

CHANUKAH ISSUE



KEHILATH JESHURUN BULLETIN

Volume LXXVI, Number 2

December 8, 2006

17 Kislev 5767

AM HASEFER BOOK CLUB REVIEWS

"THE U.N. EXPOSED"

Sunday, January 28

6:30 PM at KJ



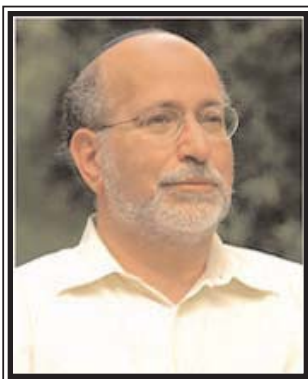
Special Guest Speaker
ERIC SHAWN

The Congregation is honored to host Eric Shawn, a New York based senior correspondent for FOX News Channel, who will discuss his new book *The U.N. Exposed: How the United Nations Sabotages America's Security and Fails the World*. The event will be moderated by noted political consultant Hank Sheinkopf.

Created after World War I to promote peace and international understanding, the U.N. has, over the years, failed to achieve its original mission. With a rare insight into the United Nations, the book focuses on many disturbing aspects of its operations that have been ignored by the mainstream media.

Mr. Shawn has covered a number of breaking news stories for FOX. A graduate of Georgetown University with a degree in Urban Studies, Mr. Shawn also reported the Unabomber arrest, the Persian Gulf War and the 1992 Clinton campaign.

The entire congregational community is encouraged to attend.



SAMUEL S. SILVERSTEIN SHABBATON JANUARY 12-13, 2007

Our Featured Scholar

RABBI JOSEPH TELUSHKIN

January 12th - Friday Evening Dinner
immediately following 4:45 PM Shabbat services:

**"HUMILITY, SELF-ESTEEM AND FORGIVENESS:
JEWISH INSIGHTS INTO BEING A GOOD PERSON"**

FRIDAY EVENING SHABBAT DINNER

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

January 13th - Saturday Morning
at the conclusion of
9:00 AM Shabbat services:

**"TEN OBSTACLES TO CHANGE:
YEAR-ROUND LESSONS
FROM THE LAWS OF TESHUVAH"**

Rabbi Joseph Telushkin, born and raised in New York, is a graduate and ordained rabbi of Yeshiva University. A sought-after lecturer, associate of CLAL, and spiritual leader of the

Synagogue for the Performing Arts in Los Angeles, he is an author of many books and has written several novels as well as popular articles and television and film scripts.

***Please join us for some WHEEL fun
at an evening of charity
and good cheer.***

KJ ANNUAL DINNER

to benefit
Congregation Kehilath Jeshurun

**This Saturday Night, December 9
8:00 PM**

***Walk-in registration
welcome***



Photo by Mitch Krevat

Morris and Ida Newman
Educational Center
60 East 78th Street, New York City

DINNER CO-CHAIRS

Barbara & Harvey Arfa, Abby & David Doft, Lisa & Mark Todes, Barbara Zimet



Kesher presents...

Uncle Moishy In Concert!



Date: **Sunday, December 10**

Time: **11:00 am**

Location: **Heyman Auditorium**

For Tickets, Contact 212-987-3306 or Kesher@ckj.org

More Upcoming Great Kesher Events:

**Melavah Malka with Rabbi Avrumi
and his Magical Keyboard - January 20**

Progressive Dinner - February 10



WELCOME

Kehilath Jeshurun warmly welcomes the following new members who have joined the Congregation between the printing of the last Bulletin, August 25, and this Bulletin, which went to press on November 20:

Laurie & Dr. Eli Bryk

Phyllis & Jack Diamond

Gabriella & Rudolph Dresdner

Majorie & Albert Fortinsky

Michelle & Daniel Gewanter

Drs. Jacqueline Green
& John Grossman

Hanan Halili

Zeev Hechter

Drs. Aviva Preminger
& David Hiltzik

Gladys and Martin Kartin

Joanne Krupp

Suri and Dr. David Landerer

Dr. Linda Michelson

Anna Propp

Rebecca Feit & Rami Sasson

Drs. Lu Steinberg
& Michael Schulder

Jannine and David Zucker

WINTER YOUTH ACTIVITIES

December 9 - Open Gym grades 1-4

December 10 - Hello Yellow

December 10 - KJBL

December 15 - Tot Shabbat Program

December 16 - Open Gym Night for Grades 7-12

December 17 - KJBL

January 6 - Open Gym Night for Grades 5-6

**January 6 - Family Mishnayot learning
with Rabbi Soloveichik for grades 2-4**

January 7 - KJBL

January 13 - "Girls Only" Open Gym

January 19 - Tot Shabbat

January 20 - Teen Open gym

January 21 - KJBL

January 27 - Open Gym Night Grades 1-4

January 28 - Hello Yellow

January 28 - KJBL

**February 3 - Family Mishnayot learning
with Rabbi Meir Soloveichik for grades 2-4**

February 3 - Tu B'Shevat Seder

February 3 - Open Gym Night for Grades 5-6

February 4 - KJBL

**February 4 - Youth Department
Super Bowl Party**

February 9-10 - Yachad Shabbaton

February 10 - Open Gym Night for Grades 7-12

February 11 - KJBL

February 23 - Tot Shabbat

February 24 - Open Gym Night for Grades 1-4

February 25 - KJBL

MEN'S CLUB FILM SERIES AT KJ



**"MORE
PRECIOUS
THAN PEARLS"**

**WITH THE DIRECTOR
NAFTALI ROBERT FRIEDMAN**

**SUNDAY, FEBRUARY 25TH
7:00 PM AT KJ**

An engaging and compelling exploration of the intellectual and spiritual struggles faced by a survivor of a Nazi concentration camp who immigrated to America after the war. The film explores the challenges of achieving self-renewal as a human being and as a committed Jew, without forgetting the vivid, yet incomprehensibly painful, memories of the past.

Everyone in the community is urged to attend this excellent film.

SUPPER LECTURE ON DIVESTMENT



WITH
ALEX JOFFE

**SUNDAY,
FEBRUARY 18TH
6:30 PM AT KJ**

Alexander Joffe is an archaeologist and historian. Educated at Cornell University and the University of Arizona, he has taught at Penn State University and at SUNY Purchase and has published extensively on Near Eastern archaeology, as well as modern politics and culture. He is currently the Director of Research for the David Project, a Boston-based Israel advocacy magazine, published by the Center of Herzliya, Israel.

KJ SYNAGOGUE MEMBERSHIP:

**BE A PART OF
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Contact KJ Administrator
Leonard Silverman
at 212-774-5680 or
LSS@CKJ.org

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KJ TO PRESENT BAR MITZVAH PROGRAM FOR FATHERS AND SONS

KJ is happy to offer a new learning program for fathers and sons from our community reaching bar mitzvah age. The KJ Bar Mitzvah program is an opportunity to explore, in creative and interactive ways, the challenges and opportunities of reaching bar mitzvah.

The Bar Mitzvah Program, developed specifically for KJ, explores the Jewish sources on daily living and ritual practice in a way which is hands-on, exciting and meaningful.

Through text study, projects and interactive learning, each parent/child "chavruta" will connect with these Jewish sources and become partners on the spiritual journey of what it means to be a Jewish adult today.

The Bar Mitzvah program is led by Rabbi Hillel Rapp, meeting on Sundays between 10:30 am and 12:00 pm on January 14th and 28th, February 11th and 25th, and March 11th. To register or inquire, please contact Hillel Rapp at rapp@ckj.org or 212-774-5652.

DIRECT CONTRIBUTIONS FROM IRA TO CHARITY NOW ALLOWED

Under a change in the law made by the Pension Protection Act of 2006, IRA owners who are at least age 70½ are now, for the first time, allowed to make charitable contributions (of up to \$100,000 per year) directly from their IRAs to qualified charities such as KJ.

If you qualify and wish to take advantage of this charitable gifting opportunity, the distribution must be made directly from your IRA custodian to your chosen charity. The amount gifted to charity will not be included in your gross income; consequently, you will not be entitled to a charitable income tax deduction. However, because the amount distributed from the IRA is not included in your income, for tax purposes, it is as if the amount were included in your income and then you received an offsetting, dollar for dollar, charitable contribution income tax deduction. For high income taxpayers, this treatment may be superior than taking a taxable distribution from your IRA and giving the distributed amount to charity, because of the limitations on itemized deductions applicable to certain high income taxpayers. Alternatively, for taxpayers who utilize the standard deduction, the direct contribution may also be superior than receiving a taxable IRA distribution and

giving the distributed amount to charity because with the standard deduction you do not get a deduction for your gifts to charity.

Qualified charities eligible for direct IRA contributions include synagogues, such as KJ, and publicly supported charities, but not private foundations or donor advised funds. The favorable tax treatment given to IRA direct charitable gifts applies only to outright charitable gifts and not to amounts used to fund a charitable lead or remainder trust. The amount of the direct charitable gift can also be used to satisfy your minimum distribution requirements for the year of the gift.

Under the Pension Protection Act, direct charitable gifts are allowed only in 2006 and 2007. Thus, if you are at least 70½ in 2006 or will be 70½ in 2007, you may wish to consider taking advantage of a tax free gift from your IRA to KJ this year or next year. Please check with your individual tax advisor to determine whether this is appropriate for you. If you or your advisor have any questions, please contact KJ Administrator Leonard Silverman at 212-774-5680 or lss@ckj.org or the KJ Planned Giving Committee Chairperson Lee Snow at 212-683-3636 or lsnow@ksslaw.net

NATHAN AND VIVIAN FINK MEMORIAL LECTURE

RAV HERSHEL SCHACHTER

"INSIGHTS INTO THE LAWS OF SHABBAT II"

**Wednesday, January 10
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.



NEXT LECTURE: MARCH 7

YACHAD SHABBATON

February 9-10

Join the Ramaz Upper School and KJ and give of yourself by reaching out to the special members of Yachad.

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CHANUKAH BEGINS FRIDAY EVENING, DECEMBER 15

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) *shehecheyanu*. 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!

HOLIDAY WORKSHOPS with Rabbi Elie Weinstock

CHANUKAH

Tuesday, December 12 at 8:00 PM

PURIM

Tuesday, February 27 at 8:00 PM

* * * *

KJ Beginners CHANUKAH BASH!

Wednesday, December 20th at 8:00 PM



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**“ACT WHILE YOU CAN: WHILE YOU HAVE THE CHANCE,
THE MEANS, AND THE STRENGTH” TALMUD SHABBAT 151B**



UJA at KJ is an exciting new partnership between the KJ Community and UJA-Federation of New York. This partnership offers KJ members unique opportunities to connect with the Jewish community on a personal as well as communal level.

Here are some of the many opportunities this partnership offers to our community:

Give a Mitzvah, Do A Mitzvah

For children approaching bar or bat mitzvah, UJA provides a "Mitzvah Planner," an expert in the field of mitzvot! Together, they match your child's passion with a project to benefit the needy. Each child's project will become a community effort as we help the child reach their goal. This year, participants include: Rebecca Emmerich, Rachel Huebner, Elly Katz and Risa Schwartz.

Chesed Opportunities

Throughout the year, UJA at KJ will be offering many opportunities to engage your family in Chesed. Bring your children, and together you can make a difference in someone's life.

Our first program was held on December 3rd when we met representatives from Selfhelp, a UJA-Federation agency which assists Holocaust survivors. Together, we made heart-shaped pillows for hospitalized children and ended the afternoon with a Hanukah celebration.

Guest Speakers and Lectures

UJA offers lectures on many topics of interest to the Jewish community. Whether it is a current analysis of the situation in Israel, caring for aging parents, or providing expert advice on child rearing, UJA's experts provide the information you need.

Resource Information

UJA at KJ will liaise between you and UJA to get information you need to make important decisions: Are you looking for a facility in Florida providing support services to spouses of Alzheimer patients? Are you interested in finding out about agencies fighting hunger in New York to make a donation? Are you planning a trip to Israel and want to organize a mitzvah project? UJA provides valuable

information to help you make informed decisions.

Customized Opportunities

UJA at KJ can arrange a special chesed opportunity for you and your family or friends. For instance, if a small group of participants would like to learn more about hunger in New York, UJA at KJ can arrange a visit to a soup kitchen where you can participate in feeding the hungry.

Upcoming Events

January 20 - UJA-Federation speaker at Young People's Minyan.

Give a Mitzvah, Do a Mitzvah with KJ member Rachel Huebner, who will be donating a portion of her bat mitzvah gifts and organizing an activity to raise funds to build a new playground in Kiryat Shmona. The project holds particular significance as the playground will be named in memory of her 26 - year - old cousin who was killed in Lebanon in August.

February 25 - Mitzvah Sunday: Food packaging event and Pre-Purim party at KJ for the kids of The Jewish Community Council of Canarsie, serving disadvantaged Orthodox youth of Brooklyn.

March 18 - KJ Sisterhood Family Mitzvah Day*, featuring many UJA-funded agencies.

April - KJ Pesach Mission to Israel with UJA site visit.

May - UJA BBQ and briefing at a private home.

June - *Give a Mitzvah, Do a Mitzvah* with KJ Member Risa Schwartz, who, as part of her bat mitzvah celebration, will channel her interest in fashion towards a project with the Machson Mobile from Met Council. In addition, she wants to help less fortunate children affiliated with the Jewish Community Council of Canarsie with their bar and bat mitzvah celebrations.

* Not Confirmed

For more information on UJA at KJ or to become involved, please contact Elisa Bryskin Gage at elisabgage@yahoo.com or Stacy Scheinberg at Stacyron@aol.com

***Upcoming Sisterhood
Events***

MUSEUM EVENT

Cynthia Nachmani at the
Guggenheim Museum
Tuesday, January 23
Brunch at 11:00 am at the
home of Randy Krevat
followed by
tour 12:30 pm-2:00 pm

ISRAEL CONCERT

Israel Philharmonic with
Zubin Mehta conducting.
Tuesday, January 30
8:00 pm at Carnegie Hall

EVENING COOKING CLASS

“Desserts Extraordinaire”
TBA

Alexis Levitt Berkowitz, CSW, is a member of our professional staff available to provide myriad social services thanks to our partnership with the Jewish Connections Division of the Jewish Board of Family and Children's Services. Alexis is in the KJ office on Tuesdays during business hours and will provide personal consultations, life cycle education, assistance, information and/or referrals to human services. Alexis is reachable at (212) 774-5620 or alexis@ckj.org

THE RAMAZ ON HIS 70TH YAHRZEIT

A SERMON OF TRIBUTE BY HIS GREAT-GRANDSON

RABBI HASKEL LOOKSTEIN

Thursday, Elul 7, 5766 - August 31, 2006, marked the 70th yahrzeit of my great-grandfather, Rabbi Moses Zevulun Margolies, known as the RaMaZ. No one in our congregation remembers him except, perhaps, for my aunt, Hilda Fischman. But many of us remember my father, Rabbi Joseph H. Lookstein, of blessed memory, whose life was greatly influenced by the man he described as "A Rabbi of the Old School" in a chapter from his unpublished autobiography entitled "*God Owes Me Nothing*."

My father's reputation was that of a builder of institutions, a broadly involved Jew in every facet of Jewish life, and a person who was loved and admired by the broadest spectrum of Jews. What is not generally known is that my father came from a rather narrow background. Born in Russia in 1902, he emigrated to America in 1909, lived on the Lower East Side and in East New York, attended the Rabbi Jacob Joseph School, studied for the rabbinate in the Rabbi Isaac Elchanan Theological Seminary (which became Yeshiva University), and only thereafter received his B.A. from City College and an M.A. in sociology from Columbia University.

My father was a firebrand and a religious activist. He told me how he used to picket the kosher butchers on the Lower East Side because their standards were inadequate. I'm not sure whether it was kashrut or ethical standards to which he was referring. My father was an Agudanik, an anti-Zionist. As a young man, he had none of the breadth that he later developed as an assistant to the man who became his grandfather (my mother was Rabbi Margolies' granddaughter), and from his association with him from 1923 until 1936. A year after Rabbi Margolies' passing, my

father founded Ramaz School and named it for his grandfather. But it was much more than a name; it was and is, like Congregation Kehilath Jeshurun, an extension of the life and the spirit of this "Rabbi of the Old School."

Rabbi Margolies was born in 1851 in Lithuania. On his father's side, he was a descendent of Rashi; on his mother's side, he was a grandson of the brother-in-law of the Gaon of Vilna. His life as a *talmid chacham* more than justified his extraordinary lineage.

And what a *talmid chacham* he was. He virtually knew the Talmud by heart, rising every day before 5:00 in the



Rabbi Haskel Lookstein's Great Grandfather, the RaMaZ

morning and turning immediately to the Gemorah, which was his constant companion. He could pore over it for hours at a stretch unless communal duties demanded his attention. He made a siyum on the completion of the entire Talmud every year on the yahrzeit of his mother. In other words, he was learning more than seven pages a day!

He was an expert in *p'sak* - the literature of Responsa and Codes. It enabled him to decide questions of Jewish law for the many rabbis and laymen who turned to him for his expertise. His library was voluminous, and he not only knew where every sefer was; he knew precisely on what page the issue which concerned him could be

found.

But he was not an ivory tower *talmid chacham*. His Torah was a *Torat Chesed* - a Torah of love, of involvement, of making people's lives more liveable and more meaningful. There were at least three ways in which his *Torat Chesed* was manifested:

1. He was a caring decisor of Jewish law. In 1889, at the age of 38, he came to Boston and presided there as Chief Rabbi. He established a city-wide Chevra Shas. He also supervised the kosher meat industry in Boston. It was not a happy time for him. The slaughterhouses and the butcher shops which he had to supervise were in the hands of unsavory characters who caused him hardship and anguish. But he was determined to provide kosher meat for the community. In 1906, he was called to the rabbinate at KJ. Here, he undertook the responsibility of supervising the kashrut for the Borden's Company. In particular, he arranged for kosher milk and dairy products for Pesach. At the time, this was quite revolutionary. Observant Jews generally ate only pareve or fleishig on Passover because there were no Kosher for Passover dairy products available. Rabbi Margolies was determined to change that.

Before Passover, he would go with my father on long trips far into the Catskills - before there was a new Route 17 - to inspect milking barns, depots and even farm houses to make sure that his instructions and regulations were observed. There was a theory behind all of this which he enunciated as follows: "The more kosher products that can be provided, the more kashrut will be observed."

My father described a personal encounter which illustrates the caring

quality of the halakhic decisions of my great-grandfather: A woman came to his home on Friday afternoon with a chicken that had a hole in its stomach. She wanted to know if it was kosher or not. Rabbi Margolies, together with my father, examined the chicken and then the RaMaZ called my father into his library and asked him: "What do you think, mein kind?" My father answered that it was an open and shut case. The chicken obviously swallowed a needle which punctured its stomach and this was one of the 18 primary examples of *tarfus*, thereby rendering the chicken unusable. The RaMaZ cautioned him not to be so hasty. He went over to the bookshelf and took out a *sefer* and showed him that in precisely such a case a particular Acharon (a post 16th century decisor of Jewish law) permitted eating the chicken. He then took out another *sefer* in which a similar decision was made by another Acharon. Thereupon, he said to my father: "Mein kind: This is a poor woman. If we declare her chicken to be *treif* she will have nothing to eat for Shabbos. Let's rely on these two Acharonim and you take a little responsibility on your shoulders and I'll take some on my shoulders and let this woman have a good Shabbos."

2. His *Torat Chesed* was demonstrated not alone by his care for people but also by his natural tendency toward leniency in deciding questions of Jewish law. He embodied in his personality the Talmudic principle that *koach d'heteira adif*, (the power to permit is preferable to the power to prohibit). In an era like ours, where so many Orthodox Jews seem to belong to the "Chumrah of the Month Club," this disposition toward leniency is almost suspect; but it was not so for Rabbi Margolies. He believed that it was the responsibility of a posek to make Judaism liveable for people and not difficult for them. He was once asked by a rabbi who posed a religious question to him: "How come that whatever you say, people follow?" He responded: "That is not correct, it's not that whatever I say people follow; what people will follow, I

say." This could, of course, be the policy of a charlatan. Needless to say, in the case of the RaMaZ it wasn't that at all. He knew Jewish law comprehensively, and because he knew it he took into consideration people's ability to live according to Jewish law and that formed part of his personality as a posek. In that sense, it reminds me of what the Rav, of blessed memory, told us when we were studying Yoreh De'ah with him. He said that it was not our job to declare things *treif* and to tell people to throw out questionable dishes. He said it was our job to know the principles of *kashrus* so well that we could combine views and approaches and, wherever possible, declare things permissible rather than prohibited. Torah giants of the old school - and some of the new school - live by the principle of *koach d'heteira adif*.

An example of this was the way Rabbi Margolies used the elevator on Shabbat when it was operated by a non-Jew. He lived on the second floor and in his later years, when it was difficult for him to climb the stairs, he went into the elevator and a non-Jew operated the elevator for him. My father describes his father when he came for a visit to this community and saw Rabbi Margolies enter the elevator on Shabbat and he followed him into the elevator with his knees shaking because it was the first time he had ever been in an elevator on Shabbat. Rabbi Margolies' views were echoed by Rabbi Soloveitchik in a personal conversation with me in the early 1980's, when he reiterated what I had heard him say in a shiur more than 20 years before that. He said that using an elevator on Shabbat when operated by a non-Jew is permissible under two circumstances: (1) where it is not reasonable to do otherwise (e.g., when one is going above the 5th floor); and (2) where one is going to perform one of the *mitzvot* of Shabbat (e.g., eating one of the Shabbat meals, visiting the sick, learning Torah, or another kind of Shabbat activity). This thought, so natural to Rabbi Margolies and Rabbi Soloveitchik, appears so frightening

today in some quarters that when I submitted to the OU's publication *Jewish Action* a tribute to the Rav on the 10th anniversary of his passing, the tribute (which included the elevator *p'sak*) was accepted on condition that I remove any halakhic references from the article. The editor said that the editorial board did not want to get into any conflicts over halakhic material. How times have changed!

3. My great-grandfather's *Torat Chesed* was most evident in his broad communal involvement and in his being accepted almost universally by all Jews. He was a founder of the Central Relief Committee, the forerunner of the JDC. In the boardroom of the JDC today there is a famous photograph of its founding board members. Rabbi Margolies is prominently shown, with his long flowing white beard, just off-center at the head of the table. He was a leader of *Mizrachi*, obviously influencing my father to move away from his *Agudah* roots. He was the President of the Rabbi Isaac Elchanan Theological Seminary as well as one of the signatories on the *semicha* parchments. He was very much involved in the early years of the Union of Orthodox Jewish Congregations, urging Orthodox rabbis to become supportive of it.

He was *persona grata* in the community and not afraid to mingle with Jews who were not observant. For example, he officiated at wedding ceremonies with Dr. Nathan Krass of Temple Emanuel, and Dr. Samuel Schulman of Temple Beth E-I. My father attended with the RaMaZ the funeral service for Louis Marshall held at Temple Emanuel. He sat there with his high *yarmulka* adorning his white head, unconcerned with what his colleagues might say.

It was that same Louis Marshall who, together with Judge Otto A. Rosalsky, approached Rabbi Margolies to ask him to intercede with Adolph S. Ochs, the publisher of *The New York Times*. It seems that a series of articles

~ continued on page 8 ~

THE RAMAZ ON HIS 70TH YAHRZEIT

-continued from page 7-

appeared in that newspaper unfavorable to the Jewish community (so, what else is new?). It was felt that the prestige of Rabbi Margolies might bring some sort of retraction of those articles. My great-grandfather, who had a wonderful sense of humor, reacted very quickly: "Gentlemen," he said, "let me quote Isaiah: 'The ox (Ochs) knows its purchaser.'"

On another occasion, Meir Weisgal, the famous impresario, scheduled a Zionist pageant at the Polo Grounds (home of the then New York Giants, of blessed memory) on a Saturday night in late August which happened to be the night of the first Selichot. The performance was to start at 8:00 in the evening which, at that season of the year, would involve violating the Sabbath. Weisgal came to see Rabbi Margolies to ask my great-grandfather to grant permission, as it were, for the "slight" Sabbath violation involved. By way of inducement, Weisgal proposed that after the performance, which would end at midnight, the entire audience of 60,000 would recite Selichot led by a chorus of cantors. Rabbi Margolies reacted immediately. "If you would ask me to absolve 60,000 Jews from saying Selichot, I could do that easily. But violating the Sabbath is a different

matter entirely."

Weisgal continued to plead. "We consulted the great rabbis of New York. All of them advised us to speak to you. We now come to you as the court of last resort." "Mr. Weisgal," the RaMaZ responded with a characteristic twinkle in his eye, "The rabbis misdirected you. You came to the wrong Moses. I would have to refer you to Moses our Law Giver. He was the one who gave us the Sabbath."

His last days on earth in August of 1936 were somewhat reminiscent of the tales about the tzadikim of old. The RaMaZ used to spend his summers in Belmar, N.J. at the Carlton Hotel. Day after day he sat in his appointed chair in a corner of a porch, deeply engrossed in study. On the Thursday prior to the week of his passing he was at the Gemorah, as usual. When he finished his learning, he closed the Gemorah and kissed it. It was a kiss of farewell. He never returned to it.

On Shabbat he was wheeled into the hotel synagogue. He was accustomed to receiving Shelishi - the prestigious third aliyah - at the Torah every Shabbat in that hotel. The owner of the hotel, Morris Goldstein, noticed that the Rabbi looked unusually weak that morning. Solicitously, he asked: "Rabbi would

you want your regular aliyah this morning?" The Rabbi answered softly: "No, today please give me Acharon (the last aliyah)." The Monday following, he passed away.

There was a woman in our shul by the name of Mrs. Harry Freundlich. Some 20 years ago, when I was preparing to lead a special service on the 50th yahrzeit of the RaMaZ, she told me that she remembered coming to shul on Kol Nidre night at the age of four or five. She recalled gazing at my great-grandfather, robed in his white kittel, with a high white yarmulka on his head and with his flowing beard adorning his face. She remembers pointing him out to her mother and saying: "Is that God there?"

No, Mrs. Freundlich, it wasn't God. It was "a Rabbi of the Old School" who had a powerful impact on a rabbi of the new school, on the congregation that he led, on the school that bears his name, and on me as well. His life of Torah, chesed and communal involvement are the pillars on which our community rests today. May we all prove worthy of his heritage: learning Torah, loving all Jews, and committing ourselves to the well-being of *klal Yisrael*.



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Fellow congregant and AIPAC member Richard Linhart called the conference "extremely moving. It was one of the most important things I did last year and I look

forward to bringing more family and friends with me again this March."

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To learn more, or to register for this year's AIPAC Policy Conference, visit www.aipac.org or contact Jay Haberman, AIPAC's Manhattan Director at 212-750-4110 or jhaberman@aipac.org. Help make KJ's delegation the largest of any synagogue in New York!

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with David Green
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MENSCHLINESS BEFORE GODLINESS II

ROSH HASHANAH 2006

A Sermon Delivered by Rabbi Haskel Lookstein

Are you religious? Are you a shomer mitzvot? Do you observe the Commandments?

If you wanted to answer those questions affirmatively and back it up with proof, what proofs would you offer?

What would your religious index consist of: Shabbat? Kashrut? Rosh Hashanah? Yom Kippur? Pesach? Tefila? Taharat HaMishpacha?

Do you know how I know the standards you would choose by which to measure your own religiosity? Because those are my automatic measuring rods, too. When I have a premarital conference with a couple and we discuss the qualifications for witnesses on the ketuba and under the chupah, one of the requirements is that they be shomrei mitzvot. When I am asked what does that entail, I answer: He has to be a shomer Shabbat, keep kosher, and daven with tefillin.

Why do I answer this way? Why don't I say - "Shomer mitzvot? He must be honest, generous, kind, visits the sick, helps at a funeral or a shiva?"

The Chafetz Chaim had these precise religious criteria in mind when evaluating witnesses. That's why he disqualified all office workers from being witnesses on the grounds of dishonesty and thievery, because almost every office worker is guilty of such misdeeds. He/she uses the phone for personal calls; he/she uses paper, erasers, clips, or stamps for personal purposes. This, said the Chafetz Chaim, is thievery - unintended perhaps, not malicious, maybe even unaware - but nonetheless using the boss' materials without permission is a sin. Such a person is not a shomer mitzvot. Where the Chafetz Chaim found kosher witnesses for a wedding is quite another matter, but unquestionably he lived by a principle that we have forgotten: The ethical is the foundation of religion. To be religious means to be, first and foremost, honest, fair, kind, generous and, yes, shomer Shabbat, keep kosher, and observe Rosh Hashanah. But first be a mensch - and only then be a tzaddik!

Sounds familiar? Well, if you were in

this synagogue 26 years ago on Rosh Hashanah, you heard perhaps the most important sermon I have ever given. It was titled: "Menschliness Before Godliness." It underlies a lot of what we all have done in the last two-and-a-half decades in KJ and in Ramaz. For example: Every morning the Headmaster of the Ramaz Lower School starts the day with an announcement over the intercom reminding the students to observe the 3-Rs - Respect, Responsibility, and Kindness. (The fact that kindness begins with a "K" and not an "R" is a trick to get the kids to remember it.)

But on this Rosh Hashanah, as we begin a process of cheshbon ha-nefesh - spiritual stocktaking - I confess to you and to myself that I need to hear this message about menschliness again. I have, unconsciously, forgotten it. Proof: my standards for kosher witnesses at a wedding. Another proof: I sat this week to begin studying with a candidate for conversion. What do you think I started with? Rosh Hashanah! And this week we will study Yom Kippur. And then Sukkot and Shabbat and kashrut. Why am I misleading her? More important: Why am I misleading myself? Are these the first concerns of Judaism? What happened to menschlichkeit?

So, excuse me if I review this principle again. I need it. Maybe, you need it too. Maybe, even if you were here 26 years ago you needed it right after the sermon, because many people came over to me after that sermon, gave me a yasher koach, and said: "Boy O' Boy, Rabbi, you really gave it to THEM!!"

To THEM? I was talking to myself and to all of us - not to any anonymous, one-sided, frum Jew out there. I wasn't talking to an allegedly kosher butcher in Monsey I need to internalize this message and to state again its relevance for us all.

I was reawakened to this theme by my friend and colleague, Rabbi Joseph Telushkin who will be our Shabbat Scholar on January 12th and 13th and who has just published the first volume of a projected three-volume work entitled: A Code of Jewish Ethics. (Everyone here should go

out after Rosh Hashanah and buy the book.) He reminds us that when the First Century Sage, Hillel, was asked by a non-Jew to convert him while he stood on one foot, he didn't give him a list of the Ten Commandments or recite the Sh'ma; he said to him:

That which is hateful to you, don't do to another.

This is the whole Torah.

The rest is commentary.

- Go and learn - and he converted him on the spot (Tractate Shabbat, 31a).

From this exchange we learn several things:

First: The basis of Judaism is a supreme ethical principle.

Second: The rest is commentary - how the ethics work; what ethical rules tell us to do and not to do; how does our ritual action make us a more ethical, decent, humane, thoughtful, kind person, i.e., a mensch?

Third: The obligation to continue to study in order to become a more fully religious person.

As Rabbi Telushkin points out, Hillel's view was not idiosyncratic. It is mainstream Judaism. A century later, Rabbi Akiba, the gadol of his age - as was Hillel in his - said essentially the same thing -

Love thy neighbor as thyself;

- This is the major principle in the Torah. (Jerusalem Talmud, Nedarim 9:4).

They both were affirming that Judaism is first and foremost about being a mensch - and then growing into a tzaddik.

Our sages tell us:

Derekh Eretz precedes Torah (Vayika Rabbah, 9:13). As Rav Kook, zl, pointed out, if the order is reversed, if Torah precedes derekh eretz - if one becomes a tzaddik without a foundation of menschlichkeit - one's Torah may come out "farkrump" - crooked. Example: Cain and Abel were sibling rivals for a long time, but it was only after they became "religious" and brought sacrifices that one killed the other. Cain's Torah, as it were, was not founded on derekh eretz.

This principle, which we - myself included - forget so often, actually explains

many Biblical passages.

Look at the Ten Commandments. There is no mention of sacrifices, circumcision, Passover or Yom Kippur. The bulk of the Commandments are ethical in nature, prompting Rabbi Shubert Spero, Professor of Philosophy at Bar Ilan University to conclude: "The testimony of the Decalogue seems overwhelming: Moral rules regulating relations between human beings are primary. Morality is the essence of Judaism." (Quoted in Telushkin, p. 13 and footnoted on p. 524).

This also explains why the Prophets overwhelmingly charge the Jewish people to be ethical, and they criticize them, not for chillul Shabbat or Yom Tov or kashrut, but for oppressing the poor, cheating in business, lying and not living just and ethical lives.

No one said it more clearly than Jeremiah when he proclaimed: Let not the wise man glory in his wisdom, nor the mighty man in his might, nor the wealthy in his riches. Rather, if one wants to glory in something let him glory in his understanding Me (God). For I am God who exercises kindness, justice and righteousness. For in these things I delight, says God (Jeremiah, 9:22-23).

Do you want to know how to apply this in our own lives? The next time we want to praise our children or grandchildren - whether to them or about them to others - try not to stress their intellectual achievements, their academic honors, their technological smarts, their financial success, their athletic prowess or even their beauty or handsomeness - all important, but secondary. Rather, praise them for their acts of chesed, their integrity, their respect for others, their fineness as human beings. Let them know that these ethical qualities come first in our minds and all the other important achievements or virtues come second.

A Middle School teacher tells me that when parents come in for a first parent-teacher conference, they invariably ask: "How's my child doing?" They mean: A, B or C. Is he/she doing work Is he/she at the top of the class or the middle or the bottom? What they should really be asking a sensitive teacher is: "What kind of child am I raising?" Is he/she kind, thoughtful, polite, respectful, caring? Such questions would make Jeremiah proud - and God, pleased: "For in these things I delight, says

God." And this explains a famous- and very unusual - passage from the Rambam's Code, cited most appropriately by Rabbi Telushkin:


We must be very careful about the mitzvah of tzedaka, more so than about any other positive command in the Torah. Because, tzedaka is a sign of righteousness and a sign that one is descended from our father, Abraham, of whom it is said "For I love him because he taught his descendants to do tzedaka (and justice)."

This explains why Avraham, and no one else, was chosen by God. The S'fas Emes asks: "Why wasn't anyone else chosen?" God, says the S'fas Emes had been calling to man since creation to live kindly and justly. Why wasn't someone else chosen before Abraham was even born? And he answered: Because no one listened until Avraham. That's why Avraham was chosen. He was the first to listen to the primary message of God, to live a life of justice and righteousness.

Are we listening today - you and I - to God's call, saying

"For this is my desire" - Be a mensch and then go on to be a tzaddik. We must judge ourselves that way. We must encourage and praise our children that way. We must think of others that way. We must live our lives that way.

Rabbi Yisrael Salanter, the great Jewish, ethical tzaddik of the 19th Century once said: A sermon is worthwhile if it gets even one person to daven Ma'ariv with more kavannah - even if that person is the speaker himself. Dare I paraphrase Reb Yisrael and say: Today's sermon is worthwhile if it gets even one person to be more focused on being a mensch - even if that person is - I!

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BNEI MITZVAH



SOPHIE MINTZ

Mazal Tov to Dr. Elizabeth and Victor Mintz on the Bat Mitzvah of their daughter, Sophie, which took place on Shabbat, November 25th, at a Women's Tefillah Mincha Service. She read from Parshat Vayetze and delivered a Dvar Torah on the significance of music in the Torah. Sophie is in the 7th grade at the Ramaz Middle School.



WILLIAM SPIVACK

Mazal Tov to Carole Spivack on the forthcoming Bar Mitzvah of her son, William, which will take place on December 16th at KJ where he will read Parshat Vayeshev. William is in the 7th grade at the Ramaz Middle School.



MATTHEW WEINREICH

Mazal Tov to Gabrielle and Howard Weinreich on the forthcoming Bar Mitzvah of their son, Matthew, which will take place at the Kotel on Friday, December 22, the 7th day of Chanukah, Rosh Chodesh Tevet. He will then read Parshat Miketz and the Haftarah at Yemin Moshe's Beit Yisrael Synagogue. He will also deliver a Dvar Torah related to his Parsha. Matthew is in the 7th grade at the Ramaz Middle School.



CELINE IFRAH

Mazal Tov to Michele and Stephane Ifrah on the forthcoming Bat Mitzvah of their daughter, Celine, which will take place on December 26th at Masada's Beit Midrash. She will deliver a Dvar Torah about Rosh Chodesh, Bereishit and new beginnings. Celine is in the 6th grade at the Ramaz Middle School.



RACHEL ELIANA HUEBNER

Mazal Tov to Dina and Marshall Huebner on the forthcoming Bat Mitzvah of their daughter, Rachel Eliana, which will take place on January 13th at a Women's Tefillah service in the Max J. Etra Chapel. She will read Parshat Shmot and its Haftarah, and will deliver a Dvar Torah on the Parsha. Rachel is in the 6th grade at the Ramaz Middle School.



ALEXANDER GRINBERG

Mazal Tov to Jeannette and Dr. Mikhail Grinberg on the forthcoming Bar Mitzvah of their son, Alexander, which will take place on January 20th at KJ where he will read Parshat Va'era. Alexander is in the 7th grade at the Ramaz Middle School.



JONATHAN DELUTY

Mazal Tov to Rebecca Schub on the forthcoming Bar Mitzvah of her son, Jonathan, which will take place on January 27th at Darkhei Noam. He will read Parshat Bo and the Haftarah, and deliver a Dvar Torah. Jonathan is in the 7th grade at the Ramaz Middle School.

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**TOBEY NATALIE LINHART**

Mazal Tov to Dr. Leora and Richard Linhart on the forthcoming Bat Mitzvah of their daughter, Tobey Natalie, which will take place on February 3rd at a Women's Tefillah service in the Max J. Etra Chapel. She will read the Haftarah of Beshalach and deliver a Dvar Torah. Tobey is in the 6th grade at the Rosenbaum Yeshiva of North Jersey.

**STEPHANIE ABADI**

Mazal Tov to Esty and Mauricio Abadi on the forthcoming Bat Mitzvah of their daughter, Stephanie, which will take place on February 24th at the "W" Hotel. She will be leading a Siyyum Mishnayot of Masechet Megilla. Stephanie is in the 6th grade at the Ramaz Middle School.

**MORAD ARYEH**

Mazal Tov to Sharon Aryeh on the forthcoming Bar Mitzvah of her son, Morad, which will take place on February 10th at the Great Neck Synagogue where he will read Parshat Yitro. Morad is in the 7th grade at the Ramaz Middle School.



KJ Sisterhood enjoys a brunch and museum tour at the Metropolitan Museum of Art



Shown here are the participating children in KJHL, the youth department's hockey league. Thank you, coach Jamie Lassner!

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In Memoriam

TOBY JOSEPH

She died in her mid-nineties, after an association with KJ for well over half a century. Toby Joseph was a fixture in our shul during all of that time.

She occupied her seat in the Main Synagogue every Shabbat and every Yom Tov. When her husband David Joseph, of blessed memory, was alive they were major contributors to every appeal that was held at KJ. She herself continued to be generous right up to the end of her life.

She raised two children in our community and was beloved by many of the women and the families at whose homes she was frequently a guest. She was vibrant, vigorous, delightful company, and just a great person to know.

We mourn her passing, but we are grateful for the many decades that she spent in our midst.

DAVID KHAGHAN

Suddenly and tragically, David Khaghan was taken from his family and the community in the prime of his life. He was a delightful, charming, energetic, smiling person who lit up the lives of everyone who came within the orbit of his personality.

He was the beloved husband of Charlene, and the loving father of Maxwell, James, Remi, Steven and Victoria Leigh. He was also the extremely close son-in-law of our members Sarah and Martin Goldman.

David was the head of an outstanding KJ/Ramaz family. He loved both KJ and Ramaz and he was always generous to both institutions as well as other Jewish causes.

We will miss him even as we will remain close to - and supportive of - his family.

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The two newest tablets, each accommodating more than 150 plaques, were recently mounted at the very front of the Main Synagogue, close to the Holy Ark, affording an opportunity to new purchasers to determine with great specificity the location of loved ones' plaques. In keeping with a tradition of community service extending back to the Sisterhood's inception, these newest tablets, like their five predecessors, were donated to the Congregation as a gift from the KJ Sisterhood, and the bronze footer on all seven tablets expresses appreciation to the Sisterhood and identifies the year in which each tablet was dedicated.

The cost of a plaque is \$1,000, which is entirely tax deductible. If you have relatives whom you wish to permanently memorialize, and/or you would like to reserve adjacent plaque spaces for yourself and other living relatives (you should not need them until after 120 years), now would be a good time to order plaques and keep all of your family's plaques together in the same location. If you would like to speak with someone about this opportunity, please contact KJ Administrator Leonard Silverman at (212) 774-5680 or LSS@CKJ.org

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WITHIN OUR FAMILY

BIRTHS

Mazal Tov to:

Jill and Jonathan Brickman on the birth of their son, Elijah.

Elana and Aryeh Bourkoff on the birth of their son, Evan Joseph.

Rivka and Dov Gertzulin on the birth of their daughter, Abigail Kate.

Rhea and Dr. Leon Landau on the birth of their grandson, Eitan Yaakov, born to their children Ilana and Dr. Evan Landau of Riverdale.

Daniele and Jules Lassner on the birth of their twin grandsons, Ethan Benjamin and Ryan Oliver, born to their children Lorie and Andy Lassner of L.A.

Jane and Reuben Leibowitz and Rhea and Dr. Leon Landau on the birth of their granddaughter, Sophia Lilliana, to their children Dana and Dr. Neil Leibowitz of Riverdale.

Esther and Jonathan Messeloff on the birth of their grandson, Alexander Lefko, born to their children Wendy and Daniel Messeloff of Cleveland.

Geraldine and Jeffrey Mittler on the birth of their son, Gabriel Ryan. Mazal Tov as well to the proud grandparents, Janet and Mark Mittler.

Ruth and Dr. David Musher on the birth of a granddaughter, Natalie Clara, born to their children Sara and Matt Brenner.

Amy and Daniel Nissano on the birth of their daughter, Phoebe Colette.

Susan and Martin Sanders on the birth of their granddaughter, Malka Rafiella, born to their children Renata and Adam Sanders of Cedarhurst, NY.

Perri and Akiba Stern on the birth of their first grandchild, born to their children Tamar and Ari Freundlich of Riverdale.

Alexandra and Haskel ("Zeke") Rabbani on the birth of their daughter, Orli Rachael. Mazal Tov as well to the proud grandmother, Jessica Joseph.

Anita and Murray Wetz, one of the co-owners of Park East Kosher Butchers, upon the birth of their first grandchild, Yaffa Tova, born to their children Lauren and Shlomo Balsan of Kew Gardens, NY.

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

ENGAGEMENTS

Mazal Tov to:

Gloria and Carl William Greene on the engagement of their daughter, Nancy, to Nissiam Oron, formerly of Be'er Sheva.

Carol and Jesse Schwartz upon the engagement of their daughter, Laura Schwartz, to Philip Konieczny, son of Marlene and Kevin Konieczny of Denver.

May their weddings take place in happiness and blessing.

MARRIAGES

Mazal tov to:

Ephraim Bernstein on his marriage to Rena Cole, daughter of Diane and Howard Cole of Oceanside, NY. Mazal Tov as well to Ephraim's parents, Brenda and Albert Bernstein.

Deborah and Dr. Richard Born on the marriage of their daughter, Jennifer (Ramaz '03), to Benjamin Gerut, son of Robin and Dr. Zachary Gerut of Hewlett Bay, NY. Mazal Tov as well to the proud grandmother, Esther Born.

Linda and Charles Fisch on the marriage of their daughter, Sassy, to Gabriel Hanauer, son of Brenda Hanauer of Teaneck and Benjamin Hanauer.

Martine and Leo Fox on the marriage of their daughter, Talia (Ramaz '02), to Abraham Shulman (Ramaz '98), son of Vivian and Yale Shulman.

Lynnette and Jerry Gruenhut on the marriage of

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

Rosalie and Harry Kleinhaus on the marriage of their daughter, Elissa (Ramaz '96), to Daniel Wechsler, son of Joyce and Dr. Michael Wechsler of New Rochelle. Mazal Tov as well to the proud grandmother, Mrs. Sara Mandelbaum.

Aaron Packles on his marriage to Chrissie Fuld.

Alan Rechtschaffen on his marriage to Miera Harris. Mazal Tov as well to Alan's parents, Pamela and Rabbi Manfred Rechtschaffen.

Audrey and Jesse Rubin on the marriage of their daughter, Janet (Ramaz '00), to Jared Mann, son of Caren and Stephen Mann of Jericho, NY.

Lois and Louis Smigel on the marriage of their son, Stephen Smigel, to Julie Luchs, daughter of Susan and Ken Luchs of Potomac, MD.

Anne Yi on her marriage to Don Hadel.

COMMUNAL HONORS

Congratulations to:

Armand Lindenbaum, who received a tribute at the Ohr Torah Stone Annual Dinner on the occasion of the dedication of its Program for Practical Rabbinics.

PROFESSIONAL ACHIEVEMENTS

Congratulations to:

Dr. Inna Bakker, on her 2nd volunteer stint for the Sar-El organization in Israel, where she assembled military medical kits going to soldiers in Lebanon.

Dr. Aviva J. Briefel, daughter of Robert and Marie Briefel, on the publication of her first book on Art Forgery: "The Deceivers." Aviva is Associate Professor of English at Bowdoin College.

Eric Eigen on his exhibition "40 Years of Spatial Explorations," at the Casa Frela Gallery.

Toby Gotesman Schneier on her exhibition at the Great Neck Arts Center: "Juxtaposition."

Donna Graham, daughter of Shoshana and Warren Graham, who graduated this past spring from the University of Buffalo and has begun working in the Public Relations Department of Showtime Networks.

Estelle Katsh, on her son Ethan Katsh (Ramaz '63), for being honored at a special dinner at the University of Massachusetts Amherst, where he is a Professor of Legal Studies and the 2006-2007 Distinguished Faculty Lecturer.

Eugenia Propp on her acclaimed art exhibition at the Holocaust Education Center of Japan: "Your great works are so creative, beautiful, and energetic that they inspire us very much."

Talia Thurm on becoming a US Open Tennis Ballperson.

CONDOLENCES

Our condolences to:

Barry Bergman on the passing of his father, Walter Bergman.

Renee Bernstein on the passing of her father, Barry Reznik.

Ety Biro on the passing of her father, Zvi Ghenut.

Keith Breslauer on the passing of his father, Joel Breslauer.

Robert Caplan on the passing of her mother, Gertrude Forman Caplan.

Gerald Goldstein on the passing of his mother, Elsie Goldstein.

Allen Liebb on the passing of his mother, Anna Liebb.

Evelyn Mandelker on the passing of her brother, Mortimer Ostow.

Gail Perl on the passing of her father, Bernard Litoff.

Suzy Present on the passing of her mother, Sarah Goldberger.

Dawn Rosencrantz on the passing of her father, Norman Zuroff.

Bella Samuels Lesch on the passing of her sister, Anna Samuels.

David Scheinfeld on the passing of his brother, Rabbi Dr. Israel Scheinfeld.

Jesse Schwartz on the passing of his mother, Anne Schwartz.

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



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SHABBAT SCHEDULE

		<i>Lighting of Candles</i>	<i>Friday Evening Services</i>	<i>Saturday Afternoon Services</i>	<i>Sabbath Ends</i>
December					
1-2	Vayetze	4:11 PM	4:20 PM	4:05 PM	5:09 PM
8-9	Vayishlach	4:10 PM	4:20 PM	4:05 PM	5:08 PM
15-16	Vayeshev	4:11 PM	4:20 PM	4:05 PM	5:10 PM
22-23	Miketz	4:14 PM	4:25 PM	4:05 PM	5:13 PM
29-30	Vayigash	4:19 PM	4:30 PM	4:15 PM	5:18 PM
January					
5-6	Vayechi	4:25 PM	4:35 PM	4:20 PM	5:23 PM
12-13	Shemot	4:32 PM	4:45 PM	4:25 PM	5:30 PM
19-20	Vaera/Rosh Chodesh	4:40 PM	4:50 PM	4:35 PM	5:38 PM
26-27	Bo	4:48 PM	5:00 PM	4:40 PM	5:46 PM
February					
2-3	Beshalach	4:57 PM	5:10 PM	4:50 PM	5:53 PM
9-10	Yitro	5:05 PM	5:15 PM	4:55 PM	6:01 PM
16-17	Mishpatim	5:14 PM	5:25 PM	5:05 PM	6:09 PM
23-24	Terumah	5:22 PM	5:35 PM	5:10 PM	6:17 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

Dec. 3- 214:20 PM	Jan. 14-184:45 PM	Feb. 11-155:20 PM
Dec. 24-284:25 PM	Jan. 21-254:55 PM	Feb. 18-225:30 PM
Jan. 1-44:30 PM	Jan. 28-Feb. 15:05 PM	Feb. 25 - March 15:35 PM
Jan. 7-114:40 PM	Feb. 4-85:10 PM	

DATES TO REMEMBER

Mon - Wed, December 18-20

Chanukah
Morning Services at 7:10 am

Thurs - Fri, December 21-22

Rosh Chodesh Tevet
Morning Services at 7:00 am

Monday, December 25

Morning Services at 8:30 am

Sunday, December 31

Fast of the 10th of Tevet
Fast Begins at 6:08 am
Morning Services at 8:30 am
Afternoon Service at 4:10 pm
Fast Ends at 5:16 pm

Monday, January 1

Morning Service at 8:30 am

Sun - Mon, February 18-19

Rosh Chodesh Adar
Sunday Service at 8:30 am
Monday Service at 7:00 am

In preparing the Bulletin, we welcome all KJ members' announcements of communal, academic and professional achievements. Please e-mail Eva@CKJ.org or mail news to the synagogue, marked "ATTN: KJ Bulletin"

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