



Rosh Hodesh Tevet

Sunday, December 21, 2025 @ 11:00 am

Program Facilitator: Donna Tartasky

Agenda

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Introductions and Opening Blessing

Introduce yourself! We invite you to use your first name and your mother's first name. It doesn't matter if your mother isn't/wasn't Jewish.

Blessings:

*Barukh atah Adonai
Eloheinu melekh ha'olam
shehehyanu vekiyemanu
vehigi'anu lazman hazeh*

בְּרוּךְ אַתָּה יי
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהֵחַיְנוּ וְקִיְמָנוּ
וְהִגִּיעַנוּ לְזֶמֶן הַזֶּה

Blessed are you, Adonai, our God, sovereign of the universe who has kept us alive, sustained us, and enabled us to reach this season

May it be Your will, my God and God of my ancestors, to be gracious to me and to all my family and to give us, and all Israel, a good and long life. Remember us with goodness and blessing, and grant us salvation and mercy. Grant us abundant blessing, and fortify the places we call home. May Your Presence dwell among us as we gather here today. May we be blessed with wise and learned disciples and children, lovers of God who stand in awe of You, people who speak truth and spread holiness. May those we nurture light the world with Torah and good deeds.

Hear the prayers I utter now in the name of our mothers Sarah, Rebekah, Rachel, Leah, Bilhah and Zilpah. May Your light, reflected in these candles, surround us always. And let us say, Amen.

Commentary on this blessing by LilyFish Gomberg:

The reference to children in the blessing can apply to biological or adopted children, and it can also apply to anyone we nurture and teach within the community, the next generation of Jews we collectively hope to inspire.

The prayer is intended to be inclusive, speaking to our shared responsibility in helping to shape the future of the Jewish community.

In Sanhedrin 99b, Reish Lakish says, "Anyone who teaches someone else's child Torah is regarded by the Torah as though they have made them." R. Elazar adds that it is as though the teacher has "made" the child in terms of Torah, highlighting the importance of the role of teaching and mentorship in Jewish life.

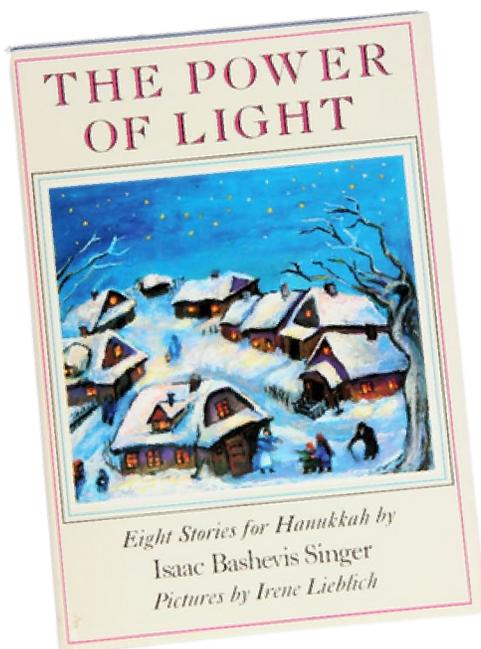
About Isaac Bashevis Singer

Isaac Bashevis Singer (1903–1991) was one of the most influential Yiddish authors of the twentieth century. Born near Warsaw to a Hasidic rabbi, Singer grew up immersed in Jewish tradition, storytelling, and folklore. Although he married in Poland, he immigrated alone to the United States in the mid-1930s, eventually settling in New York and writing for the Yiddish-language newspaper *The Forward*.

Singer's fiction — originally written in Yiddish and later translated widely — often blends realistic settings with ghosts, demons, supernatural encounters, and messianic themes, drawing deeply on the cultural world of prewar Eastern European Jewry. His work's reach and impact earned him the 1978 Nobel Prize in Literature.

Though he did not participate in synagogue life, Singer remained closely connected to Jewish community and identity. In his later years he lived in Miami, continuing to write and reflect on the worlds he had inhabited and imagined.

A note for our group: The story we are reading tonight, "The Power of Light," reflects many of Singer's signature themes — memory, resilience, moral courage, and the unpredictable ways in which hope can emerge in the darkest conditions.



The Power of Light by Isaac Bashevis Singer

During World War II, after the Nazis had bombed and burned the Warsaw ghetto*, a boy and a girl were hiding in one of the ruins — David, fourteen years old, and Rebecca, thirteen.

It was winter and bitter cold outside. For weeks Rebecca had not left the dark, partially collapsed cellar that was their hiding place, but every few days David would go out to search for food. All the stores had been destroyed in the bombing, and David sometimes found stale bread, cans of food, or whatever else had been buried. Making his way through the ruins was dangerous. Sometimes bricks and mortar would fall down, and he could easily lose his way. But if he and Rebecca did not want to die from hunger, he had to take the risk.

That day was one of the coldest. Rebecca sat on the ground wrapped in all the garments she possessed; still, she could not get warm. David had left many hours before, and Rebecca listened in the darkness for the sound of his return, knowing that if he did not come back nothing remained to her but death. Suddenly she heard heavy breathing and the sound of a bundle being dropped. David had made his way home.

Rebecca could not help but cry, "David!"
"Rebecca!"

In the darkness they embraced and kissed. Then David said, "Rebecca, I found a treasure."

"What kind of treasure?"

"Cheese, potatoes, dried mushrooms, and a package of candy — and I have another surprise for you."

"What surprise?"

"Later."

Both were too hungry for a long talk. Ravenously they ate the frozen potatoes, the mushrooms, and part of the cheese. They each had one piece of candy. Then Rebecca asked, "What is it now, day or night?"

"I think night has fallen," David replied. He had a wristwatch and kept track of day and night and also of the days of the week and the month. After a while Rebecca asked again, "What is the surprise?"

"Rebecca, today is the first day of Hanukkah, and I found a candle and some matches."

"Hanukkah tonight?"

"Yes."

"Oh, my God!"

"I am going to bless the Hanukkah candle," David said. He lit a match and there was light. Rebecca and David stared at their hiding place—bricks, pipes, and the uneven ground. He lighted the candle. Rebecca blinked her eyes. For the first time in weeks she really saw David. His hair was matted and his face streaked with dirt, but his eyes shone with joy. In spite of the starvation and persecution David had grown taller, and he seemed older than his age and manly. Young as they both were, they had decided to marry if they could manage to escape from war-ridden Warsaw. As a token of their engagement, David had given Rebecca a shiny groschen* he had found in his pocket on the day when the building where both of them lived was bombed.

Now David pronounced the benediction over the Hanukkah candle, and Rebecca said, "Amen." They had both lost their families, and they had good reason to be angry with God for sending them so many afflictions, but the light of the candle brought peace into their souls. That glimmer of light, surrounded by so many shadows, seemed to say without words: Evil has not yet taken complete dominion. A spark of hope is still left.

For some time David and Rebecca had thought about escaping from Warsaw. But how? The ghetto was watched by the Nazis day and night. Each step was dangerous. Rebecca kept delaying their departure. It would be easier in the summer, she often said, but David knew that in their predicament they had little chance of lasting until then. Somewhere in the forest there were young men and women called partisans* who fought the Nazi invaders. David wanted to reach them. Now, by the light of the Hanukkah candle, Rebecca suddenly felt renewed courage. She said, "David, let's leave."

“When?”

“When you think it’s the right time,” she answered.

“The right time is now,” David said. “I have a plan.”

For a long time David explained the details of his plan to Rebecca. It was more than risky. The Nazis had enclosed the ghetto with barbed wire and posted guards armed with machine guns on the surrounding roofs. At night searchlights lit up all possible exits from the destroyed ghetto. But in his wanderings through the ruins, David had found an opening to a sewer which he thought might lead to the other side. David told Rebecca that their chances of remaining alive were slim. They could drown in the dirty water or freeze to death. Also, the sewers were full of hungry rats. But Rebecca agreed to take the risk; to remain in the cellar for the winter would mean certain death.

When the Hanukkah light began to sputter and flicker before going out, David and Rebecca gathered their few belongings. She packed the remaining food in a kerchief, and David took his matches and a piece of lead pipe for a weapon.

In moments of great danger people become unusually courageous. David and Rebecca were soon on their way through the ruins. They came to passages so narrow they had to crawl on hands and knees. But the food they had eaten, and the joy the Hanukkah candle had awakened in them, gave them the courage to continue. After some time David found the entrance to the sewer. Luckily the sewage had frozen, and it seemed that the rats had left because of the extreme cold. From time to time David and Rebecca stopped to rest and to listen. After a while they crawled on, slowly and carefully.

Suddenly they stopped in their tracks. From above they could hear the clanging of a trolley car. They had reached the other side of the ghetto. All they needed now was to find a way to get out of the sewer and to leave the city as quickly as possible.

Many miracles seemed to happen that Hanukkah night. Because the Nazis were afraid of enemy planes, they had ordered a complete blackout*.

Because of the bitter cold, there were fewer Gestapo guards. David and Rebecca managed to leave the sewer and steal out of the city without being caught. At dawn they reached a forest where they were able to rest and have a bite to eat.

Even though the partisans were not very far from Warsaw, it took David and Rebecca a week to reach them. They walked at night and hid during the days—sometimes in granaries and sometimes in barns. Some peasants stealthily helped the partisans and those who were running away from the Nazis. From time to time David and Rebecca got a piece of bread, a few potatoes, a radish, or whatever the peasants could spare.

In one village they encountered a Jewish partisan who had come to get food for his group. He belonged to the Haganah*, an organization that sent men from Israel to rescue Jewish refugees from the Nazis in occupied Poland. This young man brought David and Rebecca to the other partisans who roamed the forest. It was the last day of Hanukkah, and that evening the partisans lit eight candles. Some of them played dreidel on the stump of an oak tree while others kept watch.

From the day David and Rebecca met the partisans, their life became like a tale in a storybook. They joined more and more refugees who all had but one desire—to settle in the land of Israel. They did not always travel by train or bus. They walked. They slept in stables, in burned-out houses, and wherever they could hide from the enemy. To reach their destination, they had to cross Czechoslovakia, Hungary, and Yugoslavia. Somewhere at the seashore in Yugoslavia, in the middle of the night, a small boat manned by a Haganah crew waited for them, and all the refugees with their meager belongings were packed into it. This all happened silently and in great secrecy, because the Nazis occupied Yugoslavia.

But their dangers were far from over. Even though it was spring, the sea was stormy and the boat was too small for such a long trip. Nazi planes spied the boat and tried without success to sink it with bombs. They also feared the Nazi submarines which were lurking in the depths. There was nothing the refugees could do besides pray to God, and this time God seemed to hear

their prayers, because they managed to land safely.

The Jews of Israel greeted them with a love that made them forget their suffering. They were the first refugees who had reached the Holy Land, and they were offered all the help and comfort that could be given. Rebecca and David found relatives in Israel who accepted them with open arms, and although they had become quite emaciated, they were basically healthy and recovered quickly.

After some rest they were sent to a special school where foreigners were taught modern Hebrew. Both David and Rebecca were diligent students.

After finishing high school, David was able to enter the academy of engineering in Haifa, and Rebecca, who excelled in languages and literature, studied in Tel Aviv—but they always met on weekends. When Rebecca was eighteen, she and David were married. They found a small house with a garden in Ramat Gan*, a suburb of Tel Aviv.

I know all this because David and Rebecca told me their story on a Hanukkah evening in their house in Ramat Gan about eight years later. The Hanukkah candles were burning, and Rebecca was frying potato pancakes served with applesauce for all of us. David and I were playing dreidel with their little son, Menahem Eliezer, named after both of his grandfathers. David told me that this large wooden dreidel was the same one the partisans had played with on that Hanukkah evening in the forest in Poland.

Rebecca said to me, “If it had not been for that little candle David brought to our hiding place, we wouldn’t be sitting here today. That glimmer of light awakened in us a hope and strength we didn’t know we possessed. We’ll give the dreidel to Menahem Eliezer when he is old enough to understand what we went through and how miraculously we were saved.”

Read the rest of the short stories in this collection:



Discussion Questions

1. Consider the story from Rebecca's perspective.

In what ways does the terrible situation allow her to break free of traditional gender roles, and in what ways does it reinforce them?

2. Do you think Rebecca and David would have gotten married had their circumstances been less dire?

What does their relationship reveal about choice, survival, and hope?

3. What is the role of Hanukkah in this story?

Why center the plot on finding this candle?

What does the candle symbolize for the characters?

4. What role does Israel play in this story?

In a post-October 7 world, how do you feel reading about Rebecca and David's involvement with the Haganah and their journey to make aliyah?



During Hanukkah 1931, Rachel Posner, wife of Rabbi Dr. Akiva Posner, took this photo of the family Hanukkah menorah from the window ledge of the family home looking out on to the building across the road decorated with Nazi flags.

On the back of the photo, she wrote in German: "Hanukkah 5692 (1932) 'Death to Judah' So the flag says 'Judah will live forever' So the light answers"



Glossary

Warsaw Ghetto — The Jewish district in Warsaw created by the Nazis in 1940. It became the largest ghetto in occupied Europe and was later destroyed.

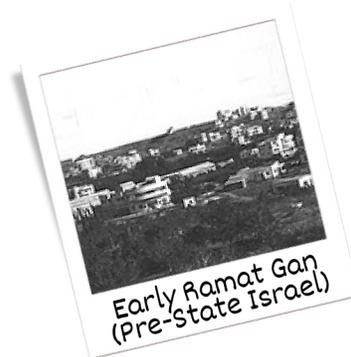
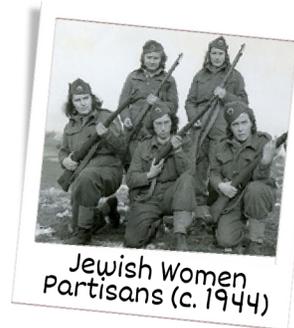
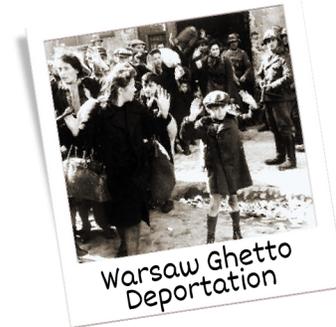
Partisans — Jewish and non-Jewish resistance fighters who hid in forests and carried out sabotage and rescue missions against the Nazis.

The Haganah (ההגנה) — The Jewish underground defense organization in British Mandatory Palestine (1920–1948). After WWII, some members helped smuggle Jewish refugees to Palestine. Later became the core of the Israel Defense Forces.

Ramat Gan — A suburb of Tel Aviv, founded in the 1920s. Many Holocaust survivors and immigrants settled there in Israel's early years.

Groschen — A small European coin. In the story, David uses one as an engagement token for Rebecca.

Blackout — A required wartime practice where cities remained completely dark at night to avoid detection by enemy aircraft.



Happy Hanukkah!

Blessing over Candles

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל חֲנֻכָּה (אָמֵן)

*Barukh atah Adonai, Eloheinu, melekh ha'olam asher kidshanu
bemitzvotav vetzivanu lehadlik ner shel Hanukkah (Amen)*

Blessed are you, Adonai, our God, sovereign of the universe, who has sanctified us with Your commandments and commanded us to light the lights of Hanukkah (Amen)

Blessing for Hanukkah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם בְּזֶמַן הַזֶּה (אָמֵן)

*Barukh atah Adonai, Eloheinu, melekh ha'olam she'asah nisim
la'avoteinu bayamim hahem bazman hazeh (Amen)*

Blessed are you, Adonai, our God, sovereign of the universe, who performed miracles for our ancestors in those days at this time



Upcoming Events at Society Hill Synagogue



2025 End-of-Year Hanukkah Appeal: Help Us Reach Our \$75,000 Goal

From engaging Shabbat services that fill our Sanctuary with music, Torah, and reflective conversations across generations, to Shabbat and holiday meals that nourish us in multiple ways; from inspiring learning in Playschool, Hebrew School, and adult education classes, to fun social gatherings for various cohorts, renowned scholars, and impactful social action, **the vibrant Jewish life in our congregation is possible because of you.**

Providing this level of service and programs to our community takes real, significant investment from each of us. This community has already contributed **\$27,691** toward our **\$75,000 goal — thank you!** We're more than a third of the way there, so **please make your end-of-year gift** and help us meet our goal by December 31.

