



KEHILATH JESHURUN

BULLETIN

Volume LXXXI, Number 3

March 26, 2012

3 Nisan 5772

“And These are the Laws...”

Rabbi Alexander Kaye

Halakha is one of Judaism’s most distinctive features. Jewish life is set apart by the way in which its every aspect may be approached through a halakhic lens. Just as the halakha is one of the features that most clearly identify Judaism, it is also one of the features most commonly used to attack it. Anti-Semites have long associated Jews with a legalism that is ridiculous rather than sublime and have characterized the Jewish outlook as a bizarre obsession with externalities, formalism and a focus on matters of the body rather than the spirit.

In truth, aspects of this critique can sometimes even resonate with us. We do occasionally find ourselves wondering how this or that detail of halakhic practice enhances our spiritual lives or connects us more closely to our faith and our God. It is especially important to address the issue when reading a parsha like Mishpatim (Exodus chapters 21-24).

Just one parsha ago, in Yitro, we read about the unparalleled spectacle of the revelation on Sinai. We heard of the thunder and lightning, the thick cloud on the mountain and the loud voice of the shofar. The Lord descended in fire. And then - a moment of mass prophecy. Men women and children heard the voice from on the mountain - ‘I am the Lord your God.’ Everyone was struck by the personal experience of God. All the people trembled and even the mountain itself quaked.

After this transcendent experience of the revelation of God to the entire nation, what comes next?

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140TH ANNUAL SYNAGOGUE MEETING

Wednesday, March 28, 2012

7:30 P.M.

COMMEMORATION OF 75 YEARS OF KJ/RAMAZ PARTNERSHIP TO BE A FOCUS

Throughout 5772, our community has celebrated the 75th anniversary of Ramaz School by hosting alumni as visiting scholars and guest speakers. Among our noteworthy alumni, we have heard from Rabbi Dr. David Flatto, the Honorable Michael Mukasey, Professor Jonathan Sarna, and we are looking forward to hearing from Kenneth Jacobson at our Annual Synagogue Shabbaton just before Passover. In addition, we are also exploring the possibility of bringing alumni sensation Michael Widlanski to address the congregation.

In short, it has been a star-studded Ramaz alumni cast that has enriched our congregational life this year.

In the same vein, we will highlight at the Annual Synagogue Meeting some of

the women of our congregational family whose lives have been positively impacted by Ramaz School. Ariel Groveman Weiner will make a brief presentation, followed by video remarks from Suzanne Doft, Wendy Greenbaum, Lillian Jacobs and Sandy Magid, who will collectively attest to the influence that Ramaz has had on the lives of our congregant families. It should be an unforgettable evening!

Please join us. Feel the powerful sense of KJ tradition as we induct new members, celebrate the milestone anniversaries of longstanding members, and memorialize those who helped build our venerable congregation. The night’s program is followed by a complimentary supper of hot dogs, sauerkraut and ice cold beer courtesy of Foremost Caterers.

YOM HASHOAH - HOLOCAUST

REMEMBRANCE DAY -

Wednesday, April 18, 7:00 p.m.

We are proud to present The Ripple Project, in keeping with KJ’s communal tradition of meaningful Yom Hashoah programming. This year’s will take place in the Kaufman Auditorium of the Morris and Ida Newman Ramaz Upper School, 60 East 78th Street, on Wednesday evening, April 18th at 7:00. The Ripple Project envisions the Shoah as a stone that fractured the water’s smooth surface, and this project follows the ripples through the generations, capturing meaningful stories for all to share before they fade away.

We will also hear moving choral selections performed by the children of Ramaz School, under the direction of Daniel Henkin and Randi Wartelsky.

Our program will begin, as it does every year, with a poignant candlelighting ceremony. If you wish to participate in this observance, please contact Yaira Singer at 212-600-0119 or Elisa Gage at elisabgage@yahoo.com.

We ask candlelighters to assemble at 6:45 p.m., fifteen minutes prior to the start of the program.



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

MONITA BUCHWALD AND CAROLINE MASSEL TO RECEIVE TENTH ANNUAL

The Officers and Executive Committee of the Congregation are pleased to announce that the Tenth Annual Judith Kaufman Hurwich Keter Torah Award will be presented to Monita Buchwald and Caroline Massel on the second day of Shavuot. The practice of conferring such an award is to appropriately recognize women in our congregation on the holiday when we celebrate the lives of two great Jewish heroines, Naomi and Ruth. It offers us an opportunity, as part of a religious ceremony, to express our appreciation for the services rendered to our community by women.

The award is named in memory of Judith Kaufman Hurwich, the daughter of Rita and Benjamin Kaufman, of blessed memory, the mother of our member - yibadeil l'chaim - Adam Hurwich, and the grandmother of two of our finest Ramaz Alumnae. Her family continues her tradition of association with KJ and Ramaz in fostering opportunities for women to study Torah.

A former public relations executive, Monita Buchwald made the leap from the boardroom to the kitchen and is currently the recipe tester for Martha Stewart Living magazine, a position she has held since 2003. Prior to her culinary career, Monita was Vice Chairman at the public relations agency Manning Selvage & Lee.

Monita is married to Charles Edelsburg, a former Wall Street trader and retired Judaic Studies teacher. Monita and Charles are the proud parents of two Ramaz graduates Sarah ('02), a public space activator for the Downtown Baltimore Partnership with an MA in Community Arts; and Natan ('06), Vice President at Sawhorse Media and producer of the Shorty Awards, the Oscars of social media.

This year the family celebrates their 25th anniversary as members of KJ; a membership Monita cherishes not only because she values being a part of a Modern Orthodox community that is so embracing, but also because she shares it with her father, KJ Officer Elias Buchwald, and her sister and nieces, Gena, Carly and Talia Stern.

Giving back to the community has always been an integral part of Monita's life. While her children were students at Ramaz she served as editor of the *Ramkol*; was an Upper School Liaison member and Vice President of the Parent's Council; and volunteered for the Parent's Council annual auction. When she became an alumni parent, she sought out the KJ Sisterhood as a way to get more involved in helping the communities they served.

Her involvement in the Sisterhood - from running a Mitzvah Day to co-managing the Sisterhood boutique - eventually led to her becoming Vice President of the Sisterhood, serving for two years with Susan Blinken, Abby Doft, Vivian Mark and Karen Hershkowitz. Her connection to Ramaz remains strong, and she is a volunteer leader for the Ramaz Chesed Day this March 25th.



After graduating from culinary school a decade ago, Monita wanted to combine her passion for food with her commitment to giving back. Through fellow KJ member Stacy Scheinberg, Monita learned about Met Council's mission to help New Yorkers in need. Since becoming involved three years ago as a Met Council volunteer and donor, Monita has taught cooking classes to low-income seniors, led nutritional classes for housing clients, and participated in job training workshops to improve the networking skills of clients seeking employment. Monita serves on the Met Council Food for Life Committee and is also the supervising chef at Met Council's Thanksgiving dinner for 60 seniors, where she leads the preparation of a full course dinner and supervises volunteers in the cooking of that dinner.

Charles, Sarah and Natan are also community oriented. Charles delivers food for the KJ Food Pantry; Sarah is involved in the Baltimore community in which she lives; and Natan is active with Ramaz Alumni as well as teaching social media classes for Met Council.

Bnei Akiva pre-Purim programming:



JUDITH KAUFMAN HURWICH KETER TORAH AWARD ON SHAVUOT

Caroline Massel is truly a product of the KJ/Ramaz community. A lifelong member of KJ, Caroline is a Ramaz alumna who went on to graduate from Barnard College and receive an M.B.A. degree from Columbia University. She feels thankful to have grown up in a modern Orthodox community that emphasizes chesed and communal responsibility.

Since college, Caroline has worked with her parents, our cherished members, Barbara and Harvey Arfa, at Gruner & Co., a men's outerwear maker, which was founded by Caroline's maternal grandfather after he survived the Holocaust. Caroline runs the design and manufacturing departments of the company and serves as President of the Kenneth Cole and Hart Schaffner Marx brands.

In 1997, Caroline founded the Young Leadership Associates (YLA) of the American Society for Yad Vashem, which she continues to serve as co-chair. As the grandchild of Holocaust survivors, Caroline felt the need to ensure that her generation embrace and carry forward the legacy of the Holocaust. Under her leadership, the YLA has grown to more than one thousand active members. Caroline is a regular speaker for Yad Vashem.

Shortly after founding YLA, Caroline started a Professional Development Conference for the American Society for Yad Vashem. This annual day of learning teaches public and private school teachers how to educate their students about the Holocaust. Now in its fourteenth year, the conference is run by Yad Vashem's Education Director. It has reached thousands of American

educators and through them tens of thousands of students.

In recognition of Caroline's service to Yad Vashem, The Jewish Week included Caroline as one of its inaugural "36 under 36," a profile of young people whose efforts have made a difference in the Jewish Community.

Caroline has been equally active in many parts of the KJ/Ramaz community. She is a member of the KJ Sisterhood Board and was a member of the Keshet Board, Ramaz Alumni Association, and Ramaz Parent's Council Liason Committee. Caroline is a past chair of the KJ Dinner and the Sisterhood Luncheon. Caroline has also co-chaired the KJ Yom Hashoah program for many years. This year she also served as co-chair of one of KJ's most successful Israel Bond campaigns.

Caroline is married to Morris, an officer and trustee of KJ, who is a bankruptcy attorney at Simpson Thacher & Bartlett, LLP. Caroline and Morris are the devoted parents of three wonderful children who are the greatest joy in their lives: Rebecca (Ramaz 3rd grade), Alexander (Ramaz 1st grade) and two-year-old Michael. Caroline feels so grateful that her children are growing up as part of the KJ/Ramaz family because the community gives them the opportunity to learn from its many inspirational leaders and be a part of its countless communal programs. Caroline is a beloved member of our community who leads a professional, communal, familial and modern Orthodox life true to the highest Torah values.



We honor these extraordinary women for their service to our community and to the Jewish People in general. We pray that God reward them with many years of health and happiness and with much nachas from their children and grandchildren. May they continue to serve as stellar examples of Jewish commitment and service to this entire community, which loves them and blesses them.

B'simcha Ub'teyavon!



Every day is a
Holiday with
shlichot
Basmat Sorani and
Racheli Teshuva!

KJ SISTERHOOD SAVE THE DATES

SHIRLEY SERURE FAMILY PORTRAIT DAY
SUNDAY, MAY 6TH
BLINTZE AND CHEESE CAKE SALE
FRIDAY, MAY 25TH
ANNUAL SPRING LUNCHEON AND BOUTIQUE
MONDAY, JUNE 4TH

COMING FROM KESHER

SPRING LUNCHEON
SATURDAY, MAY 19

CO-SPONSORED BY SISTERHOOD AND KESHER

WOMEN UNCHAINED:
A DOCUMENTARY AND DISCUSSION OF THE ISSUES
FACING AN AGUNAH TODAY

FEATURING RABBI HASKEL LOOKSTEIN

AND

JILLIAN GROSS, Matrimonial Attorney
Aronson Mayefsky & Sloan, LLP

Monday, May 21

7:30 P.M.

This important new film documents the experiences of women whose husbands refuse to grant them a Jewish divorce and features interviews with leading rabbis, experts and women's rights activists. Women Unchained offers strategies for what women can do to protect themselves and demonstrates why this issue matters to all Jews.

NEW FROM THE KJ MEN'S CLUB FOR THE ENTIRE COMMUNITY

KIDDUSH DISCUSSIONS
following Main Shabbat Morning Services
and a hot congregational Kiddush

April 28

Genetic Testing:
A Dialogue Between Rabbi Haskel Lookstein
and Dr. Nicole Agus

May 12
Dr. Massimo Szulc
Jewish Life in Italy

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SPONSORSHIPS ARE WELCOME

To support synagogue programs, we invite prospective Kiddush and Seudah Shlishit sponsors to contact Riva Alper in the synagogue office at 212-774-5670 or Riva@ckj.org. The base cost of a cake-and-wine Kiddush sponsorship is \$350, to which is added the cost of any extra catered food ordered through Foremost Caterers. Multiple Kiddush sponsors may, at their discretion and initiative, agree to share the expense of extra catered food, but every co-sponsor must pay, separately and individually, the \$350 base fee. Similarly, sponsoring Seudah Shlishit costs every co-sponsor \$250.

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A Special Message from Rabbi Lookstein

Dear Friends,

Why is this year's Passover Relief Appeal different from the Appeals in other years?

The answer is: Because this year, even more so than last year, more people are hurting and suffering than ever before in my memory.

This is true in the larger Jewish community, but it is also painfully true in our KJ family as well, **where some former, generous donors to Passover Relief cannot pay their rent, have huge debts, and actually are having trouble putting food on the table, let alone making Pesach.**

Yes, it is as bad as that! Ma'ot Chitim (literally, funds for matzot) is a living reality on the Upper East Side.

So, of course, the KJ Benevolent Fund has to give much more generously than ever before to Met Council and to other poverty relief organizations which help Jews in need in New York, in Israel, and around the world. We must all support worthy causes to which we are committed, whose charitable gifts are down but whose needs are up. **But we also have to help our friends and neighbors who are literally suffering now. You do not know who they are, but I do. If you knew their identity-which, of course, you cannot - you would give as never before.**

This is not a normal Ma'ot Chitim Appeal and, therefore, our response cannot be normal either. Audrey and I have, once again, this year already contributed \$1,000 which is four times what we used to give to Passover Relief in the past. I hope you will respond in a similar fashion.

May God respond to our generosity by blessing us all with a very Happy and Kosher Passover.

Haskel Lookstein

Please make your check payable to the KJ Benevolent Fund and mail it to my attention at Congregation Kehilath Jeshurun, 125 East 85th Street, New York, NY 10028, or you can make your donation on-line using your favorite credit card at www.ckj.org/pay



FREE LARGE PRINT HAGGADAHS

For 80 years, the JBI library has enabled visually impaired people all over the world to participate in the most treasured of Jewish rituals, the Passover Seder, by providing FREE Large Print Haggadot.

If you or someone you know needs a Large Print Haggadah this year, please call JBI toll-free 1-800-999-6476 and they will be happy to send you a Large Print Haggadah, completely free of charge. Enjoy the Seder!

JBI is the largest library of Jewish interest in the world for the visually impaired with over 13,000 Talking Book titles. All JBI services are free to the user and are delivered to the individual at his/her home.

PASSOVER SCHEDULE

**All Services will be held on 85th Street
Thursday, April 5**

Search for ChametzAfter 8:00 p.m.

Friday, April 6, Passover Eve

Morning Services and

Siyum B'chor (Firstborn)7:00 a.m.

Chametz may not be eaten after 10:49 a.m.

Burn chametz no later than . . . 11:53 a.m.

Candlelighting7:08 p.m.

Evening Services7:20 p.m.

Start SederAfter 8:02 p.m.

Saturday, April 7, Passover I

Morning Services9:00 a.m.

Evening Services.7:05 p.m.

Candlelighting & Seder . . .After 8:03 p.m.

Sunday, April 8, Passover II

Morning Services9:00 a.m.

Evening Services7:25 p.m.

Conclusion of Yom Tov8:04 p.m.

SERVICES DURING THE WEEK OF CHOL HAMOED

Monday, April 9, Passover III

Morning7:00 a.m.

Evening6:45 p.m.

Tuesday, April 10, Passover IV

Morning7:00 a.m.

Evening6:45 p.m.

Wednesday, April 11, Passover V

Morning7:00 a.m.

Evening6:45 p.m.

CONCLUDING DAYS OF PASSOVER

Thursday, April 12, Passover VI

Morning Services7:00 a.m.

Eruv Tavshilin must be prepared

Evening Services6:45 p.m.

Candlelighting7:14 p.m.

Friday, April 13, Passover VII

Morning Services9:00 a.m.

Evening Services7:30 p.m.

Candlelighting7:16 p.m.

Saturday, April 14, Passover VIII

(Yizkor is recited)

Morning Services9:00 a.m.

Evening Services7:15 p.m.

Conclusion of Shabbat/Yom Tov .8:12 p.m.

A PASSOVER TIMELINE

STEP #1: Removal of Chametz – Cleaning the House

STEP #2: Kashering Appliances

Gas ovens, both the stove-top and inside (racks as well), should be cleaned with an oven cleaner, and then not used for 24 hours. After 24 hours, invert the metal spiders and turn the burners on to the highest setting for 15 minutes. (If using an electric oven, turn the burners on the highest setting for 15 minutes as well.) After this is done, cover the stovetop with aluminum foil for the duration of Pesach. The inside oven should be turned on to broil for one hour.

If the oven is self-cleaning, go through one cycle.

Microwave ovens should be cleaned, and not used for 24 hours, after which a bowl or cup containing a few ounces of water should be put in and ‘cooked’ until the water is vaporized into steam.

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

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

Kashering Utensils

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

Items that may not be kashered are: glassware that is used for cooking, earthenware, pottery, porcelain, pyrex, and chinaware.

The easiest way to kasher utensils is to bring them to the 9:00 a.m.-12:00 noon April 1st KJ Kasher-In where Rabbi Alexander Kaye will supervise the immersion of metal utensils in a large sink of rapidly boiling water.

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

Pots are kashered by bringing water in them to a boil and then immersing a hot stone or iron such that the water will overflow onto the sides of the pot. Then rinse the pot in cold water. Items which came into direct contact with chametz, without the medium of water (e.g. a broiler, frying pan) may be kashered by heating them until they are literally ‘red hot’ or by placing them in a self-cleaning oven during the self-clean cycle.

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

STEP #3: The Search For Chametz

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

1. Reciting a special blessing over the mitzvah of the removal of *chametz*.
2. The search of the house by the light of a candle to find vestiges of *chametz*.
3. The reciting of the formula of nullification of *chametz*.

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

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

The first three parts of this ceremony will be observed this year on Thursday evening, April 5, after nightfall, **8:00 p.m.** The disposal should be on Friday morning, April 6. Children especially will be impressed by the ceremony. It should, therefore, be performed with enthusiasm and dedication.

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

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

Disposal of Chametz

No *chametz* may be eaten on Friday morning, April 6 after 10:49 a.m.

STEP #4: The Sale of Chametz

The ritual sale of *chametz* must be completed by early Friday morning, April 6. There are those who prefer to perform the ritual in person. For those who cannot attend to the matter in person, there is a form provided on page 7 of this Bulletin which authorizes Rabbi Weinstock to sell our *chametz*. **THIS MUST BE RETURNED TO THE SYNAGOGUE BY FRIDAY MORNING, APRIL 6, NOT LATER THAN 8:30 a.m.**



RABBI MEIR SOLOVEICHIK TO DELIVER THE SHABBAT HA-GADOL DRASHA

SPONSORED BY

SUZY AND LARRY PRESENT

“The Passover Bunny?
A Reflection on the Yaknahaz”

Saturday Afternoon, March 31st
following Mincha at 6:30 p.m.
in the Gottesman Center
114 E. 85th Street

STEP #5: The Burning of Chametz

On Friday morning, April 6, it is customary to burn chametz. Chametz should be removed from one's possession and burned by 11:53 a.m. The synagogue provides a large, contained fire for this purpose. No bracha should be said, since the one said before the search applies to the burning as well.

STEP #6: After Pesach

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

***"Let all who are hungry,
come and eat..."***

If you are able to host guests at your Seder table, please contact Rabbi Elie Weinstock at 212-774-5636 or ravelie@ckj.org

SHMURAH MATZAH

Kehilath Jeshurun is again pleased to offer to its membership the opportunity to purchase Shmurah Matzah through the synagogue. The Matzahs are available at \$20.00 per pound.

The pick up will be on Sunday morning, April 1st, in the synagogue lobby. That is the same day as the Kasher-In: 9 a.m.-noon.

All orders must be prepaid and ordered by Friday, March 30.

Make checks payable to the KJ Special Projects Fund.

Please reserve _____ pounds of Shmurah Matzah at \$20 per pound.

Name _____

Address _____

Phone: (Day) _____

(Evening) _____

**DOROT PASSOVER PACKAGE
DELIVERY PROGRAM**

Deliver a holiday package and visit an older person. Sunday, March 25th, 10:00 a.m. - 12:00 p.m. at Dorot, 171 West 85th Street (off Amsterdam Ave). Volunteers are asked to pre-register by calling Dorot at 212-769-2850.

PASSOVER PREPARATIONS AT KJ:

**SUNDAY, APRIL 1ST
9:00 A.M. - 12:00 P.M.**

"Kasher-In"
and

**Shmurah
Matzah
Pick-Up**

(see order form below)

**Holiday Workshops at KJ
with Rabbi Yitz Motechin****PASSOVER**

Wednesday, March 28

SHAVUOT

Wednesday, May 23

THREE WEEKS

Wednesday, June 27

**7:00 p.m. for all workshops
125 East 85th Street**

DEDICATE

Members of the Congregation and others are invited to honor a friend or relative, celebrate a milestone event or memorialize a loved one by dedicating *Chumashim* or *Siddurim*.

CHUMASHIM - \$45 each

SIDDURIM - \$25 each

Call Riva Alper at 212-774-5670

KJ BEGINNERS PROGRAM TO HOST COMMUNAL SEDER

Want to experience a Seder with great food, insightful explanations, and all the trimmings? Want to be in a warm, friendly environment on Seder night? Don't want to hassle with preparing a Seder both nights? Well, have we got the answer!

Under the leadership of Rabbi Elie Weinstock, and with the sweet melodies of KJB Chazan Shilo Kramer, KJ will once again host a Seder designed and planned as a learning experience. It is intended for those who wish to understand more about the content and meaning of the Seder and how to conduct it properly. This special Seder will be held on the first night of Passover, Friday, April 6, at 8:00 p.m.

The cost is \$90 per person. (Children under 3 may be seated with parents at no charge without their own meal.)

Reservations can be made by forwarding a check to the synagogue office covering all those planning to attend. The deadline for reservations is Tuesday, April 3.

FORM FOR SALE OF CHAMETZ

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

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

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

Central

Rocky Mountain

Pacific

Signature _____ Date: _____

Please return to the Synagogue office by Friday, April 6th, by 8:30 AM.

“And These are the Laws...”

continued from page 1

ואלה המשפטים

And these are the laws:

If an ox falls in a pit, who pays? If someone steals a sheep, how do they make amends? What banality! What anti-climax! How, and more importantly why, were the Israelites expected to move so quickly from the most exalted experience to these minutiae of civil and criminal law? It is as if the Declaration of Independence had moved directly from “We hold these truths to be self-evident, that all men are created equal...” to the rules of alternate-side-of-the-street-parking.

What is more, the Torah does not just say אלה המשפטים - “These are the laws” - but ואלה המשפטים - “And these are the laws.” The midrash reports that this “and” emphasizes the relationship of this part of the Torah to what came before. These legal details are meant to enhance and complete the moment of Sinaitic revelation. This juxtaposition indicates that the Torah allocates the highest importance to not only the transcendent Sinai-type experience but also to every day halakha, to the laws of the daily grind. How is this to be explained?

STABILITY

How do you preserve a moment like the Revelation on Sinai? At a moment of ecstatic transcendence, of mass prophecy, the idea of law could perhaps seem stifling and suffocating. As people celebrated around the mountain, elated in the moment, they may well have thought less of the specifics of the law. It was the time of the spiritual not the material; the poet, not of the lawyer.

The spirit, however, dissipates without something to receive it. Without structure, it cannot be sustained and runs the risk of being misdirected and abused. This is one understanding of the sin of the Golden Calf. In the desire to preserve and extend the ecstatic moment of revelation, but without the proper framework or focus, the people misdirected its spiritual energy and spent it on a profound theological crime.

According to Ramban, the reason that the people were commanded to build the Mishkan immediately after receiving the Torah was so that it could serve as a kind of receptacle to preserve the Sinaitic

moment. The Ark held the tablets, which in turn was held by the *Kodesh Kadesh*, which in turn was held by the rest of the Mishkan. There had to be a real structure to preserve and sustain the moment of revelation.

The halakha fulfills exactly the same function. In all of its detail, its specificity, it actually preserves and sustains the ecstasy of revolution and stops the spirit from evaporating into thin air.

This is reflected very clearly in the opening of the *Shulhan Arukh* which begins with an inspirational exhortation:

יתגבר כארי לעמוד בבוקר לעבודת

בוראו, שיהא הוא מעורר השחר

One should strengthen oneself like a lion to arise in the morning to serve the Creator, to wake up the dawn.

But this seems like a tall order, and certainly difficult to sustain. Rama immediately adds a gloss that makes the requirement somewhat more manageable: ועכ”פ לא יאחר זמן התפלה שהצבור מתפללין In any case, do not pray later than the time the community prays.

It would be wonderful if we were forever at the foot of Sinai, with the strength of a lion. But we know that this cannot be. At the very least, we should pray in the proper time. The halakha allows us to preserve inspiration and exaltedness even as we take part in our everyday lives with all of their distractions.

RELIGIOUS CHARACTER

It is said that it’s the thought that counts. To some extent, this is also the position of the Jewish tradition. We place a great emphasis on kavanah, on the proper intention behind our mitzvot. And indeed, for Rambam at least, the highest goal that we can hope to achieve is to be able to train ourselves sufficiently that we can contemplate God in a deep way on a permanent basis, to be permanently infatuated with the Divine.

The Jewish tradition, however, also recognizes that human beings do not function only on the basis of purely abstract thought. We come to be who we are through our actions. Our personalities, our attitudes, our entire approach to life, are not formed on the basis of intellectual decision alone, but arise out of thousands of small acts, interactions and relationships. Our personality may make us act in a certain way. But first, our

SPRING TIME LEARNING AT KJ

Crash Course in Basic Judaism with Rabbi Elie Weinstock

Tuesdays at 7:00 pm

June 18, 25

Hebrew II

with Sara Rosen

Wednesdays at 6:30 pm

Starting March 28

Explorations in Hebrew Reading with Sara Rosen

Wednesdays at 7:30 pm

Starting March 28

Master the Mishnah

with Rabbi Yitz Motechin

Wednesdays, 7:00 pm

Jewish Law Made Easy

with Rabbbi Yitz Motechin

Wednesdays, 8:00 pm

Timeless Lessons:

Prophets and Personalities

with Rabbi Yossi Weiser

Thursdays at 7:00 pm

Studies in the Weekly Portion with Rabbi Yossi Weiser

Thursdays at 8:00 pm

actions form our personality.

This is the meaning of Rabenu Bahya Ibn Pakuda who famously wrote in his *Hovot Ha-Levavot*:

אחרי הפעולות נמשכים הלבבות

Hearts are drawn after actions

This is why for Rambam, it is better to give one dollar to charity a hundred times than to give a hundred dollars just once. This may sound surprising - isn’t the net effect the same, or even better, if the amount is given as a lump sum? Indeed given the structure of philanthropic organizations today, Rambam’s instructions may no longer hold. But the lesson behind his halakha is as applicable as it ever was. Repeated giving is more

worthy because it forms character. After giving a dollar a hundred times, giving becomes second nature. Action creates an internal change.

This is true of halakha in general. It is all very well simply telling someone to think about God, to be a good person. But how is that goal to be achieved? The secret is in constant action.

Rav Kook puts it so beautifully:

המעשים מדברים הם מיתוך הנשמה

Actions speak from within the soul.

There is, in fact, no contradiction between the practical halakha and the world of the spirit, between Mount Sinai and 'And these are the laws.' They go hand in hand.

DUTY

For the past several centuries, Western civilization has placed enormous emphasis on the importance of subjective desire.

The romantics believed that the right path of action had to come from within, from what they called an internally generated authenticity. The Kantians believed that morality had to derive from a free and autonomous moral will. From each of these roots emerged the strong idea that what we do has to come from our own convictions, not from any external source.

This is an important way to think about the world. And many Jewish thinkers have sympathies with this attitude. It is, after all, very important that we feel ourselves to be in synch with the Torah, and that we bring our own unique

expressions and hopes and dreams to our practice of Judaism.

Ultimately, however, absolutely fundamental to Judaism is the idea of **חייב**, of obligation.

The Talmud teaches in Bava Kamma 38a:

גדול המצווה ועושה ממי שאנו מצווה ועושה
One who is commanded and acts is greater than one who is not commanded and acts.

This conflicts with our initial intuition. We would perhaps expect that

duty. It is no surprise that "mitzvah" means "command."

Hayyim Nahman Bialik was one of the greatest modern Hebrew writers. He grew up in a religious household and studied at the Volozhin Yeshiva before turning in a different direction and devoting himself to the Zionist movement. He had a very ambivalent relationship with religious Judaism. And yet, he still recognized the power of obligation. He wrote a very famous essay called *Halakha Ve-Aggadah*, in which he wrote:

*How do you preserve
a moment like the
Revelation on Sinai?*

"A kind of voluntary Judaism is being created. People call out in the name of nationalism,

rebirth, literature, art, Hebrew education, Hebrew thought, Hebrew labor. All these things hang by the hair of some love: love of the land, love of the language, love of literature."

Bialik loved all these things - nationalism, literature etc. He essentially dedicated his entire life to them. And yet, he maintained, it is not enough. He goes on, with a play on words:

'There is love [חיבה - *hiba*]. But where is the obligation [חובה - *hova*]? Where does it come from? Upon what does it draw?... Internal yearning, good

Continued on page 10

2012 - 2013 Congregation Kehilath Jeshurun Book of Remembrance

Once again during the spring, Congregation Kehilath Jeshurun will publish a BOOK OF REMEMBRANCE in which the names of departed dear ones are recorded by their living relatives who recite Yizkor for them four times a year. At the Yizkor service there is a prayer which says that an offering has been made in memory of those for whom Yizkor was recited. Members of the congregation and the community-at-large may authorize us to publish the names of their departed relatives by making a token contribution of \$18 or more for each name to be memorialized. Please use the form below if you wish us to record names for you.

The Book will go to press on Friday, May 11, so that it will be ready in time for Shavuot.

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

☐ Please duplicate last year's listing(s)

Offering \$ _____ for _____ people.

Please add the following:

FULL NAME IN ENGLISH (PLEASE PRINT)

OFFERING

Name _____	\$ _____
Name _____	\$ _____
Name _____	\$ _____
Name _____	\$ _____

YOUR NAME _____

ADDRESS _____

PHONE _____

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

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

This form should be returned to our office by Friday, May 11.

RECENT MEN'S CLUB PROGRAMMING

Whether it is a film screening, a Kiddush discussion, a Chug Ivri, or an installment of the Jews in Latin America series, the KJ Men's Club offers programming with a very broad appeal. Below are photos from some of the more recent Men's Club programs: a Musical Salon, featuring an array of talented musicians -- and a celebration of the Jews of Azerbaijan, which gave attendees a first-hand appreciation and understanding of Jewish life in that far-off country.



At the Musical Salon: From left: Men's Club President Dr. Mark Meirowitz, Musical Coordinator Bonnie Dietrich, Emily Hodges (flutist), Lianne Aharoni (soprano), Dr. Robert April (pianist), Betsy DiFelice (pianist).

Children of the Kavkaz JYC Jewish Dance Group



Attentive participants.



Azerbaijan's Ambassador



"And These are the Laws..."

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will... all this is good and useful [only] when it leads to action... Come, give us mitzvot!

The spirit of the law is central to the Jewish tradition. The Jewish tradition is formed around mitzvot not because we don't care about the life of the spirit, but because we care about it more than anything. The Torah says that God chose Abraham so that he would tell his descendants - us - that they should:

ושמרו דרך ה', לעשות צדקה ומשפט

Guard the path of the Lord, to do righteousness and justice.

But spirit alone is not enough. If only we could be at the foot of Sinai on a permanent basis! But alas, we cannot. So we seek to preserve that Sinaitic moment, and we do it through halakha. Halakha is the vessel that holds the outpouring of the spirit. It sustains the revelatory moment. It helps us to form a personality that is godly as second nature. And it inculcates within us a sense of duty that lies at the basis of every moral society.

DUS HAIMISCHE SHTIEBEL: THE YIDDISH SCHMOOZERS

Wednesdays at 11:30 AM

ROSE AND DR. CHARLES LANGER LUNCH & LEARN PROGRAM

The Rose and Dr. Charles Langer Lunch and Learn Program for seniors is hosted by Donna Silverman. The free program for seniors is made possible by an endowment created by the Buchwald, Edelsburg and Stern families.

Wednesdays at 12:00 noon

Lunch & Learn Schedule

March 28	Rabbi Elie Weinstock	May 16	Dr. Gilbert N. Kahn
April 4, 11	<i>Pesach Break</i>	May 23	Kim Schneiderman
April 18	Israel Max	May 30	Israel Max
April 25	TBD	June 6	Surie Sugarman
May 2	Janie Schwalbe	June 13	Rabbi Elie Weinstock
May 9	Dr. Gilbert N. Kahn		

*These programs will take place at the Ramaz Lower School
125 East 85th Street, between Park and Lexington Avenues*

Bikur Cholim at KJ

The seventh of Adar is both the birth date and yahrzeit of Moshe Rabbeinu. Traditionally, it is the day set aside to honor the members of the Chevrah Kadisha, and by extension all those who labor on behalf of the community as chesed volunteers.

This year's speaker, KJ Treasurer Jonathan Wagner, presented the following impassioned -- and by design, implicit -- plea for more people to volunteer for this important and noble calling.

If this article moves you to become a Bikur Cholim volunteer, please contact KJ Administrator Riva Alper at riva@ckj.org

If there is one message I would like for you to take away from this brief address, it's that if I can do Bikur Cholim on a regular basis, so can you.

In some ways Bikur Cholim is the most difficult thing I do. But in other ways it's the easiest. It is always the most rewarding. I've been to Memorial Sloan Kettering dozens of times over the last ten years and have visited hundreds of patients. There has never been a time when I haven't felt some sense of dread walking up to the hospital entrance on Shabbat morning - because one sees all kinds of things there. Yet there has never been a time when I didn't feel good about what I had done. In fact, there has never been a time when I didn't feel *great* about what I had done.

In the brief time we have, I would like to cover three points. First, I will provide background about the mitzvah of Bikur Cholim. Second, I will describe the KJ program. Finally, I will describe the impact of our program on patients, on those of us who participate, and on the community at large.

I. Background on the Mitzvah

There is no specific verse in the Torah commanding us to visit the sick. Rambam cites the obligation to do Bikur Cholim, along with obligations such as Hachnasat Orchim and comforting mourners, as logical outgrowths of the commandment in Vayikra (19:18), "Love your neighbor as yourself."

These directives are held to imply that whatever you would like other people to do for you, such as visiting you when you

are sick, you should do for other people.

The Rabbis also understood another verse from Devarim (13:5) - "You shall follow after the Lord Your God" -- as mandating that, to the extent possible, we emulate God's actions and attributes. (Talmud Sota 14A). The example offered in relation to visiting the sick is God's appearance to Abraham shortly after his brit milah -- the first documented instance of Bikur Cholim.

The Talmud goes on to state that whoever visits the sick causes the sick person to live. (Nedarim 40A).

II. The KJ Program

For more than 30 years, KJ has had a Bikur Cholim program at Memorial Sloan Kettering, the world's oldest and largest private cancer center. When a patient is admitted to Memorial Sloan Kettering, he or she can check a box identifying his or her religion. On Thursday and Friday, volunteers determine which patients wish to be visited on Shabbat. Only those who request a visit are actually visited. Two volunteers visit every Shabbat, either early in the morning or in the afternoon. We receive a list of patients who have requested visits, usually between ten and fifteen each week. Each of us goes once every five or six weeks; some may go more often.

III. Impact

Let me describe the impact of the program on (i) patients, (ii) the person conducting the visit, and (iii) the community.

The Ramban specifies that those visiting the sick should strive to do three things: (i) provide tangible assistance, (ii) pray for the ill person, and (iii) comfort him or her. That is exactly what we do. We first provide tangible assistance. We bring a bottle of grape juice. We offer the

patient food from downstairs in the volunteer office. We offer to make the patient's life easier in a tangible way.

Second, we pray for the patient -- we offer to make a Misheberach. I've never had an instance in which a patient didn't appreciate the blessing, regardless of his

or her level of observance. If a patient does not know his or her name in Hebrew, I use the English name. There are two patients to a room at Memorial, and I've had instances in which I've given a Misheberach to one patient and the other patient in the room who, for whatever reason, is not on my list says, "Hey, I want one too."

Finally, we try to comfort the patient. Unless we comfort the person who is sick, there is no point in making the visit.

I usually try to conduct my visits as unobtrusively as possible, and to be guided by what the patient wants. One has to be careful entering the patient's room. Hospital patients constantly have their privacy invaded by doctors, by nurses and by others who walk in unannounced. The doctors and nurses need to do their work as well, so we have to stay out of the way. It is empowering for patients to control access to their hospital rooms. I always ask whether I can come in and make a blessing.

Depending on the state of the patient I then try to engage him or her in conversation. The key is to keep everything simple: ask a few simple questions to try to get a conversation going if that's what the patient wants. I often start by asking, "How are you feeling? Where are you from?" Patients are often very eager to tell stories about their lives. There may be pictures of the patient's family on the wall. If so, I ask questions



Continued on page 12

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about the family. Often the patient will show me other family pictures. Some have no family; they just want someone to talk to.

One subject I almost never talk about is the patient's illness. That's because I don't want to pry, and also because one should try to make the patient feel as normal as possible. I also try to make the patient laugh. If you make a patient laugh, he or she may feel relief, even for a moment.

Surprisingly, although we are visiting cancer patients, the visits are often quite cheerful. Not always, but more than one might expect.

We may spend a considerable amount of time getting prepared to go into a room. Some patients cannot be visited unless one wears a gown, a mask and gloves. It may take a while to put on everything. We may then spend only a couple of minutes with the patient because the patient is unable to have a longer visit. But that's ok. Even a few moments with a patient is priceless.

When we visit patients at Memorial,

we have an impact not only on the patients, but also on ourselves. As I noted earlier, there is never a time when I haven't felt good about my visits. The visits make me appreciate my own health and the health of others in my family. The visits also help put my own life in perspective.

We read in Parshat Terumah, "Vayikchu li terumah" - Take for me a terumah, or a donation. (Shemot 25:2) Why does the pasuk not read, "Vayitnu li terumah" - Give me a donation? Rav Shlomo Breuer explained that, whenever we give, whenever we do any chesed, we are actually taking - we are doing more for oneself than for the recipient. What one gives is temporary. On the other hand, the person who gives does something beneficial long-term to his or her identity. So the person who gives is really taking in some sense more than he is giving - in a very positive way.

Finally, the Bikur Cholim program has an important impact on the community. KJ has very good relations with the Sloan Kettering administration. Our name is

respected at the hospital. We are called on to do all kinds of things there.

Another important point in this respect: Cancer does not discriminate between



Reform or Orthodox or agnostic Jews; cancer is an equal opportunity disease. Bikur Cholim is one of the best things we can do to show solidarity with and to help other Jews. We see Hasidim. We see Jews who don't even know their Hebrew name. We see converts. We see Russian immigrants who can't speak English. But we treat them all with the same care and respect they deserve.

To sum up, a visit brings the patient a sense of comfort that cannot be duplicated in any other way. And seeing the patients will make you appreciate what you have in life. Finally, Bikur Cholim brings us closer to Jews in dire need. To me, Bikur Cholim is KJ at its very best.

PJ AT KJ CELEBRATES CHANUKAH!



The PJ Library initiative at KJ currently has over 250 neighborhood families enrolled and receiving monthly books with Jewish themes. The project, a collaboration between the Harold Grinspoon Foundation of Massachusetts and our community, strives to promote Jewish literacy by sending out children's books. In addition, "PJ at KJ" works to engage unaffiliated neighborhood families through "Beyond the Book" programming like the Chanukah party, Sunday Story Hour, and Pajama Havdalah events.

For more information, contact Rabbi Elie Weinstock at Ravelie@ckj.org or see www.pjlibrary.org/ny/kj.

CLASSES WITH CONGREGATIONAL SCHOLAR GILAH KLETENIK

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Chai Mitzvah: A Celebration of Faith

Was the last time you celebrated being Jewish when you were 12 or 13? Turn a milestone birthday into a uniquely Jewish lifetime event. Through Chai Mitzvah you will have the opportunity to increase your Judaic knowledge, deepen your existing practices, and engage in the social action of your choice. Participants attend monthly classes, and the experience will culminate in a community-wide celebration.

For more information please contact the synagogue office at 212-774-5678.

UNDERSTANDING GOD -- WITH THE HELP OF HABKUK

by Avi Moshe Miller, Rabbinic Intern

The following question recently appeared on my YU pastoral psychology exam.

A married man with a wife suffering from severe MS comes to you for help. He was in a troubled marriage for 25 years before his wife's diagnosis. She now faces the prospect of a deteriorating illness that will require a considerable amount of support from her husband. Three months ago, he met a woman while attending a support group for those who are caring for a chronically ill spouse. He is now having an affair with this woman and is thinking of leaving his wife. How do you advise him?

It was a trick question. A rabbi shouldn't advise him one way or the other. It's not his place. He should listen, and empathize, and guide him. But he shouldn't tell him what to do.

The point of the question was to drive the point home that we shouldn't be presumptuous enough to think that as rabbis, we have all the answers, especially when there is no right answer.

With Passover drawing nigh, let us examine God's hardening of Pharaoh's heart.

What kind of God is so eager to crush a nation, devour their land, plague their animals, and slay their firstborn that even when Pharaoh relents and gives in to Moshe's demand, God hardens Pharaoh's heart and refuses to allow his submission to shine through?

How do we cope with such a God who causes needless devastation and suffering?

Initially, I was going to present the answers given by the classic commentators.

For instance, the Midrash Rabbah points out that Pharaoh actually hardened his own heart and only after five plagues is it said that God actively hardened his heart. The Ramban and Sforno suggest that hardening Pharaoh's heart is actually God's effort to restore Pharaoh's free will. Had God only sent the plagues, Pharaoh's submission would have been deemed coercive. God was balancing the scales of

free will, so to speak.

But then I realized something. I realized that I'd fallen into the trap of my pastoral psych exam. The question at hand was more than just a textual question of Hebrew predicates and tenses and it was more than just a theological question of theodicy and free will.

The question cries out as a pastoral question so deep and fundamental that it defines our human condition: how do we experience suffering? How do we come to grips with the fact that the suffering in the world—whether its ours or our enemies—seems so senseless and unjust?

The only answer... is that there is no answer. We can't rely on the Rabbis to explain why the past happened as it did, just as we can't rely on them to make on our behalf the hard decisions we currently face.

Framed this way, it seems to me in my limited understanding of the midrash and Ramban, that their explanations were apologetic rationalizations that simply weren't enough to satisfy the soul.

But if there's no answer to why God did what He did, where does that leave us?

A colleague of mine, D'ror Gould, pointed me to the prophet Habkuk.

My colleague commented that nearly every prophet in the Hebrew Bible sticks to a consistent chorus of blaming the Jews for their suffering, chastising them to repent, and, all the while, praising God for being just and fair. But not Habkuk. Habkuk takes it to God: "How long, O Lord, shall I cry out and You not listen? Shall I shout to You "violence!" and You not see? ... The villain hedges in the just man—therefore judgment emerges deformed!" (Hab 1:2-4). Habkuk knows that God is supposed to be just and fair and benevolent, but all he sees is violence around him. Habkuk doesn't blame the Jewish people. Habkuk doesn't apologize for God or explain away His deeds. As my colleague put it, the prophet Habkuk holds a mirror to God and asks of God to do better. He names injustice, he names suffering, and he says to God, this is not

your best work.

The Yiddish poet Aaron Zeitlin speaks to the God of Habkuk in his post-Holocaust poem "Praise Me"

Praise me, says God, and I will know that you love Me.

Condemn me, says God, and I will know that you love Me.

Praise or condemn Me, and I will know that you love Me....

But if you sit fenced off in your apathy, says God,

If you sit entrenched in, "I don't give a hang," says God,

If you look at the stars and yawn,

If you see suffering and don't cry out,

If you don't praise and you don't condemn,

Then I created you in vain, says God.

By not answering for God, both Habkuk and Zeitlin give us a space where we can be angry at God, disappointed at God, upset, hurt, and confused. And in this cathartic space, I believe we also serve God.

I'm drawn to the God of Habkuk, who invites voices of righteous indignation and moral anger. A God who, yes hardened Pharaoh's heart, but doesn't need excuses, a God who instead welcomes our inquiries into the universe, be it the infinitesimally small quantum quarks of physics or the infinitely incomprehensible Divine qualities. God wants us to be inquisitive and challenging and thoughtful, and even a bit disappointed. For it is the thoughtful and respectful inquiries that separate us from the rest of God's creation, and it is the frustrated inability to grasp God's plan that makes us more humble, and human.



Avi Miller, our Rabbinic Intern, is a third year semicha student at Yeshiva University. A Wexner Graduate Fellow, he is also pursuing an M.A. in Philosophy at the CUNY Graduate Center and an M.A. in Talmud at the Bernard Revel Graduate School.

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SHAVUOT AND TIKUN LEYL

SATURDAY NIGHT, MAY 26

Evening services at 7:55 p.m.
Candlelighting after 8:58 p.m.
Shavuot Dinner at 9:15 p.m.
Opening Class at 11:30 p.m.
followed by All-night Learning
and Sunrise Minyan at 5:00 a.m.

SUNDAY, MAY 27

Morning Services at 9:00 a.m.
Evening Services at 6:40 p.m.
Early Yom Tov Sheini:
Preparations, Candlelighting,
and Kiddush after 6:43 p.m.
but before 8:16 p.m.
Regular Candlelighting
after 8:59 p.m.

MONDAY, MAY 28

Morning Services at 9:00 a.m.
with *Keter Awards Ceremony*
Evening Services at 8:10 p.m.
Yom Tov ends at 9:00 p.m.

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April 24th, 7:15 pm

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זכור

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419 East 77th Street
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The Rennert Mikvah at the 5th Avenue Synagogue

5 East 62nd Street
(just off 5th Avenue)
Telephone: 212 753 6058

and

The West Side Mikvah

234 West 74th Street
(between Broadway and
West End Avenue)
Telephone: 212-579-2011

ISRAEL ACTION

Check out "Artzeinu"
The Weekly Israel News Update

<http://artzeinu.org>

edited by fellow
KJ members
Joshua Glatt,
Jonathan Hornblass,
Dan Ottensoser and
Erica Schwartz.

This site provides easy access
to numerous news sources and
videos, and is well organized
by general topic.

UPCOMING YOUTH DEPARTMENT ACTIVITIES

May 5 - Youth Shabbaton

May 6 - Youth Softball League
("KJSL") Opening Day

May 13 - KJSL

May 20 - KJSL

May 26 - Shavuot Learning

June 3 - KJSL

June 10 - KJSL

June 17 - KJSL "World Series"

June 23 - Final Shabbat Groups



SHABBAT AT KJ

YOUNG PEOPLE'S MINYAN

Heyman Auditorium

April 21, May 12, June 9
9:15 a.m.

HASHKAMA MINYAN

Gottesman Center Beit Midrash

**April 21, May 5 & 9,
June 2 & 16, July 7 & 21,
August 4 & 18**
7:15 a.m.

WOMEN'S TEFILAH GROUP

June 2
9:15 a.m.

LEARNERS SERVICE

Every Shabbat
9:30 a.m.

INTERMEDIATE SERVICE

Every Shabbat
9:30 a.m.

SEPHARDIC MINYAN

Every Shabbat
9:00 a.m.



UJA at KJ Packs It Up for Purim

On Sunday morning, February 26th, the Gottesman Center's Falk Auditorium was buzzing with children and parents as our "UJA at KJ" community came together to create food packages and make fleece blankets. Over 70 people from the KJ community came together to participate in a community-wide effort to provide food packages for the neediest New Yorkers.

These healthy food items were delivered by the Metropolitan Council on Jewish Poverty to needy New Yorkers, and some of the packages were distributed by the KJ food pantry. Met Council, a UJA-Federation of NY beneficiary agency, is one of New York's largest human service agencies, providing 100,000 New Yorkers with critical services in their fight against poverty each year. Services range from domestic violence counseling to kosher food pantries to career training,

and Met Council helps individuals find immediate relief and lasting solutions. Together, parents and children packed each bag of food, which included rice, pasta and cereal, cans of vegetables,

beans, fruit, and tuna, fruit juice, granola bars and peanut butter,



along with recipe cards with healthy and innovative ideas for using these products, and a hand-made card from one of the KJ kids.

In addition to packing 72 bags of food, we made 30 fleece blankets for children being helped by the Jewish Board of Family and Children's Services. Many of the children who received our blankets do not have a permanent home and have very few

personal possessions, so we have given them a gift of a special blanket that they can call their own and take with them wherever they go. The blankets were beautiful and will be enjoyed for many years to come!

This wonderful event was made possible thanks to the event chairs, Sarah Abitbol, Rebecca Feit, Abby Kaufthal, Nicole Meyer and Alissa

Shams. For those who would like to participate in our next opportunity, please contact the "UJA at KJ" chairs:

Erica Schwartz can be contacted at erica.schwartz@hotmail.com and Sara Shemia can be contacted at Sara.Shemia@RalphLauren.com. Share programming suggestions with our UJA-Federation liaison Sarah Raphaely at raphaelys@ujafedny.org.

We hope to see you at the "UJA at KJ" Annual Reception taking place on May 15th at 7:00 p.m. at the home of Monique and Andrew Rechtschaffen.

EAT IT UP!



One of the highlights of this year's KJ Purim Carnival was a televised hamantaschen eating contest with professionals vying against the community for a chance to win free, round-trip tickets to Israel, courtesy of El-Al airline. Featured in the center photo, left to right: Will "The Champ" Millender, professional eater and winner of the EL AL Israel Airlines National Hamantaschen Eating Championship, with second-place amateur winner, Rabbi Elie Weinstock.

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BNEI MITZVAH



JONATHAN BETTINGER

Mazal Tov to Nava and Dan Bettinger upon the Bar Mitzvah of their son, Jonathan, on June 9 at Congregation Kehilath Jeshurun, at which time he will read Parashat Behalotcha and the related Haftarah. On August 23 Jonathan will read the Torah at the Kotel and deliver a D'var Torah. Jonathan is a seventh grade student in the Ramaz Middle School.



NAOMI FREILICH

Mazal Tov to Drs. Stephanie and Jonathan Freilich upon the Bat Mitzvah of their daughter, Naomi, on Shabbat Parashat Emor, May 12, at Congregation Shearith Israel. Naomi will deliver a D'var Torah on what it means for her to be a Bat Levi. At a celebration in Jerusalem on April 10, Naomi will read a Haftarah from the book of Ezekiel. Naomi is a sixth grade student in the Ramaz Middle School.



SAM FREILICH

Mazal Tov to Drs. Stephanie and Jonathan Freilich upon the Bar Mitzvah of their son, Sam, on Shabbat Parashat Emor, May 12, at Congregation Shearith Israel. Sam will read Parashat Emor and the Haftarah. Sam will perform his Hanachat Tefillin at the Kotel on April 5 and will deliver a D'var Torah on Ezekiel's vision of the dry bones on April 10, Chol Hamoed Pesach, at a celebration in Jerusalem. Sam is a seventh grade student at the Ramaz Middle School.



JOSHUA AARON GRUENSTEIN

Mazal Tov to Nicole and David Gruenstein upon the Bar Mitzvah of their son, Joshua, on May 19 at Congregation Kehilath Jeshurun (at the Ramaz Upper School). Joshua will read Parashat Behar-Bechukotai and deliver a D'var Torah on "The Individual and Communal Responsibility." Joshua is in the seventh grade at the Horace Mann School.



MARLEY STORCH

Mazal Tov to Jody and Ari Storch upon the Bat Mitzvah of their daughter, Marley, on Shabbat, May 5, at the Ramaz Upper School. She will lead a Mincha service and read from the Torah at a Women's Tefillah, and present a D'var Torah on the theme of Kedusha (holiness). Marley is in the sixth grade at the Ramaz Middle School.

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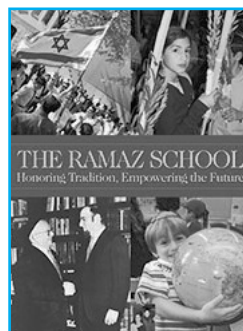
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WITHIN OUR FAMILY

BIRTHS

Mazal Tov to:

Norma Nussbaum Bruckner and Dr. Howard Bruckner upon the birth of their ninth grandchild, a daughter born to their children Amanda and David Laifer.

Caryl and Israel Englander upon the birth of a grandson, Julian Pesach Levin, born to their children, Dr. Laura and Daniel Levin.

Linda and Charles Fisch upon the birth of a grandson, Azriel Zevulun, born to their children Zipporah and Michael Neuman of Baltimore. Mazal tov as well to the proud KJ grandparents.

Dr. Sarah and Rocky Fishman upon the birth of their fourth child and second daughter, Elizabeth (Ellie) Sienna.

Martine and Leo Fox upon the birth of a grandson, Scott Adam, born to their children, Talia and Abraham Shulman.

Rosie and Mark Friedman upon the birth of a grandson, Asher, born to their children, Ariela and Rabbi Jeremy Fine of Woodmere.

Gabriella and David Fridman upon the birth of their first child and son, Morrie Abraham. Mazal Tov as well to both sets of proud KJ grandparents, Anne & Natalio Fridman and Gwendolyn Francis.

Virginie and Andre Ghighi upon the birth of their second child and first son, Max Aaron.

Sarah and Josh Glatt upon the birth of their third child and second son, Benjamin Alexander.

Aviva Preminger and David Hiltzik upon the birth of their third child and second daughter, Phoebe Lilah.

Terry and Michael Jaspán upon the birth of a granddaughter, Naava Aliza, born to their children Steven and Hila Jaspán.

Evelyn and Gregory Katz, upon the birth of a granddaughter, Ella Sofia, the first child born to their children, Jamie and Philip Katz. Mazal Tov, as well, to proud KJ great-grandfather, Joseph Katz.

Irene and Martin Kofman upon the birth of a granddaughter, Tanya Nicole, born to their children Jordana and Kalman Schoor of Modi'in, Israel.

Kim and Jonathan Kushner upon the birth of their third child and first daughter, Rafaela Sally. Mazal tov as well to the proud KJ grandparents, Lee and Murray Kushner.

Tzivia and Shilo Kramer upon the birth of their fourth child, and son. Mazal tov as well to the proud KJ grandparents, Ziva and Rabbi Avraham Kramer.

Jackie Leifert upon the birth of a granddaughter, Aderet Chaya, born to her children Michal and Rabbi Aryeh Leifert, in Israel.

Jessica and Andrew Levinson upon the birth of twin girls, Charlotte and Sabrina, their first children. Mazal tov as well to the proud KJ grandparents, Lynne and Joshua Fishman.

Sandy and Dr. Norman Magid upon the birth of their second sabra grandson, Ezra Binyamin, born to their children Alyssa and Eli Magid in Tel Aviv.

Janet and Jared Mann upon the birth of their second child and first daughter, Alexa Grace. Mazal tov as well to the proud KJ grandparents, Audrey and Jesse Rubin.

Perla and Dr. Julio Messer upon the birth of a granddaughter, Alessandra Ita, born to their children, Caroline and Marcelo Messer.

Carey and Jonathan Miller upon the birth of their third child and second daughter, Shira Francesca.

Samantha and Lee Podolsky upon the birth of their third child and second son, Simon. Mazal tov as well to the proud KJ grandparents Sharon and Jay Podolsky.

Lauren and Sam Rascoff upon the birth of their second child and first daughter, Roselle Jasper.

Meredith and Michael Rishty upon the birth of their first child, Joel Michael. Mazal Tov to proud KJ grandparents Perri and Akiba Stern.

Marci and Joshua Schopf upon the birth of their first child, a daughter, Shana Anne.

Julie and Jonathan Schwartz upon the birth of their third child and second daughter, Stella Rae. Mazal Tov as well to the proud KJ grandparents, Esther and Jonathan Messeloff.

Dr. Phyllis and Mark Speiser upon the birth of their third grandchild, Gavriel Reuven, born to their children, Eva and David Speiser of Jerusalem.

Dr. Carrie and Ilan Stern upon the birth of their first child and son, Emanuel Solomon. Mazal Tov to proud KJ grandparents Perri and Akiba Stern.

Tali and Adam Tantleff upon the birth of their second child and first son, Ariel Jacob.

Ilana and Aaron Wallenstein upon the birth of their third child and second son, Nate Samuel.

Maeira and Michel Werthenschlag upon the birth of their third child and first daughter, Genevieve Hannah. Mazal Tov as well to the proud KJ grandparents, Cheryl and Fred Halpern.

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

ENGAGEMENTS

Mazal Tov to:

Jerry Balsam upon his engagement to Henchy Enden.

Ruth and Ray Brenner upon the engagement of their son, KJ Member Adam Brenner, to Arielle Anhalt, daughter of Matilda and Marvin Anhalt of Englewood.

Hollace and Steven Cohen on the engagement of their daughter, Lauren Cecily, to Noah Adam Doyle, son of Dr. Alan and Saralyn Doyle of Commack, NY.

Ann and Jonathan Dachs upon the engagement of their daughter, Nina, to Josh Berger, son of Nini and Steve Berger, of Teaneck.

Judy and Dr. Marty Grumet, upon the engagement of their son, Avi to Leah Greenstein, daughter of Sylvia and Dr. Stuart Greenstein of Teaneck.

Judy & David Lobel and Laurie & Dr. Eli Bryk, upon the engagement of their children, Caroline Lobel and Jordan Bryk. Mazal Tov as well to the proud KJ grandmother of the bride, Esther Lobel.

Pamela and George Rohr upon the engagement of their daughter, Rebecca, to Dr. Harry Ritter, son of Roberta Ritter and Minton Ritter of Malibu, California. Mazal Tov as well to the proud KJ grandmother of the bride, Helen Nash.

Bonnie and Isaac Pollak, upon the engagement of their daughter, Elianna, to Chaim Mitnick, son of Myrna and Ron

Mitnick of Baltimore.

Nechi Shudofsky on the engagement of her grandson, Ariel Chesner, to Efrat Knissbacher in Israel.

Dr. Phyllis and Mark Speiser upon the engagement of their son, Jonathan, to Tali Rasooly, daughter of Drs. Rebekah and Avraham Rasooly of Silver Spring, MD, and granddaughter of KJ members Dr. Fred and Leila Zuckerman.

May their weddings take place in happiness and blessing.

MARRIAGES

Mazal tov to:

Marylene and Alan Friedman upon the marriage in Beit Shemesh of their son Marc (Moshe), to Shalvie Gordon, daughter of Hadine and Andrew Gordon of Ramat Beit Shemesh, recent olim from Johannesburg.

Terry and Michael Jaspán upon the marriage of their daughter, Nicole, to Marko Sardar, son of Adina and Raymond Sardar of Brooklyn.

Ruth and Gerald Kestenbaum, upon the marriage of their daughter, Jesse Rose, to Joseph Scherban, son of Mazi Scherban and the late Ronald Scherban of Woodbridge, Connecticut.

Sandy and Dr. Norman Magid, upon the marriage in Jerusalem of their son, Raffi, to Shoshana Winter, daughter of Ann and Naftali Winter of Toronto.

Ralou and Ronald Stern, upon the upcoming marriage of their son, David Samuel, to Haley Rothman, daughter of Ann and Gary Rothman of Atlantic Beach.

Dorothy and Andrew Tananbaum upon the marriage of their daughter, Zoe, to Jon Bernstein, son of Dorothy Rotholz and Gerald Bernstein of Montreal.

May the newlywed couples be blessed to build homes faithful to the traditions of the Jewish people.

COMMUNAL HONORS

Congratulations to:

Judith and Harry Ballan, who were guests of honor at SAR's Annual Dinner.

Audrey and Rabbi Haskel Lookstein, upon being honored at the Columbia/Barnard Hillel Seixas Award Dinner.

PROFESSIONAL ACHIEVEMENTS

Congratulations to:

Jacki Bryk, daughter of Laurie and Dr. Eli Bryk, for her achievements in the world of broadcast journalism. For more information, <http://www.college.columbia.edu/cct/spring12/around the quads5>

Daniel C. Javitt, M. D., Ph. D., son of Sue and Dr. Norman Javitt, upon receiving the Stanley Dean Award for Research in Schizophrenia at the annual meeting of the American College of Psychiatrists.

Emil Kleinhaus, upon becoming a partner at the law firm of Wachtell, Lipton, Rosen & Katz.

Samuel Nunberg, upon his appointment as director of the Legal Project, the Middle East Forum's initiative to defend the free speech rights of authors and activists discussing Islam and related topics. The Middle East Forum is headed by Daniel Pipes.

Sandra Rapoport, whose book, *Biblical*

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Seductions: Six Stories Retold Based on Talmud and Midrash, was a Jewish Book Council 2011 National Jewish Book Awards finalist.

CONDOLENCES

Our condolences to:

Ellen Baumgarten, upon the passing of her father, Samuel Anikstein.

Barry Best, upon the passing of his father, Michael Best.

Fred Distenfeld, upon the passing of his father, Joseph Distenfeld.

Beth Goldman, upon the passing of her father, Jacob Goldman.

Morry Gerber, upon the passing of his mother, Anne Gerber.

Dr. Ronald Klein, upon the passing of his mother, Margaret Klein.

Edward Lukashok, upon the passing of his mother, Muriel Lukashok.

David Mark, upon the passing of his father, Norman Mark.

Evelyn Rochlin, upon the passing of her brother, Sheldon Rudoff.

Leonard Solinsky, upon the passing of his brother, Joseph Solinsky.

Dorothy Trencher, upon the passing of her sister, Mildred Goldstein.

Kathy Edersheim Tuckman, upon the passing of her father, Hans Samuel Edersheim.

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

In Memoriam

NEAL BOYARSKY

He was the sweetest guy. Everyone who knew him loved him. Immaculate in his appearance, he was the best personal representative of the quality of fabric which he sold to an admiring public.

He was very proud of his three children: Nicole, Jonathan and Joshua and their education in Ramaz. He was especially proud of his grandchildren who are in our school. He saw his children and grandchildren as representatives of the continuity of a tradition from which he came and which he passed on to two generations.

A loving husband to Shirley, and a very generous man to his friends and to KJ and Ramaz, he was the essence of a gentleman in appearance, in conduct and in *menschlichkeit*. He both loved everyone and was beloved by everyone.

ELIZABETH MULLER

Elizabeth Muller was a member of the congregation for many years, together with her late husband, Dr. Alexander Muller. They were regular worshipers in our Main Synagogue.

The Mullers came to us from Washington Heights from which they sent their two children, Peter and Bernard, to Ramaz from the beginning of elementary school right through high school. Mrs. Muller was very proud of the education her sons received in our school.

A highly cultured and well-informed woman, she loved art and music and she was an ardent Zionist, proud of her role as a Jew and a lover of Israel.

NEIL RANELLS

Neil marched to the beat of his own drum. He sold his wares out of a used hearse and

a used ambulance. He was a beloved personality in our community.

He was extraordinarily proud of the fact that four of his six children received a Ramaz education from kindergarten through twelfth grade and that two of them are living in Israel. He was proud of another daughter who was educated at Manhattan Day School, and one daughter who also received the best Jewish education she could possibly receive.

Neil was a regular worshiper in our shul, sitting in the last row in modesty and humility while loving every minute of his presence in our Main Sanctuary. He was always ready to help in any communal need, including, on one occasion, coming to the cemetery with shovel in hand to make sure that a member of our congregation would have a proper burial on a federal holiday. We send our condolences to his dear wife, Hannah, and to the rest of the family.

SUSAN SASLAW

Susan came to KJ because she loved its services and classes, and she merited to truly experience friendship in the homes of its members. She returned their warmth with her own extraordinarily genuine and heartfelt friendship. One beautiful example: she spent months knitting on behalf of a couple expecting a baby, giving them a gift that said so much about her own loving dedication.

When she became ill, KJ's rabbis heard from her coworkers of the love with which she described KJ, its leaders and her friends. That love was returned by her friends at KJ, who devotedly visited and helped care for her. She tragically passed away much too soon, but will be warmly remembered and missed by all those privileged to know her.

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

SHABBAT SCHEDULE

		Lighting of Candles	Friday Evening Services	Saturday Afternoon Services	Sabbath Ends
March					
23-24	Vayikra - haHodesh	6:53 PM	6:45 PM	6:50 PM	7:48 PM
30-31	Tzav/HaGadol	7:01 PM	6:45 PM	6:30 PM	7:55 PM
April					
20-21	Shemini	7:23 PM	6:45 PM	7:15 PM	8:20 PM
27-28	Tazria-Metzora	7:30 PM	6:45 PM	7:25 PM	8:28 PM
May					
4-5	Aharei Mot-Kedoshim	7:37 PM	6:45 PM	7:30 PM	8:35 PM
11-12	Emor	7:44 PM	6:45 PM	7:40 PM	8:43 PM
18-19	Behar/Behukotai	7:50 PM	6:45 PM	7:45 PM	8:51 PM
25-26	Bamidbar	7:57 PM	6:45 PM	7:55 PM	Shavuot
June					
1-2	Naso	8:02 PM	6:45 PM	7:55 PM	9:04 PM
8-9	Behaalotekha	8:07 PM	6:45 PM	8:00 PM	9:09 PM
15-16	Shelah	8:10 PM	6:45 PM	8:05 PM	9:13 PM
22-23	Korah	8:12 PM	6:45 PM	8:05 PM	9:15 PM
29-30	Hukkat	8:13 PM	6:45 PM	8:05 PM	9:15 PM
July					
6-7	Balak	8:12 PM	6:45 PM	8:05 PM	9:13 PM
13-14	Pinhas	8:09 PM	6:45 PM	8:00 PM	9:10 PM
20-21	Mattot-Masei	8:05 PM	6:45 PM	8:00 PM	9:04 PM
27-28	Devarim	7:59 PM	6:45 PM	2:30 PM	8:57 PM

SCHEDULE OF SERVICES

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

EVENING SERVICES

March 25-June 14.....6:45 PM June 17-July 12.....6:50 PM July 15-August 30.....6:45 PM

DATES TO REMEMBER

Friday-Saturday, April 6-14

Passover (See schedule on page 5)

Sunday, April 22

Rosh Chodesh Iyar
Morning Services at 8:30 AM

Monday, April 23

Rosh Chodesh Iyar
Morning Services at 7:00 AM

Wednesday, April 25

Yom Hazikaron

Thursday, April 26

Yom Ha'Atzmaut
Morning Services at 6:50 AM

Thursday, May 10

Lag B'Omer

Sunday, May 20

Yom Yerushalayim
Morning Services at 8:30 AM

Tuesday, May 22

Rosh Chodesh Sivan
Morning Services at 7:00 AM

Sunday-Monday, May 27-28

Shavuot (see schedule on page 14)

Wednesday-Thursday, June 20-21

Rosh Chodesh Tammuz
Morning Services at 7:00 AM

Wednesday, July 4

Morning Services at 8:30 AM

Sunday, July 8

Fast of 17th of Tammuz
Fast begins 4:21 AM

Morning services at 8:30 AM
Afternoon services at 8:00 PM
Fast ends 9:10 PM

Saturday-Sunday, July 28-29

Fast of Tisha b'Av begins 8:16 PM
Morning services at 8:30 AM
Afternoon services at 7:45 PM
Fast ends 8:53 PM