



בראשית

783

Vol. V, No. 2

Bereshith: "In The Beginning"

5743 Kislev/November 1982

"HOW YEDIDYAH CHANGED MY SHOES"

by Allan Leicht

It's no wonder my children like coming to Lincoln Square Synagogue. Even at ages three and two they feel they have real influence there. Let me give you an example.

I was sitting among the Beginners, ready for Kol Nidre last Yom Kippur, when five-year-old Yedidyah Buchwald looked at my shoes and asked, "Are those leather?" I knew it was customary not to wear leather shoes on Yom Kippur, and I had thought about wearing sneakers that night, but I had chickened out. I didn't want to be conspicuous on the street. I didn't want to look "too" Jewish, after all. So now, what had made me inconspicuous on the street was pinching in shul--not pinching my feet, but my conscience.

I had been coming to the Beginners' Minyan for ten months by this time and I had been gradually coming back to tradition. I had already been wearing my yarmulka on the street. That was a big breakthrough, I must say--a going public. It had taken a sizeable adjustment to walk down the street wearing a yarmulka.

But to be honest, one of the major factors that brought about the public yarmulka was not very spiritual. On my

way to shul one Shabbat morning I met my friend Harold in his jogging suit.

"Where are you going all dressed up?" Harold asked me. I realized I looked ridiculous. There I was in a suit and a tie on a Saturday morning. He had every right to ask. I needed a yarmulka to look normal.

So I started putting on a yarmulka. And I found it wasn't that cataclysmic.

It could come little by little. On the way home a block or two, then on the way to a block or two, until, block by block, a complete round trip. It was gradual.

But what Yedidyah was asking on Kol Nidre night could not be gradual. You cannot gradually change your shoes. I certainly could not change them then and there.

I had to come up with some temporary solution that would satisfy Yedidyah.

"Yedidyah, if you want me to, I will take my shoes off."

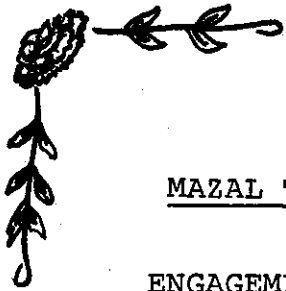
"That would be very good." His father would have left it up to me, but at five years old we are not so diplomatic.

So there I was, shoes under the chair with frum feet for Kol Nidre. And I felt wonderful.

But what to do the next morning?

Continued on page 6

Before he died, Rabbi Zusya said, "In the world to come they will not ask me 'Why were you not Moses?' They will ask me 'Why were you not Zusya?'"



MAZAL TOV

ENGAGEMENTS

Yocheved Broskie to
Chaim Radovsky

Sarah Youner to
Howard Apsan

MARRIAGES

Lisa Faerman to
Rabbi Shimon Herman

Janet Lipshick to
Dr. Ross Pinsky

BIRTHS

Caryl Alterbaum &
Ben Brief
on the birth of
a baby boy,
SIMON EDWARD

Amy & Jack Benishai
on the birth of
a baby girl,
ALISSA

Olga Grun &
Eliezer Diamond
on the birth of
a baby girl,
AVIVA RUCHAMA

Pam & Alan Shanker
on the birth of
a baby girl,
ELISHA

Valerie & Scott Shore
on the birth of
a baby girl,
STEFANIE MARGALIT
(TAMARA)

שאלה ותשובה



— Sheailah--Question ————— Teshuvah--Answer —————

by Chaya Korot

Q. What does 'keeping kosher' mean? Isn't having a clean kitchen and eating healthy food sufficient as a way of honoring Hashem?

A. In the Havdalah blessing after Shabbat, we say: "Who separates between holy and profane, between light and darkness, between Israel and the nations, between the seventh day and the six days of activity. Blessed are You, O L-rd Who separates between the holy and the profane."

The concept of separation, of distinction, is fundamental to the Torah concept of holiness. Indeed, on the verse (Lev. 19:2), "you shall be holy," Rashi comments: "Holiness is only separation..." (Though here the word used, p'rishut, means separating oneself from something, it nevertheless presupposes the necessity of distinctions). Jews are expected to make separations and distinctions, not only in the realm of morality--what the Rabbis refer to as "mishpatim"; laws with humanly understandable reasons--but also in the realm of "chukim," laws whose ultimate reasons cannot be understood by man. Of course man is free to speculate on those reasons, as many of our philosophers and sages have done throughout history. "Chukim" are, then, to use Rashi's term, "g'zerot ha-melech"--decrees of the King.

It is into this category that the laws of kashrut fall. At the end of the long section of kashrut in Lev. 11, we find the following:

Do not make your souls disgusting with every crawling thing that crawls, and do not become impure with them, that you should be defiled by them. For I am the L-rd your G-d; and you shall make yourselves holy, and you shall be holy; for I am holy. And you shall not make your souls impure with every crawling thing which crawls on the earth. For I am the L-rd, Who lifted you up from the land of Egypt, to be your G-d. You shall therefore be holy, for I am holy.
(Lev. 11:43-45)

The Torah then concludes the weekly portion called Sh'mini with these last verses:

This is the law of the animal and the bird and

(Con't on page 3)

every living soul which creeps in the waters and for every life that crawls on the earth: to separate between the impure and the pure, between the animal which is eaten and the animal which shall not be eaten.

(Lev. 11: 46-47)

When G-d offered the Torah to the Jewish people--an offer which was accepted for all time--He promised us that we would thereby become "a kingdom of priests and a holy nation" (Ex. 19:6). The Ramban (Nachmanides) points out that G-d was offering the Jewish people the opportunity of "d'vekut"--cleaving to G-d in an extremely close relationship. Only through Torah can that relationship be achieved. But it requires hard work: "and you shall make yourselves holy." In Egypt, the Jews were, as the Rabbis tell us, trapped in the forty-ninth level of impurity; if G-d had not saved us, we would have been lost forever. Yet not only did G-d take us out of Egypt (the usual verb used in Torah), He also --as we are told specifically in the context of kashrut--lifted us out of Egypt, elevating us to a new spiritual level; or rather giving us the potential to attain such a level.

A friend of mine, Ann Kraus, once commented that perhaps one of the reasons behind kashrut was to teach us that vital distinctions may lie beneath surface appearances. A treif hamburger or cookie and a kosher one look just the same. But they are not the same. One elevates us through our observance of kashrut: "and you shall be holy." The other defiles us, makes us impure: "that you should be defiled by them." In the observance of all the mitzvot, a threefold leap is required: of faith, of knowledge and of action. We need to have, or develop, faith in G-d's law; the diligence to practice the mitzvot in our daily lives; and--no less important--to acquire the knowledge to make the necessary subtle distinctions: in the case of kashrut, "to separate between the impure and the pure, between the animal which is eaten and the animal which shall not be eaten."

(Chaya Korot is an instructor at the Joseph Shapiro Institute of Jewish Studies at Lincoln Square Synagogue and at Drisha, a women's yeshiva in Manhattan.)

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#### SCHEDULE A SCHMOOZE!

In Yiddish, to "schmooze" means to talk about things that concern you. Beginners' Schmoozes are informal, free-form group discussions on almost any topic of importance to recently-returned Jews. They all begin at 8:30 p.m. at Lincoln Square Synagogue and refreshments are served. Questions about the group talks should be directed to Pnina Edelhart at 265-2339.

Come and Schmooze with Us. We'd love to talk with You!

Mondays: Nov. 22, Dec. 20, Jan. 24, Feb. 21, Mar. 21, Apr. 25

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CONGRATULATIONS:

Pnina Edelhart for being chosen as an "editorial fellow" of the journal Sh'ma.

TZETCHEM L'SHALOM TO

Shlomo Ashkinazy to spend the year studying in Yeshiva in Israel.

* * * * *

CONDELENCES

Pam Shanker on the loss of her father,
BENJAMIN BENECK

*FREE HEBREW LESSONS

*KOSHERING YOUR HOME

*GIVING A D'VAR TORAH ON SHABBAT

*HELPING WITH THE NEWSLETTER

*AN APPOINTMENT WITH RABBI BUCHWALD

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*ANYTHING ELSE!

CALL: Arlene Porath

LSS, after 2:15 p.m.
(Mon.-Thurs.)
874-6105

HAVE YOU FULFILLED THE MITZVAH OF "AREIVUT"?

by Rabbi Ephraim Buchwald

The concept of "Areivut," mutual responsibility of one Jew for the next, is a central idea in Judaism. In fact there are those who say that Jews are called Yehudim because of Yehuda (Judah) who acted as surety for his brother Benjamin.


"Areivut" is both physical and spiritual responsibility. Therefore Jews are required to redeem fellow Jews who have been physically captured in war, and are similarly required to redeem their brethren who have become spiritual captives of assimilation.

Halakha, Jewish law, extends this principle to remarkable lengths. Generally, one who performs a mitzvah is required to make a blessing prior to its performance, and is forbidden to repeat that blessing since this would constitute "bearing the name of the L-rd in vain." However, if someone has already recited kiddush (or any other mitzvah) for him or herself and a fellow Jew enters who does not



know how to recite this blessing, one is not only permitted, but indeed required, to recite the blessing again.

Each of us bears this profound responsibility. Contrary to popular belief, Rabbis have no more and no less responsibility than anyone else in this regard. Graduates of the Beginners' Service could help newcomers through some of the difficulties which they once faced, and, if possible, provide hospitality and friendship to those who cannot yet "zip" through the prayers. Newcomers who have found meaning in the service can invite friends and family to share in their discovery. And rabbis can write articles encouraging "Areivut"!



Join Us For
A
SHOWER
SHABBAT
SKI
Weekend
in Hunter, New York
(December 31-Jan. 5
3 nights)
Cost is \$145 for the
weekend, including food,
lodging and sauna.
Ski costs additional:
\$19 lift ticket,
\$13.50 equipment,
\$12.00 lesson.
\$36.00 all inclusive
package for beginners.
Cross-country skiing
also available.

Call Lorraine, 535-7823
Deposit of \$50 due by
Dec. 9th. No refunds
on deposit after
Dec. 22nd.

ברשית Bereshith: "In The Beginning" is put together under the direction of Rabbi Ephraim Buchwald, Educational Director of Lincoln Square Synagogue, 200 Amsterdam Avenue, New York. Editor...Ariella Sofia Staff Assistant... Arlene Porath. A special Beginners' Minyan is held each Shabbat morning at 9:15 a.m. at the synagogue. Through its Joseph Shapiro Institute, Lincoln Square offers a number of adult education courses in Judaica.

Readers: This is your newsletter and we would like to hear from you. Article contributions are most welcome!

or

The Giores from Chelm Goes to Williamsburg

by Lillian Mahoney

In summer the Giores from Chelm dressed herself in cotton and polyester. Now we all know how hot it is during the summer, so it was perfectly natural that she forgot all about her wool hanging in the closet.

On the 17th of Tammuz things took a serious turn. By Tisha B'Av, the history and the heat had ruined her posture. On the second morning of Rosh Chodesh Elul, the sound of the shofar curled her hair. The readings of Selichot blurred her vision. And still looming on the horizon were Rosh HaShanah, the Yamim Nora'im, Yom Kippur, Succoth, and Sh'mini Atzeret.

"Ah," she thought, "this Succoth I'm going to be prepared. I'll make my reservations for the succah, and I'll buy a little basket to carry my food in. Last year it was cold. Cold?..." She remembered her woolen clothes hanging in the closet and the mitzvah of shaatnez.

Brooklyn, 5742: The next time we meet the G.C., she's on the F train trying to figure out how to change to the J or M line to Williamsburg. All the signs and maps read J or M trains in brown. At the approach of unsavory looking teenagers, she jumped on a train marked JJ in orange and made it to Hewes Station.

On one side of the station, a hot wind blew through the turned out buildings. Drunks sprawled over the sidewalk. On the other side stood a Chassid feeding pigeons, his tzizits flying in the wind. Given the above scenery, it was easy to find the right direction. She crossed the square and walked along Hooper Street. Mezuzahs lit up each doorway. Couples visited neighbors, women strolled with baby carriages, men carried books, children played quietly, and teenage girls giggled.

Lee Avenue: "Excuse me, do you know where 203 Lee Ave. is?"

"Ummmmmm."

"I'm trying to find the Shaatnez Lab."

"Oh sure," answered the pale girl with carrot colored hair.

"Now here's what you do. Turn left here and go straight down Lee past the first grocery store, then past the second grocery store. Not it's across the street from a grocery store. Did you get that?"

203 Lee Avenue: She rang the bell. The door was unlocked. Inside it was the first door on the left. She opened the rickety door and tiptoed hesitantly into the tiny room. Three Chassidim sat by the windows, a long narrow table dividing them from the rest of the room. One of the two elderly men commanded, "Nimmt es aus v'sestz es auf der tish." The younger man, realizing they had a Chelmite on their hands, told her in English to put the clothes on the table. They smiled, benevolently, so as not to frighten her more than she already appeared. "Sit, sit."

It was over in a few minutes. The clothes, each with its own black and silver Non-Shatnez tag stapled on came flying over the table and landed on the chair next to her.

A week later our G.C. looked at her cotton jackets-- maybe there was some shaatnez lurking somewhere? Better take them too. This time the Chassidim laughed a little and told her to

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ONEG SHABBAT

Every Friday night during the winter and spring, Lincoln Square Synagogue sponsors a series of lively discussions on topics of Jewish interest: The Plight of Ethiopian Jewry, Media Coverage of Israel, Jews and the American Political Scene, the Jews of Italy --that's just a few themes.

Each Oneg starts at 8:30 p.m. Refreshments are served. Join us!



YIVO Institute for Jewish Research is located at 1048 Fifth Avenue.

YIVO's exhibits, lectures, library and other events help keep alive the rich heritage of East European Jewry. The current highlight is a Yiddish folklore exhibit.

The Jewish Museum (1109 Fifth Avenue) has a variety of exhibits. Current highlight: "A Tale of Two Cities--Jewish Life in Frankfurt and Istanbul 1750-1870."



SEPHARDIC FESTIVAL

If authentic Ladino folk songs interest you, try the Sephardic Festival at the Spanish and Portuguese Synagogue (8 West 70th St.) on Dec. 5th at 1 p.m.

Call for reservations:

751-0727

JEWISH BOOK MONTH

NOVEMBER 10- DECEMBER 10, 1982

Can you imagine the "people of the Book" without books? Impossible!

We're very happy to announce that the Beginners' Minyan now has its own library.



Thanks to two generous gifts--from Solomon and Irving Mandel in memory of their mother Sarah Mandel and from Valerie and Howard Shore in memory of their grandparents Samuel and Teresa Shore--we've got the beginnings of a fine reference library:

As a Driven Leaf--Milton Steinberg
The Essential Talmud--A. Steinsaltz
The Living Torah--Aryeh Kaplan
Concise Code of Jewish Law--
Gerson Appel
Code of Jewish Law --H. Goldin
Ramban on the Torah (Nachmanides)--
Chavel, in 5 volumes
The Pentateuch--
S.R. Hirsch--6 volumes
Studies in the weekly portion--
Nachama Leibowitz
and several others!

The Mitzvah of Shaatnez---- Continued from page 5

bring only those garments made of wool or containing some percentage of wool. They were mostly interested in jackets.

And so our G.C. traveled happily back to Manhattan, sewed the shaatnez tags onto the garments with pretty colored threads and proudly hung them back in her closet where they remained because the weather on Succoth was very warm this year.

The mitzvah of shaatnez is commanded directly in the Torah and is therefore known as a mitzvah d'oraita. It's found in Leviticus 19:19 and Deuteronomy 22:11. It is a mitzvah lo ta'aseh, meaning a commandment in the negative form. Don't give yourself a headache trying to find a reason. We are simply commanded by HaShem not to wear any mixture of wool and linen. This means only linen and wool, not wool and cotton, etc. The Mishnah tells us in Kilayim (Mixtures) 9:8 that the word shaatnez comes from the root words meaning pressed, woven, twisted. Therefore, any garment you have that contains wool should be taken to 203 Lee Ave. in Williamsburg, Brooklyn. (Tel: EV 7-8520) Just follow the directions in the story.

Remember, as Jews, we're obligated to obey the highest authority. Admittedly, we are often very awkward when we first begin to observe the mitzvot, but in order to learn to walk as Jews, we must actually get out there and perform the mitzvot.

While you're there, you just might want to enjoy some of the other things Williamsburg has to offer. So take some time and look around!

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Rabbi Orlian has a few copies of Weingreen's A Practical Grammar For Classical Hebrew available for sale. (\$13.50) It's excellent for beginners. See him or Arlene Porath at LSS on Monday or Wednesday evenings.

We need additional funds to fill out this list, so if you can help in this way, please do! We will also be glad to accept contributions of books which you think would be useful to other beginners. Please speak to Rabbi Bookwald (er...that's Buchwald).

Thanks!

Shoes--continued from 1

I had the gauntlet of Broadway to run in broad daylight.

When I hit the street in my old white sneakers, it was amazing! Everybody was wearing sneakers! When I was wearing leather, I saw only leather, counting mine among the leather shoes. But with sneakers on I walked with the sneaker-wearers. Sneakers, like yarmulkas, were in.

When I mentioned to Rabbi Buchwald that Yedidiah changed my shoes, he asked, "What happened? Did he spill something on them?"

Well, it was the end of a very long day and Rabbi Buchwald had been busy changing lives--mine among them.

PSST! WHAT DID THE RABBI JUST SAY?

Some of our readers have asked us to define Hebrew words commonly used in the synagogue service and in classes on Jewish topics. We hope to include a few in each issue of Bereshith from now on.

- שַׁחֲרִית** --(Shacharit)--the morning services
- מִנְחָה** --(Minchah)--the afternoon prayers
- מַעֲרִיב** --(Maariv)--the evening prayers
- דְּרָשָׁה** --(Derashah)--a religious sermon or discourse
- תּוֹרַת שֵׁבִיבֵי תוֹרָה** --(Torah She-Bi-Ketav)--The written Torah comprised of the five books of Moses. Also called the Pentateuch.
- תּוֹרַת שֵׁבִיעֻל פֶּה** --(Torah She-B'al Peh)--The oral law received by Moses along with the written Torah and handed down to us. Originally taught only orally from teacher to student, Torah She-B'al Peh was permitted to be written down by the rabbis when the volume of knowledge grew very great and persecutions had thinned the ranks of rabbinic scholars.
- מִשְׁנָה** --(Mishnah)--Repetition or statement of the law. A collection of halachic material gathered by Rabbi Judah Ha-Nasi and completed by the end of the second century of the common era.
- גְּמָרָא** --(Gemara)--Talmudic discussion of mishnah--law and lore!
- תַּלְמוּד** --(Talmud)--What we call the combined work of mishnah and gemara.
- דָּף** --(Daf)--A page of Talmud
- פְּסוּק** --(Pasuk)--A verse or sentence. Plural: P'sukim.
- מִדְּאוּרֵי תְּא** --(Mi-D'Orayta)--Aramaic phrase meaning Jewish law of Biblical origin.
- מִדְּרַבָּנָן** --(Mi-D'Rabbanan)--Aramaic phrase meaning Jewish law based on rabbinic authority.

Abbreviations are commonly used too. In writing, you can recognize them by the two pen strokes that look like a single pair of quotation marks.

**חז"ל** --(Chazal--From Chachomenu Zichronom Livrochoh)--"Our sages of blessed memory" is a sentiment expressed when one quotes a statement of the rabbis without mentioning the specific names of the sages.

**תנ"ך** --(Tanach)--The Bible: Torah, Neviim/Prophets and Ketuvim/the other sacred writings of the Bible.

**ש"ס** --(Shas)--From Shishoh Sedorim, the six orders or tractates of the Talmud.

## A MATTER OF COURAGE

by Ariella Sofia

"I am a Jew. I am a Jew." Sometimes I still whisper these words to myself in the middle of the night when sleep comes hard. Safe in my own room, it is an easy thing to say. Outside, it depends on who asks the question.

For several hundred years, my mother's family lived within the confines of the ghetto of Venice. One wonders what it meant to be a Jew then. To live within a specified area, to be forced to wear a badge or a particularly colored hat as a by-product of one's Jewishness. It would have been so easy to escape, to come under the protecting wings of the Roman church. Yet still they clung to the faith and traditions of their forefathers.

And what of us here in America? Our country was built on a laissez-faire attitude about religion. It should be easier to say "I am a Jew" in America: there are no ghettos in which we must live, no badges of shame. Yet, strangely, it is harder. Freed of the outside force keeping us separate, we are too eager to assimilate, to lose ourselves in the openness of America. So we have a staggeringly high intermarriage rate, illiteracy on issues of Jewish law and custom that were commonplace knowledge two generations ago, an embarrassment at being "different" which manifests itself in rebellion at wearing a kippah, disregard for the kosher dietary laws, disaffection from Israel. Spurning the richness of thousands of years of culture, we have gorged ourselves on anonymity.

And we have found emptiness. The ones who know it best are the young, adult Jews, the baalei teshuvah, who are coming back instead to feast on the traditions of their forefathers. They are the ones who struggle against the tide of Jews rushing away from ritual observances and mitzvot. To them, "I am a Jew" rings differently. Pride, yearning, even a bit of fear and pain mingle together in these words. These last come, I suppose, each time we initially decide to perform a new mitzvah or take on a new cultural tie that more clearly defines us as Jews, and simultaneously defines us as "more different" from our non-Jewish neighbors. A man struggling with the decision to wear a kippah must first stare back at the memory of his ancestors who were forced to wear a given head-covering, and he must conquer the fear within him at being marked as they were. The Jew who struggles with the decision to move near other observant Jews must first come to grips with the memory of European ghettos and how they seemed to deny the Jew his freedom.

It is a peculiar thing. We think of our ancestors as people forced to live a certain way and we forget that at any time they could have gotten the freedom of the world. The only price they had to pay was their identity as Jews. And most of them knew it was too high a price to pay. And those of us who weren't taught this lesson, but learned it ourselves, must finally come to realize what they understood all along. To be a Jew means precisely to be "different" ever since the days HaShem commanded us to be a separate and holy nation. To be a Jew means to have an identity in a world that would like us to forget our identity. One needs courage to be a Jew--courage to stand up to other people, but more often, to stand up to ones' self, to the part of one that wistfully remembers the tiny pleasures of Mitzrayim just at the time when the nation of Israel is being born. It is an old story repeated in each one of us.

Recently I took part in a march to protest the terrorist attack on the main synagogue of Rome. I was probably the only Jew in the group of Italian ancestry and a reporter wanted to speak with me. I wanted to say something, but I was scared too. It is one thing to be a nameless face in a crowd, quite another to speak out

(Continued on page 9)



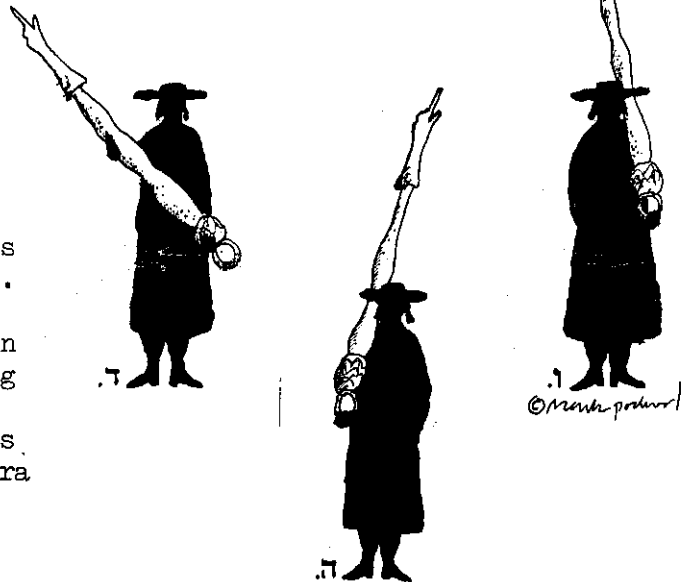
as an individual. I wanted to hang back and go forward at the same time, a very uncomfortable feeling. When I finally did speak to her, my voice shook with emotion. But now it was not from fear. It was that in the process of standing up for other Jews, I also stood up for myself. I felt a tremendous kinship with those Jews in Italy--not because members of my family live there--but because they share my identity and I theirs. Each time we perform one more mitzvah, raise our voices in behalf of Jews anywhere in the world, we are bound that much closer to K'lal Yisrael. Each time, by word or by deed, we say to the world "I am a Jew," we also come that much closer to being what HaShem asked us to be so many thousands of years ago.

\* \* \* \* \*

As Jews throughout the world struggle to maintain their identity, we who more recently appreciate the value of their struggle can help. Involvement can come on many levels, even something as simple as a single letter to a Russian Jew, strengthening their conviction to remain Jews in the face of serious obstacles. Read Rabbi Buchwald's message in this issue of Bereshith. Start with your own community and if you've got a little extra time and energy, try these organizations:



Lincoln Square Action Committee--headed by Alice Harvey, this committee monitors media coverage in the U.S., trains speakers and keeps a close watch on the political process in America and how it affects Jews. They need plenty of volunteers. Contact Alice at the synagogue by directing messages to her in care of the L.S. Action Committee.



Ethiopian Jewry--In danger of total extinction because of the anti-Semitic rulers governing them, these Jews need our help in the form of making our own government representatives fight for their human rights. Contact Barbara Ribakove , c/o Rabbi Buchwald, for details.

For Soviet Jewry--there is a program that is called Project Yachad, a letter-writing program which provides a lifeline between refuseniks and American Jews. Contact: The Greater N.Y. Conference on Soviet Jewry, 8 West 40th St. N.Y.C., 10018 (354-1316)

## SCHEDULE OF SERVICES

### Friday, December 10

|                                   |           |
|-----------------------------------|-----------|
| Kindle First Chanuka Candle ..... | 4:05 P.M. |
| Kindle Shabbat Candles .....      | 4:09 P.M. |
| Mincha and Kabbalat Shabbat ..... | 4:20 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, December 11 (Vayeshev)

|                                       |                    |
|---------------------------------------|--------------------|
| Shabbat Chanuka I .....               |                    |
| Shabbat Morning Service .....         | 8:30 A.M.          |
| Talmud and Bible Classes .....        | 3:25 P.M.          |
| Mincha .....                          | 4:10 P.M.          |
| Daily Mincha and Maariv .....         | 4:25 P.M.          |
| Daily Morning Chanukah Services ..... | 7:00 and 7:40 A.M. |

### Thursday, December 16 and Friday, December 17

#### — ROSH CHODESH TEVET

|                        |                    |
|------------------------|--------------------|
| Morning Services ..... | 7:00 and 7:40 A.M. |
|------------------------|--------------------|

### Friday, December 17

|                                    |           |
|------------------------------------|-----------|
| Kindle Eight Chanuka Candles ..... | 4:05 P.M. |
| Kindle Shabbat Candles .....       | 4:10 P.M. |
| Mincha and Kabbalat Shabbat .....  | 4:20 P.M. |
| Oneg Shabbat .....                 | 8:30 P.M. |

### Saturday, December 18 (Miketz)

|                                |           |
|--------------------------------|-----------|
| Shabbat Chanuka II .....       |           |
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 3:25 P.M. |
| Mincha .....                   | 4:10 P.M. |
| Daily Mincha and Maariv .....  | 4:25 P.M. |

### Friday, December 24

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 4:13 P.M. |
| Mincha and Kabbalat Shabbat ..... | 4:25 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, December 25 (Vayigash)

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 3:30 P.M. |
| Mincha .....                   | 4:15 P.M. |
| Daily Mincha and Maariv .....  | 4:30 P.M. |

### Sunday, December 26 — ASARA B'TEVET

|                        |                    |
|------------------------|--------------------|
| Morning Services ..... | 7:00 and 8:30 A.M. |
| Mincha .....           | 4:25 P.M.          |

### Friday, December 31

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 4:18 P.M. |
| Mincha and Kabbalat Shabbat ..... | 4:30 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, January 1 (Vayechi)

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 3:35 P.M. |
| Mincha .....                   | 4:20 P.M. |
| Daily Mincha and Maariv .....  | 4:35 P.M. |

### Friday, January 7

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 4:25 P.M. |
| Mincha and Kabbalat Shabbat ..... | 4:35 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, January 8 (Shemot)

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 3:40 P.M. |
| Mincha .....                   | 4:25 P.M. |
| Daily Mincha and Maariv .....  | 4:40 P.M. |

### Friday, January 14

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 4:32 P.M. |
| Mincha and Kabbalat Shabbat ..... | 4:45 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, January 15 (Vadra) — ROSH CHODESH SHEVAT

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 3:45 P.M. |
| Mincha .....                   | 4:30 P.M. |
| Daily Mincha and Maariv .....  | 4:50 P.M. |

### Friday, January 21

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 4:40 P.M. |
| Mincha and Kabbalat Shabbat ..... | 4:50 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, January 22 (Bo)

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 3:55 P.M. |
| Mincha .....                   | 4:40 P.M. |
| Daily Mincha and Maariv .....  | 4:55 P.M. |

### Friday, January 28

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 4:49 P.M. |
| Mincha and Kabbalat Shabbat ..... | 5:00 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, January 29 (Beshalach) — TU B'SHEVAT

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 4:05 P.M. |
| Mincha .....                   | 4:50 P.M. |
| Daily Mincha and Maariv .....  | 5:05 P.M. |

### Friday, February 4

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 4:57 P.M. |
| Mincha and Kabbalat Shabbat ..... | 5:10 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, February 5 (Yitro)

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 4:15 P.M. |
| Mincha .....                   | 5:00 P.M. |
| Daily Mincha and Maariv .....  | 5:15 P.M. |

### Friday, February 11

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 5:06 P.M. |
| Mincha and Kabbalat Shabbat ..... | 5:15 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

### Saturday, February 12 (Mishpatim)

|                                |           |
|--------------------------------|-----------|
| Shabbat Shekalim .....         |           |
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 4:20 P.M. |
| Mincha .....                   | 5:05 P.M. |
| Daily Mincha and Maariv .....  | 5:25 P.M. |

### Sunday, February 13 — ROSH CHODESH ADAR

|                        |                    |
|------------------------|--------------------|
| Morning Services ..... | 7:00 and 8:30 A.M. |
|------------------------|--------------------|

### Monday, February 14 — ROSH CHODESH ADAR

|                        |                    |
|------------------------|--------------------|
| Morning Services ..... | 7:00 and 7:40 A.M. |
|------------------------|--------------------|

### Friday, February 18

|                                   |           |
|-----------------------------------|-----------|
| Kindle Shabbat Candles .....      | 5:14 P.M. |
| Mincha and Kabbalat Shabbat ..... | 5:25 P.M. |
| Oneg Shabbat .....                | 8:30 P.M. |

#### FINAL ONEG PROGRAM OF THIS SEASON

### Saturday, February 19 (Teruma)

|                                |           |
|--------------------------------|-----------|
| Shabbat Morning Service .....  | 8:30 A.M. |
| Talmud and Bible Classes ..... | 4:30 P.M. |
| Mincha .....                   | 5:15 P.M. |
| Daily Mincha and Maariv .....  | 5:30 P.M. |

### Thursday, February 24 — FAST OF ESTHER

|                        |           |
|------------------------|-----------|
| Morning Services ..... | 7:30 A.M. |
| Mincha .....           | 5:30 P.M. |