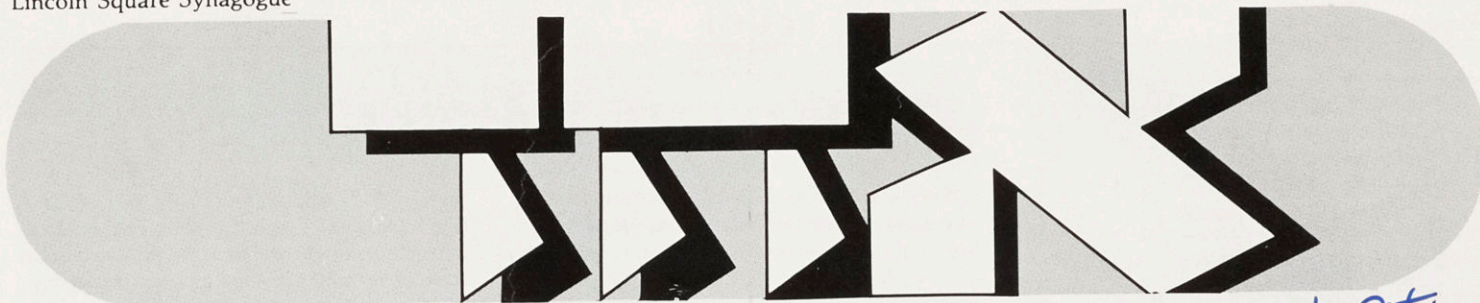




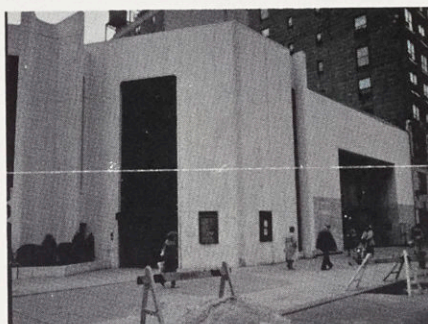
LSS TO RECEIVE DONATION OF LAND UNDER FORMER BANK BUILDING

BOARD APPROVES PURCHASE OF CHASE MANHATTAN LEASEHOLD

In an historic meeting on Monday night August 12th of the joint boards of Trustees and Governors, President Richard Joselit confirmed that the new owners of Lincoln Towers, the Mendik and Raynes organizations, have agreed to donate the land under the former Chase Manhattan Bank building to Lincoln Square Synagogue. The donation is contingent on LSS acquiring the leasehold rights from Chase Manhattan Bank. The donors have valued this gift at \$1,000,000.00

David Stone, LSS treasurer, reported on the negotiations with Chase Manhattan for the leasehold purchase. The Bank has agreed to sell its interest for a cash payment of \$1,050,000 to be paid by the end of 1985. This represents a substantial reduction from the bank's original asking

price of \$1,600,000. The leasehold purchase agreement could not have been achieved without the assistance of Zalman Bernstein.



The ensuing discussion dealt with concerns over the cost for the leasehold and the need for an even greater expenditure

for the renovations to the former bank building. Those board members active in the New York City real estate field pointed out that the value of the property is far greater than what the Synagogue is paying for it.

Mr. Joselit assured the boards that there was no intention of assessing the membership to raise the money required - rather a fund-raising campaign would be planned and started as soon as possible. While the fund-raising would not be easy, the alternative of continuing to ignore the problems of overcrowding in all the minyanim, inadequate egress in case of emergencies, scheduling conflicts with the caterer, the lack of facilities to have an active youth program, limitations on the beginners min-

(Continued on page 3)

LSS TO HONOR THREE CHATANIM FOR SIMCHAT TORAH

CHATAN TORAH



Fred Ehrman

CHATAN BEREISHIT



Warren Weiss

CHATAN MAFTIR



Isaac Mandel

(Continued on page 3)

LINCOLN SQUARE SYNAGOGUE
200 AMSTERDAM AVENUE
New York, N.Y. 10023
874-6100

Shlomo Riskin, Founding Rabbi



Saul J. Berman Rabbi
Herschel Cohen Associate Rabbi
Sherwood Goffin Cantor
Ephraim Buchwald Educational Director
Martin Katz Executive Director
Kenneth Brander Youth Director
Suri Kasirer Hebrew School Administrator and Outreach Director

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FROM THE RABBI'S DESK

If we ever needed, as individuals and as a community, to be reminded of the fragility of life, of the tenuousness of our hold on all that we consider dear, we have had such a reminder in the tragic and untimely passing of Nisa Goffin.

If we ever needed, as individuals and as a community, to be reminded of the deep love which we have for others which goes unexpressed except in moments of crisis, we had such a reminder in the tears we all shed before, during and after the service in Nisa's memory.

If we ever needed, as individuals and as a community, to be reminded of the strengths that we have to support others in their moments of difficulty and sorrow, we have had such a reminder in the remarkable way in which our community rallied to share of themselves with the Chaz, with Batya, with Tzipi, with Elly, with Uri and with the grandparents.

Having become aware of all of this, the challenge which lies before us in this new year is to translate this consciousness into increasing areas of our daily living. How often we tell ourselves, as parents, as children, as friends, that there is always time later to relate mean-

ingfully and joyously. Our Sages tell us in relation to study of Torah that one ought never to put off the study of Torah for tomorrow lest there be no morrow. That sense of the urgency of the moment is equally applicable to the moments of joy and pleasure in loving relationships.

The caring love which we have for one another ought to be more fully expressed not only verbally but in a multitude of small ways through which we are capable of sharing our deepest emotions. We need all of us to more consciously extend the circles of subjects of our loving concern. How often does the Torah mandate special levels of concern for the widow, the orphan, the stranger? Our support of each other in sadness and distress can often be expressed in the simple warmth of a greeting and a brief telephone call, simply recognizing one another as lonely and as friends in need of human contact.

In this New Year, through the re-discovery of our fragility, our capacity for love and our power to help, we ought beyond all else not let the demanding conditions of our daily lives drive this awareness from our consciousness.

NEW YEAR'S QUIZ: There were seven prophetesses. Can you name them? Answer in Echod for 5747.

Answer to 5745 quiz: Jacob Ben Wolf Kranz was better known as the Dubner Magid. Shanah Tovah to all!

Ilana and Bernard Kabak.

We extend our condolences to Batya and Cantor Sherwood Goffin, to Elly, Tzipi and Uri, to the grandparents, Mr. & Mrs. Herman Goffin and Rabbi and Mrs. Joseph Goldberg on the untimely passing of Nisa Chaya Goffin.

In the short time she spent with us, she taught us how to live joyously in spite of adversity, and how to give of oneself for the betterment of others.

One service of LSS which we pray may be unnecessary is that of the Chevra Kadisha. To insure the provision of a proper burial service, we urge our members to immediately contact the Synagogue office, or any of those listed below.

Rabbi Berman	724-3267
Rabbi Cohen	799-8521
Dr. Roy Stern	362-5597
Leon Eisenmann	874-1853
Rachel Herlands	799-2176

LOOK FOR THE ANNOUNCEMENT IN THE MAIL ON THE FORTHCOMING CONFERENCE

in November
on

JEWISH PARENTING For Additional Information And To Volunteer Please Call:

Suri Kasirer
Outreach Director
(212) 874-6105

ALIYAH ANYONE?

While every effort is made to insure that our members receive an Aliyah on Shabbat morning in a systematic and organized fashion, inevitably, some members are overlooked. If any member feels that he has not received an Aliyah for an extraordinary long time or that he has obligatory Aliyot coming up, please contact either Rabbi Cohen or Rabbi Katz.

LSS HONORS



HATAN TORAH

FRED EHRMAN

Our Chatan Torah has long been affiliated with Lincoln Square Synagogue and anyone who has been involved with the Shul knows of the dedication and commitment of Fred Ehrman. As past president and as an officer for nine preceeding years Fred has made his mark on the past and future of LSS. He was instrumental in controlling the budget of the Shul and as chair of the Rabbinical search committee he was directly involved in the selection of Rabbi Berman.

Upon being asked his feelings concerning this honor, Fred responded "I was happy to accept as I am happy to be part of honoring the Torah — Kovod Hatorah." Fred expressed his appreciation for the Clai Kodesh at LSS and his thankfulness to G-d for being blessed with family, health, and a good business and especially the newest addition - his son Jeremy. He also indicated his feelings that the Torah way of life leads to happiness in both good and trying times.

The greatest personal contribution that LSS has provided for Fred is the "intellectual stimulation" found in Judaism which enables one to think about the meaning of the Mitzvot. Also, Fred enjoys being part of the LSS atmosphere in which there are such diverse types of Jews who are all striving towards greater observance.

Asked about his favorite time of the year at LSS, Fred selected the all night learning session on Shevuot, and Yom Kippur "where we spend all day contemplating our activities, examining our weaknesses and trying to improve upon them."

The future of LSS, according to Fred,

Bank Building

(continued from page 1)

yan, on JSI, on the Hebrew School and the singles programs would prove to be far worse. The synagogue simply cannot accommodate the demand its present membership is making and would not be able to adequately serve new members.

A motion to accept the gift of the land, to purchase the leasehold at a price of \$1,050,000 and to obtain a loan for that purpose was approved by the trustees, 24 to 7.

is the challenge for all of us to get more involved with the Shul and to have as much direct personal contact with our ever increasing membership. The very personal LSS stylistic approach to Judaism has been successful in helping Jews come closer to their religion. To continue our success we must all be vigorous in maintaining a very hospitable, warm, personal atmosphere at LSS for every new Jew that walks in the door.



HATAN BEREISHIT

WARREN WEISS

Our Chatan Bereishit, Warren Weiss, has been actively involved with LSS for more than 15 years. He has served with distinction as an officer for the last seven years, first as secretary and then as treasurer, until he was forced to resign this year after holding the same office for three consecutive years. Warren was actively involved in the negotiations for the acquisition of the Chase Manhattan Bank and also served on the Rabbinical Selection Committee to choose a replacement for Rabbi Riskin.

Mr. Weiss is a certified public accountant who feels "fantastic" upon being honored as Chatan Bereishit. He feels "not deserving" of such a public honor but sees service to the Shul as an obligation that one must respond to. In a similar manner, upon being asked to accept this honor, he feels "obligated" to accept.

Warren is very fond of LSS because of the warmth and "very comfortable" feeling it gives him. Warren indicated that as much as he has tried to contribute his services to the Shul, it is not nearly enough compared to what LSS has contributed to him. He feels that he is an integral part of the Shul and is very thankful for the emotional and spiritual contribution that LSS has imparted upon him. As an example of this, Warren relates the outpouring of love provided to him last year when his beloved mother passed away. He was very impressed with the Chevra Kadisha and the warmth and love that was provided by the people in LSS at his time of distress.

Warren feels very optimistic for the future of L.S.S. because of the excellent Rabbinical leadership and the involvement and contributions of a growing membership. This increasing membership is the greatest change that Warren has seen in his fifteen years at LSS and he feels that this growth will be very positive for the Shul.



HATAN MAFTIR

ISAAC MANDEL

Isaac Mandel, our Chatan Maftir, exemplifies the tireless energy and devotion to the shul of an "ordinary" member who seeks no "Kovod" but merely does the job for the benefit of the entire community. Well, after nineteen years of such work as an "unsung hero", the Shul has finally caught up with Mr. Mandel by bestowing upon him this honor of Chatan Maftir.

In classic fashion, upon being asked how it feels to be honored, Mr. Mandel responded, "I can't understand why they picked me. I do the job asked of me and do not seek any honor."

Examples of what Mr. Mandel has been involved in at LSS include the sale of High Holiday tickets, Hebrew School registration activities, and the Wednesday night lecture series.

Mr. Mandel indicated that this honor gives him "a tremendous feeling of pride and humility." He expressed his love for the Shul for its fostering for him a trend towards a complete Jewish way of life which includes a greater interest in Jewish education and study. The Shul provides for a total dedication - in a religious and secular manner to the Jewish way of life. He is especially grateful for the tremendous service performed by the Beginners Service, led so effectively by Rabbi Buchwald, in bringing back to Judaism so many of our very young people. Mr. Mandel expressed concern in that we have lost these young people to Judaism in the process of "educating" them at our country's best universities. He feels that bringing back these educated youngsters to Judaism is the greatest achievement of the synagogue.

The favorite time at LSS for Mr. Mandel is the holiday period in which everybody is celebrating together with the great warmth and good feelings for each other. This is best exemplified during the Simchat Torah holiday which seems to bring out the best in each one of us. As to the future of LSS, Mr. Mandel is hopeful, with G-d's help, that we are able to have a building twice as large to accommodate the growing demands and needs of the Jewish community.

**The Community MIKVA
is located at
234 West 78th Street
Tel. 799-1520**

SUKKOT LAW AND CUSTOMS

1. Chag Ha Asif —

The Feast of Ingathering is another name for the Festival of Sukkot. Due to the agricultural significance of the holiday, the Synagogue becomes permeated with the colors and fragrances of four species of the glories of nature.

2. Ethrog —

The Bible commands us to take the "Fruit of a goodly tree, branches of palm trees, boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your G-D seven days." By "fruit of a goodly tree" was meant the Ethrog, a citrus fruit which has many similarities to a lemon, but is of different species.

Usually an Ethrog is imported from Israel for the Sukkot celebration, thus recalling to us the beautiful land of our fathers where the Chag Ha-Asif was originally celebrated. It is permissible to use an Ethrog from any part of the world, provided it meets the religious requirements. Now that we rejoice in the rebirth of the Jewish State, one should of course seek to unite himself visibly with Israel by having an Ethrog which comes from our Holy Land.

There are a host of rules about the shape and appearance which an Ethrog should have. It is usually more expensive to buy than any other fruit simply because it requires supervision and care.

One of the important parts of an Ethrog is the Pitom, the blossom at the top of the fruit. If the Pitom has been removed, the Ethrog is no longer fit for ritual use. However, if the fruit grew originally without such a blossom it is permissible to use it for Sukkot.

3. The Lulov —

By "branches of palm trees" the Torah meant a Lulov, which is a branch of the palm trees. We use American-grown Lulovim, because if they were imported they would no longer retain their freshness.

4. Hadasim —

Leaves of myrtle are used in accordance with the statement, *boughs of thick trees*. Three of them are used, and they are tied to the Lulov by palm leaves.

5. Arovot —

Two willow twigs are tied with the Lulov to complete the injunction about four species on Sukkot.

A blessing is recited over the "four species" during each of the seven days of the Festival. In colorful pageantry the wor-

shippers march around the Synagogue holding aloft their symbols of Divine Bounty during the holiday services.

6. Our Sages —

Tell us that of the Four Species, the Ethrog is fragrant as well as tasty, the myrtle leaves are fragrant, the willow is tasty and the lulov has neither fragrance nor taste. The four are held together, reminiscent of the various types of Jews who comprise the people of Israel. Even those of our people who have "neither taste nor fragrance" must be included and encouraged.

7. Intermediate Days —

The third, fourth, fifth, sixth and the seventh days of Sukkot are called Chol Ha-Moed, which might be translated as semi-holidays. The rules about forbidden kinds of labor on a holiday are greatly relaxed on these intermediate days. The prayers of these days have a dual character. The regular week-day prayers are recited, with the additions of *Yaaleh V'Yovoh* (. . . May there rise and come before Thee . . .) in the Eighteen Benedictions. In addition, Hallel is recited every morning, and the Musaf as well.

8. Hoshanah Rabbah —

The last of the Intermediate Days has a special character. It is called Hoshanah Rabbah ("The Great Hoshanah"). The morning service becomes infused with a solemn character similar to the Day of Atonement and many of the prayers sound like an echo of the Yom Kippur Service. According to tradition, the final seal of the decree for the New Year (*G'mar Chasimah Tovah*) is proclaimed in heaven on this day. Another opportunity for repentance is granted at this time.

9. Shemini Atzeret —

The eighth and ninth days are full Holy Days, with the same restrictions as the first two days of the Festival. The eighth day is called *Shemini Atzeret*. The translation of this phrase is "eighth day, a day of solemn assembly." The word *Atzeret* also suggest the thought of delay — to delay, as it were, the closing of the holiday season by celebrating an additional day before closing this month of holidays.

10. Simchat Torah —

The final day of the holiday is the most joyous of all. *Simchat Torah* means "The Festival of the Rejoicing of the Torah." It is the occasion for the expression of the joy

which is the characteristic of every Jew who appreciates that he is one of a people to whom study and the practice of the Torah have been entrusted. "We are a people principally in the possession of the Torah," was the statement of Saadya Gaon, the great philosopher of the early Middle Ages. Similarly Rabbenu Gershom, "The Light of the Exile," writing about the year 1000 said, "The only possession left to Israel is the Torah. Even though we fall short in our observance of the precepts of the Torah, whether from negligence or indifference, our glory as Jews is that we are the People of the Book — that is — the people of the Torah."

This year we hope to again close traffic into the Lincoln Tower area. We need room to dance.

11. The Hakafot —

Next comes the *Hakafot* — the processional with the Torah scrolls. All the scrolls are taken out. The *Chazan* advances in front chanting:

*Great and mighty, O help us!
Kind and merciful, O help us!*

The others walk behind repeating the chant. In the rear of the march are the children with their flags. Everyone kisses the scrolls as they are carried by. Upon reaching the starting point in front of the ark, the marchers strike out singing and dancing. This is repeated as many times as may be necessary to give every one a turn to carry a scroll. Each round is conducted by singing and dancing. In the morning the *Hakafot* are repeated in the same manner.

Another Torah ceremony takes place at the morning service — reading the last and first chapters from the Torah. One man is chosen to be *Chatan Torah* (Chatan means Bridegroom) and another one to be *Chatan Bereshit*. Everybody in the synagogue is called up. Even boys under thirteen, several together under a large *Talit*, are honored in this manner.

THE JOSEPH SHAPIRO
INSTITUTE OF JEWISH STUDIES
FALL TERM BEGINS
MONDAY, OCTOBER 14, 1985
WEDNESDAY NIGHT
LECTURES BEGIN
WEDNESDAY, OCTOBER 16, 1985

WITHIN OUR FAMILY

BIRTHS

Mazel Tov to:

Ruth Ann and Kenny Eckstein on the birth of their son, Maxwell Jay.

Rivka and Elliot Falk on the birth of their son, Aryeh Ethan.

Beverly and Jack Flamholz on the birth of their son, Avraham Isser.

Dr. Naomi and Cantor Phil Sherman on the birth of their daughter, Nina Tova.

Dvora and Rabbi David Silber on the birth of their son, Akiva Bezlel.

Suzanne and Allen Smith on the birth of their son, Yehuda Chaim.

Sari and Barry Spector on the birth of their daughter, Meredith Debra.

Zahava and Moshael Strauss on the birth of their daughter, Dori Yael.

Wendy and Dr. Jonathan Zizmor on the birth of their daughter, Jordana Sara.

Susan Berger and Daniel Turk on the birth of their daughter, Dorona Tziporah.

CONDOLENCES

To the Belsky Family on the passing of their mother, Ruth L. Belsky, Honorary Vice President and Founding Member.

Vivian Bernstein on the passing of her beloved father, Herbert P. Glaser.

Ruvan Cohen on the passing of his beloved father, Norman Cohen.

Hillel Gross on the passing of his beloved father, Nathan Gross.

Robert Krengel on the passing of his beloved mother, Anna Krengel.

Frank Nimhauser on the passing of his beloved sister, Fanny Platt.

Samuel Shechter on the passing of his beloved brother, Judah Shechter.

ENGAGEMENTS:

Linda Bodek and Jerome Gans

Lisa Gershon and Stuart Adler

Brenda Greendorfer and Mark Perline

Vivian Lerner and Edwin Stern

Renee Spiegel and Alain Klapholz

WEDDINGS:

Ruchy and Kenny Brander

Dr. Michelle Friedman and Benjamin Belfer

Ruth Nadelbach and Avi Cohen

Roberta Talow and Dr. Hillel Naiman

BAR MITZVAHS:

Elly Goffin

David Spira

Avi Sussman



TRADITION PRESERVED: THE DAY AFTER SUCCOT: What to do with your etrog.

Etrog Jam — Ingredients: 1 etrog; 2 lemons,
1 cup preserving sugar

1. Slice the fruit into thin cross sections, removing pits and white membrane as far as possible. Place cut fruit into bowl of tepid water for three days, changing water daily. This lets out bitterness. Taste the water on the third day; if it's not acidic the fruit is ready.
2. Dry the fruit with a paper towel, since water will retard the set of the jam. Add enough water to the sugar to cover, and cook over a low heat. Be careful not to burn the sugar. Add the softened lemon slices and several teaspoons of water. When the sugar is syrupy, add the etrog, continue cooking until etrog gets glossy.
3. Test the jam for a set with a sugar thermometer — 220° F. or 104° C. If you don't have a thermometer, test

for a set by cooling 2 or 3 small plates in your freezer, putting a spoonful of your jam on a saucer and placing it in the freezer for a few minutes. While testing, be sure to remove pot of jam from flame. If the jam puckers slightly when pushed with a spoon, and shows a thin skin, it's ready. If not, cook for a few more minutes, then retest.

4. Let the jam cool, then place in a jar. Etrog jam should be edible for up to two years.

Other uses: Collect etrogim to make etrog wine; for a perfect pomander or havdalah spices — stud the etrog with whole cloves, cover totally with powdered cinnamon and let dry for a few weeks.

NEW MEMBERS

Froma & Joshua Fallik

Sara & Abraham Gelbart

Susan Davis & Alexander Heller

Phyllis & Philip Kornbluth

Mrs. Henry Lloyd

Claire Mendelson

Sandy Riesenberg

Lisa Scheidlinger

Ruth Seligman

Mrs. Zofia Stein

Mr. Robert Slater

SCHEDULE OF PRICES FOR THOSE WHO WISH TO SPONSOR A . . .

Main Kiddush	\$260.00
Hashkama	100.00
Shiur — Cholent Kugel	
Minyan	200.00
Beginner's Minyan	35.00
Seudah Shlishit	145.00
and	185.00
Cholent-Youth Kiddish	35.00

DEDICATED SEATS

If you wish to dedicate a seat in the Main Sanctuary please contact the Synagogue Office.

Payment of \$3000 can be made at one or in installments over three years.

WOULD YOU LIKE TO DEDICATE A . . .

High Holiday Machzor	\$14.00
Daily Prayer Book	9.00
Sabbath Prayer Book (Rebound)	10.00
Chumash	18.00

LEADING THE BEGINNER'S SERVICE — A LESSON IN TORAH

Three years ago Rabbi Buchwald asked me to lead the Beginner's Service while he was away for the summer. "Me?" I thought, "I've never been to the beginner's minyan; I'm not even sure what it is." (I hadn't given a d'var torah in years and when I was in yeshiva, my greatest contribution to Judaism was running the school canteen.)

Although I didn't think the beginners would get anything out of it, I thought I might finally learn some Torah after all these years. My wife Gloria promised that she would come to every service and lend moral support.

I bought a complete set of Midrash Rabbah. I read every possible commentary I could find on the parshah of the week. As I went to work in the morning, I listened on a walkman to a recording of the tunes sung at the service. I spent three weeks rehearsing for the first service. I didn't know how I'd be able to prepare every week. By the time I finished studying, I felt I was able to answer any possible question on the parshah (Pinchas) ranging from the laws of inheritance to the genealogy of any person named in the reading.

That Saturday, no one asked any of the questions I had prepared for and wanted

so much to answer. I tried to guide the discussion to some of my pet issues. No luck.

The beginners asked about current Jewish events, the messiah, my own Jewish background, and whatever was on their minds that morning. Frequently, I could not answer their questions. I was obliged to investigate and report back to them.

Gloria kept me honest by pointing out when I was fudging on the answers; that was a role she continued to fill throughout the summer. On many issues, the people in the service were more knowledgeable than I and they pitched in, too.

The next week, I thought I would surely be able to predict what questions would be asked. I spent every weeknight preparing. Another futile effort.

I have now been leading the Beginner's Service for three summers. To date, no one has ever asked a question I expected. Nevertheless, I still pretend I know exactly what will be discussed. I prepare accordingly and I'm wrong every time.

In spite of my inability to master group psychology and foresee what will be talked about, I have found leading the Beginner's service to be an amazing experience.

The service begins with a brief selection from the morning prayers read partly in Hebrew and partly in English. The amidah is said silently and then repeated together by the group. The weekly torah portion is read in English and musaf is said in unison.

The standard rule in the Beginner's Minyan is: anyone can ask a question about anything at any point in the service. A typical service can include discussion on such varied topics as free will, Jesus, the Israeli right wing, *lashon hora*, creation, Shabbos, and the meaning of life. Most impressive is that the attendees are not asking questions to show how smart they are, but to really find out the answers.

Many of the beginners are well established in their lives and careers and some are in middle age. Yet they are all willing to consider a total change of their lifestyles. Seeing intelligent, thoughtful people reevaluate their lives is a jarring experience for a jaded FFB (frum from birth) such as myself. The experience provoked me to ask questions and try new approaches to religious issues. In every way, the Beginners' Service has been a genuine learning experience for me.

— Richard Kestenbaum —

LSS CONDUCTS HOLIDAY WORKSHOPS

The Sunday morning before Rosh Hashana 15 men and women spent 2½ hours studying various texts related to the holiday. Together, the group delved into the philosophical and mystical underpinnings of the Yomim Noraim (Days of Awe). The workshop began with partner study on several Hebrew-English texts related to the holiday. These included biblical, mishnaic and talmudic statments. Each group was encouraged to read and analyze the sources. The students were thereby creating a beit midrash experience.

After the groups finished, a shiur was given to explain how the texts interrelate. The laws of the holiday and the structure of the day became clearer to all involved. This was the first of a series of workshops conducted by Suri Kasirer, LSS's Director of Outreach.

The next holiday workshop will relate to the Channukah festival and will take place Sunday, December 1st from 10 A.M. to 12:30 P.M. We hope you will join this worthwhile workshop program.

MELANIE ROSS YOUTH CENTER Lincoln Square Synagogue

If you have not yet registered your child for youth programs, but would like to receive Youth Department mailings, please fill out and send in the form below:

Please list each child separately.

Name: _____

Address: _____

Apt.: _____ Phone No.: _____

Birthdate: _____ Age: _____

School: _____ Grade: _____

Parent's Name: _____

Please send to: **Kenneth Brander**
Lincoln Square Synagogue
200 Amsterdam Avenue
New York, N.Y. 10023

H — E — L — P

For the price of a phone call or a postage stamp, you can help the Synagogue Office in its never ending quest for a perfect mailing list.

Are you an LSS member who is:

- A. Not receiving mail?
- B. Moving or already moved?
- C. Getting married?
- D. All of the above?

Inform the Synagogue Office of any mail problems, address or name changes as soon as they occur.

BETTER MAIL SERVICE CAN BE YOURS!

If any LSS member wishes to change their mailing list status from the standard 3rd Class Bulk, to First Class, please send a check for \$40 payable to LSS to the Synagogue Office. This status can be renewed annually.

SCHEDULE OF SERVICES

Shabbat Services

Shabbat Early Services followed by classes in Bible and Talmud	7:50 A.M.
Regular Service - Main Sanctuary	8:45 A.M.
Shiur - Cholent Kugel Minyan	9:45 A.M.
Youth Minyan	9:45 A.M.
Shabbat Nursery (3-5 years old)	10:00 A.M.

Daily Minyan

First Minyan	7:15 A.M.
(Mondays and Thursdays)	7:10 A.M.
Second Minyan	7:50 A.M.
If a member requires a shiva minyan at his home, the second minyan meets there.	
Sunday	7:15 and 8:30 A.M.
Legal Holidays	7:15 and 8:30 A.M.
Rosh Chodesh	7:00 and 7:40 A.M.
Fast Days	7:00 and 7:40 A.M.

Daf Yomi

Daily 6:15 A.M.	Sunday, 7:40 A.M.
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*It is our custom, during Daylight Savings Time that the first Minyan on Friday evening begin either at 6:30 or 6:45 P.M. Those who usher in Shabbat earlier with the congregation must instruct those who are lighting Shabbat Candles that this must be done no later than 25 minutes after services have begun in the Synagogue (either 6:55 P.M. or 7:10 P.M.). Once the congregation chants Mizmor Shir Leyom Hashabbat (The Psalm for Shabbat) Shabbat has officially begun for the worshippers and their families.

The Shabbat is terminated Saturday evening one hour after the official candlelighting time on the previous Friday Afternoon.

Daily Selichot and Morning Services	6:45 and 7:30 A.M.
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Friday, September 13

Kindle Shabbat Candles	6:51 P.M.
Mincha and Kabbalat Shabbat	7:00 P.M.

Saturday, September 14 (Nitzavim)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Class	5:50 P.M.
Mincha	6:50 P.M.
Daily Mincha and Maariv	6:55 P.M.

Sunday, September 15

Eve of Rosh Hashana	
Selichot and Morning Services	6:00 and 7:15 A.M.

Kindle Rosh Hashana Candles	6:48 P.M.
Mincha and Kabbalat Yom Tov	7:00 P.M.

Monday, September 16

Rosh Hashana Services	7:45 A.M.
Tashlich Walk	6:00 P.M.
Mincha	7:00 P.M.
Kindle Rosh Hashana Candles	

Not Before 7:46 P.M.

Tuesday, September 17

Rosh Hashana Services	7:45 A.M.
Daf Yomi	6:00 P.M.
Mincha	7:00 P.M.

Wednesday, September 18 - Fast of Gedalia

Selichot and Morning Services	6:45 and 7:30 A.M.
Mincha	6:45 P.M.

Friday, September 20

Kindle Shabbat Candles	6:39 P.M.
Mincha and Kabbalat Shabbat	6:50 P.M.

Saturday, September 21 (Vayelech)

Shabbat Shuva	
Shabbat Morning Service	8:45 A.M.
Mincha Followed by Shabbat Shuva Discourse	5:50 P.M.
Daily Mincha and Maariv	6:40 P.M.

Sunday, September 22

Selichot and Morning Services	6:45 and 8:30
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A.M.

Tuesday, September 24

Eve of Yom Kippur	
Selichot and Morning Services	7:00 and 7:30 A.M.

A.M.

Mincha	3:00 P.M.
Kindle Memorial and Yom Kippur Candles	6:32 P.M.
Kol Nidre Services	6:35 P.M.

Wednesday, September 25 - Yom Kippur

Main Sanctuary	8:00 A.M.
Auditorium	9:00 A.M.
Final Shofar Blast	7:31 P.M.

Friday, September 27

Kindle Shabbat Candles	6:27 P.M.
Mincha and Kabbalat Shabbat	6:40 P.M.

Saturday, September 28 (Haazinu)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	5:25 P.M.
Mincha	6:25 P.M.
Daily Mincha and Maariv	6:30 P.M.

Sunday, September 29 - Eve of Sukkot

Kindle Yom Tov Candles	6:24 P.M.
Mincha and Kabbalat Yom Tov	6:35 P.M.

Monday, September 30 - Sukkot

Sukkot Morning Service	8:45 A.M.
Daf Yomi	5:35 P.M.
Mincha	6:35 P.M.
Kindle Yom Tov Candles not Before	7:22 P.M.

Tuesday, October 1

Sukkot Morning Service	8:45 A.M.
Daf Yomi	5:35 P.M.
Mincha	6:35 P.M.
Daily Chol Hamoed Services	7:00 and 7:40 A.M.

Friday, October 4

Kindle Shabbat Candles	6:16 P.M.
Mincha and Kabbalat Shabbat	6:25 P.M.

Saturday, October 5

Shabbat Chol Hamoed Sukkot

Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	5:15 P.M.
Mincha	6:15 P.M.
Daily Mincha and Maariv	6:15 P.M.

Sunday, October 6

Hoshanah Rabbah Morning Services	6:30 and 8:00 A.M.
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Kindle Yom Tov Candles	6:12 P.M.
Mincha and Kabbalat Yom Tov	6:25 P.M.

Monday, October 7 - Shemini Atzeret

Yom Tov Morning Services	8:00, 8:45, and 9:30 A.M.
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Yizkor Memorial Services

Mincha	6:25 P.M.
Kindle Yom Tov Candles not Before	7:11 P.M.

Tuesday, October 8 - Simchat Torah

Yom Tov Morning Service	7:30 A.M.
Women's Service (Esplanade Hotel)	

	9:00 A.M.
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Daf Yomi	5:00 P.M.
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Mincha	6:00 P.M.
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Followed by Seuda Shlishit Neilat Hachag

Friday, October 11

Kindle Shabbat Candles	6:04 P.M.
Mincha and Kabbalat Shabbat	6:15 P.M.

Saturday, October 12 (Bereishit)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	5:05 P.M.
Mincha	6:05 P.M.
Daily Mincha and Maariv	6:05 P.M.

Monday, October 14 - Columbus Day

Morning Services	7:15 and 8:30 A.M.
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Tuesday, October 15 and

Wednesday, October 16

Rosh Chodesh Cheshvan	
Morning Services	7:00 and 7:40 A.M.

Friday, October 18

Kindle Shabbat Candles	5:54 P.M.
Mincha and Kabbalat Shabbat	6:05 P.M.

Saturday, October 19 (Noach)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	4:55 P.M.
Mincha	5:55 P.M.
Daily Mincha and Maariv	5:55 P.M.

Friday, October 25

Kindle Shabbat Candles	5:44 P.M.
Mincha and Kabbalat Shabbat	5:55 P.M.

Saturday, October 26 (Lech-Lecha)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	4:45 P.M.
Mincha	5:45 P.M.
Daily Mincha and Maariv	4:45 P.M.

(Eastern Standard Time)

Friday, November 1

Kindle Shabbat Candles	4:35 P.M.
Mincha and Kabbalat Shabbat	4:45 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 2 (Vayera)

Shabbat Morning Service	8:45 A.M.
Talmud and Bible Classes	3:50 P.M.
Mincha	4:35 P.M.
Daily Mincha and Maariv	4:40 P.M.

Friday, November 8

Kindle Shabbat Candles	4:27 P.M.
Mincha and Kabbalat Shabbat	4:40 P.M.
Oneg Shabbat	8:30 P.M.

(continued on page 8)

Schedule of Services

(continued from page 7)

Saturday, November 9 (Chayei Sara)

Shabbat Morning Service8:45 A.M.
 Talmud and Bible Classes3:40 P.M.
 Mincha4:25 P.M.
 Daily Mincha and Maariv4:30 P.M.

Thursday, November 14

Rosh Chodesh Kislev
 Morning Services7:00 and 7:40 A.M.

Friday, November 15

Kindle Shabbat Candles4:20 P.M.
 Mincha and Kabbalat Shabbat ..4:30 P.M.
 Oneg Shabbat8:30 P.M.

Saturday, November 16 (Toledote)

Shabbat Morning Service8:45 A.M.

Talmud and Bible Classes3:35 P.M.
 Mincha4:20 P.M.
 Daily Mincha and Maariv4:25 P.M.

Friday, November 22

Kindle Shabbat Candles4:15 P.M.
 Mincha and Kabbalat Shabbat ..4:25 P.M.
 Oneg Shabbat8:30 P.M.

Saturday, November 23 (Vayetzai)

Shabbat Morning Service8:45 A.M.
 Talmud and Bible Classes3:30 P.M.
 Mincha4:15 P.M.
 Daily Mincha and Maariv4:25 P.M.

Thursday, November 28

Thanksgiving Day
 Morning Services7:15 and 8:30 A.M.

Friday, November 29

Kindle Shabbat Candles4:12 P.M.
 Mincha and Kabbalat Shabbat ..4:25 P.M.

Oneg Shabbat8:30 P.M.

Saturday, November 30 (Vayishlach)

Shabbat Morning Service8:45 A.M.
 Talmud and Bible Classes3:25 P.M.
 Mincha4:10 P.M.
 Daily Mincha and Maariv4:25 P.M.

Friday, December 6

Kindle Shabbat Candles4:11 P.M.
 Mincha and Kabbalat Shabbat ..4:20 P.M.
 Oneg Shabbat8:30 P.M.

Saturday, December 7 (Vayeshev)

Shabbat Morning Service8:45 A.M.
 Talmud and Bible Classes3:25 P.M.
 Mincha4:10 P.M.

Saturday night, December 7

Kindle First Chanuka Candle
 Daily Mincha and Maariv4:25 P.M.

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