

Kehilath Jeshurun Bulletin

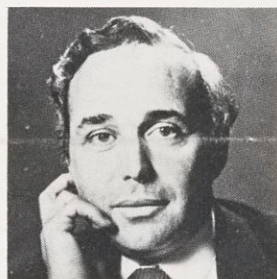


Volume LV, No. 3

December 11, 1987

20 Kislev, 5748

GIDEON GADOT TO SPEAK AT KEHILATH JESHURUN ON ISRAEL BOND SABBATH DECEMBER 19



Gideon Gadot

The Annual Israel Bond Sabbath Appeal to be held at Congregation Kehilath Jeshurun on December 19th will be quite special because our distinguished guest speaker will be Gideon Gadot, member of the Knesset, Israel's Parliament.

Mr. Gadot, 42, is Israeli-born and serves as Chairman of the Board of Mifall Hapayis, Israel's state lottery which provides funds to promote health and education.

Mr. Gadot has had a distinguished career in journalism and public relations serving as editor of the economic daily *Yom Yom* (Israel's Wall Street Journal) before opening his own public relations firm.

Mr. Gadot was elected to the Knesset in 1984 and is a member of Likud.

We are pleased and honored that the distinguished Mr. Gadot will address our synagogue. We hope that our entire congregation will turn out to welcome him and give the support which he and State of Israel Bonds deserve and need.

A HEAD COVERING FOR MARRIED WOMEN

We would like to call to the attention of all married women that it is the custom in this synagogue for them to wear some kind of hair covering upon entering the sanctuary. Preferably that covering ought to be some kind of hat or kerchief. If women would like to use a less visible covering, we have such available on the bookstands outside the various entrances to the ladies' balcony. We would appreciate your complying with this request.

CONGREGATION KEHILATH JESHURUN

cordially invites its members and their immediate families

to a

Shabbat Chanukah Dinner

and

Farewell Tribute to Rabbi and Mrs. Dale Polakoff

— Ephraim, Yosef, Ilana and Yehuda —

FRIDAY EVENING, DECEMBER 18

Services in the Main Synagogue — 4:30 PM

Dinner immediately following the services.

Reservations, space permitting, may be made through the synagogue office

Adults \$25
Children \$15

Child care provided

THOSE WHO CHOOSE TO MAKE A DIFFERENCE

There are many benefits to being a member of the KJ-Ramaz community. We rejoice in each other's *smachot*, we unite in celebration of our festivals and traditions, and we support one another during times of need and sorrow.

There are also responsibilities that communal membership imposes. *This article is about one such responsibility—the donation of blood.*

As members of the KJ-Ramaz family, we have the resources to offer blood as needed to any member of your family hospitalized in the New York area. This service is based on the success of our communal Blood Drive. *If we do not give blood, we cannot be assured of receiving it when needed.* Today, we must do all we can to protect our communal family.

Last year we had our most successful year for blood contributions and we wholeheartedly thank everyone who participated. But last year's numbers were not nearly as high as they must be. *Especially to those of you who have never given before, we ask — please make the time to fulfill this mitzvah. One hour of your time can save up*

to 5 lives.

Mark your calendars now — Sunday, December 13th — 9:15 AM-2:45 PM — KJ Social Hall, 125 East 85th Street.

Remember, anyone between the ages of 17 and 65 can donate blood, if you weigh over 110 lbs. and have not given blood within the last 56 days. You are permanently excluded if you have hepatitis, are diabetic, are taking Inderal for high blood pressure, or have been diagnosed as having AIDS or AIDS-related complex.

You *cannot* get AIDS from donating blood. All syringes are used once and then discarded.

It is not often that a single individual can affect change.

By donating your blood—YOU can make a difference. Please—stand up and be counted among those who choose to make a difference. And thank you for caring.

The Blood Drive Committee is led by co-chairpersons Janie Trencher Jaffe, Jerry Berkowitz, Judy and Barry Kluger and Claire Deutsch.

We look forward to greeting you on December 13th.

PROCEDURES FOR LIGHTING CHANUKAH CANDLES

Beginning with Tuesday evening, December 15

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.

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 oil 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.

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 can-

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.

dle 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.

YOUR BABY'S LIFE

By just spending a few hours at a Baby Life Seminar a parent can learn how to save a child who is choking (special Heimlich Maneuver for children), what to do if a child stops breathing and has no pulse (infant and child CPR/Cardiopulmonary Resuscitation) and what to do in other emergencies such as falls and poisonings (80% of all poison victims are children).

The seminar, sponsored by the KJ Couples Club will be held on Wednesday evening, January 13. It will begin at 6:30 PM and last for four hours. The program is chaired by Dr. Paula Elbirt Bender and Vivianne Kurzweil.

Just as important, the class also stresses accident prevention (watch out for balloons and hotdogs—kids choke on them most often). This course can save precious lives. Accidents are the leading cause of death in infants and children. Baby Life has taught over 50,000 people. For new parents, these four hours can be the most important four hours they may ever spend. In one evening you will learn simple easy to understand life saving techniques and emergency first-aid.

The fee for the four-hour course is \$45 per month and includes a refresher seminar at a later date.

To reserve your place, call Chani Wolk in the synagogue office (427-1000). Please come. It could save your child's precious life!

AM HASEFER TO REVIEW "LOVINGKINDNESS"

Sunday, January 24, 8:00 PM

The first meeting for 1988 of the Am HaSefer Book Discussion Club will be held on Sunday evening, January 24, at 8:00 PM with a discussion of the book *Lovingkindness* by Anne Roiphe.

A powerful story of Jewish identity, this book by the renowned author traces the relationship of a mother uncomfortable with a life of observance and a daughter who travels to Israel and decides to return to her roots. The mother's struggle for her daughter's soul sets the stage of conflict which is experienced by many who are seeking their Jewish heritage.

The Am HaSefer Book Reading Club provides the opportunity to read and discuss books which shed light on contemporary Jewish life. Discussions are held in the homes of participants and are led by members of the group. New participants are always welcome.

The discussion will be led by Cynthia April.

Members of the congregation are encouraged to join the group and asked to give the synagogue office a call to advise us that you will be attending.

KJ SISTERHOOD ANNUAL THEATRE PARTY

PRESENTS

Driving Miss Daisy

Wednesday afternoon, December 16 at 2:00 PM

\$28.00 per ticket

Send checks for reservations to the synagogue office

THE BEGINYAN

AN EASY TO FOLLOW PRAYER SERVICE

Every Shabbat Morning

10:00 AM

in the

MUSIC ROOM AT KJ (Room 706)

led by Rabbi Asher Berkowitz

The Beginyan is a low pressure, easy to follow, open for discussion, Shabbat morning prayer service. It is open to those with little or no background, as well as to those with strong background who would like to try something new and exciting.

PLEASE JOIN US

To the Congregation—

ANNOUNCING OUR ANNUAL ISRAEL BOND APPEAL

Saturday, December 19

Israel Bonds: Vital to Israel's Future

As we approach a landmark year for the State of Israel and for the Jewish people—the historic 40th Anniversary Year of Israel's statehood—we recall an event which transformed Jewish life everywhere. It gave all our lives a new focus and a new meaning, fulfilling an age-old dream.

Today, there is no better way to recall these 40 years of nation-building than to renew your most direct link and your most direct way of helping Israel. A purchase of Israel Bonds is a demonstration of an active concern for Israel and its people.

Although we no longer think of Israel just in terms of its survival, support for State of Israel Bonds helps assure that the nation will have the means to fulfill the promise of the future.

To meet these needs, the Israel Bond Organization has continued to diversify the range of financial instruments which it offers to the sophisticated investor.

*Now available to individuals, the new **Variable Rate Issue (VRI) Israel Bond** is currently paying 7.875% annual interest. The minimum purchase is \$25,000. The VRI was previously available only to employee benefit

funds, foundations and to public endowment funds. *Its interest rate will never fall below 7.5%*

*The **Individual Variable Rate Issue (IVRI) Bond** currently pays 6.875% annual interest. The minimum purchase is \$5,000 (\$2,000 for IRAs only). The IVRI can be redeemed by employee benefit funds after 3 years; by others, after 7 years.

*Other Israel Bond securities which are available are: **4% interest 7th Development Issue** (\$500 increments) . . . and . . . **\$250 State of Israel Certificate**, which has special features to promote tourism to Israel.

FOR HELP WITH ANY INVESTMENT IN ISRAEL BONDS, OR FOR INFORMATION, please contact: Chairman Ed Low, or Wendy Sloane at the Bond Office (212) 677-9650.

We, as friends of Israel, can make a substantial investment in its economy while obtaining an attractive rate of return.

I urge you to do so and to participate as fully as possible. Our annual Israel Bond Sabbath will be held Saturday, December 19—please join us!

Very cordially yours,
Haskel Lookstein

KJ MEN'S CLUB TO SPONSOR SEUDAH SHLISHIT FEATURING

RABBI DALE POLAKOFF

Saturday, December 19, 4:30 PM

The fourth in the Men's Club series of Seudot Shlishit this year will take place on Shabbat Chanukah, December 19, following Mincha services which begin at 4:30 PM.

The featured speaker on this occasion will be Rabbi Dale Polakoff. His topic will be: "The Many Different Faces of Orthodoxy in the 20th Century."

This presentation will be Rabbi Polakoff's last official act as Assistant Rabbi of Kehilath Jeshurun after five and a half years of service. It will conclude a weekend that will have begun in tribute to him and his family on Friday evening with a special Shabbat Chanukah dinner in their honor. Dinner reservations are available, space permitting, through the synagogue office (427-1000). The Seudah Shlishit, in the Auditorium is open to the entire congregational family as guests of the Men's Club. Asher Levitsky is chairman of the Seudah Shlishit series.

RAMAZ TO CELEBRATE JUBILEE II HONORING DR. NOAM SHUDOFSKY

Sunday, January 17th
at the Marriot Marquis

The KJ family will join the Ramaz School family in celebrating Jubilee II at a gala dinner on Sunday evening, January 17, at the Marriot Marquis Hotel. It will be one of the great events in the history of the school and the congregation which sponsors it.

The dinner will pay tribute to its guest of honor, our cherished member, Dr. Noam Shudofsky who is celebrating a quarter of a century of service as the Administrator of the Rabbi Joseph H. Lookstein Upper School and of the Ramaz Lower School. Highlights of the evening will be performances by the Ramaz Chorus and the Dance Ensemble.

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.

We look forward to celebrating with you on January 17.

IS YOUR MEZUZA KOSHER? WHAT ABOUT YOUR TFFILLIN? Find out Sunday, December 13

The Sixth Annual Kehilath Jeshurun Tfillin and Mezuzah check will take place on Sunday, December 13. It will run concurrently with the Blood Drive from 9:00 AM until 2:00 PM. Both an educational display and certified *sofrim* (scribes) will be available.

The mitzvah of placing a kosher mezuzah on the doors of our homes is derived from one of the biblical verses contained in "Sh'ma." In order to ascertain that a mezuzah has retained its original quality of writing, the script must be checked at least twice in seven years. However, should something occur that might suggest a deterioration of script (such as painting the door frames without first removing the mezuzot), an inspection should be done as soon as possible.

An analysis of whether the mezuzah is or is not kosher and whether it can be repaired or needs to be replaced takes the *sofer* about ten to fifteen minutes. Of course, should a mezuzah need to be repaired, the time is considerably longer. In order to prepare for the examination of your mezuzot, at the nominal charge of \$1.00 each, remove them from the doors and bring them, still in their cases to KJ on Sunday morning, December 13.

An audio-visual presentation of the laws, requirements and potential problems affecting mezuzot will be shown in the lobby throughout the morning. It will be a wonderful way to learn and to teach our children about this very special mitzvah.

WHAT IF YOU NEED BLOOD?

Should you need blood donations, we will contact our donors for direct blood transfusion. At least 1 week's notice is generally needed. To arrange—please call any of the following individuals:

Janie Trencher Jaffee Jerry Berkowitz
534-2529 988-6255

Judy or Barry Kluger Claire Deutsch
879-0973 288-4225

Robert Leifert
427-1000
(synagogue office)

KEHILATH JESHURUN BULLETIN

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I

About 35 years ago, the late Dean Samuel Sar, Dean of Students at Yeshiva University, in the course of giving an examination in the Tractate of *Kiddushin*, told me a clever *bon mot* of the late Rabbi Barukh Ber Kaminetzer. The Talmud, in *Kiddushin* 2b, says that "It is the way of the world that a man pursues a woman just as one pursues an object which he has lost" (a reference to the fact that Adam lost his rib in the creation of Eve and each man tries to recover his wholeness through marriage). Rabbi Barukh Ber added: "You see, a man should always be looking for an *aveida* (something lost). The trouble is that most of the world is looking for a *metzi'a*" (a prize).

As we enter the period just before *Shavuot*, on the Jewish calendar, and the month of June on the general calendar, we should think about the many weddings which will take place in the coming days and we are sobered not alone by the *caveat* of Rabbi Barukh Ber but also by the stark statistics of current sociologists who tell us that one out of every two marriages which will take place in the coming months will ultimately end in divorce. Among Jews there are no precise statistics, but the best guess is that the average is one divorce in every four marriages that are consummated today. There is some consolation in the fact that among traditional Jews the divorce rate will be significantly lower. Studies have shown that the closer one is to tradition and to synagogue life the better are the chances that one's marriage will last.

I would like to offer some tentative comments on the subject of love and marriage, with an understanding that I am not preaching to anybody else; I am really talking to myself in order to try to remind myself what married life—and life in general—are all about. Some of the thoughts that I have brought together in this sermon are gleaned from a pamphlet written by Rabbi Shlomo Aniver, the Rosh Yeshiva of Yeshivat Ateret Cohaim in the Moslem Quarter of Jerusalem. The name of his pamphlet is "Pirkei Ahava Bein Ish V'Ishto" (Thoughts About Love Between a Husband and Wife). I have also derived some insights from the writings of the late Rabbi Eliyahu Dessler.

An appropriate text of our thoughts on marriage and the family can be found in the *Haftorah* for this morning, in words which are recited by men when they put on the *tefilin* and wind the strap around their mid-

dle finger; words which express our betrothal to God: "And I shall betroth you to me forever. And I shall betroth you to me in righteousness and justice and in kindness and mercy. And I shall betroth you to me in faith . . ."

II

V'eirastich li l'olam (and I shall betroth you to me forever). These days who thinks in terms of forever? Twenty-five years ago, when people married they expected the marriage to last indefinitely—"for as long as God grants you both life," are the words that my father, of blessed memory, used to say to the bride and groom under the *chupah*. How seriously do people take those words today? Are they even appropriate? Do people expect their marriages to last?

I saw, recently, a comment made by a rabbi on Long Island, who may have been misquoted, but whose words nevertheless appeared in the *Long Island Jewish World* saying as follows: "One doesn't expect to use a car forever, or to live in the same house forever; why should one expect to live one's life with a spouse forever?" These are crass sentiments, but they probably reflect some of the thinking that is going on today as young people contemplate marriage and wonder whether the partner whom they are about to marry is the right one.

If we want to have a sound marriage we ought to enter it with the expectation, the hope and the prayer that it will last *l'olam*, forever. What is called for is total commitment, absolute loyalty, uncompromising fidelity, no flirtations, no fooling around, no games when one's married life is on the line. A total commitment to each other, forever.

But the commitment should be of a certain kind. Maimonides in his commentary on the *Mishnah* in *Avot*, Chapter 1, speaks of three types of companions. The first is *ohav to'et*—a partnership of sorts. Each partner fulfills a need for the other, as in a business. The second type is *ohav m'nucha*—a relationship in which one partner fills a psychological need for the other. That need may be relief from loneliness or

sadness, providing comfort or security, or, perhaps, just making the other partner feel good. Both of these relationships are fine but they are really predicated on self-love, not alone for another human being.

The ideal relationship, Maimonides tells us, is *ohav ma'ala*—where two people share goals and aspirations, strivings and yearnings, dreams and visions. They want to build something together. They want to create a strong and stable household, a family, a home where others will feel comfortable and wanted, a base from which to provide service to a community.

A recent article in *New York Magazine* questions whether such sharing is worthwhile. The author suggests that, on the contrary, a marriage is best when each goes his or her own way and has different goals, different interests and different avenues of work. They come together occasionally for shared time after having shared nothing through most of their productive lives.

Perhaps this is the way the modern world sees marriage, but perhaps this is also one of the reasons why people cannot stay together for a lifetime. Maimonides suggests that the highest level of friendship is reached when two people share a sense of destiny together. Surely, this is also the highest level of a marital relationship. *V'eirastich li l'olam*—a total commitment to each other and a binding commitment of each other to goals which they share in common.

III

V'eirastich li b'zedek u'v'mishpat u'v'chesed u'v'rachamin—and I shall betroth you to me in righteousness and justice, in kindness and in mercy.

What are righteousness and justice in a marriage? Let us look at a judgement of Rabbi Shlomo Aviner. He suggests that a happy marriage requires that husband and wife look at each other with an *ayin tova*—an eye for the good—rather than with an *ayin ra'a*—an eye for the bad.

This is true in many relationships, but it is particularly important in the way in which husband and wife look at each other. We can

SOME PERSPECTIVES L

A Sermon on the Parshat

BY RABBI LO

LOVE AND MARRIAGE

Midbar — May 30, 1987

BIL LOOKSTEIN

either search for each other's faults—or who doesn't have faults?—or we can look at our spouse's virtues—and, surely, each one of us has virtues. The exemplar of an *ayin ra'a* was the heathen prophet Bil'am, who saw only the bad in Israel, even though God prevented him from cursing the people. Our father, Abraham, on the other hand, looked at people just the opposite way. He was the good in people. He found the good in Ishmael, the virtues in Hagar, and even the righteous souls in Sodom, a city which opposed everything for which he stood.

A Jew should always look at another with an *ayin tova*. No one is perfect; but everyone has virtues. One should focus on those virtues and accentuate the positive in those we love, just as we always do in ourselves. We, too, have serious deficiencies but, on balance, we look at our good qualities and give ourselves the benefit of the doubt. It is just that benefit of the doubt which we should give to the one with whom we want to share our life.

This is *zedek u'mishpat*—fairness and equity in our relationship, justice and decency in our marriage. It must be a foundation for the creation of a marriage and the sustaining of that union.

Paralleling *zedek u'mishpat* in our married lives are two other qualities that are equally important and perhaps even more so—*chesed v'rachamin*—kindness and mercy.

Marriage is viewed by most people as a relationship in which each spouse receives something, whether that something be love, warmth, support, friendship, encouragement, or some other desired quality. In reality, a happy marriage is based far more on what one *gives* than on what one *receives*. Rabbi Aniver makes this point emphatically when he says:

People think that they love those from whom they *receive* things and that they give to those whom they love. But this is not true. Rather, one loves the person for whom one *gives* one's life. We love the most that person to whom we give the most. Think of a mother and child.

The love of a mother for a child comes from the act of giving. The more the mother gives to the child the more she bonds with the child and the greater is her love. My father, of blessed memory, used to say: "People think that mothers make sacrifices. Actually, the opposite is true: sacrifices make mothers."

Rabbi Eliyahu Dessler carries this point further in his analysis of the *chesed* which is involved in all relationships. He writes that we are all strangers, separated from each other by our uniqueness and our privacy. We develop relationships by giving to others. In the act of giving we lose nothing; rather, we sow our own seeds in another person. And then we love that person who is now existentially part of us. One can do this with an entire community. By giving to the individuals in that community, we create bonds of love.

This is the deeper meaning of "Love thy neighbor as thyself." Thy neighbor becomes thyself—a part of you, because something of you is now in him. You and he are literally one—*kamokha*—"like yourself." Rav Dessler points out that the numerical value of the Hebrew word *ahava* (love) is the same as the numerical value for the word *echad* (one). The person whom you love becomes one with you through the act of giving.

When a couple, therefore, feels that each one should be receiving, that couple is experiencing true love. Love means *m'sirut nefesh*—giving without thought of any return. We do not give in order to gain a benefit. That would make marriage a deal, not an instrument of love. It would be saying to each other "What is mine is yours and what is yours is mine." Love and marriage are based, rather, on the expression "What is mine is yours and what is yours is yours"—that is the quality of the *chasid*—the practitioner of *chesed*. It means that each of us wants the best for the other.

Of course, if each partner in a marriage acts that way, then each will be beneficiary of the other's love. But one should not give for that purpose—for then it is simply a deal. One gives just for the sake of giving and with no thought of return. That constitutes a *zivug min ha-shamayim*—a match made in

heaven. Through giving comes love.

IV

If we can establish a total commitment in marriage—to each other, and of each other for shared goals; if we can look at each other with a favorable eye and see the best that is in our spouse rather than the worst; if we can express our love through giving, without thought of return; then we are ready for a further ingredient in a happy marriage: *ve'irastich li b'emuna*—"and I shall betroth you to me in faith."

One needs faith in God in order to create a blessed marriage. We work hard to establish a loving relationship, but then we have to trust in God to help us. We meet someone who matches our goals and yearnings; we try to find the best in that person; we give that person the best that is in us and we make a total commitment to that person. And then we pray for God's blessing.

The blessing is important and the faith is vital, but more emphasis should be placed on the *avoda*—the work of marriage; working to make it the best it can be.

It is worthwhile noting that nothing in this world that is good comes to us without work. We receive very few gifts. Most of the desirable things which we achieve require extensive effort on our part. Even paradise needed work. God placed Adam in the Garden of Eden *l'ovdah u'l'shomrah*—to work in it and to guard it. If we want our marriage to be a personal Garden of Eden we must be prepared to work hard for it and to guard our marriage against anyone's assault—including our own. If we work hard enough we can pray that God will make us as happy as were His creatures in the Garden of Eden. This is the promise of one of the blessings which are recited under the *chupah*.

These are only modest suggestions which are directed more to the writer than to the reader. To be perfectly frank, they reflect a good deal of the qualities which are demonstrated by the person with whom I have been blessed to share 28 years of married life. My wife comes by those qualities quite naturally. They are harder for me to acquire, which may be one of the reasons why I have tried to articulate some of these qualities for myself and for you, the reader.

What it all comes down to is probably this: A good marriage calls for a combination of prudence, persistence and providence. The first two depend on us. For the third we must all pray.

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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

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References from among your community

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*Rabbi Haskel Lookstein, Mrs. Daniel Lassner
and The Ramaz Lower School Chorus
under the leadership of Jay Danzig
will appear on television*

Sunday morning, December 13, at 7:00 AM

WWOR-TV - Channel 9

(Set your VCRs)

THE KJ COUPLES CLUB

cordially invites you and your friends to a

COMMUNITY FORUM

*"How To Reconcile the Role of the Jewish Woman of 1988
and the Jewish Woman of 5748"*

Tuesday evening
January 26, 1988

8:00 PM
Refreshments served

DR. MAJER LANDAU AND MARGERY LIBIN PRESENT TAPES TO OUR LIBRARY

We are very pleased to announce that selected poems of our esteemed member, Dr. Majer Landau, have been presented on tape by our dear member, Margery Libin, and have been given to our tape library here in the office of the congregation. The poems are gleaned from a lifetime of poetry writing by Dr. Landau. They cover a variety of subjects from nature to lamentations. They present a glimpse into the soul of the poet, his travels all over the world, particularly in Eastern Europe, his experiences during the Holocaust and his beautiful relationship with his wife Edda, of blessed memory.

Margery Libin's readings are beautiful to listen to. They reflect her own talent and taste but, above all, they represent her deep appreciation of the work of her friend, Dr. Landau.

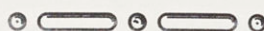
We invite members and friends in the community to borrow the tapes by calling the synagogue office. We will be happy to share them free of charge.

WALTER KOPPEL HONORED BY SPECIALTY FOOD TRADE INDUSTRY

Our esteemed member, Walter Koppel, was honored by the National Association of the Specialty Food Trade Industry at a mid-town reception last month. The many speakers who addressed the gathering spoke of Walter's creative work in the industry, his founding role in the establishment of the Trade Association and his devotion to individual members of the group. These are all qualities for which we have come to know Walter here at K.J. and Ramaz.

Rabbi Lookstein was one of the invited guests at the tribute. He was presented with a check of \$1,000 in honor of Walter for the establishment of a Judaica Library in one of the Jewish Studies classrooms in the Rabbi Joseph H. Lookstein Upper School of Ramaz. It was an exceptionally appropriate way in which to honor a man whose two sons are graduates of the school and who has given the school many years of extraordinary effort as President of the Parents Council, a member of the Board of Trustees, and a leader in every facet of school life.

We congratulate Walter on this much deserved honor and we include Yvonne in those congratulations for her role in all of Walter's activities.



WITHIN OUR FAMILY

B'NAI MITZVAH

BIRTHS

Mazel tov to Mrs. Hannah Adler upon the birth of her 14th great-grandchild, Temima Leah, the 10th grandchild of Shirley and Dr. David Steinberg.

Mazel tov to Mr. and Mrs. Geoffrey Colvin on the birth of a son, Andrew David. Similar good wishes to the proud grandparents Mr. and Mrs. Arthur Colvin and Mr. and Mrs. Heinz Eppler.

Mazel tov to Mr. and Mrs. Charles Edelsburg on the birth of a son, Natan Reuven. Similar good wishes to the proud grandparents Mr. and Mrs. Elias Buchwald.

Mazel tov to Mrs. Harry Etra on the birth of a grandson to Mr. and Mrs. Donald Etra.

Mazel tov to Mr. and Mrs. David Levy on the birth of a grandson, Nathaniel Jacob, to their children Howard and Susan Levy.

Mazel tov to Mr. and Mrs. Milton Medwin on the birth of a granddaughter, Pamela Beth to their children Mr. and Mrs. Neal A. Brooks.

Mazel tov to Mr. and Mrs. Leon Moed on the birth of a grandson, to their children Debby and Sam Moed.

Mazel tov to Mr. and Mrs. David Nechamkin on the birth of a daughter.

Mazel tov to Dr. and Mrs. Ronley Plous on the birth of twin sons, Nolan Harris and Evan Michael.

Mazel tov to Dr. and Mrs. Noam Shudofsky on the birth of a grandson, Adin, to their children Drs. Rachel and Stuart Chesner of Cleveland and on the birth of a grandson, Shai Yekutiell to their children, Binny and Miriam Shalev of Hoshaya, Israel.

ENGAGEMENTS

Mazel tov to Harry Skydell upon his engagement. Similar good wishes to his mother Dr. Ruth Skydell.

CONDOLENCES

Our condolences to Susan Mukasey on the loss of her father, Willaim Bernstock.

COMMUNAL HONORS

Mazel tov to Audrey Lookstein and Nechi Shudofsky upon their election to the offices of National Vice Presidents of AMIT Women.

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HARRIS LUKASHOK

Mazel tov to Mr. and Mrs. Edward Lukashok on the Bar Mitzvah of their son, Harris which will take place on Saturday, December 12, Similar good wishes to the proud grandmother, Mrs. Muriel Lukashok Harris will read the weekly portion of Vayeshev and the Haftorah.

Harris is a student in the 8th grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.



ZEV EIGEN

Mazel tov to Mr. and Mrs. Eric Eigen on the Bar Mitzvah of their son, Zev which will take place on Saturday, January 9. Zev will read the weekly portion of Shemot and the Haftorah.

Zev is a student in the 8th grade of the Rabbi Joseph H. Lookstein Upper School of Ramaz.

* * * * *

A. PHILLIP GOLDSMITH CELEBRATES SPECIAL BIRTHDAY

We are proud to extend a hearty mazel tov to our long-time cherished member and Trustee, A. Phillip Goldsmith on the observance of his eightieth birthday.

Mr. Goldsmith, a former Vice President of the congregation, for many years served as Chairman of the Board of the Ramaz School. We are grateful to him for the leadership he has provided for our synagogue and school community and look forward to many, many more years of active participation in all our efforts.

In Memoriam

IRVIN KRULWICH

He was a man from the old school, dignified, gentlemanly and very respectful of the tradition of his parents. He was an exemplary husband, father and grandfather.

Irvin Krulwich lived a Jewish life in which, without fanfare, he practiced love of God and concern for people. A supremely giving person, he was generous to many causes and very devoted to his family.

A man of very high principle and character, he transmitted this tradition and heritage to his family which will retain it and enhance it in the years to come.

ELEANOR GAYNES

For almost sixty years she and her family were associated with Kehilath Jeshurun. Her first husband, the late Samuel Rosen, was a leading Trustee and benefactor of KJ. The Fabian family from which she came was an important benefactor in the Jewish community.

Eleanor Gaynes loved and lived it to the full, transmitting her infectious joy to her children and grandchildren. The passing of two of her sons, the late Arthur and E. David Rosen was a terrible blow to her but one which she shouldered in characteristic grace and courage.

She was generous with everybody and particularly with Congregation Kehilath Jeshurun and Ramaz. Her benefactions to us are to be found on windows in our Main Synagogue and in the dining hall which she dedicated in David's memory in the Rabbi Joseph H. Lookstein Upper School.

Her association with us was long and cherished; her memory will remain eternally in our midst.

ELEANOR FRIEDMAN WINS THIRD PRIZE

We are extremely proud to note that a tzedakah collection bowl crafted by Mrs. Eleanor Friedman and presented to Kehilath Jeshurun in memory of her late husband, Joseph N. Friedman, who was a cherished member of ours was presented for consideration to the Second Annual New York City Court Employees Arts and Crafts Show.

A panel of judges of the New York State Council on the Arts selected Mrs. Friedman's work for a third place prize in the craft division and she was given an award.

The congregation is grateful to have this collection bowl which is used on a daily basis each morning and evening in our chapel and proud that it is so celebrated.

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Joseph H. Lookstein.....Senior Rabbi
----- 1923-1979 -----

Dr. Haskel Lookstein.....Rabbi
Dale Polakoff.....Assistant Rabbi
Avrum Davis.....Cantor
Mayer Davis.....Assistant Cantor
Israel D. Rosenberg.....Ritual Director
Robert J. Leifert.....Executive Director
Roy Angstreich.....Youth Director

Officers of the Congregation

Nathan Salzman.....Hon. President

Benjamin Brown.....President
Stanley Gurewitsch.....Vice-President
Norman Bulow.....Treasurer
Dr. Mortimer Blumenthal.....Secretary
Rae Gurewitsch.....Pres. Sistr'd.
Dr. Theodore Goldstein.....Pres. Men's Club
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WEEKLY PORTION*December 12*

Weekly Portion: Vayeshev

Haftorah: Amos 2

*December 19***SHABBAT CHANUKAH**

Weekly Portion: Vayigash

Haftorah: Ezekiel 37

January 2

Weekly Portion: Vayechi

Haftorah: I Kings 2

January 9

Weekly Portion: Shemot

Haftorah: Isaiah 27

January 16

Weekly Portion: Vaera

Haftorah: Ezekiel 28

January 23

Weekly Portion: Bo

Haftorah: Jeremiah 46

January 30

Weekly Portion: Beshalach

Haftorah: Judges 4

SPECIAL DATES

Tuesday evening, December 15

CHANUKAH EVE-December 16-23

Weekday Mornings.....7:15 AM

Monday, December 21 &**Tuesday, December 22****ROSH CHODESH TEVET**

Morning.....7:15 AM

Friday, December 25

Morning.....8:30 AM

Thursday, December 31

Asara B'tevet.....7:00 AM

Friday, January 1

Morning.....8:30 AM

Wednesday, January 20**ROSH CHODESH SHEVAT**

Morning.....7:15 AM

Thursday, February 18 &**Friday, February 19****ROSH CHODESH ADAR**

Morning.....7:15 AM

Service Schedule**CANDLE LIGHTING****Friday Evening**

December 11	4:11 PM
December 18	4:13 PM
December 25	4:16 PM
January 1	4:21 PM
January 8	4:28 PM
January 15	4:35 PM
January 22	4:43 PM
January 29	4:52 PM
February 5	5:00 PM
February 12	5:09 PM
February 19	5:17 PM
February 26	5:26 PM

SABBATH SERVICES**Friday Evening**

December 11-January 1	4:30 PM
January 8	4:40 PM
January 15	4:45 PM
January 22, 29	5:00 PM
February 5	5:15 PM
February 12	5:20 PM
February 19	5:30 PM
February 26	5:40 PM

Saturday Morning

Shacharit	9:00 AM
Beginner's Service	10:00 AM
Youth Minyan	10:00 AM
Toddler Care	10:15 AM
Junior Congregation	10:30 AM
K'Tan Tan (Ages 3-4)	10:30 AM
Machon (Kindergarten)	10:30 AM

Saturday Afternoon

January 9	4:45 PM
January 16	4:50 PM
January 23, 30	5:00 PM
February 6	5:15 PM
February 13	5:20 PM
February 20	5:30 PM
February 27	5:40 PM

CONCLUSION OF SABBATH**Saturday Evening**

December 5	5:08 PM
December 12	5:09 PM
December 19	5:11 PM
December 26	5:14 PM
January 2	5:20 PM
January 9	5:26 PM
January 16	5:33 PM
January 23	5:41 PM
January 30	5:49 PM
February 6	5:56 PM
February 13	6:04 PM
February 20	6:13 PM
February 27	6:20 PM

Weekday Services

Morning	7:30 AM
Monday and Thursday	7:15 AM
Sunday	8:30 AM

Evening

December 13-December 31	4:30 PM
January 3-January 8	4:40 PM
January 10-January 14	4:45 PM
January 17-January 21	4:50 PM
January 24-February 4	5:00 PM
February 7-February 11	5:15 PM
February 14-February 18	5:20 PM
February 21-February 25	5:30 PM
February 28-March 3	5:40 PM