

# *Kehilath Jeshurun Bulletin*



Volume LXVIII Number 3

December 4, 1998

15 Kislev 5759

## **RAMAZ TO HONOR STEVEN GROSS**

### **AT 62ND ANNUAL DINNER DANCE**

**SUNDAY, JANUARY 10 AT THE MARRIOTT**

We are proud to announce that Steven R. Gross, a young man who grew up in our congregation and in Ramaz and who served Ramaz as Chairman of the Board of Trustees and now serves as the Building Chairman for the new Middle School, will be Guest of Honor at the Annual Dinner Dance of the Ramaz Parents Council on Sunday evening, January 10, at the Marriott Marquis Hotel.

The school could not have chosen a more appropriate lay leader on whom to bestow such an honor. Steven Gross has served as Treasurer, Vice Chairman and Chairman of the Board of Trustees over a period of fifteen years. Only last year he concluded his term as Chairman and he now devotes his full voluntary time to the new Middle School project. Steve and his

family, which includes his wife, Georgette and his daughters, Amy and Jillian, represent the very best of which the KJ/Ramaz community can be proud. He is an outstanding lawyer at Debevois & Plimpton and an extremely gifted lay leader who has had a great impact on the development of Ramaz and on the life of Congregation Kehilath Jeshurun.

The KJ family has a wonderful opportunity to salute one of its very best products and at the same time help the Scholarship Fund of the school by attending the dinner or at least placing a statement of tribute in the dinner journal. We have all received invitations in the mail. Further information can be gained by calling the Ramaz business office at 517-5955 ext. 239.

**SUNDAY, DECEMBER 6  
AT KJ**

**KJ/RAMAZ ANNUAL BLOOD DRIVE**

**9:00 AM - 2:30 PM**

**MEZUZAH AND TEFILLIN CHECK**

*(They should be checked twice in seven years.)*

**SHATNES TESTING**

**SISTERHOOD CHANUKAH BOUTIQUE**

**10:00 AM - 2:00 PM**

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## ADULT EDUCATION AT KJ: PRESERVING AND OBSERVING

The KJ Adult Institute is in full swing and the response has been impressive. To put it simply, classes have begun and people are coming. The Daf Yomi class has doubled in size since last year under the leadership of Yoel Aryeh. It is quite inspirational to arrive for morning services and be greeted by ten people who have been studying Talmud during the previous hour, let alone years. Atara Segal's and David Flatto's respective classes in Tehillim and the Philosophy of Maimonides have been well taught and well-attended. They are wonderful examples of young, vibrant scholars who are destined to affect the landscape of Jewish Education in the next twenty years. We are lucky to have them here for the year. Rabbi Weiser's classes in Jewish History are as popular as ever. Rabbi Motechin's new Introduction to Talmud class has attracted many people who are learning Talmud seriously for the first time in their lives. Rabbi Rubin's Talmud class is back by popular demand and is meeting on Thursday evenings at 7:00 PM (check the Shabbat Announcements to see when it is given on a Wednesday).

**THE KNESSET AND THE  
SUPREME COURT: WHO  
MAKES THE RULES,**

a weekly lecture given by Professor Isaac Herzog, has been drawing a large crowd Tuesday evenings and has lived up to its billing as a uniquely informative series on International Constitutional Law and the State of Israel's justice system. In January Professor Herzog begins another series on the problem that has plagued the American Jewish community and its relationship to Israel, the question of *Who Is a Jew*.

Rabbi Tzvi Waldman has also had a tremendous impact on the KJ community. He has spent two memorable Shabbatot at KJ, leading teen Onegs on both Friday nights, giving the afternoon Talmud Shiur and speaking at Se'udah Shlishit. His participation in the new Group Learning program has led to the first two groups getting off to a great start. The first group, consisting of 25 members of the Young People's Minyan, met at the home of Dasi and Jeremy Schwalbe, and heard Rabbi Waldman lecture on prayer. The second group met in the synagogue and heard a lecture on the tension between various philosophies of Judaism.

Other programs have begun as well, and it is never too late to join. Please refer to the Adult Ed Brochure, or contact the synagogue office.

## NEW PHONE SYSTEM FOR KJ / RAMAZ

A new phone system and a web page on the internet highlight communication advances made by Kehilath Jeshurun this fall.

More lines, voice mail messages, and direct dial extensions allow for after hours and weekend connections to the office of your choice. Callers can also get candle lighting times, schedule of services throughout the week, and end of Shabbat (or Yom Tov) times. A schedule of upcoming events can also be obtained. Simply follow the voice directions when you call 427-1000.

### Important Extensions are:

**Synagogue Office: X500**  
**Front Door X237**  
**Ramaz Lower School X233**

### KJ ON THE WEB

We are grateful to Dr. Steven Rudolph for developing and maintaining the new, informative and attractive web site. It includes information on our services and times, adult education and youth department offerings, upcoming events, activities of our affiliate organizations, and our Beginner's programs.

**KJ WEB SITE: [www.ckj.org](http://www.ckj.org)**

The KJ fax number remains 534-4120.

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**RABBI MICHAEL J. BROYDE  
TO BE SCHOLAR-IN-RESIDENCE  
SHABBAT, JANUARY 15-16, 1999  
FRIDAY NIGHT SHABBAT DINNER**

We are proud to announce that Rabbi Michael J. Broyde, the founding director of the new Beit Din of America, will be the Scholar-in-Residence at KJ on the Shabbat of January 15-16. He will address a dinner session on Friday night; he will deliver the sermon on Shabbat morning; and he will give a lecture at our seudah shlishit in the afternoon.

Rabbi Broyde is one of the most exciting young personalities in the modern Orthodox world today. A graduate of Yeshiva University with a B.A. from Yeshiva College, Ordination from Rabbi Isaac Elchanan Theological Seminary of Yeshiva, and advanced Ordination (Yadin Yadin) as well, he is a graduate of New York University's School of Law.

He has served as senior lecturer in law at Emory University's

School of Law in Atlanta where he is also the Director of the project on Law, Religion and the Family. He is the founding rabbi of the Young Israel Congregation of Atlanta, a new congregation which he started in 1994. He also served as assistant professor in the Department of Religion at Emory from 1991-94.

In 1996-7, Rabbi Broyde served as first director of the newly reorganized Beit Din of America, a modern Orthodox Beit Din which has specialized in dispute resolution and created a new standard for din Torah in this country, one that is based firmly on halakha and on the principles of civil law. The court also has gained renown as a place to arrange religious divorces in a manner which displays sensitivity to women in particular and to the modern temper in general.

Rabbi Broyde is a brilliant lecturer, with a wide-range of academic and intellectual interests. His chosen topics for his visit to KJ will be as follows:

- Friday Evening:** *Bullets That Kill on The Rebound: Religious, Racial and Sexual Discrimination and Orthodox Public Policy*
- Shabbat Sermon:** *Marriage, Divorce and the Abandoned Jewish Wife in Jewish Law: A Conceptual Understanding of the Agunah Problem in America*
- Seudah Shlishit:** *Being a Jewish American: Celebrating Thanksgiving, July 4th and Martin Luther King Day.*

Cost of the Shabbat Dinner will be \$25 per adult and \$15 per child.  
Reservations must be in no later than Friday, January 8.

*Coupon on Page 11*

**RABBANIT  
CHANA HENKIN  
TO BE  
SCHOLAR-IN-RESIDENCE  
ON SHABBAT,  
DECEMBER 4-5, 1998**

We are delighted to welcome Rabbanit Chana Henkin as a Scholar-in-Residence at KJ.

Rabbanit Henkin is an outstanding scholar and a pioneer in the field of Torah education for women. She is the founder and dean of Nishmat, the Jerusalem Center for Advanced Jewish Studies for Women. Previously, she was the assistant principal of the *mamlachti-dati* (state-religious) high school in Bet Shean, a development town in Israel's north. She received the Agrest prize of the Israel Ministry of Education for innovative Torah education for her work in Bet Shean, and the Samuel Belkin Award of Yeshiva University. Together with her husband, noted halachik authority Rabbi Yehuda Henkin, she made aliya from New York twenty-six years ago after receiving her B.A. and M.A. from Yeshiva University. The Henkins live in Jerusalem with their six children, two of whom are presently serving in the Israel Defense Forces.

Rabbanit Henkin will speak three times over the course of Shabbat:

Friday evening at the home of Rabbi and Mrs. Haskel Lookstein. Her topic will be: *Generosity, Avarice and Public Policy: Reading Between the Lines of the Midrash.*

Shabbat morning, at the conclusion of services, she will speak on: *Women in Orthodoxy: Whence and Whither.*

And at seudah shlishit, she will speak on Parshat Vayeshev.

## FRIDAY NIGHT INTERMEDIATE SERVICE

A new Friday night intermediate service begins each week at sundown. The service is led by Rabbi Yitz Motechin and is designed for beginners who have advanced in their studies and seek to experience a more traditional Friday night service. Prayers are recited in Hebrew; however, all are welcome to pray in the language that is most comfortable for them. Weekly Divrei Torah focus on elements of

prayer. The program enables participants to question, challenge and contribute to the service. This service offers the opportunity for attendees to experience the onset of Shabbat as well as join KJ members for Shabbat dinner. Several KJ members have been selected to help with the development of this program. For further information, please contact Rabbi Yitz Motechin.

## FRIDAY NIGHT SHABBAT EXPERIENCE

On December 11, the second Friday Night Shabbat Experience will be held at KJ. The program is a joint effort of several synagogues in Manhattan. Beginners and community members participate in a special "no Hebrew necessary" service. The service begins at 7:00 PM and is followed by a beautiful Shabbat Dinner. Rabbi Joshua Lookstein and Rabbi Yitz Motechin will lead the services and help to facilitate a warm, lively and stimulating environment.

KJ members serve as hosts and are seated with beginners in order

to help welcome them to the community and make them feel comfortable with the Shabbat experience. Dinner includes a fabulous traditional Friday night meal, zmirot, Divrei Torah and an opportunity to meet other interesting people in a relaxed and inviting atmosphere. Many lasting relationships have developed between newcomers and KJ members. If you are interested in being a host at a Friday Night Shabbat Experience, or wish further information regarding this program, please call Rena Hoffman or Carolyn Rubin.

## A VERY DIFFERENT BAT MITZVAH

Stefanie Hirsch, daughter of our members Rochelle and David Hirsch, has conceived of a beautiful idea for the celebration of her Bat Mitzvah.

Instead of an elaborate party, Stefanie's parents are establishing a Bat Mitzvah Scholarship Fund in her honor at Be'er Hagolah Institute, a yeshiva in Brooklyn which provides a Torah education for girls and boys of Russian immigrant families. This Fund will

enable girls at the age of Bat Mitzvah to continue their Jewish education.

What a great idea! Instead of a grand party, there is a grand act of tzedakah which will afford so much good for so many. It will truly be a lasting party.

We extend a hearty mazel tov to Stefanie, who is a student in Form I in the Ramaz Upper School, and to her parents on this great celebration of her arrival at the age of mitzvot.

## YOUTH PROGRAM TAKES OFF!

This year the Youth Department is off to a wonderful start.

Shabbat and Holiday morning groups are running beautifully. With the addition of Amy Gross, Yehudit Robinson and Emily Shapiro, all of the groups are a fun and educational environment for your child to be in.

Shabbat afternoon groups, open to grades 1 through 6, have grown tremendously since last year. With davening, sports, games and prizes there is something for everyone.

Additionally, there have been many exciting activities that have taken place on Sunday, including: Sukkot and Simchat Torah arts and crafts; Mount Sinai Hospital visit; Teen Oneg; magic show; and parent/child minyanim. There will be many more activities throughout the year such as Chanukah mini-carnival on December 5th, Purim Carnival, challah baking and tzitzit making and many more. Keep your eye on the KJ youth calendar.

Under the direction of Joseph Dykman, our sports program has been a major success. There are well over one hundred kids enrolled in KJBL this year, a record number! The KJ ice hockey team has also started and we wish them lots of luck. We will be starting a synagogue basketball team for high school age kids. If you are interested in signing up please contact Ari Segal at 517-5955.



# FAITH IN YOURSELF FAITH IN GOD FAITH IN OTHERS

## A POSTURE FOR THE HIGH HOLY DAYS

(ROSH HASHANAH SERMON 1998 / 5759)

BY RABBI HASKEL LOOKSTEIN

If we want to begin the year 5759 properly, we need the right mindset. It's not enough to eat apples and honey, enjoy tsimmis, get dressed up, come to shul, hear the shofar and say L'Shana Tova to our friends. There must be something more if Rosh Hashanah is to be a new beginning.

I would like to suggest a text from a young rabbi, Richard Thaler z"l. He died last Thanksgiving at the age of 41 after a two year struggle with cancer. He left a grieving wife and two very young sons, both in Ramaz. He himself was a Ramaz graduate, the son of a Conservative Rabbi whose other two daughters are also Ramaz alumnae. At a shiva call to his family, I chanced to see his Rosh Hashanah message in the Bulletin of the Sutton Place Synagogue. Here it is in part:

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“There must be  
something more  
if Rosh Hashanah is to be  
a new beginning.”

---

“Let me remind you of the three things that you should be sure to bring with you when you come to services on the Days of Awe. Do you know what they are? Your Tallit? Your Mahzor? Your ticket? No. If you forget your Tallit, we will give you one. If you forget your prayer book, we will give you one. If you forget your ticket, we will still let you in.

“The three things that you have to bring with you when you come to the synagogue are three different

kinds of faith. If you come without them, the service will mean little to you.

“The first kind of faith you need to bring with you is faith in God. I know how hard that can be. Believe me, I know.

“The second kind of faith you need to bring with you is faith in the people with whom you pray. This too is something hard to have. I remember an accountant whom I once knew who refused to come to services on the High Holy Days because he knew too much about the bad behavior of the people that he would have to pray with. I understand his feelings, but I think he is wrong.

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“The first kind  
of faith you need  
is faith in God.”

---

“There is one more kind of faith you need to bring with you — faith in yourself and your ability to grow and change. If you don't believe that, if you think that the way you are now is the way you will always be, then the service will be painful.

“We can change. We are capable of infinite change. We need to believe in ourselves and our ability to change in order to make the approaching Days of Awe rich and meaningful.”

The three types of faith that Rabbi Thaler described in the message I just read to you, are representative of the three pillars of the High Holy Day season:

TESHUVAH    TEFILLAH  
AND TZEDAKAH

Teshuvah means faith in ourselves and our ability to change course, to return to God and to our true nature, to stop wrongdoing and to resume right doing.

Teshuvah implies that we have free will to be good, that we are not genetically or environmentally destined. We cannot blame our parents for *our* mistakes. We cannot ascribe our shortcomings to our environment.

The fact that one was reared in abuse and violence may explain one's behavior, but it does not predestine that behavior. Sociologists and psychologists can predict and study and project all they want, but the individual, however predisposed he or she may be, is still free to be a tzaddik, a saint.

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“The second kind of faith  
is faith in the people  
with whom you pray.”

---

The Rambam in *Hilchot Teshuvah* emphasizes this faith in ourselves.

רשות לכל אדם נתונה:  
אם רצה להטות עצמו לברך טובה,  
ולהיות צדיק, הרשות בידו.  
ואם רצה להטות עצמו לברך רעה,  
ולהיות רשע, הרשות בידו.

“Each person has free will. If he wishes to turn himself toward the path of goodness, he can. But if he wishes to turn himself toward the path of evil, and be wicked, he can.”

This is a religious axiom for us. Without it we are all reduced to automatons, puppets on some Divine or genetic or environmental

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## “The third faith is faith in yourself and your ability to grow and change.”

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string. Without this faith there is no tzaddik or rasha – only predestined human machines. And there is no Rosh Hashanah, because there is no new beginning. We are back in what Thomas Cahill (in his book, *Gifts of the Jews*) called the theology of the wheel – nothing is ever new because real change is impossible. We are slaves and our lives and time and choices are not determined by us.

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### “We are capable of infinite change.”

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Judaism emphatically rejects this mechanistic theory. Judaism says that the biggest tzaddik can fall and, what is hopefully more frequent, the biggest rasha can rise.

The Talmud in *Avodah Zarah* (17a) speaks of Rabbi Elazar ben Dordia who supposedly did not miss out on any promiscuous woman in the world. Once, upon hearing that there was a certain woman in one of the towns by the sea who accepted a purse of Denarii in return for her favors, he took a purse of Denarii and crossed seven rivers for her sake. At a certain point in their joint activity, she exhaled and said: “As this breath will not return to its place, so will Elazar ben Dordia never be received in repentance.” He thereupon went, sat between two hills and mountains and exclaimed: “Oh hills and mountains, plead for mercy for me!” Denied, he exclaimed further: “Heaven and earth, plead for mercy for me!” Denied again, he exclaimed: “Sun and moon, plead for mercy for me!” Once again, he was denied.

All of these pleas represent different forces that Rabbi Elazar

ben Dordia tried to blame for his sinfulness: geography, environment, parents, the heavenly bodies and the constellations. He finally realized that all of these pleas were unfounded. It was then that he said, אין הדבר תלוי אלא בי. “The matter, then depends upon me alone.” He placed his hand between his knees, and he wept uncontrollably until his soul departed. Then a *bat kol* was heard proclaiming, “Elazar ben Dordia is destined for the life of the world to come.”

The biggest sinner in the world, for whom there could be no forgiveness, was capable of a total transformation in the last moments of his life, a transformation so impressive that the editor of the Mishna, Rabbi Yehuda Hanasi, wept and stated that he had acquired his world in a moment and he even earned the title Rabbi.

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### “Teshuva means faith in ourselves, to return to God, to stop wrongdoing and resume right doing.”

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We need not wait till our last moments. The example of the rasha turned tzaddik demonstrates to us the faith that we should have in ourselves to be able to begin anew.

Next, we must have faith in God – that is the foundation of tefillah.

Tefillah is most meaningful when uttered in despair, when we realize how badly we need God. At such a time we can either be angry at God and reject him, or we can, as Rabbi Thaler did, believe, have faith and derive strength and courage from God who is סומך לכל הנופלים וזוקף לכל הכפופים, who supports the falling and straightens up those who are bowed.

There is a family in our community in which illness struck suddenly and incomprehensibly this year. It was always a good family with very good kids. Their response has been remarkable: indomitable faith – with tears; more regular prayer – with fear; and more good deeds – very good deeds. There are no guarantees. But this family teaches us that faith and tefillah are essential and helpful.

Elie Wiesel once told me that the first thing the survivors in Bergen-Belsen did after the liberation was to daven Mincha. I was astonished. I said to him: “But in “Night” you described your feeling, upon arrival in Auschwitz on Rosh Hashanah night, that God was no longer here. How could you daven Mincha one year later upon liberation?” He looked at me quizzically and answered: “My feelings had nothing to do with it; but we never missed davening Mincha at Auschwitz – and furthermore, we put on tefillin every day.”

Tefillah – faith in God – is essential. We cannot give that up under any circumstances – especially under difficult circumstances.

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### “Each person has free will.”

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Rav Soloveitchik tells the story of a very famous, righteous convert in 18th Century Vilna, Graf Pototzky. He was the son of Count Pototzky who owned almost half of Poland. The son went to university in Italy and met Jewish people and was very impressed by Judaism. He converted in Holland. At one point he was very lonesome for his homeland and so he went back incognito to Vilna and sat and

## “Faith in God is the Foundation of Tefillah.”

learned Torah there. People found out who he was but they didn't tell. Once, in shul, a boy was being noisy and Pototzky shushed the boy. The boy's father was angry and went to the authorities and informed on him. Graf Pototzky was arrested and sentenced to death for apostasy. His execution was scheduled for the first day of Shavuot in Cathedral Square in 1744. The night before – the Gaon of Vilna came to see him. Graf Pototzky began to cry. The Gaon asked him: “Are you afraid of death or torture?” “No, I am only frightened that in the world to come I will be alone. You see, as a *ger* I am like one who is newly born and, therefore, have no father or mother and I have no children.”

The Gaon spoke kindly and reassured him: “You will not be alone. The Midrash says in the verse *ani rishon v'ani acharon*, God is first and God is last, that God is first for one who does not have a father, and God is last for one who does not have a child. God is the father of the fatherless and the son to the childless. You will, therefore, not be alone in the world to come. God will be with you as your father and your child.”

---

“We need not wait  
until our last moments.”

---

And so, on Rosh Hashanah we embrace teshuvah – which requires faith in ourselves; we express tefillah which deepens our faith in God who is with us. Finally, as Richie Thaler said, we need faith in each other, in people, even in people with whom we disagree, even in people whom we dislike. This is what tzedakah is ultimately all

about – love for, and faith in people.

Such tzedakah is necessary for two reasons.

First because it is a big mitzvah: “Love thy neighbor as thyself” a founding principle of Torah. It means that just as we love ourselves unconditionally, even when we misbehave — so must we love others even when they go astray according to our view. Why? Because you love yourself as a whole; because most of you is good even if part of you is deficient. Well, look at others the same way. “Judge the whole person favorably.” [*Pirkei Avot*]

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“On Rosh Hashanah  
we embrace Teshuva which  
requires faith in ourselves.”

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An example: Rabbi Ismar Schorsch, the Chancellor of JTS, can get me very upset with his denunciations of the Orthodox or his call for the elimination of the three week mourning period before Tisha B'Av or his political maneuvering in Israel. But Dr. Schorsch is a fine scholar, who means well and who wants what is best — in his opinion — for the Jewish people — so, *in totality*, he is good and I must have faith in him.

Listen to Rav Kook in *Orot HaKodesh*. “Those who cause us pain by their ideas and their destructive policies, but who have righteous goals as far as they are concerned and often the righteous goals actually come to fruition in different ways and they do good and helpful things. Despite the fact that together with the good there is also evil and damage, the evil does not negate the good.”

So we have faith in people as an act of tzedakah because that is the right thing to do.

There is a second and final reason why we must have faith in people and that is because such faith, or its absence, reveals something about us. This is taught to us by an extremist in faith in people — Rabbi Levi Yitzchak of Berditshev.

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“This is what Tzedakah  
is about — love for,  
and faith in people.”

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Reb Levi Yitzchak met a young man eating a chocolate on Yom Kippur.

“My dear young man, you must have forgotten that today is Yom Kippur.”

“No, I know it's Yom Kippur.”

“Then, your doctor must have prescribed a concentrated sugar snack, so that's why you're eating chocolate.”

“No, I'm eating chocolate because it tastes good.”

“Fantastic,” said Reb Levi Yitzchak. “Incredible! To be sure he's eating chocolate on Yom Kippur; but look how honest and forthright he is!”

Was Reb Levi Yitzchak an unsophisticated fool? God forbid. He was brilliant but he was also a tzaddik. His logic was that this young man could have dodged the issue by agreeing to one of the suggested excuses — ignorance or medical need. But telling the truth was more important to him.

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“Just as we love ourselves  
unconditionally —  
so must we love others even  
when they go astray.”

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## FAITH IN YOURSELF, GOD AND OTHERS

(continued)

Whether this young man was a defiant rebel or an honest atheist is actually irrelevant. What *is* relevant is how the tzaddik decided to view him. Reb Levi Yitzchak's faith in this young man says very little about the young man, but it speaks volumes about Reb Levi Yitzchak's tzedakah. And such tzedakah, together with teshuva and tefillah, are what will make this Rosh Hashanah and this year a true Shanah Tovah for you, for me and for all Israel.

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## DANIEL LAUCHHEIMER HONORED AT CANADA CENTRE

Israel's olympic-size rink at Metulla was the scene of a special on-ice ceremony this past August honoring KJ's Daniel Lauchheimer, the thirteen-year-old son of our members, Dr. and Mrs. Robert April. Daniel is a goalie for KJ Barak (Lightning), our teen ice hockey team that competed against the Metulla hockey club in a tournament during the 1997 Maccabiah. His feeling of Jewish solidarity and friendship for the Israeli players was such that this summer, in honor of his forthcoming Bar Mitzvah, Daniel dedicated a portion of his gifts towards the purchase of equipment for the Metulla team, which is without funds for many items. When Yossi Goldberg, the mayor of Metulla and Chairman of Israel's ice skating federation, learned of Daniel's thoughtfulness and found out that Daniel was at summer camp in Israel, he invited him to the Canada Centre facility to receive personal thanks from the city and the team. Daniel was

presented with some autographed NHL souvenirs by the mayor, posed with the team for photographs, and was the guest of honor for dinner at the home of Israel's ice hockey coach, Boris Mindel.

Also on the ice at Metulla this summer was our member, Ben Epstein, the coach of KJ Barak, who coached with Roger Neilson, coach of the Philadelphia flyers, at Neilson's hockey camp in Israel. Ben delivered some additional equipment for the Metulla program which was donated through a special fund set up by the congregation. The equipment included a new set of jerseys designed jointly by the captain of Israel's Junior National Team, Amit Shoham, and our member Howard Katz.

Anyone interested in participating in KJ Youth Hockey or in helping to support youth hockey in Israel, please contact Ben through the Synagogue office.

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## PROCEDURES FOR LIGHTING CHANUKAH CANDLES

### BEGINNING WITH SUNDAY EVENING, DECEMBER 13

While the practice of gift giving has become an integral part of the Festival of Lights, the lights themselves are the principal observance of the holiday and should be highlighted as the central feature of Chanukah in the home.

The following are a few items which should be kept in mind.

1. *The Menorah* — While one Menorah suffices for the household, it is customary — and desirable — for each member of the household to light his own Menorah. This is particularly recommended for the children of the family who will take special delight in kindling their own Chanukah lamps.

2. *The Time for Lighting* — The candles should be lit as soon as possible after nightfall (30 minutes after sunset). They should be allowed to burn for at least 30 minutes.

On Saturday night at home, the candles are lit after Havdalah. *On Friday afternoon, they are lit before the Sabbath candles* and they should be large enough so that they will remain lit for about an hour and a half.

3. *Arranging the Candles* — The candles are set from the right side of the Menorah as the candle lighter faces it. Each night an additional candle is lit.

4. *Lighting the Candles* — The candles are lit from left to

right — starting with the newest candle first. We begin by lighting the “Shamash.” Then the blessings are recited — three on the first night and two on the other nights. After the blessings are recited, we light the candles by the flame of the “Shamash.”

The reason for using the “Shamash” is in order to avoid any practical use of the Chanukah candles. These lights are holy and their sole purpose is the ritual one — to proclaim the miracle of Chanukah.

5. *Concluding Songs* — Following the lighting of the candles, we sing *ha-Nerot haLalu*, which explains the reasons for the ceremony, and *Maoz Tzur*, a ballad which describes in several stanzas how Divine Providence has intervened at various points in history to save us from our enemies.

### CHANUKAH CANDLES

Through the courtesy of the Kehilath Jeshurun Benevolent Fund, Chanukah candles have been sent to every recipient of the *KJ Bulletin*.

The proceeds of this Fund are used for deserving individuals who might not otherwise come to the attention of public charity.

Those who wish to make a contribution should make checks payable to the KJ Benevolent Fund and send them to the synagogue office.

May you and your family have a happy Chanukah.

## In Memoriam

### ADELE KANAREK

She joined our congregation only recently and she was taken from us and from her dear husband, Dr. Irwin Kanarek and their children and grandchildren, after a very long and difficult illness.

Adele Kanarek maintained her dignity and grace until the very last moments of her life. She was a true lady, elegant and regal in her bearing, pious and deeply religious in her behavior toward God and toward people. She was a one-woman chesed gang, particularly after the onset of her illness. She gave strength to others even as she strengthened herself. Her faith in God never wavered for a moment.

The tributes to her at her funeral were overwhelming in their beauty and feeling. She left an indelible mark upon her family and the community.

May her husband, Irwin, who was incredibly devoted to her throughout her life, be comforted among all of us who mourn for Zion and Jerusalem.

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## WITHIN OUR FAMILY

### BIRTHS

Mazel tov to:

Sara and David Berman on the birth of a son.

Eleanor and Alan Brennglass on the birth of a son, Brian Tyler. Similar good wishes to the proud grandparents, Mr. and Mrs. Samuel Brennglass.

Barbara Chernow on the birth of a granddaughter, Nicole Miriam, to her children, Dr. Jonathan and Ruth Chernow.

Estante and Martin Fawer on the birth of a granddaughter, Hallie Devorah to their children, Mark and Melissa Fawer.

Lea and Sam Glatstein on the birth of a grandson, Michael to their children, Sol and Susan Glatstein.

Drs. Hilary Gleekman and William Greenberg on the birth of a son, David Ross.

Evelyn Rochlin on the birth of a granddaughter to her children, Joshua and Robin Rochlin.

*May these children grow up in the finest tradition of Torah, chupah and ma'asim tovim.*

### ENGAGEMENT

Mazel tov to Ruth and Ed Lukashok on the engagement of their daughter, Jane, a Ramaz graduate, to Michael Sabet, son of Rolan and Geula Sabet. Similar good wishes to the proud grandmother, Mrs. Muriel Lukashok.

*May the wedding take place in happiness and blessing.*

### WEDDINGS

Mazel tov to:

Talia Pagovich on the marriage of her son, Ori, a Ramaz graduate, to Stephanie Cobrin, daughter of Marilyn and Avner Cobrin of Montreal. Ori is the son of the late Dr. Benjamin Pagovich.

Federica and Dr. Jack Reiss on the marriage of their son, Didier to Tal Gozani, daughter of Dr. and Mrs. Zaki Gozani of Palo Alto, California.

Rochelle and Morton Rubin on the marriage of their daughter, Carolyn, a Ramaz graduate, to David Leitner, son of Sheila and Arthur Leitner of Long Island.

Steven Mark Tanz, a Ramaz graduate on his marriage to Carla Nicole Edelstein, daughter of Lynn B. Bernstein and Dr. Herbert R. Edelstein of Connecticut. Similar good wishes to Steven's parents, Judy and Dr. Alfred Tanz.

*May they enjoy their marriages with happiness and blessing.*

### CONDOLENCES

Our condolences to:

Margaret Klein on the loss of her sister, Adele Boros.

Benjamin Hauben on the loss of his father, Oscar Hauben.

Arnold Lederman on the loss of his mother, Edna Lederman.

Hillary Malkinson on the loss of her father, Aaron Malkinson.

Dr. Samuel Rapoport on the loss of his father, David Rapoport.

Rabbi Manfred Rechtschaffen on the loss of his brother, Rudolph Rechtschaffen.

Amy Rubenstein on the loss of her mother, Marsha Forman.

Dr. Lawrence Steinberg on the loss of his sister, Bernice Mehler.

*May these mourners be comforted among those who mourn for Zion and Jerusalem.*

### COMMUNAL HONORS

We are proud to congratulate Marilyn Adler and Rabia Mitchell who were guests of honor at the Annual Hineni Women's League Fall Luncheon on October 21, at the Plaza. Both women are very active in this wonderful

organization.

An additional mazel tov to Marilyn and Gregory Adler upon Greg's designation as Chatan Bereishit at Simchat Torah services at Congregation Orach Chaim.

Mazel tov to Ronald Jaskan upon receiving the Future Builders Young Leadership Award at the 53rd Annual Opera Benefit and Gala of Yeshiva University Women's Organization.

Congratulations to Mr. and Mrs. Hermann Merkin upon their designation as the guests of honor at the "Non-Dinner" of Re'uth, the wonderful organization in Israel which serves the aged and chronically ill. The organization is taking a sabbatical from its annual dinner, but it will publish a Tribute Journal in honor of the Merkins. For more information on how to contribute to this organization and record tributes to Mr. and Mrs. Merkin, please contact Re'uth directly at 980-1000.

### ACADEMIC ACHIEVEMENT

Congratulations to Jay Joshua (Koby) Oppenheim, a junior at Cornell University, who was elected Treasurer of Young Israel House at Cornell University and to Jonathan (Yoni) Oppenheim, a senior at Yeshiva University High School, who was awarded a prize "for his accomplishments in Limudei Kodesh for the academic year 5758."

### BAR MITZVAH

Congratulations to Nechi and Noam Shudofsky on the Bar Mitzvah of their grandson, Ariel, son of Drs. Rachel and Stuart Chesner, which took place on Saturday, November 28, in Maaleh Adumim.

## BNAI MITZVA H



### DAVID BLINBAUM

Mazel tov to Lauren and Jacques Blinbaum on the Bar Mitzvah of their son, David, which took place at Fifth Avenue Synagogue on Saturday, November 14. He read the weekly portion of Chayei Sarah and the Haftarah.

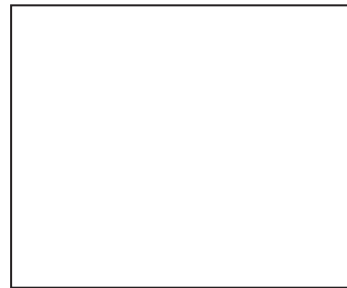
David is a student in the eighth grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.



### RONI JESSELSOON

Mazel tov to Linda and Michael Jesselson on the Bar Mitzvah of their son, Roni, which took place on Saturday, November 21 in the Main Synagogue. He read the weekly portion of Toldot and the Haftarah. Roni also delivered a Dvar Torah on "*The Trickery of Yaakov*."

Roni is a student in the seventh grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.



### BECKY ABRAMS

Mazel tov to Diane and Hon. Robert Abrams on the Bat Mitzvah of their daughter, Becky, which will take place on Saturday night, December 19, at KJ. She will deliver a Dvar Torah on "*Friendships in the Tanach*."

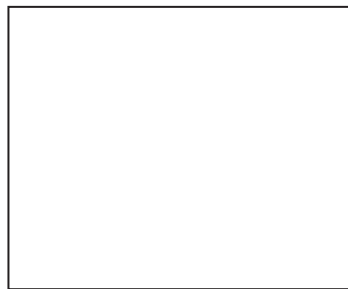
Becky is a student in the seventh grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.



### DANIELLE SASSOON

Mazel tov to Dr. Evelyn and Salomon Sassoon on the Bat Mitzvah of their daughter, Danielle, which took place on Sunday, November 15, at KJ. She made a siyum in celebration of her completion of the study of the Book of Jonah at which she delivered a Dvar Torah relating to the Book of Jonah.

Danielle is a student in the seventh grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.



### TALIA YAHALOM

Mazel tov to Drs. Marlene and Yoachim Yahalom on the Bat Mitzvah of their daughter, Tali, which took place on Sunday, November 22, at KJ. She delivered a Dvar Torah on the Book of Mishlei.

Tali is a student in the seventh grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.



### YOSEF YESHAYAHU FRIEDMAN

Mazel tov to Rosie and Dr. Mark Friedman on the Bar Mitzvah of their son, Yosef, which will take place on Saturday, January 9, at Young Israel of Forest Hills, and January 10 at KJ. He will read the weekly portion of Shemot and the Haftarah. He will also deliver a Dvar Torah on Parshat Shemot.

Yosef is a student in the seventh grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.

## SCHOLAR-IN-RESIDENCE

### Friday Night Shabbat Dinner January 15, 1998

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**SABBATH SCHEDULE**

		<i>Lighting of Candles</i>	<i>Friday Evening Services</i>	<i>Saturday Afternoon Services</i>	<i>Sabbath Ends</i>
<b>December</b>					
4-5	Vayishlach	4:11	4:20	4:00*	5:08
11-12	Vayeshev	4:11	4:20	4:00*	5:09
18-19	Miketz	4:12	4:25	4:10*	5:11
25-26	Vayigash	4:16	4:25	4:15	5:14
<b>January</b>					
1-2	Vayechi	4:21	4:30	4:15	5:19
8-9	Shemot	4:28	4:40	4:20*	5:26
15-16	Vayera	4:35	4:45	4:25*	5:33
22-23	Bo	4:43	4:55	4:35*	5:41
29-30	Beshalach	4:52	5:05	4:45*	5:49

\* Seudah Shlishit

**SCHEDULE OF SERVICES**

Weekday mornings ..... 7:30 am  
Sunday mornings ..... 8:30 am  
Mondays and Thursdays ..... 7:15 am  
Rosh Chodesh Weekdays ..... 7:00 am  
Sabbath mornings ..... 9:00 am

**EVENING SERVICES**

<b>November 29 - Dec. 3</b> ..... 4:25 pm	<b>January 3 - 7</b> ..... 4:35 pm
6 - 10 ..... 4:15 pm	10 - 14 ..... 4:40 pm
13 - 17 ..... 4:20 pm	17 - 21 ..... 4:50 pm
20 - 24 ..... 4:20 pm	24 - 28 ..... 5:00 pm
27 - 31 ..... 4:25 pm	31-Feb 4 ..... 5:05 pm

**DATES TO REMEMBER**

**December 13 (Eve.) - 21**  
Chanukah

**Monday - Friday**  
**December 14 - 18**  
Chanukah 1-5  
Morning Services at 7:10 am

**Sunday, December 20**  
Rosh Chodesh Tevet & Chanukah 7  
Morning Services at 8:30 am

**Monday, December 21**  
Chanukah 8  
Morning Services at 7:10 am

**Friday, December 25**  
Morning Services at 8:30 am

**Tuesday, December 29**  
Fast of 10th of Tevet  
Fast Begins at 6:06 am  
& Ends at 5:14 pm

**Tuesday, December 29 (Cont'd)**  
Morning Services at 7:00 am  
Evening Services at 4:05 pm

**Friday, January 1**  
Morning Services at 8:30 am

**Monday, January 18**  
Rosh Chodesh Shevat  
Morning Services at 7:00 am

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