's children's Sabbath service on December 21, 2019. It was great to see the children and grandchildren of members taking part in the service.

This is one way that the youngest generation can begin to learn the simple basics. Although many did not know Hebrew they listened intently to what was happening on the Bima and some even asked questions of their parents and grandparents.



A special children's kiddush luncheon of pizza bagels and cookies was served.

Rabbi Schechter is planning to have future services which involve the younger generation learning from the older generation.

If this is a sampling of the future, the future generation is on its way to making this a better world.

Watch the weekly email for the date of the next **La Dor Va Dor** service.

TRADITION



Chinese lunch, latkes, sufganiyot, cookies, egg rolls and a movie, what more could you ask for on December 25, 2019. Thank you Rabbi Barry, Bill Raffeld, and the PAC committee. Everyone had a great time.



Sisterhood News

**THERE IS NO TIME LIKE THE
PRESENT TO JOIN SISTERHOOD
MEMBERSHIP IS ALWAYS OPEN
MEETINGS ARE HELD EVERY
TWO MONTHS
DUES ARE ONLY \$60.00 A YEAR**



For Further Information Call Sarine Rohde
at (847) 966-9882

Next Meeting: February 11, 2020 at
1:30 p.m. in the CKE Social Hall

MARCH MADNESS



New sisterhood sponsored activity: Mark your calendar: **Sunday March 22, 2020** in the CKE social hall. **“March Madness”** A movie will be shown and desert will be served. The movie will be free and desert will cost \$5.00.

BOOK DISCUSSION GROUP



Due to the unpredictable winter weather, the book discussion scheduled for January 14, 2020 has been cancelled. The next book review will be held on Tuesday March 24, 2020 at 1:30 p.m. in the CKE social Hall. We will have a guest discussion leader. Further information will be forth coming.

TORAH FUND LUNCHEON



The 5780 Torah Fund pin depicts a heart surrounded by three circles, one larger than the next. This symbolizes the heart of kindness, which Jews enact in ever widening realms of generosity from family, to community to the world at large.

The Torah Fund Campaign of Women’s League for Conservative Judaism is the dedicated philanthropy of Women’s League, its members, and its affiliated sisterhoods in Conservative congregations across North America. Torah Fund strengthens Jewish education by supporting scholarships and programming at these Conservative/Masorti institutions of higher Jewish learning. Torah Fund supports the education of the future rabbis, cantors, educators and scholars who will serve as the gifted leaders and innovators of the Conservative Movement.

Donation information will be forth coming.

Torah Fund Luncheon which will include entertainment by singer Peter Oprisko, will be held April 2, 2020 in the CKE Social Hall. More information to follow.



HANUKKAH TABLE



Thanks to the support of Sisterhood members many items were sold from the Hanukkah table to add to the Sisterhood fund. This will help support Sisterhood activities.

SECURITY IS THE KEY



Safety is the of the utmost concern at Congregation Kol Emeth. **ALL DOORS, are kept locked at all times.**

In order to gain entry through the parking lot door, please ring the bell and you will be buzzed in to go to the office. In order to gain entry from the LOCKED front door during services or activities you will allowed in by a security person. If you see anything suspicious let the office or security know immediately.



JANUARY ANNIVERSARIES

Neil and Leila Handelman
Stephen Jaffe and Gail Myers Jaffe

FEBRUARY ANNIVERSARY

Michael and Iris Okmin



JANUARY BIRTHDAYS

Len Colen
Elissa Feldman-Curth
Gillian Goodman
Paul Goodman
Howard Harris
Brian Katzman
Avril Klaff
Betty Klein
Iris Okmin
Milt Port
Phyllis Projansky
Jacob Reifer

FEBRUARY BIRTHDAYS

Nata Andinysh
George Blinick
Judy Blinick
Donald Charous
Rick Daitchman
Bill Dunn
Steven Elizer
Trudye Fischhoff
Leona Katzman
Max Lorig
Anita Robbins
Sheila Wexler
Eleanor Zeff

AD BOOK CONTRACTS COMING SOON

Another year has passed, and our big fund raiser is around the corner. The more ads we get the better. Start making your vendor list now so you'll be ready when you receive your packet. If each member were able to solicit only one vendor ad..... Can you imagine WOW\$\$\$\$\$.



IT'S RAINING MONEY



The first CKE Holiday Craft Fair was held on December 8, 2019. An air of excitement could be felt as buyers and vendors interacted. The hard work that everyone put into organizing the event resulted in monies being added to the synagogue fund. Thank you all for volunteering your time.

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or any of the many European Jewish sports clubs (now, alas, depleted or destroyed by the Holocaust) or U.S. baseball heroes (think of Hank Greenberg, Sandy Koufax), boxers, swimmers (Mark Spitz) etc., was a way of asserting that, no, Jewish people are not physically challenged.

But the greatest impulse for change has been Zionism and the State of Israel. As early as the Second Zionist Congress in 1898, Max Nordau introduced the term "muscular Judaism" to describe the new image of the Jew. No longer an intellectual with impoverished physical ability, the Jew would now be able to stand up for himself, unafraid, physically assured, a force to be reckoned with.



And with the miracle of the founding of the State of Israel in 1948, and Israel's success in defending itself physically against its many enemies, the world has seen the new image. Not that the old image has vanished completely. Nor, despite the hopes of Zionists, has the new image banished the specter of anti-semitism. But the change is most welcome, nonetheless.

RABBI BARRY SCHECHTER



GENERAL DONATIONS
November 5, 2019—January 2, 2020

Len Colen	Stephen Jaffe and Gail Myers
Bill Dunn and Jennifer	Jaffe
Blitz	Brian Katzman
David Ernst	Leona Katzman
Elissa Feldman-Curth	Odetta Langer
Lisa Garbaty and Tom	Mike and Iris Okmin
Smith	Bill Raffeld
David Goldberg	Ron Roth
Howard and Carol	Arkady Rubinsteyn and Irene
Gopman	Zakon



Yahrzeit Donations
November 5, 2019—January 2, 2020



Nissin and Olema Behar	Joyce Messer
Berta Benhabib	Ann and Martin Moltz
Leona Boris	Diane Mulkerin
Ned and Teri Chamlin	Herman Nussbaum
Len Colen	Mike and Iris Okmin
Bill Dunn and Jennifer Blitz	Phyllis Projansky
Norman Engelberg	Bill Raffeld
Elissa Feldman-Curth	Jacob and Harriet Reifer
Lisa Garbaty and Tom Smith	Robert and Sarine Rohde
Paul Helman and Ruth Bittner	Richard and Denise Rosen
Stephen Jaffe and Gail Myers	Ron Roth
Jaffe	Gordon and Harriet Rubin
Bernard and Fern Katz	Lois Schwartz
Brian Katzman	Marjorie Shlaes
Leona Katzman	Judith Silver
Margaret Langan and Tina	Richard and Elaine Snow
Schau	Phyllis Wapner
Paulette Lieb	Brian Weiner and Rivka
	Coren-Weiner

Continued from Page 2

servant. With what mystery had this simple artistic form, taken from nature, been endowed by successive generations? And our friend, who was, after all, an artist, wondered whether it would not be possible to infuse new life into the rigid form of the Menorah, to water its roots like those of a tree. The very sound of the name, which he now pronounced in front of his children every evening, gave him pleasure. Its sound was especially lovely when it came from the mouth of a child.

The first candle was lit and the origin of the holiday was retold: the miracle of the little lamp which had burned so much longer than expected, as well as the story of the return from the Babylonian exile, of the Second Temple, of the Maccabees. Our friend told his children all he knew. It was not much but for them it was enough. When the second candle was lit, they repeated what he had told them, and although they had learned it all from him, it seemed to him quite new and beautiful. In the days that followed he could hardly wait for the evenings, which became ever brighter. Candle after candle was lit in the Menorah, and together with his children the father mused upon the little lights. At length his reveries became more than he could or would tell them, for his dreams would have been beyond their understanding.

When he had resolved to return to the ancient fold and openly acknowledge his return, he had only intended to do what he considered honorable and sensible. But he had never dreamed that on his way back home he would also find gratification for his longing for beauty. Yet what befell him was nothing less. The Menorah with its growing brilliance was indeed a thing of beauty, and inspired lofty thoughts. So he set to work and with an expert hand sketched a design for a Menorah which he would present to his children the following year. He made a free adaptation of the motif of the eight arms of equal height which projected from the central stem to the right and to the left, each pair on the same level. He did not consider himself bound by the rigid traditional form, but created again directly from nature, unconcerned with other interpretations which, of course, continued to be no less valid on that account. What he was aiming for was vibrant beauty. But even as he brought new motion into the rigid forms, he still observed their tradition, the refined old style of their arrangement. It was a tree with slender branches; its ends opened up like calyxes, and it was these calyxes that were to hold the candles.

With such thoughtful occupation the week passed. There came the eighth day, on which the entire row of lights is kindled, including the faithful ninth candle, the shammash, which otherwise serves only to light the others. A great radiance shone forth from the Menorah. The eyes of the children sparkled. For our friend, the occasion became a parable for the enkindling of a whole nation. First one candle; it is still dark and the solitary light looks gloomy. Then it finds a companion, then another, and yet another. The darkness must retreat. The young and the poor are the first to see the light; then the others join in, all those who love justice, truth, liberty, progress, humanity and beauty. When all the candles are ablaze everyone must stop in amazement and rejoice at what has been wrought. And no office is more blessed than that of a servant of light.



Lisa Garbaty
Linda Green
Jim Phillips
Sheila Wexler



CONDOLENCES

To the family of Charlene Urow



Dan and Judy Aronson—Thank you for all of the remembrances of Judy’s birthday and the get well wishes on Dan’s surgery



Honor your loved one, or reserve a spot for yourself, with a memorial plaque on the walls of Congregation Kol Emeth. Call Judy in the Synagogue office to make arrangements to have a plaque made.



Congregation Kol Emeth is proud to be a member of the United Synagogue of Conservative Judaism.

Membership Dues covers only about 1/3 of the cost of operating Congregation Kol Emeth. These are some of the ways that you can help to be sure that Congregation Kol Emeth can continue to meet the needs of our members and the community for years to come.

Sponsor a Kiddish or an Oneg Shabbat. Call 847-673-3370 to make arrangements. 2 weeks notice is appreciated in order to give you the most choices possible.

Support fund raisers such as:

- Reserve Fund Replenishment
- Annual Rummage Sale
- Holiday Craft Fair

Synagogue Wall Recognition

- Memorial Plaque
- Tree of Life—acorn, leaf, or rock

Books, Ads, and Listings

- Shabbat and Festival Prayer Book
- Etz Hayim Chumash
- High Holiday Prayer Books
- HaKol Thank Yous
- Ad Book
- Book of Remembrance

Letters and Remembrances*

- Yahrzeit Donations
- Donations upon the death of a friend or family member
- Get well wishes
- Mazel tov on a life cycle or special event

*Acknowledgement letters are sent to family, friends, business associates and fellow congregants when you make a donation in memory of a loved one, send get well wishes, or mark the occasion of a special time.

General Donations

Purim is Coming!!!!!!!

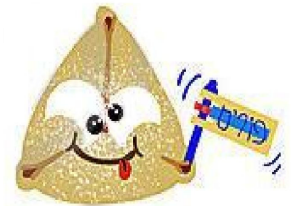
Watch for information



*As we celebrate the defeat of Haman
and the wonders of our heroine*



Esther.

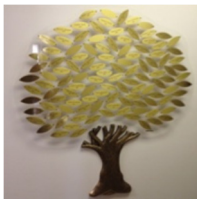


Megillah Readings

Monday, March 9th 6:15 pm

Tuesday, March 10th 9:30 pm

TREE OF LIFE



The Kol Emeth Tree of Life offers a unique and lasting record of your simcha. Any type of happy occasion is beautifully engraved for all to see.

Consider purchasing a Leaf, an Acorn or a rock for our lovely Tree of Life located in the main entryway. You can purchase a leaf for \$118.00, or an acorn for \$236.00 or a rock for \$354.00.

Please contact Judy Aronson in the synagogue office for further information

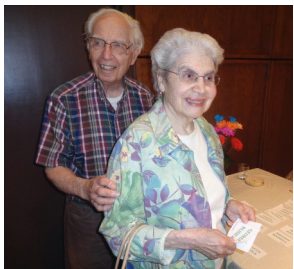
Year in Review Picture



**VOTE
MERCZAZ**



Watch the weekly email for how to make an impact in the World Zionist Organization and help to ensure religious pluralism in Israel with the Conservative point of view.



SHABBAT AND MINYAN
SERVICE SCHEDULE

January 3 Service at 8:00 pm
Followed by an Oneg Shabbat

January 4 Service at 9:30 am
Followed by a light kiddush

January 5 Sunday Morning Minyan 9:15 am

January 10 Service at 8:00 pm
Followed by an Oneg Shabbat

January 11 Service at 9:30 am
Followed by a light kiddush

January 12 Sunday Morning Minyan 9:15 am

January 17 Service at 8:00 pm
Followed by an Oneg Shabbat

January 18 Service at 9:30 am
Followed by a light kiddush

January 19 Sunday Morning Minyan 9:15 am

January 24 Service at 8:00 pm
Followed by an Oneg Shabbat

January 25 Service at 9:30 am
Followed by a light kiddush

January 26 Sunday Morning Minyan 9:15 am

January 31 Service at 8:00 pm
Followed by an Oneg Shabbat

February 1 Service at 9:30 am
Followed by a light kiddush

February 2 Sunday Morning Minyan 9:15 am

February 7 Service at 8:00 pm
Followed by an Oneg Shabbat

February 8 Service at 9:30 am
Followed by a light kiddush

February 9 Sunday Morning Minyan 9:15 am

February 14 Service at 8:00 pm
Followed by an Oneg Shabbat

February 15 Service at 9:30 am
Followed by a light kiddush

February 16 Sunday Morning Minyan 9:15 am

February 21 Service at 8:00 pm
Followed by an Oneg Shabbat

February 22 Service at 9:30 am
Followed by a light kiddush

February 23 Sunday Morning Minyan 9:15 am

February 28 Service at 8:00 pm
Followed by an Oneg Shabbat

February 29 Service at 9:30 am
Followed by a light kiddush

March 1 Sunday Morning Minyan 9:15am



CANDLE LIGHTING TIMES

Friday, January 3, 2020	4:12 p.m.
Friday, January 10, 2020	4:19 p.m.
Friday, January 17, 2020	4:27 p.m.
Friday, January 24, 2020	4:35 p.m.
Friday, January 31, 2020	4:44 p.m.
Friday, February 7, 2020	4:53 p.m.
Friday, February 14, 2020	5:02 p.m.
Friday, February 21, 2020	5:11 p.m.
Friday, February 28, 2020	5:19 p.m.
Friday, March 6, 2020	5:27 p.m.

BRING PEACE TO YOUR
HOUSE AND
TO ALL OF ISREAL



Happy New Year to you and yours
May the coming year open new doors

Raise a glass, break some bread
Follow the way to where you're led

Cherish the memories created each day
Don't let the best moments slip away

Give more hugs and always share a smile
When we show love, life will surely be worthwhile

The next issue of HaKol will be for (March/April 2020). All contributing articles are welcome. Please hand in all articles by February 17, 2020 to langer50@gmail.com

RABBI: Barry Schechter
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