



TOLMM WEEKLY NEWSLETTER for 8-13-22 - VEETCHANAN

Ministry News

IF YOU HAVE A PRAYER REQUEST YOU WOULD LIKE PEOPLE ON THE LIST TO PRAY FOR YOU CAN SEND THEM TO US AT TOLMM@ETZ-CHAYIM.ORG OR BY TEXT MESSAGE TO 575 644-7706 AND I WILL SEND THEM BY EMAIL ONLY.

Remember that you can support the work of Tree of Life Messianic Ministries with a donation made via PayPal or by check to PO Box 467, Organ, NM 88052. Your donation helps our continued outreach to inmates and the time it takes to put this Newsletter together.

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Tree of Life Messianic Ministries is an approved Giving Charity by PayPal. To donate go to etz-chayim.org and click on the PayPal Link.

Tree of Life Messianic Ministries primarily focuses on its Prison Ministry and helping form groups in the prisons. TOLMM also seeks to help Home Groups and offers a covering for Home Groups and the combined experience of leadership from Rabbi Philip Hammond and Rabbi Mordecai Silver. Group leaders can receive recognition as Elders under TOLMM, which will help in an advisory role.

Your support is needed for the Prison Ministry due to continuing rising costs.
We now have an Affiliate in Australia.

HOME GROUPS, CONGREGATIONS AND PEOPLE SEEKING FELLOWSHIP...

Shawn Warren lives in Arizona. If you know of someone who is looking for a group in that area, please let me know and I will send the information to Shawn.

Marcia Hedrick would like to host a group on the west side of El Paso in her home. She also needs someone to lead the group while she will be the host. If you are interested let me know and I will send her the information.

Gabriel Martinez has a home group in El Paso (different area). If interested let me know and I will send him the information.

Rabbi Phillip Hammond has a Zoom Bible Study and a Erev Shabbat and Shabbat Service on Zoom Friday evening and Saturday morning at 11:00am. Rabbi Hammond is in Australia and the time difference would be 5:00pm Friday Mountain Time. Rabbi Hammond is looking into starting a men's group focused in the United States. You can contact Rabbi Hammond at Philip@etz-chayim.org. Rabbi Hammond is now affiliated with Rabbi Mordecai Silver and his ministry, Tree of Life Messianic Ministries. Check out Rabbi Hammond at <https://www.etz-chayim.org/australia-affiliate/>.

We thank you for your support.

Blessings in Messiah Yeshua,
Rabbi Mordecai Silver, Ph. D., and Rabbi Philip Hammond, Ph.D.

General News

TO SEARCH FOR MY BOOKS ON AMAZON ENTER "**BOOKS BY RAV MORDECAI SILVER**". MINE ARE AVAILABLE IN PRINT FORMAT ONLY. I HAVE TWO NEW BOOKS ON AMAZON: RAV SHA'UL AND REFLECTIONS ON TORAH.

FOR RABBI HAMMOND'S BOOK GO TO AMAZON.COM AS WELL.

MESSIANIC TEACHING ON THE WEEKLY TORAH, HAFTARAH, AND APOSTOLIC SCRIPTURE PORTIONS...



Message for 8-13-22

***Message for 8/15/97
Va'etchanan – And I Pleaded
Deuteronomy 3:23-7:11
Isaiah 40:1-26
1 Peter 1:23-25***

Deuteronomy 4:1-2, 4, 6-9, 13-14

“And now, O Yisrael, listen to the Torah and the right-rulings which I am teaching you to do, so that you live, and shall go in and possess the land which Adonai Elohim of your fathers is giving you.” Do not add to the Word, which I command you, and do not take away from it, so as to guard the commands of Adonai your Elohim which I am commanding you.

But you who are clinging to Adonai your Elohim are alive today, every one of you.

And you shall guard and do them, for this is your wisdom and your understanding before the eyes of the peoples who hear all these laws, and they shall say, ‘Only a wise and understanding people is this great nation!’ For what great nation is there which has Elohim so near to it, as Adonai our Elohim is to

us, whenever we call on Him? And what great nation is there that has such laws and righteous right-rulings like all this teaching which I set before you this day?

Only, guard yourself, and guard your life diligently, lest you forget the Words your eyes have seen, and lest they turn aside your heart all the days of your life. And you shall make them known to your children and your grandchildren. And He made known to you His covenant which He commanded you to do, the Ten Words, and He wrote them on two tablets of stone. And Adonai commanded me at that time to teach you laws and right-rulings, for you to do them in the land which you pass over to possess.

In Hebrew the word sh'ma, listen or hear, can mean, "**accept**" as well. The rabbis say that when we recite the "Sh'ma" we should accept God's sovereignty over ourselves. That means we accept to do His will as it is stated in the Torah.

Adonai Elohaynu, Lord our God, is our personal God. He maintains a personal relationship with each one of us individually. He creates our life circumstances to best bring out the greatness we were created with.

"Adonai Echad." God is One. God is unique. He is unity. He cannot be divided, nor does He share His sovereignty. He is not made up of parts or entities. He is King of the universe.

"And you should love the Lord your God." Love of God manifests itself in several ways. "With all your heart." This means we should even channel our desires to do things which go against God's will and use that strength for the right things.

"And with all of your soul," even if God chooses to take one's soul, we should give up our lives for Him. There are only three commandments for which a person must die rather than commit. They are immorality, murder, and idol worship. Other commandments one is required to break to save his life.

"And with all of your might." This refers to one's money. There are unusual times when one would be required to give up his money in the service of God.

Another important idea behind loving God is that God should be loved because of you. People should look at a believer and say, "so and so who learned Torah, look how beautiful his deeds are," and not the opposite, God forbid.

"And these things which I command you today;" We should look at the commandments as if we received them today. We should perform them with a freshness and enthusiasm.

"Shall be on your heart." We should think about these words and internalize them. The more we think about them, the more we live with them as our worldview.

"You shall teach them to your children." Our children need quality education! They should be educated to love God and live by these principles.

"And you shall speak about them." Teach by example. Don't wonder why your child isn't interested if you don't model interest yourself. In the house, while travelling, at leisure time, etc., one should make conversation about God and His commandments.

"And you shall write them on the door posts of your houses, and your gates." God is the only King Who stays outside and guards his subjects.

The Sh'ma is recited twice daily, once in the morning, and once in the evening. People also recite it before retiring for the night. Lastly, it is the affirmation of faith, which is said before dying.

The Sh'ma is our opportunity daily to declare God's sovereignty and oneness. It is a special privilege we have as His close servants. May we all do our best to truly accept God's sovereignty.

Isaiah 40:7-8

Grass shall wither, the flower shall fade, when the Spirit of Adonai has blown on it! Truly the people is grass! Grass shall wither, the flower shall fade, but the Word of our Elohim stands forever.

1 Peter 1:23-25 Having been born again – not of corruptible seed, but incorruptible – through the living Word of Elohim, which remains forever, Because "All flesh is as grass, and all the esteem of man as the flower of the grass. The grass withers, and its flower falls away, but the Word of Elohim remains forever. And this is the Word, announced as Good News to you.

Isaiah 40:21 Did you not know? Have you not heard? Has it not been declared to you from the beginning? Have you not understood from the foundations of the earth?

Revelation 13:8 And all those dwelling on the earth, whose names have not been written in the Book of Life of the slain Lamb, from the foundation of the world shall worship Him.

We include a Traditional Torah Commentary and my Messianic Commentary. The reason for this is so you can see a Messianic Perspective and a Traditional Jewish one. Remember to use discernment in approaching Traditional Jewish teachings as they do not recognize Yeshua as the Messiah. There are various ideas in traditional Jewish circles about the Messiah and even that there is no Messiah, the thinking in Reform Judaism. So, please be careful to balance the teachings.

I do not agree with the Jewish position on Yeshua, but Believers need to know the Jewish thinking on Yeshua and not buy into this thinking and forsake faith in our Messiah. For those who say they would never do this, we must beg to differ, because we have seen it over our lives as Jewish Believer's in Yeshua. We have been Believer's in Messiah Yeshua for decades. We have seen a lot and had many discussions with our fellow Jews and non-Jews who ultimately turned away from Yeshua because they steeped themselves in Jewish teachings. One does not come out of either traditional Judaism or Christianity and come into the Messianic walk, and then going back, or into, traditional Judaism. *There are many good things in Judaism but denying Yeshua as Messiah is not one of them.* Berachot (Blessings), Rabbi Mordecai Silver, Ph.D., and Rabbi Philip Hammond, Ph.D.

A TRADITIONAL JEWISH PARASHAH AND HAFTARAH COMMENTARY



Parashat Vaetchanan: Summary Deu. 3:23-7:11

Moses stresses to the Israelites the importance of keeping God's commandments when they enter the land of Israel; Moses repeats the 10 Commandments and utters the Shema and V'ahavta.

Moses looks at the promised land by the banks of the river Jordan and continues his final speech to the Israelites before he dies. Moses says, "I implored God to let me see this promised land, but God was angry with me because of you. God told me to appoint Joshua as your leader.

"And now, O Israel, hearken to the commandments that I am teaching you so that you may live and possess this promised land. Do not add or subtract anything to that which I am commanding. Your own eyes have seen that everyone that followed Baal Peor was destroyed. Those of you who remained with God are all alive today.

"God's laws are your wisdom before the eyes of the nations. Nations will say, 'Who is this great nation? One that has a Deity near and available for the people. One that has righteous decrees and ordinances like this entire Torah.' Only take heed and guard your soul exceedingly so you do not forget... Make your experiences known to your children and your children's children.

"Remember the day at Mount Sinai when God spoke to you out of the midst of fire. God commanded you to observe the Ten Commandments and God inscribed them upon two tablets of stone. Take heed that you do not become corrupt and make yourselves an image of God, not in any form, not the likeness of male or female, nor any living thing, not sun nor moon nor stars. Do not allow yourself to be lured into bowing down to idols or serving them. These God allotted to the other peoples.

"When you beget children and grandchildren and have long been in this promised land, you will grow corrupt and do evil in the eyes of God. You will anger God. You shall not long endure in the land but be utterly wiped out. God will scatter you among the nations and you will be left few in number among the nations to which God will lead you. There you will serve man-made gods.

"Then in the distress that will befall you, when all these decrees of fate will have come to you, in the end of days, you will return to God and listen to God's voice. For God, your God, is a merciful God. God will not turn you adrift nor let you be destroyed. God will not forget the covenant made with your forefathers.

"So, ask yourselves has any other god taken a nation from the midst of another nation with demonstrations of power, with signs and miracles, with a strong hand and an outstretched arm, and with great terrors, comparable to all that God did for you in Egypt before your own eyes?

"Therefore, know it today and take it to heart repeatedly that in heaven above and on earth below, God alone is God. Keep God's commandments that I command you today—which will do good to you and your children after you—and so that you may long remain upon the soil that God is giving you for all time.

"This is not a covenant with our ancestors, but with us, each of us that God commands:

'I am God who brought you out of the land of Egypt, out of the house of slavery.

'You shall not recognize the gods of others in My Presence. Do not make yourself a representation in the form of an image, nor in the form of any other likeness that which is in heaven above or that which is in the water far below the earth. Do not bow down before these idols and do not serve them, for I, your God am a God Who demands exclusive right. I remember the sin of parents for their children and for the third and fourth generations for those who hate Me, and I practice loving-kindness to the thousandth generation of those who love Me and those who keep My commandments.

'Do not take upon yourself the Name, your God, in vain, for God will not hold guiltless one who takes God's Name in vain.

'Keep the Sabbath day to sanctify it, as God has commanded you. Six days you shall serve and do all your creating work and the seventh day is a Sabbath to God. On it you shall not perform any kind of creating work, neither you, nor your son, nor your daughter, nor your manservant, nor your handmaid, nor your ox, nor your donkey, nor any of your livestock, nor your stranger who is within your gates, so that your manservant and your handmaid may rest just like you. And remember that you were a slave in the land of Egypt when God, your God, brought you out from there with a strong hand and an outstretched arm; therefore, did God, your God, command you to observe the Sabbath in practice.

'Honor your father and your mother, as God, your God, has commanded you, so that your days may be long, and that it may go well with you upon the soil that God, your God, is giving you.

'You shall not murder.

'You shall not commit adultery.

'You shall not steal.

'You shall not bear false witness against your neighbor.

'You shall not covet the wife of your neighbor and you shall not desire our neighbor's house, his field, his manservant, his handmaid, his ox, his donkey, or anything else that belongs to your neighbor.'

"Be careful to do just as God has commanded. Do not turn aside to the right or to the left. Walk in the way that God, has commanded you, so that you may live, and it may go well with you, and you will long remain in the land which flows with milk and honey.

"Hear O Israel, The Lord our God, the Lord is One. You shall love God, your God, with all your heart and with all your soul and with all your resources. These words which I command you today shall be upon your heart and teach them diligently to your children and speak of them when you sit in your house and when you walk upon the way; when you lie down, and when you get up. And bind them as a sign upon your hand, and they shall be frontlets between your eyes. And write them upon the doorposts of your house and upon your gates."

"Now," Moses continues, "when you arrive in this land promised to Abraham, Isaac, and Jacob, take heed that you do not forget God. Fear God. Do not go after other gods from among the gods of the peoples that surround you. For God, Your God, is a God Who demands Respect, lest the anger of God be stirred up against you and God will destroy you from the face of the earth."

"When God gives this land to you," Moses says, "God will deprive many nations of their land before you. God will strike down your enemies. Make no covenant with them, nor ally yourselves with them by marriage, for this will cause your children to deviate from following God. Then your children will serve alien gods kindling God's anger. God will destroy you. Rather, tear down their altars and burn their images in fire for you are a holy people to God, your God.

"It is you whom God has chosen to be a people belonging exclusively to God, more than all the other peoples that are upon the earth. God did not take delight in you and choose you because you were the

most numerous among the peoples, for you are the smallest. It is out of God's love for you. It is because God kept the oath God swore to your forefathers and brought you out of slavery. God preserves the covenant for those who Love God and who keep God's commandments. But for those who hate God, God avenges them instantly. Therefore, keep the commandments I command you today."

Parashat Vaetchanan Discussion Questions

1) This passage includes the Shema and V'ahavta prayers. Do you think that the phrase "these words which I command thee this day" refers to The Ten Commandments or the whole Torah? Why?

2) Why is it so important for the Israelites to follow the Ten Commandments in this promised land? Can the land fulfill its promise if the people do not follow the Ten Commandments?

3) In this passage, a covenant between the Israelites and God is described. What are the terms of this covenant? Does the covenant still apply today? Why or why not?

4) This section includes a prohibition against intermarriage. Do you think that it still applies today?

Haftarah for Vaetchanan Isa. 40:1-26

Finally, some words of comfort for Jerusalem and its people.

The Shabbat after *Tisha B'Av* is known as *Shabbat Nahamu*—the Shabbat of comforting. The special name for this Shabbat is derived from the first words of the haftarah, "nahamu, nahamu"—meaning "be comforted, be comforted." These words open one of Isaiah's most famous prophecies of consolation.

Isaiah promises that, after the people of Israel are punished and exiled, they will experience remarkable reconciliation with God. "Speak tenderly to Jerusalem," God instructs, and tell the city that her term of service is over (40:2). She has finished paying the price for her crimes and has atoned for her sins. Now is time to prepare for an amazing revelation of God's presence.

The valleys will be raised, the hills flattened, and on a vast level plain God's presence will appear for all people to behold.

Isaiah emphasizes that this prophecy will no doubt come to fruition. Unlike grass and flowers, which wither and fade, God's word is always fulfilled.

Again, Isaiah addresses the city of Jerusalem with comforting words: "Ascend a lofty mountain, herald of joy to Zion. Raise your voice with power, herald of joy to Jerusalem" (40:9). The message is explicit: God is here for all to behold. Like a shepherd taking his flock out to pasture, God carries His people with tender love.

A Celebration of God's Greatness

Isaiah illustrates God's awesome strength with a series of questions: "Who measured the waters with the hollow of His hand? Who meted the earth's dust with a measure? Who weighed the mountains with a scale?" (40:12) Compared to God's incredible power, the nations are like a drop in a bucket, like nothing in His sight.

Twice in the haftarah Isaiah asks: “To whom, then, can you liken God? What form compares to Him?” (40:18, 25) Isaiah outlines how foolish it would be to compare God to idols, made from silver and wood. A skilled woodworker can make a firm idol that will not topple, but God Himself made the entire earth.

“Lift your eyes and see,” the haftarah closes, “Who created these?” (40:26) Referring to the stars, the text indicates that God fashioned them all. He numbers them one by one. His great might and vast power are unmistakable.

From the Desk of Rabbi Philip Hammond Coming Soon...

Can You Believe It?



Jewish Immigration to America: Three Waves

Sephardic, German, and Eastern European immigrants each contributed to the formation of American Jewry.

Today, America’s Jewish community is largely Ashkenazi c, meaning it is made up of Jews who trace their ancestry to Germany and Eastern Europe. However, the first Jews to arrive in what would become the United States were Sephardic — tracing their ancestry to Spain and Portugal. The

following article looks at the three major waves of Sephardic and Ashkenazic immigration to America.

Historians have traditionally divided American Jewish immigration into three periods: Sephardic, German, and Eastern European. While the case can be made that during each period, immigrants were not solely of any one origin (Some Germans came during the “Sephardic” period and some Eastern Europeans arrived during the “German” era, for example), the fact remains that the dominant immigrant group at the time influenced the character of the American Jewish community.

Sephardic Jews

The first group of Sephardic settlers arrived in New Amsterdam in 1654 from Brazil. For several decades afterward, adventurous Sephardic and Ashkenazic merchants established homes in American colonial ports, including Newport, R.I., New Amsterdam (later New York), Philadelphia, Charleston, S.C., and Savannah, Ga.

While the Ashkenazi Jews outnumbered the Sephardic ones by 1730, the character of the American Jewish community remained Sephardic through the American Revolution. Colonial American synagogues adhered to Sephardic ritual customs and administered all aspects of Jewish religious life. The synagogue did not, however, attempt to govern the economic activities of its (mostly mercantile) members. This was a departure from the Old World, where synagogues in places like Amsterdam, London, and Recife, taxed commercial transactions, regulated Jewish publications, and punished members for lapses in individual or commercial morality. In this manner, colonial synagogues set a precedent of compartmentalization — a division between Jewish and worldly domains — in American Jewish life.

Colonial American Sephardic synagogues also sought to combine modern notions of aesthetics with traditional Judaism, creating congregations that were rational and refined. Synagogues established rules of order so that services and meetings proceeded with the proper amount of deference and decorum. For example, colonial synagogues assigned seats for male and female members so that everyone knew their place in the congregation. This not only eliminated shuffling and bickering over seating each week, but also established a sort of congregational hierarchy in which the best seats went to the most prestigious congregational families (who, in turn, paid the highest dues). (In Europe, so few women attended services that there was no need to designate seats; American women, in contrast, regularly attended religious services.)

This theme — the reconciliation of modern manners with Jewish tradition — would also occupy subsequent waves of Jewish immigrants as Germans and Eastern Europeans struggled to build the Reform and Conservative movements in America.

The Germans

German Jews began to come to America in significant numbers in the 1840s. Jews left Germany because of persecution, restrictive laws, economic hardship, and the failure of movements — widely supported by German Jews — advocating revolution and reform there. They looked to America as an antidote to these ills — a place of economic and social opportunity.

Some 250,000 German-speaking Jews came to America by the outbreak of World War I. This sizable immigrant community expanded American Jewish geography by establishing themselves in smaller

cities and towns in the Midwest, West, and the South. German Jewish immigrants often started out as peddlers and settled in one of the towns on their route, starting a small store there. This dispersion helped to establish American Judaism as a national faith.

If German Jews had one city of their own invention, it was Cincinnati. German immigrants flocked to this area, which was considered a gateway to trade in the Midwest and West. Cincinnati became the seat of American Reform Judaism, home to the movement's first American leader, Isaac Mayer Wise (an immigrant from Bohemia), and its newspaper and seminary.

In addition to promoting Reform Judaism in America, German Jewish immigrants created institutions as significant and longstanding as B'nai B'rith, the American Jewish Committee, and the National Council of Jewish Women.

The Eastern Europeans



A 19th-century Jewish school on the Lower East Side. (Wikimedia Commons)

Eastern European Jews began to immigrate to the United States in large numbers after 1880. Pushed out of Europe by overpopulation, oppressive legislation and poverty, they were pulled toward America by the prospect of financial and social advancement. Between 1880 and the onset of restrictive immigration quotas in 1924, over 2 million Jews from Russia, Austria-Hungary, and Romania came to America. Once again, the character of American Jewry was transformed, as the Eastern Europeans became the majority.

The immigrants tended to settle in the poorer neighborhoods of major cities. New York, Philadelphia, Boston, Baltimore, and Chicago, for example, all featured Jewish sections by the turn of the 20th century. Living conditions in these neighborhoods were often cramped and squalid. The immigrants found work in factories, especially in the garment industry, but also in cigar manufacturing, food production, and construction. Jewish workers supported the labor movement's struggle for better working conditions. Yiddish culture, in the form of drama, journalism, and prose, flourished in American Jewish immigrant neighborhoods, and the plight of the immigrant worker was a common cultural theme.

The Eastern European Jews also brought with them certain ideological principles that would influence American Jewry. Many of the workers supported socialism or communism as a means of securing economic and social equality. In this manner, the Eastern Europeans established a strong link between American Jews and liberal politics.

In addition, Eastern Europeans brought with them unprecedented support for Jewish nationalism. They educated the American Jewish community on this topic, even if they did not appear among its early leaders. (Henrietta Szold, the founder of the women's group Hadassah, credited her immigrant night school students for her introduction to the fundamentals of Zionism.)



Detail from a 1917 Yiddish-language poster encouraging Jews to help with the war effort. (Wikimedia Commons)

Finally, Eastern European Jews ensured a more religiously diverse American Jewish population. The Eastern Europeans did not, for the most part, feel comfortable with Reform Judaism. Their insistence on maintaining tradition, albeit in a modern context, contributed to the establishment of Conservative Judaism and infused Orthodox Judaism with new energy and purpose.

Large-scale Jewish immigration to the United States ended in 1924. Still, the contemporary American Jewish community remains a product of these founding groups very much.

Prayer Points



Shehechyanu: A Meditation on this Moment

This blessing, traditionally recited for firsts, can be said any time -- since every moment is new and unprecedented.

The Shehechyanu blessing is said whenever we realize the miracle of the present moment. Traditionally, it is recited when we do something for the first time that year — such as lighting Hanukkah candles, hearing the *shofar*, or shaking a *lulav* and *etrog* — as well as at the start of most Jewish holidays. The blessing honors and expresses the wonder of having arrived.

The full text of the blessing is as follows:

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁהַחַיֵּינוּ וְקִיְּמָנוּ וְהַגִּיעָנוּ לְזֶמַן הַזֶּה

Baruch Ata Adonai, Eloheinu Melech Haolam, shehechyanu, v'kiy'manu, v'higianu lazman hazeh.

Blessed are You Eternal Spirit who has given us life, sustained us and allowed us to arrive in this moment.

In truth, however, each day is a momentous arrival. Our whole existence has led us to every single moment — the culmination of our lives so far, which we are privileged to experience in the fullness of now. God, that miraculous force of grace unfolding, has brought us home. In encountering and honoring that force of homecoming, we turn and receive the gift of life.

If we are truly present, we could say the Shehechyanu in every moment, because every moment is new and truly unprecedented. Unfortunately, we often get distracted or complacent, and we habitually miss the miracle that is right in front of us. This blessing is an opportunity to do *teshuvah*, to return, and in returning, to bring attention back to the miracle of this moment, to the realization of the blessing of being alive, conscious and receptive.

The traditional formulation of the blessing thanks God for three things: *shehechyanu* (given us life), *v'kiyimanu* (sustained us), *v'higianu laxman hazeh* (allowed us to arrive at this moment). Implied in this blessing is a commitment to vitality, to sustained presence and awareness.

- Vitality (shehechyanu): Tune in to the life force that has brought us here. We have all been through so much, struggled and been blessed and guided. There is a treasure in this moment waiting to be discovered and mined. There is a force that animates us — a soul-spark that kindles enthusiasm for the journey. This realization that life has a unique purpose is energizing. Remain loyal to the inner essence, the *tzelem elohim* (Divine image), that manifests as vitality — the animating life force.
- Sustained Presence (v'kiyamanu): We have survived in order to thrive in the world that is emerging right now. Sense the potential in this moment and make a commitment to explore and unfold that potential in ways that will sustain and inspire others.
- Awareness (v'higyanu lazman hazeh): Make a commitment to fully inhabit life. That means accepting particular predicaments and challenges, while opening to the gifts that allow us to rise to those challenges. Open up an awareness to the big picture and to our small yet essential place in that vastness.

When we say this blessing, we expand to receive the gift of life. We are reminded to take nothing for granted and to allow ourselves to be surprised.

Hebrew Word (s) of the Week

בָּרַךְ *ba-rach*

Meaning: *to kneel, bless*

Chicken Soup or What???



The History of Kosher Hot Dogs

In celebration of National Hot Dog month, we thought it would be the perfect time to dig into history to find out more about everyone's ballpark and summer BBQ favorite—the kosher hot dog.

The origin story of the first hot dog—which was definitely not kosher—is disputed. The two dominant narratives are that hot dogs came from Frankfurt, Germany (the frank) or from Vienna (Wien), from which we get the word “wiener wurst.”

Whether it was Austrian or German, this u-shaped sausage link was an affordable street food for the working class, usually eaten on its own. They soon became known as “dachund sausages” after the dog that they resemble. (Perhaps *this* is where the American term “hot dog” came from.)

The hot dog as we know it today—sausage with mustard and ketchup and bun—is undeniably an American innovation. By the mid-1800s, some enterprising food cart salesperson in New York, or possibly St. Louis, discovered the ease at which these sausages could be eaten with a bun around it.

Jewish butchers in the Lower East Side caught on to this emerging 19th century food trend and developed their own kosher beef hot dogs.

Soon thereafter, Theodore Krainin, a Russian-born Jewish butcher, founded the Hebrew National Kosher Sausage Factory in the Lower East Side in 1905.

Ted Merwin's *Pastrami on Rye: An Overstuffed History of the Jewish Deli* illustrates this moment in history with a quote from a Sholem Aleichem novel, written in Yiddish in 1916:

“Maybe you’ve heard of Hibru Neshnel Delikatesn. It’s a company that sells kosher salami, frankfurters, pickled tongues, and corned beef...If you’re hungry, you step into one and order a haht dawg, with mustard or horseradish.”

Kosher hot dogs were popular among Americans of all backgrounds not only for their quality and taste, but also for their association with higher food safety standards. Upon its first inspection, the Hebrew National Kosher Sausage Factory was described as having a higher standard than required by food safety laws at the time, and therefore gained attention from consumers growing more and

more wary of the meatpacking industry (thank you, Upton Sinclair). Kosher certification at that time was one of the only ways that consumers could be certain that their hot dogs were not only pork-free, but also humanely slaughtered.

Today, Hebrew National isn't the only game in town—there are dozens of kosher hot dogs to choose from. (*The Forward* did a taste test if you find your eyes glazing over while pondering which brand to choose at the supermarket.)



How do you like your hot dog? Plain and simple with ketchup or mustard? How about something kind of crazy? Here are some unique ways you can celebrate National Hot Dog month this summer:

Challah Hot Dogs

5 Homemade Hotdog Condiments from *TheKitchn.com*

Tahini Dogs, from *Real Simple*

Pretzel Dogs, from *CatchMyParty.com*

Breakfast Hotdogs (without cheese) from *That's So Michelle*

Corndogs (use soymilk instead of milk) from *ChefSteps*

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Contact us for more info -
 tolmm@etz-chayim.org

*Tree of Life Messianic Ministries
 Australia Affiliate*



Shabbat Service
 Saturday 11am
 [AEST]
 Zoom

Bible Study
 Wednesday
 7:00pm [AEST]

Men's Group
 Sun: 7:30pm

*Philip Hammond
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 61 + 416087400
 Philip@etz-chayim.org*

