

THE CONSERVATIVE SYNAGOGUE OF
FIFTH AVENUE
11 EAST 11 STREET NEW YORK, NEW YORK 10003
NEWSLETTER
DECEMBER 2017



IF YOU SINGDANCE PLAY AN INSTRUMENT ...
TELL JOKESJUGGLE ... OR THINK YOU HAVE ANY
TALENT AT ALL
THIS IS YOUR CHANCE TO BE A PART OF THE

CSFA CHANUKAH PARTY TALENT SHOW

ON
SUN. DECEMBER 17, 2017
5:00 PM
CALL THE OFFICE AT
212-929-6954, OR EMAIL
US AT CSFA11E11@AOL.COM
TO REGISTER FOR THE
TALENT SHOW
REGISTRATION
DEADLINE:
MONDAY,
DEC. 11



The sixth night of Chanukah
Sunday, December 17, 2017
5:00 PM

Chanukah Party!

music, candle lighting, latkes,
soufganiyot(donuts), chocolate
gelt, talent show, activities,
Prizes and more!!

A MESSAGE FROM RABBI JOE SCHWARTZ

Back in 1970, Tammy Wynette had a song called, "Let's Put Christ Back into Christmas". And every year at this season, my mom would joke: "Let's put the π (Ch) back into Hanukkah!"

My mother was mocking the sterile, Gentile pronunciation you would hear when the holiday was mentioned on TV. But, as with most jokes, there was more to it than perhaps even she realized. For Hanukkah has indeed become softened, deracinated, assimilated -- and in America, doubly so.

If one were to ask Americans about Hanukkah, even American Jews, their first association would surely be with presents. For most Americans, Hanukkah is a kind of bloodless Jewish Christmas, with blue and white tinsel instead of red and green. A Christmas that Jews get to celebrate.

One of my favorite send-ups of this dismal state of affairs is the Holiday Special imagined by Saturday Night Live, "The Night Hanukkah Harry Saved Christmas." The special, we are informed, was sponsored by Hallmark Cards in association with the Jewish Anti-Defamation League. The skit imagines that there is a Jewish counterpart of Santa Claus, Hanukkah Harry, who drives a sled pulled by three mules, Moishe, Hershel and Shlomo. When Santa Claus takes ill one Christmas Eve, Hanukkah Harry saves Christmas for him. He delivers presents "to all the Gentile girls and boys" -- presents like socks ("eight pair!") and slacks. The lesson of the Holiday Special is "Christians and Jews, deep down, are pretty much the same!" (The best part of the bit is when, after Scott and Christine express this treacly sentiment, Harry looks at the camera and mimes a certain hesitation.)

(You can watch the skit here: <http://www.nbc.com/saturday-night-live/video/hanukkah-harry/n9852?snl=1>)

But the essence of Hanukkah wasn't first lost in America. Just what it's all about has been a riddle for a long time. The Talmud itself -- though it devotes an entire tractate to Purim -- has only a page about Hanukkah: In the middle of Tractate Shabbat, this short passage begins: "חנוכה מאי? What is Hanukkah?" It's as though the Sages themselves are befuddled by the holiday's meaning and purpose. (Their answer: Eight days of oil from a cruse with only one-day's worth.)

We may think we understand the holiday, living as we do after the heyday of Zionism. It was the Zionists who first turned their attention to history and declared the holiday a celebration of Jewish military achievement. Their heroes were the Maccabees -- a name that is not mentioned in the Bible or classical rabbinic literature. There were books written about the Maccabees, but they were never made part of the Jewish canon. Early Zionists made the story of Hanukkah into a story of human achievement, a view whose most familiar expression is found in the song "Mi Yimalei (Who Can Retell?)" by Menashe Ravina: "Who can retell the mighty deeds of Israel? / Who can count them? / In every generation there arose a champion, / A redeemer of the people."

But Hanukkah is not a celebration of Jewish might, any more than Purim is, though both entail stories of martial triumph.

The clue to the true meaning of Hanukkah is in its name: a *hanukkah* is a ritual of dedication or rededication of a house. When the first Temple was dedicated in Jerusalem, King Solomon held a beautiful *hanukat habayit*, dedication of the House of God, which is retold in the eighth chapter of the First Book of Kings. There, in the presence of all of the Jewish people, from great to small, with songs and sacrifices, Solomon declared: "The Lord has said He would dwell the darkness of a cloud; I have surely built a house of habitation for You, an eternal dwelling place." And the king turned his face around and blessed all the congregation of Israel which the whole congregation of Israel stood. (1 Kings 8:12-14). And after King Solomon's blessing we are told: "So the king and all the children of Israel dedicated (וַיְהַנְּכוּ) the house of the Lord." (v. 63)

Of course, that Temple turned out not to be eternal. It was destroyed, and a new Temple was built. The Bible ends before the construction and dedication of this second temple. But even this was not to last forever, for even before it was destroyed by the Romans, it was profaned and made into a pagan Temple. This, the Talmud mentions in its short reflection on the meaning of Hanukkah: "The Greeks entered the temple and profaned its oils." The Temple was profaned -- but it was then purified and rededicated, after the victory of the Hasmoneans against foreign rule.

As the name of our holiday testifies, it is this *rededication* that ought to be the focus of the holiday. What was made impure was made pure again. Though things can become corrupted, they can also be repaired. Things need not fall apart. As God tells Isaiah: "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

This is true on the physical-national level. If anything, the success of Zionism is testament to it: Jews may have declined, but we rose again; Hebrew may have been lost, but it flourishes again; hope may have flickered low, but its flames were fanned again. And this is also true on the spiritual-individual level: The progress of time in our lives need not be a process of decline. Though we may stumble, we can also rise again. Though our spirits may atrophy, they can be strengthened again. We speak every shabbat of our hearts as a kind of temple awaiting rededication to the service of higher things: טְהַר לִבֵּנוּ לְעִבְדֶּךָ בְּאֵמֶת -- "purify our hearts to serve You in truth."

This is part of the reason for the placement of this holiday in the waning days of winter. Though the light is growing smaller and smaller, we celebrate the renewal of light at precisely this moment, as testimony to the divine power of rebirth in the world. (See Avodah Zarah 8a)

May this Hanukkah be a Hanukkah of rebirth for all of us. May the light that had grown faint swell again in our hearts and souls. Let's but the נ back into Hanukkah.

Conservative Synagogue of Fifth Avenue
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<http://www.csfanyc.org>

Joseph Schwartz, Rabbi
David Gaffney, Rabbi Emeritus
Beth Farber Loewentheil, President
Russel Winer, Vice President
Pam Wolf, Vice President
Gail Berman, Vice President
Harold Anfang, Treasurer
Lynn Kutner, Secretary
Merril Mironer, Vice President, Emeritus
Leslie Penn, Executive Director

DECEMBER ANNIVERSARIES



Cheryl and David Oppenheim

12/4/2017

DECEMBER BIRTHDAYS

Dolly Peress	12/1/2017
Janet Steinman	12/1/2017
Paul Kutner	12/3/2017
Sylvia Shire	12/4/2017
Cherrie Fleisher Strauss	12/6/2017
Miriam Jochowitz	12/7/2017
Adria J. Frede	12/8/2017
Wendy Jane Garfinkle	12/12/2017
James N. Kerson	12/12/2017
Sarah King	12/13/2017
Corinne Rosenberg	12/14/2017
Christine Grant	12/15/2017
Ruth Wortman	12/17/2017
Sarah Goldberg	12/19/2017
Courtney E. Golden	12/21/2017
Jeremy Medows	12/23/2017
Lucy Simone Weisner	12/23/2017
Edward W. Kerson	12/24/2017
Merril Mironer	12/28/2017
Susan J. Lorin	12/30/2017





A MESSAGE FROM THE PRESIDENT

Dear CSFA community,

Change is in the air at CSFA. Soon we will begin a search for a new Rabbi and we are formulating plans for a possible cosmetic renovation of our shul. All change is difficult. The American Jewish community and in particular, the Conservative movement, face many challenges today. I urge you to read an article published on November 28, 2017 in the New York Times entitled "Lifting Spirits, Through Arts and Faith" about the revitalization of a community synagogue in Washington, D.C.. I am not suggesting their model is a blueprint for our synagogue, but the article highlights that synagogues outside the orthodox tradition need to think of new ways to attract and keep members beyond the traditional offering of religious services and life-cycle events.

We at CSFA face particular challenges. We are a small community and an older community. We live in a city where we compete for the attention of a population that has no end of opportunities for educational experiences or entertainment.

But what we do have, and what we can offer, is something unique and wonderful that is hard to find in this big city, a warm and caring Jewish community to be a part of. A place where all are welcome and all are honored whether they come to enjoy the religious services, the classes, the social events, or the kiddushes.

Our community is our greatest strength and our greatest attraction. As we face the challenges of the next year, let us face them together, emphasizing what we have in common, rather than our differences. Let us enjoy our synagogue and our community and look to support what is good and right about CSFA, rather than what is wrong. It is only by positively engaging with our community that we can face the challenges to come.

Happy Hanukkah to everyone and a happy and healthy and fun holiday season. I hope to celebrate with many of you over Hanukkah and at the Hanukkah party on December 17.

Beth Farber

https://www.nytimes.com/2017/11/27/us/sixth-i-historic-synagogue-jewish-culture.html?ref=todayspaper&_r=0

" A Dog Walked into a Synagogue..."

...and all of us were changed. On November 3, we enjoyed a great evening hosting Dinka and her partner Bracha ben Avraham, along with Michael Leventhal of the Israel Guide Dog Center for the Blind, (IGDCB) for a warm and wonderful Shabbat dinner and program. It was my personal pleasure to make this evening happen, as my family has long been connected with this remarkable institution, which not only provides partner dogs for those in need, but consistently pushes the envelope of developing programs for blind and differently abled citizen in Israel of all ages and backgrounds.

For those of us who were unable to join us, you really missed something special. Members sitting on the floor with Dinka and hearing about how a person/dog partnership completely changes and enhances the lives of these amazing duos – truly the key to real independence for so many blind Israelis.

In the weeks since, many of you have told me how unique this evening was to all of us. Believe me, I have heard the same back from our friends at IGDCB. Mike and Bracha were made to feel so welcomed by our community. IT really showcased all our most positive attributes, from our joyous singing to our warm and caring "family" embrace.

For any of you traveling to Israel, please contact the IGDCB when you are there to arrange a tour of this most incredible place. The new Puppy House is slated to open in April 2018, but even before then, you will be fascinated by the program that has been developed there. Pam Wolf and I visited in October, and the smile on Pam's face in this photo with a 6 week old Labrador puppy will attest to how much we loved the visit.

If you'd like to see more about the IGDCB, here are some links to Youtube videos:



<https://www.youtube.com/watch?v=-LDxLI-AISU> – IGDCB PR Film produced in 2017

<https://www.youtube.com/watch?v=vszhslNf8s> – Creating a Miracle

Leeor Sabbah

A MESSAGE FROM THE EXECUTIVE DIRECTOR

By Leslie Penn

Everyone loves Chanukah. What's not to love? We get together with family and friends, light the menorah, play dreidl games, eat a lot of fried food including latkes (potato pancakes) and donuts, have parties, and exchange gifts. Sounds good to me. I can remember when, as a kid back in Brooklyn, I would leave Hebrew School on what seemed the darkest and coldest nights of the year. I was bundled up against the cold and the wind and walked home anxious to light the menorah and get a dollar from my grandfather (on the first night only). It was lots of fun and the food was wonderful.

According to the Bible and Jewish tradition, God has performed a large number of miracles beginning with the creation of the world itself. Creation is followed by the flood, the plagues before Pharaoh and the liberation from Egypt, the splitting of the Red Sea, the manna in the wilderness, and the sun that did not set until the Israelites were victorious in battle. The list of miracles goes on and on.

Many of the miracles are remembered at different holidays throughout the year. There is, however, only one miracle that we are obligated to publicize to the entire world, Jew and non-Jew alike, and that is the miracle of the lights of Chanukah.

The one thing we have to do to fulfill the obligation of Chanukah is to light the lights, either candles or oil lamps, and to place them in the window for all to see. There are no other requirements, just light the lights and place them where all can see them.

We all know the story of the Maccabees, whose name is an acronym for **מִי כִמְכָה בְּאַלֹּם דָּוִי** who rose up against the Syrian ruler Antiochus who wanted to Hellenize the Hebrews. They were victorious and returned to rededicate the Holy Temple in Jerusalem. They only found enough pure holy oil to light the menorah for one day, but the oil miraculously lasted for eight days. Of course, they could have waited to make more pure oil and lit the menorah a few days later. They did not know that God would perform a miracle. However, they recognized the need to take action and the symbolism of lighting the golden menorah, so they lit with the little bit of oil that they had.

On the Chanukah menorah the lights each evening are lit by the shamash, the service light, whose sole purpose is to provide the spark for the other lights.

The story is told of a young man who had become an apprentice to a blacksmith. He learned how to hold the tongs, how to lift the hammer, how to strike the anvil, and how to blow the fire with the bellows. When he finished his training he was chosen as an employee of the royal smithery. His joy turned to despair, however, when he arrived at work and discovered that he had never learned how to kindle the first spark to light the fire. All of his skill and knowledge in handling the tools were of no avail because he had not learned the most basic principle – to light the fire.

The lesson of the Maccabees is that we cannot wait for someone to save us. We cannot expect to be saved by God's miracles alone. We have to take action to change the situation. It is just us, but that is enough. We have to remember our own strength and spirit. We need to bring back the spark to each others' lives. We have to remember the light that is still powerful within us.

Our synagogue, CSFA, and our community needs each of us to connect with our inner spark. We need to rededicate ourselves to our congregation and to become a more active and vital member of

the CSFA family. Attend services, participate in activities, and support the synagogue financially. If each of us brings our own small spark and light with us to CSFA, together we can create a fire that will burn bright for many years into the future and a miracle worth publicizing to the rest of the world. Like the Shamash, each of us only has a small igniting light. When we all come together, however, the collective glow is bright and illuminating.

During the darkest and coldest time of the year, the holiday of Chanukah reminds us to keep the spark and fire alive and to dedicate ourselves to our faith, our community, our synagogue, and to those in need. Like the Maccabees of old, that spark of the Divine will make our community and our world a better, fairer, and more compassionate place for all mankind.

Happy Chanukah.

News from the Chesed Committee

By Susan Leimsider

Chesed volunteers will be participating in our final community service project of the year, on December 10, 2017, at The Bowery Mission.

This past year we took part in activities sponsored by Dorot, The Bowery Mission, St. Francis Xavier, and Volunteers of America. We delivered packaged meals to senior citizens living on the Upper West Side, prepared meals for luncheon service, served meals at dinner service, and stuffed backpacks with school supplies for children living in shelters. In addition, we sponsored a CSFA coat drive and collected over 50 coats and jackets, which we donated to New York Cares.

I am truly proud of what we have accomplished and am glad we can "give back" to our community.

I am extremely grateful to the wonderful volunteers who have joined me in our projects, and would like to thank them publicly. They are

Mike Devlin, Jill Dosik, Johanna Goldberg, Courtney Golden, Lynn Kutner, Richard Kutner, Chava Lambeck, Chana Neumann, Jeffrey Newman, Robert Reicher, Norma Rosenthal, Leeor Sabbah, Rebecca Schaeffer, Stella Schindler, Rozanne Seelen.

There will be more opportunities for volunteering in the New Year.

Kiddush on JANUARY 20, 2018

will be sponsored by

Susan and Tom Leimsider

in honor of the

Chesed Committee Volunteers.

Please Join Us.

The Israel Committee

Stella Schindler, Chair

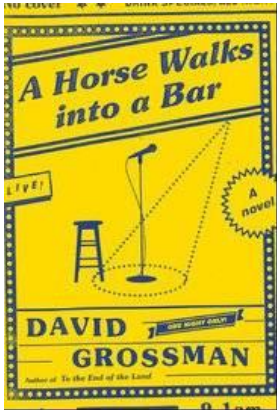
Please join us this month on

**Wednesday, December 6, 2017
at 7:00 PM**

when Rabbi Schwartz will teach Israeli Song.

The plan is to perfect these songs so that they may be performed outdoors in the Spring and/or for a Yom Ha'Atzmaut (Israel Independence Day) Celebration.

On **January 10, 2018** we will meet to discuss David Grossman's book, "A Horse Walks Into a Bar". A New York Times review of the book follows below.



A broken man walks on stage and makes jokes for 194 pages. That's the shortest summary I can think of for David Grossman's magnificently comic and sucker-punch-tragic excursion into brilliance, his new novel, "A Horse Walks Into a Bar." Jewish humor is celebrated, and, these days, more necessary than ever. It is humor from the edge of the grave. Humor with a gun stuck in your ribs. Humor that requires nothing more than a match and a can of gasoline. And, of course, the willingness to set yourself on fire. Grossman's protagonist, the self-

styled Dovaleh G, is ready for the flames. He addresses an audience hungry for jokes — though not of the political variety, they've had enough of that in Israel — in the basement club of the town of Netanya, which lies between Tel Aviv and Haifa. The first photo of Netanya on Wikipedia shows the intersection of two highways with some Minsk-looking apartment towers attached. As Dovaleh likes to say: "Nice city, Netanya."

The audience for Dovaleh's act of self-immolation is a cross-section of Israeli society: soldiers, bikers, gruff Likudniks, sensitive young women and two special guest stars from his childhood, a former judge with anger management issues and a dwarf village medium with a speech impediment. As Dovaleh unleashes the most heartfelt and terrifying stories of his life, the joke-hungry audience rebels. "You wanna clear your head," one man cries before storming out, "and this guy gives us Yom Kippur." Comic novelists may understand Dovaleh's predicament all too well. Have I earned enough laughs to show you I'm this close to blowing my brains out, or do you want me to tell you the one about that horse who walks into a bar? Or, as another disgruntled audience member says: "Can you believe how he's using us to work out his hang-ups?"

Dovaleh has hang-ups to spare. He's got the standard 20th-century Eastern European setup for parents, the violent dad whose love spurts out of him like a half-broken water fountain, the anxious, morose mom whose love is clear, but whose mind checked out long ago. At their backs are the concentration camps of Poland; in front of them, Israel's endless series of conflicts and the occupation. This is material Grossman has explored previously; indeed, some of it mirrors his own biography. But never has he presented it in one sustained performative howl, combining the comic dexterity of a

Louis C.K. with a Portnoyish level of detail (especially when it comes to Dovaleh's childhood: At one point, to stop himself from being beaten up by all and sundry, young Dovaleh took to walking through the neighborhood on his hands).

His former friend the judge, who witnessed Dovaleh's childhood humiliations, begins to wonder about the relationship between the comic and his audience. "How, in such a short time, did he manage to turn the audience, even me to some extent, into household members of his soul? And into its hostages?"

The audience won't stay hostage for long. Amid his desperate fusillade of jokes and provocations — "Wait, you're from the settlements? But then who's left to beat up the Arabs?" — Dovaleh begins to unspool the very long story at the center of the novel. When he was 14, Dovaleh had been sent to a junior Israeli Army camp, a time of further daily harassment and humiliation by his peers. One day he is told by the adult soldiers that he will be taken home to attend a family funeral, but, in a bureaucratic oversight, never told which of his parents has died. The long ride from the country's south to Jerusalem with an incessantly joke-telling army driver takes young Dovaleh into a world where humor is the sturdiest form of armor although, in the end, it protects him from nothing and no one. Dovaleh's story becomes too much for the audience to bear. They are here for entertainment, a rare chance to escape the realities of life in a divided, conflicted country, and slowly they begin to leave, even the members of the liberal intelligentsia, even those lucky to be coated in "eau de 1 percent."

As the action builds and the audience thins, Dovaleh, quite literally, beats himself up. He breaks his own glasses, he starts to bleed. "He is uniting with his abuser," the judge thinks. "Beating himself with another man's hands." The last people left are the ones from his childhood. There's Avishai, the judge who begins to see his own childhood silence at the collective torture of his friend as a form of acquiescence, collaboration. And then there's Azulai, the medium with the speech impediment, the "odd little woman, a self-appointed warrior battling for the soul of a boy she knew decades ago and of whom almost no trace remains." When they were kids, Dovaleh protected the tiny Azulai, a magnet for abuse even stronger than the boy who walked on his hands to avoid beatings. Now, the village medium cannot understand Dovaleh's public self-abasement, the constant lash of anger at himself and others. In a message familiar to anyone comically inclined, she asks: "Why are you like this? You were a good boy!"

Like many readers, I marveled at Grossman's novel "To the End of the Land," with its unique blend of pathos and difficult hope. The story of a woman who undertakes an epic journey across Israel as her son is sent to fight with the army, the book richly deserved to be called "magisterial."

After I read the last page, I felt happy for Grossman. I felt that he had accomplished his life mission as a writer, which very few get to do. And yet, from a practitioner's standpoint, I think "A Horse Walks Into a Bar" is even better. Its technical proficiency is astounding. At 194 pages, there is nothing extraneous, not one comma, not one word, not one drop of a comic's sweat. Israel's beauty, which illuminated "To the End of the Land," has been exchanged for a basement in Netanya, and yet Grossman's portrayal of Israeli society is rich and complete, filled with sociopolitical detail but rendered with a stand-up's shrug of the shoulders. Nice city, Netanya. And, oh, yes, Grossman is funny. There's a riff on Dr. Mengele that takes up the better part of a page that left me with that strange uncomfortable smile where the mouth is open, the teeth are bared, and yet the act of breathing has been completely forgotten. Why are you like this? You were a good boy!

Early in the novel, Dovaleh reconnects with Avishai the judge by phone and, to refresh his memory, tries to describe himself. "Short and sweet," he says. "Barely 5-2 on a good day." I read that joke over and over wondering where I had heard it before. And then I remembered. I had made the same joke, with the addition of four inches, several decades ago on one of my first dates. The cosmic connection between Jewish funnymen and women is strong. We are all practicing our Netanya debasement alongside Dovaleh, and what passes for our redemption as well. But Grossman has taken it to a new level. He has left a trail of blood and sweat on the page that only a true master — a Lenny Bruce, a Franz Kafka — could dream of replicating. Don't try this at home, folks. I know I won't.

Israel Committee Continued:

BOOKS:

February 7: Daniel Gordis: Israel - A Concise History of a Nation Reborn

March 14: Ruby Namer: The Ruined House

VIDEO

We would like to present the extremely popular and highly regarded Israel TV series: FAUDA - Season 1: 12 segments. We suggest doing this in coordination with the twice monthly movie nights - 3 sessions per evening beginning sometime in November or December (We have access to Netflix for this purpose.)

SPEAKER

We plan to reach out to Netsana Darshan Leitner - CEO of Shurat Ha'Din - The Israel Law Center - to speak. I have attended their programs and she is an exciting and informative speaker. Topic: Combating Terrorism - One Lawsuit at a Time



Sponsor A Kiddush

One of the highlights of Shabbat at the Conservative Synagogue of Fifth Avenue is sharing a Kiddush lunch meal together following the morning service. People gather in groups small and large, share stories, laugh, joke, and meet new people. Kiddush helps us build the connections that make CSFA vibrant, caring congregation.

By sponsoring a Kiddush, you participate in supporting and fostering that sense of community. You can honor someone, remember someone, celebrate a simcha, or just demonstrate your commitment to our synagogue.

In exchange for a contribution of \$500 you are recognized as the sponsor or one of the sponsors of Kiddush on a given Shabbat. Of course, we welcome any contribution you might chose to make in addition to the \$500. On weeks when there is more than one sponsor we still request a \$500 contribution per sponsor.

If the sponsor anticipates a large number of guests, or chooses to make extraordinary additions to the Kiddush menu, we trust you will appreciate our need to add an additional charge to the \$500 contribution.

If you have any questions or would like additional information, please contact our Executive Director, Leslie Penn, in the synagogue office. His number is 212-929-6954, and the synagogue's email address is csfa11e11@aol.com

Thank you.





THE CONSERVATIVE SYNAGOGUE OF FIFTH AVENUE

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December 1, 2017

Dear Friends:

Most often a synagogue appeal letter opens with a brief story or parable, a bit of humor to break the ice and set the stage for the request for funds and support. I will dispense with all that and get more directly to the point.

Before the High Holidays I reached out to the entire CSFA community and asked for their support of our annual Kol Nidre Appeal. On Yom Kippur our President, Beth Farber, followed up with an articulate and engaging presentation in that regard. This annual fundraising drive, as well as every other appeal for voluntary contributions to the synagogue, is critical for our existence and future. Annual membership dues cover less than one quarter of our annual operating budget. Voluntary contributions from our members and friends are the life-blood that keeps our synagogue – its services and its programs operational.

If you responded to my earlier appeal, I thank you. However, as we now approach the end of the tax year, I ask you to consider making a special end of year contribution to CSFA before the close of 2017. The changes that may be made in 2018 to the tax code are still unknown, but this may be the best time to make a tax-deductible charitable contribution. To contribute appreciated stock, please contact the synagogue office for instructions.

If you have not responded to my earlier request, NOW is the time to make a combined Kol Nidre and year end contribution. Our tradition teaches that "*Tzedakah* is equal in importance to all the other commandments combined." Each of us needs to ask, "Am I doing my fair share in providing for the needs of my community and my synagogue?" It is noteworthy that our Sages, some 1,500 years ago, encouraged us to prioritize specifically Jewish causes in our giving... for if we don't, who will?

Thank you and best wishes for a joyful and bright Chanukah, and for a happy and healthy 2018. I look forward to hearing from you soon.

Sincerely,

Harold Anfang
Treasurer

December Yahrzeits

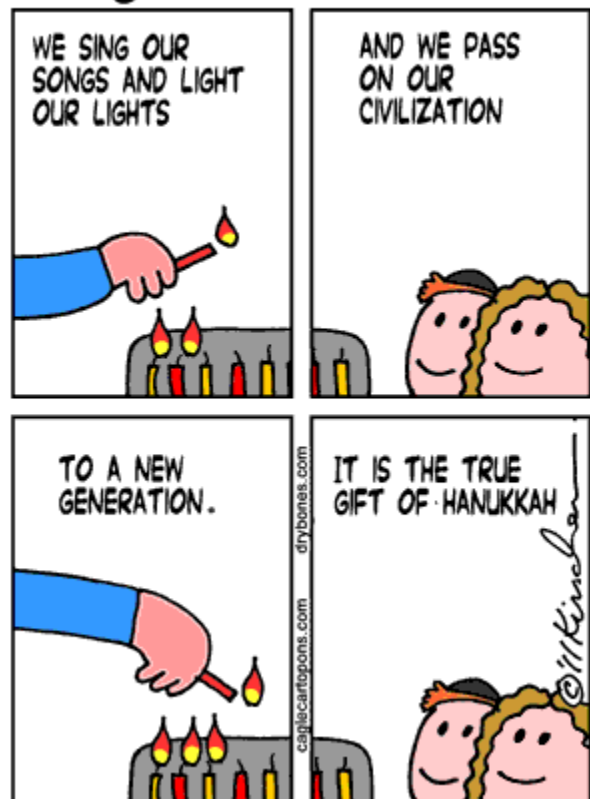


Louis Paul Nestel	12/1/2017	Kislev 13, 5778
Franklin Clarke	12/2/2017	Kislev 14, 5778
Miriam Caplow	12/3/2017	Kislev 15, 5778
Edward Robbins	12/3/2017	Kislev 15, 5778
Mollie Hoffman	12/4/2017	Kislev 16, 5778
Etta Lurie	12/4/2017	Kislev 16, 5778
Grace Rosenfelt	12/4/2017	Kislev 16, 5778
Nathan G. Samek	12/4/2017	Kislev 16, 5778
Sophie Schlesinger	12/4/2017	Kislev 16, 5778
Clara Palevoda	12/5/2017	Kislev 17, 5778
Abraham Irvings	12/6/2017	Kislev 18, 5778
Allen Ritch	12/6/2017	Kislev 18, 5778
Rose Lish	12/7/2017	Kislev 19, 5778
Hermine Blau	12/8/2017	Kislev 20, 5778
Leah Kirschenbom	12/8/2017	Kislev 20, 5778
Jacob Padawer	12/8/2017	Kislev 20, 5778
Hannah Mendelsohn Lazin	12/9/2017	Kislev 21, 5778
Isaac Koenigsberg	12/10/2017	Kislev 22, 5778
Abraham Mereson	12/10/2017	Kislev 22, 5778
Dina Roth	12/10/2017	Kislev 22, 5778
Meyer Schwartz	12/10/2017	Kislev 22, 5778
Fan Pavony	12/12/2017	Kislev 24, 5778
Frances King	12/13/2017	Kislev 25, 5778
Gertrude Felder	12/14/2017	Kislev 26, 5778
Anne F. Parker	12/14/2017	Kislev 26, 5778
Ida Breindel	12/17/2017	Kislev 29, 5778
Sam Schwimmer	12/17/2017	Kislev 29, 5778
Bella Seewald	12/17/2017	Kislev 29, 5778
Louis Lurie	12/19/2017	Tevet 1, 5778
Caroline Rothschild	12/19/2017	Tevet 1, 5778
Dr. Philip Parker	12/20/2017	Tevet 2, 5778
Betty Reiner	12/20/2017	Tevet 2, 5778
Lawrence Fay	12/21/2017	Tevet 3, 5778
Nathan Pavony	12/21/2017	Tevet 3, 5778
Estelle Penn	12/21/2017	Tevet 3, 5778
Sadye Gaines	12/22/2017	Tevet 4, 5778

December Yahrzeits (continued)

Abraham Ginsburg	12/22/2017	Tevet 4, 5778
Louis Sternberg	12/22/2017	Tevet 4, 5778
Marshall Wortman	12/22/2017	Tevet 4, 5778
Max Labaton	12/23/2017	Tevet 5, 5778
Herman Penner	12/23/2017	Tevet 5, 5778
Sadie Rubin	12/23/2017	Tevet 5, 5778
Abraham Sapir	12/23/2017	Tevet 5, 5778
Alexander King	12/24/2017	Tevet 6, 5778
Doris Farber	12/26/2017	Tevet 8, 5778
Samuel Lang	12/28/2017	Tevet 10, 5778
Michael Paznik	12/28/2017	Tevet 10, 5778
Gilbert Feldstein	12/29/2017	Tevet 11, 5778
Doris Levin	12/29/2017	Tevet 11, 5778
Leah Penn	12/29/2017	Tevet 11, 5778
Hilda Isselbacher Berney	12/30/2017	Tevet 12, 5778
Sophie Molod	12/30/2017	Tevet 12, 5778
Anna Rubin	12/31/2017	Tevet 13, 5778
Frieda Schaier	12/31/2017	Tevet 13, 5778
George Schwartz	12/31/2017	Tevet 13, 5778

Dry Bones



October Contributions

DUES

Lester Taub & Melissa Green
 Joan S. Davidson
 Jessica Winer Chaput & Chris Chaput
 Ann J. Lieb
 Micah Moldovan & Rebecca Schaeffer

KOL NIDRE

Pamela Wolf & Douglas Gersten
 Stella Schindler
 Gary Nathan & Vivian Lorene White
 Paul Kutner
 Laurette Reisman
 Samuel & Kathryn Scheffler
in honor of Rabbi Schwartz
 Amy & Eli Hendel
 Abigail Zuger
 Lois Kaggen
 Cherrie Fleisher Strauss
 Claire & Leonard Lorin
 Ethan Koreff
 Elizabeth Kirshenbaum
 Adam Brownstone
 Herbert Rubin
 Jeffrey Lorin
 Chana Neumann
 Barbara Dagen
 Kenny Altman
 Peter & Shannon Oksman
 Sam Swartz
 Toby Appel
 Norma Rosenthal
 Martin R. Kupferberg & Susan J. Lorin
 David & Cheryl Oppenheim
 Sasson Nabi

HIGH HOLIDAY HONORS

Ruthe Unger
 Rozanne Seelen

SHABBAT HONORS

Rozanne Seelen (*multiple gifts*)

KIDDUSH

Harold Anfang
In memory of Sylvia Lippel
 David & Inge Gaffney
 Ivy Branin
In honor of her conversion
 Sylvia Shire
In honor of Rabbi David & Inge Gaffney

October Contributions (continued)

Yahrzeit

Cynthia Berman
Yahrzeit of Jerome Berman
 Laura T. Goldsmith
Yahrzeit of Max Goldsmith
 Herbert Rubin
Yahrzeit of Simon Rubin
 Stephen Greenfeld & Alice Bruckenstein
Yahrzeit of Renee Greenfeld
 Leon & Suzanne Schein
Yahrzeit of Mollie Schein
 Leon & Suzanne Schein
Yahrzeit of Louis Schein
 Irving Kallins & Beverly Altschuler
Yahrzeit of Alex Kallins
 Pamela Wolf & Douglas Gersten
Yahrzeit of Joyce Wolf
 Barbara Jozwiak
Yahrzeit of Sylvia Lippel
 Richard & Lynn Kutner
Yahrzeit of Carolyn Kutner
 Richard & Lynn Kutner
Yahrzeit of Morton Kutner
 Lenore & Irwin Reicher
Yahrzeit of Louis Rivkin
 Toby & Russell Winer
Yahrzeit of Samuel Axler
 Robert Reicher & Michael Devlin
Yahrzeit of Sarah Reicher

Yizkor

Cynthia Berman
 Robert Reicher & Michael Devlin
 Irving Kallins & Beverly Altschuler
 Martin R. Kupferberg & Susan J. Lorin
 Chana Neumann
 Bernice Rosenblum

Misheberach

Ellen French
Yosef ben Chana
 Toby Appel
For the speedy recovery of Laurette Reisman
 Barbara Dagen

In Memory of

Harold Anfang
In memory of Jonathan Tobias

October Contributions (continued)

IN HONOR OF

Cynthia Berman

In honor of Rabbi David & Inge Gaffney

Cynthia Berman

In honor of Rozanne Seelen

Cynthia Berman

In honor of Leslie Penn

Irving Kallins & Beverly Altschuler

In honor of Rabbi David & Inge Gaffney

Rhonda Silver

In honor of the marriage of Justin Silver and Sarah Manley

Miriam Mostow

In honor of marriage of Lynn Fainblatt to Dr. Paul Berkowitz

Miriam Mostow

In honor of Rabbi David & Inge Gaffney

Rozanne Seelen

In honor of Rabbi Schwartz

Rozanne Seelen

In honor of Rabbi David and Inge Gaffney

Rozanne Seelen

In honor of Sam Swartz

Rozanne Seelen

In honor of Sarah King

Rozanne Seelen

In honor of Chava Grant

Rozanne Seelen

In honor of Harold Anfang

Rozanne Seelen

In honor of Chana Neumann

Rozanne Seelen

In honor of Norma Rosenthal

Rozanne Seelen

In honor of the Food Committee

Rozanne Seelen

In honor of Fern and Leslie Penn

Sasson Nabi

In honor of Fern, Leslie & Joshua Penn

RABBI'S FUND

Lucille Murray

JOURNAL

Alan & Fanny Forman

Theobald & Ida Reich

Henry J. Landau

Amir Koren

Jonathan Sichel & Elana Hagler

October Contributions (continued)

SYNAGOGUE FUND

Arlene Wiczky

Zachs Family Foundation

GARDEN FUND

Toby Appel

In memory of Howard Baker

HURRICANE RELIEF

Lois Segel

Hurricane Harvey

GIVING OPPORTUNITIES AT CSFA

We encourage you to support CSFA throughout the year, whether it is to mark a happy occasion, remember a loved one, honor a friend or relative, or just because you know it is the "right thing to do".

Some of the various Funds and giving opportunities are listed below:

Dedicate a Sanctuary Chair in

Honor of or in memory of a

loved one \$360

Sponsor a Shabbat Kiddush..... \$500

A Memorial Plaque in the sanctuary \$500

Dedicate a Chumash \$125

Dedicate a Siddur \$ 75

Dedicate a High Holiday Machzor \$ 75

Join the Kiddush Club

Yahrzeit Fund

Misheberach Fund

In Memory Of

In Honor Of

Synagogue Fund

H. Baker & C Berman Garden Fund

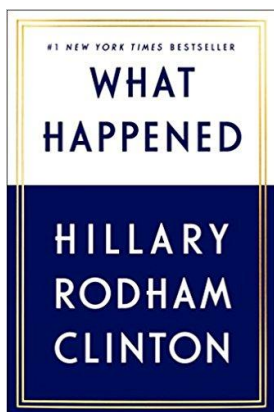
Sadie Anfang Fund

Sylvia Lippel Fund

H. Anfang Torah Fund

Renovation Fund

Marla Newell Adult Education Fund



What Happened

By
Hillary
Rodham
Clinton



Review by George Jochowitz

When I began reading Hillary Clinton's new book, I felt it was — more than anything else — a personal account of how shocked and disappointed she was by her loss of the 2017 election.

One of the chapters is entitled "Election Night," and recounts the details of the disappointing news as it appeared hour by hour, and state by state. Most sources had predicted a victory for Clinton, who — in fact — won the popular vote by a margin of almost 2.9 million votes. In addition to writing about her emotions and disappointment, Hillary writes about the details of her campaign and also of her life and family.

Although I had always known that she was a Methodist, I hadn't known about her deep commitment to Methodism and to its doctrine of "faith in action," which she explains as doing "all the good you can, for all the people you can, in all the ways you can, as long as ever you can" (p. 197).

Another thing that I had never known was her devotion to her late mother, Dorothy Rodham, nee Howell. Hillary writes about her mother: "Starting when she was three or four, her parents would leave her alone all day in their fifth-floor walk-up in Chicago." Then, when she was eight, Dorothy and her three-year-old sister were put on a train to California so that they could live with their paternal grandparents. The ride "took four days" (p. 162). It is amazing that Dorothy Howell Rodham grew up to be a functioning human being. Her daughter always loved and admired her.

On October 30 of this year, we learned that Paul Manafort, a former campaign manager for President Trump, had been indicted for conspiracy. At that point, *What Happened* turned into a different type of book for me: It became a book about Russia and autocracy, opposing the United States and democracy.

Hillary writes that, "As early as August 2016, CIA Director John Brennan called his counterpart in Moscow and warned him to stop interfering in the election" (p. 354). Those words took on a new importance for me. Hillary characterizes Putin's agenda as follows: "Putin has positioned himself as the leader of an authoritarian, xenophobic international movement that wants to expel

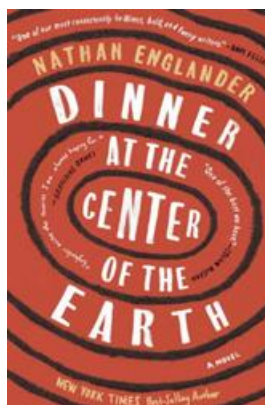
Marxist capitalism itself sounds like a contradiction in terms, but Putin has redesigned Marxism by abandoning the economic half of Marx's theory while sticking to its other half: thought control. Marx believed that when the world became communist, there would be no further differences of opinion, since once economic equality arrived, there would no longer be any reason for any disagreement. Russia, China and even North Korea have given up their commitment to a communist economy — but have held on to the idea of opposing democracy and freedom of any kind.

While other outside factors certainly affected the election (Bernie Sanders and Jill Stein, for example), it certainly seems that Russian interference (including through illegal hacking) played a role.

The book is both a personal account and a description of Putin's interference. There are many other subjects that don't get mentioned. There is nothing about Israel. Hillary Clinton was totally pro-Israel when she was a member of the Senate — but when she was President Obama's Secretary of State, she followed Obama's pro-Iran agenda. What did she think about it?

The only hint comes when she writes about Obama: "We might have areas of disagreement, such as Syria, trade, and how to deal with an aggressive Russia, but by and large, I would defend his record, try to hold on to his accomplishments, and listen to his advice" (pp. 66-67). The words "by and large" tell us nothing much. Does disagreeing about Syria mean supporting Israel? We don't know.

Hillary Clinton's book is both long and readable. However, it is not sufficiently informative.



Dinner at the Center of the Earth

By
Nathan
Englander

Nathan Englander knows intimately the failings and contradictions of human beings. In his new novel, things can go badly wrong when courageous people act on their ideals. Yet he loves his failed idealists, and their abiding faith in achieving the unattainable.

His story centers on a man called Z, who imbibed Zionism as a boy at a Jewish day school in suburban America. Z remembers his second-grade teacher beckoning her class to picture themselves flying to Israel because the Messiah has come. Decades later, when peace with Palestine seemed imminent, Z dropped his graduate studies to make aliyah to Israel so he wouldn't miss the epochal event.

We meet Israeli spies whose dedication to Israeli security never wavers, and a fiercely partisan Palestinian. There's a woman with complete faith in a man called The General whom she has served for many years. And there's an unlikely couple – Israeli and Palestinian negotiators who fall in love.

Most of these characters are imagined, but some are drawn from life. The General is unmistakably Ariel Sharon, though he is never named. Z is loosely inspired by "Prisoner X," who was secretly imprisoned in 2010 after giving classified information to Israel's enemies. The combination of factual and fabricated details creates a sort of counterfactual multiverse where actual events have alternative outcomes.

The action begins in Paris, where Z realizes he's being followed. Z has provided intelligence that led to a bombing in Gaza where the victims included families with small children. Then he becomes a traitor, "driven by his good-hearted intent to do what's right." He tries to escape his pursuers, only to discover that he was never really the master of his own fate.

In counterpoint to Z's story, we overhear the dreams of the General as he lies in a coma in a hospital. He recalls his 1953 raid on the village of Qibya, where half the casualties were women and children, an action that caused consternation and embarrassment in the Israeli government. Unlike Z, the General went on to fight many more battles.

The third strand is the fable of the star-crossed lovers. Shira, a member of Ehud Olmert's national security team, meets an unnamed mapmaker working with Mahmoud Abbas during the 2008 peace talks. They are united by a desire for peace between their peoples, and by their passionate, unquenchable desire for each other. Separated by physical and political barriers, they dream of meeting for an intimate meal in the tunnels between Gaza and Israel - a "dinner in the center of the earth," which is about as likely as the wolf dwelling with the lamb.

Englander braids these three strands together into a tightly knit, suspenseful story packed with rich details. His narrative voice is as irresistible as ever, and he melds espionage, family drama, romance, and politics in a surprisingly seamless combination. A reader might have been just as happy with fewer spy capers, as entertaining as those are. Quibbles aside, though, *Dinner* is as thought-provoking as it is thoroughly enjoyable. It's one of the highlights of the year.



Arthur Szyk Soldier in Art

Ervin Ungar,
Ed.

Artist Arthur Szyk (1894-1951), born in Lodz, Poland, is currently the subject of an important exhibition at the New-York Historical Society. Szyk's work has not been shown in New York City in over forty years, a surprising omission considering the artist's prominence as a biting political satirist during World War II, his accomplishments as a book illustrator, and the fact he made his home in the city after immigrating to the United States in 1940.

Irvin Ungar, longtime president of the Arthur Szyk Society, serves as editor for *Arthur Szyk: Soldier in Art*, a lavishly illustrated, oversize volume with over 200 color plates that bears the same name and revolves around similar themes as the exhibition. While discussing many of the works featured in the show, it is not an exhibition catalogue. Readers will benefit from the longer narrative and the vastly larger amount of material allowed by a book, which offers a fuller picture of Szyk's diverse body of work.

Szyk is best known for his remarkable Passover Haggadah, characterized by the artist's signature miniature detailing, akin to medieval manuscript illumination, and strong color. But there are other sides to Szyk's art: notably scathing war images denouncing Hitler, and fervent pro-Jewish material frequently touting Jewish strength and military prowess.

Take, for example, *Battle of the Warsaw Ghetto*, which vividly proclaims Jewish grit, specifically in reference to the Warsaw Ghetto uprising. Painted in watercolor and gouache in April 1945, the second anniversary of the uprising, the image portrays male and female fighters, young and old, conquering a representative SS officer lying on the ground with his helmet and gun strewn uselessly around him. One of the Jews mockingly holds up a sign with Himmler's orders that reads, "Eastern District, Order to the Troops: All Jews must be killed." Other armed Jews populate the background, which includes a glimpse of the ghetto's infamous wall, and one proudly holds aloft a Zionist flag. To augment his point, Szyk inscribed words on all four highly decorated borders of the image, inspired by Persian-style miniatures. At the bottom is a dedication to "Samson in the ghetto," referring to the biblical figure in Judges, which explicitly links Warsaw's Jews with this strongman who kills his Philistine oppressors even while knowing that he will die, too. Szyk proudly divides this short phrase with two words—"MY PEOPLE," overlying a Star of David. A phrase around the border bears Szyk's sentiments toward the Nazis, also biblical in nature: "To the German people, sons of Cain, be ye damned for ever and ever amen."

Four insightful essays examine Szyk's artwork—including the powerful *Battle of the Warsaw Ghetto*—his unique personal style, and his position as an artist-activist during World War II—from his passionate support of Israel to his avid American patriotism.

LOW-FAT CAULIFLOWER CARROT LATKES



INGREDIENTS

3 cups cauliflower florets (1 head)
3 medium carrots or 6 baby carrots, peeled and shredded (1 cup)
1 small potato peeled and quartered
1 clove of garlic peeled
¼ cup matzoh meal
1 small onion finely diced
¼ tsp nutmeg
1 teaspoon kosher salt
pepper to taste
2 eggs, beaten
Cooking spray

PREPARATION

To prepare the latkes:

1. Boil cauliflower, carrots, potato and garlic in salted water for 15 minutes and drain well.
2. Chop cauliflower, smash the potato and garlic.
3. Combine cauliflower, carrots, potato, garlic, matzoh meal, onion, nutmeg, salt and pepper. Add eggs to bind ingredients together.
4. Shape ¼ cup of mixture into latkes. Spray cooking spray into a non stick pan. Brown latkes on each side to desired doneness.

STUFFED LATKE BASE RECIPE

INGREDIENTS

5 Idaho potatoes
1 Spanish onion
2 eggs, beaten
1 tablespoon salt
1 teaspoon black pepper
3 tablespoons of flour (optional)*
Oil for frying
Latke Stuffing of Choice, see next recipe for Pulled Brisket Stuffed Latke

PREPARATION

1. Grate the potatoes and onion using a food processor or hand grater.
2. Add eggs, salt and pepper to mixture. Then add flour (optional)*.
3. In a large frying pan, heat 1/2 inch oil on medium/high heat. It is important to make sure that the oil is hot enough to crisp up the potatoes but not too hot that the potatoes will burn.
4. Place a heaping spoonful of latke mix into the pan. The latkes should sizzle and crisp up quickly.
5. Once latke gets crisp, place filling inside (choose filling below). Top with another spoonful of latke mix on top of filling and make sure that the potato mix on top of the filling completely covers the filling.
6. Flip over and fry for about a minute.
7. Drain on paper towels. Serve hot.

*A note about the flour: flour helps the latkes obtain a firmer consistency, but it isn't necessary for the taste and presentation of latkes.

PULLED BRISKET + BBQ SAUCE STUFFED LATKES



INGREDIENTS

Stuffed Latke Base Recipe

- 1 cup leftover brisket, shredded with a fork
- 1 cup of your favorite BBQ sauce

PREPARATION

1. Make latkes according to [Stuffed Latke Base Recipe](#). (see above)
2. Place shredded brisket or roast on latke mix, as per latke recipe.
3. Drizzle with teaspoon of BBQ sauce.
4. Top with another spoonful of latke mix.
5. Flip over and fry for another minute.

GLUTEN-FREE "SCHNITZEL" BATTER



INGREDIENTS

Protein or vegetable of your choice, cut into chunks or strips

Marinade

1 cup coconut cream (or other non-dairy milk)
1 clove garlic, crushed
1 tablespoon brown sugar
1/2 teaspoon dried oregano
1/4 teaspoon salt
1/4 teaspoon ground black pepper

Coating

1 cup quinoa flour*
1 cup gluten-free cornflour
1 teaspoon paprika
1 teaspoon ground mustard seed
1 teaspoon garlic powder
1 teaspoon onion powder
1/4 teaspoon salt
1/4 teaspoon ground black pepper
Oil for frying

PREPARATION

1. In a large bowl combine the marinade ingredients, add your protein and marinade for an hour in the fridge (if using tofu, you'll want to marinate longer).

2. In a separate bowl mix the dry ingredients for the coating/batter.

Oven Baked: Coat your protein in the dry ingredients and place on a lined baking sheet. Bake for 10 minutes at 350°F, or until nicely browned and crispy, turn and bake for an additional 5 minutes.

Fried: Heat oil in a skillet to high heat and then reduce to medium-high. Fry the protein until browned and crispy, then turn over to brown the other side to achieve the same. Place on paper towel to drain the excess oil and then move to a baking tray to keep warm in the oven until it is time to serve.

*To Make Your Own Quinoa Flour: Toast dry quinoa gently in a skillet, then blend thoroughly in a food processor until it becomes like flour.

CRISPY FRIED CHICKEN

No buttermilk, no problem. No deep fryer, no worries. This fried chicken comes out flavorful and perfectly crisp without either of those trappings. First the chicken goes for a quick swim in egg whites seasoned with hot sauce, then takes a dunk in a blend of flour and cornstarch. The most important step is the combination of deep-frying and steaming in a tight skillet. Generally, when you want meat or poultry to brown up in a pan, you need to spread the meat out so that there is room for steam to escape and browning to occur. For this recipe, you want the chicken to fit tightly in the pan so that it both browns from the hot oil, and steams as a result of the cramped quarters and tight lid. The result will be crispy, juicy chicken, no paper hat or bucket needed.

INGREDIENTS

For the soak:

1/2 cup egg whites (about 2 eggs)
1/2 teaspoon kosher salt
1/2 cup cornstarch
1/2 to 1 teaspoon hot sauce, depending on your taste
1 3 1/2 to 4 pound chicken, cut into eights and each breast cut in half

For the dunk:

1 cup all purpose flour
1/2 cup cornstarch
1 teaspoon kosher salt
1/2 teaspoon fresh ground pepper
1 teaspoon sweet or hot Hungarian paprika
1 teaspoon garlic powder
vegetable shortening, peanut or corn oil

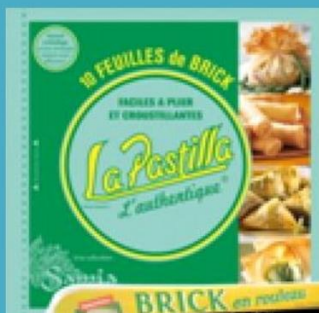
PREPARATION

For the soak whisk together the egg whites, salt, and hot sauce and pour the mixture into a resealable plastic bag. Toss the chicken pieces in the bag and seal. Refrigerate for at least 30 minutes or up to several hours. While the chicken marinates prepare the breading by combining all the dunk ingredients in a shallow bowl.

When ready to fry, remove the chicken from the fridge and add 1/2-inch of oil to a heavy bottomed or cast iron skillet, which has a cover and can hold the chicken pieces snugly. Heat the oil to 350 degrees. If you do not have a cooking thermometer, do what Chinese cooks have done for centuries, take a wooden chopstick (or stem of a wooden spoon) and press down into the oil. If the oil bubbles up around the wood, it is ready.

Dredge the chicken in the flour mixture and then place the chicken in the pan skin side down and put the dark meat pieces in your pan's hot spot, as they take longer to cook and will benefit from that advantage. Cover the pan and cook, maintaining the heat at 350 degrees, about 12 to 15 minutes, or until the skin is a golden brown. Turn the chicken over, cover and cook an additional 10 minutes. Turn one more time so the skin side has a chance to crisp up, about 2 to 3 minutes.

Drain on a baking rack set over a pan, if you place them on paper towels or even in a paper bag, they will lose some of their crispy goodness. If you must keep the chicken warm, place that pan in the oven on low until ready to serve.



THE CONSERVATIVE SYNAGOGUE OF FIFTH AVENUE

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Happy Chanukah With Lynn Kutner!

**It is time to fry yummy things in oil - guilt free -
because you're supposed to!**

**This year Lynn Kutner's Synagogue Chanukah
class will feature latkes,
brick (the French kind), and more.
Of course, everyone will get to taste.**

**RSVP would be greatly appreciated - but,
as always, you are welcome
even if you forget to call.
212-929-6954 or csfa11e11@aol.com**

Mark Your Calendar:

***Thursday, December 7, 2017
6:30 p.m.***

Please RSVP by Friday, December 1



CONSERVATIVE SYNAGOGUE
OF FIFTH AVENUE

PRESENTS

SO YOU THINK YOU'VE GOT TALENT

IF YOU SINGDANCE PLAY AN INSTRUMENT ... TELL JOKES ...
JUGGLE ... OR THINK YOU HAVE ANY TALENT AT ALL

THIS IS YOUR CHANCE TO BE A PART OF THE

CSFA CHANUKAH PARTY TALENT SHOW

ON

SUN. DECEMBER 17, 2017

5:00 PM

CALL THE OFFICE AT 212-929-6954, OR EMAIL US AT
CSFA11E11@AOL.COM TO REGISTER FOR THE TALENT SHOW
REGISTRATION DEADLINE: MONDAY, DEC. 11

Join us for a

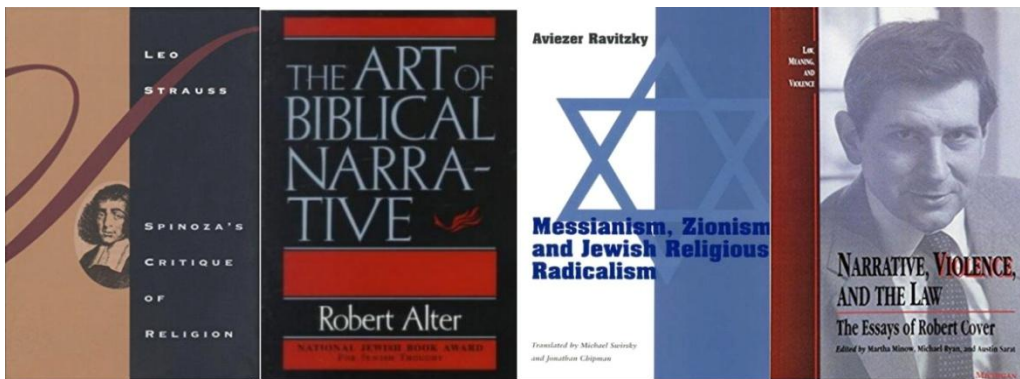
Chanukah Party!

*The sixth night of Chanukah
Sunday, December 17, 2017 – 5:00 PM*

*Conservative Synagogue of Fifth Ave
11 East 11 Street New York, NY 10003*



music, candle lighting, latkes, soufganiyot (donuts),
chocolate gelt, talent show, activities, prizes and more!!

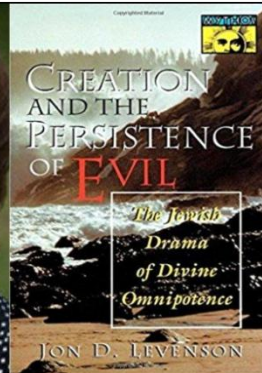
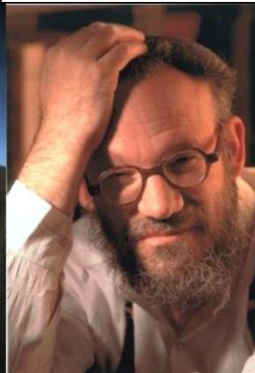


The 20th and 21st centuries saw an explosion of creativity in the field of Jewish scholarship. Old verities were challenged, new understandings of the meanings of the Jewish past and future were forged, and some of the greatest Jewish thinkers wrote works of lasting value.

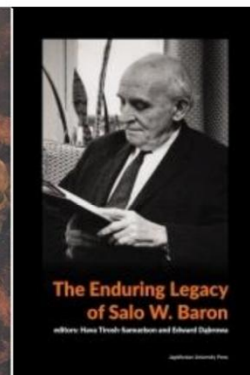
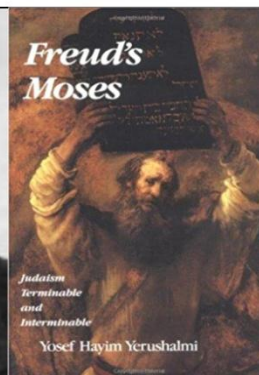
Come explore some of this extraordinary and challenging scholarship ...

Works will include some or all of the following:

Gerhsom Scholem, Hayim Soloveitchik, Robert Cover, Daniel Boyarin, Yosef Hayim Yerushalmi, Robert Alter, Aviezer Ravitzky, Jon Levinson, Salo Baron, Leo Strauss, Moshe Weinfeld, Christine Hayes, and Rachel Adler



Join Rabbi Joseph Schwartz on
Wednesday evenings
7:30 pm – 9:00 pm
Starting on
WEDNESDAY, DECEMBER 13, 2017
For
**“MASTERWORKS OF JEWISH
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KEEP A NEIGHBOR
WARM THIS
WINTER.

THE CHESED COMMITTEE OF CSFA
INVITES YOU TO
BRING YOUR NEW OR USED BUT
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CONSERVATIVE SYNAGOGUE
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MONDAY, DECEMBER 11, 2017
THROUGH
FRIDAY, DECEMBER 15, 2017
AND

MONDAY, DECEMBER 18, 2017
THROUGH
WEDNESDAY, DECEMBER 20,
2017

BETWEEN THE HOURS OF
12:00 NOON AND 4:00 PM*
AND KNOW THAT YOU HAVE HELPED
KEEP SOMEONE WARM THIS WINTER.

IF YOU DO NOT HAVE A COAT BUT
WANT TO
PARTICIPATE IN THIS EFFORT, BRING A
CHECK
FOR \$20 MADE PAYABLE TO THE
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FIFTH AVENUE
AND NEW YORK CARES WILL
PROVIDE A NEW COAT TO A NEEDY
NEW YORKER.

*IF YOU REQUIRE PICK-UP, PLEASE CONTACT THE
SYNAGOGUE OFFICE AT 212-929-6954, OR EMAIL
US AT CSFA11E11@AOL.COM AND WE WILL MAKE
ARRANGEMENTS.



A few months ago I decided to collect and count all the loose change in our apartment. I got some coin wrappers at the bank and set to work. Pretty soon it was all rolled up - \$234!! Back to the bank to deposit my little treasure. The day ended with my writing a \$234 check - to CSFA!!

I'm guessing that every one of us has a pile of loose change at home - in a jar, box or maybe a (kosher) piggy bank. Can you think of a better idea than donating it to CSFA? I didn't think so.

Here's your challenge:

- 1- Gather all that loose change you've been saving/collecting/hiding/missing.
(Remember to look under the chair cushions!)
- 2-Roll it up and bring it to the synagogue.

If you can't roll it up, just bring it to the Shul.
If you can't carry it, call the Shul and we will pick it up.
If you don't have any loose change, just write a check.

Collection day will be **Sunday, December 17, 2017** during our Chanukah party.
But you don't have to wait for the party. Feel free to bring your coins to the synagogue anytime.
How much Hanukkah Gelt can we get? That's up to us!

Thanks.

Les Taub





You have seen the Broadway Musical ...
Now it is time to see the
ORIGINAL MOVIE!!

Join us on

Thursday, December 21, 2017

at 7:30 PM

for a screening of the hit Israeli film

The Band's Visit

The Alexandria Ceremonial Police Orchestra, consisting of eight men, arrives in Israel from Egypt. They have been booked by an Arab cultural center in Petah Tikva, but through a miscommunication (Arabic has no "p" sound, and regularly replaces it with "b"), the band takes a bus to *Beit Hatikva*, a fictional town in the middle of the Negev Desert. The Egyptians encounter a few Israeli townspeople, who respond with curiosity about the band, are variously friendly and wary, and provide them with shelter, food, music and companionship during their visit. There is no transportation out of the city that day, and there are no hotels for them to spend the night in. The band members dine at a small restaurant where the owner, Dina (Ronit Elkabetz) invites them to stay the night at her apartment, at her friends' apartment, and in the restaurant. No one quite falls in love, but a sense of unspoken longing and loneliness is expressed.

THE CONSERVATIVE SYNAGOGUE OF FIFTH AVENUE
11 EAST 11 STREET NEW YORK, NY 10003
WWW.CSFANYC.ORG
CSFA11E11@AOL.COM

**Start the New Year the
right way at the
CSFA
NEW YEAR'S
BRUNCH**



**Monday,
January 1, 2018**

1:00 pm – 3:00 pm

**Conservative Synagogue of Fifth Avenue
11 East 11 Street
New York, NY 10003**



Счастливого Нового года!

bonne année felice anno nuovo

יום סילבסטר 新年快乐 gelukkig

nieuwjaar

Frohes neues Jahr

Happy New Year سنة جديدة سعيدة



**Suggested Contribution
Members : voluntary
Non-members : \$10 per person**

DECEMBER 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
					1 13th of Kislev, 5778 4:10p Candle lighting Shabbat Dinner	2 14th of Kislev, 5778 Parashat Vayishlach 5:18p Havdalah (50 min)
3 15th of Kislev, 5778	4 16th of Kislev, 5778	5 17th of Kislev, 5778 Board of Trustees	6 18th of Kislev, 5778 Lunch & Learn Hebrew 1 Hebrew 2 Israel Group Music	7 19th of Kislev, 5778 Latkes with Lynn Kutner	8 20th of Kislev, 5778 4:10p Candle lighting	9 21st of Kislev, 5778 Parashat Vayeshev 5:18p Havdalah (50 min)
10 22nd of Kislev, 5778	11 23rd of Kislev, 5778 Coat Drive 12-4 PM	12 24th of Kislev, 5778 5:18p Chanukah: 1 Candle Coat Drive 12-4 PM	13 25th of Kislev, 5778 5:19p Chanukah: 2 Candles Lunch & Learn Hebrew 1 Hebrew 2 Masterworks Coat Drive 12-4 PM	14 26th of Kislev, 5778 5:19p Chanukah: 3 Candles Coat Drive 12-4 PM	15 27th of Kislev, 5778 4:11p Candle lighting Coat Drive 12-4 PM	16 28th of Kislev, 5778 Parashat Miketz 5:19p Chanukah: 5 Candles
17 29th of Kislev, 5778 5:20p Chanukah: 6 Candles Chanukah Party & Talent Show	18 30th of Kislev, 5778 Rosh Chodesh Tevet 5:20p Chanukah: 7 Candles Coat Drive 12-4 PM	19 1st of Tevet, 5778 Rosh Chodesh Tevet 5:21p Chanukah: 8 Candles Coat Drive 12-4 PM	20 2nd of Chanukah: 8th Day Tevet, 5778 Lunch & Learn Hebrew 1 Hebrew 2 Masterworks Coat Drive 12-4 PM	21 3rd of Tevet, 5778 Movie: The Band's Visit 7:30 PM	22 4th of Tevet, 5778 4:14p Candle lighting	23 5th of Tevet, 5778 Parashat Vayigash 5:23p Havdalah (50 min)
24 6th of Tevet, 5778	25 7th of Tevet, 5778	26 8th of Tevet, 5778	27 9th of Tevet, 5778	28 10th of Tevet, 5778 Asara B'Tevet	29 11th of Tevet, 5778 4:19p Candle lighting	30 12th of Tevet, 5778 Parashat Vayechi 5:28p Havdalah (50 min)
31 13th of Tevet, 5778						