

Kehilath Jeshurun Bulletin



Volume LXXI Number 4

March 22, 2002

9 Nisan 5762

ANNUAL SYNAGOGUE SHABBATON March 22-23, 2002

Friday Evening Dinner:

***"THE FINGERPRINTS OF GOD:
THE COMMUNITY, THE FEDERATION
AND THE NETWORKS THAT BIND US TOGETHER"***

Saturday Morning:

***"CREATING A NEW VISION
FOR THE AMERICAN JEWISH COMMUNITY:
THE CHALLENGE OF DEVELOPING LEADERS"***

**SHABBAT SCHOLAR
BARRY SHRAGE**

***President of
COMBINED JEWISH PHILANTHROPIES
OF GREATER BOSTON***



**FRIDAY DINNER AND SATURDAY LUNCH — SHABBAT BEFORE PASSOVER
(NO COOKING FOR YOU!)**

Two Meals

Members:

Adults \$50
Children \$35

Non-Members:

Adults \$60
Children \$45

Deadline: Monday, March 18

Space Permitting

Sponsored in Memory of Cynthia K. April

YOM HASHOAH SERVICE HOLOCAUST REMEMBRANCE DAY Monday, April 8, 7:30 PM

(See Page 2)

NEAL SHER

Guest Speaker

Chief of Staff

INTERNATIONAL COMMISSION

ON HOLOCAUST ERA INSURANCE CLAIMS



The program will begin with a candle lighting ceremony by survivors and second, third, and fourth generation participants. (Those who fit into these categories are urged to call the Synagogue Office at 774-5600 to inform us of their history and to

indicate their participation.) Ma'ariv, readings for a Holocaust Service, appropriate songs by the Ramaz Middle School Chorus and poems written for Yom Hashoah by students of the Ramaz Middle School will complete the evening.

**YOM HASHOAH SERVICE
HOLOCAUST MEMORIAL DAY
MONDAY, APRIL 8, 7:30 PM
NEAL SHER — GUEST SPEAKER**

Neal M. Sher is Chief of Staff of the International Commission on Holocaust Era Insurance Claims, which is chaired by former U.S. Secretary of State Lawrence S. Eagleburger.

Mr. Sher served as the Director of the Office of Special Investigations (OSI) in the U.S. Department of Justice from 1982 through 1984. In that position, he led the government's efforts to identify, investigate, and bring to justice Nazi criminals living illegally in the United States.

Mr. Sher was responsible for the initiation and coordination of a massive effort to uncover Nazi criminals, which resulted in the filing of more than 100 cases and the opening of hundreds of investigations.

Mr. Sher led the multinational (American-German-Israeli) effort to trace the fate of Josef Mengele, and established that Mengele had drowned in Brazil in 1976.

Mr. Sher also led the investigation of former U.N. Secretary-General

Kurt Waldheim and was responsible for Waldheim being placed on the "Watchlist" of persons ineligible to enter the United States, due to his hidden Nazi past. That ban remains in effect today.

From March 1994 until June 1996, Mr. Sher was Executive Director of the American Israel Public Affairs Committee (AIPAC), the pro-Israel lobby in the U.S. As head of AIPAC, Mr. Sher maintained liaison with Congress, the Executive Branch, and all agencies responsible for determining U.S. policy toward Israel and the Middle East. He also established close working relationships with leaders of the Israeli government.

Mr. Sher has served as an Adjunct Professor on the faculties of Cornell University and Hebrew University, teaching courses on the Holocaust and efforts to bring Nazi criminals to justice.

We are proud to have such an accomplished expert as Neal Sher as our Yom Hashoah speaker.

**KJ TO HOST
BOTH SEDERS
THIS YEAR**

Rabbis Joshua Lookstein and Joshua Cypess will be hosting the all-new Community Seder this year on the second night of Passover, March 28th. This seder is in addition to the ever-popular Beginners Seder, held on the first night of Passover, March 27th, hosted by Rabbi Joshua Cypess. Both seders will begin at 6:45 pm.

The Community Seder is an innovative program intended for members of the KJ community who want to spend the holidays immersed in Torah and not necessarily in their own dirty dishes. Kidding aside, the Community Seder is a way for synagogue families to come together for a night of questions and kneidelach in a relaxed atmosphere catered by Foremost's finest. In addition, the Beginners Seder on the first night is designed for those who wish to understand more about the context and meaning of the Seder and how to conduct it properly. Everyone should feel welcome to come to either or both events.

The Beginners Seder will be \$65 for adults, \$45 for children and the Community Seder will be \$75 for adults and \$50 for children.

Reservations can be made by forwarding a check to the synagogue office listing the names of those planning to attend. Seating is limited, so call soon at 774-5600!

"TREMBLING BEFORE G-D"

*a groundbreaking film about homosexuality
in the Orthodox Jewish world*

Saturday Night, April 13th, 9:00 p.m.

The movie's director,

SANDI SIMCHA DUBOWSKI,

will be present,

and he will, together with Rabbi Haskel Lookstein,

lead a discussion following the film's conclusion.

KEHILATH JESHURUN BULLETIN

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125 East 85th Street New York, NY 10028

DR. NORMAN LAMM
TO KEYNOTE 130TH ANNUAL MEETING
WEDNESDAY, APRIL 24

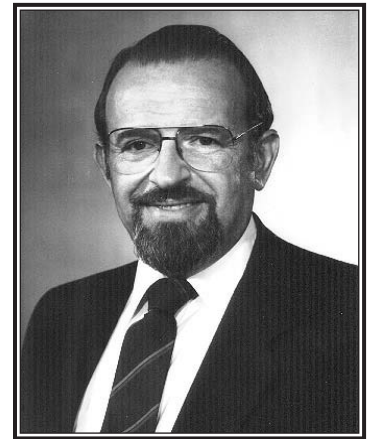
8:00 PM

The congregation's 130th Annual Meeting this year will be an historic occasion on several levels. Firstly, we have as our honored guest speaker Dr. Norman Lamm. He will address us on the eve of his retirement as President of Yeshiva University. Simultaneously, the congregation will also mark 50 years since Rabbi Lamm first became assistant rabbi of Kehilath Jeshurun in the 1951/52 synagogue year. It will be his opportunity to bid farewell to the congregation in which he launched his rabbinic career, and

our opportunity to show our appreciation for his leadership to the Jewish community.

The annual meeting will witness the induction of a host of new members while also recognizing the anniversaries of members of longstanding. President Chaim Edelstein will deliver the annual report and officers and trustees will be elected. Finally, brief memorials will be presented about all members who passed away since the 129th meeting.

The meeting will conclude with a collation and social hour. All members are invited to attend.



Dr. Norman Lamm



RABBI JOSHUA LOOKSTEIN
TO DELIVER THE SHABBAT HAGADOL DRASHA
ON THE SUBJECT "JEW VS. NON-JEW"

Saturday, March 23

5:20 PM

It always seems a strange paragraph. "*Pour out thy wrath upon the nations...*" It is strange for many reasons. First, its placement towards the end of the *Haggadah*. Is it an after-thought, or merely a case of '*Acharon acharon chaviv*?' Second, to whom is it referring, the Egyptians, later enemies of Israel or modern-day enemies? Third, when juxtaposed with the removal of drops of wine from our cups, a gesture symbolic of our decreased joy due to the death of so many Egyptians, it seems in stark contrast. Do we want our enemies to die or don't we? Fourth, what is its connection to Elijah the Prophet

for whom we open the door as we recite this paragraph? Finally, anyone who has ever had someone who is not Jewish at his or her Seder knows the feeling of uneasiness when the time comes to say this paragraph.

In this day and age, it seems archaic and some might say barbaric. These questions and others dealing with the nature of the relationship between Jews and our non-Jewish counterparts will be the focus of this year's Drasha which will take place on Saturday, March 23, following mincha at 5:20 PM. All men and women are invited to attend in the Main Synagogue.

KJ MEN'S CLUB
RENEWS
YOM HASHOAH
CANDLE PROJECT

Under the auspices of the KJ Men's Club, the synagogue will again be distributing to each member of the congregation, by mail, a Candle of Remembrance. It is hoped that each person, upon returning home after the Yom Hashoah service, will light this candle as a means of remembering the Yahrzeit of those who perished during the Holocaust as the victims of Nazi terror.

The purpose of this project is to take another step towards community-wide remembrance.

May these lights throughout the Kehilath Jeshurun community illuminate our hearts and the hearts of the entire world in order to assure that the memory of the Jewish men, women, and children who perished will never be forgotten.

A P A S S O V E R

Step # 1: Removal of *Chametz*

When one thinks of Passover, two things come to mind: Cleaning the home and the Seder. When considering the two, though, it seems that it is the Seder that best represents the holiday. After all, the purpose of Passover is to remember the exodus from Egypt, and hence, the in depth analysis of the Jewish People's journey from slavery to freedom.

Cleaning the home, on the other hand, appears to be just a preparation for the Seder and the rest of the holiday. However, the Torah seems to differ. "And Moses said to the people, 'Remember this day when you came out of Egypt, out of the house of bondage, that by the strength of hand did God bring you out of here and [therefore] nothing leavened shall be eaten'" (Exodus 13:3). Not only does the Seder represent the exodus, but the ridding the home of *chametz* itself, is testimony to the exodus as well.

Of course the verse begs the question; why? What was, and is, so important about not having leavened bread in one's home, that makes its removal such a focal point of Passover? Rabbi Samson Raphael Hirsch answered this question by noting the puzzling directive that God gave to the Jewish people while in Egypt, that their consumption of the Passover sacrifice had to include unleavened bread, Matzah. It seems strange that at a moment when their freedom was virtually guaranteed, they were told to eat the food that most represented their slavery. On the contrary, the directive should have been to eat bread, cake, a Napoleon!

Why unleavened bread? Rabbi Hirsch explains that God chose that time to remind the Jewish People that while they were ending their servitude to Pharaoh, they were beginning another type of servitude, albeit entirely of a different nature, to God. So Matzah was to be the food of Passover, and all leaven was, and is,

to be removed from the home prior to Passover. The cleaning and removal, then, is inherently connected to the exodus from Egypt.

STEP #2: A Checklist of Cleaning Tips

CLOTHING. All pockets should be searched for food (i.e., sucking candies, wrappers, crumbs). Men should remember to clear their Tallis bags of any *chametz* that might be kept there.

ROOMS. All rooms where *chametz* may have entered must be thoroughly cleaned.

KITCHEN. Dishes and kitchen utensils must be cleaned and stored away in such a manner that they cannot be accidentally used during Pesach. It is good either to tape, or tie shut, cabinets that contain things you cannot use. Tables, shelves and countertops must be washed, and those that will be used on Pesach must be covered for the duration of the holiday. Refrigerators should be washed (shelves, walls and compartments), and shelves and compartments should be covered for the duration of the holiday.

STEP #3: Kashering Appliances

Gas ovens, both the stove-top and inside (racks as well), should be cleaned with an oven cleaner, and then not used for 24 hours. After 24 hours, invert the metal spiders and turn the burners on to the highest setting for one hour. (If using an electric oven, turn the burners on the highest setting for one hour as well). After this is done, cover the stovetop with aluminum foil for the duration of Pesach. The inside oven should be turned on to broil for one hour. If the oven is self-cleaning, go through one cycle.

Microwave ovens should be cleaned, and not used for 24 hours, after which a bowl or cup containing a few ounces of water should be put in

and 'cooked' until the water is vaporized into steam.

Stainless steel sinks should be cleaned with a cleaning solution, and not used for 24 hours, after which boiling water should be poured on every area of the sink and its parts. Porcelain sinks cannot be kashered. They must be cleaned and covered.

Dishwashers may be kashered for Pesach after standing unused for 24 hours. They should be put through three complete cycles, using soap in the first one.

Kashering Utensils

While it is preferable to have as many utensils as possible specially reserved for use only on Pesach, many utensils used throughout the year may be kashered for use on Pesach. Items that are 'kasherable' include: metal utensils used for hot and cold, providing they are not difficult to clean (i.e., a sieve, parts that are glued together), and glass utensils that were used strictly for cold food.

Items that may not be kashered are: glassware that is used for cooking, earthenware, pottery, porcelain, pyrex, and chinaware. The easiest way to kasher utensils is to bring them to the KJ Kasher-In where Rabbi Josh Lookstein will supervise the immersion of metal utensils in a large sink of rapidly boiling water.

It is also possible to kasher in the privacy of your own home. The procedure for kashering is as follows: Metal utensils should be thoroughly cleaned with a cleaning solution and then not used for 24 hours. Small utensils such as silverware or other cutlery should be immersed briefly in a large pot containing rapidly boiling water. If the pot is very large, more than one piece may be immersed at a time. Each piece should then be rinsed with cold water.

Pots are kashered by bringing water in them to a boil and then immersing a hot stone or iron such

TIMELINE

that the water will overflow onto the sides of the pot. Then rinse the pot in cold water. Items which came into direct contact with *chametz*, without the medium of water (e.g. a broiler, frying pan) may be kashered by heating them until they are literally 'redhot' or by placing them in a self-cleaning oven during the self-clean cycle.

Glass utensils should be cleaned with a cleaning solution and then immersed in water (a bathtub works) for three days, changing the water every 24 hours.

STEP #4: The Search For Chametz

In actuality, the search for *chametz* is not its own Mitzvah, but rather the first of three stages in disposing of the *chametz*: 1) searching, 2) annulling and 3) burning. The proof is that the *bracha* that is said before the search speaks of the commandment to burn the *chametz*, not to search, as we would have expected. We begin the process by searching the home on TUESDAY night, soon after sunset (see schedule box).

It is preferable not to begin any other task prior to the search, so as not to risk forgetting to do it. It is customary, although not obligatory, to carefully place ten small pieces of bread in different rooms of the house, to be collected during the search. The pieces, though, should ideally be a conversation-starter regarding the *chametz* that may have been in the particular room you are in. It is a final opportunity to make sure every part of the home was cleaned. A *Bracha* is made immediately prior to the search. While reciting the *Bracha*, one should have in mind the annulment and burning of the *chametz* that will take place at points after the search.

One is not supposed to talk until the conclusion of the search, except conversation relating to the search itself. The search should be by

candlelight, preferably with the lights out, so that the candle can be more effective. It is customary to use a wood spoon and a feather to help remove the pieces of bread. At the conclusion of the search a declaration is made annulling the *chametz* that was missed in the cleaning and the search. You declare it of no value and of no owner. Because the annulling statement is so important, it should be said in a language understood by all present. The *chametz* from the search should be wrapped-up and ready to burn in the morning (see schedule box, and step #6).

STEP #5: The Sale of Chametz

While the removal of *chametz* via the search will prevent someone from eating *chametz* on Pesach, the prohibition of owning *chametz* would still exist due to the *chametz* stored away in closets and cupboards. For this reason it has become customary, on the morning before Pesach, for the rabbi of a community to sell to a non-Jew, all of the *chametz* belonging to Jews who authorize him to be their agent for this purpose. While this works for most *chametz*, pure *chametz*, such as bread or cereal, should preferably be disposed of before Pesach.

The best mode of authorizing the rabbi to sell one's *chametz* is in person, allowing for a special form of transaction to take place, called a *Kinyan Suddar*, where the rabbi hands a garment (i.e., handkerchief) to the authorizer as a visible manifestation of contractual intent. For those who will not see the rabbi, a Sale of *Chametz* form (PAGE 10) is included. It is a written contract appointing the rabbi as agent for the sale. If one will be in a different time zone than the rabbi for Pesach, that must be indicated on the sale form as that will affect when the *chametz* must be sold. The sale form must be

returned to the synagogue by 8:30 WEDNESDAY MORNING, MARCH 27. In general, please allow one half hour after Pesach, for the rabbi to buy back your *chametz*, before you begin to use it.

STEP #6: The Burning of Chametz

On WEDNESDAY morning, *chametz* must be disposed of by 10:30. The synagogue provides a large, contained fire for this purpose. No *bracha* should be said, since the one said before the search applies to the burning as well. Another statement of annulment is made, slightly more inclusive than the previous one.

Step #7: THE SEDER: AN EDUCATION IN EDUCATION

One of the most important aspects of the holiday of Passover is the specific relationship between parents and children that the Seder highlights -- that of teacher to student. The word *Haggadah* itself comes from the verse in Exodus "And you shall tell (*V'higadita*) your child on that day saying..." The Seder in its ideal form is a lesson, albeit informal, that parents teach to their children. A hands-on class. Interestingly enough, while the commandment was given to the parents to teach, the inspiration comes from the children's overwhelming desire to learn. The following are the comments of Rabbi Samson Raphael Hirsch, of blessed memory, on the *Mah Nishtanah*, the four questions:

"Undoubtedly, the very first reaction of a newborn child to the sight of the world is: 'What is this?' The human spirit seeks to understand what is happening around it and the question, 'What is this?' arises in the child's heart even before his mouth can articulate the words. If only we could read the expression in his eyes, we could understand the query in his

A PASSOVER TIMELINE *Cont'd*

mind. Questioning sums up the entire nature of the child's soul, and only because his soul continues to ask incessantly, does the child learn so much in his first years.

"Later, when the child's mouth can serve his soul and he continues to ask and ask untiringly, 'What is this?' we must not tire of answering. We must look upon this thirst for knowledge as a healthy sign and devote the same willingness and painstaking care with which we satisfy our children's hunger for food, to quenching their thirst for knowledge, thus providing them with mental nourishment. Should we not, then, exert ourselves to satisfy their inquiring souls? Should we not examine, not recognize all that our children come in contact with so that we will be able to teach them and supply adequate answers to their questions?

"Let us not imagine that when the child begins to attend school, answering his questions will become the province of the teacher, not the parent. Let us, rather, enter the school, where the child's soul is nurtured. It is easy to identify those children who received answers at home to their childish questions, who did not raise the question: 'What is this?' in vain, whose fathers and mothers chatted with their children, satisfied their thirst for knowledge and properly cultivated their minds. These are the fortunate ones! The parents of these

children derived satisfaction from the company of their children, and occupied the time being their teachers and educators. Whatever their sons and daughters are destined to be as adults, the best and noblest in them will not have been acquired through their school, but through the education received in their parents' company.

"It is also easy to identify those children whose parents lacked the patience or desire or sufficient understanding to spend time with their children. These children, too, asked questions in their infancy, but when they received no answers, they stopped asking, and became indifferent to objects and events. And so they developed other tendencies, very different from the desire to know. They will attend school for years and years, but they will never acquire that which their parents failed to provide. Accordingly, we should not feel annoyed when a child asks questions, even when he asks the same question repeatedly and frequently. We must not answer him reprovingly and we must take care to answer him correctly, not to distort reality with fairy tales and foolish fantasies. He may ask a question to which we do not know the answer, or the answer is one which he is unable to grasp, should not know or is not generally known. Through the reply we give him he should realize that there are limits to his childish understanding and limitations to the

human intellect in general. It is important for him to realize this, too. There are things we do not know. But we must not nourish his soul with folly, nor let others do so. We should allow the child to stay near to us, and wherever we may be, create there a healthy atmosphere for his soul."

Nowhere is Rabbi Hirsch's lesson more obvious than at the Seder, an evening dedicated to a seemingly endless number of questions and answers, designed to be a microcosm of an ideal relationship between parent and child, one in which parents understand that their children's education is not limited to school hours, but on the contrary, is rooted in the home, a home in which Torah, traditions and values are both learned and lived.

STEP #8: After Pesach

According to Jewish Law, *chametz* that was owned by a Jew during Pesach may never be eaten by a Jew. Therefore, it is preferable, that after Pesach, one buys food from establishments owned by non-Jews, establishments owned by Jews who properly sold their *chametz* before Pesach, or after a month (time that a store's stock has been used up) from any establishment.

STEP #9: Next Passover Falls On Wednesday night, April 16

The Next WOMEN'S TEFILLAH GROUP

Saturday, May 4

In the Etra Chapel

9:15 AM

The Next YOUNG PEOPLE'S MINYAN

will take place on

Saturday, April 20 at 9:15 AM

Future Dates:

May 4 June 1

The Next HASHKAMA MINYANS

will take place on

Saturday

April 13

May 25

June 8

UNDERSTANDING THE SEDER

A. SEDER means “order” and it refers to the meals, recitations, reenactments, and songs of the first two nights of Pesach. It is obligatory to recount on these evenings the story of our deliverance and exodus from Egypt as it is instructed in the Torah: “*And you shall tell your son on that day saying: It is because of that which the Lord did for me when I came forth out of Egypt.*”

B. HAGGADAH is the special book which leads us in carrying out the *seder* service. The word “*haggadah*” means “*telling*” of that portion of Biblical history that recounts the story of the exodus as well as the rabbinic interpretation of these relevant verses.

The process of “*telling*” on these evenings is initiated by the children who ask the Four Questions and the text of the Haggadah is a response to these questions. We answer by quoting laws, recounting tales, and singing songs all in the spirit of responding to the children’s questions while at the same time making sure that they remain interested in the *seder*.

The children are the focal points of the *seder* and we make every effort to involve them in the description of the miracles of the exodus.

We respond to the Four Questions not only by “*telling*” but also by “*doing*.” We eat certain things at the *seder* to remember and reenact the exodus and to excite the children about everything that is taking place on this evening.

1. Matzoh. The Torah refers to *Matzoh* as “*Lechem Oni*,” the bread of poverty or affliction. However, *Matzoh* also represents the bread of freedom because as the Jews left Egypt, they did not have enough time to allow the bread to rise. *Matzoh* reminds us that it is our choice; are we still slaves or have we emerged

into the freedom of Torah?

We eat *matzoh* three times during the *seder*:

a) At the beginning of the meal—to fulfill the Biblical obligation to eat *matzoh*.

b) *Korech*. To fulfill the Torah’s command to eat the Pascal lamb together with *matzoh* and *maror*. Hillel introduced this practice of eating a sandwich at the *seder* to include all three ingredients in one act of eating. Today, since we have no Pascal lamb, our sandwich consists of only *matzoh* and *maror*.

c) *Afikomen*. We eat *matzoh* at the very end of the meal, to commemorate the Pascal lamb that was eaten at the end of the meal in the time of the Temple. We are left with the taste of the *matzoh* in our mouths as we continue to tell the story of the exodus.

2. Maror. We are commanded to eat bitter herbs at the *seder* to remind us of the bitterness of the slavery in Egypt.

One can fulfill this obligation by eating either horseradish or Romaine lettuce.

We eat *maror* twice at the *seder*, once immediately after the *matzoh* and then in the sandwich together with the *matzoh*.

3. Charoset. It is a mixture of apples, nuts, cinnamon and wine. Its colors and appearance resemble the mortar and clay that the Jews used in making bricks in Egypt. We dip the *maror* into the *charoset* to lessen its sharpness somewhat.

4. Karpas. We dip a potato, parsley, celery or carrot into a bowl of salt water. This custom is meant to arouse the curiosity of the children and to remind us of the tears that our ancestors shed in Egypt.

5. Four Cups of Wine. Everyone at the *seder* is obligated to drink four cups of wine. These four cups remind us of God’s four expressions

of redemption: “*I will bring you ... I will deliver you... I will redeem you ... and I will take you.*”

Some authorities claim that one should drink wine and not grape juice for the four cups of wine since wine is the drink of royalty. Rabbi Soloveitchik, of blessed memory, however, allowed you to use grape juice because the true sign of freedom is to use the drink of your choice.

A fifth cup of wine is poured but not drunk and this is the cup of Elijah. We pray that Elijah himself will come and drink from this cup heralding the arrival of the Messiah.

YOM HAATZMAUT

ISRAEL

INDEPENDENCE DAY

The 54th

Anniversary of the

State of Israel

Tuesday, April 16

7:30 PM

A Zimriah celebration

by the children

of the

Rabbi Haskel Lookstein

Middle School of Ramaz

* * * * *

Wednesday, April 17

6:50 AM

Services and Breakfast

PASSOVER P

Sunday, M

KASHER-IN

9:00 a.m. - 1:00 p.m.

Bring silver and metal utensils to kasher for Passover use in our large sinks of boiling water.

CAUTION: ALL ITEMS MUST FIRST BE CLEANED THOROUGHLY and LEFT TO STAND UNUSED FOR AT LEAST 24 HOURS BEFORE THE KASHER-IN.

MEZUZAH CHECK

9:00 a.m. - 1:00 p.m.

An unkosher mezuzah is one that either was not written properly by a scribe, OR one in which a word or even a letter has become marred or erased.

HAVE ALL YOUR MEZUZOT CHECKED BY THE SCRIBE AT KJ.

TEFILLIN CHECK

9:00 a.m. - 1:00 p.m.

Your TEFILLIN should be checked twice within every seven years.

HAVE YOUR TEFILLIN CHECKED THIS YEAR BY THE SCRIBE AT KJ.

Monday, March 18 BEGINNERS PASSOVER WORKSHOP

8:00 p.m.

TAUGHT BY

RABBI JOSHUA CYPESS

Explore the Passover rituals, including the seder.

Learn the history of the Jewish Exodus from Egypt.

Learn the meaning Passover can have for us in contemporary times.

Wednesday FAST OF THE FIRSTBORN

7:00

in the Ma

Passover Eve is a fast day for firstborn males. Every first born male on Wednesday should join in completing a tractate from its conclusion in the light of service for the first born (a part of the regular morning

PREPARATIONS

March 24, 2002

SHMURA MATZAH

Pick up - 9:00 a.m. - 1:00 p.m.

\$14 per pound *(payable to KJ Special Projects Fund)*

Pre-paid orders only

Deadline for orders: Monday, March 18

SHATNEZ CHECK

9:00 a.m. - 1:00 p.m.

One cannot wear a garment that is made with both wool and linen fibers. Any wool or linen garment must be checked for shatnez prior to wearing it.

**HAVE YOUR CLOTHING CHECKED
FOR SHATNEZ AT KJ TODAY.**

CHAMETZ WANTED

Bring your unopened cans, jars or boxes of chametz for us to distribute to non-Jews in our community who need food.

Friday, March 27 THE FIRST BORN

10:00 a.m.
Main Synagogue

a traditional fast for first born men who cannot observe the fast in Rabbi Joshua Lookstein in the Talmud, and participate at the collation that is served. The Siyum Bechorim) will be held as a service.

Wednesday, March 27 BEGINNERS PASSOVER SEDER

1st night at 7:00 p.m.

**CONDUCTED BY
RABBI JOSHUA CYPESS**

For those who wish to learn more about the content and meaning of the seder.

\$65 per adult \$45 per child

PASSOVER RELIEF — WE NEED YOUR GIFT NOW

Dear Members of the KJ Community:
THE FIRST ORDER OF BUSINESS FOLLOWING PURIM IS MA'OT CHITIM - Passover Relief. Each year we make a special appeal for the Benevolent Fund in advance of Passover to help us meet extraordinary needs. Some examples of these needs are as follows:

1. Poor people who come to our attention and who need special help.

For example: a woman whose husband abandoned her with five children and whom we have been helping to support for more than thirteen years; a man who grew up in this community and is now almost sixty years of age, who has no family except for us, and who is institutionalized — we provide him with all of his personal needs, including spending money; another young man who grew up in our community who has emotional challenges — we help to pay for an apartment for him which enables him to remain in a supportive community, among his friends.

These are examples of people who do not — and should not — come to the attention of public charities. They and others require special grants in addition to almost \$2,000 a month which we spend on regular responsibilities such as the Bikur

Cholim apartment which we help maintain in the community.

2. The Joint Passover Association — to which we give a major contribution every year. This is New York City's Jewish charity to help poor Jews celebrate Pesach. Government cutbacks in aid to the Jewish poor make the assistance of the JPA more crucial than ever.

3. Many religious, educational and social organizations in Israel — and some in America — which deserve support, which desperately need such support, and which look to us for help particularly at this season of the year.

We do not conduct appeals in our congregation for individuals or for deserving institutions. Our Benevolent Fund is our community's way of supporting a variety of philanthropic causes — personal and institutional. Please, therefore, contribute generously now, taking into consideration that this one gift is in place of many potential appeals.

As we take care of the first responsibility listed in the *Shulchan Arukh* in the laws of Passover — *ma'ot chitim* — we pray that we will all be blessed with a happy and kosher Passover and a year of sustenance and support for ourselves and for the entire Jewish people.

Haskel Lookstein

FORM FOR SALE OF CHAMETZ

I, _____, do hereby authorize **RABBI JOSHUA LOOKSTEIN**, of 125 East 85th Street, City, State and County of New York, to sell, transfer and assign all *Chametz* of whatever kind and nature which I possess, or in which I may have an interest, wherever situated, in my residence at: _____ or in my place of business at: _____ or in any other place, without reservation and limitation.

If you plan to spend Passover in Israel or Europe, please check this box: ☐

If you plan to spend Passover in another US time zone, please circle below:

Central

Rocky Mountain

Pacific

Signature _____

Date: _____

Please return to the Synagogue office by Wednesday, March 27, at 8:30 AM.

KJ TEENS TO GREAT ADVENTURE 5TH GRADE AND UP

On Sunday, March 31st, the KJ Youth Department, in conjunction with The National Conference of Synagogue Youth, will be going to Great Adventure Theme Park. Buses leave KJ at 8 AM and return to the synagogue at 7 PM.

The day is a wonderful way to spend Chol Hamoed Pesach. Teenagers from around the country come to the park on this exciting day to see friends, play games and have an amazing time.

Kosher for Passover food will be on sale at the park.

The price is \$60 and includes transportation to and from the park as well as admission.

Reservations must be made by Tuesday, March 26. To reserve your spot, call Ari Segal at 774-5600.

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B'DIKAT CHAMETZ “Don't Miss It”

One of the most beautiful and meaningful ceremonies associated with Passover is *b'dikat chametz*—the search for chametz. The ceremony is composed of five parts.

1. Reciting a special blessing over the mitzvah of the removal of *chametz*.

2. The search of the house by the light of a candle to find vestiges of *chametz*.

3. The reciting of the formula of nullification of *chametz*.

4. The burning or disposal of any *chametz* found during the search.

5. The reciting of a final, more inclusive formula of nullification.

The first three parts of this ceremony will be observed this year on Tuesday evening, March 26. The disposal and final nullification should be on Wednesday morning, March 27. It is important to note that both formulas of nullification must be recited in a language that one understands. Children especially will be impressed by the ceremony. It should, therefore, be performed with enthusiasm and dedication.

The children should be asked to place pieces of *chametz* in the various rooms—a practice which ensures that the search will not be in vain. They can hold the candle and the feather and they should examine their own possessions, dressers and desks, for long forgotten relics of *chametz*.

Passover is a beautiful festival. It is a serious one, too. Both these aspects can be captured in advance of the festival by a careful observance of *b'dikat chametz*.

Disposal of Chametz

No *chametz* may be eaten on Wednesday morning, March 27 after 9:20 A.M. All *chometz* must be completely *disposed* of by 10:30 A.M.

Sale of Chametz

The ritual sale of *chametz* must be completed by early Wednesday morning,

SCHEDULE OF PASSOVER SERVICES

Tuesday, March 26, Search for Chametz After 6:47 p.m.

Wednesday, March 27, Passover Eve

Morning Services - Siyum (Firstborn) 7:00 a.m.

Chametz may not be eaten After 9:20 a.m.

Burn chametz no later than 10:30 a.m.

An Erev Tavshilin should be prepared

Candlelighting 5:57 p.m.

Evening Services 6:10 p.m.

Start Seder After 6:50 p.m.

Thursday, March 28, Passover I

Morning 9:00 a.m.

Evening 6:10 p.m.

Candlelighting and Start Seder After 6:52 p.m.

Friday, March 29, Passover II

Morning 9:00 a.m.

Candlelighting 6:00 p.m.

Evening Service 6:15 p.m.

SERVICES DURING THE WEEK OF CHOL HAMOED

Saturday, March 30, Passover III

Morning 9:00 a.m.

Evening 6:00 p.m.

Shabbat ends 6:54 p.m.

Sunday, March 31, Passover IV

Morning 8:30 a.m.

Evening 6:15 p.m.

Monday, April 1, Passover V

Morning 7:00 a.m.

Evening 6:15 p.m.

CONCLUDING DAYS OF PASSOVER

Tuesday, April 2, Erev Yom Tov

Morning 7:00 a.m.

Evening 6:15 p.m.

Candlelighting 6:04 p.m.

Wednesday, April 3, Passover VII

Morning 9:00 a.m.

Evening 6:15 p.m.

Candlelighting After 6:58 p.m.

Thursday, April 4, Passover VIII (*Yizkor is recited*)

Morning 9:00 a.m.

Evening 6:20 p.m.

Conclusion of Yom Tov 7:00 p.m.

March 27. There are those who prefer to perform this ritual in person. For those who cannot attend to this matter in person, there is a form provided in this Bulletin which authorizes Rabbi Lookstein to sell your *chametz*. THIS FORM SHOULD BE

RETURNED TO THE SYNAGOGUE BY WEDNESDAY MORNING, MARCH 27, NOT LATER THAN 8:30 A.M.

Individuals who will be in Israel for Passover should consult the rabbis in advance to make special arrangements.

SO WHAT'S KOSHER FOR PASSOVER?

PASSOVER FOODS

Most foods that are used on Passover require rabbinic supervision. This is especially true of all processed foods. It is important to realize that a label indicating the product is "Kosher for Passover" does not assure us of the adequacy of the supervision. Wherever possible, congregants should use OU products which have a special Passover supervision. If not, it is important to check on the reliability of the particular Rabbi who is giving the endorsement. Please feel free to ask either Rabbi Lookstein in the event of any doubt in this matter.

1. Grain Products

All grain products require strict rabbinic supervision for Passover use.

2. Milk and Dairy Products

These, too, require supervision. Milk however, may be purchased before Passover without supervision. If one has to purchase it during the festival, however, it requires supervision. Powdered milk, Alba and Carnation, may be used on Passover,

without a rabbinic endorsement.

3. Fresh Fruits and Vegetables

All of these may be used (except for legumes—peas, beans, rice and corn which are all treated like *chametz*). If these fruits and vegetables are sold in a general grocery store, they should be washed very carefully before being used on Passover.

4. Dried Fruits

These should carry a Passover endorsement.

5. Frozen Fruits and Vegetables

With the exception of the legumes that were mentioned above, frozen fruit with no additives listed are usable for Passover without a rabbinic endorsement. Frozen vegetables require special Passover certification. Pure orange and grapefruit juice may be purchased before Passover without a rabbinic endorsement.

Processed juices such as tomato, apple and prune require supervision.

6. Cosmetics

All cosmetic lotions, creams,

ointments and toothpaste need no special Passover supervision.

7. Baby Foods

Most infant formulas contain corn or soy beans as starting ingredients. Since these are considered *kitniyot*, the baby's utensils and foods should be kept absolutely separate from everything else in the house. If an infant must eat *Chametz* products, in accordance with a doctor's directive, a rabbi should be consulted. Otherwise all *chametz* products should be avoided.

8. Coffee

Some questions have arisen in the past about the adulteration of coffee with grain products. In the absence of specification, therefore, it would be preferable to purchase coffee with proper supervision for Passover. Please check your OU Passover directory.

9. All Other Foods

Those processed foods not mentioned in this listing require special supervision for Passover use.

WHAT TO DO WITH CHAMETZ

The best thing to do with *chametz* during Passover is not to have it.

There are very many people in our city who cannot afford to purchase adequate food for minimal sustenance.

We, therefore, urge you to bring sealed packages, cans, jars, bottles and other containers of *unopened* food to KJ at the time of the *Kasher-In* on Sunday morning, March 24,

between 9:00 AM and 1:00 PM or at any other time between now and Passover. We will then arrange for this food to be distributed to the non-Jewish needy and hungry of our community.

Performing this act of *chesed* is an important means of expressing the commandment to *love thy neighbor as thyself*.

ACADEMIC NEWS

Is someone in your family:

- Graduating?
- Receiving an Honor?
- Observing a Milestone?
- Advancing in Professional Life?

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THE LAMPS OF PURIM

Along with the sounds of grogers this Purim there were lights blazing in front of the shul office. The lights came from beautiful lamps that were hand painted by young members of KJ. The children were Josh and Sarah Bierman, Rebecca Friedman, Nicole Jaspan, Lexi Kahn, Jenny and Rachel Lerman, Yael Magid, Joanna Roberts and, Rosie and Shana Yadid.

This project seamlessly fused the different aspects of fine art and Judaism in an unconventional manner. The children looked at examples of artwork from many different artists, from traditional Jewish painters to cartoon artists who depicted themes from Jewish history to modern day events. They also saw how artists have created ritual objects and their decoration in the past. Because light is a major symbol in Judaism, we chose to solidify this idea into its physical manifestation. The children learned to paint on a three-dimensional surface and transform a functional object into an art object.

Torah is often likened to light. We kindle two flames every Shabbat to welcome the Shabbat Queen, and every Motzei Shabbat, at havdalah, we light a candle to ease the sadness of the departure of Shabbat. We use lights on Chanukah to remember the great miracles that occurred, and we use that same light in the flame of a Yizkor candle, to commemorate those who have passed on. Thus, the images that can be seen on these lamps included many Jewish ideas such as monumental scenes from the Torah, and commemorative candles and poetry. The children addressed being Jewish in the America of today, especially acknowledging the tragedies of September 11th. Each lamp was very personal and proved a great source of expression for the emotions of each child.

It is only appropriate that these lamps were displayed on Purim day to shout out to everyone who passed by: *"LaYehudim Ha'y'tah Orah V'simcha V'sasson V'y'Kar."*

Ahuva Malka Mantell, the creator of this project, graduated the Ramaz Upper School in 1996. She is a graduate of the School of Visual arts

where she received a BFA in Fine Arts and Art Education. Ahuva was the Keith Haring Scholar for art education in 2000-2001.

"THE CONTEMPORARY JEWISH FAMILY"

Sunday, April 21st
9:30 AM – 12 Noon at KJ

In Memory of Dr. Nathalie Lookstein Friedman

*The Keynote Speaker
will be*

Dr. Sylvia Barack Fishman of Brandeis University.

2002 - 2003

BOOK OF REMEMBRANCE

— Now In Preparation —

Once again during this season of the year, Congregation Kehilath Jeshurun will publish a BOOK OF REMEMBRANCE in which the names of departed dear ones are recorded by their living relatives who recite Yizkor for them four times a year. At the Yizkor service there is a prayer which says that an offering has been made in memory of those for whom Yizkor was recited.

Members of the congregation and the community-at-large may authorize us to publish the names of their departed relatives by making a token contribution of \$18 or more for each name to be memorialized. Please use the form below if you wish us to record names for you.

The Book will go to press on Monday, April 22, so that it will be ready in time for Shavuot —

Congregation Kehilath Jeshurun Book of Remembrance

Enclosed please find my Yizkor offering* for the entire year in memory of those listed below, who are to be recorded in the BOOK OF REMEMBRANCE published by the congregation.

☐ Please duplicate last year's listing(s) Offering \$ _____ for _____ people.
Please add the following:

FULL NAME IN ENGLISH (PLEASE PRINT)	OFFERING
Name _____	\$ _____
Name _____	\$ _____
Name _____	\$ _____
Name _____	\$ _____

YOUR NAME _____

ADDRESS _____

PHONE _____

☐ Please check here if you did not have a listing last year.

**This offering is a token of reverence and is designed to be within reach of all.
We suggest a contribution of \$18 or more for each name.*

This form should be returned to our office by Monday, April 22.

BNAI MITZVAH



DANIEL AMZALLAG

Mazel tov to Lisa and Dr. Michel Amzallag on the Bar Mitzvah of their son, Daniel, which will take place on Saturday, April 6, in the Main Synagogue. He will read the Haftarah and deliver a Dvar Torah on Parashat Shemini.

Daniel is a student in the seventh grade at Horace Mann Middle School.



ALEXANDER LUXENBERG

Mazel tov to Rhonda and Jeffrey Luxenberg on the Bar Mitzvah of their son, Alex, which will take place on Saturday, June 1, in the Main Synagogue. Similar good wishes to the proud grandparents, Alice and Leonard Smokler and great grandmother, Mrs. Alexander Gross. Alex will read the weekly portion of Beha'alotcha and the Haftarah, as well as deliver a Dvar Torah.

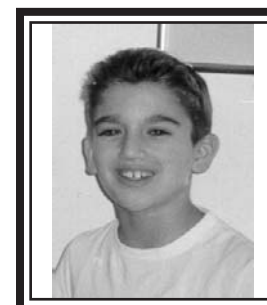
Alex is a student in the seventh grade at the Ramaz Middle School.



ALEXANDER ROHR

Mazel tov to Pamela and George Rohr on the Bar Mitzvah of their son, Alex, which will take place on Shavuot in Jerusalem. Similar good wishes to the proud grandparents, Helen and Jack Nash. Alex will read the Torah portion & Haftarah for Shavuot, as well as deliver a Dvar Torah.

Alex is a student in the seventh grade at the Ramaz Middle School.



CAL MAJOR

Mazel tov to Rochelle and KJ Trustee Eugene Major on the Bar Mitzvah of their son, Cal, which will take place on Saturday, June 8, in the Main Synagogue. Similar good wishes to the proud grandparents, Gabriella and Dr. William Major. Cal will read the weekly portion of Shelach and the Haftarah. He is also making a siyum on Mishnayot Sanhedrin.

Cal is a student in the seventh grade at the Ramaz Middle School.



GOLD MEDAL FOR KJ HOCKEY

Our teen hockey team has just returned from the Bialik International Hockey Tournament in Cote St. Luc Quebec with the gold medal after posting an unbeaten and unbelievable 4-0 record, including a 3-2 win over the host team, Bialik H.S., in the final game. Along the way, we defeated Bialik in the second round and beat another Canadian team, Herzliah St. Laurent Academy, in the first round. This is the first time any KJ team has beaten a Canadian team in three appearances in Quebec. Our previous

best finish in this biennial tournament was third, with a 1-1-1 record in 2000. I think it is another "miracle on ice."

The KJ players include Captain Josh Geller, Assistant Captain Yehuda Magid, Rafi Magid, David Kaufman, Ross Banon, Jarred Federbush, Andrew Kluger, Marc Muschel, Daniel Caplow, Jason Greif, Daniel Low, Jeremy Ehrman, David Gross, Eden Markowitz, Charlie Fried, Michael Scharf, Adam Haya, Boris Temer and Michael Banks.

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In Memoriam

He was a very elderly man who took great pride in his membership in the congregation. He was supportive of Jewish organizations. In his will he left substantial gifts to UJA-Federation, JNF, and other causes.

He also remembered generously both the congregation and Ramaz School.

Mr. Synes' final acts reflected his interests, his commitments, and his deep Jewish values. His good deeds will live on after him.

WITHIN OUR FAMILY

BIRTHS

Mazel tov to:

Anita and Jordan Abowitz on the birth of a granddaughter, Esther Avigayil to their children, Sarit and Shalom Abowitz of Rananna, Israel.

David and Abigail Doft on the birth of a daughter, Lucy Heller Haas Doft. Similar good wishes to the proud grandparents, Arlene and Avrom Doft.

Nealy and Michael Erber on the birth of a daughter, Kira Leigh.

Gila and Joshua Jaffe on the birth of a son, Shalom Daniel.

Belda and Marcel Lindenbaum on the birth of a son, Benjamin to their children, Rebecca and Bennett Lindenbaum.

Susan and Hon. Michael Mukasey on the birth of a grandson, William Harris to their children, Jessica and Cory Barkoff.

Ingeborg and Ira Rennert on the birth of a granddaughter to their children, Yonina and Mitchell Davidson.

Lisa and Mark Todes on the birth of a daughter, Cayla Isabelle.

Elizabeth and Joshua Trump on the birth of a daughter, Natalie Hannah. Similar good wishes to the proud grandparents, Sheira and Steve Schacter and the elated great grandfather, Israel Friedman. Natalie Hannah is the great granddaughter of the late Natalie Friedman, for whom she is named, and the great great granddaughter of the late Rabbi and Mrs. Joseph H. Lookstein.

May these children grow up in the finest tradition of Torah, chupah and maasim tovim.

ENGAGEMENT

Mazel tov to Jean and KJ Trustee Armand Lindenbaum on the engagement of their daughter, Ariel to Albert Sebag, son of Yvon Sebag of Paris and Sheila Edison of Worcester, Mass.

May their wedding take place in happiness and blessing.

WEDDINGS

Mazel tov to:

Dr. Ira Davis on his recent marriage to Eugenia Nathanson, daughter of Sara and Joseph Nathanson.

Susan and Peter Frankel on the marriage of their daughter, Elisabeth to Colin Reed, son of Leah Reed and David Reed.

Goldie Zwiebel on the marriage of her daughter, Jennifer to Mathew Davey, son of Dr. Susan Berg of Port Jefferson, Long Island and the late James Davey, Jr.

May they enjoy their marriages with happiness and blessing.

CONDOLENCES

Our condolences to:

Dr. Inna Bakker and Ilya Grozovsky on the passing of her father and his grandfather,

Mark Bakker.

Robin Davenport on the passing of her father, Irving Simon.

Steven Howard Goldberg on the passing of his father, Joseph Goldberg.

Dr. Debra Sheinkopf on the passing of her father, Max Budick.

Sanford Wexler on the passing of his father, Nathan Wexler.

May they be comforted among those who mourn for Zion and Jerusalem.

BNAI MITZVAH

Mazel tov to:

Monica and Aaron Meislin on the Bat Mitzvahs in Jerusalem of their twin granddaughters, Ariel and Sophie Meislin, daughters of Andrea and Dr. Robert Meislin. The girls read Megilat Esther on Shushan Purim in Jerusalem.

Nechi and Dr. Noam Shudofsky on the Bat Mitzvah in Jerusalem of their granddaughter, Sara Tova, daughter of Drs. Rachel and Stuart Chesner.

PROFESSIONAL ACHIEVEMENT

Congratulations to Deborah Birnbach who was recently named co-chair of the Litigation Division of the Boston Bar Association.

COMMUNAL HONORS

Congratulations to Hon. Robert Abrams, who will receive the Distinguished Community Service Award from American Friends of Yeshivot Bnei Akiva at their annual dinner on Wednesday, May 1, at the Regent Wall Street. What a deserving honor for somebody who has served the Jewish community and the wider American community with so much distinction for almost four decades. Mazel tov to him, to Diane and to the family.

We are proud to congratulate our devoted member, Dr. Seymour Cohen, who will be the guest of honor at the annual dinner of the Yeshiva and Mesivta of Brooklyn on Sunday, May 12. Dr. Cohen was a student at that Yeshiva. It is nice that he now is being honored by one of his alma maters.

We are happy to congratulate our esteemed member Israel Friedman who was honored recently at the annual dinner of the Yeshiva Ketana on the West Side. Israel Friedman's major interest and concern, of course, is the Yeshiva Tifereth Israel of Rizhin, which is the Boyaner Yeshiva in Israel for which he raises hundreds of thousands of dollars each year. At its melave malka in February, Israel's wife, the late Dr. Nathalie Friedman, was memorialized both by her husband and by her brother, Rabbi Haskel Lookstein.

We are proud of our young members, Pasha Gol and Rebecca Krevat who were honored by Shalva at their recent dinner as Bnot Mitzvah who associated their Bat

Mitzvah celebrations with Shalva. Sharon Koppel, daughter-in-law of Yvonne Koppel was also honored as a police woman for her work post September 11. Shalva Institute is a school for physically and mentally challenged young people.

Congratulations to our members, Rabia and Oliver Mitchell, who were guests of honor at the first annual dinner of the Manhattan Jewish Experience which was held on Sunday evening, March 17th. The dinner had been scheduled for the Jewish Museum but was moved to the Jewish Center, on the West Side, following the publicizing of the exhibit on "Mirroring Evil: Nazi Imagery/Recent Art." We are happy that Rabia and Oliver were instruments of support for this worthy organization, headed by our former Assistant Rabbi, Mark Wildes.

"IT'S A BOY" FOR THE SILVERMANS

Mazel tov to our Administrator, Leonard and his wife, Adrian Silverman on the birth of a son, Benjamin Max. He joins his siblings, Jonathan, Rebecca and Gabriel as part of our congregational family.

Similar congratulations to the proud grandparents, Donna and Arthur Silverman.

May Benjamin bring much nachas to his family and the Jewish community and may he grow up in the finest tradition of Torah, Chupah and Maasim Tovim.

In Memoriam Martin Klein

Martin Klein was a member of the congregation for almost 60 years. For the last two decades he has been living in Florida but he retained his affiliation with us. He and his late wife, Ceil, were very much involved in congregational life from the 1940s.

Marty Klein's specialty was the Men's Club and the youth department of the congregation. He had wonderful political connections which resulted in many state and local leaders coming to our synagogue meetings. A fun-loving sports enthusiast, he was one of the prime movers of our Boy Scout and Cub Scout activities in the 40s and 50s.

He was very proud of his son Harvey who grew up in our community and ultimately moved to Florida. Marty was truly beloved by at least two generations of KJ members, officers and officials. We will remember him in love and in reverence.



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Mayer Davis *Cantor*
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Robert J. Leifert *Executive Director*
Alice Smokler *Administrative Director*
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Rae Gurewitsch *2nd Vice President*
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Samuel Eisenstat Stanley Gurewitsch

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Suzanne Hersher
Hattie Murphy *Comptroller*
Rudy Arjune *Superintendent*

SHABBAT SCHEDULE

		<i>Lighting of Candles</i>	<i>Friday Evening Services</i>	<i>Saturday Afternoon Services</i>	<i>Sabbath Ends</i>
March					
15-16	Vayikra	5:45 pm	5:55 pm	5:30 pm	6:39 pm
22-23	Tzav (Shabbat Hagadol)	5:52 pm	6:05 pm	5:20 pm	6:47 pm
April					
5-6	Shmini	6:07 pm	6:20 pm	5:50 pm	7:02 pm
12-13	Tazria-Metzora	7:14 pm	6:45 pm	7:00 pm	8:10 pm
19-20	Achrei-Mot/Kedoshim	7:22 pm	6:45 pm	7:10 pm	8:19 pm
26-27	Emor	7:29 pm	6:45 pm	7:00 pm	8:27 pm
May					
3-4	Behar-Bechukotai	7:36 pm	6:45 pm	7:25 pm	8:34 pm
10-11	Bamidbar	7:42 pm	6:45 pm	7:30 pm	8:42 pm
24-25	Naso	7:56 pm	6:45 pm	7:45 pm	8:57 pm
31-June 1	Beha'alotcha	8:01 pm	6:45 pm	7:50 pm	9:03 pm
June					
7-8	Shelach	8:06 pm	6:45 pm	7:55 pm	9:08 pm
14-15	Korach	8:10 pm	6:45 pm	8:00 pm	9:12 pm
21-22	Chukat	8:12 pm	6:45 pm	8:05 pm	9:15 pm
28-29	Pinchas	8:13 pm	6:45 pm	8:05 pm	9:15 pm

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

March	17-21	6:00 pm
	24-26	6:05 pm
April	7-25	6:30 pm
	28-June 13	6:45 pm
June	16-30	6:50 pm

DATES TO REMEMBER

Friday & Saturday, April 12-13
Rosh Chodesh Iyar
Morning services on Friday at 7:00 am

Wednesday, April 17
Yom Ha'atzmaut
Morning services at 7:00 am

Thursday, May 9
Yom Yerushalayim
Morning services at 6:50 a.m.

Sunday, May 12
Rosh Chodesh Sivan
Morning services at 8:30 a.m.

Thursday-Saturday, May 16-18
Shavuot
Candle Lighting on Thursday at 7:48 pm
Evening services on Thursday at 8:00 pm
Morning services on Friday & Saturday at 9:00 am
Candlelighting on Friday at 7:49 pm.
Evening services on Friday at 6:45 pm
Evening services on Saturday at 7:45 pm
Conclusion of Yom Tov at 8:49 pm

Monday, May 27
Memorial Day
Morning services at 8:30 am

Monday & Tuesday, June 10-11
Rosh Chodesh Tammuz
Morning services at 7:00 am

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