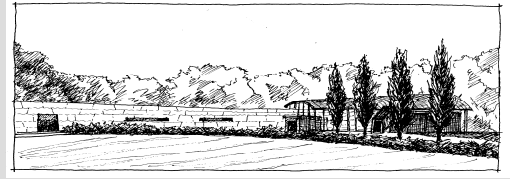


Congregation B'nai Yisrael is the Jewish home we share. We are a community creating positive experiences with individuals of every age. Congregation B'nai Yisrael is our spiritual center, where together, our family of families celebrates, commemorates, worships, learns, nurtures, gives, and grows. We constantly strive to achieve the beauty that comes from experiencing the world through Jewish eyes.



CONGREGATION B'NAI YISRAEL

2 Banksville Road • Box 7 • Armonk, NY 10504 • www.cbyarmonk.org

The Bulletin

January 2010

Tevet/Shevat 5770

BUILDING OUR JEWISH IDENTITY

Hebrew Reading Course

Wednesdays, January 6, 13, 20, 27 – 11:00 a.m.

Midnight Run

Saturday, January 9

Text in the City

Wednesday, January 13 – 12:00 p.m.

Rosh Chodesh Luncheon and Study Group

Friday, January 15 – 12:00 p.m.

Early Alternative Shabbat Service

Friday, January 22 – 6:30 p.m.

Tu B'Shevat Family Seder

Thursday, January 28 – 5:30 p.m.

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THE POWER OF THE MINORITY

King Antiochus wrote to his whole kingdom that all should be one people, and every one should leave his individual practices, so all religions consented to the command of the King. Many of the Israelites consented to his religion and sacrificed to his idols and profaned the Sabbath.

—*I Maccabees*, 1:41-43

I write these words as we welcome in our Festival of Lights, our holiday of Hanukkah. Especially as we bask in the glowing aura of our menorah, we are reminded of the legend from our Talmud that teaches about the miracle of one small cruse of oil miraculously lasting eight days. We know that part of the legacy of our festival of lights celebrates the ability we each possess to shine forth brightly in times of darkness.

But we also know that that small cruse of oil, we are taught, was discovered at the end of a time of turmoil. We are familiar with the Seleucid villain Antiochus, the Greek ruler of Jerusalem, whose crimes against our faith include desecration of our Temple in Jerusalem by placing there statues of Greek gods and letting swine run freely through sacred precincts. We recall that Judah Maccabee and his small group of warriors was able to overthrow this foreign potentate and thus put us in the position where we could again dedicate our sanctuary for the sacred rituals of our Jewish faith. It was only after Judah Maccabee and his Jewish band of fighters defeated Antiochus and his Greek army that we were ever even in a position to discover one small miraculous vessel of oil within our, once again, sacred Temple.

continues on page 2

THE POWER OF THE MINORITY

Much of the story of Hanukkah extends well beyond it being a Festival of Lights. Hanukkah means “dedication” and marks the dedication of the Temple as well as the dedication our ancestors had to resist the rule of Antiochus. In fact, the battle that is at the core of our Hanukkah story is a clash of cultures. Antiochus represents the Hellenistic world that wanted to substitute its way of life for our way of life, including its many gods for the One Source of Power we see uniting all humanity. Antiochus’ act of putting a Greek god in a Jewish temple was not just political triumphalism, but also cultural imperialism. There was no room in Antiochus’ world for any minority culture to be allowed to continue its practice. Little did he realize that the Jewish minority of his kingdom was able to abide many sufferings, but would not—and did not—stand idly by when their entire culture—and all of their morals, values, ethics, and practices—threatened to be consumed by Greek society.

Today, although in a completely different fashion, our holiday of Hanukkah celebrates how we Jews, for sure a small minority, have stayed true to ourselves despite the larger culture that surrounds us. Although seven days separate the two holidays, we all know that our Festival of Lights stands in the shadow of the Christmas tree with its ornaments burning brightly. For every menorah we see in a store window, we see countless cans of Coke depicting Santa Claus. For every wonderful Christmas song we hear on the radio, we have only “Dreidel, Dreidel” or Adam Sandler’s song to which to turn. We have no *It’s A Wonderful Life* or *A Christmas Carol*. The story of our Hanukkah is so minor it’s not even in our own Bible. Yet despite the cultural pressure surrounding us, despite the omnipresence of Christmas and all its trappings, we Jews—a small minority—stay true to our culture and celebrate the legacy of the Maccabees. We hold fast to our traditions and values even if they are not what is being celebrated by the wider world around us.

As this Hanukkah has now come and gone, I think we need to keep that spirit with us in the year ahead. We Jews have always been a minority and we—miraculously—have preserved ourselves throughout the ages *as a minority* by staying true to who we are. In some ways this is easy to do in seasons of holidays and festivals because we have rites and rituals prescribed for us. But at other times, in a more normal season, it is harder to live out the values of our Jewish faith in a world so unwelcoming to those values. Sometimes, we even fail to see how the culture that surrounds us is at odds with our core Jewish values.

As our new year begins and we make resolutions for our behavior, I think each of us would be better off if we took a good look at the culture that surrounds us. We should examine whether society’s assumptions are values we share or points with which we are in opposition. Do we share the belief of our wider culture that maintains that our primary occupation should be our occupation? Do we want to be like the uncivil shouting heads on our 24-hour news networks, or do we actually want to talk with people who have other opinions so we can learn from them, so they can learn from us, and together map our common ground? Do we accept the definition of parents our culture has assigned us, namely, as people who provide their children with opportunities that take them away from us and, at best, as chauffeurs who get to accompany those children on their travels? Do we wonder why so many in our world speak about keeping as much money as they can for themselves without feeling any sense of responsibility for sharing it with those who are less fortunate? Do we accept what is perhaps the fundamental lesson of our media today, namely that we are but passive spectators of the life that surrounds us, individuals who are impotent to effect any change? Are we willing to live our lives according to the expectations of others, or do we want to set our own goals for ourselves?

There is no simple answer to any of these complex questions. But I do believe that asking them helps us better understand the world in which we find ourselves. And answering these questions just might help us find the people we truly want to be.

I hope that Hanukkah, our Festival of Lights, our season celebrating what it means to hold true to the values of minority, can help us shine a different light upon the darkness that seems to pervade so much of our society. I do not advocate that we, like Judah Maccabee, take up arms against society that surrounds us. But I do think

that we are called upon as Jews to resist our dominant culture when it is in conflict with the way in which we know we need to lead our lives. Such a struggle is perhaps not as easy as the one the Maccabees waged over two thousand years ago. Its success cannot be measured in military victories and the reacquisition of property. Our successes will be in the quality of life, of the feeling of deep satisfaction, we reclaim for ourselves with our family. Our success will come from the sense of self-fulfillment we receive after helping others who need so much more desperately what we have than we do. Our victory will be the power that comes from knowing we do not need to go along with the world as it is but can try to change it into the world that should be.

And it will take us much longer than eight days or a single year to complete this struggle. In fact, we Jews, this pesky minority, still celebrate Hanukkah because this battle to keep our Jewish culture and our religious values is one that will never end. That is why, when the sky is most dark, when the ground is most cold, we light our candles of hope. And I hope those candles continue to glow in each of our hearts as we discover within ourselves the courage to do what Jews have done for centuries: to be an unafraid minority in an otherwise dominant culture, never to forget that we have the right to live life according to our values and traditions.

B'shalom,



Rabbi Seth M. Limmer

The Community Will Study

- January 1 – Jewish Settlements in the West Bank
- January 8 – Corporate Identity
- January 15 – The Legacy of Dr. Martin Luther King, Jr.
- January 22 – Report on Trip to Israel and Egypt
- January 29 – Guarding Human Dignity

Reminder to Reach Out

During these difficult economic times, our temple has resources available to help families who may be facing loss of income, jobs or homes.

Courage is required to ask for help. We have a social worker and a network of resources.

If you or your friends are facing any kind of difficulty, including illness or financial problems, we encourage you to call Rabbi Krantz, Rabbi Limmer or Cantor Kobilinsky at 273-2220 or email them at rabbikrantz@cbyarmonk.org, rabbilimmer@cbyarmonk.org, or cantorkobilinsky@cbyarmonk.org.

Ruth Rosenblum, a licensed clinical social worker and psychotherapist, is also available and can be reached at WJCS, 914-949-7699 ext. 320 or rrosenblum@optonline.net.

They will help connect families and friends with sources of support.

Our Clergy In The Community

Rabbi Krantz has agreed to stand for election for the quadrennial World Zionist Congress as part of the HaTikva slate.

Rabbi Krantz attended a program for "Hand in Hand," a joint effort of Israelis and Palestinians to go to school together. Hand in Hand runs four schools in Israel. Each school has two principals, one Palestinian and one Israeli. Each classroom has two teachers, one Palestinian and one Israeli. Rabbi Krantz met with the Director and some of the staff, and some of the local leadership here in Westchester.

Rabbi Krantz attended the Eid al-Adha festive luncheon sponsored by the Muslim Women's Association in Westchester.

Rabbi Krantz attended a meeting of the Board of Directors of the New York Theological Seminary. Rabbi Krantz also attended the New York Theological Seminary holiday dinner.

From November 30-December 1, **Rabbi Limmer** attended the Just Congregations Rabbis Gathering in Dallas, TX. This brief conference brought together over forty Reform Rabbis from all over North America who are involved in various stages of Congregation Based Community Organizing. One of the highlights of the sessions was a training by Arnie Graf of the Industrial Areas Foundation. Arnie, among many other career accomplishments, is the man who trained President Obama as a community organizer.

Rabbi Limmer joined the session of Westchester Board of Rabbis on Thursday, December 3 at Sinai Free Synagogue in Mount Vernon. Rabbi Limmer also spoke to his colleagues about the interfaith efforts underway to build a broad-based community organization here in Westchester County.

On January 10, **Rabbi Limmer** delivered the opening *Devar Torah* at the meetings of the Synergy Task Force of the UJA. The Synergy arm of Federation works together with congregations to create new programs and opportunities for congregational growth, communication and development.

On December 13, **Cantor Kobilinsky** sang in the 10th annual Festival of Choirs at Congregation Rodeph Shalom with nearly a dozen other cantors and student cantors from the New York metropolitan area.

TORAH TRIVIA TIDBITS TAKE TWO

Ah, Torah trivia. I had expected to share with you all sorts of minutia about our Torah scrolls in my last column, but found I was unable to even scratch the surface. Thus, I've decided to revisit the topic this month as well. Last month I wrote mostly about the ins and outs of physically writing a Torah scroll. This month, I want to share some of the little-known fascinating tidbits.

One of the first interesting notes is that in the most popular Torah writing tradition, nearly every column of text begins with the letter "vav." There are, of course, exceptions, most notably the first word of the first column of Torah, "*Bereishit*," which starts with a "bet," or the second letter of the Hebrew alphabet, or *aleph-bet*. Why, you might ask, doesn't the Torah start with the first letter of the alphabet? There are many different answers, of which I'll only share a few. First, since the creation story begins with the *second* letter, that implies something came before creation. Second, the letter bet is also associated with the word "*bracha*," or blessing, and third, the letter bet is also associated with the word "*bayit*," or house, implying that the Torah is a blessing and contains what you need to survive. The bet also has only one open side: the side facing the left, or in the direction of the Hebrew language. Thus there is only one way to go from the beginning. Getting back to the columns starting with the letter vav, there is a similar tradition with the scrolls of the story of Esther. Most columns found in that scroll begin with the word "*haMelech*," or "The King." It makes sense that the role of the King in that story is an important one, since the fate of the Jews laid in his hands, but why would a Torah scroll begin each column with a vav? One theory is since the vav is used frequently to represent the term for "and," the vav might thus tie together the Torah as a whole.

Another scribal oddity I always enjoy looking out for is how certain letters are written. Inside or around every letter, which is written in black ink, is a white negative space. The manner in which the letter "pay" is written ensures that there is a tiny white letter bet inside. Why? My favorite explanation is that the letter pay is highly associated with the Hebrew word "*peh*," or mouth. By having the bet inside each pay, it is as though the Torah (beginning with the letter bet) is always in your mouth, speaking the words and following the values it teaches us. On top of certain letters one finds little lines with dots on the top. There are often several of them next to each other, perhaps three, and together they make it seem as though the letter has a crown. There are kabbalistic interpretations of why they are there and what they mean, but I always look at them as an effort to make the words of the Torah more beautiful and ornate.

Speaking of strangely written letters, there is one of each letter of the aleph-bet that is written in an enlarged form somewhere in the Torah. The first letter of the Torah in the word Bereishit is one of them. Another personal favorite of mine is found in Deuteronomy Chapter 6 verse 4, the Sh'ma, the one-line statement we say in every service, "Hear, O, Israel, Adonai is our God, Adonai is One." Both the "ayin" in the word "Sh'ma" and the "daled" in the word "echad" are enlarged. If you put those letters together, they form the Hebrew word "eid," or "witness." Thus we are witnesses of the Torah and the covenant between the Jewish people and God.

Alas, I have run out of room in this column, and there are yet so many more interesting tidbits about Torahs. There are not only enlarged letters, but shrunken ones, ones that are written inversed, or broken in the middle, or with dots along the tops that call attention to them. There are large breaks that denote the beginning of a new book, or smaller breaks in the middle or at the end of written lines that are an ancient form of paragraphing. There is a column that is sub-divided into smaller columns for a section, and one which is broken up with so many spaces it resembles the waves of an ocean. There are letters which are squeezed in or grossly elongated to make the columns look justified and perfectly aligned. All in all, the Torah scroll itself is full of tradition and, I believe, mystery, which reminds me that there is much I do not know, knowledge of Torah and beyond. I find it fascinating to study the nuances of the Torah both physical and textual, and encourage you to let me know if you would like to know where to further explore the topic. Happy New Year!

Musically yours,

Hayley



Sustainable Organic Products from the Desert

NEGEV NECTARS serves as a link between small-scale Negev farmers and conscientious consumers. Drawing upon the Community Supported Agriculture (CSA) model, Negev Nectars shareholders receive products from Israel's desert that are sustainable, high quality, kosher and organically certified when possible. We believe for foods unattainable locally it's still possible to have a relationship with your farmer, and to support responsible agricultural practices as a community.

NEGEV NECTARS GOURMET PRODUCTS hail from small-scale, Israeli farms, and are transformed into delicious, artisanal foods from a very difficult landscape. We base our selection of products on the criteria that our partner farmers employ organic practices whenever possible, work with the desert, not against it and farm in the most sustainable ways possible. We are continuing to search for the newest tastes of the Negev, and the latest in sustainable, small-scale agriculture in Israel, as well as finding new ways to assist the Negev farmers.

See more about our partner farms on our website: www.NegevNectars.com

OUR ORGANIC EXTRA VIRGIN OLIVE OIL, produced by Doron Akiva, is a signature product of Negev Nectars. Doron proudly farms a piece of land that has been farmed since the time of David and Solomon. He irrigates his olives from the same well which, according to legend, the 12 Israelite spies drank from on their way to scope out Canaan. As a desert ranger he saw the damage fertilizer and pesticides from local farmers inflicted on the soil and the vegetables. He decided that he would only grow organically, without damaging the underground water or the animals and insects of the desert. Soon the land called to him and Doron contemplated growing grapes, though he was guided by the Hebrew adage,

"If you want to save for days, grow vines. If you want to plant for years, grow trees and educate people. So he planted olive trees."

MEMBERSHIP DETAILS

Negev Nectars Shares are delivered three times a year before Hanukkah, Passover and Rosh Hashanah. **Each shipment contains:**

- 2 500ml bottles of Organic Extra Virgin Olive Oil and will include some of the following, depending on time of year:
 - Jams and Preserves
 - Chutneys
 - Dates and other Dried Fruits
 - An Assortment of Dried Herbs
 - Blends of Spices
 - Honey
 - Silan (Date Syrup)
 - Sesame and Date spreads
 - Other unique artisanal foods from the desert

\$180* per year (including tax)

**Our discounted rate for those members collecting their shipments from one of our CSA locales. An additional cost of shipping will be added for home delivery.*

To sign up for your member share please go to www.negevnectars.com.



Sustainable Organic Products from the Desert

All profits from Negev Nectars will be re-invested in helping our partner farmers in the Negev to sustainably expand their growing capacity and continue to pursue organic and healthy growing practices. For any inquiries, please send us an email at NegevNectars@gmail.com.

CONGREGATION B'NAI YISRAEL

כ פ א ש ע ר צ ה

- ◆ Ever wished you could read Hebrew?
- ◆ Ever wanted to be better prepared to help your kids with their Hebrew work?
- ◆ Ever wondered what those squiggles and dots meant?

Then come join us for our

HEBREW READING COURSE

Learn how to read Hebrew in 10 easy steps!

Wednesdays at 11:00 a.m.

January 6, 13, 20, 27

February 3, 10, 24

March 3, 10, 17, 24

If you have questions or are interested in attending,
please contact Rabbi Limmer at 273-2220 or rabbilimmer@cbyarmonk.org

Sponsored by the Caring and Social Action Committee

ANNUAL COAT DRIVE



Winter is fast approaching.

Please bring your gently used, clean coats, mittens, sweaters, scarves, etc to the synagogue for our annual coat drive

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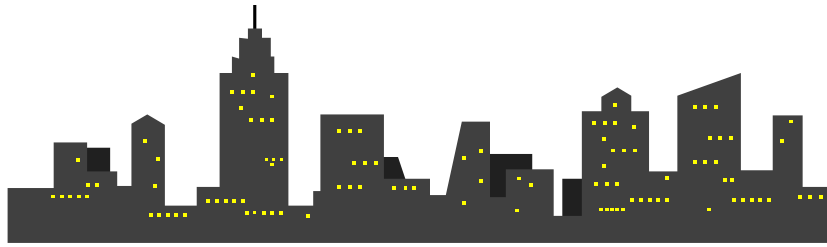
Donated items will be distributed during
Midnight Run on January 9.

The remaining donations will go to the
Community Center of Northern Westchester.



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For more information, please contact
Felicia Buebel at fpbuebel@aol.com or
Lisa Mazure at lcm6333@aol.com



Caring and Social Action Committee

MIDNIGHT RUN!

SAVE THE DATE – SATURDAY January 9, 2010



WHAT IS THE MIDNIGHT RUN?

Every year CBY and its Caring and Social Action Committee participate in the Midnight Run, providing a meal, clothing and toiletries for New York City's homeless. Midnight Run is a consortium of over one hundred churches, synagogues and schools in the New York metropolitan area. Three or four times a week, scheduled volunteers travel into Manhattan on specific routes where they seek out the homeless poor. These volunteers deliver clothing, food, blankets and personal care items. In the process, they also try to break through the barriers of prejudice and fear that separate us from "the homeless." This is a perfect opportunity for families to help other people in a very meaningful, direct way. Further information is available at the organization's website: www.midnightrun.org.

HOW CAN YOU HELP?

There are many ways for CBY members and families to participate. Remember that the population we serve are adults: mostly men, but some women as well. (Men outnumber women 10:1)

◆ **DONATE** We are asking the entire congregation to donate clean, gently used coats, durable pants size 32-40 (jeans preferred over khakis), hats, gloves and sneakers. Additionally, we need small toiletries such as shampoo, shaving cream, disposable razors, toothbrushes and toothpaste.

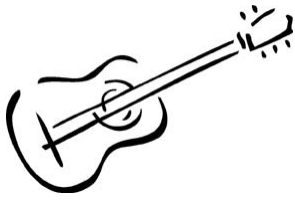
◆ **PREPARE** Come to the temple on January 9 from 12 to 4 p.m. to help prepare the food and load the cars driving into the city that evening.

◆ **TRANSPORT** Drive the food, clothing, and volunteers into the city on January 9. We will leave at approximately 9:00 p.m. and, upon arrival, will serve food and distribute clothing to the homeless. Our multiple destinations are specified by the Midnight Run organization.



To volunteer, please call **Deborah Cerar** at **234-0446** (evenings) or email at [**dmcmd@optonline.net**](mailto:dmcmd@optonline.net).

CONGREGATION B'NAI YISRAEL



EARLY ALTERNATIVE SHABBAT



Fridays evenings at 6:30 p.m.

*January 22, March 19,
April 23, and May 21*

In addition to our 8:00 p.m. Shabbat service, once a month, we will share in an earlier Friday service in a different time frame. This Early Alternative Shabbat service, which begins at 6:30 p.m., enhances our communal worship by allowing us to explore new modes of worship together.



CONGREGATION B'NAI YISRAEL

Adult Study

READING JUDAISM

A weekly opportunity to come in contact with the
texts and texture of our Jewish heritage

We will be studying

The Stories of Creation

The Ten Commandments

The Writings of Maimonides

The Book of Psalms



Wednesdays, April 7, 14, 21, & 28
at 8:00 p.m.

*Rabbi Krantz will be teaching a longer version of this course at the
New York Theological Seminary in NYC as a for credit graduate level seminar.*

For questions or to RSVP,
contact Rosie at 273-2220 or rosie@cbyarmonk.org

ORGAN TRANSPLANTS SAVE LIVES

Has your life or the life of someone you know been touched by organ donation?

CBY is putting together a program on organ transplants to discuss:

- ◆ The process of becoming an organ donor
- ◆ How Reform Judaism views organ transplants
- ◆ How to talk to your kids about the importance of organ transplants

If you are interested in helping us plan our program for Spring 2010, contact Rabbi Krantz at 273-2220 or rabbikrantz@cbyarmonk.org

SAVE THE DATE

Evening with Best-selling Author

Jeff Zaslow

Wall Street Journal Columnist ◆ Co-author of *The Last Lecture* and *Highest Duty*
Author of *The Girls from Ames*

Thursday, May 6, 2010
8:00 p.m.

Available for book signing

Admission: \$20 for adults, \$10 for students



B'NAI MITZVAH STUDENTS

January 2009



Ross Ehrlich

January 16

One thing that I've discovered about being Jewish is that learning to read Hebrew is harder than I would have thought it would have been because the letters are similar looking to each other. The experience of preparing for my bar mitzvah has made me think that I might want to visit Israel as a Jewish teenager because it is the only Jewish country. Something I really like to do is play tennis, because it is fun to hit things as hard as I can. What I like about my sister Sarah is that she is playful.

Gabrielle Bialsky

January 16

There are many reasons that I am glad to have a bat mitzvah. One of the reasons is that since I am doing it with my sister, we would have fun studying Hebrew together and help each other get better. Another reason is that we were able to learn the Hebrew language. I am proud to be a Jewish person in many ways and one reason is that since there are less Jews in the world because of the Holocaust, I am proud to keep our traditions and customs alive. This is why I am glad to have a bat mitzvah and I am proud to be Jewish.

Dannielle Bialsky

January 16

Having a bat mitzvah it brought us two together helping each other, respecting each other and most of all becoming a woman. Our bat mitzvah is a beginning for me because it taught me how to not procrastinate and be more mature. I'm proud of accomplishing my Hebrew and being here today. I could have never been up here without the help of my parents and sister so thank you guys for helping me be up here today.

**Andrew Cohen****January 16**

I have learned that it is not easy to learn a new language, and to get through something challenging you have to study hard! When I am a teenager I would like to visit Israel, and to learn about what is so significant about Israel in the Jewish religion. I have two sisters, Ali and Sari. I like how my family is always there for me when I am feeling down.

Nicole Hoffman**January 23**

I am so excited to be a bat mitzvah and to be able to share my special day with friends and family. I am proud to finally be able to apply my knowledge gained from five years of Hebrew school. My reading and understanding of the Jewish religion and culture has grown through my Hebrew education. I am looking forward to becoming an active member of the Jewish community in the future. I love to play soccer and am a nationally ranked competitive gymnast. I have an older sister, Danielle, a younger sister, Kallie, and parents who have supported me through this exciting experience.

Matthew McCarthy**January 23**

Becoming a bar mitzvah is a very important time of my life. Being a bar mitzvah acknowledges that I have a commitment to my Jewish heritage and shows I worked hard to get to where I am today. I found that being Jewish is an important part of my life because every time I go to temple or Friday night services, I always learn something new. A beginning has been created from my bar mitzvah as a Jewish teenager because I have been learning the cultures and ways my ancestors used thousands of years ago. Being Jewish shows me that I belong to something. But something greater than being just me. Something that makes me feel like I'm part of a whole.

IN OUR TEMPLE FAMILY**In Memoriam:**

Ed Rosenthal, father of Elizabeth Freund
Gerri London, mother of Jeffrey London and Beth Glassman

DONATIONS**To the General Fund from:**

Lori and Alexander Greene, in appreciation
Zelda and Justin Newman, in memory of Howard Peyser

To the Capital Fund from:

Joanne, Alison and Ross Peyser, in memory of Howard Peyser

To Rabbi Krantz's Discretionary Fund from:

Pearl and Mark Vogel, in memory of Miriam Pearlman
Ellen and Larry Kramer, in memory of Dorothy Berman
Lisa and Steven Broomer, in honor of the bar mitzvah of their son, Mark
Linda and Eric Roth, in honor of the bar mitzvah of their son, Zachary

To Rabbi Limmer's Discretionary Fund from:

Barbara and Robert Regal, in honor of the marriage of their son, Douglas, and Marisa Levine
Aria Sloss and Daniel Barber, in honor of their wedding
Lisa and Steven Broomer, in honor of the bar mitzvah of their son, Mark
Linda and Eric Roth, in honor of the bar mitzvah of their son, Zachary

To Cantor Kobilinsky's Discretionary Fund from:

Pearl and Mark Vogel, in memory of Miriam Pearlman
Lisa and Steven Broomer, in honor of the bar mitzvah of their son, Mark
Linda and Eric Roth, in honor of the bar mitzvah of their son, Zachary

Friday	1/1/2010	.	New Year's Day: Office Closed
		8:00 p.m.	Shabbat Service
Monday	1/4/2010		Jewish Identity Development Programs Resume
Tuesday	1/5/2010	8:00 p.m.	Board of Trustees
Wednesday	1/6/2010	11:00 a.m.	Hebrew Reading Course
Friday	1/8/2010	5:30 p.m.	Tot Shabbat
		8:00 p.m.	Shabbat Service
Saturday	1/9/2010		Midnight Run
		9:00 a.m.	Torah Study
Sunday	1/10/2010	9:00 a.m.	1 st and 2 nd Grade Family Day
Wednesday	1/13/2010	11:00 a.m.	Hebrew Reading Course
		12:00 p.m.	Text in the City
Friday	1/15/2010	12:00 p.m.	Rosh Chodesh Luncheon and Study Group
		8:00 p.m.	Shabbat Service
Saturday	1/16/2010	9:00 a.m.	Torah Study
		10:00 a.m.	Bar Mitzvah of Ross Ehrlich
		1:00 p.m.	B'not Mitzvah of Gabrielle and Dannielle Bialsky
		5:00 p.m.	Bar Mitzvah of Andrew Cohen
Sunday	1/17/2010		Martin Luther King, Jr. Weekend: No JID Programs
Monday	1/18/2010		Martin Luther King, Jr. Day: Office Closed
Tuesday	1/19/2010	8:00 p.m.	Committee Meetings
Wednesday	1/20/2010	11:00 a.m.	Hebrew Reading Course
Friday	1/22/2010	6:30 p.m.	Early Alternative Shabbat Service
		8:00 p.m.	Shabbat Service
Saturday	1/23/2010	9:00 a.m.	Torah Study
		10:00 a.m.	Bat Mitzvah of Nicole Hoffman
		5:00 p.m.	Bat Mitzvah of Matthew McCarthy
Sunday	1/24/2010	9:30 a.m.	Kindergarten
Tuesday	1/26/2010	8:00 p.m.	Executive Committee
Wednesday	1/27/2010	11:00 a.m.	Hebrew Reading Course
Thursday	1/28/2009	5:30 p.m.	Tu B'Shevat Family Seder
Friday	1/29/2010	8:00 p.m.	Shabbat Service
Saturday	1/30/2010	9:00 a.m.	Torah Study

Winter is here and we would like to take a moment and inform you about our JID closing procedures.

Please note that the announcement for cancellation of the JID Program will be made on the following stations:

News Channel 12 (television) ♦ WFAS 1230 AM or 103.9 FM (radio) ♦ WHUD 100.7 FM (radio)

Should Byram Hills School District cancel school in the morning or after school activities later in the day, CBY will not hold After School Programs that day. An announcement will also be made by 2:00 p.m. at school in the event of weather-related closing.

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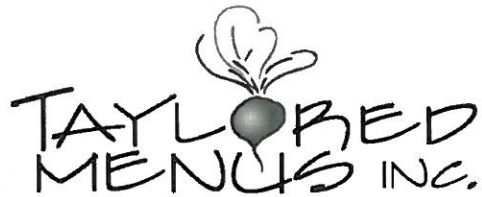
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MAIN OFFICE SCHEDULE

Monday-Thursday	10:00 a.m. – 6:00 p.m.
Friday	10:00 a.m. – 1:00 p.m.

JEWISH IDENTITY DEVELOPMENT OFFICE SCHEDULE

Monday	10:00 a.m. – 6:00 p.m.
Tuesday	12:00 p.m. – 8:00 p.m.
Wednesday	12:00 p.m. – 8:00 p.m.
Thursday	10:00 a.m. – 6:00 p.m.
Sunday	9:00 a.m. – 1:00 p.m.

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