



**THE CONSERVATIVE SYNAGOGUE OF
FIFTH AVENUE
11 EAST 11 STREET NEW YORK, NEW YORK 10003
NEWSLETTER
FEBRUARY 2018**

**The Conservative
Synagogue of Fifth
Avenue
invites you to join us in a
celebration of**

PURIM

**Wednesday night,
February 28, 2018
7:30 PM**

**Megillah, Rafflemania,
Food, Music, and Fun for
Everyone.**

Come in Costume

And

**Thursday Morning,
March 1, 2018
7:30 AM**

Shacharit & Megillah



**“FROM PURIM CONSCIOUSNESS TO PESACH
CONSCIOUSNESS AND WHAT IT MEANS FOR US”
A Message from Rabbi Joe Schwartz**

This spring, we have one of the more remarkable and little-explored thirty-day periods in our calendar: The transition from Purim, on the 14th day of Adar, to Pesach, which begins 30 days later, on the 15th day of Nisan. We are used to thinking about the path from Pesach to Shavuot, the period of Counting the Omer which the rabbis explained as shedding the impurity of slavery in preparation for the reception of Torah at Sinai. And we are used to thinking about the month of Elul as preparation for the work of greeting God on Rosh HaShanah, and the Ten Days of Repentance between Rosh HaShanah and Yom Kippur, and the five days separating Yom Kippur from Sukkot. But what about this month between Purim and Pesach? What does it represent?

To answer this question, we first need to explore the deep connections between these two holidays.

On the surface, they tell a surprisingly similar tale: The Jews, living in a foreign land under a powerful foreign king faces oppression and slaughter. But, in their hour of need, they are saved, and those who sought to destroy them are destroyed instead. On both holidays, we commemorate our salvation with a festive meal and reading holy writ that describes the salvation. Both fit broadly into that famous pattern of Jewish holidays: They tried to kill us, they failed, let's eat.

But that is only on the surface. On a deeper level, Purim is really the dark reflection of Pesach, or even its negation. Pesach is the story of God's intervention in history to rescue His people with signs and wonders. As we know, God makes no appearance in the Purim story at all. God's name is not even mentioned. Nor are there any signs and wonders; the Jews are saved, yes, but they are saved through palace intrigue, by Queen Esther's intervention.

Rabbi Jason Rubenstein of Mechon Hadar, in a fabulous *shi'ur* regarding the correspondences and oppositions between Pesach and Purim, points out two other extraordinary points of connection: We are told in the Megillah (4:16) that Esther, after learning of Haman's plan to slaughter the Jews, declared a three-day fast. Rashi, ever a careful reader, picks up on something we might have missed: These fast days must be the 14th, 15th and 16th of Nisan. That is, Esther effectively *canceled* Pesach that year, and in doing so, violated Jewish law, which forbids fasting on Pesach.

And not only that: Rabbi Rubenstein points out the significance of a small detail we certainly miss at the end of the Megillah (when we're ready for it to finish and don't pay it the mind it deserves): The final chapter of the Megillah, Chapter 10, begins with King

Ahashverosh raising taxes. What is the significance of this detail? Rabbi Rubenstein writes: It stands in sharp opposition to the culmination of the Exodus story:

As the Israelites stand on the far side of the sea, Egypt's crops have been destroyed by hail and locusts (there is nothing left to tax) and its army has been crushed by the sea (there is no one to collect a tax). In contrast, the Megillah closes with a strengthened Persian state, one with wealth and the means to extract it.

The implication is clear and unnerving. The threat of Egyptian slavery was definitively ended with the decimation of Pharaoh's forces. But, as we learn through nine chapters of the Megillah, there are no real checks on the power of the Persian government. The stronger it becomes, the more formidable a threat it represents to its Jewish residents when (not if) Esther and Mordechai leave power.

That is: The story of Pesach is the story of the overcoming of Pharaoh and the liberation of the Jewish people from his clutches once and for all. The story of Purim, by contrast, is a fleeting episode in the long exile of the Jewish people. At its conclusion, the tyrant remains in place. This is why, according to the Babylonian sage Rava in the Talmud (Megillah 14a), we recite Hallel, the psalms of praise, on Pesach but not on Purim: "Because we are no longer slaves to Pharaoh, but we remain slaves to Ahashverosh."

The watchword of the story of the Exodus is "Behold [says the Lord], I am doing a new thing: Now it shall spring forth!" (Isaiah 43:19). The mood of Purim, by contrast, is that of Kohelet (Ecclesiastes): "What has been is what shall be, and what was done is what shall be done, and there is nothing new under the sun." (Kohelet 1:9). Purim, both literally and conceptually, is the negation of Pesach.

If this is so, what does it mean that the Jewish year ends with Purim, and begins again (according to the way we are told to keep time in the book of Exodus) with Pesach? What transpires in those thirty days between the two?

To my mind, those thirty days represent the shedding of Purim consciousness in preparation for Pesach consciousness. Purim consciousness is the cynicism and sense of irony we have acquired as a people over our long years in exile. What has been is what shall be. God once spoke to us from the fire and heard our pleas, but no longer. The best we can hope for is

momentary relief and to get a little drunk. Ideals are all well and good, but at the end of the day we have to survive, and survival means playing the game: Cozying up to power, making ourselves useful, revenging ourselves on our enemies when we can (but without deeply challenging the status quo, which can only mean trouble for us.)

Purim consciousness is static. It looks downward. It doesn't expect too much. It has learned to prepare for the worst.

Pesach consciousness, by contrast, is dynamic. It is a looking upward: to what might be, to the emergence of something unforeseen. It speaks in the language of ideals. It takes itself seriously. It imagines a wholly new world. It is not cowed by danger. Like Nachshon of legend, it forges ahead.

As a people, the Jews in this past century have undergone this transition. The exile is in the process of ending, and the redemption is underway. That is one of the many implications for us of the State of Israel, the resurrection of Hebrew, the creation of a Hebrew-speaking republic.

But it is also true here, in America. We are in a new era. What was done is *not* what shall be done. Something new is emerging. Old ways of carving up the landscape of American Judaism no longer pertain. The Conservative Movement, for one thing, no longer commands the market share it once did, and is no longer, properly speaking, a movement at all. Everything is up for grabs.

The emergence of something new can be frightening. The midrash tells us that only one in five, -- or perhaps one in five hundred -- Jews living in Egypt left with Moses. There are those who would rather allow themselves to perish in obsolescence than imagine a new future, or who, like the grumblers in the desert, fantasize about the cucumbers and fish of Egypt, supping on the empty food of nostalgia, dragging their heels on their journey to a new world.

But, by my lights, it is a very good thing indeed that these changes are underway, for all the insecurity they engender. Jewish life in America is changing, and Jewish life in Israel is changing, too. The road ahead is uncertain and unfamiliar. But there is so much creativity and novelty, so many opportunities, in this new world! We ought not to look back to what was, but forward to what might be. That is, for me, the lesson of this time of year. May it be for all of us a time of rebirth and the springing-forth of new things.

Conservative Synagogue of Fifth Avenue
11 East 11 Street New York, New York 10003
212-929-6954
Csfa11e11@aol.com
<http://www.csfanyc.org>

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**A MESSAGE FROM BETH FARBER
SYNAGOGUE PRESIDENT**

Jan 31, 2018

Happy New Year. There are many exciting challenges facing CSFA in this coming year.

We have begun the search for a new rabbi. We have received a number of promising applications and the search committee will be hard at work in the coming months interviewing potential candidates.

The Board of the synagogue plans to hold an open forum for the members of CSFA to discuss their vision for the future of CSFA and their views on the qualities we should be seeking in our next rabbi. Please look for an announcement of the date of this meeting and plan to come. If you cannot attend but wish to express your views, please feel free to email me via the synagogue email. I am also available to any member who wishes to meet with me to discuss your views.

The original plan to renovate the synagogue has been put on hold for the time being. The costs of the plan became more than the synagogue could afford at this time. However, we are investigating other options for a smaller renovation which would hopefully include the windows, heating/air conditioning, and cosmetic renovations to the sanctuary and second floor.

Finally, I want to thank all of the people who volunteer their time and effort at the CSFA: in the office, on the food committee, in leading services, in participating in the chesed activities and the Israel committee, to just name a few. Your commitment and work is appreciated.

FEAR AND BRAVERY

A Message from the Executive Director

This month, on Wednesday evening, February 28, we join together to celebrate the holiday of Purim. Much is made of Esther and her bravery, and of how the Jewish people were saved by Esther, who convinced King Ahasueros that Haman was wicked and out to annihilate all the Jews. Upon a closer reading of the Purim story, however, we learn that Esther was afraid to petition the King because anyone who went to the king without being summoned was put to death. Nevertheless, she, along with Mordecai, fasted for 3 days before approaching the king.

We need, therefore, to spend some time and thought to better understand the character and nature of our Jewish heroes, and the roll of fear and bravery in order to better formulate a lesson and guide on how each of us lives our own lives.

Everyone spends their life dealing with their own fears – rational or irrational. While a young child may be afraid and unable to go to sleep because of his or her fear of the dark and the green demons who are hiding under his or her bed, most adults are constrained by their own adult fears. Those may be simple, everyday fears, like a fear of spiders, or a fear of heights, or they may be fears rooted in internalized issues of ego or insecurity, i.e. a fear of rejection or a fear of failure. We may be unwilling to “put ourselves out there” and ask the pretty girl or good looking football hero for a date because of a fear of being told “no”. We may not try a new sport or undertake a new challenge for fear of not performing well. We may not apply for a job or for a position of advancement for fear of failure. Whatever it is, each day presents a multitude of opportunities and choices, many of which are bypassed or avoided because of the fears and insecurities in our own heads.

We all have fears and anxieties, and I would venture to guess that our heroes and leaders, the bravest and the boldest, suffered from those same fears and insecurities. When our nation, the United States of America, was mired in the stagnation and insecurity of the Great Depression, Franklin Delano Roosevelt advised the nation, “The only thing we have to fear, is fear itself.” That is, it was the fear that was freezing people in their places, feeding the depression and economic slowdown. A new outlook was required. We needed to confront our fears, look forward to the future, and overcome the power that the fear held over us.

That, my friend, is the difference between being fearless and being brave. Only a fool is completely fearless. A completely fearless person is the kind of idiot who plays with real danger oblivious to the reality of the danger and the consequences of his or her actions. The brave person is the one who understands the danger and risk, but who confronts his or her fear and recognizes what must be done to overcome the fear and do what is necessary for the greater good.

Our boldest heroes and leaders are not fearless, they are simply brave. They understand the risk and find within themselves the strength and ability to confront and overcome their fears. It may be a big thing, or simply a small mental trick that enables them to look to the future and move forward. For some simply faith in G-D is enough to give hope and the ability for face the fear. For others it may be prayer, introspection, or meditation that enables them to recognize their strengths and self-worth. Each person needs to find the tool or mechanism that enables them to confront and overcome their fears.

In 1927, the previous Lubavitcher Rebbe, Rebbe Yosef Yitzchak, the father-in-law of “the Rebbe”, was arrested by the Soviet police. While the police had planned to execute the senior Lubavitcher Rebbe, international pressure ultimately led to his release from detention.

After his release, both Rebbe Yosef Yitzchak along with his son-in-law, Rebbe Menachem Mendel Schneerson continued to serve as religious leaders to the oppressed masses of Soviet Jewry – but their freedom and their lives were in constant danger.

On the way to one of their illegal meetings, Rebbe Menachem Mendel noticed that his father-in-law, Rebbe Yosef Yitzchak, displayed no fear or anxiety, even though simply driving to their meeting placed them in great danger. The younger rebbe asked his father-in-law how he overcame his fears.

In response, the 6th Lubavitcher Rebbe answered that his ability to overcome his fears is contained within the efforts he makes to be completely present within every single thing he does.

The lesson of the senior Rebbe was to become a central guide for Rebbe Menachem Mendel. His ability to be “in the moment” and tune out everything else enabled him to overcome any fear and anxiety and to also be completely connected with each and every person he met. In fact, the primary experience that every person who met him would express that he felt that Rebbe Menachem Mendel was completely focused on him and on the matters that he brought up.

Queen Esther, the heroine of the Purim story, provides us with a demonstration of a hero who confronts her personal fear and recognizes what she must do for the benefit and salvation of her people. Let her example be a guide for each of us to not allow fear to be a binding constraint, but rather be an opportunity to be truly brave. May we all find the strength within ourselves always to look to the future with the hope and belief in the promise of tomorrow.

Happy Purim ... and I look forward to seeing you at the Purim Party, Megillah Reading, and Rafflemania Drawing on the evening of Wednesday, February 28 at 7:30 PM.

And remember, once it is Purim, Passover cannot be far behind.

**A MESSAGE FROM THE
ACTIVITIES AND SPECIAL EVENTS
COMMITTEE**

By Pam Wolf

Hi everyone. We are having our February Shabbat Dinner on February 9th. Hope to see many of you there. Also, the other main event in February will be the megillah reading and the ever popular Purim party on February 28. As I mentioned in the last bulletin, let's have the best costumes ever! Please read your weekly mailings to see what's happening on movie night, which is generally on Thursday evenings. And finally, we will have a presentation on Immigration by Annie Polland who is the Executive Director of the American Jewish Historical Society. Date to be determined. Most likely later in the spring.

It will be here before you know it.

That is right...

Passover is just around the corner.

**Watch for the Holiday Information
packet with details about the
CSFA Congregational Seder**

**First Seder is on
Friday Night – March 30, 2018**



**A Message from the Chesed
Committee**

By Susan Leimsider

The Chesed Committee continues to volunteer at various programs throughout the neighborhood, and is always looking for new programs and new volunteers. If you are interested in volunteering, please contact me at thomasandsusan@gmail.com

On February 13 we will be sorting clothing, toys, and books for an organization called Good+ Foundation. This program is already fully subscribed and we cannot accept any more volunteers.

On Sunday, March 18 we will be participating in a Package Delivery with Dorot.

A little bit about Dorot ...

DOROT has provided thousands of seniors with food, friendship, and opportunities for educational and cultural enrichment. Every year, DOROT's programs serve more than 10,000 seniors and their caregivers who live on Manhattan's East and Upper West Sides. DOROT's telephone services are also available to seniors and volunteers throughout the Greater New York Metropolitan Area.

DOROT's mission is to achieve three goals: - Enhance the lives of older people through a dynamic partnership of volunteers, professionals and the elderly. - Foster beneficial relationships between the generations. - Provide education and leadership in developing volunteer-based programs for seniors, locally, nationally and internationally.

DOROT was founded by a group of university students who visited homebound elders on Manhattan's Upper West Side. From this grassroots movement, DOROT has provided food, housing, education and companionship to its seniors and those who care for them each year.

As DOROT evolves to meet the growing needs and numbers of our elders, our basic philosophy and approach remain fundamentally the same. Volunteers of all ages help deliver vital services to the frail elderly and forge loving bonds between the generations. They, in return, are deeply enriched by their experiences.

Once again, to volunteer please email thomasandsusan@gmail.com



DECEMBER CONTRIBUTIONS

KOL NIDRE

Sam Swartz
I. Fred Koenigsberg & Adria J. Frede
Charles & Susan Tribbitt
Jill Dosik
Leon & Suzanne Schein
Norma Rosenthal
Charlotte Fainblatt
Juda Kallus & Mary Ann Nichols
Johanna Goldberg
David S. Brown
Ruth Kohler
Robert Reicher & Michael Devlin
Martin S. & Muriel Fox
Carole King
Dolly Peress
Rozanne Seelen
David & Stacey Harwood Lehman
Ivy Branin
James Lieber
Susan Warsett
Stella Schindler
Laurette Reisman
Herbert Rubin
Christine & Edward Grant
Joseph L. & Daryl F. Boren
Izetta & Leslie Stern

SHABBAT HONORS

Rozanne Seelen (multiple gifts)
Kenny Altman
Merril & Roselle Mironer (multiple gifts)
Stella Schindler

KIDDUSH

Thomas J. & Susan Leimsider
I. Fred Koenigsberg & Adria J. Frede
Arlene Wiczuk
Rozanne Seelen (multiple gifts)
Christine & Edward Grant

KIDDUSH CLUB

Arlene Wiczuk
Howard & Wendy Kleckner
In honor of Fern and Leslie Penn
Beverly Sanders
I. Fred Koenigsberg & Adria J. Frede
Barbara Dagen

DECEMBER CONTRIBUTIONS (CONTINUED)

Yahrzeit

Irving Kallins & Beverly Altschuler
Yahrzeit of Lilly Kallins
Pincus Mansfield
Yahrzeit of Gilbert Feldstein
Cyrena P. Konecky
Yahrzeit of Dr. Philip Parker
Cyrena P. Konecky
Yahrzeit of Anne F. Parker
Carole King
Yahrzeit of Ida Breindel
Carole King
Yahrzeit of Frances King
Carole King
Yahrzeit of Alexander King
Leonard & Barbara Greenberg
Yahrzeit of Abe Sapir
Leonard & Barbara Greenberg
Yahrzeit of Clara Palevoda
Carole & Edward Shoenthal
Yahrzeit of Nathan Pavony
Carole & Edward Shoenthal
Yahrzeit of Fan Pavony
Rozanne Seelen
Yahrzeit of Allen Ritch
Stephen & Helen Siller
Yahrzeit of Bella Seewald
Joseph & Irma Samek
In appreciation of the Yahrzeit Notices
Gary Gaines
Yahrzeit of Sadye Gaines
Lauren Lazin
Yahrzeit of Hannah Mendelsohn Lazin
Stella Schindler
Yahrzeit of Seymour Katz
Stella Schindler
Yahrzeit of Elsie Speiser
Stella Schindler
Yahrzeit of David Speiser

YIZKOR

Susan Schoenberg

MISHEBERACH

Barbara Dagen
Harold Anfang
Merril & Roselle Mironer (multiple gifts)

**DECEMBER CONTRIBUTIONS
(CONTINUED)**

IN MEMORY OF

Barbara Dagen
In memory of Norman Baker
Barbara Dagen
In memory of Michael Bailey
Barbara Dagen
In memory of Arthur Fox
Toby & Russell Winer
In memory of Arthur Fox
Toby & Russell Winer
In memory of Norman Baker
Toby Appel
In memory of Anne Berman
Shari Thompson
In memory of Anne Berman
Robert Reicher & Michael Devlin
In memory of Anne Berman
Irving Kallins & Beverly Altschuler
In memory of Anne Berman
Martin R. Kupferberg & Susan J. Lorin
In memory of Ann Berman
Harold Anfang
In memory of Ann Berman
Harold Anfang
In memory of Arthur Fox
Harold Anfang
In memory of Norman Baker
Barbara Dagen
In memory of Anne Berman
Jonathan Harmon
In memory of Anne Berman
Stella Schindler
In memory of Anne Berman
Merril & Roselle Mironer
In memory of Anne Berman
Toby & Russell Winer
In memory of Anne Berman
Shaun and Jeremy Medows
In memory of Anne Berman
Charlotte Fainblatt
In memory of Anne Berman

IN HONOR OF

Toby & Russell Winer
In honor of Harold Anfang's Birthday
Shaun and Jeremy Medows
In honor of all our wonderful CSFA friends
Charlotte Fainblatt
In honor of Lynn Kutner's Cooking Class

**DECEMBER CONTRIBUTIONS
(CONTINUED)**

IN HONOR OF (CONTINUED)

Stephen & Anne Math
In honor of Kenny Altman's 50th Anniversary of Bar Mitzvah
Myrna Beth Hurwitz
In honor of Rabbi Schwartz
Pamela Wolf & Douglas Gersten
In honor of Robert Reicher
Stella Schindler
In honor of Harold Anfang, Fern Penn, Leslie Penn

EDUCATION

Katrina M. Wyman & Jonathan Landsman
In honor of Jeremiah and Hannah Landsman
Barbara Dagen

SIDDUR IMPRINT

Cynthia Berman
In memory of Anne Cohen Berman

MISC

Stella Schindler

SYNAGOGUE FUND

Arlene Wiczuk (multiple gifts)
Edward W. Kerson & Ellen J. Odoner
Barbara Walzer

BUILDING IMPROVEMENT

Douglas Silverman & Fabienne Anstey
Martin S. & Muriel Fox

HOWARD BAKER AND

CYNTHIA BERMAN GARDEN FUND

Cynthia Berman
In memory of Norman Baker

COAT DRIVE

Arlene Wiczuk
Barbara Dagen

FEBRUARY YAHRZEITS

Margaret Mary Grant	2/1/2018	Shevat 16, 5778
David Benjamin Heyman	2/2/2018	Shevat 17, 5778
Rose Rosenberg	2/2/2018	Shevat 17, 5778
Susan Rubin	2/2/2018	Shevat 17, 5778
George Wallach	2/2/2018	Shevat 17, 5778
Herman Blau	2/3/2018	Shevat 18, 5778
Abraham Breindel	2/3/2018	Shevat 18, 5778
Murray Olewitz	2/3/2018	Shevat 18, 5778
Ephraim Spiegel	2/3/2018	Shevat 18, 5778
Dina Morgenstern	2/4/2018	Shevat 19, 5778
Maxine Schwartz	2/6/2018	Shevat 21, 5778
Myron Wechsler	2/7/2018	Shevat 22, 5778
James Merle Harris	2/9/2018	Shevat 24, 5778
Sherry Dosik	2/10/2018	Shevat 25, 5778
Richard Ives Rudell	2/11/2018	Shevat 26, 5778
Jack Anfang	2/12/2018	Shevat 27, 5778
Benjamin Rosenberg	2/12/2018	Shevat 27, 5778
Meyer Rubin	2/12/2018	Shevat 27, 5778
Sarah Shillman	2/12/2018	Shevat 27, 5778
Pauline Wortman	2/12/2018	Shevat 27, 5778
Arthur Brown	2/13/2018	Shevat 28, 5778
Roy Taub	2/14/2018	Shevat 29, 5778
Irving Gaines	2/16/2018	Adar 1, 5778
Nathan Gruber	2/16/2018	Adar 1, 5778
Arthur Seelen	2/16/2018	Adar 1, 5778
Clara W. Lushewitz	2/17/2018	Adar 2, 5778
Arnold Luttan	2/17/2018	Adar 2, 5778
Sylvia Siller	2/17/2018	Adar 2, 5778
Hannah Spiegel	2/17/2018	Adar 2, 5778
Bert Boxer	2/18/2018	Adar 3, 5778
Peggy Catalane	2/18/2018	Adar 3, 5778
Robert Goldsmith	2/19/2018	Adar 4, 5778
Morris Lesser	2/19/2018	Adar 4, 5778
Roberta Hermann	2/20/2018	Adar 5, 5778
Raymond Liebling	2/20/2018	Adar 5, 5778
Nathan Furst	2/21/2018	Adar 6, 5778
Charles Lazin	2/21/2018	Adar 6, 5778
Joseph Jacob Siller	2/21/2018	Adar 6, 5778
Marc Benchetrit	2/22/2018	Adar 7, 5778
Isaac Gaffney	2/22/2018	Adar 7, 5778
Sylvia Goldsmith	2/22/2018	Adar 7, 5778
Karen Slater	2/22/2018	Adar 7, 5778
Leonard S. Steinman	2/23/2018	Adar 8, 5778
Peter B. Berman	2/24/2018	Adar 9, 5778
Geraldine Wolfe	2/25/2018	Adar 10, 5778
Esther Lipcon	2/26/2018	Adar 11, 5778
Zelda Shapiro Wilmoth	2/26/2018	Adar 11, 5778
Albert Schwartz	2/27/2018	Adar 12, 5778
Martin Fainblatt	2/28/2018	Adar 13, 5778
Julian Finell	2/28/2018	Adar 13, 5778
Sali Schwind	2/28/2018	Adar 13, 5778

FEBRUARY BIRTHDAYS

Irving Kallins	2/2/2018
Barbara Dagen	2/3/2018
Mark Steinman	2/3/2018
Jennifer Esther Brown	2/4/2018
I. Fred Koenigsberg	2/4/2018
Cyrena P. Konecky	2/4/2018
Gail Berney	2/5/2018
Nathaniel Loewentheil	2/5/2018
Scott Lorin	2/11/2018
Stephen Greenfeld	2/13/2018
David Schoenkin	2/14/2018
Rachel Amanda Steinman	2/16/2018
Joshua Newman	2/19/2018
Toby Newman	2/20/2018
Fabienne Anstey	2/22/2018
Gary Nathan Weisner	2/27/2018
Susan Schaier Tribbitt	2/28/2018

FEBRUARY ANNIVERSARIES

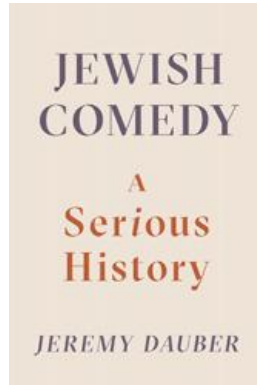
Pamela Wolf & Douglas Gersten 2/12/2018



**Jewish Comedy:
A Serious History**

By **Jeremy Dauber**

Review by [Bill Brennan](#)



Jeremy Dauber rightly sees the history of comedy—and Jewish comedy in particular—as no laughing matter, and he has chronicled it in this appropriately serious book.

Unlike many other writers who have tackled the same subject, Dauber is a scholar by profession and by temperament. His study is far from a collection of jokes, but a thorough historical examination of Jewish comedy written in an accessible style that leavens the theoretical constructs of Bergson and Freud with the occasional wisecrack worthy of Mel Brooks or Milton Berle.

Dauber defines Jewish comedy as humor produced by Jews that deals with either contemporary or historical Jewish existence. Although this definition can be restrictive at times, it gives him plenty of grist for his analytical mill—from biblical and Talmudic stories, to haskalic literature, the works of Sholom Aleichem, and postwar American comedians ranging from Sid Caesar to Sarah Silverman.

Dauber's study is organized around seven overlapping themes that run through the texts he considers: the use of humor as a defense mechanism against anti-Semitic persecution; satires of Jewish social and religious norms; the use of intellectual wit in the service of humor; burlesque treatments of the gross and vulgar side of life; the value of metaphysical irony; the use of comedy to document the quotidian aspects of Jewish life; and comedy's value as a way to probe the nature of Jewishness itself.

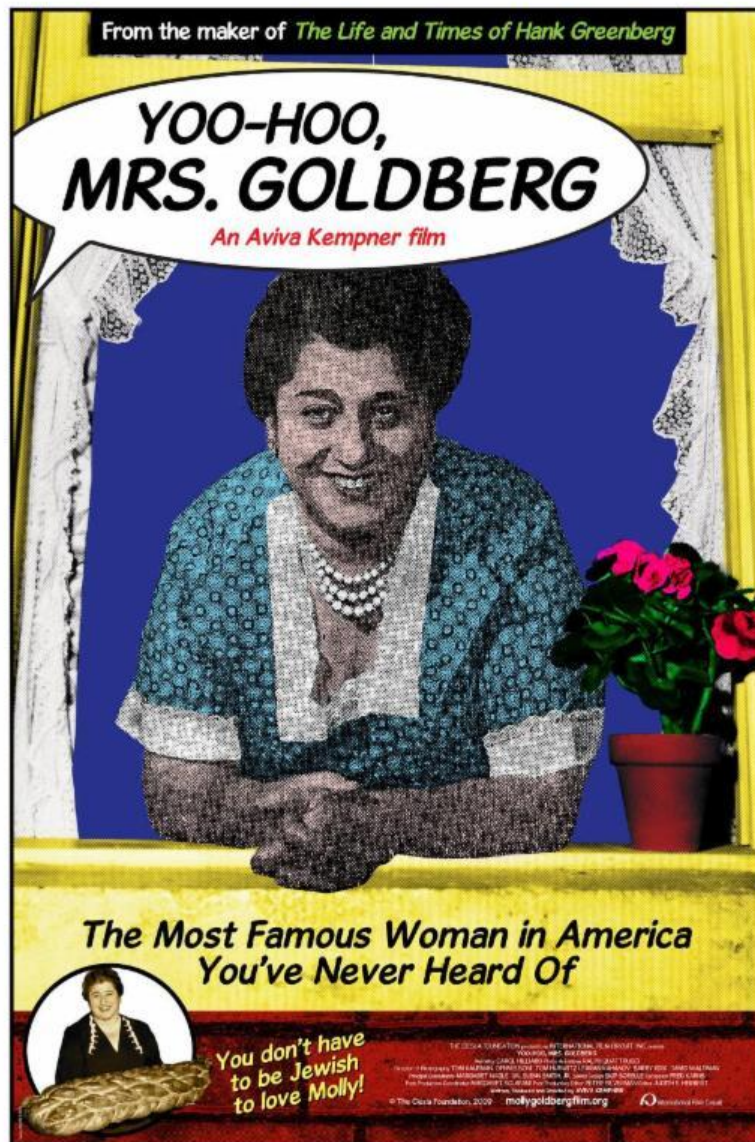
Dauber devotes a chapter to each of these seven themes, dealing with the history of each in turn. This structural scheme has the virtue of reinforcing the historical sweep that Dauber discerns in his subject as a whole, but the conjoined vice of repetitiveness, as some key texts are dealt with more than once from

different perspectives. For example, while the several distinct analyses of the Book of Esther — which Dauber rightly sees as a wellspring of Jewish humor — are each astute, this reader at least would have welcomed a more straightforward chronological approach, providing a comprehensive analysis of Esther before moving on to other texts.

Inevitably, any study of so broad a subject will also be noteworthy for what it must leave out, and these omissions give rise to tantalizing speculations. Here, the most significant such omission arises from Dauber's decision to define Jewish comedy as humor that deals with specifically Jewish experience. Comedic artifacts as varied as "Duck Soup," "Blazing Saddles," "The Dick Van Dyke Show," and the stand-up routines of Mort Sahl, for example, all grow out of a distinctly Jewish sensibility, but since they only glance at Jewish experience (if they treat it at all), they don't fit squarely into Dauber's schema. It is left to the reader to puzzle out what, if anything, makes them uniquely Jewish, and to ponder the purpose, value, and self-imposed limits of Jewish satire and parody of Gentile life and culture.

But these are minor shortcomings in a work that is most welcome for taking a long and careful look at a subject that is all too often treated with affection and levity but little sense of its importance. At bottom, Dauber sees the Jewish comedic outlook as a vital function without which the Jewish people would never have survived. In this, Jewish humor may well stand out as unique among all other ethnic humors in the world, and it makes Dauber's subject especially worthy of the seriousness with which he treats it.





From Aviva Kempner, maker of *The Life and Times of Hank Greenberg*, comes this humorous and eye-opening story of television pioneer Gertrude Berg. Berg was the creator, principal writer, and star of *The Goldbergs*, a popular radio show for 17 years, which became television's very first character-driven domestic sitcom in 1949. Berg received the first Best Actress Emmy in history, and paved the way for women in the entertainment industry. Includes interviews with Supreme Court Justice Ruth Bader Ginsburg, actor Ed Asner, producers Norman Lear (*All in the Family*) and Gary David Goldberg (*Family Ties*), and NPR correspondent Susan Stamberg.

Yoo-Hoo, Mrs. Goldberg addresses developments contemporaneous with the years of *The Goldbergs*, Kristallnacht, the American Nazi German-American Bund and right-wing radio lecturer Father Coughlin. It also deals with Berg's struggle against the McCarthy Era blacklists and the influence of Red Channels. The film ends with the end of the television program and Berg's post-*Goldbergs* professional career.

The Conservative Synagogue of Fifth Avenue
presents

Rafflemania 2018

*The price of a raffle ticket is \$100 and
only a LIMITED number of raffles will be issued.*

Grand Prize.....\$1000
Second Prize\$500

*Drawing will be held following Megillah Reading on
Purim evening, Wednesday, Feb. 28, 2018.*

**Please send back this request form, filling in the number of raffles you need,
plus a check made out to the Conservative Synagogue of Fifth Avenue.
Raffle tickets will be mailed upon receipt on a first come first served basis.
Please feel free to make copies of this sheet and share it with your friends and family.
Thank you for your prompt and generous response.**

In the event all the raffle tickets are not sold, the Conservative Synagogue of Fifth Avenue reserves the right to cancel Rafflemania
and issue a refund for all tickets that were purchased.

Enclosed is my payment of \$ _____ for _____ Raffle Tickets at \$100 each.

Name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: (H) _____ (B) _____

Email: _____

Hey. You Never Know!
All it takes is a *Little Bit of Luck...*
“You Gotta Be In It to Win It!”

The Conservative Synagogue of
Fifth Avenue
invites you to a

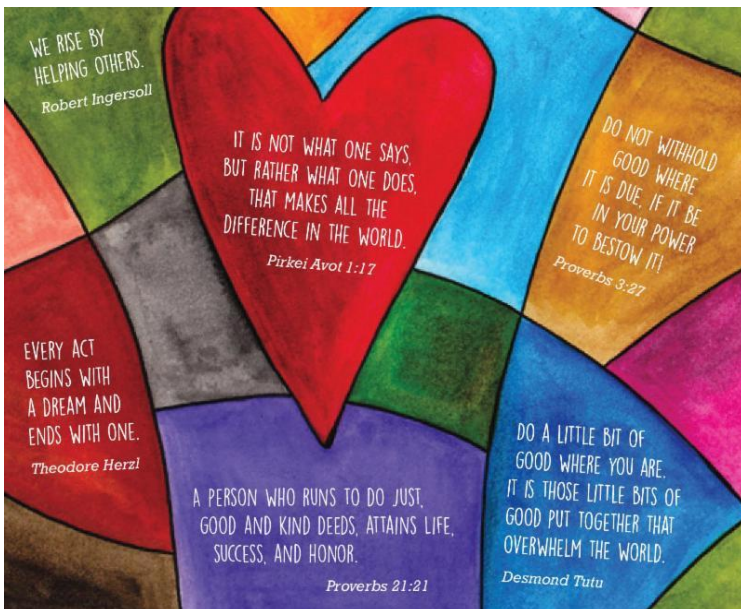
Valenstein Shabbat Dinner

Friday, February 9, 2018
Immediately following Kabbalat
Shabbat Services

Suggested Contribution:
\$25 per member, \$36 per non-member

Rsvp: csfa11e11@aol.com, or 212-929-6954

*"Stein...Steyn...What the heck?
When you're in love, the whole world is
Jewish"*



THE CSFA CHESED COMMITTEE
will be participating in a
DOROT PACKAGE DELIVERY AND VISIT
ON
SUNDAY MARCH 18,2018



To volunteer, please email Susan Leimsider at
thomasandsusan@gmail.com

MISHLOACH MANOT PROGRAM AT CSFA



A most fitting way to give Tzedakah and, at the same time, to honor a friend or relative, is to perform the Mitzvah of giving mishloah manot at Purim. (In Yiddish, mishloah manot is known as "shalach mones".) Megillat Esther tells us that the people gave each other mishloah manot to celebrate the triumph over Haman. In celebration of Purim, The Conservative Synagogue of Fifth Avenue continues the tradition of sending mishloah manot – at least two different kinds of food to at least two recipients.

To facilitate this Mitzvah, following this letter you will find a form inviting you to send mishloah manot. If you want to honor others (and, at the same time, support the needy and the Synagogue), please write the name of each person/family you wish to honor

on the form, and return it to the synagogue at CSFA, 11 East 11 Street, New York, NY 10003 along with a check. The suggested contribution is \$18 for each name..

In the past, many in our congregation have indicated a preference that, in lieu of receiving an actual mishloah manot package, the Synagogue use the funds that would otherwise be used to produce the mishloah manot package to support the needy and the Synagogue. Accordingly, unless you indicate on the form a preference to send and/or receive a food package, an acknowledgment card will be sent.

Each person receiving a food package or acknowledgment card will receive one package or card with a list naming all those who are sending the recipient mishloah manot.

Also, if you wish to insure that each person who *sends* you mishloah manot also *receives* mishloah manot from you, please mark the "Reciprocate" box on the enclosed form (and we shall subsequently invoice you for the number of resulting "additional" mishloah manot recipients).

We hope you will participate with us and many others in our community in giving mishloah manot.

Please join us -- *in costume* -- at our Purim festivities and fulfill the Talmudic injunction "to imbibe . . . until you cannot distinguish between Haman and Mordecai." The Megillah and Purim Party will begin with the reading of the Megillah on Wednesday evening, February 28 at 7:30 P.M. followed by the celebration. The Megillah will be read again on Thursday morning, March 1, 2018.

The deadline for ordering mishloah manot is Tuesday, February 20, 2018.

Chag Purim Sameach

** Packages will be delivered only to doorman buildings in the neighborhood of the Synagogue*

CELEBRATE PURIM BY SENDING MISHLOAH MANOT

As noted above, if you want to honor someone by making an \$18 contribution to the synagogue, we will send that person an acknowledgment card.

If you wish to insure that you honor each person who honors you with a contribution, please mark the "Reciprocate" box and we will invoice you based on the number of additional cards sent in your name.

PLEASE RETURN THIS FORM TO THE SYNAGOGUE BY **TUESDAY, FEBRUARY 20, 2018..**

() I would prefer to **receive** a mishloah manot food bag, rather than an acknowledgment card recognizing contributions in my honor.

() **Reciprocity.** Please reciprocate to anyone I have not included on my list.

Name	Address	Bag	Donation
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			
11			

DONOR (you):

Telephone: _____

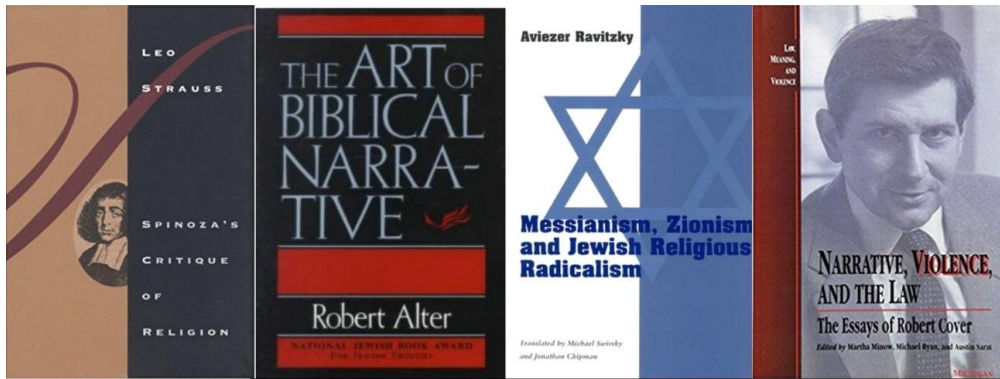
Name: _____

Address: _____ City/State/Zip _____

Email: _____

AMOUNT ENCLOSED: \$ _____

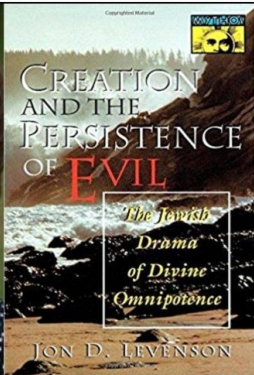
(__ PACKAGES @ \$18 EACH)



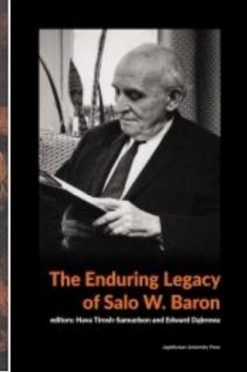
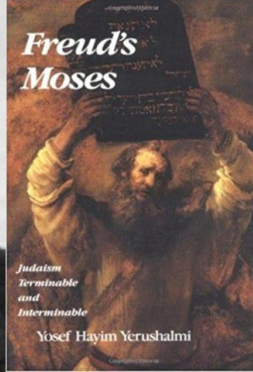
The 20th and 21st centuries saw an explosion of creativity in the field of Jewish scholarship. Old verities were challenged, new understandings of the meanings of the Jewish past and future were forged, and some of the greatest Jewish thinkers wrote works of lasting value.

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 Weinfield, 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
 SCHOLARSHIP”**



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

212-929-6954
Csf11e11@aol.com
www.csfanyc.org

PAREVE HAMANTASHEN DOUGH

This dough is wonderful as a plain cookie, which is why it also works beautifully for Hamantashen and even rugelach.

Ingredients

- 1 cup vegan butter
- 1 cup sugar
- 2 eggs
- 2½ cups flour
- 2½ teaspoons baking powder
- 2 teaspoons vanilla

Preparation

1. Mix butter, sugar and vanilla in food processor. Add eggs. In a separate bowl mix 2½ teaspoons baking powder with 2½ cups flour. Add the flour mixture to the wet mixture and mix until dough forms.
2. Roll out dough and use as you like.
3. Bake at 400 for 12 minutes.
4. Variation: You can substitute 1 teaspoon lemon juice for the vanilla and it will make it crispier.

APPLE STRUDEL HAMANTASHEN



These apple strudel hamantashen are filled with chopped apples and lots of cinnamon. You can follow any strudel recipe and try shaping it like a hamantashen, but this recipe uses hamantashen dough (see above) and this filling.

Ingredients

- Cookie dough good for hamantashen
- 1/2 cup sugar
- 2 teaspoons cinnamon
- 1/2 teaspoon coarse salt
- 3 apples, any variety
- 1 tablespoon fresh lemon juice
- 1/4 cup finely chopped walnuts
-

Preparation

1. Preheat oven to 375 degrees. Combine sugar, cinnamon, and salt in a large bowl. Peel and core apples; cut into quarters, then cut crosswise into 1/4-inch pieces. Toss with lemon juice; stir into sugar mixture with walnuts.

1. Roll out cookie dough, cut out circles, fill with apple filling and shape into hamantashen.
2. Bake until golden brown and cooked through, 10 to 15 minutes. Let cool on a wire rack 10 minutes.

SAVTA'S HAMANTASHEN DOUGH

The orange essence in this version of Hamantashen is what makes them the best.

Ingredients

- 3/4 cup Sugar
- 2 cups Flour
- 1 1/2 tsp baking powder
- 1/4 tsp salt
- 1/2 cup margarine
- 1 egg beaten
- 2 Tbs OJ
- 1 orange rind-finely grated



Preparation

1. Mix dry ingredients together. Work in Margarine with fingertips. Combine egg, OJ and Rind. Mix around to make a firm dough. Chill well before rolling out.
2. Roll out dough, cut out circles. Fill each circle with filling of choice and fold over into a triangle. Bake 400 for 12 minutes.

Special instructions

The orange essence in this version of Hamantashen is what makes them the best.

CHALLAH HAMANTASH



Homemade bread, more so challah, is the ultimate comfort food. Challah conjures up nostalgic emotions and memories, and holds much significance in Jewish culture, as it helps celebrate the holiest day of the week — Shabbos. The following twist on challah adds a gourmet and surprising element to the classic challah; a perfect addition to your Purim feast.

Ingredients

- Your Favorite Challah Recipe (SEE BELOW FOR A NO-KNEAD CHALLAH DOUGH)

Fillings of choice

- Pesto
- Sundried Tomato Dip
- Olive Dip

Preparation

Roll out desired size of dough into a rectangle. Using a sharp knife, cut dough into a diamond shape. Cut out a small triangle from the center of one of the halves of the diamond. Place filling directly opposite the triangle, on the other half of the dough. Fold over to form a triangle/hamantashen shape, and seal edges. Brush with egg wash. Bake until golden.

This is the easiest, best tasting challah in the entire world. This bread is so easy, there is literally no kneading, but you do need to plan ahead. It is best if you can prep it on Tuesday night so it has 3 days to chillax in the fridge before baking it up fresh on Friday.

Ingredients

- 8+ cups bread, high gluten flour
- 1 tablespoon kosher salt
- 1 tablespoon Red Star Yeast
- 2 - 2 ½ cups lukewarm water (best temperature is 105°F)
- 3 whole eggs + 1 yolk
- ½ cup sugar
- ½ cup [extra virgin olive oil](#), such as [Colavita](#)
- 1 egg plus 2 tablespoon water for egg wash

Preparation

1. Combine flour, salt, yeast, water, eggs, sugar and evoo.

Add all ingredients to the flour in the bowl.

2. Mix until combined and then cover with lightly greased plastic wrap. Stir, stir, stir!

Once fully mixed, dough will appear clumpy. That's OK!

3. Allow mixture to sit at room temperature for 2 hours before refrigerating for up to 3 days, but for a minimum of 2 days (the flour needs that much time to form gluten strands to give the bread texture). Wrap with plastic and set on the counter for 2 hours before putting in the fridge.

4. When you are ready to make challah, remove dough from refrigerator Turn out dough on to the counter.

5. Allow to rise at room temperature for 1-2 hours or up to 3 (a long rise is necessary for the dough).

6. Preheat oven to 350° F. Brush your challah with egg wash. Once your oven comes to temperature, brush on egg wash again.

Brush with egg wash two times. Once right after you turn on the oven, and once again once the oven comes to temperature.

7. Bake for 12 minutes, rotate the pan, and bake until 12 to 15 minutes more until golden brown and perfectly cooked.

Ready to turn after a 12 minute bake.





**The Board of Trustees of the
Conservative Synagogue of Fifth Avenue
Invites the dues paid membership to an
OPEN HOUSE WITH THE MEMBERS OF THE
RABBI SEARCH COMMITTEE**

**Sunday, February 25, 2018
3:30 PM to 5:30 PM**

Donate to City Harvest's 2018 Passover Food Drive!

Bring Kosher for Passover non-perishable food donations
to CSFA
February 26 - March 26



*Passover items require one of the following certifications, in addition to a Kosher for Passover designation:
Chometz items require one of the following certifications:



Generously sponsored by:



RESCUING
FOOD FOR
NEW YORK'S
HUNGRY
**CITY
HARVEST**

More than 500,000 Jewish New Yorkers live below or only slightly above the poverty line. Help City Harvest ensure no one in our city goes hungry during Passover this year.

To learn more visit cityharvest.org/passoverdrive

Most needed kosher for Passover foods are as follows:
Canned and Packaged
Tuna ... Salmon ... Sardines ... Gefilte Fish

FEBRUARY 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
				1 16th of Sh'vat, 5778	2 17th of Sh'vat, 5778 4:57p Candle lighting	3 18th of Sh'vat, 5778 Parashat Yitro 6:06p Havdalah (50 min)
4 19th of Sh'vat, 5778	5 20th of Sh'vat, 5778	6 21st of Sh'vat, 5778 Board of Trustees Meeting Mah Jong	7 22nd of Sh'vat, 5778 Hebrew 1 Hebrew 2 Masterworks of Jewish Scholarship	8 23rd of Sh'vat, 5778 Film Night "YooHoo Mrs. Goldberg"	9 24th of Sh'vat, 5778 5:06p Candle lighting Happy Valen-stein Shabbat Dinner	10 25th of Sh'vat, 5778 Parashat Mishpatim Shabbat Shekalim 6:15p Havdalah (50 min)
11 26th of Sh'vat, 5778	12 27th of Sh'vat, 5778	13 28th of Sh'vat, 5778 Mah Jong	14 29th of Sh'vat, 5778 Hebrew 1 Hebrew 2 Masterworks of Jewish Scholarship	15 30th of Sh'vat, 5778 Rosh Chodesh Adar	16 1st of Adar, 5778 Rosh Chodesh Adar 5:14p Candle lighting	17 2nd of Adar, 5778 Parashat Terumah 6:23p Havdalah (50 min)
18 3rd of Adar, 5778	19 4th of Adar, 5778 Presidents Day	20 5th of Adar, 5778 No Mah Jong	21 6th of Adar, 5778 No Adult Education	22 7th of Adar, 5778	23 8th of Adar, 5778 5:22p Candle lighting	24 9th of Adar, 5778 Parashat Tetzaveh Shabbat Zachor 6:32p Havdalah (50 min)
25 10th of Adar, 5778 Rabbi Search Open House	26 11th of Adar, 5778	27 12th of Adar, 5778 Mah Jong	28 13th of Adar, 5778 Erev Purim Megillah Rafflemania			