

# קול מבר

## Kol MevaSer

A PUBLICATION OF THE KEMP MILL SYNAGOGUE



## Rabbi Bieler Receives RCA Award for Rabbinic Leadership

It will come as no great surprise to his congregants, who have become accustomed to Rabbi Bieler's accomplishments as scholar, teacher, and leader of our community, that his reputation extends far beyond Kemp Mill. It extends, for example, to the Rabbinical Council of America, described by Wikipedia as "one of the world's largest organizations of Orthodox rabbis," which has recognized Rabbi Bieler's importance to the worldwide community the RCA represents, by awarding him this year's Rabbi Jacob and Deborah Rubenstein Memorial Award for Excellence in Rabbinic Leadership.

The award is named after the rabbinic leader of the Young Israel of Scarsdale and his wife, who perished in a housefire in 2008 on Shabbat HaGadol. Rabbi Rubenstein was a past president of the RCA as well as, like Rabbi Bieler, a member of its Executive Board.

The RCA describes the award in the following words:

Rabbi Jacob and Deborah Rubenstein z"l were beloved pillars of the Scarsdale community for close to 25 years. They represented Am Yisrael through their amazing capacity to love every Jew without preconditions, to lead with passion and flair, and to guide with wisdom and insight. This award will be awarded to a talented, committed, and currently practicing congregational rabbi who displays excellence in two of three areas of Jewish life that are the hallmarks of the Rubensteins' legacy as community leaders.

1. Achdut: The awardee will exhibit concrete acts that have led to greater cooperation, understanding, and tolerance between Jews of all denominations and affiliations. He actively attempts to create achdut and shalom in place of intolerance and discord amongst Jews.
2. Youth: The awardee will be someone who pays great attention to all facets of the youth and teen program of his

*continued on page 8*



R. Bieler and R. Shmuel Goldin, president of the RCA.

### IN THIS ISSUE

FROM THE RABBI  
*page 3*

FROM THE PRESIDENT  
*page 6*

A YEAR IN ISRAEL  
*page 7*

REFLECTIONS ON SHABBAT  
PRAYER  
*page 9*

KOSHER WINE  
*page 10*

Also: *Shabbat and Holiday  
Schedules, Greetings, Donations*

The publication of *Kol MevaSer* is supported by a generous grant from Norman and Suzanne Javitt in memory of Nicholas Markovits, the father and grandfather, respectively, of KMS members Suzanne and Gail Javitt.



*Happy Chanukah!*

Top 1% Nationwide

**Shonny Kugler**  
*Your Community Realtor*

LONG & FOSTER REAL ESTATE, INC.

301-649-3649 ♦ 301-907-7600

shonnyk@aol.com





# Positive Open-Mindedness

by R. Yaakov Bieler, Chanuka 5773



On the second day of Chanuka in 1930, R. Avraham Yitzchak HaKohen Kook, ZaTzaL, first Ashkenazic Chief Rabbi of Israel, gave a talk<sup>1</sup> which contained, among others, the following ideas:

The precept of lighting the Chanuka lamp was established with different levels of observance: the basic precept, Mehadrin,<sup>2</sup> and Mehadrin Min HaMehadrin.<sup>3</sup> These correspond to the *different levels* of Israel's aspiration for redemption and the various notions of the substance of that redemption. *The Sages in that generation sought to sanctify all levels and avenues of life.*

...The Hasmonean court ruled that His Name be written even on financial documents (Rosh HaShana 18b).<sup>4</sup> Thus they infused secular life with holiness, establishing the foundations of faith even within the world of commerce, in fulfillment of (Mishlei 3:6) "Know Him in all your endeavors."

Not only is the lighting of the Menora on Chanuka fulfilled today by Jews associated with all sorts of levels of religious commitment and observance, but it is usually carried out in its most beautiful form, Mehadrin Min HaMehadrin, whereby everyone in a household lights his own Chanukia, adding to the lights on each successive day. Whereas a number of sociological reasons readily lend themselves as explanations for the ubiquity of a high level of fulfillment of this particular Commandment—i.e., candles and oil are not very costly, the result of the Mitzva is a pleasing sight, the lighting does not entail a serious curtailing of one's lifestyle or autonomy, and lighting Chanuka lights constitutes a parallel to other practices at this time of year which involve festive lights—R. Kook's rationale assumes a decidedly spiritual and educational perspective. He suggests that while the three different levels can be looked upon as reflecting an ascending order, with Mehadrin Min HaMehadrin constituting the Mitzva's most desirable form, the original Rabbinic legislation<sup>5</sup> acknowledged the possibility and even propriety of different individuals fulfilling the Mitzva in ways that would be meaningful and not overly onerous to them personally. While economic considerations could be a significant factor in certain situations,<sup>6</sup> i.e., requiring more than one light per night per household might be financially prohibitive, R. Kook approaches the three-part Takana as reflective of an embracing acceptance of the variety of religious sensibilities present among the Jewish people. Just

because some are not on the "Mehadrin Min HaMehadrin" level, does not mean that they should be looked down upon and their religious observance derided. R. Kook probably viewed people's religious development in the same manner in which he approached holiness in general—i.e., there is the holy and the "not-yet-holy"<sup>7</sup>—mystically understanding everything in the world as involved in a dynamic process leading to "Teshuva"—ever-increasing Kedusha and a return to God; from such a perspective, even if someone is currently only on the "basic" level, future potential must be taken into consideration, and he must therefore be valued and embraced.<sup>8</sup>

A second fascinating aspect of R. Kook's Chanuka remarks is his positive referencing of the legislation that called for including the Name of God even on secular documents on the part of Israel's new Jewish rulers. The Gemora in Rosh HaShana (see fn. 4) subjects this particular ruling of the Chashmonaim to criticism, to the point where when the judicial decision was rescinded, the day was recorded in Megillat Ta'anit as a holiday when no personal fasting would be allowed! Although the impetus to undo the legislation is certainly understandable, since secular documents would often not be treated with respect, resulting in God's Name being disparaged as well,<sup>9</sup> R. Kook nevertheless looks past the Rabbinic critique, and reflects upon the Takana's original intent, i.e., "Know Him in *all* your endeavors." The idea that not only can holiness manifest itself in different ways vis-à-vis people's religious practices, but that it should be integrated into all aspects of an individual's personal and professional life, would appear to be the very point of publicizing the Chanuka miracle by

*continued on page 4*

## Further Reading

Many of Rabbi Bieler's lectures, articles, and Divrei Tora, including some audio files suitable for playback on a computer or on such mobile devices as Apple's iPod, are available at the synagogue website.

To access this material, go to [www.kmsynagogue.org](http://www.kmsynagogue.org) and click on "Rabbi" near the upper left-hand corner of the home page. The audio files are at the bottom of the Rabbi's page, under the heading "Jewish Year 5767."

means of lighting lights that the outside world can observe and of which it hopefully takes note.

Rav Kook's profound ability to be "Dan LeChaf Zechut" (judge by giving the benefit of the doubt), with respect to not only people's practices, but also questionable religious legislation, serves as a wonderful theme for this Chanuka season. Let us try to incorporate some of R. Kook's generous and open-minded spirit when it comes to those who are different from ourselves, into this year's celebration of Chag HaUrim!

#### NOTES:

<sup>1</sup>Taken from the portion of the speech summarized in R. Moshe Tzvi Neriya's *Moadai HaRe'iyah*, trans. Pesach Jaffe and retitled, *Celebration of the Soul: The Holidays in the Life and Thought of R. Avraham Yitzchak Kook*, Genesis Jerusalem Press, Jerusalem, 1992, pp. 98-9.

<sup>2</sup>The term "Mehadrin" is a form of the root "H—D—R" which is defined as "beautiful." Consequently, when one applies the term to Mitzva performance, it refers to carrying out the religious practice in an esthetically pleasing manner, beyond the minimal, standard way of performing the Commandment. The Talmud derives the religious value of "beautifying" the performance of Mitzvot from a verse that is part of the Song at the Sea of Reeds:

*Shabbat 133b*

(For it was taught: (Shemot 15:2) "This is my God, and I will adorn Him": [i.e.,] adorn thyself before Him in [the fulfillment of] precepts. [Thus:] make a beautiful *sukka* in His Honor, a beautiful *lulav*, a beautiful *shofar*, beautiful *Tzitziyot*, and a beautiful Scroll of the Law, and write it with fine ink, a fine reed [-pen], and a skilled penman, and wrap it about with beautiful silks.

<sup>3</sup>*Shabbat 21b*

The Rabbis taught: The Mitzva of Chanuka—one light for a person and his household. And the Mehadrin—a light for each one. And the Mehadrin Min HaMehadrin—Beit Shamai says: On the first day light eight, and going forward you diminish by one each day. And Beit Hillel says: On the first day you light one, and going forward you add by one each day.

*Shulchan Aruch, Orech Chayim 671:2*

How many lights should be lit?

On the first night, one lights one. From this time onwards one light is added each night until on the last night there are eight. And even if there are many in the home, more lights should not be lit. (*Mehadrin*). *RaMA*: And there are those who say that each person in the home lights (*RaMBaM*), and so is the common practice. (If the intention is that each person lights with respect to the number of days rather than each person lights a single light regardless of the number of days, this is a reference to *Mehadrin Min HaMehadrin*.) And each person should be careful to place his lights in a distinct place, in order that it is possible to recognize how many lights are being lit on a given evening.

*Bi'ur Halacha*: It is said in the Gemora (*Shabbat 21b*): The Mitzva of Chanuka—one light for a person and his household, i.e., one light is sufficient for an entire household on each individual night. And the Mehadrin light one light for each person in the household, and the Mehadrin Min HaMehadrin on the first day light one and each succeeding day add one more until on the last night there are eight....

<sup>4</sup>*Rosh HaShana 18b*

[A quotation from Megillat Ta'anit, a historical work that lists the various days upon which it was forbidden to fast because of the positive things that had occurred on those days]:

"On the third of Tishrei the mention [of God] in financial bonds was abolished": for the Grecian Government had forbidden the mention of God's name by the Israelites. And when the Government of the Hasmoneans became strong and defeated them, they ordained that they should mention the name of God even on financial bonds, and they used to write thus: "In the year so-and-so of Yochanan, High Priest to the Most High God." And when the Sages heard of it they said, "To-morrow this man will pay his debt and the bond will be thrown on a dunghill," and they stopped them, and they made that day a feast day.

<sup>5</sup>The Mitzva to light the Chanukia on Chanuka is clearly of Rabbinic origin rather than something directly derived from the Tora. Historically, Chanuka occurred long after the Tora was given. When the Talmud asks the question what is the basis for the recitation in the blessing over the lighting of the Chanukia, "Who has Sanctified us with His Commandments and Commanded us" in light of the fact that the Tora never speaks about Chanuka, the following reply is given:

*Sukka 46a*

R. Jeremiah ruled, He who sees the Chanuka light must recite the benediction. What benediction does one recite? — Rab Judah answered, On the first day he who kindles the light must recite three benedictions and he who sees it must recite two; henceforth he who kindles the lights recites two benedictions and he who sees them only one.

What is the benediction?—"Blessed [art Thou, O Lord our God, King of the Universe] Who hast Sanctified us by Thy Commandments, and Commanded us to kindle the light of Chanuka." But where did He Command us?—[The Commandment is deduced from the verse,] (*Devarim 17:11*) "According to the law which they [the Rabbinic authorities of your time] shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand, nor to the left."

*Shulchan Aruch, Orech Chayim 671:1*

One has to be very careful about fulfilling the lighting of Chanuka lights, even a poor person who is supported by charity, should borrow or sell his clothing in order to obtain oil for lighting.

*Bi'ur Halacha*: The Magid Mishna wrote that *RaMBaM* derived this [the importance for lighting Chanuka candles even on the part of a poor person] from the law of the four cups of wine on Pesach, since the purpose of both of these practices is to publicize miracles. Based upon this, it appears that those who give out charity, are obligated to give the poor that which will allow them to light the Chanuka lights, as they must with respect to the four cups. However, if they do not give this to him, then he has to use other means to obtain what he needs, as the *Shulchan Aruch* writes. The same thing is true re the four cups on Pesach. However, it would appear that it is not necessary to give the poor person any more than one light per night, which is the fulfillment of "one light for a person and his household," because more than that would be Mehadrin, and there is no obligation to help him fulfill the Mitzva on that level. (This would be in contrast to the Mitzva of the four cups of wine, which is not considered a Mehadrin fulfillment of the Commandment, but rather its basic implementation, with each cup corresponding to not only one of the four expressions of redemption in *Shemot 6:7-8*, but also

to a significant portion of the Seder ritual: Kiddush, Magid, Birkat HaMazon and Hallel.)

<sup>7</sup>*Orot HaKodesh*, vol. 1, pp. 64-5.

<sup>8</sup>Rav Kook's considerable interest in and involvement with secular Israelis is well-documented. The same sort of thinking that allowed him to justify a merely basic level of observance could be similarly used to explain why he felt that those who were not even on a "basic" level still had within them the potential for holiness and increased spirituality. One wonders whether R. Kook entertained such a position only with regard to those living in and building up the land

of Israel. Would he have been so open and generous with the Jews of Chutz LaAretz who had no connection to the Jewish people or Jewish observance?

<sup>9</sup>The care that was taken in Egypt not to discard anything that was written in Hebrew letters and therefore configured to comprise God's Name led to the creation of the Cairo Geniza which has proven such a treasure trove for both religious and secular documents from that historic community. See Adina Hoffman and Peter Cole, *Sacred Trash: The Lost and Found World of the Cairo Geniza*, Schocken, New York, 2011.



# ZOMICK'S

## Challahs • Rolls • Cakes



Call for schedule of deliveries and  
convenient pick-up-sites

**301•593•5775**

email: capchallah@aol.com

Under the Strict Supervision of the  
Five Town Vaad and (K)

---

## FROM THE PRESIDENT

# Perspectives

by Joey Turitz



**T**he TV screen on my El Al flight indicates that there are two hours and forty-five minutes until we land at JFK. I've spent this flight catching up on things after nine days in Israel—work, KMS stuff and Daf Yomi. I wonder what interesting stories Chazal would have filled the

Gemara with had they travelled El Al on a regular basis! Our bags are heavier and Elan and I are tired from our busy days and late nights—capped off by davening Vatikín this morning at the Kotel and watching the sun rise over Yerushalayim.

The purposes of our trip were to visit and learn about the yeshivot in Israel that my son Elan is considering attending next year after high school, and to have some father-son time together away from our daily routines. We enjoyed Shabbatot in Zichron Yaakov and Alon Shvut with family and friends, and together experienced a week full of learning and davening and interacting with students and rebbeim at various yeshivot. Oh yes, and sampling yeshiva food too! I was struck by how much has changed since my year in yeshiva in Israel in 1987-88, but also identified the continuity of the ideals of Torat Yisrael, Am Yisrael and Eretz Yisrael that form the basis for our children's post-high-school Israel experiences.

Staying safe also became part of our plans as we arrived in a tense Israel. Certainly many KMS members—both current and former—have experienced tenser and more dangerous times in Israel. But we felt a deep connection with and love and concern for Am Yisrael and Eretz Yisrael throughout the week. We watched live TV coverage of the Iron Dome in action on Saturday night before sharing the road south to Yerushalayim with dozens of mobilizing tanks. We were unable to see some students who were on lockdown in their yeshivot, and we listened with concern as a friend recounted a conversation with her chayal son who had called from outside of Gaza saying they were preparing to go in. We drove to Modiin one night past roadblocks as authorities searched for the terrorist who left a bomb on a Tel Aviv bus, and we joined nearly 100 yeshiva boys in the Torat Shraga bomb shelter saying tehillim and singing “Acheinu” and “Esa Einai” as air raid sirens blared in Jerusalem last Tuesday afternoon.

As I literally descend back into my daily life in the United States, I am filled with many thoughts and emotions. Fear and deep respect for Medinat Yisrael and its citizens—including friends and family—who devote their bodies and souls to the future of our people and our land. Pride, joy and sadness as I

realize my oldest child is taking the first of many steps in his journey to manhood and independence away from our home. Renewal and inspiration from the dedicated yeshiva students and rebbeim devoting themselves to intensive learning and Avodat Hashem. And longing—for the next time I can enjoy experiences and grow together with my family outside of our hectic daily lives, for my next visit to our homeland and for the inner strength to focus on the important values of life.

The Gemara in Shabbat records a dispute as to whether to light Chanukah candles in descending or ascending fashion—i.e., 8 to 1 or 1 to 8 candles as the nights progress. I wonder, however, why we don't just light all eight candles each night? After all, wouldn't that make sense if the miracle was that the oil lasted all eight days? Why not “commemorate” the full miracle each night by lighting all eight candles? Perhaps this is a reminder that Chanukah is a time for us all—individually, communally and nationally—to rededicate ourselves to understanding that life is not static, that we grow and evolve, and that we must always take stock of perspectives and rededicate ourselves to our core values. We are never truly set for any length of time at the full eight lights; rather, we should focus each day on both understanding where we are coming from and aspiring to greater achievements in where we are going.

KMS is an institution that helps us do that—personally and communally. Wherever we went in Israel people had the most positive reaction when they learned that we were from Silver Spring. We should all be proud of the stellar communal reputation that our community has developed through KMS and other institutions. We are coming from a strong and vibrant place. And with everyone working together we can continue to improve KMS and our community to further reflect and embody the core values that filled my thoughts and emotions on this flight—Israel, youth, Avodat Hashem and Limud Torah. There is much noise that we all deal with communally and personally each and every day—and we all believe at the moment that each issue is of the highest significance and importance. And certainly many of them are in fact important—but many of them also are not in the larger scheme. As we turn to celebrate Chanukah together, I will try to reflect upon my trip to Israel and hope that we all can embrace a larger perspective—one in which we focus on our core values and continue to grow together individually and communally.

Chag Sameach.





---

# *KMS in Israel*

---

## A Superlative Year

by Eliyana Adler

When people ask us about our recent sabbatical in Israel, it is somewhat difficult to answer. How can you summarize an entire year while standing on one foot in Kiddush? More than that, however, is that we were living there. Much of our experience there was simply work, school, commuting, shopping, davening and the other normal activities that fill our days back in Kemp Mill as well. We feel deeply blessed to have been able to live in Jerusalem, but it is hard to put our daily experiences there into words. Indeed, as we settle back into life here, it is sometimes even challenging to remember that we were ever away.

Nonetheless, there are of course many standout moments and lasting memories. What follows is a collection of such moments gathered from the whole family. It may not do justice to every aspect of our life in Jerusalem, but it gives a taste of some of the ups and downs of living in the Holy Land.

### THE BEST TIYUL

There is some disagreement as to which was our best family trip. Knowing that we were there just for the year, we tried to take advantage of every school vacation and every visit from relatives to see some other part of the country. Rana's vote is for climbing Masadah at dawn with a cousin and grandparents in from America. Selah loved our hike through the water in Nahal Kziv near Ma'alot-Tarshisha.

Dig for a Day was so popular that we did it twice. Who could resist a chance to pay money to dig up shards of bone and pottery in underground caves in Beit Guvrin? I thought our trip to the Golan had the perfect combination of history and hiking. The relatively peaceful situation in the region even

allowed us to visit Petra.

One thing we do agree on is the best beach. After visiting several beaches on several bodies of water (Red Sea, Dead Sea, Mediterranean Sea and Kineret), we all fondly remember our day trip to the beach in Ashkelon.



At Petra

### BIGGEST DIFFERENCES AT SCHOOL

At one point Selah, grade five, was telling us about the drama among the girls in her class. One of her older sisters pointed out that she had experienced similar issues in the US as well.

"Isn't that just how ten-year-old girls behave? Is there a difference?"

"There is," Selah replied. "In America there was more crying. Here in Israel there is more hitting."

Rana adds that in the US teachers show up for class, whereas in Israel there were many periods every week when teachers neither came nor arranged for a substitute or assignments to complete. Maya observes that there was a greater variety of courses in their school in Israel. She also appreciated the half-days on Tuesdays to allow for Bnei

Akiva (and other youth-group) meetings.

### OUR FAVORITE RESTAURANT

No consensus on this point either, but the top two contenders seem to be Pizza Pushka and Al Dente. The first one is just a nice pizza shop around the corner from where we were staying in Arnona. They serve soup and excellent ice cream in addition to pizza and salads. Al Dente is a relatively fancy Italian place that some friends of the family took us out to.

*continued on page 8*

synagogue. On many occasions, he directly impacts them with shiurim, onegs, and personal meetings, just as he does with the adults in the congregation.

3. Israel: The awardee will always put the support of Israel and missions to Israel at the top of his agenda, so that his congregants feel a vibrant, palpable connection with Eretz Yisrael: its government, its Armed Forces, its people, and its Torah.

This distinguished award will be bestowed in the form of a

\$1,000 honorarium presented to the award recipient along with a tributary plaque documenting the achievement. It will be presented to the selected rabbinic honoree each year at the annual RCA Convention.

Asked by *Kol MevaSer* for his response to this high honor, Rabbi Bieler replied, "I am honored that the RCA has chosen me for an award in memory of Rabbi Rubenstein, Z"l, someone whom I truly admired. As some of my congregants pointed out, it is very meaningful to be honored by one's peers, and for this I am deeply grateful."



---

*A Year in Israel, continued from page 7*

The décor is quirky and pleasant and they make wonderful pastas with surprising combinations of flavors. We tried lots of felafel, but were unable to settle on a favorite.

### THE BEST-KEPT SECRETS

It is somewhat shocking how rare the opportunities are for interacting with other communities, even in a multi-ethnic, international, diverse city like Jerusalem. By chance we happened upon one of the few institutions in the city where Jews, Christians and Muslims regularly spend time together. Two of our daughters wanted to be on a swim team. As it happens there are several in Jerusalem, but the most convenient one for us turned out to be at the YMCA.

Maya and Selah spent the year swimming three times per week with a truly mixed team. There were children from families speaking Russian, Hungarian, French, English, Hebrew (including a nephew of Rebekah and Avi Rasooly's!) and Arabic at home. Swimmers came from different religious backgrounds, and varied in their levels of observance. The girls on the team became quite friendly and even got together outside of the pool on a couple of occasions. It was a mind-opening experience for everyone.

Even at the mall you can get decent burekas in Jerusalem, but our favorite bakery was in a sleepy little shopping center next to the Agnon Synagogue on Betar Street in Arnona. If you like chocolate brioche, Lehem shel Tomer is worth the trip.

### THE MOST MEMORABLE HEBREW WORDS

*Snopirim* is the word used in the Torah (Vayikra 11) to designate the fins fish must have in order to be kosher. In modern Hebrew it also refers to the rubber flippers that swimmers use to practice kicking. This seems to me a particularly felicitous case of modern Israelis using a fitting Biblical word instead of a cognate from another language.

*K'ilu* is the word used by Israelis to fill the same unnecessary space as "like" in English. When I heard Selah using *k'ilu* four times per sentence while talking to a friend on the phone, I knew she was speaking idiomatic Hebrew at last.

*Shtrudel* is the vocalization for the @ sign in Hebrew. Rana particularly liked this word, but we all found it comical. Somehow, Israelis of all backgrounds use the term in their email addresses all the time with straight faces.

*Stam*.

### WHAT WE MISS MOST

Besides their friends, the girls miss the independence granted to Israeli youth. Selah particularly enjoyed walking to school. Maya and Rana traveled around the city by foot and bus. Steve misses the dairy products, fresh bread and produce. Among other things, I miss the views. We were just a couple blocks from the *tayelet*, with magnificent views of the old city. From my office at Yad Vashem I could see the Judean Hills spreading out in every direction.

### WHAT WE DON'T MISS AT ALL

Having school on Sundays was not at all popular in our family. Steve will not miss the garbage and other leavings on the sidewalks and Maya is glad to have a break from feral cats on every corner. At the moment I can't think of anything . . .

[Eliyana Adler and her family returned in July from a year-long Sabbatical in Jerusalem. Eliyana had a research fellowship at Yad Vashem. Her daughters Rana and Maya attended kitah het (8) at the Ohr Torah school, Selah completed kitah hey (5) at Mekor Hayim, and her husband Steve Bickel commuted back and forth more or less monthly; holding down his job in Silver Spring from both locations.]





## Part 26

# The Great Hallel

by R. Yaakov Bieler

Chanuka 5773

On Shabbat (and Yom Tov) mornings, it is assumed that since people are not working, they have more time to devote to their prayers. As a result, Pesukei D’Zimra (the verses of praise that come before Shema and its blessings, as well as the Shacharit Amida) are lengthened.<sup>1,2</sup> Of the Shabbat and Yom Tov additions to this section of the liturgy, the custom for the congregation to stand while reciting Tehilla 136 draws attention to this particular Psalm and suggests that it is more important than the rest of the additions.

The Talmud calls this Psalm “Hallel HaGadol” (the great Hallel)<sup>3,4</sup> and discusses Tehilla 136 in terms of its place in the Pesach Haggada, suggesting a connection between this chapter of Tehillim and the classic Hallel, comprised of Tehillim 113-8, and known in Rabbinic literature, when being contrasted with Psalm 136, as “Hallel HaMitzri” (the Egyptian Hallel):<sup>5,6</sup>

Pesachim 118a

Our Rabbis taught: Over the fourth [cup of wine at the Seder] he concludes<sup>7</sup> the Hallel (Tehillim 115-118) and recites the great Hallel—this is the view of R. Tarfon...

What comprises *the Great Hallel*?

Rav Yehuda said: From (Tehilla 136:1) “O give thanks” until (Ibid. 137:1) “The rivers of Babylon.”

While R. Yochanan said: From (Ibid. 120:1) “A song of ascents” until (Ibid. 137:1) “The rivers of Babylon.”

R. Acha b. Yaakov said: From (Ibid. 135:4) “For the Lord hath Chosen Yaakov unto Himself” until (Ibid. 137:1) “The rivers of Babylon.”<sup>8</sup>

And why is it called the great Hallel?

Said R. Yochanan: Because the Holy One, blessed be He, sits in the heights of the universe and distributes food to all creatures.

Hallel HaGadol and Hallel HaMitzri certainly share certain elements:

- The sentence: “O give thanks unto the LORD, for He is Good, for His Mercy endureth forever.” Tehillim 118:1; 136:1. (The verse is repeated a number of times by both the Shliach Tzibbur and the congregation in Hallel HaMitzri.)
- References to the Exodus: Tehillim 114:1, 3, 5, 8; 136:10-15.
- Mentioning of God as Creator of the Heavens: Tehillim 115:4,5; 136:5.

Yet R. Yochanan saw fit to attribute the adjective “HaGadol” to an element in Tehilla 136 that does not appear anywhere in Hallel HaMitzri, suggesting that Tehilla 136 is at least as great, if not even greater, at least from a certain perspective,<sup>9</sup> than Chapters 113-8 as an expression of spirituality:

Tehillim 136:25

Who Giveth food to all flesh, for His Mercy endureth forever.

The importance of verbally acknowledging HaShem’s Goodness in Providing Parnasa for all living things as part of Pesukei D’Zimra, as well as at other points during daily prayers,<sup>10</sup> is given prominence in another Talmudic passage as well:

Berachot 4b

R. Eleazar b. Avina says: Whoever recites [Psalm 145 “Ashrei”] “Praise of David” three times daily, is sure to inherit the World to Come.

What is the reason?

Shall I say it is because it has an alphabetical arrangement?<sup>11</sup>

Then let him recite, (Tehillim 119) “Happy are they that are upright in the way,” [http://halakhah.com/berakoth/berakoth\\_4.html](http://halakhah.com/berakoth/berakoth_4.html) - 4b\_19 which has an eightfold alphabetical arrangement.<sup>12</sup>

Again, is it because it contains [the verse], (Ibid. 145:16) “Thou Openest Thy Hand [and Satisfiest every living thing with Favor]”? Then let him recite the great Hallel, [http://halakhah.com/berakoth/berakoth\\_4.html](http://halakhah.com/berakoth/berakoth_4.html) - 4b\_21 where it is written: “Who giveth food to all flesh”! [http://halakhah.com/berakoth/berakoth\\_4.html](http://halakhah.com/berakoth/berakoth_4.html) - 4b\_22

Rather, [the reason is] because it (“Ashrei”) contains both. [http://halakhah.com/berakoth/berakoth\\_4.html](http://halakhah.com/berakoth/berakoth_4.html) - 4b\_23

The stress in these Rabbinic sources’ interpretations of Tehillim 136 and 145 on appreciating how HaShem Continues to Care for us as well as the entire Creation by making food available to us, even during a time of Hester Panim (lit. a hiding of the Face, i.e., overt miracles are no longer part of our experience), should remind us how important it is to acknowledge God’s Involvement in our lives. The implications of the importance of 136:25<sup>13</sup> and 145:16 suggest that in addition to

*continued on page 14*

---

# Six Things You Need to Know About Kosher Wine

by Maurie Rosenberg

## I. WINE IS NOT KOSHER BECAUSE IT IS BLESSED BY A RABBI.

Yes, it might well be the most common misconception about *kosher* products in general and is clearly a mistake. I know of a rabbi who provides a service in his local community, in cooperation with a regional supermarket, by marking the shelves of all of the items which qualify with reliable *heksher* (kosher certification). He does this by placing a small, green dot “kosher” sticker next to the shelf label of the appropriate items to make it simple and convenient to identify those products that qualify. He tells the story that one day a lady happened by and observed this activity. Startled with the speed with which he affixed the green dots on a group of very similar items, she commented: “Rabbi, you’re saying those blessings awfully fast, aren’t you?!”

Kosher, with regard to wine, includes kosher content and context with very careful supervision with even further very special considerations for kosher wine from Israel. Ingredients contained in wine that have historically presented kashrut challenges include: casein (a dairy derivative), enzymes (from animals), isinglass (from non-kosher fish) and even ox blood

(exactly what it sounds like). Further, owing to explicit halacha, kosher wine must be processed exclusively by observant Jews and supervised by Mashgichim from the time the grapes become juice until the time the wine is sealed in the bottle.

## 2. IT IS ONE OF TODAY’S GREAT VALUES.

Wine offers uncommon value in a world of ever-rising costs. In 1940 a typical bottle of sweet *kosher* kiddush wine would cost about \$1.00. In today’s dollars (even at a conservative consumer price index) that would translate to somewhere between \$12 and \$15 for the standard 750 ml. bottle. Today you can buy many sweet kiddush wines for under \$5 and for \$12-\$15 you can purchase some very good to excellent wine. And the really good news for the consumer is, things are only going to get better with higher quality at lower relative cost.

## 3. IT’S A MITZVAH (UNDER CERTAIN CONDITIONS).

Kosher wine is prescribed for use in many rituals, including the covenant of *bris mila*, the wedding *chuppa*, and *kiddush* as well as for *Shabbos* and *Yomim Tovim*. While most occasions

*continued on page 17*

## Donna Lawrence Events

WEDDING CONSULTING & PARTY PLANNING

### *Be a Guest at Your Own Event*

Donna Lawrence Events offers a wide range of event planning and coordinating services for all of life’s special events, non-profits, meetings and conferences.

301 • 649 • 2226 or 240 • 355 • 6202

[dlawrenceevents@gmail.com](mailto:dlawrenceevents@gmail.com)

[www.DonnaLawrenceEvents.com](http://www.DonnaLawrenceEvents.com)

# Davening and Shabbat Schedule

Except for special occasions, the schedule for **Shacharit** is:

**Shabbat:** 7:00 am (Sanctuary); 8:00 am (Beit Midrash);  
8:45 am (Sanctuary); 9:15 am (Youth Minyan in Youth Beit Midrash)

## Weekdays (Beit Midrash)

Monday, Thursday: 6:45 am  
Tuesday, Wednesday, Friday: 7:00 am  
Rosh Chodesh: 6:30 am  
Chanukah: 6:45 am

**Sundays and Major Holidays:** 8:00 am (7:45 am on Rosh Chodesh, Chol Hamoed, Chanukah)  
9:00 am (Youth Minyan)

**NOTE:** When the Melvin J. Berman Hebrew Academy High School does not hold classes, KMS will hold a Youth Minyan Shacharit at 9:00 am.

## Weekday Mincha/Maariv

Summer Time (Daylight Saving): Sunday-Thursday B'Zman  
Standard Time:  
Sundays and Major Holidays: Mincha/Maariv B'Zman;  
Monday-Thursday: Maariv only at 9:00

Date	Parasha	Candle Lighting	Friday Mincha	Shabbat Mincha	Shabbat Ends	Weekday Mincha/Maariv
December 7	Vayeishev <sup>1</sup>	4:27	4:30	4:20 3:00 <sup>9</sup>	5:30	Sunday 4:30
December 14	Mikeitz <sup>2</sup>	4:28	4:25	4:20	5:32	Sunday 4:30
December 21	Vayigash	4:31	4:35	4:25	5:35	See Asara B'Tevet
December 23	Asara B'Tevet (see next page)					
December 28	Vayechi	4:35	4:35	4:30	5:39	Sunday 4:40
January 4	Shemot <sup>1</sup>	4:43	4:45	4:35	5:44	Sunday 4:45
January 11	Vaera	4:49	4:50	4:40 3:00 <sup>9</sup>	5:51	Sunday 4:50
January 18	Bo	4:57	5:00	4:45	5:57	Sunday 4:55
January 21	Martin Luther King Day: Shacharit 6:45, 8:00; Mincha/Maariv 4:55 pm; Late Maariv 9:00 pm					
January 25	Beshalach <sup>3</sup>	5:04	5:05	4:55	6:05	Sunday 5:05
February 1	Yitro	5:13	5:15	5:00	6:12	Sunday 5:15
February 8	Mishpatim <sup>5</sup>	5:21	5:25	5:10 3:30 <sup>9</sup>	6:20	Sunday 5:20
February 15	Terumah	5:29	5:30	5:15	6:27	Sunday 5:30
February 18	Presidents' Day: Shacharit 6:45 and 8:00; Mincha/Maariv 5:30 pm; Late Maariv 9:00 pm					
February 21	Ta'anit Esther (moved up: see next page)					
February 22	Tezaveh <sup>6</sup>	5:36	5:40	5:00	6:35	See Purim schedule
Sunday, February 24: Purim (see next page)						
March 1	Ki Tisa <sup>7</sup>	5:44	5:45	5:30	6:42	Sunday 5:45
March 8 <sup>10</sup>	VaYakhel/Pekudei <sup>8</sup>	5:50	5:50	5:40 4:00 <sup>9</sup>	6:49	Sunday-Thursday 6:55
March 15	Vayikra	6:58	6:15/7:00	6:45	7:56	Sunday-Thursday 7:00
March 22	Tzav <sup>4</sup>	7:05	6:15/7:05	6:15	8:03	Sunday-Thursday 7:10

<sup>1</sup>Shabbat Mevarchim

<sup>2</sup>Chanukah

<sup>3</sup>Tu B'Shevat and Shabbat Shirah

<sup>4</sup>Shabbat HaGadol

<sup>5</sup>Shabbat Mevarchim and Parashat Shekalim

<sup>6</sup>Parashat Zachor and Erev Purim

<sup>7</sup>Parashat Parah

<sup>8</sup>Shabbat Mevarchim and Parashat HaChodesh

<sup>9</sup>Women's Tefilla Group

<sup>10</sup>Daylight Saving Time begins: turn clocks ahead  
1 hour Saturday night.



## Changes in Weekday Schedule for Special Occasions

### Rosh Chodesh

TEVET	FRIDAY, DECEMBER 14 (CHANUKAH)
SHEVAT	SHABBAT, JANUARY 12
ADAR	SUNDAY, FEBRUARY 10 AND MONDAY, FEBRUARY 11
NISAN	TUESDAY, MARCH 12

### Chanukah

SUNDAY, DECEMBER 9 AND SUNDAY, DECEMBER 16 Shacharit	7:45 and 9:00
MONDAY, DECEMBER 10-THURSDAY, DECEMBER 14 Shacharit	6:45
FRIDAY, DECEMBER 15 (ROSH CHODESH) Shacharit	6:30

### Asara B'Tevet: Sunday, December 23

Fast Begins	5:58 am
Shacharit	7:45 and 9:00
Mincha/Maariv	4:20 (Shkia 4:50)
Fast Ends	5:35

### Taanit Esther: Thursday, February 21

Fast Begins	5:32 am
Shacharit	6:30
Mincha	5:25 (Shkia 5:52)
Fast Ends (at Tzeit)	6:32

### Purim: Saturday evening and Sunday, February 23-24

Maariv and Megillah	7:00 pm (Shabbat ends 6:35) Sanctuary, Beit Midrash, Social Hall
Women's Megillah Reading	9:00 pm
Late Megillah Reading	10:00 pm
Shacharit	7:30 am (Sanctuary) 8:30 am (Beit Midrash) 9:00 am (Sanctuary)
Mincha	4:00 pm (Shkia 5:55)
Maariv	9:00 pm

## Kiddush Committees

**December 8**  
Elise/Michael Schloss

**December 15**  
Lynn/Aron Trombka  
Hilary Dalin

**December 22**  
Gail Javitt/Sam Osofsky

**December 29**  
Joanie Bieler

**January 5**  
Anne/Max Green

**January 12**  
Shelley/Sam Kleinman

**January 19**  
Sara/Jeffrey Elikan  
Risë Goldstein

**January 26**  
Susan/Maurie Rosenberg

**February 9**  
Beth/Jack Lichy

**February 16**  
Ilene France/Jonathan Fink

**February 23**  
Judy/Eliot Cohen

**February 24**  
Panina/Jacob Licht

**March 2**  
Laura/Mark Warshawsky

**March 9**  
Rebekah/Avraham Rasooly

**March 16**  
Anita/Mel Plotinsky

**March 23**  
Elise/Michael Schloss

## Safety Coordinators

**December 8**  
Jay Mazel

**December 15**  
Josh Schwartz

**December 22**  
Josh Goldfarb

**December 29**  
Alex Weinberger

**January 5**  
Richard Dine

**January 12**  
Ron Sterling

**January 19**  
Seth Ornstein

**January 26**  
Mel Plotinsky

**February 9**  
Shalom Brilliant

**February 16**  
Hilary Dalin

**February 23**  
Sam Osofsky

**February 24**  
Yossi Goldman

**March 2**  
Neil Rosenbaum

**March 9**  
Ido Dubrowsky

**March 16**  
Felix Kushnir

**March 23**  
Jay Mazel

# Best Wishes for a חג שמח



Looking for homes inside a  
Montgomery County, MD Eruv?  
Go to: [www.EruvHomesMD.com](http://www.EruvHomesMD.com)

## Buyers:

I work with first-time buyers, new-comers and move-up buyers helping them, plan and search until they find their dream home.

## Sellers:

I help stage, price and sell your home for top dollar return in every market.

## Investors:

I help find properties to buy, and then rent it out to qualified tenants.

## Homeowners:

- If you are thinking of moving, selling or buying a home, then I will meet with you personally and offer a confidential review of the market and the home sales experience in these challenging times.
- Whether moving here from out of town, or just around town, My Team and I will be there for you with knowledgeable, professional and courteous advice and support every step of the way to your new home.
- Call For My Free Market Analysis

**I appreciate your recommendations, referrals  
and consistent support over the years.**



**Direct: 301-622-7002**

**Cell: 301-346-9126**

Office: 301-468-0606

**[barbara@ciment.com](mailto:barbara@ciment.com)**

**[www.ciment.com](http://www.ciment.com)**

**f Barbara Ciment 'Your Home Team'**

**#1 OFFICE PRODUCER 22 YEARS IN A ROW**  
**\$300 MILLION & 1,000 CAREER SALES**  
**SERVICE TO ALL OF MONTGOMERY COUNTY**



**– Barbara Ciment**  
Associate Broker, Long & Foster Real Estate, Inc

reciting these verses with concentration and engagement, it is also important to be careful about all Blessings before and after eating, since these practices express a similar deep appreciation regarding the origins of our food which we more often than not take for granted.

#### NOTES:

<sup>1</sup>*Shulchan Aruch, Orech Chayim 281:1 RaMA*

And the custom is to recite additional songs of Shabbat, each place in accordance with its custom. And in every case, if one does not say it, it is not necessary to cause the person to repeat. And it is appropriate to take one's time and to sing the songs, and one who takes his time should not be criticized, even though the critic's concern stems from the length of the prayers causing interference with Tora study. Nevertheless on Shabbat and Yom Tov one should not extend services unreasonably, in order that people be able to eat before the sixth hour. [One should not fast on Shabbat and Yom Tov, and if one has not eaten before prayers, the prayers have to end in a timely fashion in order that half the day does not go by without the individual's having eaten.]

<sup>2</sup>On a weekday morning, Pesukei D'Zimra consists of: a) I Divrei HaYamim 16; b) a series of twenty verses from Tehillim; c) Tehilla 100; d) another series of seventeen verses from Tehillim; e) Tehillot 145-50; f) fourteen verses from Tehillim, I Divrei HaYamim, and Nechemia; g) Shemot 14:30-1; h) Ibid. 15; and i) four more verses from Tehillim, Ovadia, Zecharia and Devarim. On Shabbat and Yom Tov, Tehilla 100 is eliminated, and there is added Tehillot 19, 34, 90, 91, 135, 136, 33, 92, and 93, as well as the beautiful liturgical poems Nishmat Kol Chai, Shochain Ad and U'VeMakhalot Rivvevot.

<sup>3</sup>It would appear, at least initially—R. Yochanan in Pesachim 118a offers an alternative explanation listed below—that referring to Tehilla 136 as “the great Hallel” is a euphemism, in light of the much greater length of the “regular” Hallel, Tehillim 113-118. A comparable case is the term by which the Talmud refers to the Kiddush recited on Shabbat morning, “Kiddusha Rabba” (the great Kiddush) when it is no more than the blessing Boreh Peri HaGafen over a cup of wine. This is in contrast to the Kiddush on Friday evening which is made up of, in addition to the blessing over a cup of wine, Biblical passages and a special Blessing of sanctification of Shabbat.

<sup>4</sup>Perhaps the basis for standing during the recitation of Tehilla 136 is that we stand during the other Hallel.

*Shulchan Aruch, Orech Chayim 422:7*

The Mitzva of reading Hallel should be performed *standing*.

*TaZ #4*—For it is written (Tehillim 135:1-2) “Halleluka. Praise ye the Name of the LORD; give praise, O ye servants of the LORD, Ye that stand in the House of the LORD, in the Courts of the House of our God.” And the fact that we sit on the night of Pesach [at the Seder] is because since we divide it [two chapters before the meal and the rest after the meal] we do not trouble the celebrants to stand. Furthermore it is a time for reclining and expressing freedom.

<sup>5</sup>The second chapter of the Tehillot that comprise Hallel refers directly to the Exodus, and therefore gives rise to the Hallel prayer as a whole being referred to as Hallel HaMitzri:

*Tehilla 114*

*When Israel came forth out of Egypt, the house of Yaakov from a people of strange language; Yehuda became His sanctuary, Yisrael His dominion. The sea saw it, and fled; the Jordan turned*

backward. The mountains skipped like rams, the hills like young sheep. *What aileth thee, O thou sea, that thou fleest? thou Jordan, that thou turnest backward? Ye mountains, that ye skip like rams; ye hills, like young sheep? Tremble, thou earth, at the Presence of the Lord, at the Presence of the God of Yaakov; Who Turned the rock into a pool of water, the flint into a fountain of waters.* and more, you and your children. Blessed be ye of the LORD who Made heaven and earth. The heavens are the heavens of the LORD; but the earth hath He Given to the children of men. The dead praise not the LORD, neither any that go down into silence; But we will bless the LORD from this time forth and forever. Halleluka.

However, it must be pointed out that six verses in Hallel HaGadol, Tehillim 136:10-15, also describe Yetziat Mitzrayim, in effect more verses than are devoted to this theme in Hallel HaMitzri!

To Him that *Smote Egypt in their first-born*, for His Mercy endureth forever; And *Brought out Israel from among them*, for His Mercy endureth forever; *With a Strong Hand, and with an Outstretched Arm*, for His Mercy endureth forever. To Him *Who Divided the Red Sea a sunder*, for His Mercy endureth forever; And *Made Israel to pass through the midst of it*, for His Mercy endureth forever; But *Overthrew Pharaoh and his host in the Red Sea*, for His Mercy endureth forever.

<sup>6</sup>Although the Talmud proposes that Hallel was recited throughout the history of the Jews, the earliest instances mentioned are while they were preparing their Passover sacrifices and following their deliverance at the Sea of Reeds during the Exodus from Egypt, thus further justifying the appellation “Hallel HaMitzri”:

*Pesachim 117a*

Who recited this Hallel?

R. Yose said: My son Eleazar maintains [that] *Moshe and Israel said it when they ascended from the [Red] Sea*, but his Yeshiva disagrees with him, averring that David said it. But his view is preferable to theirs: *Is it possible that Israel slaughtered their Passover-offerings or took their palm-branches without uttering song!*

Our Rabbis taught: Who uttered this Hallel?

R. Eleazar said: *Moshe and Israel uttered it when they stood by the [Red] Sea*. They exclaimed, (Tehillim 115:1) “Not unto us, not unto us,” and the Holy Spirit responded. (Yeshayahu 48:11) “For mine own sake, for mine own sake, will I do it.”

R. Yehuda said: Yehoshua and Israel uttered it when the kings of Canaan attacked them. They exclaimed, “Not unto us [etc.]” and the Holy Spirit responded etc.

R. Eleazar the Modiite said: Devora and Barak uttered it when Sisera attacked them. They exclaimed, “Not unto us [etc.]” and the Holy Spirit responded. “For Mine own sake, for Mine own sake, will I do it.”

R. Eleazar b. Azariah said: Chezekiah and his companions uttered it when Sancheirev attacked them. They exclaimed, “Not unto us [etc.]” and the Holy Spirit responded etc.

R. Akiba said: Chanania, Mishael and Azaria uttered it when the wicked Nevuchadnetzar rose against them. They exclaimed, “Not unto us [etc.]” and the Holy Spirit responded etc.

R. Yose the Galilean said: Mordechai and Esther uttered it when the wicked Haman rose against them. They supplicated, “Not unto us [etc.]” and the Holy Spirit responded etc.

But the Sages maintain: The prophets among them enacted that the Israelites should recite it at every epoch and at every trouble—may it not come to them!—and when they are redeemed, they recite it [in thankfulness] for their delivery.

*continued on page 16*



United  
Jewish  
Endowment  
Fund



The Jewish Federation  
OF GREATER WASHINGTON

shalomdc.org

# Happy Chanukah!

Wishing you a holiday full of  
laughter, love and light!



<sup>7</sup>The two chapters of Tehillim with which Hallel begins, 113-4, are recited just *prior* to the drinking of the second cup and the Seder meal.

<sup>8</sup>The common denominator in all three views is that at least Tehilla 136 is included. The dispute centers around whether additional verses before and after Chapter 136 ought to also be recited.

<sup>9</sup>The Talmud also explains why at the Seder we don't recite only Tehilla 136 and omit Hallel HaMitzri altogether:

*Pesachim 118a*

Now since there is "the great Hallel", why do we recite this one (Hallel HaMitzri)? Because it includes [a mention of] the following five things: 1) The exodus from Egypt, 2) the dividing of the Red Sea, 3) the giving of the Torah [Revelation], 4) the resurrection of the dead, and 5) the pangs of Messiah. The exodus from Egypt, as it is written (Tehillim 114:1), "When Israel came forth out of Egypt"; as the dividing of the Red Sea: (Ibid. 3) "The sea saw it, and fled"; the giving of the Torah: (Ibid. 4) "The mountains skipped like rams"; resurrection of the dead: (Ibid. 116:9) "I shall walk before the Lord [in the land of the living]"; the pangs of Messiah: (Ibid. 115:1) "Not unto us, O Lord, not unto us."

These two explanations could be categorized as representing a clash between "quantity" (Hallel HaMitzri) and "quality" (Hallel HaGadol). Another approach would be to define the contents of Hallel HaMitzri as representing that which HaShem Did for us in the past, in contrast

to Hallel HaGadol's including an element that continues to affect us directly in the present.

<sup>10</sup>The two additional times aside from Pesukei D'Zimra for reciting Ashrei daily are: once at the end of the morning service, beginning the final section of the prayers, and as the introductory reading to the Mincha Amida.

<sup>11</sup>The reference to Tehilla 145's alphabetic order of verses is not perfect, since a verse beginning with the letter "Nun" does not appear. (In one of the Dead Sea Scrolls containing "Ashrei", a verse beginning with "Nun" is included. The text reads:

נאמן אלקים בדבריו וחסידי בכל מעשיו, "HaShem is Faithful in His Words and Gracious in all of His Deeds." See <http://www.youtube.com/watch?v=UXCq0Ik-x74>.)

<sup>12</sup>Each letter of the alphabet is represented by eight verses whose opening word begins with the letter in question in this chapter of Tehillim.

<sup>13</sup>*Aruch HaShulchan*, Orech Chaim 51:8, "And whoever says 'Tehilla LeDavid' three times [daily], he is assured of entering the World to Come, and it is understood that this is only when it is recited with concentration, and at the very least one is obligated to have intention for the verse (145:16) 'Thou Openest Thy Hand,' and if one does not have intention, then he should go back and repeat it." It is notable that I am unaware of a similar sentiment connected to 136:25, although the Talmud seems to equate the two verses in terms of the importance of each of these Psalms as a whole.



AIRLINE TICKETS

\*\*\*

TOUR PLANNING

\*\*\*

CRUISES

SUSAN WEINBERGER, CTC

- \* Israel, Europe, Russia, Far East
- \* Jerusalem and Tel Aviv Apartment Rentals
- \* Business and Leisure Travel
- \* Vacation Planning and Packages
- \* Prague, Vienna, Budapest and beyond
- \* Kosher Food and Shabbat Arrangements

Bar/Bat Mitzvah Tours \* Family Vacations \* Student Trips \* Genealogical Tours \* Cruises \* Rail Passes \* History \* Art \* Hiking \* Biking \* River Barging \* Opera Houses \* Stately Homes and Gardens \* Villas \* Spas \* Round-the-World Trips

*Call Susan or Alex*

**301-681-5563**

**AFTC TRAVEL - America's Favorite Travel Company**

Silver Spring, MD

[www.aftctravel.com](http://www.aftctravel.com)

email: [aftctravel@gmail.com](mailto:aftctravel@gmail.com)



call for just one glass, on Passover, the *mitzvah* (which literally means “commandment” or “obligation,” as well as implying a good deed) requires the consumption of a minimum of most of four glasses of wine at one sitting to properly conduct the Seder. I know a rabbi who says, “Who else but Jews would complain about how much they have to drink?” On Purim wine also plays a significant role for its connection to the “banquets” described in the *Megilla*. We use it as the beverage of choice for the festive meal, to increase our overall *simcha*.

#### 4. GOOD WINE IS WINE YOU LIKE.

Some wines are great for dessert, others for a quiet evening of sipping, and still others are especially food-friendly with fish or meat or cheese. White wines are generally younger, fresher and fruity, with hints of apple, pineapple, pear and the like. Red wines can be full-bodied with notes of black currant, plum, tobacco, leather and wild berries, and a big finish, after months or years of aging in charred oak barrels. They can be silky and smooth or tart and astringent or even perhaps both at the same time. Wines can be cool, sparkling, light and refreshing for everyday or special occasions. Two thousand years ago Pliny the Elder said: “The best kind of wine is that which is most pleasant to him who drinks it.” He might also have been the first known wine critic, as he rated 121 B.C. as a vintage “of the highest excellence.” This review was apparently based on his tasting of a wine that was 200 years old! But that is a much longer discussion for another time.

#### 5. ISRAEL PRODUCES SOME OF THE WORLD’S BEST KOSHER WINES.

Chalk, limestone, sand and volcanic soil can provide an excellent growth medium for premium wine grapes. These are conditions often found in desert climates, which until recently were simply not friendly to reliable vineyards. There were two high-influence developments in the second half of the twentieth century that allowed noble grape varieties to thrive in deserts all over the world:

- Stainless steel tanks and refrigeration allow grape juice and wine to be kept cool after summer harvest and during fermentation (the process by which microbes, called yeast, eat the sugar, converting it to alcohol and carbon dioxide) in warmer areas.
- Drip irrigation, which was refined in Israel on a kibbutz in the Negev in the 1960’s, not only allows a hungry world to be fed with far less water (agriculture places by far the largest demand on our global water supply) and far greater nutrient control, it also pro-

vides for consistent results from year to year in places that could simply not otherwise sustain agriculture. Drip irrigation has become a standard practice in the best vineyards to encourage full development of superior noble grape varieties.

Israel is blessed with many state-of-the-art wineries that merge a synergy of technology and tradition. Israeli and other kosher wines and wineries are now recognized as world-class by the leading wine authorities, with many regularly receiving the highest awards and recognition.

#### 6. IT’S GOOD FOR YOU, BODY AND SOUL.

“Kosher” would seem to have established itself in a broad physical perception as cleaner, healthier, higher-quality, or even safer, with additional levels of supervision or quality control. But Jews keep kosher because it is important for our spiritual health. Now that’s soul food!

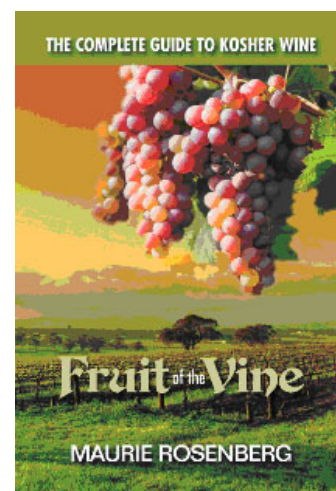
For wine, favorable health implications abound, from anti-oxidants to a compound called resveratrol, and research continues. It would seem almost every few weeks there is another story about the health benefits of wine. I suspect at least some of them are related to the classic inductive process of starting with a conclusion and accumulating a series of observations to support it, as opposed to the deductive alternative of objectively evaluating a series of observation to form a logical conclusion. Yes, we do that!

We could discuss the inclination for this rationalization in more detail over a glass of wine.

Is it white wine or red wine, the tannins, anti-oxidant compounds, flavonoids, enzyme releasers or something else? Can a French pharmaceutical company really make it into a pill? Someday, perhaps, will we toast to their success? Well, that remains to be seen, but if they ever do, I can tell you that I for one, plan to be washing it down with a nice glass of kosher Cabernet Sauvignon.

L’chaim!

[Maurie Rosenberg’s latest book about the pleasures of kosher wine is *Fruit of the Vine: The Complete Guide to Kosher Wine*. It is available from the publisher, Eshel Books, which can be reached at 800-593-9929.]





## DONATIONS

---

### IN MEMORY OF

---

*Jonathan Roth,*  
*father of G'dalya Roth*  
Tamar and Jeremy Epstein  
Sue and Arnie Schwartz

*Eileen Miller,*  
*mother of Ina Lerman and*  
*grandmother of Shuli Tropp*  
Bea and Rich Greenberg  
Donna and Jeff Lawrence  
Beth and Jack Lichy  
Sharona and Leo Rozmaryn  
Lisa and Simmy Schopf  
Sue and Arnie Schwartz  
Ann Wimpfheimer and Eddie  
Snyder

*Sheldon Berman,*  
*father of Shuli Tropp and*  
*brother-in-law of Ina Lerman*  
Barbara and Mel Ciment  
Tamar and Jeremy Epstein  
Barbara and David Goldschlag  
Bea and Rich Greenberg  
Vic Jacobson  
Marsha and Yitz Kasdan  
Linda and Elliot Klonsky  
Donna and Jeff Lawrence  
Rebekah and Avraham Rasooly  
Lisa and Simmy Schopf  
Ann Wimpfheimer and Eddie  
Snyder

*Illo Heppner,*  
*mother of Anita Plotinsky*  
Alice and Noah Baer  
Barbara and Mel Ciment  
Judy and Eliot Cohen  
Annabelle and Ed Friedman  
Bea and Rich Greenberg  
Felice Grunberger  
Sabine and Chaim Himmelfarb  
Vic Jacobson  
Donna and Jeff Lawrence  
Ina and Larry Lerman  
Beth and Jack Lichy  
Gail Javitt and Sam Osofsky  
Rebekah and Avraham Rasooly  
Sharona and Leo Rozmaryn  
Marilyn and Don Schwartz

Sue and Arnie Schwartz  
Ann Wimpfheimer and Eddie  
Snyder  
Deborah and Dr. Dov Zakheim

*Stanley Snyder,*  
*brother of Eddie Snyder*  
Chava and Howard Kern

*Eileen Singer,*  
*sister of Elliot Klonsky*  
Chava and Howard Kern  
Angie and Robert Liberman  
Ginger and Roy Pinchot

*Esther Jacobson,*  
*mother of Vic Jacobson*  
Chava and Howard Kern

*Mel Zeltser,*  
Freda Gelbtuch

*Florence Lillian Cohen,*  
*mother of Carole Pancer*  
Marcelle and Sol Chalom  
Chava and Howard Kern  
Barbara and Elliot Schulder

*Rachel Baranek,*  
*mother of Bea Greenberg*  
Chava and Howard Kern  
Angie and Robert Liberman  
Marcy and Tsvi Lieber

*Doris Leah Roland,*  
Neil D. Roland

*Robert Liberman's father*  
Chava and Howard Kern

*Joe Hirt,*  
Carole and Morton Pancer  
(LIBRARY FUND)

*Ephriam Zisk,*  
*brother-in-law of Lois and*  
*Robert Teichman*  
Phyllis and Martin Fingerhut

*Betty Baum,*  
*mother of Nancy James*  
Sabine and Chaim Himmelfarb  
Ina and Larry Lerman

*Arthur Gross,*  
*father of Joel Gross*  
Dr. Minda Shankman and Joel  
Gross

*Phillip Shudnow and*  
*Rose Herman Shudnow,*  
*parents of Rabbi S. H. Shudnow*  
Rabbi S. H. Shudnow  
SEDREI MISHNIAOT AND URIEL SIMON  
SERIES OF TAPES TO THE LIBRARY

*Moshe Glassenberg,*  
*Rhonda Lehman's father*  
Chava and Howard Kern

*David Lichy,*  
Chava and Howard Kern

*Rabbi Kalman Winter,*  
Beth and Jack Lichy

*David Rabin,*  
Tamar and Jeremy Epstein  
Barbara and David Goldschlag  
Bea and Richard Greenberg  
Sabine and Chaim Himmelfarb  
Vic Jacobson  
Ina and Larry Lerman  
Beth and Jack Lichy  
Marcy and Tsvi Lieber  
Rebekah and Avraham Rasooly  
Sue and Arnie Schwartz  
Ann Wimpfheimer and Eddie  
Snyder  
Deborah and Dr. Dov Zakheim

*Sonia Rozmaryn,*  
*stepmother of Jackie and*  
*Leo Rozmaryn*  
Vic Jacobson  
Ann Wimpfheimer and Eddie  
Snyder

# DONATIONS

## YAHREZEIT DONATIONS IN MEMORY OF

Samuel Matthew,  
father of Phyllis Fingerhut  
Phyllis and Martin Fingerhut

Howard Gluck,  
father of Dr. Jeffrey Gluck  
Carrie and Dr. Jeffrey Gluck

Meyer Kahan,  
father of Barbara Ciment  
Barbara and Dr. Melvyn Ciment

Edna Riebman,  
mother of Barry Riebman  
Judy and Barry Riebman

Leo Edelstein,  
father of Judy Herman  
Judy and Menahem Herman

Rabbi Jack Pianko,  
father of Arlene Groner  
Marcy and Tsvi Lieber

Rose Fleischer,  
mother of Vivian Dyckman  
Vivian and Zachary Dyckman

Sylvia Liberman,  
mother of Robert Liberman  
Angie and Robert Liberman

Wolf (Zev) Guggenheim,  
father of Achi Guggenheim  
Miriam and Achi Guggenheim

## IN HONOR OF

The birth of Eliyahu Yonah,  
Michelle and Jonathan Schneck's  
new grandson  
Sharona and Leo Rozmaryn

Susan and Arnie Schwartz's  
anniversary  
Marilyn and Don Schwartz

The birth of Rabbi Yaakov and  
Dr. Joan Bieler's new granddaughter  
Bea and Rich Greenberg  
Sabine and Chaim Himmelfarb  
Beth and Jack Lichy  
Sharona and Leo Rozmaryn

The engagement of Noam Joel  
Sabine and Chaim Himmelfarb

The birth of a granddaughter to  
Marilyn and Don Schwartz  
Beth and Jack Lichy  
Elaine and Eugene Wesley

Sabine Himmelfarb  
Marcia and David Jacobs

The marriage of Lucy and  
Bernie Blitzstein's son, Steven  
Beth and Jack Lichy

The engagement of  
Shuli and Sam Kleinman's son  
Beth and Jack Lichy

Joshua Schwartz's birthday  
Felice Grunberger

The birth of a granddaughter  
to Steven and Shirlee Franco  
Sharon and David Butler  
Sharona and Leo Rozmaryn

The birth of a great-granddaughter  
to Dottie and Nat Franco  
Sharon and David Butler

The birth of a grandson  
to Nancy and Avi Karkowsky  
Sabine and Chaim Himmelfarb

Allison Schloss' bat mitzvah  
Beth and Jack Lichy

Rabbi Yaakov Bieler  
on receiving the RCA's Rabbi Jacob  
and Deborah Rubenstein Memorial  
Award  
Sharon and David Butler  
Linda and Elliot Klonsky  
Dina and Matt Levitt

The birth of a granddaughter  
to Vivian and Zach Dyckman  
Sharon and David Butler  
Gail and Chaim Sanders

The birth of a grandson  
to Sue and Ray White  
Sharon and David Butler  
Vic Jacobson

The marriage of David Nathan, son of  
Miriam Morsel Nathan and Harvey  
Nathan, to Nora Abramson  
Sharon and David Butler

Beth Lichy's honor of Kallat Tora  
Shuli and Sam Kleinman

Freda Gelbtuch's 90th birthday  
Linda and Elliot Klonsky  
Sue and Arnie Schwartz

The bar mitzvah of Mark Kahan's  
grandson, Eli  
Sue and Arnie Schwartz

Josh and Marcy Wolf  
Ernest Palla

## REFUA SHELAIMA

Cynthia Abrams  
Alice and Noah Baer  
Barbara and Mel Ciment  
Beth and Jack Lichy  
Gail Javitt and Sam Osofsky  
Marilyn and Don Schwartz

Gordon Lederman  
Gail Javitt and Sam Osofsky



## KEMP MILL SYNAGOGUE

11910 Kemp Mill Road  
Silver Spring, Maryland 20902

PRESORTED STD

**PAID**

U.S. Postage  
Silver Spring, MD  
Permit # 5572

[www.kmsynagogue.org](http://www.kmsynagogue.org) ▪ 301-593-0996 ▪ [office@kmsynagogue.org](mailto:office@kmsynagogue.org)

**Yaakov Bieler**, Rabbi  
**Joey Turitz**, President  
**Allison Newfeld**, Executive Director  
**Amy Werbin**, Administrator

Kol MevaSer Editorial Board

**Risë Goldstein**  
**Gail Javitt**  
**Tsvi Lieber**  
**Mel Plotinsky**

Next Issue: Pesach April-June 2013