



YOUNG ISRAEL OF CHERRY HILL

Dvar Torah: Rabbi Ian Shaffer

Shabbos Times

Mincha & Maariv	4:15 pm
Candle Lighting	4:17 pm
Sunset	4:35 pm
Shacharis	8:30 am
Jr Minyan R' Binyamin	9:45 am
Shabbos Groups	9:45 am
Mincha	4:05 pm
Maariv	5:17 pm
Shabbos Ends	5:26 pm

Chanukah —a historical footnote

There is a well-known question, in terms of the absence of almost any mention of Chanukah from the corpus of Mishnaic material. Furthermore the story is found in the Talmud Shabbat(21b) which is focused mainly on the Shabbat lights. Why is there such a resistance to this holiday by the Mishnaic redactors ?

The most well-known answer (see *sefer Tamei Minhagim*) is given in the name of the *Chatam Sofer* (1762-1839). He argues that the consequences of the Chanukah revolt, in terms of leadership, was that the *Maccabees became kings among the Jewish people, even though they were Kohanim and therefore precluded from kingship. Since Rabbi Judah was descended from King David, he showed his disapproval by not referring to Chanukah in the Mishna in any significant way, but only in the context of other halachot, such as in the law of*

damages, or the laining for the holiday, but nothing more.

A second approach to the omission of Chanukah is found in the writings of Rabbi Reuvan Margoliot, (1889-1971). He writes about the reasons why Mishna was written down in the first place. The usual answer is given that these oral teachings were in danger of being lost if not written down. He asks that we find other periods of Jewish history (such as after the death of Moshe) when many oral *halachot* were forgotten and then rediscovered (by the *shofet, Otniel ben Kenaz*) and this did not lead to a requirement to write these *halachot* down. So why in the days of Rabbi Judah the Prince did the requirement become so urgent?

He answers by explaining that the Romans would put down any rebellions against their rule, so that people remained subservient to the Roman occupiers. Rabbi Judah was concerned that the Romans should not suspect the Jews of planning rebellion, especially after the destruction of the Temple and the defeat of Bar Kochba in 135 C.E. and he compiled the Mishna as a corpus of laws in which no element of rebellion can be seen. The concept of *Mashiach* is hardly referred to, the idea of conversion is totally omitted and even references to *Tefillin* and *Tzizit* are very peripheral, as there were seen by the Romans as a form of distinctive/rebellious national Jewish dress. Certainly Chanukah and its historical background would be very provocative and was therefore ruled out of the Mishna by R. Judah, to keep the Roman overlords as friendly as possible.

Try to find other solutions. Chanuka Sameach. Rabbi Ian Shaffer

Kiddish is sponsored by the Goldman family in honor of Naomi's graduation from her masters program as a family nurse practitioner.

Kiddish is sponsored by the Raskind family in honor of the birth of our newest granddaughter, **Leah**, to **Sandy and Michelle Jacobson**.

Kiddish is sponsored by Duke McCarthy: All blessings, praise, honor, and glory to the G-d of Abraham, Isaac, and Jacob; the most Beautiful, Merciful and Just G-d. Hashem is His name. May He bless His people Israel with health, wealth, and Torah. And all Jews throughout the world. Especially Young Israel of Cherry Hill and families. Please, Amen.

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Tribute Cards— Support YI & mark any occasion by purchasing on YI's website.

Dvar Torah - to participate in the Community Divrei Torah Project, please contact Isaac Mass — isaacbenmass@gmail.com

Membership

- \$1,525** Regular Family
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- \$500** First year at YI—Family
- \$250** First year at YI—Single
- \$500** Associate Membership

For more info, contact Shmuel at Samuel.Gluck@gmail.com

Next Week

Shacharis (Sun)	8:30 am
Shacharis (Mon-Fri)	6:45 am
Mincha & Maariv	4:20 pm
Mincha & Maariv (Fri)	4:15 pm
Nightfall/Shma after	5:20 pm
Kollel Maariv (Sun-Thurs)	9:15 pm
Gemara Makos— Men (Mon)	8:30 pm
Parsha Shiur—Women (Wed)	8:30 pm

Newsletter submissions deadline 4:00 pm Thurs-