

TEMPLE TIMES

Announcements

Most Kabbalat Shabbat Services are on **Friday nights at 7 pm.** Be sure to check weekly email for updates.

Seeking mensches to host **Onegs** or **Shabbat dinners** so we can nosh and kibitz with Rabbi Fenves! Please contact Stephanie Shine at stephanie.shine@ttu.edu if you would like to be a host!



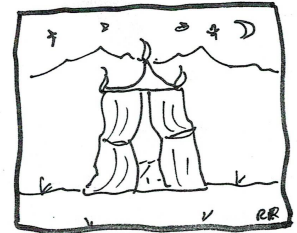
CSI Second Friday Monthly Lunch

Join us for our monthly Luncheon. This month it will be **Jan. 12th** at Caprock Cafe, 3405 34th St., 11:45-1:15. To sign up for the RSVP and receive reminders/updates please reach out to Christo through HebrewLiteracy@gmail.com

| Lubbock, Texas |

Dear Shaareth Israel and Friends,

Rabbi Fenves' Thanksgiving Sermon



-Ruth I. Rubin

This week's parshah, our Torah portion, is Toldot meaning generations. It tells the story of the complicated passing of birthright and blessing from Isaac to his twin sons Jacob and Esau. I wanted to have some fun on this Shabbat with our American toldot, our generations, as we prepare to celebrate Thanksgiving next week. I have been in a history mood lately as I try to make sense of the present...

On October 3, 1863, Abraham Lincoln signed the first proclamation creating a uniform Thanksgiving Day. He dedicated the last Thursday of November as *a day of Thanksgiving and Praise to our beneficent Father who dwelleth in the Heavens*. President Lincoln added: *[I] fervently implore the interposition of the Almighty Hand to heal the wounds of the nation and to restore it as soon as may be consistent with the Divine purposes to the full enjoyment of peace, harmony, tranquility and Union.*

It is incredible that Lincoln made this statement of healing and restoration in October of 1863. The Civil War did not end until April 1865, so there were still 18 more bloody months ahead for the American nation.

When Pennsylvania Governor John W. Geary adopted this proclamation at the state level, he added a few words: *Let us thank Him with Christian humility for health and prosperity...[and pray that] our paths through life may be directed by the example and instructions of the Redeemer, who died that we might enjoy the blessings which temporarily flow therefrom.*

Continued on page 4



January Yahrzeits

- 2 Sarah Feingold Rosen
- 3 Sidney Skibell
- 4 Scott A. Beason, Jr.
23 Tevet Sarah Gittel Kirschner
- 5 Irvin Skibell
- 7 Jennie Allon
- 8 Seth Isador Hirshorn
Gertrude Konyon
- 10 Clarence Rochmill Solnick
- 11 Kappy (Delmar) Kaplan
- 12 Ethel Mogil
- 14 Susanne Margarete Fried
Spielman
- 16 Anna Miller
Louise Dreyfoos Marks
- 17 7 Shevat George Chansky
- 19 9 Shevat Milton Strauss
- 21 Max S. Levenson
- 25 15 Shevat Samuel S. Rosenthal
15 Shevat Shoul Freitag
- 26 16 Shevat Morris Pechter
- 28 Ida Jane Barshop
Susan Kvashny
- 30 20 Shevat Edna Chansky
- 31 Maurice M. Cohen

Donations

Thank you to all of our donors for your continued support!

*Donations may be sent to:
Congregation Shaareth Israel
P.O. Box 93594
Lubbock, Texas 79493-3594*

Operating Fund:

- **Leon** and **Fela Shturman** in memory of **Arthur Bahme**

Rabbis Discretionary Fund:

- **Elissa Zellinger** and **Benjamin Rogerson**

BuildingFund:

- **Sandy Lehman** in memory of **Dr. Robert Lehman, Leonard Shopmaker,** and **Arthur Bahme**

Thank you to all our donors, past, present, and future. When you send us a donation, please make note of:

- The designated fund (Without a designation, your donation will be directed to the General Fund).
- The purpose of the donation; Is it dues? Is it in memory or honor of someone?

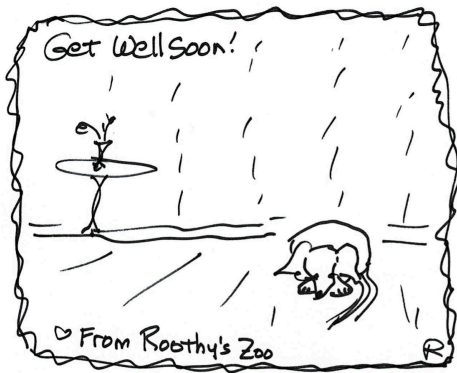
The Bahme-Nokken family
would like to express our gratitude to all
who supported us by attending and
bringing food to the shiva for Arthur
Bahme.

Refuah Shleimah

We offer Mi Sheberach, a prayer for healing, to those who are sick, and to all the people who love and care for those who are sick. Please email Rabbi Fenves with your updates. This list is up to date as of August 18th.

We are trying to keep this list as current as possible. Please email the rabbi any updates you have. Note: the Mi Sheberach list we read on Friday nights is different from the list published in our Temple Times.

- Allison Rivkah
- Myra Bahme
- Deena Katz
- Angel Fipps
- Jeanne Henry
- Ronnie Harmon
- Al Lehman
- Chuck Lewis
- Sandra Longoria
- Phil Marshall
- Cheral Osran
- Esmeralda Sandoval
- Jeff Steel
- Gail Tutino
- Jane Winer
- Benito Zychlinski
- Mike Calfin



~Ruth I. Rubin

If any member would like to add a name to the monthly Yahrzeit list, please send the name, date of celebration, and relationship to Leon Shturman (leonsdesk@gmail.com). Thank you.

January Shabbat Services

- 5th Shemot - 7:00 pm
Exodus 1:1 - 6:1
- 12th Va'eira - 7:00 pm
Exodus 6:2 - 9:35
- 19th Bo - 7:00 pm
Exodus 10:1 - 13:16
- 26th Beshalach - 7:00 pm
Exodus 13:17 - 17:16

Thank You!

- Thank you to **Leon & Fela Shturman, Alan Rozen, Elissa Zellinger,** and **Christo Chaney** for leading a Shabbat service in December.
- Thank you to **Robin Phillips, Fela & Leon Shturman** and their crew for organizing the Hanukkah Shabbat dinner!
- Thank you to **Sandy Lehman** and **Bailey Mayo**, who hosted a Hanukkah party.
- Thank you to **Steve Balch** for organizing a film and pizza night with commentary from **Benjamin Rogerson** and technical support from **Leon Shturman**.
- Thank you to those from **Lubbock area churches** who have called, written, come by, brought gifts, made donations, and expressed support for Shaareth Israel.



John Cobb, December 8, 2023

Continued from page 1

In response, all seven of the rabbis of the Philadelphia Jewish community signed a petition protesting Governor Geary’s words. They believed that his Christian language directly excluded Israelites from the celebration. They wrote: *He should have remembered that the people he governs are not of one mind touching religious dogmas, and that by asking all to pray that ‘their paths through life may be directed by the example and instruction of the Redeemer’ . . . he casts reflections upon thousands, who hold a different creed from that which he avows.*

I am not sure what is more striking about this petition—that Jews felt safe enough to protest in writing to the governor of their state or that all seven rabbis (Reform and Orthodox, Ashkenazic and Sephardic) of one Jewish community agreed to something publicly.

The Philadelphia rabbis did not convince Governor Geary to revoke his proclamation. But the question remained: **Should Jews celebrate Thanksgiving?**

Two years later, on December 8, 1865, the New York Times published a sermon that Rabbi Jacques Judah Lyons gave at Congregation Shearith Israel of Manhattan in response to Lincoln’s Thanksgiving Day proclamation. Rabbi Lyon was born in Surinam, immigrated to Philadelphia as a child, and served Shearith Israel for almost 40 years.

His sermon is incredible, and I encourage you to read the entire thing on the Center for Jewish History’s digital archives. On this Shabbat, I would like to share two sections of the sermon, which powerfully address our question about Jews and Thanksgiving.

First: He addresses the context of the Civil War. He preached:

If I am asked to what extent we as Hebrews have acquitted ourselves of our duty to our common country in her hour of trial, I turn with pride to the record of the past, for we have done no less than others. We, too, have offered life and property on the altar of patriotism: we, too, have struggled for the cause of law and order. The mothers and daughters of Israel, too, have worked day and night for the sick and

Continued on page 5



- Ruth I. Rubin

What’s the Board up to?

The Board met on Dec. 5. The Board worked on the spring schedule, security, outreach to local religious organizations in and what we can offer young people at the Synagogue. Our spring meetings will take place the third Tuesday of each month: Jan. 16, Feb. 20, March 19, April 16, May 14.

wounded, while on the list of contributions the names of our bankers and merchants were not wanting. In the hour of trial our synagogues were among the first to display the banner of loyalty, while many the fervent prayer were there offered to the throne of mercy for the return of that peace which we this day hail with thankfulness of heart...

The battlefields were sanctified with the blood of Hebrews, the hospitals resounded with their groans; and this day, when around the festive board, we miss a friend nevermore to be seen on earth, or contemplate the shattered limb of a crippled brother, let these testify that we too have done our duty; that we, at the greatest sacrifice, have obeyed the law of our religion to seek the peace of the place wherein our lot is cast in dispersion; that we have again, for the thousandth time, established our claims to all the higher virtues that adorn man and constitute that righteousness which exalteth a nation in the estimation of the world. Now that our struggle is over, our first duty is gratitude.

This powerful description of Jewish participation in the Civil War drives home his central argument: We sacrificed for our country just like everyone else; therefore, we get to participate in this civic holiday just like everyone else.

His line—*That we, at the greatest sacrifice, have obeyed the law of our religion to seek the peace of the place wherein our lot is cast in dispersion*—references the Jewish notion that, as a people in diaspora, we try to fit in wherever we end up living. Our loyalties lie with America.

Second: Lyons does not ignore the protests of his colleagues in Philadelphia. He adds at the end of his sermon:

It behooves me, therefore, on this festive day, when the entire people, without distinction of faith,

Continued on page 6

Nuggets from Rabbi Fenves' Divrei Torah

The house of Shammai and the house of Hillel debated 2000 years ago whether to light eight candles on the first day of Hanukkah and decrease candles over time (symbolizing the lessening of sacrifices) or to begin with one candle and add candles over time (symbolizing increasing the illumination of knowledge and understanding). We know who won the debate, but it is always good to remember the minority opinion.

Continued from page 5

are called upon to thank God for their common blessings, when the entire nation is asked to guard against the reproach of sinfulness, to raise the voice of warning against this sin. It is too frequently shown by many who professed to preach "peace on earth and good will to all men," in their designs upon the civil and political rights of a class of their fellow-citizens, whose very religion and morality they claim to be the basis of their own. It is shown by those who persist in holding up to scorn the religion of the Hebrews, whereas in no other instance the faith or sect of an accused is given.

The tenacity with which we cling to our ancient faith is sufficient evidence that we are not ashamed of its name or its precepts—but the danger to the fair repute of this free and enlightened country whose liberality hitherto has exercised so beneficent an influence upon the bigotry of Europe, the common interests we all have, Hebrew and Gentile alike, in the cultivation of brotherly love and the exercise of kindly acts from man to man to point to this injustice as one of the sins that cannot fail to disgrace any nation.

He is very strategic in his rhetoric. Rather than complain about anti-Semitism, he embraces the values of Thanksgiving. If we are really American and celebrate Thanksgiving in its true spirit (as opposed to some hypocrites out there), then we should all embrace Jews in brotherly love without any scorn or prejudice.

Many of us will celebrate Thanksgiving with our families and friends next week almost 150 years later. It may involve a Kosher turkey or bacon-enriched stuffing. But overall American Jews have completely embraced Thanksgiving. We quickly sided more with Rabbi Lyons than the rabbis of Philadelphia. We made Thanksgiving an American holiday rather than a Christian one.

The only Psalm that is dedicated to Shabbat is Psalm 92. *Tov L'bodot L'Adonai*. It is good to give thanks to God.

In this dark time, it can be hard to remain in a place of gratitude right now. But as Lincoln knew and our Psalmist knew, gratitude is not just for the good times, but something that we also have to search for in times of struggle.

On this Shabbat, let us be grateful for this Jewish community. Let us be grateful for this country where we can safely gather as a community of almost 300,000 on the Mall in Washington to make our voice heard.

Mazel Tov
to Benjamin Rogerson
on his conversion!



We invite you to share something of your life - what you have done, crafted, cooked, seen, photographed, thought about, written; where you have traveled; what your family has been up to.

Here is a poem from member Victoria Surluga.

the technique consists in pushing yourself
forward with swaying legs
one hand stays in place
the other reaches forward then they alternate

in short however you must hurry:
dogs are chasing us across the floor
from the ceiling comes the echo of the bomb

the green hallway has a few holes in its sides
heavy with portraits of women in mourning clothes
with sunflowers in their hands

if you go into the school at least this is what they say
there's supposed to be a red carpet that moves like
an escalator, almost a rubbery wave
from the haunted house of an amusement park

the guests would like to know if it's enough to hide
under the liquors to be safe from vampires
maybe we should let them know their teeth have cavities
and by all means do mention the office tax
if they are to leave through any of the five doors

la tecnica consiste nello spingersi
avanti con le gambe dondolanti
una mano rimane attaccata
l'altra va avanti poi si alternano

in sintesi però bisogna fare in fretta:
ci inseguono i cani sul pavimento
l'eco della bomba dal lato soffitto

il corridoio verde ha qualche buco laterale
caricato da quadri di donne vestite a lutto
con qualche girasole in mano

se si entra nella scuola così almeno si sente dire in giro
ci dovrebbe essere un tappeto rosso dalle movenze

Continued from page 7

di una scala mobile si direbbe un'onda gommosa
della casa degli orrori di un luna park

gli ospiti vorrebbero sapere se basta nascondersi
sotto ai liquori del bar per sfuggire ai vampiri
forse bisogna informarli che hanno i denti carciati
ma soprattutto della marca da bollo
se uno vuole uscire da una delle cinque porte

Victoria Surliuga. *Shadow*. Xenos Books, 2018. In Italian and English. With Chelsea Editions and the Raiziss-Giop Charitable Foundation.

Shadow is Victoria Surliuga's book of poetry in bilingual Italian-English format. The fragmentation of the self and a divided attention towards life are the main themes addressed. Surliuga's poems reflect on existence and death, the shortcomings of childhood's happy memories, and the inability to accept one's body as the sole identity bearer. Surliuga moves freely from descriptions of the world's surface down to the depths where life and dreams cannot be told apart. Hers are poems of hope, aiming to reassemble one's voice in life, find the center for consciousness within the body, and give a new foundation to one's perception of the world. Five artworks by Italian artist Ezio Gribaudo enhance the abstract contours of the poems while accompanying the reader through a journey of reflection about the value of one's past and its impact on the present. *The choir of children abandoned / in the woods yells, 'leave us here', Surliuga writes, while at night powder grains / floated in the chiseled air.*

From: <http://www.xenosbooks.com/Surliuga.htm>

Victoria Surliuga is Associate Professor of Italian Studies and World Cinema, and Italian Program Coordinator at Texas Tech University. She is a scholar of modern and contemporary Italian art, cinema, and literature, as well as a poet and a translator. She was awarded The 1905 Fellowship of the Mount Holyoke College Alumnae Association twice, a CH Foundation grant to the Italian Program at Texas Tech University, Scholarship Catalyst Grants from Texas Tech University, and was Humanities Fellow at the Humanities Center of Texas Tech University twice. Her publications include "An Interview with Fran Lebowitz: Reflections on Film, Warhol's Legacy, Public Persona, and American Culture" (2023), "An Interview with Marc Balet: A Lifetime in Design, Fashion, and Film, from Warhol to Scorsese" (2023) and "The Art of Fran Lebowitz's Public Persona" (2022) in *The Journal of American Culture*, "Giulietta Masina and Marcello Mastroianni: Blurring the Animus/Anima Archetypes" (In: *Blackwell Companion to Federico Fellini*. Wiley Blackwell, 2020) and *Ezio Gribaudo: The Man in the Middle of Modernism* (Glitterati, 2016; First Place President's Faculty Book Award, Texas Tech University, for 2017-2018).

www.victoriasurliuga.com

A selection of poems in Italian and English can be found at this link:

<https://www.victoriasurliuga.com/poetry/>

Laughter is the best medicine

Stay safe in the world today - go to Shul

1. Avoid riding automobiles because they are responsible for 20 percent of all fatal accidents.
2. Do not stay home because 17 percent of all accidents occur in the home (That's 37 percent already.)
3. Avoid walking on streets or sidewalks because 14 percent of all accidents occur to pedestrians (Now that's 51 percent.)
4. Avoid traveling by air, rail, or water because 16 percent of all accidents involve these forms of transportation. (That's 67 percent.)
5. Of the remaining 33 percent, 32 percent of all deaths occur in hospitals. Above all else, avoid hospitals.

You will be pleased to learn that only .001 percent of all deaths occur in a Synagogue, and these are usually related to previous physical disorders.

Therefore logic tells us that the safest place for you to be at any given point in time is in Synagogue services. Torah study is too small to register.

For safety's sake, stay alive, go to Shul as often as possible, and attend Torah study. It could save your life.

Readers Digest - Issue Unknown - Author Unknown

Sent by Leon Cohen

Why Jews get ahead:

Bill Gates advertises for a new chairman of Microsoft Europe.

5000 candidates show up. Among them is Maurice Cohen.

Bill Gates thanks everyone for coming but asks all those who are not familiar with the JAVA programming language to leave; and 2000 leave the room.

Maurice Cohen says to himself, "I do not know this language but what have I got to lose if I stay?"

Gates then asks all those with no experience of managing teams of more than 100 people to leave. Another 2000 people go. But Cohen says to himself, "I have never managed anybody but what have I got to lose if I stay?"

Then Gates asks all candidates who do not have outstanding academic qualifications to leave; 500 people depart. Maurice Cohen thinks, "I left school at 15 but what have I got to lose if I stay?"

Lastly, Bill Gates asks that any candidate who does not speak Serbo-Croat should leave; 498 go. Maurice Cohen thinks, "I do not speak Serbo-Croat but what the hell I'll stay anyways."

He finds himself alone with one other candidate.

Bill Gates addresses them: "so you are the only two who know JAVA, have managed large teams, have PhD's and speak Serbo-Croat. I'd like to hear you converse with one another in Serbo-Croatian."

Calmly Maurice turns to the other candidate and says to him: "Baruch ata Adonai"

The other candidate answers: "Elohenu melech ha'olam"

Author Unknown - Sent by Leon Cohen

Maestro – Review by Neil Kurtzman

First appeared December 24, 2023 and reprinted with permission from the author: <https://medicine-opera.com/2023/12/maestro-review/>

Bradley Cooper has made a movie based on the life of conductor/composer Leonard Bernstein and his wife the actress Felicia Montealegre. Cooper, who also co-wrote and directed the film, has taken the greatest pains to make the two protagonists seem identical to the duo they portray. Cooper has so gotten into the Bernstein character that he conducts the last six minutes of the Mahler Symphony #2 (The Resurrection Symphony) with the London Symphony Orchestra in the 14th century Ely Cathedral, the site of Bernstein's celebrated 1973 performance of Mahler's epic work.

Bernstein was a cultural colossus from the middle of the 20th century until his death in 1990. Many of his views on social and political issues engendered considerable controversy. The residue of these positions seems to have influenced some of the negative reactions to Cooper's film. This response is unfortunate as Bernstein's sometimes naive or pompous stands on non-musical subjects are completely absent from the movie.

Maestro's arc is the complicated love between a great musician and a very talented actress that lasts until her death. The marriage produces three children but is tested almost to the breaking point by Bernstein's numerous homosexual dalliances. The film suggests that Montealegre knew about Bernstein's homosexuality before their marriage, but was so taken by him that she chose to marry him anyway. Despite his extramarital excursions, Bernstein, as depicted in the movie, deeply loves his wife and is very devoted to her. Her death from cancer at age 56 is a crushing blow. The story is basically that of the family life of a musical titan. The other dimensions of Bernstein's life are omitted. Felicia is in constant struggle not with another woman, but with a succession of good-looking young men that Lenny hooks up as easily as he lights the next cigarette. There's a cigarette in his mouth in almost every scene in which he's not in front of an orchestra.

Clocking in at more than two hours *Maestro* manages to engage and hold the viewer's attention through the excellence of its actors, especially Carey Mulligan as Felicia and Cooper in the title role, and the vivid depiction of Bernstein's private life set against the background of his ascendancy to the top of the world of classical music and opera, though Bernstein's extensive operatic career receives no mention in this movie.

There are a few minor quibbles. I found the transition from black and white film to color distracting. I've never been keen on this self-conscious photography. *Oppenheimer* used the same technique also, in my view, without any artistic reason. The first third of the movie is in black and white. It depicts Bernstein's sudden rise to fame when he conducted (without a rehearsal) a New York Philharmonic concert broadcast nationally. He was a last-minute replacement for Bruno Walther who had suddenly taken ill. The monochrome segment also depicts the courtship of Felicia and Lenny. It contains a lot of retrospective exposition filling in the viewer with the Jewish backgrounds of both protagonists as well as the essential facts of Bernstein's early life. It's the only part of the film that has a bit of wooden dialogue. Artificiality disappears with the appearance of color.

Continued on page 10

Continued from page 9

Cooper has Bernstein down to the last wrinkle. His use of a prosthetic nose has received much notice, much of it unfavorable. I approached the film fearful of encountering Cyrano de Bergerac or Jimmy Durante, but once into the show I could mostly ignore the schnoz and concentrate on Lenny. I think it added more than it took away.

Another great talent possessed by Bernstein was as a teacher. He was unmatched in his ability to dissect great music such that its constituent parts were revealed and the reasons for its greatness were apparent even to the greenest neophyte. At the same time, a musical sophisticate could learn much from Lenny's exegesis. This part of his career was also ignored by the film.

Maestro is the tale of a great musician's domestic life. It is told with great skill and should capture the attention of anyone interested in the confluence of life and art. The viewer may come away with a distorted ranking of Leonard Bernstein's position in American art. He was a major figure whose position was one of enormous talent, but he was not a genius. Alas, American music has had only one composer of genius – George Gershwin. And he died before that genius could be fully realized. As a conductor, Bernstein was at the top of the baton-wielding list, but there were a handful of other conductors who could match or exceed him. A movie about their lives would, however, not be as interesting as *Maestro*.

If you have a Netflix subscription, *Maestro* should definitely be at the top of your watch list

Maestro – Comments by Eric Fried

First posted on FaceBook and reprinted with permission from the author

Just watched the movie *Maestro* about the life of Leonard Bernstein, his wife, actress Felicia Montealegre, their relationship, his family, his other relationships, and his music. Though there is a good bit of controversy about the film on several levels, I found it to be heartfelt and engaging. It hit home for me (and I teared up a bit) in a few ways, as I have played or conducted (and love) several of the masterpieces in the soundtrack, because I could relate to his personal struggles with sexuality and relationships, and to his complicated connection to his Jewishness. Like my cousin Janice Meyerson, who I am proud to note sang as a soloist many times under his direction, I also wished there would have been more focus on his music.

The music that was present in the movie (mostly compositions of Bernstein and Gustav Mahler), was glorious. It showed the maestro as a human being; though in so many ways a genius, he possessed nearly as many incumbrances as does the rest of humanity. Attempting to be himself, be authentic in his personal life, in a world which at the time would not outwardly allow that, and with a spouse who knew him well from the outset and did her best to accept him as he was. He was a man who loved his children while maintaining his status as one of the foremost musicians of the 20th century.

While I wished I could have watched it in a big theater with great sound, I still very much enjoyed it on Netflix, where it is currently showing.



Ruth Ilsa Rubin

October 8, 1945 - December 11, 2023

In loving memory of Ruth Rubin, beloved friend and former member, who generously shared her imaginative mind and creative talents in dance, art, writing, and teaching Hebrew with children and adults at Shaareth Israel with wit and laughter.

Zikhronah livrakha
May her memory be a blessing.

As Ruth liked to sign off, love you forever!

See [Roothy's Zoo](#) for some of Ruth's creations

One of the selections you will find on Roothy's Zoo



THE SONS OF ABRAHAM

RUTH I. RUBIN



Congregation Shaareth Israel
P.O. Box 93594
Lubbock, TX 79493
(806) 794-7517

csitemple.org

Clergy

Carla Fenves, Rabbi
 Deborah Goldmann, Rabbi Emerita
 Vicki Hollander, Rabbi Emerita

Board Members

Stephanie Shine, President
 Andrew Friedman, Vice President
 Deborah Bahme, Secretary
 Leon Shturman, Treasurer
 Jonathan Marks, Immediate Past President
 Elissa Zellinger, Religious School Delegate
 Charles Skibell, Member
 Eileen Nathan, Member
 Steve Balch, Member

Contact info for members:

Rabbi Carla Fenves - Call her or text her at (415) 745-5314 or email her at cfenves@gmail.com please.

Urgent Matters - Please contact **Stephanie Shine** at (806) 470-1340 or email stephanie.shine@ttu.edu or contact Rabbi Fenves.

Bulletin Submissions - News, reports, information, etc. can be submitted to the bulletin editor at csi_bulletin@hotmail.com.

Deadline for submissions is the 20th of the month!

Bulletin Design: Jonathan Meyer

January 2024						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		2	3	4	5 Shabbat Service 7:00 pm	6
	8	9	10	11	12 Shabbat Service 7:00 pm 2nd Friday Lunch 11:45 am	13
14	15	16 Board Meeting 7:30 pm	17	18	19 Shabbat Service 7:00 pm	20
21	22	23	24	25	26 Shabbat Service 7:00 pm	27
28	29	30	31	Feb 1	Feb 2 Shabbat Service 7:00 pm	Feb 3

