

# CHANUKAH ISSUE



## KEHILATH JESHURUN BULLETIN

Volume LXXV, Number 2

December 1, 2005

29 Cheshvan 5766

### ISRAEL BOND SHABBAT

Photo courtesy of Israel Bonds



**December 10, 2005**

**Special Guest Speaker**

**EYTAN SCHWARTZ**

Eytan Schwartz is the winner of Israel's top reality show, "The Ambassador," in which thirteen men and women competed for the right to represent Israel abroad with the NYC-based advocacy group *Israel At Heart*. His victory was viewed in one of the highest rated shows in Israeli TV history.

*The entire congregational community is encouraged to attend.*

### SERMONS



#### A JEWISH RESPONSE TO SUFFERING

**RABBI HASKEL LOOKSTEIN**

*(see Page 6)*

-

#### ALIENS AND US

**RABBI MEIR SOLOVEICHIK**

*(see Page 8)*

*Please join us for a glittering night of games,  
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### SAMUEL S. SILVERSTEIN SHABBAT SCHOLAR

**JANUARY 13-14, 2006**

*Our Scholar*

**DR. MARC B. SHAPIRO**

*Weinberg Chair in Judaic Studies*

*at the University of Scranton*

January 13th - Friday Evening Dinner:  
"RABBI JEHIEL JACOB WEINBERG AND THE  
CHALLENGE OF HALAKHAH AND MODERNITY"

#### FRIDAY EVENING SHABBAT DINNER

	Members	Non-Members
Adults:	\$35	\$40
Juniors (ages 12-18):	\$30	\$35
Children (ages 2-11):	\$18	\$30

January 14th - Saturday Morning:

"THE LIMITS OF ORTHODOX THEOLOGY:  
A CASE STUDY"

The last scholar to receive a Ph.D. from Dr. Isadore Twersky z"l, Marc B. Shapiro holds the Harry and Jeanette Weinberg Chair in Judaic Studies at the University of Scranton, Pennsylvania. A graduate of Brandeis and Harvard universities, Dr. Shapiro is the author of *Between the Yeshiva*

*World and Modern Orthodoxy: The Life and Works of Rabbi Jehiel Jacob Weinberg, 1884-1966* and *The Limits of Orthodox Theology: Maimonides' Thirteen Principles Reappraised*, both of which were National Jewish Book Award Finalists. We are honored to host this fine young scholar.

Keshet presents...

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Date: Sunday, December 18

Time: 11:00 am

Location: Heyman Auditorium



For Tickets, Contact 212-987-3306 or Keshet@CKJ.org

More Upcoming Great Keshet Events:

**Melavah Malka with Rabbi Avrumi  
and his Magical Keyboard - February 4**

**Interactive Cooking Workshop - February 18**

**Spring Concert - March 12**



## WELCOME

Kehilath Jeshurun warmly welcomes the following new members who have joined the Congregation between the printing of the last Bulletin, September 12, and this Bulletin, which went to press on November 21:

Abigail and Benjamin Archibald  
Jacqueline and Anthony Bennett  
Matthew Bryskin  
Michael Cohen  
Joshua Fruchter  
Bruria and Joey Grover  
Liat and Dr. Eric Heller  
Manfred Joseph  
Shayna Greenwald Kahn  
and Theodore Kahn  
Melissa Kushner  
and Jeremy Kaplan  
Rina and Zachary Kestenbaum  
Carol and Roberto Krutiansky  
Lee and Murray Kushner  
Jessica and Dr. David Lefkowitz  
Jonathan Miller  
Amy and Daniel Nissanoff  
Michael Smirloch  
Hannah Zimet

## MEN'S CLUB SUNDAY SUPPER LECTURE

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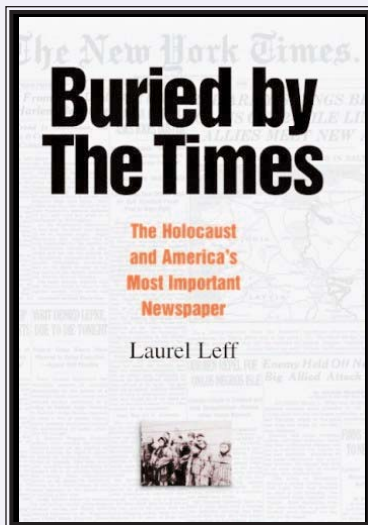
featuring

### PROF. LAUREL LEFF

AUTHOR

**"BURIED BY THE TIMES:  
THE HOLOCAUST AND  
AMERICA'S MOST IMPORTANT  
NEWSPAPER"**

**SUNDAY, DECEMBER 11TH  
6:30 PM**



Moderated by Rabbi Haskel Lookstein.

The entire community is urged to attend this important presentation.

*Buried by The Times* is the first comprehensive study of how The New York Times reported the Nazi genocide. In addition to analyzing thousands of the newspaper's articles, Prof. Leff examined the files of the Times itself, including the private, behind-the-scenes correspondence of the Times editorial staff of the 1940's.

Leading Holocaust historian Prof. David S. Wyman describes the end result as "the best book yet about American

media's coverage of the Holocaust." Marvin Kalb, elder statesman of American journalism, said *Buried by The Times* "stands tall in scholarship, style and importance ... it is an exceptional study of one of the darkest failures of the New York Times..."

Prof. Leff, a former reporter for the Wall Street Journal and the Miami Herald, is Associate Professor of Journalism at Northeastern University.

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## OPERATION L'HITRAOT XV

### PASSOVER 2006 MISSION TO ISRAEL - APRIL 10-21

For the past 5 years, members of the Kehilath Jeshurun community have followed the tradition of their ancestors by making a "pilgrimage" to Israel for Passover.

This year's pilgrimage is scheduled to depart on Monday, April 10, 2006 and return on April 21, 2006. As in the past, the group will stay at Jerusalem's famed Inbal Hotel, located in the heart of Jerusalem, within walking distance of the Old City as well as the New City's bustling downtown shopping areas.

In past years, KJ Missions have been to some profoundly exciting places, including the Begin Museum, Neot Kedumim, Afrikel Monkey Park, the Palmach Museum, Yad V'Shem, Ein Gedi and various army bases. Participants have also had the opportunity to work on various chesed projects. KJ Missions have also had the pleasure of hearing insightful

lectures from some of the country's movers and shakers. This year's itinerary is still being planned, but it promises to be an equally exciting experience.

Rabbi Lookstein will once again be leading a gala Seder at the Inbal, a hotel which is known for its top notch cuisine. Also included in the package are all the Chag and Shabbat meals, as well as two exciting days of special touring.

Ariel Tours will be handling all the details and arrangements for the trip. Registration is not yet open. Keep checking [www.arieltours.com/kj](http://www.arieltours.com/kj) for more information as it becomes available. Keep in mind that each year this trip sells out quickly. Last year's trip was completely booked within three days of registration opening. If you would like your name added to the notification list, please send an email now to [kjpesach@arieltours.com](mailto:kjpesach@arieltours.com)

## KJ ROLLS OUT THE "RED CARPET" WITH A NEW SHABBAT HOSPITALITY INITIATIVE

As anyone who frequents KJ's services knows, the Rabbi invites at their conclusion anyone "who either needs hosting for a meal, or who would like to host, to please see me after the benediction." This informal community service has provided many a guest with a Shabbat or Yom Tov meal, benefitting members of the beginners service, visitors to the community, singles, new members, our lovely Bnei Akiva shelichot, and college aged youth group leaders from Yeshiva University staying in the neighborhood. Such a warm and welcoming atmosphere is indeed a KJ hallmark.

This year, under the leadership of volunteer Hospitality Coordinator Joshua Trump, the synagogue is attempting to formalize this community service by asking 1-2 families per Shabbat/Yom Tov meal to agree in advance to serve as pre-scheduled "stand-by" meal hosts in the event that

there are people at shul who request hosting. We are in the process of creating a host rotation large enough so that each participating household may be asked to host just a few times per year.

In addition to the need for meal hosts, there is an ongoing need for sleeping accommodations for our many college aged youth group leaders, as well as the occasional emergency visitor from out-of-town. While many hospitality minded members of the community have graciously provided weekly meals and lodging in the past, we are trying to broaden the list of hosts to keep pace with the dramatic increase in college aged Youth Department staff.

Therefore, if you are amenable to serving as a "stand-by" host for one or more meals this year, and/or you can provide sleeping accommodations for the occasional guest, please contact Joel@ckj.org or 212-774-5655.

NATHAN AND VIVIAN FINK  
MEMORIAL LECTURE

**RAV HERSHEL  
SCHACHTER**

**"SHEDDING LIGHT  
ON CHANUKAH"**

**Wednesday, December 21  
8:00 PM**

Rav Hershel Schachter is one of the foremost halakhic decisors of the Modern Orthodox community. His annual mini-course at KJ is a valuable resource and we are honored to host him in our community.



**PURIM LECTURE: MARCH 1**

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## CHANUKAH BEGINS SUNDAY EVENING, DECEMBER 25

Chanukah celebrates the miracles of the spiritual and military victories of the Maccabees against the Hellenist tyrants that imposed anti-religious rule and desecrated the Holy Temple in 165 BCE. The 25th of Kislev was the day the Maccabees entered the Temple following the battle and wanted to restart the Holy Service that had ceased under the foreign rule. The Maccabees found only one day's supply of oil that they could use to rededicate the Menorah. Yet that tiny flask lasted until they were able to create new, pure oil – a delay of eight days.

The victory established Jewish religious and political sovereignty in Israel during the second Temple times. This miracle of Jewish independence had not been seen since the destruction of the First Temple and the assassination of the then governor, Gedalyah.

Primarily, we celebrate Chanukah with spiritual expressions: (1) lighting candles in commemoration of the miracle of the rededication of the Temple, (2) singing Hallel in praise of God's deliverance from our enemies, and (3) adding *Al Ha-Nisim* in our prayers of thanksgiving in recognition of both aspects of the miracle of Chanukah. We also have physical pleasures and celebrations by having (4) special foods, (5) gift giving, and even (6) parties.

### The Candles

The prevailing custom is for each member of the family to light his or her own menorah which will have as many candles as that night of the holiday plus the shamash. Since the Chanukah candles are to commemorate the Menorah of the

Temple, we apply the same rules to both: the candles and their flames become holy and as such cannot be used for any other purpose. With the exception of the Shamash, we cannot read by their lights or use them to light another candle.

### Time for Lighting

Candles must be lit after nightfall (about 40 minutes after sunset) and last for at least a half-hour. On Friday afternoon, Chanukah candles should be lit before Shabbat candles, and should be of a type that will last over an hour (this leads to many adopting the custom of using olive-oil based lamps). On Saturday night, the candles are lit after Havdalah.

### Candle Arrangement

The candles are set from the right side of the Menorah as the candle lighter faces it. The Menorah should be placed in an area where it will not need to be moved after being lit. **Safety is also a major concern, so please do not leave the home with the candles unattended.**

### Lighting the Candles

The lights are lit from left to right – starting with the newest candle first. We begin by lighting the shamash, then we say the blessings: (1) *ner shel Chanukah*, (2) *she-asa nisim*, and on the first night we add (3) *sheheche'yanu*. Once the blessings are said, we light the first candle and begin singing the songs "Hanerot Hallalu" – which explains the reasons for the ceremony – and "Maoz Tzur" which describes all the salvations wrought by God for the Jewish People.

### Publicizing the Miracle

We light the Menorah so we can publicize the miracle to as many people as

possible. We start with our own family but we often place the Menorah in the window to proclaim our belief to others.

Moreover, we publicize the miracle by singing the complete Hallel in the morning service and by adding *Al Ha-Nisim* in our daily *Shemona Esrei* and in *Birkat ha-Mazon*.

### Material Pleasures

In addition to the spiritual nature of the holiday, we have added, in later times, the physical pleasures of special foods (latkes, jelly donuts), gift-giving (never a bad idea, especially Jewish books), and parties (that serve as a means for fellowship and for publicizing the miracle).

Chanukah is a time when we should renew our commitment and devotion to God. The brave Maccabees who risked their lives for religious freedom should serve as a model for us to celebrate those freedoms and our joy in service to God.

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

Those who receive candles are urged to contribute to the KJ Benevolent Fund by sending a check to the synagogue office.

May you and your family have a Happy Chanukah!

### PRE-CHANUKAH COMMUNITY ONEG

at the home of Elie & Naama Weinstock  
Friday, December 9 at 8:30 PM  
\* \* \* \*

### CHANUKAH WORKSHOP with Rabbi Elie Weinstock

Monday, December 19 at 8:00 PM  
\* \* \* \*

### KJ Beginners CHANUKAH BASH!

Wednesday, December 28th at 8:00 PM

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## ***KJ Provides Relief to Hurricane Katrina Victims***

*The following article is based on a piece by Eva Jacob Barkoff that appeared in The Times-Picayune on Sept. 18, 2005:*

*"From New York, a Jewish Congregation Comes to Aid of Katrina's Victims"*

When news hit New York of the Hurricane Katrina catastrophe in New Orleans, volunteers of Congregation Kehilath Jeshurun and The Ramaz School quickly mobilized to provide relief to the victims of the disaster. On Sunday, September 18, an 18-wheeler truck delivered thousands of donations of toiletries, clothes, pillows, linens and toys, as well as religious items for the upcoming High Holy Day services. The truck made its way to Houston, where the gifts were distributed to thousands of people who evacuated New Orleans and were dislocated to Texas. Stacy Scheinberg and Mitch Krevat spearheaded the relief effort with many other KJ members. "We literally put this together in less than a week," Stacy said. "Everyone affected by the hurricane has been on my mind for days. I knew I wanted to and needed to do something to help. So I went to Rabbi Lookstein, explained what we wanted to do, and he said to do whatever you can.



**The KJ-Ramaz Katrina Relief Truck**

You have the support of the synagogue."

"As I began to think about the High Holy Days, I could not help but think about the Jewish people from the area who had to leave their homes because of Hurricane Katrina," Krevat added. "And I am sure many left without some of the traditional Jewish items used during and for the High Holy Days." Scheinberg and Krevat worked side by side, contacting members of the congregation, family and friends for donations of not only religious items for the High Holy Days but items for anyone in need who had been affected by the hurricane. "From the beginning, we wanted to expand the circle of all people in need to include Jews and non-Jews," Krevat said. "Next was how to get the



**The children of KJ-Ramaz helped load the Katrina Relief Truck**

donated items to Houston."

"I literally made one phone call to a local company, Moishe's Moving Systems," Scheinberg said. "And as soon as I said what we were planning to do, the owner of the company told me they would donate the truck, the gas and the time of the drivers to make the delivery." The kindness and generosity of the 1,100 families of Kehilath Jeshurun, as well as that of residents of the Upper East Side, made the drive "a huge success," Krevat said. "So many people helped to make this possible," Krevat said. "And the more we talked about it, the more people wanted to help. Everyone, young and old, performed a mitzvah, a good deed."

"The tragedy of this storm has brought out so much good in people," Scheinberg said. "This is a good example of when people work together we can all make a difference." The donated items were sent to a warehouse facility in the Houston area and were distributed among the participating partners in the project: Chabad, Feed the Children, Second Baptist Church, Star of Hope Shelters and the Robert M. Beren Hebrew Academy of Houston. Also distributed were \$1,000 in debit cards to Wal-Mart and Target. "From the beginning, Stacy and I knew that we would not want to look back and wish we had done something to help," Krevat said. "And we both now know, that with the help of so many

people, we did all that we could."

Below are some of the letters our community received from Katrina victims who benefited from the effort:

*Dear Friends:*

*Thank you for all the things you sent to Houston Chabad for Katrina Victims. We need all the help we can get to get back to normal living. We are trying to get our house rebuilt as it was totally destroyed by flood & wind. Thanks again. Fondly, Diana and Josh Gorlin*

*L'Shana Tovah. Thank you so much for thinking of my family and the many others here in Houston from New Orleans. Your kindness is well appreciated and means so much during these difficult times. It is organizations and people like you who have truly made a difference in our lives. Thank you again. Jodi, Raul, Selah, Maya & Gavriel Zigelbom*

*Dear Kehillas Jeshurun: as a Katrina evacuee with a family, your chesed was beyond our expectations! As someone who lost a home, dealing with financial stresses (which we, thank God, never dealt with before), your assistance came as a gift from Hashem (and His helpers). May Hashem keep all of you in kind. How wonderful the feeling to know that people thought of us during such a shocking time. I pray no one ever again experiences this horror & fear. Thank God we have our lives, but the ordeal cannot be explained unless you see it with your own eyes. After six weeks I returned....speechless. Thank you, thank you! E. Guttman-Schreiber*



**KJ volunteers Mitch Krevat, Stacy Scheinberg and Rabbi Haskel Lookstein**



## A JEWISH RESPONSE TO SUFFERING - Part II

### - Rabbi Haskel Lookstein -

*The following sermon was delivered by Rabbi Haskel Lookstein on Rosh Hashanah 2005/5766. It was inspired by Rav Joseph Dov Soloveitchik's volume "Out Of The Whirlwind." Part I had been based on the Rav's essay "A Halakhic Approach to Suffering," found in that same volume, and was delivered by Rabbi Lookstein on Rosh Hashanah 2001/5762.*

*Both sermons are available on the KJ website's archive section.*

There is a well-known aphorism that Jews like to quote as one year passes into the next: "*Tichleh shana v'kilelotecha; tachel shana u'virchoteha*," which means: "Let the old year with its curses end and the new year with its blessings begin." To which everyone in this shul today will surely answer: "Amen!"

We have certainly suffered our share of tragedies this year: untimely deaths; sudden onset of illness; the sadness felt watching the deterioration in some of our elderly; painful family traumas, including - especially - separation and divorce. All of these so-called "normal" tragedies in our personal lives have been compounded by the global and communal suffering which we have seen: the Tsunami in Southeast Asia; Hurricane Katrina and Hurricane Rita along the Gulf Coast; and, for Jews, the uprooting of thousands of Jews from their homes in Gaza and the Northern West Bank. Whatever one's political view, except for the Leon Wieseltiers among us, the specter of Jews being expelled from their homes was a human tragedy of immense proportions.

How are we to respond to such personal and communal tragedy? One response, publicly proclaimed by some well-known rabbis and not so well-known ministers, is to point a finger at the victims. Katrina, said one outstanding rabbinic leader, was America's punishment for supporting Israel's withdrawal from Gaza; and its victims suffered because they don't study Torah. Others - Jews and Christians - saw the wrath of God being vented on New Orleans for what many believe to be its decadent lifestyle.

The Talmud in Brachot 5a does, in fact, urge us to do *teshuva* when suffering strikes, but it does not assume that such *teshuva* explains God's ways. In all of the Torah there was only one religious personality who described himself - rather pretentiously - as one

who understood God's thinking, - *yode'a da'at elyon* - and that was Bilaam, the *rasha*. And the Talmud (Berakhot 7a) had an unkind reaction to his arrogance: *hashta, da'at b'hemto lo yada; da'at elyon mi havi yada?* "Behold! He didn't even understand his donkey's thinking - so he understood the thinking of the Divine?"

The Rav, of blessed memory, countered this dangerous, delusional thinking elegantly in a 1965 letter summarizing a lecture of his. It is found in the introduction to "*Out Of The Whirlwind*." He wrote:

"The gist of my discourse was that Judaism did not approach the problem of evil under the speculative-metaphysical aspect. For such an inquiry would be a futile undertaking. As long as the human mind is unable to embrace creation in its entirety and to gain an insight into the very essence and purposiveness of being as such, it would not succeed in its attempt to resolve the dilemma of evil. The latter is interwoven into the very fabric of reality and cannot be understood outside its total ontological configuration. Job was in error because he tried to grasp the nature of evil. Therefore, Judaism has recommended that the metaphysical inquiry be replaced by the halakhic ethical gesture. Man should not ask: Why evil? He should rather raise the question: What am I supposed to do if confronted with evil; how should I behave vis-a-vis evil? The latter is a powerful challenge to man and it is the duty of man to meet this challenge boldly and courageously. Suffering, in the opinion of Judaism, must not be purposeless, wasted. Out of suffering must emerge the ethical norm, the call for repentance, for self-elevation. Judaism wants to convert the passionate frustrating experience into an integrating, cleansing and redeeming factor."

The Rav spoke and wrote many

beautiful words. This letter stands at the top of his most inspiring and instructive messages.

There are two principles enunciated here in the Rav's approach to suffering and tragedy:

1. ***No one has a right to explain God's ways.*** We do not understand creation or destruction. God's ways are inscrutable, just as God Himself is unfathomable. Job thought he could understand God's ways - and he was rebuked for that. The Psalmist knew better (59:4): *Ki hiney orvu l'nafshi* "For behold my soul was ambushed - *yaguru alai azim* - powerful forces surrounded me - *lo fishi v'lo chatati, Ha-Shem* - God; it was not because of my sins or my mistakes."

2. ***So if the response is not to ask "why," what should be the response?*** The Rav answers: Not "why" but "what now?" "What should I do?" "How should I respond?"

And the answer is twofold:

A. ***Fight suffering and tragedy with every weapon we possess.*** We discussed this response on Rosh Hashanah 2001, one year after the outbreak of the Intifada and ten days after 9/11. It was also following the summer during which my sister - *aleha ha-shalom* - was losing her battle with cancer. Fight evil with all the weapons available, said the Rav, whether that evil is human evil or illness. As my great-grandfather, the RaMaZ, used to say: "When you get sick you should say a lot of Tehilim - and find a good doctor!" - that is: use all the weapons available.

B. ***But the experience of suffering requires an additional response besides fighting.*** Suffering, says the Rav, must not be purposeless; wasted. It must be redeemed by feeling and action. Listen to his words (*Out of the Whirlwind*, pp. 202-3): "Grief must not enhance one's self-regard and self-care and render him completely oblivious to the suffering of

others. The grieving person must also be disturbed by the pain sustained by his fellow man. He should share the other's burden, even though he seems completely preoccupied with his agonizing private burden."

Now, this is not a natural reaction. Much more natural are the words spoken to the Rav by a young widow who was grieving for her husband and who attended the funeral of her best friend's husband who was killed in an accident. She said: "Rabbi, I wish I could feel sorry for her. I know she loved her husband dearly. But I cannot. She is not better than I am. I sustained this dreadful loss and survived. Why can't she?"

This natural self-absorption must be confronted and transcended, says the Rav. Our suffering should make us more sensitive to the suffering of others, not less. This sometimes requires a heroic effort but it is one which Judaism requires of us. And many make that effort, hard as it may seem.

For example: a young man, who became a quadriplegic when hit by a wave on the eve of his 21st birthday, established a foundation to help cure spinal cord injuries and help support emotionally those who are struck by them. Or, a young woman who suffered from breast cancer established Sharsheret, an organization to give support to Jewish women who are grappling with this disease. In each case, suffering led not to self-absorption but rather to greater personal and social sensitivity.

This heroic response to suffering is also reflected in a remarkable comment of Rabbi Moshe Feinstein, of blessed memory. My friend, Dr. Ike Hershopf, once brought his aunt - a Holocaust survivor - to see Rav Feinstein. So overwhelmed was she by this great Talmid Chacham that she approached him and hugged and kissed him. Ike, somewhat mortified by his aunt's rather unusual demonstration of affection for a scholar-saint, apologized to Rav Feinstein, saying: "My aunt is not religious so she doesn't know." Rav Feinstein responded: "Your aunt has numbers on her arm; she is holier than I." Rav Feinstein, like the Rav, no stranger to suffering himself, was sensitive to the suffering of this Holocaust survivor and considered her tragic experience to have been redemptive.

To sum up our thoughts on a proper response to tragedy, let me quote a younger colleague of mine, Rabbi Chaim Steinmetz of Montreal: "Tragedy," he said, "should not lead us to point our finger, but rather to open our hand."

If we can avoid pointing fingers at God or mankind, if we can fight the challenges of tragedy with all available weapons, and if our suffering sensitizes us to open our hands to help and to empathize with others who suffer, then we can pray and hope that the old year and its curses will indeed have ended and a new year and its blessings will truly begin.

## KJ FOOD PANTRY REALLY DELIVERS

There is an enormous problem facing the New York Jewish community today: HUNGER. According to a recent study by UJA-Federation of New York and Metropolitan Council on Jewish Poverty, nearly one-third of New York's Jewish population is hungry. Approximately 51,000 hungry Jews are children. Imagine a nearly sell-out crowd at Yankee Stadium, each seat occupied by a hungry Jewish child here in New York. Last year, KJ's response to this enormous problem was the launching of the KJ Food Pantry.

Now in its second operating season, the Congregation's volunteer-driven Food Pantry is proving that the world indeed rests upon Chesed. Every Monday evening, clients come to the synagogue doors to receive packages overflowing with an assortment of nutritious premium foods. To experience the joy that comes from such elemental human contact is to experience the fulfillment of the verse in Ashrei: "God opens His hand to provide sustenance for all."

Led by Sisterhood Co-President Stacy Scheinberg, a dedicated team of Ramaz Upper School students pre-package bags to insure that every client receives his or her full complement of provisions. Each bag is individualized to the client's dietary needs and preferences. A cart with baskets of fresh produce and fresh, delicious donated Orwasher's bread is there for the clients' choosing. To our volunteers, the clients are gracious and grateful, and not a few linger to share their life stories. One client, a child survivor of the Holocaust who hid in the forests for years to escape the Nazis, relayed how he came to America and eventually became a concert pianist playing at the world's greatest performance halls, producing a yellowed program guide from Carnegie Hall with his picture on it. There are other personal stories, too many in fact to share in print, but the common thread linking them all is their current need for community support. That, and much more, is provided by the KJ Food Pantry. To volunteer, please call Stacy Scheinberg at 212-410-9195.

## SUPER SUNDAY

**DECEMBER 11**

**Special Shiur & Breakfast  
with Rabbi David Flatto**

*Following 8:30 AM Services*

**Community Blood Drive**

9 AM - 3:30 PM

**Tefillin Mezzuzah Check**

9 AM - 1 PM

**Sisterhood Chanukah Boutique**

10 AM - 4 PM

**"Happy Meals" 11 - 12 PM**

**"Hello Yellow" 12:30 - 2 PM**

## SHABBAT AT KJ

**KESHER**

**YOUNG PEOPLE'S MINYAN**

Falk Auditorium - 9:15 AM

**Dec. 10, Jan. 7, Feb. 25, March 11**

**HASHKAMA MINYAN**

Max. J. Etra Chapel - 7:15 AM

**Dec. 3 & 17, Jan. 7 & 21,**

**Feb. 4 & 25, March 11**

**WOMEN'S TEFILAH GROUP**

Max J. Etra Chapel - 9:15 AM

**Feb. 4, March 18**

**TOT SHABBAT**

Third Floor Dining Hall

**Dec. 16, Jan. 13, Feb. 10, March 10**

## ALIENS AND US: A SERMON ON *PARSHAT BEREISHIT*

*The following sermon was delivered by Rabbi Meir Soloveichik on October 29th, Shabbat Bereishit 2005/5766.*

Aliens! Aliens are a constant and consistent draw at the box office. From the warm and wizened *ET: the Extraterrestrial*, to the cold and logical Mr. Spock, to the warmongering and world-destroying villains of *War of the Worlds*, Americans are intrigued by the notion of alien life living and lurking in the cosmos. And though there is nothing sinful per se about a belief in aliens, I believe that the widespread interest in extraterrestrials indicates something alarming about the state of American beliefs.

You see, for centuries, the church, as well as Jewish Aristotelians such as Maimonides, assumed that the sun revolved around the earth, and that our planet was the center of the universe. It was a cosmology that dovetailed nicely with theology: given that humanity was created by God Himself, then it was only right that humanity occupy center stage in the cosmic drama. But then the Copernican solar-centric model of the solar system was pressed and adopted. Evidence of evolution having been discovered, many came to believe that mankind not only evolved, but evolved *on its own* without any input from some imaginary Creator; that sentient beings sprang out of nowhere, from serendipitous happenstance, in at least one small corner of the universe. To such a worldview, the question presents itself: if human beings can emerge onto the stage of the universe out of oblivion by sheer luck, in one random sector of cold and lonely space, why shouldn't sentient beings evolve in like fashion elsewhere?

However, Fred Hereen, a Christian science journalist writing in the religion journal *First Things*, reports that some scientists eager for alien contact are beginning to admit that the odds of other inhabitable planets existing are close to nil, that planets with earthlike conditions are rare. It appears that one of the features that makes our celestial body lifeworthy is the specific size and precise position of the Earth's moon.

Astronomer Jaques Laskar writes: "We owe our present climate stability to an exceptional event: the presence of the moon." "Without an extra large moon orbiting at the right distance from us," Hereen reports, "scientists predict that Earth would be subject to a runaway greenhouse effect, as on Venus, or a permanent ice age, as Mars would experience if it had more water." "Worse," he concludes, "most astronomers now think that the presence of the Earth's Moon is the result of a freak accident, perhaps a one-in-a-million shot, when a smaller planet hit the forming Earth with a glancing blow that allowed the mantles of each planet to combine and end up in orbit around the Earth."

A quite pedestrian clump of rock and mineral, orbiting in precisely the right part of space, at a precise position between the sun and the earth, ensures conditions key to the existence of humanity. "A one-in-a-million shot." To the skeptical secularist, to the astonished atheist, it's all a cosmic coincidence. But maybe, just maybe, there is a Divinely ordained destiny for the sentient beings on this planet. Perhaps there is a God who wanted *us* to exist; perhaps there is a God who wanted *us* to survive, to flourish, to prosper.

When God communicated the laws of Shabbat Hagadol, almost 3,500 years ago, He turned Moshe toward the moon, and ordained Nisan the first month of the Jewish lunar calendar. The Jewish nation, our sages cryptically remarked, is like unto the moon. And perhaps science sheds new light on this aeons-old riddle, on this tradition. A miniscule moon, so vanishingly small when compared to other celestial bodies, to the planets of our solar system, to the suns and galaxies, is positioned, against the odds, in a manner crucial to the survival of the human race. Likewise the Jewish people, a miniscule nation, exceedingly seemingly insignificant when compared to other peoples and nations swirling in the solar system of societies and

civilizations, that nation is perfectly positioned, against the odds, to have a critical moral impact on humanity. "I will insist," John Adams once wrote, "that the Hebrews have done more to civilize men than any other nation...[Even] if I were an atheist...who believe that all is ordered by chance, I should believe that chance had ordered the Jews to...preserve and propagate to all mankind the doctrine of a supreme, intelligent, wise, almighty sovereign of the universe, which I believe to be the great essential principle of all morality, and consequently all civilization."

*Atem monin lo ve-ein umot ha-olam monin lo*, says the Midrash Rabbah; Israel will calculate its years by the moon while other nations will select the sun. Not a superficial statement comparing calendrical devices, but rather, a metaphor. Throughout the ages, the sages are implying, Israel has been moonlike in its relation to other nations. We have for centuries revolved around other peoples, never free to choose our own trajectory. In fact, by all logic we should have been extinct long ago. And yet, we have not only survived; we have critically impacted and shaped the nature and destiny of the human race. A one-in-a-million shot. To the skeptical secularist, to the astonished anti-Semite, it's all a cultural coincidence. But maybe, just maybe, there is a Divinely ordained destiny for the *Jews* on this planet. Perhaps there is a God who wanted us to exist; and to exist for a sacred purpose.

In an age in which judgmentalism is frowned upon, and all cultures are placed on pedestals of equal stature, God's statement on the eve of the Exodus appears profoundly politically incorrect: *Ve-he-yitem li segul mi-kol ha-amim*, God thunders, you will be for me an elite, a chosen nation. You have been selected for an influential role in the divine drama that, given your small size, is stupefying: to communicate the monotheistic message to humanity, and



to amass an intellectual heritage even in centuries when most men and women were illiterate, and that continues to blossom today despite our sheer numbers. "Arise fair sun," Shakespeare wrote, "and kill the envious moon, who is already sick and pale with grief that thou, her maid, art far more fair than she." But the moon that is Israel has nothing to be envious of; for it proudly exudes a radiance disproportionate to its size.

Now I must tell you that not all Jews wear this history with pride, and that the widespread interest in extraterrestrials is also instructive in seeking to understand the sorry state of American Jewry. Fred Hereen reports that he once asked Stephen Hawking why he is so sure that alien life must exist, and he responded that "The human race is so insignificant...I find it difficult to believe the whole universe is a necessary precondition for our existence." Alas, so many American Jews today feel, in like fashion, that they as Jews are not significant, that their heritage is too narrow, too parched, too irrelevant, too anachronistic, too limited to be the focus

of God's plan here on earth. The late Shlomo Carlebach once commented on visiting American universities: "When someone comes over to me and tells me he's a Protestant, I know he's a Protestant. When somebody tells me he's a Catholic, I know he's a Catholic. When someone tells me that he's just a human being - I know he's a Jew." As scientists deem humanity unworthy of divine attention, and search space for a more spectacular species, so do too many Jews deem our small nation unworthy of divine chosenness, and proclaim themselves citizens of the solar system of civilizations, rejecting the option of associating with the minor moon that is the nation Israel. As Hawking failed to be amazed at the sheer marvel that is man, many Jews lack the sheer wonder at the odds-defying achievement that is their heritage.

This Shabbat, we begin the Bible again. And this book has all the elements of a fantasy and science-fiction story: heroes and villains, a chosen people with a miraculous destiny, and, in the endtimes, good's ultimate triumph over evil. Yet the author of this saga had

added one ingredient that Tolkien, Wells, Harry Potter's Joanna Rowling, and even Stephen Spielberg, with all his special effects, could never add: this story is true. Moreover: it is the truth that makes this story special, a truth that is vindicated by the story's endless sequels. For if Israel was never chosen, if Israel was not ordained with a divine destiny millennia ago, how are we to explain its extraordinary impact and intellectual achievement? "To examine the Mishna, Gemara, Cabbala, Zohar, and the Talmud," Adams wrote to Jefferson in amazement, "would require the life of Methuselah." If our children are to grow not only as "human beings," but as Jews as well, it is amazement at this achievement that must be constantly cultivated: of the moon that is the nation Israel, that began its orbit in Egypt, that careened through the universe of history, and that impacted upon humanity in an odds-defying and inexplicable fashion. The continuation of our tale, the moral impact of our people on eternity, depends upon our own performance.



### SPONSORED BY THE KJ MEN'S CLUB FOR THE ENTIRE COMMUNITY...



Men's Club Sukkah Supper speaker Hon. Tevi Troy (Ramaz '85), Deputy Asst. to the President for Domestic Policy, with Rabbi Haskel Lookstein and KJ Men's Club volunteers.



From the Sept. 18 film screening of *SOSUA: Haven in the Caribbean*. Right to left: Sylvain Kanfou, Mrs. Denise Kanfou (Sylvain's mother), Dominican Republic Ambassador Enriquillo Del Rosario and Mrs. Rosario, Harriet Taub (filmmaker of *Sosua*), KJ member Ernest Apfelbaum (who lived in Sosua during the Holocaust) and Dr. Mark Meiowitz, President, KJ Men's Club



Hon. Tevi Troy's lecture was entitled "From Levy to Rubin: 350 Years of the Jewish Presence in America."

#### UPCOMING MEN'S CLUB FILM SCREENING

#### "THE LAST JEWS OF BAGHDAD"

with the filmmakers Carole Basri and Adriana Davis

Sunday, January 29 at 6:30 PM

## KJ BEGINNERS SCORE HIGH DURING HIGH HOLY DAYS

*On the first day of Rosh Hashanah, the KJ Beginners Program held its 15th consecutive High Holy Day service. More than 600 men and women experienced this most unique service; fully Orthodox and unabridged on the one hand, but distinguished on the other hand by explanations galore, spontaneous singing and dancing, abundant Q & A opportunities, and the fact that no knowledge of Hebrew is necessary. Led by KJ Member George Rohr, Chazan Ruby Davis, and KJ Outreach Director Rabbi Elie Weinstock, the service is a marvelous testament to this congregation's commitment to the broader Jewish world. The following D'var Torah was delivered at the service by Alexander Popivker, a proud member of the KJ Beginners community who, along with his wife, Anna Angert, recently joined the Congregation. In fact, close to 1/3 of all new KJ Members now hail from the ranks of our Beginners Program. To connect with Rabbi Weinstock, call 212-774-5636:*

Our Sages refer to Rosh Hashanah as Yom HaDin - the Day of Judgment. We are told that on this day the Heavenly Court reviews the progress of each and every individual over the past year. The Sages compare us to sheep passing before their shepherd one by one in a single-file line. There is nothing to hide behind and no one else to blame - we stand on our personal merits alone, to be judged not based upon what we accomplished or transgressed yesterday, or upon tomorrow's triumphs and failures, but rather based upon who we are at the moment of inspection.

We find evidence in support of the importance of this moment - the NOW - in today's Torah reading. On Rosh Hashanah, we read in the Torah that God gave Sarah a son, Yitzchak. When Sarah saw Yishmael, Avraham and Hagar's son, "playing" with her Yitzchak, she told Avraham that he must drive Yishmael from their home. What were the games that Yishmael was "playing?" According to the Midrash, he was committing the cardinal sins of idolatry, adultery, and murder. Yishmael was pretending to play with Yitzchak, but in actuality was attempting to shoot Yitzchak with arrows in order to become Avraham's sole son and heir. Notwithstanding Yishmael's terrible character, when Hagar and Yishmael were expelled to the desert and ran out of water, Yishmael repents. He regretted what he had done. And an angel of God came to Hagar and said, "Fear not, for God has heard the voice of the child, as he is NOW." As he is NOW -- not the murderer that he was. As he is NOW -- not the father of descendants who will murder thousands of Jews in centuries to come. Yishmael repents and God judges him as he is NOW, and spares his life.

The process of repentance and spiritual housecleaning is called Teshuvah. Imagine a windowpane, which hasn't been washed in a year. It's dusty; it's dirty. Maybe it's muddied. Though the sun may be shining outside that window, light won't penetrate until the glass has been made clear. Each of us is a windowpane, and though God is shining, we can't see that until we take the

time to clear away what's clouding our vision. In this sense the power of Teshuvah is the highest form of free will. Yet we don't often stop and think about how remarkable the gift of being able to change our priorities, our way of seeing the world, our way of being in this world, really is. I often feel that the word "repentance" makes a lot of us uncomfortable because it has a connotation of beating our breasts and groveling, saying "I'm no good. It's all my fault." But that's not what Teshuvah is about at all. It is actually the opposite of that. It invites each of us to say, "Yes, I've done things wrong, as everybody does. But that's not the essential me. The real me is capable of returning to God, of being good and strong and brave. This is the time of the year when I take stock of the good deeds that I am capable of doing and remind myself that I possess inner resources for renewal and growth."

The Almighty is judging us today whether or not we realize it or acknowledge it. For many years I was unaware of the profound significance of Rosh Hashanah and the Ten Days of Awe. I was born and raised in the Soviet Union at a time when spiritual health was an archaic concept incompatible with the Communist-style "social progressiveness."

After the Revolution of 1917, The Bolshevik doctrine, as formulated by Lenin and Stalin, denied the existence of a national Jewish identity. Lenin declared national Jewish culture "the slogan of the rabbis and the bourgeois, the slogan of our enemies." According to Stalin, the Jews were a nationality on paper only; Zionism was a reactionary bourgeois movement, and Yiddish merely a jargon.

Civil War broke out after the Bolshevik Revolution and turned Ukraine, where 60 percent of Russian Jews lived - including my ancestors - into a battlefield. By the time the Civil War ended, about 2,000 pogroms had left an estimated 100,000 Jews dead and more than half a million homeless. Among the victims were my great-grandfather and great-grandmother: Abram and Malka Kramer. A relative later told my orphaned grandmother (who was less than one year old at the time) that her parents were religious

Jews who observed the Sabbath and mitzvot and kept a kosher home.

At the end of the 1920s, Hebrew became the only language officially outlawed in the Soviet Union. Jewish religious education was impossible. Yiddish secular schools saw their numbers steadily decline and by the end of the 1930's they completely disappeared. Jews were officially classified as a nationality but the authorities strongly discouraged the observance of religious rituals and practices. As a result, many Soviet Jews of later generations were unfamiliar with Jewish holidays and with such fundamental rites of passage as brit milah and bar mitzvah. When Jews applied to the Soviet government for exit visas to emigrate, their applications were refused and they became Refuseniks, under suspicion and surveillance from the secret police force, the KGB. Soviet Jews faced loss of jobs, arrest, and even torture if they expressed interest in Israel, studied Hebrew, or tried to live openly as observant Jews. But as always they could find humor even in these dire circumstances:

A Soviet dissident is found studying Jewish materials and is taken by the KGB. His interrogation goes as follows:

**KGB: Why were you studying Hebrew?**

**Jew: I hope one day to leave here and go to Israel**  
**KGB (yelling): WELL YOU WON'T!! YOU'RE GOING TO DIE!! WE'RE GOING TO KILL YOU!!!**

**Jew: Well, then I will need the holy language to converse with the angels**

**KGB (beside himself): YOU'RE NOT GOING TO HEAVEN!!! YOU'RE GOING TO HELL!!!**

**Jew (relieved): Oh, very well then, I am already fluent in Russian!**

So, it's not surprising that by the age of 24, when I immigrated to the United States, I had experienced no Jewish Life Cycle events. But I was born a Jew and Jewish I would stay. It had shaped my entire view of existence, my memories and slang, my humor, my values, my tastes, my pride, my ambitions, my standards. I even shared with my parents a sense of 'Jewbilation' - the pride of finding out that our favorite celebrity was Jewish. Being born into a Jewish family had made a profound impact; that's how I related to life. My Judaism, however rudimentary at the time, had always given me a sense of

connectedness with my people. Or as Michael Medved put it: "Jewishness ... attaches us to our fellow Jews around the world, guaranteeing membership in a large, contentious, frequently quarreling, always emotional, extended family."

But to go from emotional to spiritual I needed an extra push and it came in 1996 when I visited Israel for the first time, prayed at the Western Wall and donned Tefilin. Only then did I fully awake to the enormous richness of Jewish religious learning. Upon my return from Israel I promptly added to my Jewishness (added by subtracting if you will), and at the tender young age of 29 bravely underwent brit milah. Interest in religious learning gave me an extra sense of purpose. Early last year Anna and I were wed in the Holy Land, and at the end of the year we were blessed with our first-born son, Arthur.

When I look at my life now I feel that being Jewish has been far more than an accident of birth; it has been the way my family stood firm in life's raging storm. Russian anthropologist Mikhail Chlenov declared: "Judaism is a tool of resistance." It is how we Jews seek to distinguish wisdom and truth from folly and falsehood. No other people's story parallels the survival of our Jewish faith and family. And now in my family, as it represents its people, after the repressions, expulsion, pogroms, alienation, and assimilation three generations later it came down to my wife and me re-kindling the lights of Shabbos and re-igniting the light of Jewish life in our home. From the tragedy of my great-grandparents' murder it will come full circle when little Arthur - their great-great-grandson - enters Ramaz nursery school in a couple of years.

Anna introduced me to Kehilath Jeshurun two years ago, and since then nowhere do we feel more at home and religiously stimulated to observe and learn, especially in KJ's Educational Programs. From the first Shabbat dinner at Rabbi Weinstock's home to the Shabbat Beginners Service and later the Intermediate Service to workshops and classes to the recreational activities, KJ embraced us and made us feel part of a broad, diverse Jewish community. KJ Beginners welcomes people from all walks of Jewish life and greets them with a remarkable team of leaders who volunteer their hearts to help us grow: Rabbi Elie Weinstock, George Rohr, Dr. Steven Rudolph, Professor Alan Rechtschaffen and Shilo Kramer to name just a few. Rabbi Weinstock truly has become my family spiritual doctor, having performed Pidyon HaBen - Redemption of the Firstborn - for me, and Brit Milah service and Pidyon

HaBen for our son. I wish for all of you during these High Holy Days to experience the sense of spiritual and emotional renewal that Anna and I have experienced since we became members of the congregation a year-and-a-half ago. If there is a renaissance of Modern Orthodoxy in America - here is its center and its inspiration!

Last year during High Holy Days George Rohr insisted that every person in this hall make a resolution to improve his or her level of religious observance and learning in at least one aspect of life. Two weeks ago, Rabbi Weinstock challenged the audience to persuade one friend to join a holiday minyan at KJ or at another shul. Why were they talking about just one resolution or one instance of positive influence? On the one hand, one mitzvah is easier to manage and follow though and we all should walk before we run. But often one mitzvah is all one needs to be closer to Hashem. For the Talmud says: *yesh koneh olamo bisha achat* - that sometimes a person can win eternal bliss... with one single action. Our survival as a people for thousands of years was based on what we affirmed, believed in, and were committed to. By taking advantage of KJ's Educational Programs and electing to learn and grow spiritually, one mitzvah at a time, you can make a profound impact on your life and touch the lives of people around you.

Searching for God in our lives is like looking out the windows of a tower that stretches infinitely high into the heavens. The view is different from different landings; we see more of God the higher we climb because what changes, as we work to ascend that tower, is us. Engaging with Torah is another way of looking out those windows and seeing God. Yes, it takes work. It takes focus, and life is full of distractions and it's easy to get wrapped up in our daily lives, to become cloudy, like that window that hasn't been washed for a long time. But what matters today is that we look at where we are going, re-align our directions and actions, and not just passively enter the New Year, but proactively transform it as well.

May your year be full of clear windows and insights. And may you be blessed with the willingness to seek Hashem wherever you go, knowing that what you're looking for is right there, waiting to be found. I hope you have a new year drenched in learning and growth. I wish you a *shana tova oomah-too-kah* - a good and sweet new year, and may we all be inscribed in the Book of Life and Blessing.



## UPCOMING AM HASEFER EVENTS

### "G.I. JEWS: HOW WORLD WAR II CHANGED A GENERATION"

WITH THE AUTHOR  
DEBORAH DASH MOORE  
SUNDAY, DEC. 4 AT 8:00 PM  
at the home of  
Sherry and Neil Cohen

### "WHO SHE WAS: MY SEARCH FOR MY MOTHER'S LIFE"

WITH THE AUTHOR  
SAMUEL FREEDMAN  
SUNDAY, JANUARY 8, AT 8:00 PM  
at the home of  
Sandy and Dr. Bob April

### "LIVING A YEAR WITH KADDISH: A MEMOIR"

WITH THE AUTHOR  
ARI GOLDMAN  
SUNDAY, FEB. 12 AT 8:00 PM  
at the home of  
Janie and Dr. Robert Schwalbe

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## BNAI MITZVAH



**MAX KHAGHAN**

Mazal Tov to Charlene and David Khaghan on the Bar Mitzvah of their son, Max, which took place on November 12 at the Jewish Center of Atlantic Beach where Max read *Parshat Lech-Lecha*. Mazal Tov as well to the proud grandparents, Sarah and Martin Goldman.

Max is a student in the seventh grade at the Rodeph Sholom School.



**MATTHEW JACOB JAVITT**

Mazal Tov to Drs. Marcia and Jonathan Javitt on the Bar Mitzvah of their son Matthew, which took place first in Yemin Moshe on Shemini Atzeret/Simchat Torah, where he *leyned Parshat Bereishit*, and then in Congregation Ohev Shalom in Washington, DC. Mazal Tov as well to Matthew's grandparents, Suzanne and Dr. Norman Javitt.

Matthew is a student at Berman Hebrew Academy in Silver Springs.



**GABRIELLE MICHAL JAVITT**

Mazal Tov to Drs. Marcia and Jonathan Javitt on the Bat Mitzvah of their daughter, Gabrielle Michal, at Congregation Ohev Shalom in Washington, DC. The celebration took place over December 2-3 with a Shabbaton featuring Rabbi Shlomo Riskin of Efrat and a women's Torah reading. Mazal Tov as well to Gabrielle's grandparents, Suzanne and Dr. Norman Javitt.

Gabrielle is a student at Berman Hebrew Academy in Silver Springs.



**GABRIEL LEIB MERKIN**

Mazal Tov to Lauren and J. Ezra Merkin on the forthcoming Bar Mitzvah of their son, Gabriel, which will take place on December 10 at Fifth Avenue Synagogue. He will read *Parshat Vayetze* and its Haftarah, and give a Dvar Torah: "*Jacob as Abraham's True Heir: the Birth of the Jewish Home and Nation*." Gabriel will also speak on Masechet Megillah.

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



**SAMUEL LASSNER**

Mazal Tov to Mara and Jamie Lassner on the forthcoming Bar Mitzvah of their son Samuel, which will take place on December 17 at Congregation Orach Chaim. Sam represents his family's 5th generation davening at that shul. Sam will read *Parshat Vayishlach* and its Haftarah, and will deliver a Dvar Torah entitled "*Bikur Cholim: A Chesed That Makes A Difference*." Mazal Tov as well to the proud grandparents, Danièle and Capt. Jules Lassner (U.S.M.C., Ret.).

Sam is in the seventh grade at the Ramaz Middle School, where he Captains its hockey team.



**ANNA WAGNER**

Mazal Tov to Phyllis and Jonathan Wagner on the forthcoming Bat Mitzvah of their daughter, Anna, which will take place on Sunday evening, December 18, at the Ramaz Middle School. Anna will deliver a Dvar Torah on "*Chanah Through Jewish History*."

Anna is a seventh grader in the Ramaz Middle School.

**ADAM JOFFE**

Mazal Tov to Diane and Ashley Joffe on the forthcoming Bar Mitzvah of their son, Adam, which will take place on December 29 in Jerusalem where he will be laying Tefillin at the Kotel. On December 31, Adam will read Chanukah, *Parshat Mikeitz*, and Rosh Chodesh at Jerusalem's Beit Knesset Hagadol.

Adam is in the seventh grade at the Ramaz Middle School.



**PHILIP STAIMAN**

Mazal Tov to Jonathan Staiman and Ruth Byemel on the forthcoming Bar Mitzvah of their son, Philip, which will take place on January 14, in KJ's Main Sanctuary. Philip will *leyn Parshat Vayeichi* and its Haftarah, and will deliver a Dvar Torah.

Philip is a student in the seventh grade at the Arthur Meyer Hebrew Academy.

**HENRY MEDINE**

Mazal Tov to Laura and Mois Medine on the forthcoming Bar Mitzvah of their son, Henry, which will take place on December 31. He will read *Parashat Miketz* at the Conegliano Veneto synagogue in Jerusalem.

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

**DANIELLE SAKHAI**

Mazal Tov to Victoria and Daryosh Sakhai on the forthcoming Bat Mitzvah of their daughter, Danielle, which will take place on January 14 at the Mandarin Oriental Hotel where she will deliver a Dvar Torah.

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

**ALEXANDRA LOBEL**

Mazal Tov to Judy and David Lobel on the forthcoming Bat Mitzvah of their daughter, Alexandra, which will take place on January 27 in KJ's Main Sanctuary where she will deliver a Dvar Torah entitled, "*Free Will - A Divine Gift, Handle With Care.*" Mazal Tov as well to the proud grandmother, Esther Lobel.

Alexandra is a student in the sixth grade at the Ramaz Middle School.

**JONATHAN BAUMGARTEN**

Mazal Tov to Ellen Baumgarten and Fred Baumgarten on the forthcoming Bar Mitzvah of their son, Jonathan, which will take place on February 4 in KJ's Main Sanctuary where he will read *Parshat Bo* and deliver a Dvar Torah.

Jonathan is a student in the seventh grade at the Westchester Day School.

**ANDREW ARYEH**

Mazal Tov to Nancy and Benjamin Aryeh on the forthcoming Bar Mitzvah of their son, Andrew, which will take place on February 11 in KJ's Main Sanctuary, where he will *layn Parshat Beshalach* and its Haftarah, and will deliver a Dvar Torah related to *Beshalach*.

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

**JOSHUA GEISLER**

Mazal Tov to Junko and Dr. Edward Geisler on the forthcoming Bar Mitzvah of their son, Joshua, which will take place on February 25 in KJ's Main Sanctuary where he will read *Parshat Mishpatim*.

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

**RACHEL LERMAN**

Mazal Tov to Karen and Dr. Bruce Lerman on the forthcoming Bat Mitzvah of their daughter, Rachel, which will take place on Friday night, February 24th, in KJ's Main Sanctuary. She will be presenting a Siyum on Tractate Bava Metzria with her twin sister, Jenny.

Rachel is a student in the sixth grade at the Ramaz Middle School.

**JENNY LERMAN**

Mazal Tov to Karen and Dr. Bruce Lerman on the forthcoming Bat Mitzvah of their daughter, Jenny, which will take place on Friday night, February 24th, in KJ's Main Sanctuary. She will be presenting a Siyum on Tractate Bava Metzria with her twin sister, Rachel.

Jenny is a student in the sixth grade at Manhattan Day School.

**ARIELLE BIRO**

Mazal Tov to Ety and Eugene Biro on the forthcoming Bat Mitzvah of their daughter, Arielle, which will take place on Sunday, March 5th.

Arielle is a student in the sixth grade at the Ramaz Middle School.

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Shown here are the participating children in KJHL, the Youth Department's hockey league which stresses character development as much as skill development. We are indebted to KJHL coach Jamie Lassner for giving up his Sunday mornings for the sake of our community's children. What a labor of love!

**KJ TO PRESENT MATAN BAT MITZVAH PROGRAM  
FOR MOTHERS AND DAUGHTERS**

MaTaN, The Sadie Rennert Women's Institute for Torah Studies, has developed a special curriculum for mothers and daughters to study together in preparation for the Bat Mitzvah. It is a nine-session course that focuses on great women in Jewish history. The aim is to see how Jewish women are part of a chain spanning the generations and how the Bat Mitzvah experience can serve as a bridge connecting young women to the broader Jewish community. Each session will involve text learning, discussion, and activities with source materials provided in Hebrew as well as English translation.

All sessions will be taught by Rachel (Krug) Kraus, a dynamic young educator

and Jewish professional who was trained by MaTaN's Founder and Director Rabbanit Malka Bina, and Rabbanit Oshra Koren, the course's developer. The program will be offered on nine Sunday mornings from 10:30 am -12 noon at KJ: December 4, 18; January 8, 22; February 5, 26; March 12, 26; and April 9. The course is open to girls in 5th grade and their mothers, so as to insure that all students will complete the course before their Bat Mitzvah. The cost for this program is \$150. No one will be turned away due to lack of funds.

For more information, or to register, please contact Rabbi Elie Weinstock at 212-774-5636 or RavElie@ckj.org

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**In Memoriam**

**BABETTE HIMLER**

Babette Kass Himler was a member of this congregation for over fifty years. She came from a family of Kohanim and she was extremely proud of her relationship with KJ.

A granddaughter of the late Harry Fischel, she took pride in her Judaism wherever she lived and she retained her close relationships with members of this community.

We will long remember her as a proud Jew.

**ADINA LEVINE**

Adina died in the prime of life after a long and difficult struggle with the disease which should have taken her life much sooner. It was a testimony to her zest for living, her optimism and her inner strength that

she was able to carry on for so long.

A Ramaz alumna and a very involved parent, Adina brightened up the life of everyone who was touched by her. She had the most beautiful smile, the heartiest laugh and the most giving nature. Above all, she gave incredible love and support to her children Eric and Calley, to her husband Howard, and to her friends.

An iconoclast by nature, she was nevertheless very traditional and religious in spirit. She fought for her children to receive the best possible Jewish education they could obtain and she went to the greatest lengths to make sure they received it.

May the family be comforted among all of us who mourn for Zion and Jerusalem, and may the memory of her love of life inspire them always.



## WITHIN OUR FAMILY

### BIRTHS

Mazal Tov to:

Brenda and Steven Arenson on the birth of a son, Joseph Michael. Mazal Tov as well to the proud grandmother, Mrs. Lucille Arenson.

Sarah and Dr. Nathaniel Berman on the birth of a daughter, Elisabeth Naomi.

Daniel Brown and Allison Sugarman, on the birth of a son, Jacob Evan. Mazal Tov as well to the proud grandparents, Fran & Benjamin Brown, and Surie & Robert Sugarman.

Naomi Winter Cohen on the birth of a grandson, Nativ Binyamin, to Dr. Jessica and Richard Langer.

Annette and Scott Cooper on the birth of a son, Isaac. Mazal Tov as well to the proud grandparents, Rachel and Barry Cooper.

Elyse and David Efron on the birth of a son, Philip Harrison. Mazal Tov as well to the proud grandparents, Janet and Mark Mittler.

Suzanne and Samuel Eisenstat on the birth of a grandson, Aryeh Leib Yehoshua, to Jacob and Jennifer Eisenstat.

Linda and Jeff Esses on the birth of a daughter, Sophia Joy. Mazal Tov as well to the proud grandparents, Barbara and Abraham Esses.

Yonina and Eric Gomberg on the birth of a son, Liam. Mazal Tov as well to the proud grandparents, Gail and Ephraim Propp, and the great-grandmother Goody Dane.

Rachel and Danny Heumann on the birth of twin boys, Aaron Phillip and Jacob Elliot.

Joyce Hirsch and Richard Hirsch on the birth of twin grandsons, to Daniel (Ramaz '87) and Carolyn Hirsch.

Julie and Reuben Kopel on the birth of a daughter, Hallie Deborah.

Tzivia and Shilo Kramer on the birth of a son, Menachem Yisrael. Mazal Tov as well to the proud grandparents, Ziva and Rabbi Avraham Kramer.

Diana and Roger Levitt, on the birth of a grandson, Zachary Joel, born to their son James, who is married to Susan Davis of New York.

Iris and Dr. Jeffrey Margolin, on the birth of a grandson, Jakob Aaron, born to Dr. Jonathan and Rachel Margolin of Teaneck, NJ.

Mr. and Mrs. E. Magnus Oppenheim on the birth of a grandson, Benjamin, born to Simeon and Dr. Elissa Oppenheim.

Dina and Douglas Propp on the birth of a son, Jeremy Seymour. Mazal Tov as well to the proud grandmother Eve Propp.

Carol and Jesse Schwartz on the birth of a grandson, Dylan Isaac, to Tobi (Ramaz '92) and Neil Wechsler.

Yvette and Jacob Schwerdt on the birth of a granddaughter, Maya Giselle, to their children, Dana (Ramaz '96) and Ilan Rubenstein.

Jody and Ari Storch on the birth of a son, Jesse Solomon. Mazal Tov as well to the proud grandparents, Marilyn and Dr. Harry Spiera.

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

### BAR MITZVAH

Helen and Norman Halper, on the recent Bar Mitzvah of their grandson, Aaron Donner, son of Ronnie Halper and Marc Donner.

### ENGAGEMENTS

Mazal Tov to:

Dr. Julio Messer on the engagement of his son, Marcelo, to Caroline Korsten, daughter of Susan and Dr. Mark Korsten.

Lynnette and Jerry Gruenhut on the engagement of

their daughter Johanna (Ramaz '98) to Jonathan Flombaum (Ramaz '98), son of Batsheva and Carlos Flombaum of Riverdale. Mazal Tov as well to the proud grandfather, Mr. Paul Schulder.

Audrey and Jesse Rubin on the engagement of their daughter, Janet (Ramaz 2000), to Jared Mann, son of Caren and Stephen Mann of Jericho, NY.

Naomi Ickovitz and Dr. Steven Rudolph on the engagement of their daughter Sara Rudolph (Ramaz '02) to Mitchell Hoberman of Skokie, Illinois.

Alice Smokler on the engagement of her son, Sandy, to Jennifer Feldman, daughter of Brenda and Robert Feldman of Hewlett, NY.

Gerard Tugendhaft, on the engagement of his daughter, Valerie, to Scott Dorman, son of Jackie and Jay Dorman of Carmel, Indiana.

*May their weddings take place in happiness and blessing.*

### MARRIAGES

Mazal tov to:

Rivka and Dr. Morris Platt on the marriage of their daughter, Leora, to Dr. Daniell Mishaan.

Rochelle and Michael Ring on the marriage of their son, David, to Aura Lee Rothman, daughter of Roslyn and Dr. Stephen Rothman.

Susan and Dr. Robert Taub on the marriage of their daughter, Aimée, to Jonathan Bandler, son of Leah and Michael Bandler of Silver Springs, MD.

### COMMUNAL HONORS

Congratulations to:

Russell and Ronalee Galbut, who will be honored at Colel Chabad's International Awards Dinner on December 15, Chaired by Richard Born.

Sheila Levine, who will be honored as the Woman of the Year at The Annual Hineni Luncheon on December 13.

Ursula Merkin, who will be a Guest of Honor at the Annual Dinner of Re'uth on December 13.

Sharon and Howard Katz, who were honored with the Bond of Generations Award at the EMUNAH Benefit Dinner.

### PROFESSIONAL ACHIEVEMENTS

Congratulations to:

Marcelline Block, daughter of Dr. Jenny Batlay Block, and a doctoral candidate and instructor at Princeton University, who presented at the International Conference of the American Society for Geolinguistics at Baruch College in October.

Scot Glasberg, MD, who was recently elected to the Board of Directors of the American Society of Plastic Surgeons and appointed Chair of its Government Affairs Council.

Eric Gomberg for completing the New York City Marathon in an impressive 2:59:35.

Helene and Michael Hartig's son Jonathan (Ramaz 2005), upon receiving the Advanced Placement Scholar with Honor award for his outstanding performance on the AP Calculus, Statistics, American History and European History exams.

Shlomo Javitt, grandson of Suzanne and Dr. Norman Javitt and a Ramaz graduate, who was accepted to Hebrew University Medical School.

Aryeh Leifert, son of Jackie and Robert Leifert, who is serving as the Rabbinic Intern at Beth Shalom Congregation of Potomac, MD, under the mentorship of Rabbi Joel Tessler. Aryeh is currently in his final year of semicha at Yeshivat Chovevei Torah.

Marc Mukasey, upon becoming a partner at Rudy Giuliani's law firm, Bracewell and Giuliani. Marc's practice focuses on the defense of white collar criminal cases and securities exchange commission enforcement matters.

Jonathan (Yoni) Oppenheim, son of Mr. and Mrs. E. Magnus Oppenheim, who received a Dorot Foundation Fellowship for one-year study and community service at the Hebrew University in Jerusalem.

Iris Kerin Orbuch, MD, who specializes in Gynecology and Advanced Laparoscopic Surgery, upon opening a new office. She has authored several textbook chapters in the field.

Gail Suchman (Zimmerman) recently joined Devorsetz Stinziano Gilberti Heintz & Smith as Managing Attorney of the firm's NY office. Gail was also appointed Senior Legal Advisor to Columbia University's Urban Design Lab for Sustainable Development.

### CONDOLENCES

Our condolences to:

Robert Blinken, Jr., on the passing of his father, Robert Blinken.

Shoshana Bookson on the passing of her father, the Hon. Paul P.E. Bookson.

David Fields on the passing of his father, Albert Fields.

Lili Goldberg on the passing of her sister, Gertrude Slominsky.

Jeffrey Klores on the passing of his father, Paul Klores.

Ira Krawitz on the passing of his brother, Art Krawitz.

David Levy on the passing of his brother, Seymour Levy.

Chaim Meller on the passing of his brother, Yisrael Sholom.

Sarrah Ottensoser on the passing of her mother, Sherry Garber.

Evelyn Rochlin on the passing of her mother, Goldie Rudoff, also mother-in-law of Judith Rudoff and grandmother of Kenny Rochlin.

Dr. Harvey Wolinsky on the passing of his mother, Mary Wolinsky.

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

### FINAL REMINDER

The unrealistically low price of KJ's NJ cemetery plots, will increase dramatically **effective January 1.**

#### CURRENT PRICES

Single Grave - \$750

2 Grave Plot - \$1,500

4 Grave Plot - \$2,800

6 Grave Plot - \$4,000

8 Grave Plot - \$5,000

10 Grave Plot - \$6,000

12 Grave Plot - \$7,000

#### NEW PRICES

Single Grave - \$1,250

2 Grave Plot - \$2,500

4 Grave Plot - \$4,500

6 Grave Plot - \$6,500

8 Grave Plot - \$8,250

10 Grave Plot - \$10,000

12 Grave Plot - \$11,500

The final resting place is a religious sanctuary. When located on the grounds of an established congregation like KJ, now in its 134th year, you have good reason to believe that by contracting for maintenance with the cemetery, your burial plots will be maintained with dignity and propriety. Put your house in good order by purchasing KJ burial plots, filing the paperwork with your other important records, and never thinking about the matter again until after 120 years of joy and blessing. Call 212-774-5653 now if you are interested in purchasing KJ plots at the discounted rate.



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Dr. Haskel Lookstein ..... Rabbi  
Meir Soloveichik ..... Assistant Rabbi  
Elimelech Weinstock ..... Assistant Rabbi  
Hillel Rapp ..... Rabbinic Intern  
Eliezer Rubin ..... Scholar-in-Residence  
David Flatto ..... Rabbinic Scholar  
Avram Davis ..... Cantor Emeritus  
Mayer Davis ..... Cantor  
Robert J. Leifert ..... Executive Director  
Leonard Silverman ..... Administrator

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Isaac Sherman ..... Vice President  
Rae Gurewitsch ..... 2nd Vice President  
Robert Kurzweil ..... 3rd Vice President  
Eric Feldstein ..... 4th Vice President  
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Joel Katz ..... Treasurer  
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Jacob Dofl ..... Recording Secretary

### Past Presidents

Benjamin Brown Fred Distenfeld  
Samuel Eisenstat Stanley Gurewitsch

### Affiliate Presidents

Karen Gurewitsch ..... Pres. Sisterhood  
Sheera Moffson ..... Pres. Sisterhood  
Stacy Scheinberg ..... Pres. Sisterhood  
Dr. Mark Meierowitz ..... Pres. Men's Club  
Daniella Muller ..... Pres. Keshet  
Sara Shemia ..... Pres. Keshet  
Robyn Stonehill ..... Pres. Keshet

### Office Staff

Florence Cohen  
Devora Jaye Joel Ney Arona Schneider  
Alice Smokler ..... Administrative Director  
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>
<b>December</b>					
2-3	Toledot	4:11 PM	4:20 PM	4:05 PM	5:09 PM
9-10	Vayetze	4:11 PM	4:20 PM	4:05 PM	5:08 PM
16-17	Vayishlach	4:12 PM	4:20 PM	4:05 PM	5:10 PM
23-24	Vayeshev	4:15 PM	4:25 PM	4:10 PM	5:13 PM
30-31	Miketz	4:19 PM	4:30 PM	4:15 PM	5:19 PM
<b>January</b>					
6-7	Vayigash	4:26 PM	4:35 PM	4:20 PM	5:24 PM
13-14	Vayechi	4:33 PM	4:45 PM	4:25 PM	5:31 PM
20-21	Shemot	4:41 PM	4:50 PM	4:35 PM	5:39 PM
27-28	Vaera	4:49 PM	5:00 PM	4:40 PM	5:48 PM
<b>February</b>					
3-4	Bo	4:58 PM	5:10 PM	4:50 PM	5:54 PM
10-11	Beshalach	5:07 PM	5:20 PM	5:00 PM	6:02 PM
17-18	Yitro	5:15 PM	5:25 PM	5:05 PM	6:10 PM
24-25	Mishpatim	5:23 PM	5:35 PM	5:15 PM	6:18 PM
<b>March</b>					
3-4	Terumah	5:31 PM	5:40 PM	5:20 PM	6:27 PM
10-11	Tetzaveh	5:39 PM	5:50 PM	5:25 PM	6:34 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

Nov. 27-Dec. 22 .....4:25 PM	Jan. 15-19 .....4:45 PM	Feb. 12-16 .....5:20 PM
Dec. 25-29 .....4:30 PM	Jan. 22-26 .....4:55 PM	Feb. 19-23 .....5:30 PM
Jan. 1-5 .....4:35 PM	Jan. 29-Feb. 2 .....5:05 PM	Feb. 26-March 2 .....5:40 PM
Jan. 8-12 .....4:40 PM	Feb. 5-9 .....5:15 PM	March 5-9 .....5:45 PM

## DATES TO REMEMBER

<b>Friday, Dec. 2</b> Rosh Chodesh Kislev Morning Services at 7:00 AM	<b>Saturday, Dec. 31-Sunday, Jan. 1</b> Rosh Chodesh Tevet Sunday Morning Services at 8:30 AM	<b>Monday, Jan. 30</b> Rosh Chodesh Shevat Morning Services at 7:00 AM
<b>Monday, Dec. 26, Jan. 2 &amp; Feb. 20</b> Morning Services at 8:30 AM	<b>Tuesday, Jan. 10</b> Fast of 10th of Tevet Fast Begins at 6:07 AM	<b>Tues.-Wed., Feb. 28-March 1</b> Rosh Chodesh Adar Morning Services at 7:00 AM
<b>Tuesday, Dec. 27-Friday, Dec. 30</b> Chanukah II-V Morning Services at 7:10 AM	Morning Services at 6:50 AM Afternoon Services at 4:20 PM Fast Ends at 5:24 PM	

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