

BERESHITH "IN THE BEGINNING"

A Newsletter
for Beginners,
by Beginners

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בראשית

THE CHARGE OF THE LIGHT BRIGADE

Rabbi Lee Jay Lowenstein

The story of Chanukah is perhaps the most beloved tale of Jewish might and perseverance in our history. Even the non-Jewish press acknowledges this triumph of the spirit and quest for freedom each year by proudly proclaiming "Happy Chanukah!" across their headlines. Who does not smile with pride as they recount the episodes of the incredible military prowess and miraculous outcomes of Judah the Maccabee and his brave brothers? Yet, if we wish to gain insight into the true victory of Chanukah and its essential message, we need to consult our sages for guidance into what the real cause for celebration is all about.

The sages tell us that the Syrian-Greeks, unlike our earlier enemies, were out to eradicate the Jewish faith. Specifically, they targeted three key areas of ritual which they believed would undermine the stability of the community: Shabbat, *brit milah* (circumcision) and the sanctification of the new moon (*Rosh Chodesh*). Shabbat and *brit milah* are readily understandable; these are the pillars of Jewish identity. Sanctifying the months, however, does not seem to fit in with the rest. What is its great significance?

There is a fascinating *Midrash* (legend) which expounds upon the four major exiles to which the Jewish nation will be subject (cont. on p. 2)

WHY IS CHANUKAH DIFFERENT?

Chanukah is a unique holiday. Aside from the fact that it is the only holiday that has no source in the Torah, it is also the only holiday that Jews observe by following the custom of the *Mehadrin Min Hamehadrin* (those who are most meticulous in their observance).

Mehadrin Min Hamehadrin refers to our custom of adding an extra light for each night, even though we could fulfill the mitzvah by lighting only one candle each night. To paraphrase the Talmud in *Shabbat* 21b, according to Bet Hillel: The basic mitzvah of lighting the menorah on Chanukah is fulfilled by lighting one light each night for eight nights. However, those who want to perform the mitzvah in a more meticulous manner (*Mehadrin*) should light each night one light per occupant of that home. And, those who are most meticulous in their observance (*Mehadrin Min Hamehadrin*) should light (cont. on p. 3)

CHANUKAH: SHARING LIGHT

Daniel Nakonechny

Do it! Go into any Jewish used bookstore. (This is true of a new bookstore but more fun in a used one and probably easier to do here in Eretz Yisrael.) Start browsing!

It's a mind-blowing experience. Of course you'll find classic and known *seforim* (books), but more wonderfully, you'll find endless number of books written by all kinds of unknown, nondescript, and now forgotten Jews. They - we - write on anything and everything, but especially we write on Torah and G-d. Everyone, from the pulpit rabbi to the local day school teacher to the father who's been learning Torah for years, before or after work, has got something to say, something to hand over and share with us.

One person might write about philosophy, a second about "what is G-d saying to us," and the third, a father, will recite his weekly Torah insights that he shared over the Shabbos table. Each is so seemingly insignificant in the glow of the many substantial Torah luminaries with whom we've been blessed, yet surprisingly (cont. on p. 3)

CHARGE OF THE LIGHT BRIGADE (cont. from p. 1)...in its slow march toward the Messianic Era. The Torah describes in the second verse of the narrative of creation: "The land was amazingly empty, darkness covered the great depths of the seas, and the spirit of the Al-mighty hovered upon the waters." Within this verse, our sages find an allusion to each of the mighty empires of the ancient world who ruled over the Jewish people. It is fascinating to observe that the word that hints to the rise of the Grecian kingdom is "darkness." When one thinks of Greece, one naturally thinks of the wisdom of Aristotle and his followers, the very foundation of all the sciences which have so greatly benefitted humankind. We tend to associate wisdom with words that are connected to light. (A brilliant idea, the enlightenment, and a luminary, are but a few examples of such terms.) How then is it that our sages have labeled this phenomenal wisdom as "darkness"? It seems so incongruous to our logical way of reasoning.

Marketing experts will tell you that besides the word "Free," the single most powerful word to enhance sales is "New!" or "New & Improved!" Why is this so? Are we really so gullible that we consistently fall for nothing more than a glitzy splash of ink?

The human being possesses an infinite soul. The nature of this soul is that it constantly seeks to find something that will "fill it up," something that will offer it true pleasure and a sense of reality. When we see the word "New," it triggers deep in our subconscious a feeling of "Aha! Perhaps this is what I've been looking for all along! This is what will make me truly happy!" Unfortunately, we all know the sad truth. Happiness only lasts until the next clever profiteer beckons us with promises of newer and better hopes of fulfillment.

The reality is that there is nothing in this world that can adequately meet our need for happiness and fulfillment, for how can a finite object fill an infinite hole?

Rosh Chodesh, the beginning of the new month, is the mitzvah that is the remedy for the aching, ever-searching soul. Rosh Chodesh symbolizes for us the ever present renewal in creation. Each and every month, the moon is recreated anew. In fact, the word "*chodesh* - month" is virtually the same as the word "*chiddush* - new." The monthly transformation of the moon serves as a sign that this quality of ever-present renewal is really an integral part of all of creation as well.

There is only one way for creation to remain fresh and vibrant—it must be constantly recreated by its originator. In the mind of the philosopher who preaches that G-d is dead and the world runs on its own, it is really the world that is dead, lacking any source of vitality and sustenance. To the Jew, G-d is perpetually infusing the universe with life-giving energy, energy that comes from being directly connected to Him. In essence, it is the "newness" of the

world that attests to an eternal component that is the very source of all reality. It is through our connection to this component that we may finally find tranquillity for our restless souls. This energy is the true "light" of the world, the fire at the core that pulses every second of existence.

The Greek scientist, for all his greatness, seeks to divorce the world from its G-dly component, looking at the world as a self-contained machine. That is the ultimate darkness. Instead of setting his sights on the infinite, he erects artificial boundaries, "limits of the universe" (what we call the natural laws) and sets those as his outer limits of study. He is trapped by the walls which he himself has created, forever entombed to a world which is void of meaning and freshness.

Rosh Chodesh to the Greek is perhaps the greatest threat of all. Within its observance lies the secret of the Jewish soul, the secret of the eternally fulfilling relationship between G-d and the people whom He cherishes. The brilliant, miraculous lights of the menorah symbolize the true victory over Greece, the triumph of true light over those who would seek to extinguish it.

Printed with permission of Torah from Dixie (www.tfdixie.com). Rabbi Lee Jay Lowenstein, who grew up in Atlanta and is a graduate of Yeshiva Atlanta is a member of the Kollel at the Talmudic University of Florida in Miami Beach.

CHANUKAH QUIZ

- The Chanukah story took place _____**
 - During the First Temple period
 - Between the First and the Second Temple
 - During the Second Temple period
 - After the destruction of the Second Temple
- The Chanukah candles must burn for at least _____**
 - 25 hours
 - 1 hour
 - 30 minutes
 - 15 minutes
- The dreidel game became a Jewish tradition _____**
 - To hide their Torah classes from the Syrian-Greeks
 - Because Jews were always involved in gambling
 - To keep children entertained
 - When the Syrian-Greeks introduced it to the Jewish people
- What had happened to almost all of the oil in the Temple?**
 - It had been defiled
 - It was dirty
 - It had been stolen
 - It had been used for cooking

(1c) The Chanukah story, occurred around 164 B.C.E., well into the era of the Second Temple. (2c) In order to ensure that the lights are seen by many people, the lights of the menorah must burn for at least 30 minutes. (3a) When the Syrian-Greeks ruled Judea, they banned the study of Torah. Under the threat of death, Jews met in secret. When the lookout signaled that soldiers were coming, the books were hidden and the Jews pretended to be playing a game. (4a) The oil for the Temple Menorah had to be, according to Torah law, pure olive oil. Pure olive oil is made using just the first drop of each olive. Just as we have "safety seals" today, the jars of oil for the Menorah were sealed with the seal of the High Priest. When the Maccabees regained the Temple, they found that the seals on all but one flask had been broken, rendering them unusable since it was impossible to tell whether or not the oil had been used for any idolatrous worship.

DIFFERENT (cont. from p. 1)... one light the first night, an additional light the second night, then still another the third night, until there are eight lights on the eighth night (not including the *Shamash*, or serving light, that is used to light all the other lights).

The Bet Halevi (Rabbi Yoseph Ber Soloveitchik, 1820-1892) wonders about the special significance of Chanukah that caused the Jewish people to adopt the custom of the *Mehadrin Min Hamehadrin* and not, as is common in the practice of other mitzvot, to be satisfied with the minimum requirement, leaving the *Mehadrin Min Hamehadrin* to the super religious practitioners. The question has another dimension. What was it about the Maccabees that provoked them to take up arms against the Greeks? Why didn't they simply withdraw into their villages, away from the eyes and spies of the Greek rulers and observe their religion in private? Why get involved in politics? Why get involved at all?

The conclusion of the Bet Halevi teaches us much about the type of people the Maccabees were and about the miracle of the Menorah. When the Maccabees entered the Temple and found only one flask of pure oil that would normally suffice to light the Menorah for only one day, they were faced with a choice. They could fill the Menorah to its usual level, light regular large wicks and assume that the oil would last only one day. The Menorah would then remain unlit for seven days until new pure oil could be brought. Or they could divide the oil into eight parts and light very small, thin wicks to insure that the oil would suffice for the eight days, albeit with a tiny flame, until a new supply of pure oil arrived. They chose to light the large wicks, with the full amount of oil, so that the Menorah would burn with a beautiful glow—as brightly as it always had before. They wanted the Menorah to be “*MEHUDAR*” (beautiful)—and it was—not just for that one day, but for the full eight days, thanks to Hashem's miracle and the people's faith.

SHARING LIGHT (cont. from p. 1)...each has a warming glow of his own. He or she sat down and did it and found meaning in it, unperturbed that he or she wasn't going to ignite the next revolution in Judaism or even contribute significantly to the existing one. Each was content that whatever he or she could contribute has value. It's one of the most marvelous things about the Torah that each of us is able to discover light in it and bring that light to life.

We might think that this light only collects dust on bookshelves, but we'd be wrong. At least once a year it comes alive and radiates. When? During the days of Chanukah, the days in which we see the light of all of us - every single Jew, past and present. How so?

The mitzvah of lighting Chanukah lights is done in the home, i.e. where we live. It's a mitzvah done by '*Ish u'beito*' - lit: a man and his home, but meaning a man and

This answers our other question as well. One cannot be considered one of the *Mehadrin Min Hamehadrin* if you practice your religion in secret. Judaism demands that we take pride in our Jewishness. Moreover, we have a concept of *areyvut*--assuming responsibility one for the other--so how could the Maccabees close themselves off in their hideaways and not worry about what was happening to the rest of the Jewish community?

And so, in order to truly deserve the title of *Mehadrin Min Hamehadrin*, the Maccabees had to go public--had to raise the flag of revolt--despite the odds. And they succeeded.

And just as they lit the Menorah in the Temple in those days, in this season, we also do. We light the Menorah in the manner of the *Mehadrin Min Hamehadrin* in public, reaching out to our Jewish brothers and sisters, and hope and pray that our lives will continue to shine with the brilliant light of the Torah, until the coming of the Messiah, speedily in our time.

Happy Chanukah to all!

Rabbi Yitzchak Rosenbaum is the Associate Director of the National Jewish Outreach Program.

his wife and family. '*Ish u'beito*' - a 'man and his home' are the basis of this mitzvah, which is specifically to light one Chanukah light every night of Chanukah. There is absolutely no other requirement: in every home one light every night - nothing more, nothing less. Why?

It's sufficient - absolutely sufficient - that every single night of Chanukah that each of us is bringing his or her Torah, his or her light that he or she is sharing with the world. That we adorn the mitzvah by adding more lights is self-obvious. The more that we try to share our light and to make it shine for others then the more light we are going to see ourselves. When I'm lighting my Chanukah lights, I become capable of seeing your light. I am capable of lighting a light that represents your light and the light of so many other precious Jews. David HaMelech says in Sefer *Tehilim* (Psalms), "*B'ohrcha* (cont. on p. 4)

SHARING LIGHT (cont. from p. 3)...*nireh ohr*" - In Your [G-d's] light we'll [be able to] see light.

Thank G-d, Chanukah is light and light and more light, and of course we do light more than one Chanukah light every night. Hillel says we start the first night by lighting one light and then on each successive night we continue to add an additional light such that we go from one to two to three lights, etc. Shammai says that we start with eight lights and that each successive night we diminish by one light such that we go from eight to seven to six lights, etc. What's the difference?

From Hillel we see that the illumination of the Chanukah menorah comes through building with light. It starts from the single light of '*Ish u'beito*' - man and his home [wife and family] and gradually, as it emanates, it begins to envelope more and more light until all of the Chanukah menorah is radiant beauty.

Contrastingly, Shammai says we start with the Chanukah menorah in its full glory and gradually we begin to pare it down in an attempt to arrive at its basic components. On the last night of Chanukah we reveal that the basis of the Chanukah menorah is one light '*Ish u'beito*' - a man and his home [wife and family].

The wonder and beauty of Chanukah is that in each generation we are not only sharing the light that our fathers and forefathers brought into the world. We are adding and sharing light that the world has not yet seen. Each of us is blessed to bring into the world a new illumination, a new way of seeing and believing and being that had we not come into the world then it, too, would never have come into the world. Each of us, in his or her own way, is lighting and helping keep alight the light of Chanukah, which is the light of Torah as it is seen in and through each and every one of us.

Our blessings are that we are sharing our light, the Light of Torah, not only with each other but with the whole world, also, and our prayers are that our light should enter their hearts and lives and let them too glow with the light of Torah.

Chanukah Sameyach.

Dedicated to Rabbi Ephraim Z. Buchwald who has never ever stopped believing in the Holiness of Am Yisrael.

Daniel Nakonechny "began his beginning" at the original Beginners Service at LSS (circa '76), and he prays that he will always be beginning; that he will never lose the ability to see life as if he is only beginning. He resides in Beit El, Israel, with his wife, Chaya Sara (Shelley) and their seven children.

Illustrations by Wendy Dunn



*Bereshith: "In the Beginning" is edited under the direction of Sarah Rochel Hewitt, Rabbi Yitzchak Rosenbaum, and Beryl Levenson of the **National Jewish Outreach Program**. Special Beginners Services are conducted at synagogues throughout the United States to introduce those with limited backgrounds to the beauty of the traditional Hebrew service. For more information regarding the Beginners Service closest to your home, to establish a local Beginners Service, or to learn more about NJOP programs, please write or call: 989 Sixth Avenue, 10th Floor, New York, NY 10018, 646-871-4444, email info@njop.org or visit www.njop.org.*

Readers: This is your newsletter and we'd like to hear from you. Article contributions are always welcome.



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THE ESSENCE OF CHANUKAH

Patricia Mechoulam

We are all well acquainted with the ritual observance and the traditions associated with Chanukah—lighting the menorah, latkes, Chanukah gelt, dreidels, and singing *Maoz Tzur*. We are also familiar with the main elements of the Chanukah story: the ruling Syrian-Greeks oppressed the people of the land of Israel, outlawing many important aspects of Jewish practice and installing their idolatry throughout the country, even desecrating the Holy Temple. The Jews rebelled, fighting off the Syrian-Greeks. The miracle of the rededication of the Temple occurs, and the single cruse of oil illuminated the Menorah for eight days, when it should have lasted for only one.

It is also understood that the festival of Chanukah is connected to the formation of a powerful and independent Jewish state under the rule of the Hasmonean dynasty, who are also known as the Maccabees. In fact, in modern Israel, the story of Chanukah has become an echo of our contemporary struggle to create a strong and autonomous Jewish state. It has become a symbol of the victory of the weak over the mighty and of the courage and determination of Jews to establish themselves as a nation. Yet, there is little evidence that supports the claims that Chanukah, (literally the rededication of the Temple), occurred at the same time as Jewish independence from Antiochus and the Syrian rulers. In fact, the book of Maccabees, the most complete history of that time, demonstrates quite the opposite. After the miracle occurred, many more battles were fought and much blood was shed before the land of Israel was rid of the Greco-Syrian influence. Indeed, the rededication and the miracle took place while the land of Israel was still basically a vassal state under foreign rule. Why, then, do we celebrate Chanukah?

The reason for Chanukah is recorded in the Talmud (*Shabbat* 21b) as follows:

“For when the Greeks entered the Temple, they defiled all the oils therein, and when the Hasmonean dynasty prevailed against and defeated them, they made search and found only one cruse of oil which lay with the seal of the *Kohen Gadol* (High Priest), but which contained sufficient [oil] for one day’s lighting only: yet a miracle was wrought therein and they lit [the lamp] therewith for eight days. The following year, these days were appointed a Festival with [the recital of] *Hallel* and thanksgiving.”

While it seems that the Rabbis aimed to connect the miracle of the oil and the victory of the Hasmoneans, the emphasis is truly placed on the finding of the oil, the purity of the oil needed to rededicate the Temple, and the miracle itself.

Even though the military and political achievements were far from complete, and the Jews were

not yet independent, the Sages ordained a festival. The miracle of the light that burned for eight days was a sign to religious Jews in the land of Israel that the era of the Second Temple was one of mitzvot and Torah life. The declaration of the festival proclaimed to the embattled people that the light of the Menorah, newly rekindled in the Temple, would dispel the darkness, the ways of the Greeks, and would restore the people of Israel to righteous living.

Essentially, the miracle of Chanukah indicated the spiritual victory of the Hasmonean brothers, which insured religious Jews the right to practice their faith as the Torah commanded.

One can also understand the spiritual focus of the celebration of Chanukah from the text of the Prophet Zechariah, which is read as the *haftarah* of the first Shabbat of Chanukah. After seeing the Menorah in a vision, Zechariah is told by an angel: “‘Not through army and not through strength, but through My spirit,’ said Hashem, L-rd of Hosts.” The military victories and the establishment of the Hasmonean dynasty were not the crucial aspects of the events that unfolded at the time of the miracle of the cruse of oil. Rather, it was the spiritual victory, the ability to practice Judaism as the Jews always had, which made finding a pure cruse of oil to dedicate the Temple so important.

The liturgy of *Al HaNissim* (Chanukah prayer) refers to this point when it says: “When the wicked Greek kingdom rose up against Your people Israel to make them forget Your Torah... You in Your great mercy... delivered the strong into the hands of the weak, the many into the hands of the few, the impure into the hands of the pure...” In other words, as the angel said to Zechariah, “not through strength, but through My spirit.” The Al-mighty dispelled the ways of darkness and delivered the impure into the hands of the pure. The victory of the pure was symbolized by the single flask of oil and the return to the path of righteousness by the light that burned for eight days.

The laws concerning the ritual observance of Chanukah require that one kindle the lights, see the menorah burning and publicize the miracle by displaying the lights in public. Perhaps the reason that the display of light is the focal mitzvah of the holiday, is to remind us of the central role that spiritual dedication played in the miracle of Chanukah—and in this way remind us of the central place that Torah should have in our lives today. The primordial symbol of light and the timeless symbol of the Menorah are thus combined to remind the people of Israel to “be a light unto the nations.”

Patricia Mechoulam is studying at Drisha while finishing her Masters at the Graduate Institute of International Relations in Geneva.

CONGRATULATIONS AND MAZAL TOV

ENGAGEMENTS

Dr. Helise Coopersmith and Leo Goldstein
Jocelyn Edges and Shawn Holt
Tamara King and Michael Stark
Mazal Tov to parents Joan and Arnold Stark
Kellie Price and Elisha Rothman



BAR/BAT MITZVAH

Emily Apple
Mazal Tov to parents Robin and Stephen Apple
Shalom Yitzchak Goodman
Mazal Tov to parents Sharon and Shmuel Goodman
Samuel Peretz Rapp
Mazal Tov to parents Tracy and Asher Rapp
Uriel Weisman
Mazal Tov to parents Marsha and Jonathan Weisman and grandmother Simcha Liba Berger

CONDOLENCES

Gerald August, on the loss of his father, Samuel August
Gina Milano Garbowit, on the tragic loss of her brother, Robert Milano
Doris and Mort Levin, on the tragic loss of their son, Dr. William Jay Levin
Franco Milano, on the tragic loss of his son, Robert Milano

REFUAH SH'LEIMAH (SPEEDY RECOVERY)

Chuna ben Chana Sarah

TZEITCHEM L'SHALOM/FAREWELL (To live and/or study in Israel)

Marc (Elimelech) Berenson (for 2 months)
JoAnn and Alan Goldberg
Shari (Shaindel) and Tom (Yaakov) Steinberg

THANK YOU

Roberto Novig for ushering again during the High Holidays

CONGRATULATIONS

Paul Kaufman, upon celebrating his 101st birthday (10/17/05). Greetings may be sent to him at 24 Coventry Road, Livingston, NJ 07039

SCHEDULE OF SERVICES

Sun December 25, 2005 - 24th of Kislev
LEGAL HOLIDAY
 Chanukah Candles after 5:05 PM

Mon December 26, 2005 - 25th of Kislev
CHANUKAH
 Morning Services 7:10 & 8:30 AM
 Chanukah Candles after 5:05 PM

Tue December 27, 2005 - 26th of Kislev
CHANUKAH
 Morning Services 7:00 & 7:40 AM
 Chanukah Candles after 5:06 PM

Wed December 28, 2005 - 27th of Kislev
CHANUKAH
 Morning Services 7:00 & 7:40 AM
 Chanukah Candles after 5:07 PM

Thu December 29, 2005 - 28th of Kislev
CHANUKAH
 Morning Services 7:00 & 7:40 AM
 Chanukah Candles after 5:07 PM

Fri December 30, 2005 - 29th of Kislev
CHANUKAH
 Morning Services 7:00 & 7:40 AM
 Chanukah Candles before 4:19 PM
 Candle Lighting 4:19 PM
 Mincha 4:25 PM

Sat December 31, 2005 - 30th of Kislev
Miketz ROSH CHODESH CHANUKAH
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:40, 9:00 & 9:45 AM
 Talmud & Bible Class..... 3:30 PM
 Mincha 4:15 PM
 Shabbat Ends 5:19 PM
 Chanukah Candles after 5:19 PM
 Daily Mincha & Maariv 4:25 PM

Sun January 1, 2006 - 1st of Tevet
ROSH CHODESH CHANUKAH
NEW YEARS DAY
 Morning Services 7:00 & 8:30 AM
 Chanukah Candles after 5:10 PM

Mon January 2, 2006 - 2nd of Tevet
CHANUKAH
 Morning Services 7:00 & 8:30 AM

Fri January 6, 2006 - 6th of Tevet
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 4:26 PM
 Mincha 4:30 PM

Sat January 7, 2006 - 7th of Tevet
Vayigash
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 3:35 PM
 Mincha 4:20 PM
 Shabbat Ends 5:26 PM
 Daily Mincha & Maariv 4:35 PM

Tue January 10, 2006 - 10th of Tevet
ASARA B'TEVET
 Fast Begins 6:08 AM
 Morning Services 7:00 & 7:30 AM
 Mincha 4:15 PM
 Fast Ends..... 5:19 PM

Fri January 13, 2006 - 13th of Tevet
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 4:33 PM
 Mincha 4:40 PM

Sat January 14, 2006 - 14th of Tevet
Vayechi
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 3:45 PM
 Mincha 4:30 PM
 Shabbat Ends 5:33 PM
 Daily Mincha & Maariv 4:40 PM

Mon January 16, 2006 - 16th of Tevet
MARTIN LUTHER KING DAY
 Morning Services 7:00 & 8:30 AM

Fri January 20, 2006 - 20th of Tevet
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 4:41 PM
 Mincha 4:45 PM

Sat January 21, 2006 - 21st of Tevet
Shemot
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 3:50 PM
 Mincha 4:35 PM
 Shabbat Ends 5:41 PM
 Daily Mincha & Maariv 4:50 PM

Fri January 27, 2006 - 27th of Tevet
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 4:49 PM
 Mincha 4:55 PM

Sat January 28, 2006 - 28th of Tevet
Vaera
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:00 PM
 Mincha 4:45 PM
 Shabbat Ends 5:49 PM
 Daily Mincha & Maariv 4:55 PM

Mon January 30, 2006 - 1st of Sh'vat
ROSH CHODESH
 Morning Services 7:00 & 7:40 AM

Fri February 3, 2006 - 5th of Sh'vat
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 4:58 PM
 Mincha 5:05 PM

Sat February 4, 2006 - 6th of Sh'vat Bo
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:10 PM
 Mincha 4:55 PM
 Shabbat Ends 5:58 PM
 Daily Mincha & Maariv 5:05 PM

Fri February 10, 2006 - 12th of Sh'vat
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 5:06 PM
 Mincha 5:10 PM

Sat February 11, 2006 - 13th of Sh'vat
Beshalach
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:15 PM
 Mincha 5:00 PM
 Shabbat Ends 6:06 PM
 Daily Mincha & Maariv 5:15 PM

Mon February 13, 2006 - 15th of Sh'vat
TU B'SHVAT
 Morning Services 7:00 & 7:50 AM

Fri February 17, 2006 - 19th of Sh'vat
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 5:15 PM
 Mincha 5:20 PM

Sat February 18, 2006 - 20th of Sh'vat
Yitro
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:25 PM
 Mincha 5:10 PM
 Shabbat Ends 6:15 PM
 Daily Mincha & Maariv 5:25 PM

Mon February 20, 2006 - 22nd of Sh'vat
PRESIDENTS DAY
 Morning Services 7:00 & 8:30 AM

Fri February 24, 2006 - 26th of Sh'vat
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 5:23 PM
 Mincha 5:30 PM

Sat February 25, 2006 - 27th of Sh'vat
Mishpatim SHEKALIM
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:35 PM
 Mincha 5:20 PM
 Shabbat Ends 6:23 PM
 Daily Mincha & Maariv 5:30 PM

Tue February 28, 2006 - 30th of Sh'vat
ROSH CHODESH
 Morning Services 7:00 & 7:40 AM

Wed March 1, 2006 - 1st of Adar ROSH CHODESH
 Morning Services 7:00 & 7:40 AM

Fri March 3, 2006 - 3rd of Adar
SHABBAT ACROSS AMERICA
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 5:31 PM
 Mincha 5:35 PM

Sat March 4, 2006 - 4th of Adar Terumah
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:40 PM
 Mincha 5:25 PM
 Shabbat Ends 6:31 PM
 Daily Mincha & Maariv 5:40 PM

Fri March 10, 2006 - 10th of Adar
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 5:39 PM
 Mincha 5:45 PM

Sat March 11, 2006 - 11th of Adar
Tetzaveh ZACHOR
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:50 PM
 Mincha 5:35 PM
 Additional reading of Parshat Zachor after Mincha
 Shabbat Ends 6:39 PM
 Daily Mincha & Maariv 5:45 PM

Mon March 13, 2006 - 13th of Adar
TA'ANIT ESTHER
 Fast Begins 4:59 AM
 Morning Services 7:00 & 7:30 AM
 Mincha 5:30 PM
 Maariv & Megillah Reading 6:31 PM
 Fast Ends..... 6:31 PM
 Maariv & Late Megillah Reading . 9:15 PM

Tue March 14, 2006 - 14th of Adar PURIM
 Morning Services 6:15 & 7:30 AM
 Extra Megillah Reading
 9:00 AM & 1:00 PM
 Early Mincha 5:05 PM
 Mincha 5:45 PM

Wed March 15, 2006 - 15th of Adar
SHUSHAN PURIM
 Morning Services 7:10 & 7:50 AM

Fri March 17, 2006 - 17th of Adar
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 5:47 PM
 Mincha 5:50 PM

Sat March 18, 2006 - 18th of Adar Ki Tisa PARAH
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 4:55 PM
 Mincha 5:40 PM
 Shabbat Ends 6:47 PM
 Daily Mincha & Maariv 5:55 PM

Fri March 24, 2006 - 24th of Adar
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 5:54 PM
 Mincha 6:00 PM

Sat March 25, 2006 - 25th of Adar
Vayakhel-Pekudei HACHODESH
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:40, 9:00 & 9:45 AM
 Talmud & Bible Class..... 5:05 PM
 Mincha 5:50 PM
 Shabbat Ends 6:54 PM
 Daily Mincha & Maariv 6:00 PM

Thu March 30, 2006 - 1st of Nisan
ROSH CHODESH
 Morning Services 7:00 & 7:40 AM

Fri March 31, 2006 - 2nd of Nisan
 Morning Services 7:10 & 7:50 AM
 Candle Lighting 6:01 PM
 Mincha 6:05 PM

Sat April 1, 2006 - 3rd of Nisan Vayikra
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Talmud & Bible Class..... 5:10 PM
 Mincha 5:55 PM
 Shabbat Ends 7:01 PM
 REMEMBER to set your clocks forward
 Daily Mincha & Maariv ... 7:10 PM DST

Fri April 7, 2006 - 9th of Nisan
 Morning Services 7:10 & 7:50 AM
 Earliest Candle Lighting 6:07 PM
 Candle Lighting 7:09 PM
 Mincha 6:45 & 7:15 PM

Sat April 8, 2006 - 10th of Nisan Tzav
SHABBAT HAGADOL
 Daf Yomi 7:00 AM
 Bible Class 8:30 AM
 Morning Services..7:45, 9:00 & 9:45 AM
 Mincha 6:15 PM
 Shabbat Hagadol Drasha 6:40 PM
 Shabbat Ends 8:09 PM
 Daily Mincha & Maariv 7:15 PM

Wed April 12, 2006 - 14th of Nisan
TA'ANIT BECHOROT EREV PESACH
 Morning Services 6:30 & 7:30 AM
 Latest time to eat Chametz 10:06 AM
 Latest time to burn Chametz . 11:20 AM
 REMEMBER TO MAKE AN ERUV
 TAVSHILIN
 Candle Lighting 7:14 PM
 Mincha 7:20 PM
 Begin seder after 8:03 PM

Thu April 13, 2006 - 15th of Nisan
PESACH
 Morning Services ... 8:00 and 9:00 AM
 Daf Yomi 6:26 PM
 Mincha 7:11 PM
 Yom Tov candles after 8:14 PM
 Maariv 8:14 PM
 Begin seder after 8:14 PM

SAVE THE DATE

Beginners Shabbaton - \$30
 Fri-Sat, Dec 23-24, 2005
 April 7-8, 2006

Beginners Shabbat Luncheons
 Saturdays 12:30 PM- \$15
 Feb 4, March 4, May 1

Beginners Schmooze - Mon, 8:15 pm - Free
 March 6, May 1

Beginners Chanukah Party
\$20 in advance, \$25 at the door
 Mon, Dec 26, 7:00 PM

Purim Party
\$20 in advance, \$25 at the door
 Mon, March 13, 8:15 PM

Shabbat Across America/Canada
 Fri, March 3, 2006