



Belgium enacts ban on kosher slaughter

These days, it isn't very often that Jewish and Islamic interests intersect; yet, this is precisely where we find ourselves currently. Both groups are under scrutiny and intense pressure over their method of slaughtering animals; methods that are steeped in

In this week's Scroll

[Belgium enacts ban on kosher slaughter](#)

[Simon Says](#)

["We must all expect more from the President"](#)

[Oath of Disloyalty](#)

[The Kosher Kitchen](#)

[A family lost is found in Israel](#)

[The Book Shelf](#)

[Shabbat Services, Kiddush, & CAS News](#)



religious belief and thousands of years of tradition. After months of squabbling, Belgium enacted a series of new rules for the slaughter of animals that came into effect this week in the Wallonia province. The new rules require animals be stunned via electric shock prior to being slaughtered. However, the new rules violate the

laws of kosher slaughter (shehitah) for Jews and halal slaughter for Muslims. Slaughter rules dictate that an animal be in good health and condition when slaughtered; electroshocking incapacitates the animal, making it trefah (unfit to eat) and is therefore prohibited. The new rules threaten thousands of years of religious tradition.

Belgium's Jews worry about what impact the law will have on them and their desire, and ability, to adhere to the laws of kashrut; but, they also worry about those who pushed for the law and why.

The new law was pushed by two groups; but, for very different reasons. The first group consisted of animal rights activists that consider traditional kosher slaughter methods antiquated and cruel. However, right-wing nationalists, who have routinely displayed little concern for animal rights, might have had a darker and more nefarious agenda. Yet they latched onto a battle that suited their needs. It's actually eerily similar to how anti-Semites and Jew/Israel haters have latched onto the BDS movement; not necessarily because they care about the plight of Palestinians; but because it proved to be the perfect Trojan horse for spreading their anti-Semitic rhetoric. Critics of the new rules call it a blatant attack on religious freedom and the country's minority population. Chief Rabbi Pinchas Goldschmidt President of the Conference of European Rabbis (CER) called the ban, "an anti-religious measure," and, "an affront to the European values we all hold so dear. Goldschmidt insisted the battle is not over and that they would continue to fight against, "these unfortunate decisions with all the tools at our disposal."

Animal rights advocates are not only fighting their battles in the court room; but in the boardroom as well. These groups have been targeting investors in

an effort to influence investors and change operations from within.

There are many animal rights groups throughout Europe and the United States that view kosher slaughter as cruel including the Royal Society for the Prevention of Cruelty to Animals (UK) Compassion in World Farming (US), World Animal Protection (UK). While American animal rights groups also object to religious slaughter, much less controversy surrounds the practice here in the states; but in the age of interconnected markets such bans could carry significant weight.

Wallonia is the second region in Belgium to enact such a law; Flanders passed a similar law less than a year ago. It should also be noted slaughter without stunning is already banned in Sweden, Denmark, New Zealand and Slovenia.

Chief Rabbi Pinchas Goldschmidt said, "Today's ban needs to act as a wakeup call to communities all over Europe that they must build ties with government at every level and set up dedicated task forces to protect religious practice. We await the results of the legal cases in Belgian with interest and continue to let the local community know that they have our support." ✨

Congregation Ahavas Sholom

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SIMON

SAYS

Thought Provoking Insights from Rabbi Simon Rosenbach



Rabbi Simon Rosenbach

✠ It is time for my annual praise for Deuteronomy 16:20: "tzedek, tzedek tirdof [justice, justice, you shall pursue]."

Prosecutors are admonished by the courts not blindly

to seek a conviction, but to do justice. Every day, we read about some prosecutor (mostly in the deep south, not in the United States) hiding exculpatory evidence, challenging black jurors for no reason other than the prosecutor thinks that black jurors will automatically favor the defendant, or playing other dirty tricks that would disadvantage defendants. There is a temptation when you represent the forces of law and order to rig the game to uphold law and order. In another area, this week's Torah portion sheds some light on how principled people became unprincipled.

Moses tells the Children of Israel assembled on the bank of the Jordan River if a time comes when you want a king, by all means, choose a king. But, the king should act modestly: he should not possess many horses (and especially the king should not send men to Egypt to procure horses), and he should not have many wives, and he should not "amass silver and gold to excess." My father always said, "The road to Hell is paved with good intentions," and Moses' instructions were discarded as soon as the people chose kings. Solomon had horses galore. He had wives galore. He amassed gold and silver to excess.

Indeed, some of the Talmudic rabbis blame Solomon's excesses for the destruction of his Temple.

But the point is, power often goes to the head of the powerful. They start as decent people, but when they amass power, they forget their roots. Some prosecutors are like that: they start out serving justice, but somewhere along the journey they pervert justice to do what they think is justice. The rabbis wanted to know why the word "tzedek" was repeated, and they concluded the Torah doesn't want the means to justify the end. The Torah instructs us to pursue justice justly.

I am proud of the Middlesex County Prosecutor's Office at the time I served there. Most of my colleagues did not let the power go to their heads (and assistant prosecutors have a lot of power), and they sought to do justice, even at the expense of a conviction. I wish pursuing justice justly was the aim of district attorneys throughout the nation. ✡



Help Us Remodel Our Kitchen

It's been estimated it will take \$60,000 to properly renovate our kitchen.

April Modlinger, who has always been a pillar at Congregation Ahavas Sholom, has generously pledged \$10,000 to making this happen.

We have recently received another pledge for \$2,200, bringing the total to 12,200.

With your help Congregation Ahavas Sholom will soon have a kitchen we all deserve.

Make your pledge today!

*Join us at Congregation
Ahavas Sholom this
Shabbat and help us
make minyan*

Jews respond: “We must all expect more from the President of the United States”

“We are compelled to express our deep concern about the coarseness of public discourse, led in too many ways by President Trump.”

While we are a Conservative congregation, the CAS Scroll endeavors to carry news relevant to the Jewish people and community across the full spectrum of Judaism. In light of President Trump’s recent statement about Jews who vote for Democratic candidates, a strong response was to be expected. A large contingent of leaders from the Union for Reform Judaism responded with an open letter to the President. The republished letter appears below.

Statement from the Reform Jewish Movement: As we begin the month of Elul, we enter a time of introspection and reflection culminating in the Jewish High Holidays. Individually and communally, we consider our actions, their impacts on others, and our responsibility to do whatever we can to improve ourselves and our community in the year to come. In this spirit, we reflect upon and are compelled to express our deep concern about the coarseness of public discourse, led in too many ways by the President of the United States.

Since taking office, President Trump’s words and actions have sowed division, spread fear, and expressed hateful views that go far beyond the legitimate expressions of policy differences that characterize healthy political debate. In unprecedented ways, he has verbally attacked people and communities of color, immigrants, and people with disabilities, looking for political advantage in turning Americans against one another. He has also failed to consistently and unequivocally condemn words and acts of hate from others. We must all expect more from the president of the United States.

In recent days, President Trump even suggested that Jews who vote for Democrats are “disloyal.” Regardless of whether he was referring to disloyalty to Israel or to the United States, this reprehensible statement evokes centuries-old anti-Semitic tropes about Jews having dual loyalties and/or being untrustworthy citizens of their nations. The implication that religion should dictate political affiliation is noxious to the American value of religious freedom that has strengthened this nation since its founding.

We also oppose the notion that President Trump’s words should be excused because of his support for Israel and opposition to BDS. We are Zionists who also oppose the BDS movement, which would result in the end of Israel as a Jewish and democratic state – but we reject the president’s use of Israel as a wedge issue and his inflammatory verbal and online attacks on those who hold other views.

Let us be clear: This is not about policy differences or partisanship. Moral Jews – moral Americans – can in good conscience differ on policies, candidates, and parties. We celebrate such diversity in the Reform Jewish Movement, knowing that political differences must never overshadow the respect due to every

person, within whom lives a Divine spark. We also know that racism, xenophobia, white supremacy, misogyny, anti-Semitism, homophobia, and hate existed well before President Trump's election, and individuals on the left bear some responsibility for their spread, as well. At the same time, centuries of racism and white supremacy have left an indelible imprint and open wounds on the United States that President Trump has particularly exploited and exacerbated.

The words of the High Holiday prayer book are written in the collective, reminding us that responsibility for misdeeds and their correction lies with the community as much as the individual. Rabbi Abraham Joshua Heschel also observed that while "Some are guilty; all are responsible." Indeed, decency knows no party. Whether we are Republicans, Democrats, or Independents, conservatives, moderates, or liberals, we all bear the responsibility to uphold the norms of ethical speech and moral conduct that have made our democracy great. That responsibility lies particularly with our national leadership, and especially with our president. Speech that demeans and demonizes creates an atmosphere of permission for further intolerance. Hate speech is hate speech, and hate speech leads all too easily to hate crimes. We all have roles to play in stemming the spread of hate, and elected officials tasked with pursuing the common good – chief among them the president – have a special obligation to uplift, rather than diminish, the public they serve.

The great sage Hillel, when asked if he could summarize the whole of Torah while standing on one foot, replied, "What is hateful to you do not do unto others. The rest is commentary." (Babylonian Talmud, Shabbat 31a) As we approach the Jewish

High Holiday season, our tradition reminds us that there is no statute of limitations on t'shuvah, repentance. At any time, the "gates of repentance" are open to all by walking new paths that lift us up beyond old patterns, returning us to the rhetoric of responsibility. We pray, therefore, that President Trump is inspired by this spirit of t'shuvah to turn from the path of hate speech he has walked. We pray that all politicians commit to upholding the values of fairness and decency, joining together across lines of difference to say, "Enough is enough."

We pray that all Americans, regardless of political association, religious affiliation, or support for certain policies, will loudly and unambiguously call for an end to a politics infused with bullying, hateful diatribes, and personal character assaults.

We pray that each of us becomes a model to others, demonstrating how to reject hate and celebrate the dignity and worth of every human being. As the Talmud teaches, "Human dignity is so important that it overrides even a biblical prohibition." (Babylonian Talmud, Brachot 19b)

May the new year be a year of healing, wholeness, justice, and compassion for all. ✨

Oath of Disloyalty

A poem by Irwin Keller

I am a disloyal Jew.

I am not loyal to a political party.

Nor will I be loyal to dictators and mad kings.

I am not loyal to walls or cages.

I am not loyal to taunts or tweets.

**I am not loyal to hatred, to Jew-baiting, to the
gloating conniving's of white supremacy.**

I am a disloyal Jew.

I am not loyal to any foreign power.

Nor to abuse of power at home.

**I am not loyal to a legacy of conquest, erasure
and exploitation.**

**I am not loyal to stories that tell me who I
should hate.**

I am a loyal Jew.

I am loyal to the inconveniences of kindness.

I am loyal to the dream of justice.

I am loyal to this suffering Earth

And to all life.

I am not loyal to any founding fathers.

But I am loyal to the children who will come

And to the quality of world we leave them.

I am not loyal to what America has become.

But I am loyal to what America could be.

**I am loyal to Emma Lazarus. To huddled
masses.**

To freedom and welcome,

Holiness, hope and love.

Irwin Keller

August 21, 2019

Used with the permission of the author



**Fred and Linda
Grabiner have a
10 x 12 sukkah
they're looking to
dispose of; interested
parties should contact
Rabbi Rosenbach at
908-591-4037**



Cheesy Mushroom Puffs (Dairy)

These mushroom puff appetizers are quick and easy to make; they are as delicious to the eye, as they are to the tummy, and destined to be a big hit at your next gathering

Ingredients

4 ounces cream cheese, cubed
1 can (4 ounces) mushroom stems and pieces, drained
1 tablespoon chopped onion
1/8 teaspoon hot pepper sauce
1 tube (8 ounces) crescent roll dough

baking sheet. Bake at 425° for 8-10 minutes or until puffed and golden brown.

We are always looking for recipes to feature in the newsletter. If you have a recipe you would like to share send an email to the [Kosher Kitchen](#); and if there is a family history or story behind the recipe, that's even better. ✨

Directions

In a blender, combine the cream cheese, mushrooms, onion and hot pepper sauce; cover and process until blended. Unroll crescent dough; separate into four rectangles. Press perforations to seal. Spread mushroom mixture over dough. Roll up jelly-roll style, starting with a long side. Cut each roll into five slices; place on an ungreased

Last Jews in South Sudan Finally Arrive in Israel

A ten year odyssey of pain, struggle and separation ends with a family reuniting in Israel.



Suzy Markorie (right) and her mother are reunited at Ben-Gurion International Airport on Aug. 20, 2019. Photo by Yossi Zeliger.

(August 22, 2019 / Israel Hayom)
An unusual family reunion took place Tuesday evening at Ben-Gurion International Airport, when Suzi Makoriel and her three children—the last Jews remaining in South Sudan—landed as new immigrants. Suzy and her children were reunited with her mother, bringing to an end a 10-year saga that spanned four countries and was directed by Binyamin-area resident Aharon Tsuf.

A year-and-a-half ago, Tsuf met with Suzy's mother, who told him two of her daughters were in South Sudan, unable to leave the country. Thirty years ago, while she was making her way to Israel from Ethiopia,

the mother was kidnapped and taken to South Sudan. She and her other children returned to Ethiopia, but two of her daughters were forced to marry Sudanese men.

"I was touched by the story. I realized that if I didn't help this family, no one would," said Tsuf. And help he did. He set in motion the process of bringing Suzy and her children to Israel, enlisting Suzy's brother to help find her and her sister, which took until December 2018. They then traveled to Ethiopia for a family reunion.

"It was the first time they had seen their mother in 10 years," related Tsuf.

From there, he brought the mother and one of her daughters to Israel, while Suzy went back to South Sudan to fetch her children.

"The sister and her children made aliyah in April and lived at my house until their mother joined them. Suzy and her children stayed behind," said Tsuf, who continued with his efforts to bring all of them to Israel.

"At the end of June, I fulfilled all the demands of the South Sudanese Interior Ministry, and with the help of the ambassadors, I brought [Suzy and her children] to Ethiopia. They waited there for about 40 days, partly because Suzy had come down with malaria," said Tsuf. A ten year odyssey of pain, struggle and separation ends with a family reuniting in Israel.

Assisted by donations from friends, pro-Israel Christians in Africa, Binyamin Regional Council head Yisrael Gantz and Israeli Interior Minister Aryeh Deri, Tsuf had the family recognized as part of the Jewish people. He then organized travel to Israel for Suzy and her

children.

"It was hard to get here. In the end, she took an eight-day bus ride from South Sudan to Ethiopia via Uganda and Kenya. Halfway there, she got lost and went back. The project encountered a lot of difficulties. We're talking about countries that have no identity cards or good communications," he noted.

In total, it cost NIS 120,000 (\$34,000) to bring Suzy and her children to Israel. Tsuf paid a third of the cost.

"After an exhausting year-and-a-half, this unbelievable moment has arrived. I'm tearing up," he said.

For the next few months, the new arrivals will live in an immigrant absorption center. ✨

The Weequahic High School Alumni Association



*cordially invites you to join us for
our 22nd Anniversary and Hall of
Distinction Induction Ceremony*

Thursday, October 17, 2019 at 6 pm

**Renaissance Newark Airport Hotel
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Tickets: \$100

*Proceeds to be used for
scholarships and student activities*

WHS Alumni Association
P.O. Box 494, Newark, NJ 07101
(973) 923-3133 / weequahicalumni@gmail.com

The Weequahic High School Alumni Association HALL OF DISTINCTION INDUCTEES

Warren Grover, 1955 - Author, historian, and co-founder of the Newark History Society.

Stanley Markowitz, 1955 - Educator, professor, activist for peace and social justice.

Eli Hoffman, 1956 - President of the Jaqua Foundation in NJ.

Paul Tractenberg, 1956 - Founder of Education Law Center and Institute on Education Law and Policy.

Jacob Toporek, 1963 - Executive Director NJ State Association of Jewish Federations, WHS Note newsletter.

Steven Dinetz, 1965 - CEO of Next Media, President of the Chancellor Foundation.

Wilfredo Nieves, 1966 - Educator, President of Capital Community College in Hartford, Connecticut.

Carrie Jackson, 1968 - Jazz vocalist, producer/arranger, recording artist, CEO of C-Jay Records.

Honorable Sheila Oliver, 1970 - NJ Lieutenant Governor and Speaker of the NJ State Assembly.

Antoinette Baskerville-Richardson, 1970 - Chief Education Officer for the City of Newark.

Hisani Dubose, 1971 - Film producer, screenwriter, director and founder of NJ Movie Maker's Network.

Dr. Frederick Tyson, 1972 - Scientific Program Director at the National Institute of Environmental Health Services.

Deceased

Dr. Nathan Weiss, 1940 - Longtime President of Kean University, graduate school named after him, and author.

David Schechner, 1946 - Attorney, leader in Jewish community, synagogue historian, WHS Alumni trustee.

Hal Braff, 1952 - Attorney, civil rights activist, co founder of the WHS Alumni Association and avid Mets fan.

Dr. Eleanor Lutzke Lewis, 1959 - Social and consumer justice advocate who worked with Ralph Nader.

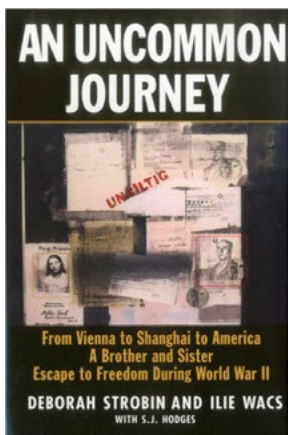
Dr. James Oliver Horton, 1961 - Professor Emeritus, scholar of African American history, and author.

Sadie Rous, Faculty, 1935-1968 - Popular and well-respected Social Studies teacher for 33 years.

Coach Burney Adams, Faculty, 1968-2002 - Legendary football coach and mentor for 34 years.

Chinese Jewish Experiences

This week in the bookshelf, we're featuring the Chinese Jewish Experience. We have four books for you; three are nonfiction and one is fiction. The books cover different aspects of living and experiencing the world as an Asian Jew, or at least, being a Jew living in an Asian environment. Each book tells the tale of Jews escaping persecution by fleeing to Shanghai. The necessitating circumstances are quite similar; but, the stories differ vastly. Should you once again pick up on that pesky immigrant theme, I assure you; though perhaps apropos, it's not intentional.



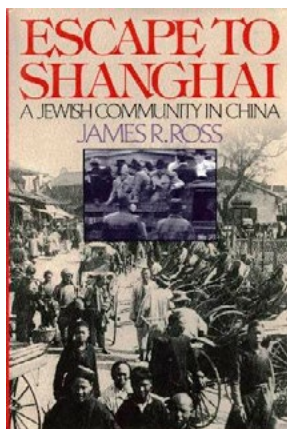
An Uncommon Journey: From Vienna to Shanghai to America, by Deborah Strobin and Ilie Wacs, with S.J. Hodges, 222 pages (nonfiction)

A Brother and Sister Escape to Freedom during World War II – An Uncommon Journey: From Vienna to Shanghai to America tells the story of the approximately 18,000 Jews who fled to Shang-hai while escaping Nazi tyranny during the Holocaust. September 1939 - Nazi Austria turns on their Jews and the Wacs family flees Vienna, destination: Shang-hai; a place alien to them with a different people, language, and culture. One week later war broke out; had they not escaped this family's fate might have been quite different. An Uncommon Journey addresses universal issues-persecution and the will to survive. This unique memoir, by Jewish siblings, born ten years apart, tells the story from different perspectives and memories; often while reviewing the same events. The truth becomes a mosaic with many facets, creating a moving portrait of a family uprooted.



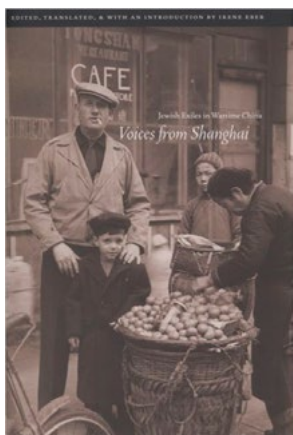
Farewell Shanghai, by Angel Wagenstein, 382 pages (fiction)

Elisabeth and Theodore Weissberg, famous musicians, Hilde, a young film extra, and Vladek, an Eastern European adventurer wanted by the police on political charges, flee Nazi Germany for Shanghai at the onset of World War II. A magnet for every human ambition and vice, Shanghai is a city of extremes—of dazzling wealth and wretched poverty, suffering and pleasure, and, for the four refugees, exile and safety. There, they enter the world of Jewish refugees, many of them artists and intellectuals, who must either starve or eke out an impoverished and sometimes degraded living, but they are determined to live intelligently, upholding the high culture, humor, and even, insofar as they can, the elegance of their former lives. Master storyteller Angel Wagenstein crafts an intense narrative of life and death, passionate love, and profound courage against the backdrop of the war and the millions of lives caught up in it.



Exodus to Shanghai: Stories of Escape from the Third Reich, by Steve Hochstadt, 288 pages- (nonfiction)

Of the 400,000 German-speaking Jews that escaped the Third Reich, about 16,000 ended up in Shanghai, China. This groundbreaking volume gathers 20 years of interviews with over 100 former Shanghai refugees. It offers a moving collective portrait of courage, culture shock, persistence, and enduring hope in the face of unimaginable hardships.



Voices From Shanghai: Jewish Exiles in Wartime China, by Irene Eber, 142 pages (nonfiction)

When Hitler came to power and the German army began to sweep through Europe, almost 20,000 Jewish refugees fled to Shanghai. A remarkable collection of the letters, diary entries, poems, and short stories composed by these refugees in the years after they landed in China, *Voices from Shanghai* fills a gap in our historical understanding of what happened to so many Jews who were forced to board the first ship bound for anywhere.

Once they arrived, the refugees learned to navigate the various languages, belief systems, and ethnic traditions they encountered in an already booming international city, and faced challenges within their own community based on disparities in socioeconomic status, levels of religious observance, urban or rural origin, and philosophical differences. Recovered from archives, private collections, and now-defunct newspapers, these fascinating accounts make their English-language debut in this volume. A rich new take on Holocaust literature, *Voices from Shanghai* reveals how refugees attempted to pursue a life of creativity despite the hardships of exile. ✨

These and other books can be found and purchased through the [Jewish Book Council](#)

Kiddush Sponsorship Shabbat Services

Sponsoring Kiddush is \$150.00, 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 Allah Eicheldinger at alla7815@yahoo.com. You can also help by shopping; which doesn't cost money, just a little time. We'll give you a list of items, you shop and we'll reimburse you. Whatever you can do will be appreciated, greatly.

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



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Ravaged by famine and drought, the Namutumba Synagogue is reaching out to us; let's not disappoint them.

The Namutumba Famine Relief Fund

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