



The Scroll

CAS Scroll - the weekly newsletter of Congregation Ahavas Sholom

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Famous Jewish Newark Deli is Sold

Bragman's Delicatessen, the iconic Jewish delicatessen that served the Newark community for more than six decades, has been sold. When Charles Reisner, a Holocaust survivor, came to America, he was practically penniless. He worked with a number of relatives; first as a butcher, and then as a deli employee. In 1951, Reisner, with the help of a cousin, purchased Bragman's, a delicatessen which opened in the 1930's, from its founder. Reisner's wife, Janet Rebenfeld Reisner, born and raised in Newark, became a dietician and teacher. Together, they were a force. Yet, it was more than the great food that made Bragman's Deli a huge success. Charles Reisner was a masterful people person; he was personable, friendly and approachable; what we would call authentic today. He had a remarkable ability to remember his customer's names, and if he didn't, you probably wouldn't even notice; because he would still treat you like an old friend. As he sliced the pastrami for your mega-sandwich, he would inevitably cut off an extra slice and hand it to you with a smile. Forty years later, customers were still driving across town, and often

across towns, to experience a Charlie's Special, a Janice Special, to order a party platter, or just to purchase some of their marvelous coleslaw. In 1995, Charles Reisner's son, Larry, took over the business after his father's death. After Charlie's passing, Bragman's continued to deliver top quality food and excellent service. In an interview in early 2004, Janet Reisner remembered the people and vibrancy of the neighborhood in the early sixties. She recalled the Jewish owned shops that lined Hawthorne Avenue. Janet described how the multitude of shops that, once defined Hawthorne Avenue, moved their shops out of the city after the riots of the late sixties. "Bragman's," she was proud to say, "stayed right here." She quickly added; none of those stores that left the community are still in business today. The fact Bragman's continues to enjoy such a legion of loyal customers is a testament to the quality of their food and the longevity of the brand.

Bragman's Delicatessen was sold to Kai Campbell. Campbell, born and raised in Newark is a financial analyst turned food entrepreneur. He started Burger Walla, downtown Newark in 2014 with his wife, Remedios. Whether Bragman's Deli will remain a kosher restaurant is an open question; but, despite his grandfather spending years as a kosher chef, if one considers Campbell's penchant for fusing culinary styles, it's doubtful. ✡

Fictionalized Memoir Offers a peek at Jewish Life in the Pre-Woodstock Catskills Resort Empire

Take a magic carpet ride back to an era where there were 600 hotels and 10,000 bungalows; a time when almost every famous actor, singer or comedian performed there.



Monticello: A Borscht Belt Catskills Tale" is about a young teenage girl who disappears when a hotel magic trick performed by a student magician goes wrong. The story is fascinating and readers will not be able to put the book down once they start reading it.

Beneath the surface of the story line are questions as to what happened to destroy the resort empire that had 600 hotels and 10,000 bungalows and almost every famous performer either started his or career at these hotels or simply just performed there.

Other underlying themes are the role of holocaust survivors who summered in this region and the presence of bigotry among different segments of the Jewish community and how society dealt with it.

The book leads us into the socio economic and political upheavals in the 1960s which gave birth to the most famous protest/rock concert known as the Woodstock Festival.

The book is only available on Amazon. Com at the following link: <https://amzn.to/2uInftY>

njpac

groups

Save 20%* off
on tickets today

Use code: FBC

*Offer is not valid on prior sale and is valid through the date of the performance.



The company celebrates 6 decades with the NJ premiere of Rennie Harris' *Lazarus* and a *Timeless Ailey* program, plus the iconic *Revelations*.

Fri, May 10 @ 7PM
Community Gospel Choir
Voices from the Greater Newark and surrounding areas unify to make a joyful noise. Directed by Kyle Smith, St. James AME Church, Newark

Sat, May 11 @ 7PM
DanceWorks Studios
An eclectic dance company based in Montclair, NJ performs. Directed by Kathy Costa

Sun, May 12 @ 1:30PM
Reflections of Cry with Judith Jamison
A pre-performance conversation on this renowned work, first performed by Jamison in 1971.

M&T Bank
dance series



For more information call 973.353.7561. To order online visit njpac.org/fbc

Community News

Shabbat Services

Art Exhibit

Opening

Reception

Monday,

March 11

6:30-8pm

*Celebrate Women's
History Month!*

Featuring local artists:

Daphnie Manzione

Sharon Curia

Joanne Leone

Violet La Vey

Paula Borenstein

*Drop by to meet
the artists and
enjoy free
refreshments.*



Elizabeth
Arts
Council

Elizabeth Public Library
3rd Floor Exhibit Space
11 S. Broad St, Elizabeth, NJ
elizpl.org
(908) 354-6060
Free & secure parking available



UNFOLDING

NAVA GIDANIAN-KAGAN

Curated by Matthew Gosser

Jewish Museum of New Jersey

Sundays 1:00- 4:00PM

March 3, to May 5, 20129

145 Broadway, Newark, NJ

Join us this Saturday for Shabbat services. Strangers, visitors, friends, old and new; our doors are open to you. Looking for a new home? New members are always welcome at Congregation Ahavas Sholom services starts at 9:00AM. Our congregation is open and welcoming, so feel free to pay us a visit.

Kiddush Sponsorship

Last week Kiddush was sponsored by Amy Schonhault, in honor of her mother's Yahrzeit. The cost of sponsoring Kiddush is \$150, which barely covers the cost of the lunch. Our goal is to have every Kiddush sponsored. To sponsor a Kiddush, email Rabbi Rosenbach or contact Alla Eicheldinger at Alla7815@yahoo.com. You can also help us by shopping, which doesn't cost any money, just a little time. We'll give you a list of items, you shop and we'll reimburse you.

Simon Says

Weekly insights from Rabbi Simon Rosebach



Rabbi Simon Rosebach

Parashat Tazria in the first verses instructs the community how to treat a woman who has given birth. If the child is a boy, the mother is considered impure for seven days, and the mother should immerse herself in a mikveh after the end of the seven days. For the next 33 days the mother is in a “state of blood purification,” meaning any blood that flows from the vagina is not considered menstrual blood. If the child is a girl, the mother is considered impure for 14 days, and the mother should immerse herself in a mikveh at the end of the 14 days. For the next 66 days the mother is in a “state of blood purification.”

While the mother was in a state of blood purification, she was not to touch any consecrated thing and she was not to enter the

sanctuary. Upon the end of her period of blood purification the mother brought an offering of a lamb and turtledove to the priest, and the priest sacrificed the animals, and then the mother was purified.

Smarter people than I am have been pondering the difference between the treatment of a mother who delivers a male baby and a mother who delivers a female baby. You can read “Excursus 3” in the JPS Torah Commentary on Leviticus, and anthropologists have proposed explanations, but I will leave it alone.

The Mishkan and its successor the Temple do not stand any longer, so contemporary mothers do not need to sacrifice anything to mark the end of the state of blood purification. But do observant Jews still mark the seven or 14 days of impurity and the 33 or 66 days of blood purification?

In 2006, the Committee on Jewish Law and Standards issue two responsa addressing the subject. In one, the majority of the Committee implicitly accepted that the lengths of blood purification still existed, but decreed that the mother did not need to immerse herself in a mikveh at the end of the period of blood purification if she had immersed herself after seven or 14 days. (The majority consisted of 13 men. Two members, including one woman, voted against the proposal, and four members, including one woman, abstained. I would like to know why those six

members of the Committee opposed the proposal or abstained.)

The second responsum addressed, among other things, the presence of the father in the delivery room to offer support to the mother, including holding the mother's hand. This responsum approved that practice, but the responsum implicitly or explicitly accepted the 7+33 and the 14+66 formulas.

Now, the Torah is the Torah, the fundamental document of Judaism. But, the Torah establishes a law of inheritance, and the State of Israel doesn't follow it. The Torah establishes a category of Mamzerut, but the Conservative Movement decreed in 2000 the concept of Mamzerut in "inoperative." The Torah bans male homosexuality, but the Conservative Movement in 2006 sanctioned gay marriages. I am not learned enough to propose the elimination of the discrepancy between the treatment of a mother who bears a male child and a mother who bears of female child. And if I were learned enough, I don't have any clout. But why in this day and age, when we include the Matriarchs in the Amidah, should not we abolish the difference between mothers who bear male children and mothers who bear female children? 

AJC Donation Will Assist New Zealand Muslim Community

he American Jewish Committee (AJC) has partnered with the New Zealand Jewish Council to provide financial support to the Muslim community devastated by racist, terrorist attacks on two mosques in Christchurch, the worst mass killing in New Zealand history. "We are moved as Jews, as human beings, to respond with heartfelt compassion for the families of the victims, for all in New Zealand's Muslim community hurting in the wake of this unspeakable terrorist assault," said AJC CEO David Harris. The heavily armed sole shooter, apparently motivated by white supremacist ideologies, killed 50 and wounded more than 30 at the Al Noor Mosque and Linwood Mosque during Friday morning prayers. "The answer to those who traffic in hate, who perpetrate violence against houses of worship, must be unity, solidarity, and linked arms against evil," said Harris. 



uring Pesach, we are not to have any Hametz in our houses (and cars, or places of business, etc.). It's impractical and very costly simply to discard our hametz, so the custom evolved to sell our hametz to a non-Jew. The sale is absolute, but to insure that the buyer does not actually walk into our houses and cart our hametz away, the sale is usually conducted in this way: the buyer agrees to pay a large sum, say, \$1,000,000, structured as \$1.00 down and \$999,999 to be paid at the end of the holiday. When the buyer can't fulfill the contract, ownership of the hametz reverts to us.

I have for years worked in tandem with Rabbi Mark Mallach at Temple Beth Ahm Yisrael to sell our hametz. If you want to sell your hametz, mail the proxy below the dotted line to Rabbi Mark Mallach, Temple Beth Ahm Yisrael, 60 Temple Drive, Springfield, New Jersey 07082, with a check (usually for \$18) to Rabbi Mallach's Discretionary Fund. If you desire to perform a ceremony of ritual kinyan (acquisition) in person, call Rabbi Mallach at 973-376-0539 to arrange an appointment.

Pesach starts this year on Friday evening, April 19, so we must have our hametz sold by 10:00 am on that day. That means we must insure that Rabbi Mallach receives the proxy by 10:00 am on April 19. I have inserted language in the proxy for pets and pet food.

 I, _____, fully empower and permit Rabbi Mark Mallach to act on my behalf and to sell all hametz, as defined by Torah and rabbinic law, that I possess, whether knowingly or unknowingly. I also fully empower and permit the rabbi to lease all places that I own or possess in which hametz may be found. (Check if applicable: I also fully empower and permit the rabbi to sell my pets and their food.) This sale and lease transaction will be in effect for the duration of Pesach, from 10:00 am on Nisan 14, 5779 (corresponding to April 19, 2019), through one hour after sundown on Nisan 22, 5779 (corresponding to April 22, 2019).

Signed: _____

Date: _____

Address: _____

Telephone: _____