



KJ COUPLES CLUB TO HOLD WINTER WEEKEND IN THE POCONOS

The weekend of January 30-February 1 (Friday-Sunday) will be a time for fun in the Pocono Mountains as the KJ Couples Club sponsors a great weekend at Mt. Airy Lodge. Facilities will have been koshered specifically for this event and catered by Shmuel Tropper Caterers, Inc.

The price, which ranges from \$395-495 per couple depending on location plus \$60 additional for children under 16 sharing their parents' room, includes use of all sports facilities. A full meal plan including refreshments on arrival and a mid-night buffet on Saturday night through lunch on Sunday is part of the package.

In addition to its outstanding facilities, one of the benefits of the lodge is that it is only a 90 minute drive from Manhattan and is located in the heart of ski country.

In order to have this weekend there must be a minimum number of reservations and we, therefore, ask you to respond by December 25. A \$100 deposit is required for each room reserved.

Reservations should be sent to: Dr. Deborah Lipner, 45 East End Avenue, New York, N. Y., 10028 (861-8943) or call: Michael and Beth Hess at 535-7923.

AM HASEFER

The Am HaSefer Book Reading Group of KJ will discuss the book, "The Coming Cataclysm: The Orthodox and Reform Rift and the Future of the Jewish People" by Rabbi Dr. Reuven Bulka. The discussion will be led by Dr. Adam Bender and held at his and Paula's home at 1200 Fifth Avenue at 101st Street, on Sunday evening, January 25, at 8:00 P.M.

At the first meeting of the Am HaSefer group there was a spirited discussion about David Hartman's book, "The Eternal Covenant." The choice of Reuven Bulka's book for this second session promises to spark much discussion and interest on this timely issue of the future survival of the Jewish people. Faced with a growing split between the various components of the Jewish population, Jewish unity becomes rarer and more precious with each passing day. There is even a chance, with things left undone, that soon Jews will be split into two groups and marriages between the groups will be non-existent. The Jewish people can ill afford such destructiveness and Rabbi Bulka attempts to define the causes of the problem as well as to offer some solutions. It is a must for every reader concerned with Jewish survival.

The Am HaSefer group meets four times a year

RAMAZ TO CELEBRATE 50TH JUBILEE AT GALA DINNER January 18, at the Marriot

The KJ family will join the Ramaz School family in celebrating the 50th Jubilee of the School at a gala dinner on Sunday evening, January 18, at the Marriott Hotel. It will be one of the great events in the history of the school and the congregation which sponsors it.

The focus will be not on any guests of honor but rather on the students themselves. We will celebrate their accomplishments and be inspired

by their choral and dance performance.

We hope that many members of the congregation will want to be present for this extraordinary moment in our history. Reservations can be made at \$250 per person by calling the Ramaz School office, 427-1000, ext. 321.

We look forward to celebrating with you on January 18.

PROCEDURES FOR LIGHTING CHANUKAH CANDLES Beginning with Friday evening, December 26

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

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

1. The Menorah – While one Menorah suffices for the household, it is customary – and desirable – for each member of the household to light his own Menorah. This is particularly recommended for the children in the family who will take special delight in kindling their own Chanukah lamps. It is preferable to fulfill the mitzvah of lighting the Chanukah Menorah by using either lamps or wax candles. An electric Menorah may be placed in the window in order to fulfill the precept of publicizing the Chanukah miracle to those who are passing on the street.

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

On Friday afternoon, they are lit before the Sabbath candles and they should be large enough so that they remain lit for about an hour and a half. These special long burning candles are available in our Judaica Shop. The regular Shabbat candles may also be used. It is especially important to make these preparations this year because two of the nights of Chanukah occur on the eve of the Sabbath. On Saturday night at home, the candles are lit after the Havdalah service.

in homes of members of the congregation to discuss books of Jewish importance and interest. As its name implies we are a "people of the book", and have, through these discussions, broadened our horizons and stimulated our curiosity for new knowledge. We urge you to join this group.

3. Arranging the Candles – The candles are set into the Menorah from the right side as the candle lighter faces it. Each night an additional candle is placed into the Menorah.

4. Lighting the Candles – The candles are lit from left to right as the candle lighter faces the Menorah – starting with the newest candle first. We begin by lighting the "Shamash." Then the blessings are recited – three on the first night and two on the other nights. After the blessings are recited, we light the candles by the flame of the "Shamash."

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

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

CHANUKAH CANDLES

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

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

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

May you and your family have a happy Chanukah.

IN TRIBUTE TO BEATRICE KOLB

Many of us will remember Bea Kolb as one of the most active and involved members of our congregation for many years. She was always that way even during her long and happy marriage with her beloved husband Richard.

After his passing, however, due to a sudden and unexpected accident, one might have expected Bea to give in to loneliness and depression. Such a response would have been both natural and understandable. Except for a few cousins and a handful of friends she was very much alone. But she never acted that way. On the contrary, she set about a vigorous schedule of activity in behalf of the congregation, the Sisterhood, Amit Women and every important cause in which she could possibly be involved.

Bea, however, was more than an organizational person. She was a one-woman Bikkur Cholim Society, visiting not only the sick but also the housebound on a regular basis. People who were really alone knew they could count on a telephone call and/or visit from Bea on a regular basis to brighten up their day.

A Magnificent Legacy

In her death, she continued her life of devotion to worthy causes in a most extraordinary fashion. She donated her entire estate to three charities: Ramaz School, Congregation Kehilath Jeshurun and Amit Women. The amounts that each received are very significant. Bea always wanted to be a generous contributor in life and she made sure that after her passing she was able to do for these charities some of the things which circumstances made it impossible for her to do in her lifetime.

In Ramaz a permanent Beatrice and Richard Kolb Memorial Scholarship Fund has been established which will enable several children each year to receive scholarships to attend the school. At KJ we have prepared a beautiful plaque on the back wall of the Main Synagogue in tribute to Bea and to Richard. Amit Women is similarly honoring her and her late husband in a fitting and appropriate manner.

Here, then was a person whose good deeds transcended her death. She did so much in life and she will bring so much blessing through her generous bequest. She is a living example of the statement of our sages: "The righteous, even in their death, are truly alive."

RABBI LOOKSTEIN HOSTS TV PROGRAM ON JEWISH UNITY

On Sunday morning, December 28, Rabbi Haskel Lookstein will moderate a television show on WOR-TV on the subject of Jewish unity in America and around the world. The program will be on from 8:00-8:30 AM on Channel 9.

The program is called *Point of View* and is sponsored by the New York Board of Rabbis. His guests on the program are Rabbi Wolfe Kelman of the Jewish Theological Seminary of America, Conservative, and Reform Rabbi, Mark Winer.

The three Rabbis participate in a rather frank exchange which should be of considerable interest to our members.

SUBSTANCE ABUSE: IT CAN HAPPEN HERE; LET'S SEE THAT IT DOESN'T

In an innovative and pioneering effort among yeshiva day schools, Ramaz has mandated the development of curriculum that will address substance abuse within the framework of health education. It will have the distinction of being among the first yeshivot to educationally address this growing concern in the general, and increasingly, in the Jewish community.

The first step in the development of such a program has already been taken. On Tuesday evening, January 6, at 7:30 PM, Ramaz parents, faculty and administration will have the privilege of being addressed by Rabbi Dr. Abraham J. Twerski. Rabbi Twerski, a Chassidic rebbe, psychiatrist, and founder and medical director of the Gateway Rehabilitation Center, is considered one of the country's leading national experts in alcoholic and drug rehabilitation. His unique position as an observant Jew and a medical doctor deeply involved in the treatment of

substance abuse offers a rare opportunity for our community.

The growth of substance abuse is particularly alarming within the Jewish community. Whether in the form of alcohol or drugs, addiction has threatened the flourishing of many young Jewish lives. An understanding of the issues and dangers involved, coupled with a strengthening of self confidence and an ability to resist peer pressure will go a long way in helping us to address this issue. Ramaz's program is directed towards accomplishing those goals.

The program will take place at the Ramaz Upper School, 60 East 78 Street, between Park and Madison Avenues. It is open to parents of Lower and Upper School children at Ramaz, faculty members of both schools, and members of the Kehilath Jeshurun community. Your participation in this program is the start of insuring that this problem doesn't happen here.

MANHATTAN ERUV UPGRADED

We are very happy to announce that a number of important improvements have been made in the Manhattan Eruv which render it even more reliable than before. The Eruv has been in existence for more than two decades and was approved by the rabbis of all of the major synagogues in Manhattan: Kehilath Jeshurun, the Fifth Avenue Synagogue, the Jewish Center, Lincoln Square, the Spanish Portuguese Synagogue, Orach Chaim, and Park East among others.

Now as a result of a great deal of work organized and inspired by Rabbi Jacob J. Schacter of the Jewish Center some of the deficiencies of the Manhattan Eruv have been corrected and it is now

even more reliable than it was before. There is even a hotline which can be called on Friday in order to ascertain whether everything is in order for that particular Shabbat. The number is 212 362-2602.

We are grateful to Rabbi Schacter for having spent hundreds of hours on this important community project and making the Eruv even more acceptable than it was before so that people can rely upon it if they wish to and use it for carrying in Manhattan.

Should anyone have any question about this please feel free to speak to Rabbi Lookstein or Rabbi Polakoff about them.

AN OPPORTUNITY TO LEARN

Every Shabbat morning from 10:00 until 12:00 a unique opportunity for learning presents itself at Kehilath Jeshurun. In a classroom on the seventh floor, Rabbi Asher Berkowitz leads a Shabbat service for those who want to learn more about the order and meaning of the prayers. However, the service has a much wider range than the actual prayers for Shabbat morning and discussions take place on almost every aspect of Jewish life and observance.

This service is open to all members of the community, whether members of Kehilath Jeshurun or not. It is particularly appropriate for those who normally attend services in the Main Synagogue and yet feel a little less than comfortable at that service. The aim of this learning group is to give its participants the necessary skills to participate fully in the service in the Main Synagogue. Until those skills are developed, it provides a wonderful atmosphere for questions and answers, as well as a personal sense of growth in a warm, friendly environment.

This service, known as the "Beginyan", is only one aspect of the outreach program at Kehilath Jeshurun. Through gatherings at synagogue sponsored dinners and luncheons throughout the year, as well as a proposed newsletter and programs

of special interest, Kehilath Jeshurun attempts to reach out to the general Jewish community and inspire a love and appreciation for traditional Jewish life. Anyone interested in participating in this effort should contact either Rabbi Berkowitz directly at 996-9542 or the synagogue office.

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IF MENSCHLINESS BEFORE GODLINESS THEN WHY GODLINESS?

(Rosh Hashanah 1986)

On Rosh Hashana 5741 (1980) Rabbi Haskel Lookstein delivered a sermon entitled "Menschliness before Godliness." The sermon had wide impact in the community and was published in this Bulletin early in 1981. The question remained, however "If Menschliness before Godliness—then why Godliness?" Rabbi Lookstein sought to answer that question with his Rosh Hashana sermon this past year (5747) (1986) and we reprint that sermon below, along with the previous one on the next page.

Six years ago on Rosh Hashanah I delivered a sermon entitled, "*Menschliness Before Godliness*." In that sermon I argued that one must be a mensch before one can be a tzadik; one has to be ethical before becoming holy; goodness is a prerequisite for Godliness.

That sermon was probably the most impactful address I have ever delivered. It had an effect upon many of the listeners. It has been the stimulus for many policies and activities in KJ and Ramaz over the past six years. Most important, it has had an impact on the way I view myself as a Jew and as a teacher. I can see my own failings and therefore my own challenges and obligations more clearly and more compellingly.

The importance of this religious message has been confirmed again and again during the last few years by ethical and moral scandals that have rocked the religious community. Right wing yeshivot have been accused of practicing money laundering on a wide scale, something of which the late and sainted Rav Moshe Feinstein warned publicly five years ago. Every year some students from some yeshiva high schools participate in the sale and purchase of New York State Regents examinations. People engage in bitter and acrimonious struggles in synagogues in order to raise the height of the *mehitza* and then some of them are indicted for breaking down all the barriers when it comes to misappropriating other people's money. Sadly, it is clear that we must maintain the struggle to affirm that a religiously ethical life is a necessary prerequisite for a holy, Godly existence. Without that prerequisite we do not have a religious life; rather we have a continuous *chilul Ha-Shem*.

"Why do I need your sacrifices?" asks God, in the words of Isaiah. Your money is adulterated; your wine diluted; your leaders are crooked; everyone is on the take; the orphan and the widow are not protected." In effect, Isaiah says in his first chapter: Get your ethical house in order before you enter the house of God. Let your own table be set honestly before you offer sacrifices on my altar. *Menschliness* precedes Godliness.

But six years ago I left unanswered a question that is on everyone's mind. Why do we need Godliness? If the main thrust of Judaism is to be good, kind, caring, honest, respectful and decent then why do I need *Shabbat*, *kashrut*, *taharat ha-mishpacha*? Why must I be scrupulous about lighting Shabbat candles a few minutes before sunset rather than after sunset? Is this really what bothers God? Is whether I wear shoes or not next Sunday night (Yom Kippur) of any relevance to my becoming a *mensch* or a decent human being? If the goal of a religious life is to teach us

how to relate to other human beings what possible significance can there be in how we pick up a lulav and etrog on Sukkot—or whether we pick one up at all? What difference does it make whether I put a metal cover on my stove on Shabbat or not or even whether I keep two sets of dishes or not?

These are questions which are on everybody's mind. Some people think them overtly—and perhaps act out the question by discarding much of the Godliness part of Judaism. Others, do all the mitzvot they can, but entertain the question subliminally. They don't really know why they have to keep all these rules.

I would like to try to suggest some approaches to this question today. I have no magical answers; just some thoughts that we might think about together and perhaps we may understand why we need the Godliness, the totality of mitzvot, in addition to the *menschliness*.

II

The first reason is that without a sense of God and mitzvot we would have no clear criteria for what is ethical and good. We would not even know what a *mensch* is. As Dennis Prager argues in his wonderful quarterly *Ultimate Issues* (Spring-Summer, 1986). "If there is no God, there is no good and evil." There are only "subjective opinions" about desirable or undesirable behavior.

Well, you will argue, murder is certainly evil. And I will answer: how do you know? The Nazis did not agree. Listen to a book reviewer discussing Dr. Robert Lifton's explanation about how Nazi doctors practiced medical murder.

You begin with someone already dedicated to the collective ideology of National Socialism. Its central belief that to purify the "Volk" you had to rid Germany of its Jews was, in the words of Deputy Party Leader Rudolf Hess, "nothing but applied biology." If, as a doctor, you believe in the removal of diseased tissue from the individual organism, or in killing as healing, then, given a collective ideology, it is but a few short steps to the idea of removing "diseased" individuals from the society's organism—in short, genocide.

Thus Dr. Lifton explains how killing could be justified as "healing," the horrifying paradox of which is vividly symbolized by the act of doctors with hypodermic needles injecting patients with lethal phenol. And thus he tries to empathize, if not sympathize, with the sometimes "decent" men who allowed themselves to become part of the medical "bureaucracy of killing."

Are Communists much better? Have not millions of Russians simply vanished? Is what Schacharansky suffered explainable? It is by his captors. The simple point is that without God's commands about the sanctity of human life and property, and about the holiness of the world, how do we know that stamping out some undesirable people is any worse than exterminating bugs or rodents?

If ethics are human in origin they are undependable, because human perceptions change with needs. When Abraham went to Egypt he felt he had to hide his married status because "There is no fear of God here, and therefore they will kill me to get my wife." One of the contributions of Torah to the world is that ethics emanate from God. All the things that western society holds to be decent and good derive from that source. And when secularism takes over ethics are in peril.

Dateline Brussels, Oct. 1—"Special to the N.Y. Times." "More than 180 prostitutes and their supporters (sic!) assembled here today for the second conference on prostitutes' rights."

Today, everyone has rights; every form of behavior is kosher. There are no rules. And why should there be rules? If ethics are secular and man-made then why are certain forms of behavior unacceptable? And why must people get married rather than just live together? And why have children if they interfere with freedom—which they do!

If we believe in certain standards of right and good and fair and humane then we have to find our basis somewhere in a Divine ethic. And so, being a *mensch* is not enough. One needs God and mitzvot to define what a *mensch* is and how to be one.

III

A second reason for Godliness and mitzvot is that even Divine ethics need a force behind them to compel acceptance.

Let us take one area of *menschliness* as an example: *chesed* acts of kindness, *tzedaka*, visiting the sick, comforting the mourner, extending hospitality.

We all know from Torah that these are good. But for many people doing these things is optional. It depends on how one feels.

We give *tzedaka* when we feel like it, if it makes us feel good, if we receive appropriate recognition. Why should that be? If a person learns to be a *shomer Shabbat* and *shomer kashrut* whether he feels like it or not he—or she—should give *tzedaka* the same way. The *mitzvah* is just as compelling.

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Rabbi Lookstein

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The same is true of *bikur cholim*. (visiting the sick.) One visits a sick person because it is required, not because one has nothing else to do. Similarly in the matter of comforting the mourner, one attends a funeral, visits a house of *shiva* or answers a call for a *tahara*, not because one happens to have free time but rather because God commanded us to do these things. One invites people home not because there is ample room but because there is someone who needs an invitation. It isn't a question of whether we have extra food or not; it is only a question of whether there is someone around who needs an invitation. We respond to that need, not to our will. Rabbi Israel of Salant was always the last to leave shul on Shabbat. He wanted to make sure that no one was left without a place to go. If we insist on only acting out of feeling, then we are rejecting Judaism in favor of Pauline Christianity. It was Paul who decried legalism and law-enforced mitzvot. One must act out of love, he said. "The law killeth," was his motto; "the spirit giveth life."

Judaism says no! We act out of necessity because it is right, because God tells us to do it. We hope that the deed will stimulate the heart; we do not wait for the heart to promote the deed.

Essentially, Godliness and *mitzvot* are designed to create an instinctive response to do good in a given situation. Humans, unlike animals, have few instinctive responses. Godliness is designed to create instincts for good.

Rabbi Israel of Salant was giving a lecture on Talmud. One upstart student needled him with a question designed to refute his entire thesis. Reb Yisrael immediately thought of five possible answers to the student which would have been accepted; but he, Reb Yisrael, knew the answers were flawed. So he admitted his error and ended the lecture. His response was instinctive. *He did the right thing even though he was embarrassed.* That's what Godliness should do for a Jew.

A similar pattern was evident in the life of Reb Moshe Feinstein, of blessed memory, as described in a memorial tribute by his son-in-law Rabbi Moses D. Tendler.

When he arrived in the U.S., by some error his age was recorded on his naturalization papers as eleven years older (than he actually was). When he officially turned 65 years of age, he began receiving Social Security checks. Despite many letters to the agency, checks kept coming. Each month, he would void the check and return it to the Social Security Agency, until he reached his sixty-fifth birthday eleven years later.

His accountant was not permitted to deduct charitable contributions, despite his meticulous recording of *ma'aser kesafim* (tithing his income). He feared that some recipient might be found ineligible by government regulators and then his return would be challenged causing a *chilul Hashem*.

This was the instinctive, righteous response of a *tzaddik* who was imbued with Godliness and *mitzvot*.

IV

Finally, we need Godliness for a third reason; not only to define the ethical and not only to com-

pel the ethical, but also to help us transcend the ethical.

One must remember that as important as it is to be a *mensch*, that is not the ultimate goal of Judaism. The goal of Judaism is *k'dusha*—holiness. *Menschliness* is a necessary prerequisite. You can't be holy and unethical. That is a farce, a perversion of God's Torah. *But being ethical does not necessarily mean that one is holy.*

Holiness is a state in which we elevate ourselves from our animal nature to a human nature fashioned in the image of God. This requires going beyond goodness and decency. It means getting closer to God through prayer, study, *Shabbat*, *Yom Tov*, and repentance. It means sitting at a table and not eating everything (kashrut) and washing and making blessings and *benching* and discussing Torah, so that the act of eating is more than biological. It becomes spiritual through detailed limits and strict structure.

Menschliness is essential. And it is an achievement. But *k'dusha* is the ultimate goal of a Jewish life. One feels it in the synagogue on Rosh Hashanah and Yom Kippur. Isn't it remarkable how we celebrate the beginning of a new year. We do not do it by partying, drinking excessively and making all kinds of raucous sounds with noisemakers. Rather, we mark the beginning of the year by repentance, prayer and charity throughout an extended period in which we reexamine our lives and resolve to do better in the year ahead than we did last year, regardless of how well we may have done last year. This is a holy response.

Such a response can be found every *Shabbat* on Friday night and during the day following. We spend our day of rest in prayer, studying Torah, enjoying meals with our family, with *z'mirot* and other religious experiences. This is all part of a life that transcends the ethical and reaches for the holy.

Moreover, one does not have to be a saint in order to experience holiness. All that is required is that a commitment be made to Torah and *mitzvot*; even a partial commitment, even one step; perhaps a decision to make one's home kosher, or a determination to come to the synagogue a little more often, or a commitment to participate in a class for Torah study. Each step that we take elevates us from our animal nature and brings us closer to our *tzelem E-lokim*—our human potential in the image of God.

Rabbi Elazar Rokeach, in his late years, travelled to Israel by ship. It was the night of Rosh Hashanah and a terrible storm blew up which threatened to sink the ship. As water filled the hold, Rabbi Rokeach's two travelling companions warned him of the possible catastrophe that lay ahead. "If so," he said, "get the shofar ready so that at the first sign of dawn we can sound it and fulfill the mitzvah of the day."

And so they did and when Rabbi Elazar sounded the shofar the winds died down and the ship was saved.

Said Rabbi Bunim of Pshischa: "Don't think that the Rabbi sounded the *shofar* to stop the storm. He wasn't involved in miraculous in-

(There were many enthusiasts who felt that the message contained in this revised draft of the sermon.)

The sainted Boyaner Rebbe made a distinction between two expressions of the year: *t'shuvah* and *ha-nefesh*. The first represents repentance for specific sins while the second, in general, spiritual stock-taking for specific wrong-doing. It is the latter which I would like to focus on this Hashanah.

In taking stock of ourselves, how do we improve? If we could choose our own path, we might be able to do better than we did last year. What would that area be? You would be surprised at the areas that you would be surprised at for this year. It isn't *Shabbat* this year. I would hope to be more of a *Shabbat* this year. It isn't *kashrut* this year. I could try to be more careful about my eating isn't prayer—although I will do more for greater *kavanah* in my prayer and even Torah study—although I will do more of that.

This year, however, I would like to become more of a *mensch*—person religiously. That, to me, is my priority.

TWO PARTS TO JUDAISM

In general, Judaism is divided into two parts: the realm of religious ethics, and the realm of religious norms and laws of holiness. The realm of religious ethics, or *mitzvot*, includes things as respect for human dignity, needs and the like. The realm of *kedusha*, covering *kashrut*, *Shabbat*, prayer, sexual purity, *tsisit*, *sha'atnez* and many other things. There is no intention here to separate the *mitzvot* of *kedusha* in favor of the realm of morality. Both categories are equally binding; and both are equally binding for the full religious Jew.

But, from both the philosophical and pedagogic points of view, one

intervention. What happened was that when he realized the danger he simply wanted to fulfill this great *mitzvah* before his death. But because of his holiness the *mitzvah* saved the ship.

As we observe this Rosh Hashanah in a storm-tossed world, with waves of terror and winds of war, with clouds of nuclear fallout and the darkness of hatred, prejudice, oppression and bestial behavior, let us resolve to be both *menschly* and Godly, religiously ethical and piously holy. Perhaps our *mitzvah* will save the ship too!

HOLINESS BEFORE GODLINESS

sermon delivered on Rosh Hashanah 5741 - 1980]

by Rabbi Haskel Lookstein

Rabbi Haskel Lookstein's sermon delivered on Rosh Hashanah this past year (5741-1980). It is a sermon that deserved the widest possible distribution. Toward that end we are happy to print a copy.

to morality before one comes to holiness. Or, to put it another way; one cannot be a *tsadik* without being a *mensch* first.

The psalmist understood this well.

'O' Lord, who is worthy to dwell in Thy tent? Who may ascend Thy Holy mountain? He who walks simply before Thee, who does righteousness and who speaks truth in his heart." (Psalms, 15) The psalmist understood that these human, moral attributes are the essential qualities of the religious personality. *Menschliness* comes before Godliness.

Now, this is so obvious as to be almost superfluous—almost, but not really. The author of *Mesilat Yesharim*—Rabbi Moshe Chaim Luzzato—once cautioned that the obvious needs to be repeated most often, since, because it is obvious, it is often overlooked.

RELIGIOUS "SPECIALISTS"

O' how much we have overlooked the obvious in *menschliness* before holiness.

There are so many people in our religiously resurgent Jewish world who insist on *glatt kosher* but not necessarily *glatt yosher*—who demand perfectly smooth lungs in an animal but not perfectly straight behavior in people. There are so many who are scrupulous about what goes *into* their mouth but careless about what comes *out* of their mouth. There are yeshiva boys who would never dream of chewing gum because of a possibility of a *trefe* stabilizer in the gum but who had no compunctions last June about selling Regents examinations to newspaper reporters disguised as students. The Ministry of Religions in Israel, which certifies the *kashrut* of *tephillin*, *mezuzot*, restaurants, synagogues and the rabbis of the country, is now under investigation for taking huge amounts of graft and for engaging in simple thievery. And the biggest tax evasion case in the history of Israel is now being prosecuted in B'nai B'rak, involving the most meticulously religious people.

What is wrong with our priorities? Do we not understand the psalmist's simple, rhetorical question? "Who may ascend the mountain of the Lord? And who may stand in His holy place? One who has clean hands and a pure heart, who has not set his desire upon vanity nor sworn deviously."

If we do not have clean hands how can we come into *shul*? If our mouth spews forth hate, gossip, nasty comments about people

and filthy language, how can that same mouth say *Sh'ma Yisrael*? If we do not love people, how can we love God Who created them?

RELIGIOUS PRIORITIES

This set of priorities is so fundamental that the great Rabbi Isaac Luria, before he began to *daven* each morning, would say:

"I am now preparing myself to fulfill the *mitzvah* of 'love thy neighbor as thyself.'"

He understood that *menschliness* must precede Godliness.

So did that great religious and ethical genius, Rabbi Israel Salanter, he once saw a man run into *shul* just in time "catch a *kedushah*." In his zeal not to miss this holy prayer, the man inadvertently stepped on the toes of a fellow worshipper.

After *kedushah*, Rabbi Israel took the man aside and said: "Do you expect to achieve *kedushah*—holiness—at the expense of the pain of your fellow man?"

On another occasion Rabbi Israel had *yahrzeit* for his father and he was entitled to *daven* before the *Amud*. Another man, however, had *yahrzeit* for a daughter and was very anxious for the *Amud*. I can just imagine the analysis and debate that would go on in *shul* over such a crisis. Not with Rabbi Israel. He gave up the *Amud* to the other man. And when asked, "Is this *kibbud av* for your father?" he answered: "The greatest honor I can pay my father is to make his memory the instrument for the happiness of another Jew."

Rabbi Israel understood that *menschliness* precedes Godliness.

But, of course, Rabbi Israel gained this understanding from the Talmud, which affirms this system of priorities in a Tanaitic passage familiar to many.

"These are the *mitzvot* for which a person earns a reward in this world and the principle remains for the world to come: love for parents, acts of kindness, coming to the house of study morning and night, visiting the sick, escorting the deceased, concentration in prayer, bringing *shalom* between people; and the study of Torah outweighs them all."

These are the religious priorities upon which we should concentrate this year as we engage in our *cheshbon ha-nefesh*, our spiritual accounting.

A MATTER OF PEDAGOGY

But how can we establish the priority system in our own lives? How can we reverse the normal emphasis on holiness to the neglect of *menschliness*? The place to start is by reversing our normal pedagogy.

We have been following a pedagogy that puts holiness first and *menschliness* second. Isn't that the way we teach children and adults? We start with prayer and *Shabbat*. Then we go to *kashrut*. Then to sexual ordinances. Only *after that* do we come to morality. By this time the student has either tuned out or gained the erroneous message that religion and life are two separate spheres.

We should be *starting with*—and *emphasizing*—concern for others, help for the needy, visiting the sick, honoring the aged, respecting parents and teachers, avoiding gossip, being honest—all as religious principles.

Of course, this is much harder to do. If I teach *shofar* or *lulav* from this pulpit some will like it and others will sleep through it. But if I start talking about honesty and cheating and business ethics and I give examples, many people will get upset. Do you know how I know that? Because I tried it. I remember as a young rabbi expounding on the sin of tax evasion and absorbing severe criticism afterward. "That's not a subject for discussion," I was told; "It touches too many people too directly." I quickly learned the lesson. It's much safer to come out four square in favor of *Sh'ma Yisrael* and *Ein Keloheinu*. But then we have to expect our kids to sell Regents exams and our ministry of religions to be accused of taking graft.

PEDAGOGIC PRECEDENTS

this pedagogic principle of putting ethics first before holiness has ample precedent. The formal code of laws in the Torah begins with *Mishpatim*—civil law. Only after that does the Torah discuss ritual. The traditional way of starting the study of Talmud is not with *B'rakhot* (blessings) but with *Nezikin*—torts (two people are holding on to a garment; this one claims to have found it and this claims to have found it . . .) The Prophets preached and taught morality, integrity and humanity for the most part. Only occasionally did they discuss ritual matters.

And one suspects that this new pedagogic order might work very well. If we teach religious morality well, there is a strong likelihood that the student will accept the ritual teaching also. Or, to put it another way, if we get a youngster to avoid cheating on exams because of religious commitment, there is a good chance that the same youngster will *daven* regularly too. Similarly, if we can teach honesty in business effectively, our index of *Shabbat* and *kashrut* observance might rise too.

We must, therefore, teach ourselves first

(continued on page 6)

Rabbi Lookstein*(continued from page 5)*

to be religiously ethical. Then we may find it easier to become holy. Initially, we must endeavor to become more human. Then we shall find it easier to be more like God.

A STORY

A certain 18th century *tzaddik*, by the name of Reb Eliezer, was known as an exceptionally hospitable person. Like Abraham, he searched for guests to bring to his home. In heaven, they noticed his righteousness and Satan challenged God to test him. It was decided to send Elijah to administer the test.

So Elijah, disguised as a mendicant, with staff in hand and pack on his back, knocked at the front door of Reb Eliezer on a *Shabbat* afternoon. When Reb Eliezer opened the door the poor man exclaimed, "Good *Shabbos*."

Hold that scene! Can you imagine for a moment that same scene in Williamsburg? In Boro Park? In Meah She'arim? In B'nai B'rak? Elijah would be finished. He may have survived the chariot of fire but he would never have escaped the hail of stones and abuse that would have been heaped upon him in our day—even here at K.J. Can you imagine him walking in with a staff and a pack on *Shabbat*—and without a tie! Pity Elijah!

Well, what happened with Reb Eliezer? The *tzaddik* never flinched. He did not reprimand the beggar for violating the *Shabbat* with staff and pack. Rather, he immediately invited him to a *seudah sh'lishit*. After *Shabbat* he had him at his *melavah malkah*. On Sunday morning, after serving him a sumptuous breakfast, he sent him on his way with a generous gift of money.

When Elijah saw this display of kindness, religious ethics and morality which transcended the *tzaddik's* concern even with the desecration of the *Shabbat*, Elijah revealed himself to Reb Eliezer and said: "Because you survived this trial and you did not embarrass a poor guest, you will have a son who some day will bring light to all Israel."

The blessing was fulfilled; for this Reb Eliezer was to become the father of the Ba'al Shem Tov.

A CONFESSION

Do you want to know a secret? Since I'm not a Hassid—except on my paternal grandmother's side—I'm not sure I fully believe this story. But, you see, that's not really important; because the Ba'al Shem Tov *did* believe it. And that belief speaks volumes about the Ba'al Shem Tov's priorities for a Jewish life, priorities which we would do well to adopt for ourselves to make this year a blessed one for our own community and for all Israel.

ARE CALIFORNIA TABLE GRAPES KOSHER?

The following resolution was passed by the officers and Board of Governors of the New York Board of Rabbis as a declaration that California table grapes are ethically unkosher at the current time.

The New York Board of Rabbis, mindful of the sensitivity and compassion of the Jewish tradition for all who labor, expresses its support for the United Farm Workers in its dispute with the California Grape Growers. We urge all Rabbis and their congregants to promote the boycott of California table grapes *not* bearing the UFW label as a form of ethical kashrut. We take this action on the recommendation of the Board of Rabbis of Southern California which has determined after prolonged investigation and discussion that the grievances of the UFW are justified. The growers have demonstrated over a long period of time their unwillingness to negotiate in good faith on a variety of issues.

It is our hope that efforts in sympathy with the UFW will encourage a change of heart among the growers who will ultimately meet the workers' reasonable demands. We look forward to a day when worker and grower alike will sit together under the vines they respectively tend and own without the fear of exploitation for the one or its terrible ethical consequences for the other.

PBS TO AIR FILM ON RELIGIOUS PERSECUTION IN SOVIET UNION.

PBS will air a one-hour documentary providing unprecedented behind-the-scenes views on religious persecution in the Soviet Union on Tuesday, Dec. 23rd from 11 to Midnight.

This most unusual film shows clandestine prayer meetings, Jewish "refuseniks" who suffer the consequences of failed emigration attempts, and rare film footage of the massacre at Babi Yar.

It portrays a grim picture regarding religious freedom for Christians and Muslims, as well.

During its required screening at the Soviet Embassy in Washington, D.C. the Russian authorities accused the young producer, Eugene Shirley of anti-Soviet propaganda claiming that the underground film segments had been staged by Hollywood actors.

We urge everyone to watch this worthy documentary. Please check your television listings for possible changes in the air date.

IF, IN AN EMERGENCY

You must reach a Synagogue Official at home, please note the following telephone numbers:

Rabbi Haskel Lookstein 628-0340
 Rabbi Dale Polakoff 628-5553
 Cantor Avrum Davis 534-3733
 Mr. Israel D. Rosenberg 831-3684
 Mr. Robert J. Leifert . . . (201) 837-1018

BIKUR CHOLIM SOCIETY RECOGNIZED FOR TEN YEARS OF SERVICE

The following two letters were sent to Rabbi Lookstein in recognition of the work of members and friends of the synagogue in our Bikur Cholim Society. We continue to be enormously impressed and gratified by the extraordinary work of lay people in our congregation in this area. They are truly inspiring.

Rabbi Haskel Lookstein
 Congregation Kehilath Jeshurun
 125 East 85th Street
 New York, NY 10028

Dear Rabbi Lookstein:

This Sukkot, the Bikur Cholim Society of Kehilath Jeshurun distinguished itself through the mitzvah of their presence and participation.

Every Shabbat, your congregants have fulfilled the mitzvah faithfully, with great dedication and compassion. The feedback I receive from the patients is enthusiastic. They appreciate the room visits with kiddush, and the tefillot which they find uplifting, giving them a sense of dignity, love and yiddishkeit.

My colleagues serving in other hospitals have heard of the Kehilath Jeshurun Bikur Cholim and are indeed envious of Memorial in this sense.

In the name of the hospital and the chaplaincy department, we want to express our gratitude to you and to Kehilath Jeshurun for the kiddush Hashem shown by your people. They are the example to all of what it means to be a Jewish mensch.

Sincerely,
 Rabbi Pesach Krauss

Director, Jewish Chaplaincy
 Memorial Sloan-Kettering Cancer Center

* * * * *

Rabbi Haskel Lookstein
 Congregation Kehilath Jeshurun
 125 East 85th Street
 New York, NY 10028

Dear Rabbi Lookstein,

I join Rabbi Krauss in extending thanks to the Bikur Cholim Society of Congregation Kehilath Jeshurun for its faithful service at Memorial Hospital for the past ten years. Their work has touched the lives of countless patients and their families. Their presence and support have comforted patients as they faced the difficulties of illness and hospitalization. Moreover, the work of the Bikur Cholim demonstrates that volunteers can play a significant role in the care of the sick. Their involvement in the Jewish Chaplaincy program at Memorial is invaluable.

The Bikur Cholim of Kehilath Jeshurun will be honored at the Annual Recognition Ceremony next spring in recognition of ten years of service. We look forward to the opportunity to thank the group publicly and formally for their dedicated service.

Sincerely,
 Jarene Frances Lee
 Director, Dept. of Volunteer Resources
 Memorial Sloan-Kettering Cancer Center

WITHIN OUR FAMILY

B'NAI MITZVAH



Matthew Bryskin

Mazel tov to Dr. and Mrs. Lawrence Bryskin on the Bar Mitzvah of their son, Matthew, which will take place on Saturday, December 27. Matthew will read the weekly portion of Vayeshev and the Haftorah.

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



Scott Jason Cooper

Mazel tov to Mr. and Mrs. Barry Cooper on the Bar Mitzvah of their son, Scott which will take place on Saturday, January 17. Scott will read the weekly portion of Vayechi and the Haftorah.

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

In Memoriam Ruth Magnus

We mourn the passing of a senior member of our congregation who spent half of each year in England and the other half here. When here, she was a regular congregant at Sabbath services.

Ruth Magnus was an extraordinarily generous person, giving of herself, to her family and also to noble causes. A founder of an orphanage in Israel, she also worked for a soup kitchen in London and helped in an old age home. She was a Jew who lived her religion both ritually and ethically.

We shall miss her as a fine example of an aristocratic Jewish lady who was a model for her family and her community.

BIRTHS

Mazel tov to Helen and Frank Roth on the birth of their grandson, Alan Nevin, born to their children, Anne and Jack Mail.

Mazel tov to Mr. Joseph Roth on the birth of his great granddaughter, Noam, born to his grandchildren, Shimon and Miriam Roth of Kibbutz Ketura in Israel.

Mazel tov to Lynn and David Weinstein on the birth of their son, Joshua Ross. Similar good wishes to the proud grandparents, Norman and Mildred Greenberg, and the proud great grandfather, Samuel Greenberg.

Mazel tov to Joseph and Carol Low on the birth of their son. Similar good wishes to the proud grandparents, Mr. and Mrs. Ed Low.

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

ENGAGEMENTS

Mazel tov to Mr. and Mrs. Bernard Cohen upon the engagement of their daughter, Stephanie, to Harvey Abrahams, son of Dr. Jesse Abrahams of Woodmere, NY.

Mazel tov to Hon. and Mrs. Joel Lewittes upon the engagement of their son, David to Stephanie Zernik, daughter of Mr. and Mrs. Alfred Zernik of Philadelphia.

Mazel tov to Mr. and Mrs. Leon Moed upon the engagement of their daughter, Sandra to Howard Blank, son of Mr. and Mrs. George Blank of Bridgewater, NJ.

May their weddings take place with happiness and blessing.

WEDDING

Mazel tov to our member Navah Cohen upon her marriage to Dr. Gabriel Kaplan, son of Drs. Ana and Alberto Kaplan of Buenos Aires. Similar good wishes to the proud parents of the bride, Dr. and Mrs. Sidney Cohen.

CONDOLENCES

Our condolences to Mrs. Leon Sigall on the passing of her brother, Edgar Dubiner, in Melbourne, Australia.

Our condolences to Mrs. Myra Tugendhaft on the passing of her mother, Louise Cohen.

Our condolences to Mr. John Ungar on the passing of his mother, Helen Ungar.

Our condolences to Mrs. Rina Orlinsky on the passing of her mother, Shoshana Eckstein, in Israel.

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

PRICE OF MEMORIAL PLAQUES TO RISE NEXT SPRING

The cost of a plaque on the memorial tablets has been \$500 for quite some time now. In as much as we have limited space, the officers of the congregation have decided to increase the price for those plaques to \$650. That increase will not take place until May 1, 1987. Those who would like to reserve plaques for relatives who have passed away can continue to do so during the next few months through a contribution of \$500.

Arrangments can be made by contacting Mr. Rosenberg, Mr. Leifert, or Ms. Leffler in the

COMBATING TERRORISM

*Excerpts from an Analysis
by Dr. George E. Gruen*

We are indebted to Dr. George E. Gruen, a Ramaz alumnus from the class of 1951, the parent of two Ramaz alumni and a man who grew up in the KJ community and who now serves as Director of the Israel and Middle East Affairs Division in the International Relations Department of the American Jewish Committee, for an analysis of how to combat terrorism—lessons from the Istanbul massacre. Dr. Gruen visited Istanbul to attend the funeral of 19 of the murdered Jews in the attack on Neve Shalom.

He called for a resolve not to allow terrorists to intimidate us. We have to carry on our normal lives despite the murderous designs of terrorists. He also advises cooperation between world governments in order to curb terrorist activity. He urges states to stop condoning the work of terrorists on their soil.

There is, however, a particular point which we wish to share with our readers, and that is the need to reject moral relativism. Dr. Gruen writes as follows: "You must have frequently heard it said that there is no objective standard to define terrorism because 'one man's terrorist is another's freedom fighter.' After all, didn't the Algerian liberation movement kill Frenchmen, and didn't the Irgun kill British soldiers and blow up the King David Hotel in order to hasten the British departure from Palestine? Of course, violence is often a necessary part of a struggle for liberation. What people forget is that the King David was not a luxury tourist hotel but the headquarters of the British Mandatory Government at the time that Menachem Begin ordered it blown up. Moreover, before the attack, the British were warned to evacuate the building.

"A crucial difference between a legitimate act of warfare and a wanton act of terrorism is in the choice of the *target*. As Secretary of State George Shultz has pointed out, 'terrorist means discredit their ends.' The late Senator Henry Jackson gave the most eloquent rebuttal to this false moral relativism: 'Freedom fighters or revolutionaries don't blow up buses containing noncombatants; terrorist murderers do. Freedom fighters don't set out to capture and slaughter schoolchildren; terrorist murderers do. Freedom fighters don't assassinate innocent businessmen, or hold hostage innocent men, women and children; terrorist murderers do. (I would add that today the entire Jewish population of Syria, numbering more than 4,000, are being held hostage. Anyone caught trying to leave illegally, is subject to five years imprisonment. Thus Syria, in addition to supporting terrorist groups in other countries, terrorizes its own citizens.)

"If Senator Jackson were alive today, he would no doubt add: 'Freedom fighters don't shoot paralyzed tourists in wheelchairs; terrorist murderers do,' and 'freedom fighters don't attack Sabbath worshippers at a synagogue; terrorist murderers do.'"

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- Benjamin Brown, President; Stanley Gurewitsch, Vice-President; Norman Bulow, Treasurer; Dr. Mortimer Blumenthal, Secretary; Rae Gurewitsch, Pres. Sist'd; Dr. Theodore Goldstein, Pres. Men's Club; Isaac Pollak, Pres. Couples' Club

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WEEKLY PORTION

December 20

Weekly Portion: Vayishlach Haftorah: Ovadiah 11

December 27

SHABBAT CHANUKAH Weekly Portion: Vayeshev Haftorah: Zechariah 2

January 3

SHABBAT CHANUKAH Weekly Portion: Miketz Haftorah: I Kings 7

January 10

Weekly Portion: Vayigash Haftorah: Ezekiel 37

January 17

Weekly Portion: Vayechi Haftorah: I Kings 2

January 24

Weekly Portion: Shemot Haftorah: Isaiah 27

January 31

SHABBAT ROSH CHODESH Weekly Portion: Vaera Haftorah: Isaiah 66

February 7

Weekly Portion: Bo Haftorah: Jeremiah 46

February 14

SHABBAT SHIRAH - TU B'SHEVAT Weekly Portion: Beshalach Haftorah: Judges 4

SERVICE SCHEDULE CANDLE LIGHTING

Friday Evening

Table with 2 columns: Date and Time. Rows include December 19 (4:13 PM), December 26 (4:17 PM), January 2 (4:22 PM), January 9 (4:29 PM), January 16 (4:36 PM), January 23 (4:44 PM), January 30 (4:53 PM), February 6 (5:02 PM), February 13 (5:10 PM)

SHABBAT SERVICES

Friday Evening

Table with 2 columns: Date and Time. Rows include December 19 through January 2 (4:30 PM), January 9 (4:40 PM), January 16 (4:45 PM), January 23 (5:00 PM), January 30 (5:00 PM), February 6 (5:10 PM), February 13 (5:15 PM)

Saturday Morning

Table with 2 columns: Service and Time. Rows include Shacharit (9:00 AM), Beginner's Service (10:00 AM), Youth Minyan (10:00 AM), Junior Congregation (10:30 AM), K'Tan Tan (Ages 3-4) (10:30 AM), Machon (Kindergarten-Grade 1) (10:30 AM)

Saturday Afternoon

Table with 2 columns: Date and Time. Rows include December 19 through January 3 (4:30 PM), January 10 (4:40 PM), January 17 (4:45 PM), January 24 (5:00 PM), January 31 (5:00 PM), February 7 (5:10 PM), February 14 (5:15 PM)

CONCLUSION OF SABBATH

Saturday Evening

Table with 2 columns: Date and Time. Rows include December 20 (5:12 PM), December 27 (5:15 PM), January 3 (5:20 PM), January 10 (5:27 PM), January 17 (5:34 PM), January 24 (5:42 PM), January 31 (5:50 PM), February 7 (5:57 PM), February 14 (6:06 PM)

Weekday Services

Table with 2 columns: Service and Time. Rows include Morning (7:30 AM), Monday and Thursday (7:15 AM), Sunday (8:30 AM)

Evening

Table with 2 columns: Date and Time. Rows include December 21 through January 8 (4:30 PM), January 11-January 15 (4:40 PM), January 18-January 22 (4:45 PM), January 25-January 29 (5:00 PM), February 1-February 5 (5:00 PM), February 8-February 12 (5:10 PM)

SPECIAL DATES

Morning Services

Table with 2 columns: Date and Time. Rows include THURSDAY, DECEMBER 25 (8:30 AM), ROSH CHODESH TEVET Thursday, January 1 (8:30 AM), Friday, January 2 (7:15 AM), FAST OF 10TH OF TEVET Sunday, January 11 (8:30 AM), ROSH CHODESH SHEVAT Saturday, January 31 (9:00 AM)