

CONGREGATION AGUDATH JACOB

December Kislev/Tevet 5780

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From the Desk of



Rabbi Ben-Zion Lanxner

What are Judaism views on Pet ownership?

I can only imagine, that some of you reading this article about pets, may be very surprised and asking yourselves, what in the world has gotten into our Rabbi's head? It's just not like him to write about such trivial or mundane subjects! Under normal circumstances, you would be correct in thinking this. But, if you will excuse me this one time, I would like to divert from my usual type of subject matter. Furthermore, I find that writing this article is therapeutic for me, at this time.

In mid-November, Susan and I lost a very precious and dear friend. Her name was "Mazel" (Tov), and since then our lives seem not to be the same. We all know the popular saying that "Dogs are Man's Best Friends". When you take a dog into your life, you put yourself on the receiving end of unconditional love and endless loyalty. They are such wonderful companions, and do all they can to please you.

I have to admit, Mazel, our 10 ½ year-old Pomeranian, was so loving, so cute and the sweetest thing. When Susan or I would come home, she would gallop toward us with joy. Who could resist such unadulterated love? So, yes, we are in pain, we are heartbroken. It was

especially difficult for us to watch her health slowly deteriorate. Following many visits to her vet, we knew that we did all that we could for her. With their sweet eyes, a pet looks to their master (parent) to help them and to do what is best.

Please, don't get me wrong. I do recognize and know all too well, unfortunately, that a human loss is much more significant than the loss of a pet. As I personally can attest that, when I lost my dearest daughter Jennifer zt"l four years ago, I was devastated, totally lost and broken. I questioned and argued with G-d. Having said this, I am not comparing the two. Let us look at how Judaism relates to pets. G-d's compassion extends to every living creature and caring for all their needs (Psalms 104). As we strive to emulate our Creator, we have a responsibility to demonstrate concern for animals (Tractate Baba Metzia 85a), to take care of their needs and to alleviate their suffering (B.M.32b).

Acquiring a pet provides a constant reminder of the necessity and the rewards of performing many kinds of acts of loving-kindness (*chesed*) in the world. As a result of their gratifying fellowship with pets, they become (even more so) motivated to increase their ethical sensitivity toward their fellow man.

Being a pet owner provides you with the awesome opportunity to cultivate your own best qualities and to emulate G-d. On the fifth day of creation, when Adam was assigned to name every animal and species, Kabbalah tells us that Adam knew the “true essence” of every single animal and when it came to name the “dog”, he named it in Hebrew “**Kelev**”, a contraction of the words **Kol Lev** – “full hearted, unconditional loving”. From a dog we can learn the trait of faithfulness.

So too, the Torah relates that at the birth of our nation, in the historic Exodus from Egypt, G-d promised that no dog will bark to disturb or frighten the Jews (Ex.11:7 Targum Ibn Ezra). That was also a miracle, since it is an unnatural trait for a dog not to bark. As a result of this obedience, G-d rewarded dogs for all times. To this day, dogs continue to enjoy a special elevated relationship with the Jewish people.

Sustenance for Pets.

Did you know that your pet is to be fed before you feed yourself or your family? (Although, if one’s children need to be fed, their needs take precedence over those of the animals).

Non-Kosher food is only forbidden to be eaten by Jews, and so, there is nothing wrong with feeding your animals Non-Kosher foods! To further support this claim, our Oral Torah even specified that during their years in exodus, Jews were permitted to dispose of non-kosher meat by feeding it to the dogs. There are two primary exceptions to this: No Meat/Milk combinations and Chametz on Passover).

Let us go now to the meat of the matter, as I am certain, each and every one of you, pet owners, have halachic questions, which I shall now expound upon.

Do pets go to Heaven or have a soul?

For those familiar with the works of the Tanya, at the Beginning, when G-d created Man, G-d blew into Man’s nostrils the **Nishmat Chayim**, (the breath of life) and thus became a living being – “**Nefesh Chayah**”. As the Tanya teaches, humans possess two types

of souls, **Nefesh** and **Neshamah**. Nefesh is his animalistic instincts and Neshamah is this higher level of consciousness with the spark of G-dliness which allows Man to connect with the divine. A Neshamah is immortal and therefore, when a person passes away, this soul- the Neshamah, returns to its Creator (in the World to Come – or the Afterlife) and basks in G-d’s Radiance (Shechinah).

Both the Midrash and Maimonides reject the idea that animals have an afterlife in the world to come, the implication being that they do not possess higher immortal soul of human beings (they only possess the Nefesh, not the Neshamah).

However, the Jewish mystical tradition associated with **Rabbi Isaac Luria, the Arizal**, believes in the transmigration of souls between humans and animals. A human soul that requires further rectification could be reincarnated into the body of an animal. For this reason, Hasidic Jews historically were often exceedingly careful about the kosher slaughter of animals for fear they may house the souls of repentant sinners. According to the teachings of the **Arizal**, animals do in fact have independent souls, and they do go to heaven. In conclusion, I would say that pets go to heaven in the broader celestial sense.

For those students of Kabbalah, the **Arizal** goes even further and explains that every created entity possesses a “Soul”. This includes everything from rocks and other inanimate objects, to animals, and of course, people. (Sefer Hagilgulim-The Book of Reincarnations). This soul or “spark of G-dliness” not only sustains the creation’s existence, but it imbues the creation with its purpose and significance in the world.

In the end, while they are different from humans, animals too have souls that live on and can be elevated. This idea therefore presents us with an enormous responsibility in our interactions with our pets. After all, the animal’s elevation in the afterlife can be dependent upon our positive interactions with them, while they were here on earth.

Can one euthanize its pet?

Jewish law prohibits cruelty to animals, but does not prohibit euthanizing them. Virtually all Jewish authorities agree that euthanizing an animal that is suffering is permitted, provided that one euthanizes them in a painless manner in order to put it out of its misery.

Are there any Jewish rituals for mourning a pet?

The idea of mourning a pet in the way one mourns a relative is deeply controversial, with authorities from even the liberal Reform movement maintaining that reciting Kaddish or performing a Jewish burial rite for a pet is inconsistent with Jewish tradition. In a 1984 responsum, Reform Rabbi Walter Jacob wrote that it would be wrong to recite the Kaddish prayer for a deceased pet — not due to any explicit violation of Jewish law, but because of propriety. “We should not use a sacred prayer to commemorate a dead animal,” Rabbi Jacob wrote.

In the same line of thought, a separate Reform responsum rejected burying a pet in a Jewish cemetery, again not citing any explicit legal precedent, but rather asserting that “the whole mood of tradition” counsels against it. Personally, I believe that everyone is at liberty to mourn their pet in most any manner which they desire, with the understanding that one doesn’t mourn one’s pet the way one mourns a relative.

Cremation versus Burial?

There is no Halachic prohibition to cremate one’s pet. However, it is common practice that one would bury its pet in one’s own backyard and recite an appropriate home-made, original poem or prayer from one’s heart, remembering the beautiful and joyful relationship which they shared.

To our dear little Mazel (tov), you were a very much-loved member of our family. You filled our lives with much laughter, play and cuddles. You were our perfect little companion. Our cherished memories of you will never be forgotten.



Three of my favorite quotes.

“Until one has loved an animal, a part of one’s soul remains unawakened”.
Anatole France.

“Dogs are not our whole life, but they make our lives whole”. Roger Caras

“My little dog – a heartbeat at my feet”.
Edith Wharton

Rabbi Ben-Zion Laxner

December Service Schedule

Friday, December 6

Kabbalat Shabbat 6:00 p.m.
Candle Lighting 5:07 p.m.

Saturday, December 7

Shacharit 9:30 a.m.
Shabbat Ends 6:04 p.m.

Friday, December 13

Kabbalat Shabbat 6:00 p.m.
Candle Lighting 5:08 p.m.

Saturday, December 14

Shacharit 9:30 a.m.
Shabbat Ends 6:06 p.m.

Friday, December 20

Kabbalat Shabbat 6:00 p.m.
Candle Lighting 5:11 p.m.

Saturday, December 21

Shacharit 9:30 a.m.
Shabbat Ends 6:09 p.m.

Friday, December 27

Kabbalat Shabbat 6:00 p.m.
Candle Lighting 5:15 p.m.

Saturday, December 28

Shacharit 9:30 a.m.
Shabbat Ends 6:13 p.m.

HAPPY BIRTHDAY!

December 1

Harry Harelik

December 3

David Jortner

December 4

Shauna Bauer

December 6

Emily Rogers

December 7

Benjamin Howle

December 10

Anna Howle

December 12

Eden Via

December 21

Paul Farmer

December 28

Maura Jortner

HAPPY ANNIVERSARY

Mr. & Mrs. Jeff Wolf

December 1



November

Food Sponsors:

Jim & Gabrielle Howle
Jim & Morasha Stuckey
Rabbi Lanxner
Paul Farmer
Joseph Settle

Special Donations:

Robert & Gayle Monta
Mary Bollinger
Howard Klein

Shabbat Donations:

November 2

Inez Bonneville
Javis Howeth
Joseph Settle
Abbye & Susan Silver

November 9

George & Kathleen
Keller
Miquel Perez
Jim & Morasha Stuckey

November 16

David Fay
Javis Howeth
Joseph Settle
Jim & Morasha Stuckey

November 23

David Fay
Henry & Hope Hacker
George & Kathleen
Keller
Mike & Cindy Perry
Jim & Morasha Stuckey

In Loving Memory



Mary Settle
Joseph Settle

Johanna Fay
John Harry Fay
David Fay

Betty Rosen
Al Budin
Florence Hersh

Frank Lipinsky
Tyrone Bauer
Sidney Jacobson
Naman & Esther
Lipinsky

Sarah Rubel
Phyllis & Mahmoud
Akmal
Rina Ruttenberg &
Danny Holland

Mariano Fusco
Margaret Sevcik
Jim & Morasha
Stuckey

Mrs. Max Harelik
Harry Harelik



Dec 8, 2019 11:00 a.m. - Jewish Federation of Waco Donor Brunch

Dec 17, 2019 7:00 p.m. - Congregational Meeting

Dec 29, 2019 5:00 p.m. - Hanukkah Celebration

Beginning Jan 5, 2020 and continuing weekly – New Class

11:00 a.m. – 12:00 p.m. (after Sunday Minyan) – Rabbi will be teaching a class on Talmud, Tractate Brachot based on the Koren-Steinzaltz Edition. ALL are welcome! Please contact the office to sign up as weekly attendance is suggested.

Jan 25, 26, 30, 31, 2020 - Hank Williams: Lost Highway, Waco Civic Theatre



*The Jewish Federation of Waco
Cordially invites you to*

A BRUNCH FOR DONORS*

&

The 2019 Annual meeting

Sunday, December 8, 2019

10 Kislev 5780

11:00 A.M.

*Ridgewood Country Club
7301 Fish Pond Road*

= Program =

*Waco's Jewish Heritage
Featuring Harry Harelík
sharing the*

Harelík Family Story

**A minimum contribution of \$180
to the 2019 campaign
required to attend the brunch*

RESPONSE FORM ENCLOSED



WHAT WE NEED TO KNOW ABOUT HANUKKAH

Hanukkah occurs every year on the 25th day of the Jewish month of Kislev. This year the first candle is to be lit on Sunday eve, December 2, 2018. Hanukkah is a combination of two words: **Hanu**, "They rested," and **Kah**, which has a numeric value of 25. Together these words indicate that the Jews rested on the 25th of the month of Kislev. There are two miracles that we celebrate on Hanukkah:

1) **Rabim beyad me'atim-**

"Many given over to the few". More than 2000 years ago, the Greek King Antiochus, decreed that the Jewish people would no longer be allowed to keep 3 commandments: **Shabbat**, the foundation of the Jewish belief in the creation of the world by the One G-d. **Chodesh**, the power of the Jewish court in Jerusalem to declare the new moon and thus control when the Jewish holidays fall out.

Brit Milah, the symbol of the covenant between G-d and the Jewish people.

Antiochus knew that these three commandments were basic to the existence of Judaism. Without them, Greek culture would soon overpower the Jewish nation as it had so many other nations. Eventually, the Greeks went so far as to force Jews to bow down to the Greek idols. Some Jews bowed down, while others gave their lives to sanctify G-d's name (Kiddush Hashem). In the town of Modiin, there lived a family of Kohanim (priests) led by Matityahu the Maccabee. When he saw a Jew bowing to one of the Greek idols, he killed him. Before the Greek soldiers could apprehend him, he fled



to the mountains where together with his five sons, he started a revolution against the Greeks. Though greatly outnumbered, and with very few weapons, the Maccabees succeeded in defeating the greatest army of that time. This miraculous victory was seen as a clear manifestation of G-d's love for the Jewish people.

2) **Nes pach hashemen-** "The miracle of the jug of oil". After the great victory, the Jews

went back to the Temple in Jerusalem. They wanted to resume the daily service, which the Greeks had stopped. Part of the service included the lighting of the Menorah. However, all the pure oil needed to light the Menorah had been defiled by the Greeks. Ultimately, one small sealed jug of pure oil was found. There was just enough oil in the jug for exactly one day. A miracle occurred and the oil lasted for eight days- enough time to make new oil. That is why the Jewish people celebrate Hanukkah for eight days.

1) To publicize the miracle of Hanukkah, we light the candle of the Menorah (actually the Hanukkiah) at a window, so when people are coming home from work and passing by your home, they can see the Hanukkiah lit.
2) The candle for that night has to burn for at least half an hour (you can find these candles in our giftshop at the Synagogue, and an exceptional beautiful assortment of great gifts!).
3) Put the candles into the Hanukkiah from right to left, but light the candles from left to right. One reason for doing so is that if

you put the candle at the right and always light the Hanukkah from the right, you would emphasize that it was only the first day that was the biggest miracle, which is not the case. Every day was a miracle on its own.

4) Only on the first night say three blessings before lighting the candles:
Baruch atta....lehadlik ner shel Hanukkah.
Baruch atta....she'assa nissim la'avoteynu,
bayamim ha'heim bazman hazeh.

Baruch atta...she'hecheyanu, ve'kyimanu,
ve'higiyanu laz'man hazeh.

On the other 7 nights, the third blessing is omitted.

5) During the day, we say Hallel, "Praise G-d" prayer.

6) It is customary to eat potato latkes or jelly doughnuts (sufganiyot), since they are fried in oil, and oil is such a major ingredient in this holiday.

7) Parents give children Hanukkah Gelt (money) or presents.

8) The Dreidel, a special spinning top, has four Hebrew letters - Nun, Gimel, Hey and Shin, which are the first letters of "Nes Gadol Hayah Sham", a great miracle occurred there (in Israel).

**The Rebbetzin Susan and I wish you all a
Happy and Healthy Hanukkah, Chag Urim
Kasher veSame'ach**

Rabbi Ben-Zion and Susan Lanxner



HANUKKAH CANDLE LIGHTING TIMES

Sunday, December 22

1st Candle 5:30 p.m.

Monday, December 23

2 Candles 5:30 p.m.

Tuesday, December 24

3 Candles 5:31 p.m.

Wednesday, December 25

4 Candles 5:32 p.m.

Thursday, December 26

5 Candles 5:30 p.m.

Friday, December 27

6 Candles 5:15 p.m.

Saturday, December 28

7 Candles 6:13 p.m.

Sunday, December 29

8 Candles 5:34 p.m.



HAPPY HANUKKAH



Congregation Agudath Jacob invites you to a

Hanukkah Celebration

Sunday, December 29th at 5:00 PM



Fun for the entire family!

Join us for homemade Latkes, candle lighting, music, bingo, dreidel games, and coloring for the kids!



BINGO				
7	25	44	57	62
15	22	40	50	70
11	30	FREE SPACE	46	74
2	28	37	55	68
10	27	39	59	75




PLEASE RSVP BY DECEMBER 22ND

MORASHA STUCKEY 951-217-0688 OR OFFICE 254-772-1451

DONATIONS OF ANY AMOUNT WILL BE GRATEFULLY ACCEPTED

Mark Harelik, son of Milton Harelik (of blessed memory) and CAJ member Dorothy Harelik, cousin to CAJ member Harry Harelik, and longtime veteran of stage, movies, and TV, wrote a musical some years ago about Hank Williams, called "Hank Williams: Lost Highway". It will be presented by the Waco Civic Theatre in January, 2020. Ticket information is below.



HANK WILLIAMS: LOST HIGHWAY, written by Mark Harelik and Randal Myler, is the spectacular musical biography of the legendary singer-songwriter, who is considered to be one of history's great innovators of American popular music. The play follows Williams' beginnings on the Louisiana Hayride to his triumphs on the Grand Ole Opry to his eventual self-destruction at twenty-nine. Along the way, we are treated to indelible songs like "I'm So Lonesome I Could Cry," "Move It on Over" and "Hey, Good Lookin'," which are given fresh and profound resonance set in the context of Williams' life.



HANK WILLIAMS: LOST HIGHWAY

JANUARY 25 @ 2:30 & 7:30 PM

JANUARY 26 @ 2:30 PM

JANUARY 30 @ 7:30 PM

JANUARY 31 @ 7:30 PM



TICKETS AVAILBALE AT WACOCIVICTHEATRE.ORG

Congregation Agudath Jacob Burial Procedure

This is a quick overview of the burial practices and policies of Congregation Agudath Jacob. The full cemetery guide is in revision and will be shared with the members when the updates are complete. The religious practices of Congregation Agudath Jacob will be observed regarding burial in the congregation's cemetery.

Criteria for Burial

Only persons of the Jewish faith may receive burial in the Congregation Agudath Jacob Cemetery, and same shall be in accordance with the Conservative laws of the Congregation and its regulations. The use of shrouds is mandatory. Embalming and related procedures are offensive to the spirit of Jewish tradition and shall be discouraged except where required by civil law.

The family is urged to provide a simple wooden coffin. Ostentation at funerals is contrary to Jewish tradition and practice.

In the case of mixed marriages, the spouse of a non-Jewish faith cannot be buried in this cemetery unless he or she has converted to the Jewish faith. The following Jewish family members are permitted to be buried without additional charge in one's plot. Members and wives, sons, if not the head of a family, and unmarried daughters. It shall also include fathers and mothers, brothers and sister, when such relatives are dependent on such member for support.

Who do I call?

1. Call the Rabbi so that he is aware of your loss and can help you with arrangements.
2. Contact Wilkirson-Hatch-Bailey Funeral Home (254) 753-3691. They work with the Jewish community and can help you with most of the details.
3. Contact the head of the cemetery committee, Benjy Bauer (254) 723-2826.

Tahara and Chevra Kadisha Society

After a Jew dies, a burial society, known in Aramaic as the chevra kadisha (literally, "holy society") prepares the body for interment. This process, called tahara (purification), involves the ritual cleaning of the corpse, by men for males and by women for females. This service will be performed for your loved one, and the fee is included in the funeral cost billing from Wilkirson-Hatch-Bailey.

Purchasing a Burial Plot

You may purchase your burial plot from Congregation Agudath Jacob by contacting our Administrative Assistant to make arrangements. The pricing and options are as follows:

Buyer Type	Plot Size	Price*	Number of graves
<i>Members</i>	full plot	\$3,000	5 on plot
	half plot	\$2,250	3 on plot
<i>Non-Members</i>	full plot	\$4,500	5 on plot
	half plot	\$3,900	3 on plot

* Price includes perpetual upkeep

Non-members owning plots shall be assessed a \$2,000.00 fee for burial. Members must be current in their dues to receive the member benefit.

HOW TO OBSERVE THE YAHRZEIT

It is traditional to kindle a Yahrzeit Candle in the home on the evening Yahrzeit begins. It should remain lighted until sunset the next day. Possible prayer before lighting a Yahrzeit candle: Eternal God, I/we light this candle in memory of (name) _____, my/our beloved (relationship) _____. The light of the flame rekindles all the warm memories of the moment we shared together, and reassures me /us that a piece of his/her soul dwells in my/our heart(s) forever. May his/her soul be bound up with the bonds of eternal life. Amen. Candles are available at the Gift Shop. Every effort should be made to say Kaddish at congregational services. It is meritorious to perform some Mitzvah or to contribute to the synagogue in commemoration of the deceased.

Kaddish will be read on December 6

Kislev 8 Mrs. F. (Jennie) Chazanow

Archie David Goldfine

Isaac Goldstein

Rosa Genecov Ellis

Kislev 9 Sophie Blank

Mrs. Isaac Feldt

Sarah Holste

Isidor Israel

Wm. Petchesky

Dora Sackett

Beatrice Siegel

Minnie Wise

Jack Goldberg

Kislev 10 Joe L. Reed

Sol Siegel

David Sornin

Hannah Udashen

Kislev 12 Sam Gelber

Mina Parven

Mrs. Goldye Solomon

Kislev 13 Miriam Berkman

Philip Stupak

Kislev 14 Stanley Marmelzadt

Lilian Mendelsohn

Kaddish will be read on December 13

Kislev 15 Pauline Bartz

Moses W. Cinnamon

Elihugh Frankfort

Devorah Lanxner

Kislev 16 B. Roddy

Emma Wizig

Zlata Singer

Devorah Lanxner

Kislev 17 Mary Friedman

Moze Novich

Max Reed

Kislev 18 William Goldblatt

Harold Warren Israel

H. Novich

Rachel Rosenthal

Kislev 19 Max Corman

Mose Harris

Jack Silver

Robert Glick

Kislev 20 Sidney Fleischman

Kislev 21 Flora Epstein

Toby Schwartz

Vernon Woolf

Kaddish will be read on December 20

Kislev 22 Yetta Cohen

Kislev 23 Amanda Goldstein

Sarah Leah Markusfeld

Dr. Sam Ellis

Kislev 24 Carrie Loewenstein

Samuel H. Robinson

Sarah Schaevitz

Margaret Harelik

Kislev 25 Leon Rouvant

Edith Elaine Koss

Jon Evans, Jr.

Kislev 26 Sadie Berman

Chaim H. Green

Diana Green Rosner

Margot Meyers

Kislev 27 Shirley Kleiner

Cochavah Lavi

Kislev 28 Cecile Aronson

Dora Goldberg

Max Knop

Henry Novy

Kaddish will be read on December 27

Kislev 29 Paul Adams

Saul Morris Gellman

Julian L. Levinson

Sam Rosenberg

Mrs. Harry Smith

Kislev 30 Jake Berkman Infant

Jenny Levy

Teveth 1 Mary Roddy

Harry Udashen

Teveth 2 Sobel Baby

Beatrice Kline

Teveth 3 Barnet Brown

Sarah Reva Ellis

Freda Jortner

Becky Levin

Louis I. Rosenberg

Teveth 4 Mendel Beerman

Mrs. L. Bodenheim

Arnold Keen

Itzak Lavi

Ira L. Solovey

Teveth 5 Mrs. Aaron Levy

Norman Stein

Ruth Goldwater Evans

December 2019

3 Kislev 5780 - 3 Tevet 5780

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 7:28AM/5:01PM MINYAN & CLASSES 9:30 a.m. - 1:00 p.m. 3 Kislev Niddah 39	2 7:29AM/5:01PM 4 Kislev Niddah 40	3 7:30AM/5:01PM 5 Kislev Niddah 41	4 7:31AM/5:00PM RELIGIOUS SCHOOL 4:15 - 5:45 p.m. 6 Kislev Niddah 42	5 7:32AM/5:00PM 7 Kislev Niddah 43	6 7:32AM/5:00PM ij4:42PM Kabbalat Shabbat 6:00 p.m. 8 Kislev Niddah 44	7 7:33AM/5:00PM \$5:45PM Shacharit 9:30 a.m. 9 Kislev Niddah 45
8 7:34AM/5:00PM MINYAN & CLASSES 9:30 a.m. - 1:00 p.m. 10 Kislev Niddah 46	9 7:35AM/5:00PM 11 Kislev Niddah 47	10 7:36AM/5:00PM 12 Kislev Niddah 48	11 7:37AM/5:00PM RELIGIOUS SCHOOL 4:15 - 5:45 p.m. 13 Kislev Niddah 49	12 7:38AM/5:00PM 14 Kislev Niddah 50	13 7:38AM/5:01PM ij4:43PM Kabbalat Shabbat 6:00 p.m. 15 Kislev Niddah 51	14 7:39AM/5:01PM \$5:46PM Shacharit 9:30 a.m. 16 Kislev Niddah 52
15 7:40AM/5:01PM MINYAN & CLASSES 9:30 a.m. - 1:00 p.m. 17 Kislev Niddah 53	16 7:41AM/5:01PM 18 Kislev Niddah 54	17 7:41AM/5:02PM CONGREGATIONAL MEETING 7:00 P.M. 19 Kislev Niddah 55	18 7:42AM/5:02PM RELIGIOUS SCHOOL 4:15 - 5:45 p.m. 20 Kislev Niddah 56	19 7:42AM/5:03PM 21 Kislev Niddah 57	20 7:43AM/5:03PM ij4:45PM Kabbalat Shabbat 6:00 p.m. 22 Kislev Niddah 58	21 7:44AM/5:03PM \$5:48PM Shacharit 9:30 a.m. 23 Kislev Niddah 59
22 7:44AM/5:04PM Erev Hanukkah MINYAN & CLASSES 9:30 a.m. - 1:00 p.m. 24 Kislev Niddah 60	23 7:45AM/5:04PM \$5:49PM Hanukkah I 25 Kislev Niddah 61	24 7:45AM/5:05PM \$5:50PM Hanukkah II 26 Kislev Niddah 62	25 7:45AM/5:06PM \$5:51PM Hanukkah III NO SCHOOL 27 Kislev Niddah 63	26 7:46AM/5:06PM \$5:51PM Hanukkah IV 28 Kislev Niddah 64	27 7:46AM/5:07PM \$5:52PM/ij4:49PM Hanukkah V Kabbalat Shabbat 6:00 p.m. 29 Kislev Niddah 65	28 7:46AM/5:08PM \$5:53PM Rosh Hodesh - Hanukkah VI Shacharit 9:30 a.m. 30 Kislev Niddah 66
29 7:47AM/5:08PM \$5:53PM Rosh Hodesh - Hanukkah VII NO MINYAN OR CLASSES HANUKKAH CELEBRATION 5:00 P.M. 1 Tevet Niddah 67	30 7:47AM/5:09PM \$5:54PM Hanukkah VIII 2 Tevet Niddah 68	31 7:47AM/5:10PM 3 Tevet Niddah 69				