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LINCOLN SQUARE SYNAGOGUE BULLETIN

Volume 26, No. 1

HIGH HOLIDAYS

Tishrei, 5751 - September-October, 1990

FROM THE RABBI'S DESK . . .

During the week of creation, God sculpted a small creature which He placed upon the earth. "Little creature," God said, "the whole world is open to you. There are mountains and lakes to explore; other animals with whom to play; and many different fruits and vegetables to taste and enjoy."

The little creature was excited. He bounded off to explore his new home. Suddenly he heard rustling in the bushes. Curious, he ran over to the bushes and, for the first time, came face to face with a tremendous creature—a lion. Unaware of any danger, the little creature stepped forward to introduce himself to his new friend. However, the lion had other ideas; he saw supper. The lion swiped at the creature, removing a piece of flesh.

The little creature was traumatized by this experience and limped back to God. "God, You told me how wonderful earth was. Well, look what happened to me!"

God brought the little creature into His heavenly laboratory and mended his wounds. As a finishing touch, God placed appendages on either side of the little creature's body. "Little creature, with these appendages you will always be able to protect yourself."

Confident of his new status on earth, the little creature boldly returned to the place where he had first met the lion. He saw the lion sleeping and tweaked the lion's nose. To the little creature's amazement, his new status failed to impress the lion. In the chase that followed, the little creature found that the appendages were a disadvantage, as the extra weight slowed his escape.

He returned to God and confronted Him. "First you send me down to earth without any protection and tell me to enjoy myself. Then you give me these 'things' and tell me I will be safe. Well, God, You goofed. Not only do they not protect me but they slowed me down when I was being chased."

God lifted the little creature into His hands and gently responded, "Little bird, those things on your back are wings. If you only knew how to use them, you could fly and soar to the highest of heights."

It is often the case that the responsibilities of this time of year are viewed as a burden—too much time spent in synagogue, in prayer—and the stress of juggling our work load with a demanding holiday schedule.

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PRESIDENT'S MESSAGE

Elul is an appropriate time to take stock of the year almost over. An "accounting of the soul" is the beautiful way it was put by the great 19th century leader of the "Mussar" movement, Rabbi Israel Salanter. Elul is also the proper time to look ahead at the year to come.

A look back at the communal and collective "soul" of LSS reveals significant growth, and the undertaking of increased communal responsibility on the part of the Lincoln Square community.

•**Chesed:** Amidst the ongoing work of our Chesed Committees, the mobilization of the Soviet Immigrants Committee to respond to the physical and spiritual needs of hundreds of new arrivals from the Soviet Union was a shining moment in our synagogue's history.

•**Halachic Rigor:** Under the leadership of Rabbi Berman, Lincoln Square took a unique and morally courageous position in enacting a set of communal edicts designed to encourage spouses in unreconcilable marriages to act according to Halacha.

•**Torah Study and Outreach:** We brought new emphasis to the Hebrew name of Lincoln Square, "Merkaz Torah"—a center for Torah—through the expansion of the home Mishnah study program; the participation by our Sam Feld Daf Yomi project, the daily Talmud study group, in the renewal of the seven year cycle of Gemara study; the addition of a second TURN FRIDAY NIGHT INTO SHABBOS outreach program for the unaffiliated; and the continued success of JSI Torah classes.

As we look ahead, we face unprecedented challenges. The sparkle and shine of our refurbished interior, a renewed physical setting, inspires renewal of an even greater significance. The members, friends and supporters of Lincoln Square will be challenged during the new year to clean our fiscal slate with as much gusto as we have cleaned our walls and ceilings. In the months ahead we must snatch the opportunity to hand a new Rabbi the gift of fiscal solvency—budgets in balance, creditors paid in a timely fashion, and long term debt eradicated. Every single one of us will have to make LSS the primary focus of our charitable giving and multiply that giving significantly.

Obviously, our most important challenge will be the choice of a new Senior Rabbi. The search and selection process requires the careful attention of every member of the congregation. The final decision will be made through a democratic election process.

The legacy bequeathed by leaders like Rabbis Riskin, Cohen, Berman, Buchwald and Brander makes the job of finding a worthy successor even tougher. Yet, it is critical to remember that we are not looking for a clone of our current or former leaders. We are looking for a bold new leader, and we have every right to place rigorous demands on a Senior Rabbi—to demand an extraordinary amount of personal dedication just as we are dedicating ourselves to the Synagogue and the community.

(continued on page 3)

TESHUVA WORKS

What exactly is teshuva, anyway? Does God listen to our prayers? How much charity am I obligated to give?

Lincoln Square Synagogue has invited some leading scholars to answer these and other questions relating to Teshuva, Tefila and Tzedaka (repentance, prayer and charity) during the month of September.

This year's program will feature two dynamic orators, Rabbi Shlomo Riskin, Chief Rabbi of Efrat, and Rabbi Benjamin Blech, Rabbi of the Young Israel of Oceanside, to help prepare us for the High Holidays.

The program will also include several high level shiurim, especially on Monday, September 17 and Monday, September 24, which are being cosponsored by the Drisha Institute for Jewish Education. The lecturers on those evenings will include Rabbi David Silber, founder and director of Drisha; Dr. Devora Steinmetz, who is founding the Beit Rabban Day School on the West Side of Manhattan; and Dr. Shnayer Leiman, professor of Jewish history at Brooklyn College.

Another major attraction of this year's program is Rabbi Michael Berger, who will act out the activities of the High Priest during Temple times. Watching Rabbi Berger will surely bring to life our Yom Kippur Musaf, which delineates in great detail the service of the High Priest.

Rabbi Kenneth Brander will deliver the annual Selichot lecture, Saturday evening, September 15 at 11:30 p.m. on "The Thirteen Attributes: Gateway to Teshuva." Rabbi Brander will also give the traditional Shabbat Shuva Drasha on Saturday, September 22 at 6 p.m. His topic is "The Ten Martyrs—A Historical and Philosophical Perspective." Source material is available in the synagogue office for optional advance preparation.

The Teshuva Campaign includes numerous other fascinating lectures. Rabbi Adam Mintz will discuss the role of the Akeida (Abraham's binding of Isaac) in the service, our own Cantor Sherwood Goffin will explain how the various Yom Kippur melodies affect us, and Suri Kasirer will make Yom Kippur come alive for those with little background in Judaism.

Lincoln Square Synagogue members themselves will play a major role in the program, as Avery Neumark and Clifford Felig discuss how much charity one is obligated to give and what is not considered charity. Other members, Rabbi Michael Levy, Rabbi Nati Helfgot, Dr. Robert Goldman, and Joseph Schwarz, the new Director of Education at LSS, will reveal intriguing insights into repentance, prayer, and charity.

Finally, another Teshuva Campaign first: Rabbi Meir Goldwicht, Rosh Yeshiva at Yeshiva University and Captain in the Israel Defense Forces, will deliver a shiur in Hebrew on the process of Teshuva.

This year's Teshuva Campaign promises to be exciting, enlightening and educational. All those who attend will certainly be the beneficiaries of a much more meaningful Rosh Hashana and Yom Kippur.

The Teshuva Campaign concludes with study late into the night on the last night of Chol HaMoed Sukkot, traditionally the final date of the Teshuva Season. Teaching at this Tikun Leil Hoshana Rabba will be Rabbi Tsvi Blanchard, Cantor Phil Sherman, and Rabbi Robert Carroll. In culmination of the themes of the period, they will respectively teach on Teshuva, Tefila, and Tzedaka.

The first night of lectures is Wednesday, September 12. Watch your mail for details. We hope to see you there.

Remember—Teshuva works!

PRESIDENT'S MESSAGE *(continued)*

The critical quality we seek in a new Rabbi is courage—the courage to lead an Orthodox congregation to greater levels of observance and love of our fellow Jews without bowing to the misguided pluralism and expediency of the far left nor the insularity and exclusionism of the far right. We look to a Rabbi who will have the courage and creativity to make everyone who crosses our threshold feel both welcomed and challenged—welcomed regardless of his or her background, yet challenged to grow in Orthodox observance. We look to a Rabbi with the courage to bring his own brand of zeal to a mission that is uniquely Lincoln Square's.

May G-d grant a year of health and success to us all—individually, for our families, and for the wonderful community of Lincoln Square Synagogue.

Perry Davis.

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PUTTING TESHUVA INTO ACTION

The LSS autumn Teshuva Campaign, now in its third year, does not consist only of studying about repentance, praying, and giving. There has also always been a strong action component: our returning to God and changing our lives is reflected most powerfully in the concern we show for fellow human beings in need.

There are several opportunities for LSS members to carry through their good intentions during the Teshuva season:

The annual **Project Dorot Rosh Hashana package delivery** will take place on the Sunday before Rosh Hashana, September 16. Volunteers will visit homebound elderly Jews in our neighborhood to bring them holiday foods and good wishes. To arrange a visit (so Dorot can tell the older person to expect you) beginning any time between 10 a.m. and 2 p.m., call Dorot at 769-2850.

During Rosh Hashana, Yom Kippur, and Sukkot, the **West Side Synagogues' Action Committee for Soviet Immigrants** and the LSS Soviet Immigrants Committee will again be organizing holiday programs and meals for newly-arrived Russian Jews to expose them to Jewish observance, celebration and community. Call the LSS office if you want to join in.

Sunday afternoon of Chol Hamoed Sukkot, the **Beyond Shelter Coalition**, the alliance of West Side synagogues (including LSS) which works for permanent housing for the homeless, will hold its fourth annual Sukkot Public Gathering in Straus Park, Went End Ave. at 106th St. Rabbis, political leaders, and community activists will speak and teach about the meaning of Sukkot (the holiday when the entire Jewish people dwelt in temporary shelters) and ways we can solve the problem of homelessness, on Sunday, October 7 at 1 p.m.

Every year, we invite homeless Jews of our city into the LSS Sukkah for dinner, learning, singing, lulav-benschung, and the hospitality of other Jews. This year's **Sukkah Dinner with Homeless Jews**, organized with Project ORE, will take place on Tuesday, October 9 at 6 p.m. To become involved, call LSS Homelessness Committee co-chair Bracha Lieberman (595-9691).

More information about the LSS committees and projects for the elderly, Russian immigrants, and the homeless, as well as our programs on Israel, World Jewry, visiting the sick, hospitality, the Jewish blind, the environment, and all kinds of other ways of helping out and getting involved, can be arranged through the LSS Community Action Department. To find out how you can make a difference, or to volunteer to do so, contact Jonathan Wolf, LSS Community Action Director, at the synagogue.

Our actions speak louder than our words, and teshuva can continue all year long.

Shabbat afternoon, September 22, 1990

Mincha at 6 p.m.

followed by

SHABBAT SHUVA DRASHA
Rabbi Kenneth Brander

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Parenting sessions for Moms with children under the age of 5 are beginning. Areas of discussion will be discipline, motivation, eating, sleeping, anxiety, tantrums, fears, aggression, learning, sibling rivalry, dad's role, babysitter responsibilities, and any other situations you may wish to discuss. We will get together one evening a week from 8:00-9:00 PM.

If you are interested or know of anyone who may be interested in joining us please call the above number.

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(or An Immigrant's First Week, as Seen Through the Eyes of an LSS Member)

With amazing alacrity, the West Side Jewish Community has responded to the needs of its Soviet Jewish immigrants (and some Iranian and Syrian Jewish immigrants, too). The West Side Synagogues' Action Committee for Soviet Immigrants, based at Lincoln Square Synagogue, generally receives a call telling how many new immigrant families will be coming to a West Side hotel that day or the next. These families are met at their hotel with a "welcome food package," distributed by Susan Isserman. (Susan is looking for more volunteers in the West 75th Street area, beginning in September or October. You can call her at 769-1503).

The day following the family's arrival, they are met by NYANA (New York Association for New Americans). On Wednesday evenings from 7:30 to 10:00 (summer hours 7:30 to 8:30), the new families, as well as some old ones who like to come back to their "first" American friends, meet at the Drop-in Center, which is held at The Jewish Center, 131 West 86th Street. At the Center, social workers and translators, along with our volunteers, are busy finding out specific needs and problems of the new immigrants and are able to overcome quite a few hurdles. Volunteers are *always* welcome. Just ask Enid Moscowitz or Irv Reinstein or Sharona and Steve Spivack or Pnina Arbesfeld, to mention but a few.

As of today, our volunteers at the Center have been able to fulfill every request, from pots and pans, to dishes, to mattresses and box springs (although we still need a connection to bed frames), to couches and sofa beds, dining room tables and chairs, dressers and irons (#1 on a Soviet immigrant's wish list), to baby carriages and highchairs, cribs and playpens, disposable diapers, baby formula and baby food. In short, we help these families settle into their new homes so that they may begin their English classes and find jobs in order to support themselves.

Since Chanukah, we have officially set up a rotation with other West Side synagogues for open invitation Friday night dinners that teach the new immigrants about their Jewish heritage. Pnina Arbesfeld and Steve Eisenberg have coordinated this activity for our synagogue. In her very quiet and very efficient way, Pnina now handles all details concerning the LSS Friday night dinners.

On Sundays our volunteers donate their time and their cars to help an immigrant family move from a West Side hotel to their new apartment (generally located in Brooklyn). We need station wagons, vans, and drivers. We also have volunteers who supervise moves by local moving companies (which are unfortunately very costly, but sometimes very necessary).

In short, the Action Committee seeks to "adopt" families until we can settle them more permanently. This "adoption," both financial and spiritual, is very rewarding for both the donor and the recipient. You will make the difference to them, and you will be forever different for it.

If there is anything else you would like to know, *don't* be afraid to ask! For more information, or to volunteer to help, call LSS at 874-6105 and leave a message for Aviva Sussman indicating which activity you are interested in. Who knows? Maybe you will have that lead for a job that will make a critical difference in the life of a new immigrant.

Aviva Sussman

FROM THE RABBI'S DESK *(continued)*

When we begin to lose sight of the importance of these days, we need to remind ourselves of the little creature. When misunderstood, these days are a burden and hamper our every movement. However, when personalized, they become our wings, allowing us to soar. It is a time filled with tremendous opportunity, enabling us to re-evaluate our goals and agendas, our relationships with God, family members, friends and associates.

Shanah Tova.

B'Yedidut,
Rabbi Kenneth Brander

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TALKING BOOKS

In the former bank vault, where neighborhood residents once stored their valuables, Lincoln Square Synagogue is gathering new valuables, audio books. The one-time vault has been transformed into a partially soundproof studio. And it's here that the shul's Talking Books project is now underway.

The project, chaired by Daniel Besdin, David Seidman, and Deina Shapiro, is under the auspices of the LSS Talking Books Committee, in partnership with the Jewish Braille Institute. J.B.I.'s volunteers routinely transform books into audio cassettes for the use of the blind or visually impaired. But J.B.I. has few volunteers capable of reading texts containing many Hebrew or Aramaic phrases. As J.B.I. officials explain, there are many sisterhoods around the country willing to tape *Friday the Rabbi Slept Late*. Very few are capable of taping Maimonides.

Now, with the help of Lincoln Square Synagogue, J.B.I. hopes to fill that gap. LSS program coordinator Hyla Carey says the shul decided to take on the project because it so closely mirrors what Lincoln Square stands for. "Our shul makes learning available on all levels," says Carey. "This is an opportunity to make learning available to people who otherwise wouldn't have access to it."

It took two years for the shul to find the right space for a recording studio. Shul member David Seidman used his professional engineering background to transform the bank vault into a studio. Now with carpeting on the walls to deflect sound and an old-fashioned reel-to-reel tape deck in place, the room has the feeling of a small college radio station.

At least twice a week, shul volunteers can be found recording in the makeshift studio. Readers and producers are working on several books, including *Studies in the Weekly Sidra*, by Nehama Leibowitz, and *The Knowing Heart*, by Rabbi Moshe Chaim Luzzatto. When the recordings are completed, the tapes will join the large lending library at J.B.I.

As its title suggests, the Jewish Braille Institute was once devoted mostly to books in Braille. But the population of the blind has changed, and so has its needs. Richard Borgersen, director of J.B.I. Special Library Services, says medical advances have shifted the population from the totally blind to the visually impaired. And, as people live longer, more and more people are fitting into that category.

An elderly person who is losing his sight is unlikely to start learning Braille. He or she is most likely to request a Talking Book. J.B.I. once limited its lending library to the "legally blind." Today, anyone who can't see normal print can join the library, once his sight problem is certified by a professional.

Many of the volunteers at Lincoln Square's Talking Books program say they have friends or relatives who would benefit from the project. Often it's a *frum* relative who was looking forward to spending retirement poring over *sefarim*. Now, because of vision loss, that same person is dreading endless hours of emptiness.

Shul member Daniel Besdin says he was motivated to join the project as one of its co-chairs by a terrifying personal experience. Several years ago, he was shocked by a doctor's diagnosis that he might be going blind. Thank G-d, with laser surgery his sight was saved. But, says Besdin, for a time he was left to contemplate a sightless life. As a person who has always been involved in learning, Besdin looked into the option of taped books.

He says he was extremely disheartened to find the small selection of halachic books available. Says Besdin, the lack of religious taped books is a double disappointment for a *frum* person. "Not only is that person cut off from a source of great pleasure, but also from a source of religious inspiration, at a time when it's probably needed most." Besdin says the goal of Lincoln Square's program is "to create a large enough library to accommodate someone who is blind or visually impaired and wants to pursue Talmudic and halachic studies."

Volunteers read and produce the tapes. A reader, after studying preparatory materials and listening to a training tape called "Making Books Talk," must make an audition tape that is judged by J.B.I. If the audition is accepted, the reader selects a book from J.B.I.'s list of requests. Two hours of preparation are requested by J.B.I. for each one hour weekly taping session (about 45 minutes of reading). Producers operate the equipment and provide on-the-spot editing. Producers can be trained in one session (although practice makes perfect). According to J.B.I. literature, volunteers often take turns producing and reading, acting as producers for other readers for some months, then reading a book before going back to producing.

David Seidman tells potential volunteers, "Joining the project offers the chance to have a permanent effect on people's lives. We're contributing to a library without writing a book, just reading one."

Soshea Leibler

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SYNAGOGUE REPAIRS

While many of us were far away from the city this summer, it was anything but quiet within the walls of LSS. In fact, at times the noise was downright deafening. Not to mention the debris, the spackle-tinged aroma wafting through the air, the endless rerouting of classes and minyanim, and, maybe worst of all, the heat!!! But settle into your synagogue seat this Rosh Hashana, and you'll know it was worth it.

After years of putting off until tomorrow what should have been done last week, LSS has finally begun an intensive refurbishing of the synagogue building. Phase One is due to be completed well in time for the first shofar blast, which will be heard in an environment that's cleaner inside and out, freshly painted, newly plastered and climate-controlled with brand new state-of-the-art equipment.

"At long last," says Executive Director Kenneth Werden, "something is happening and will continue to happen. We've taken major steps to make LSS a better place to pray." The sprucing up is not just cosmetic, and much of it is not terribly exciting or even readily visible, but all of it is critical to the integrity of the building, and all of it is acutely overdue.

For weeks, workers led by superintendent Richard Carey undertook the massive job of replacing the synagogue's roof. Windows have been re-caulked; exterior panels have been re-pointed and secured. Inside, the paint and plaster have been flowing . . . and flying. The stairwell leading to the second floor is newly painted and carpeted. Upstairs, the entire upper level sparkles with crack-free walls and fresh paint. Downstairs, walls have come crashing down.

"We've had to take down a wall in the ballroom, to get at the air-conditioner machinery behind it," says Werden. "Everything was cut up, taken out, and the new equipment brought in component by component, and reassembled." The new air conditioner will keep everyone cool in the ballroom and main sanctuary. A second, separate unit is also now in place, for all the offices, classrooms, and the Bet Midrash on the second floor.

To pay for it all, LSS has taken out a \$300,000 facilities loan which covers much of the work, but not all of it. Funds from the synagogue's 1991 budget will also be needed. Moving on to the next phase will require some help from LSS members.

"Much of the synagogue's furniture is on its last legs," notes Werden, who's now in the process of getting price quotes for new pieces, both for the main sanctuary and the Bet Midrash. With more than a twinge, he points to items crying out for replacement: a jury-rigged tallis stand, a siddur bookshelf that's actually an old stereo cabinet, rickety rabbis' stands that don't coordinate with anything else, a shulchan that pre-dates the synagogue itself. Once he knows what new items cost, Werden hopes individual members will offer support through dedications. The synagogue, he says, can handle the basics, like a new floor planned for the Bet Midrash. Beyond that, new additions will come in as members offer to dedicate them, as the Tiefenbrun family did, donating a new parochet and Bimah cover.

Speaking of additions, the synagogue annex is essentially being left alone, though a bit of new plaster and paint is going up. It seems the bank building's days are numbered. LSS plans to turn over the site to a private developer, in an arrangement which will provide the synagogue with badly needed funds, and thousands of square feet of new space. The annex, in its current configuration, is ideal for deposits, withdrawals and IRAs, but has done little to relieve the overcrowding and congestion in the main building. The development plan should ease the crunch considerably.

As with any project, it seems to take forever to get to that shiny, finished result. Over the next three to four years though, anyone who keeps an eye on LSS will see gradual, steady and welcome improvements. Don't expect perfection; do expect to feel more comfortable, and prouder than ever of the synagogue and its people. Says Werden, "This will once again be a first class place to daven."

Abe Rosenberg

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SPOTLIGHT ON HOWARD ZEISEL

The expression "say little and do much" epitomizes the fine character of Howard Zeisel. Hailing from upstate New York with a B.A. from Brandeis, Howard has been an active member of Lincoln Square Synagogue for over a decade.

Feeling that LSS is a "clearing in the thicket of New York," Howard values its openness to all Jews. He has consistently given of himself with a serious sense of purpose coupled with sincere commitment. While Howard is not one to talk about his participation and invaluable services, his LSS resume includes having been a gabbai at the Hashkamah Minyan, a member of the Communal Affairs Committee, and a bus captain during our trip to Washington in December, 1987. However, he is most frequently associated with his active leadership role within the Bikur Cholim Committee.

With unfailing dedication, Howard has been instrumental in coordinating the Bikur Cholim group—which is no easy task. During the week, he is busy telephoning Bikur Cholim volunteers. This is to ensure minimal participation the following Shabbos, when the volunteers, including Howard, visit patients at Roosevelt Hospital. He also paves the way for new volunteers to feel comfortable and helps give them support and encouragement.

Visiting patients is not always a routine procedure. Howard has been faced with situations in which his sense of ethics caused him to become involved as a lay social worker. He has been an advocate for better patient care and has coordinated death related issues. Extending himself on Christmas Day, he helped mobility impaired Christian patients attend hospital church services with dignity. Howard was also an LSS representative at the first "Greater New York Coordinating Council on Bikur Cholim" conference, which was held in the fall of 1988.

Of course, there are fringe benefits. Howard has had fun visiting days, too. He has met Times columnist William Safire, Mets pitcher Bobby Ojeda, and Erica Jong's mother. No "Fear of Visiting" here!

What is the impetus behind Howard giving so much of himself? Inspired by his family, who helped build the Jewish community of Monsey, Howard believes that to live in the true spirit of a Torah-rich life, one must constantly be involved with Chesed. Education is not an end in itself. Deeds and actions count, on a daily basis. Chesed should be a way of life, not an ideal which is practiced only on special occasions.

Howard takes LSS courses, but he believes that one cannot stop there. In fact, he feels that LSS' Communal Affairs Committee should be expanded and given a higher fiscal priority, and the activities of its individual committees should be more publicized.

Besides LSS, Howard has been involved with World Jewry, Migdal Ohr, and the Drisha Institute for Jewish Education. He also finds time to attend classical guitar concerts, visit museums, go hiking, and read mystery novels. All this is in addition to a full time position with his family's machine company business in New Jersey.

In his unassuming way, Howard shies away from fully accepting the fact that he has had a great deal of positive influence . . . but he has. Although he has shared various responsibilities with others, he has made his contribution in a very individual way. His inspiration and warmth are recognized and appreciated.

While the motto "say little and do much" characterizes Howard Zeisel, there is no motto which suggests that others should refrain from saying much about him.

Faith Fogelman

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In addition, the Kiddush Fund welcomes donations of any size.

HIGH HOLIDAY LAWS AND CUSTOMS

Elul —

The month preceding Rosh Hashanah (beginning of the year). The Shofar is blown each morning, and everyone must prepare for the Days of Awe (*Yamim Noraim*). Our Sages tell us: "The thirty days of Elul: to what are they compared? To the thirty days of grace which a court grants a debtor in which to pay his debts and be freed of his creditors."

Kever Avot —

The graves of the ancestors. It is customary during this period of sobriety to visit the cemetery and strengthen one's ties with the ideals of the faith of our fathers.

Tzedaka —

It is also the custom to liberally distribute charity to the poor. Compassion for one's fellow man is the prerequisite for any communication with God.

Hadlakot Hanerot —

The woman of the house lights candles in honor of the New Year so that warmth and love may permeate the home. Just before the nightfall which ushers in each evening of **Rosh Hashanah** and **Yom Kippur** (Day of Forgiveness), the following two blessings are recited upon the lights:

"Blessed art Thou, Lord our God, Ruler of the Universe, Who has sanctified us with His Commandments and has commanded us to kindle (the Sabbath and)* the Festival lights." (On Yom Kippur substitute: "the lights of (the Sabbath and)* the Day of Forgiveness.")

"Blessed art Thou, Lord our God, Ruler of the Universe, Who has kept us in life, preserved us, and enabled us to reach this season."

Aseret Yemai Teshuva —

The Ten Days of Penitence or Return. These are the days between and including Rosh Hashanah and Yom Kippur. It is customary to greet one another during this period with the blessing: May you be inscribed and sealed for a good year (*Ketiva Vechatima Tova*). It is important to note that one can only be Divinely forgiven for those transgressions committed against God. It is therefore incumbent upon every individual to seek forgiveness of his fellow man during these days for any wrongdoing he may have committed against him in the past year. The people of Israel must stand before God with hearts purified by love of man.

Apple and Honey —

Upon returning from the synagogue on the evening of Rosh Hashanah, there is a beautiful custom to first dip challah and then a slice of apple into some honey. This special hors d'oeuvre is eaten with the prayer: "May it be Thy will to renew unto us a good and sweet year."

Kittel —

All the sacred vestments in the synagogue—as well as the robe (or kittel) worn by the Rabbi and Cantor—are white during Rosh Hashanah and Yom Kippur. The Talmud presents the following reason:

"When men are summoned before an earthly ruler to defend themselves against some charge, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before God on the Days of Judgement in the white garb of a feast, in the confidence that as soon as one turns to God in repentance there will be immediate forgiveness."

White is likewise a symbol of purity, and evokes the prophetic verse: "Though your sins be as scarlet, they shall become as white as snow."

*added on Friday evening only.

HIGH HOLIDAY LAWS AND CUSTOMS *(continued)***Tashlich —**

Literally, to cast away (one's transgressions). The first afternoon of Rosh Hashanah usually marks the Tashlich ceremony, which takes place on the bank of a river or near some body of fresh water. Appropriate prayers are recited, and then it is customary for each person to shake the corner of his garment. This is to indicate that it is in man's power to shake himself free of sin and mend his ways. In the presence of an everflowing stream, one is immediately moved to think of the infinitude of God and, in contrast, the finitude of man.

Shofar or ram's horn —

It is the highlight of the Rosh Hashanah morning services, and it also signals the conclusion of the Yom Kippur fast. Among the many reasons for the blowing of the Shofar are:

- (a) To proclaim the sovereignty of God on the anniversary of the creation of the world. (The Kings of Israel were coronated amidst the sounding of the ram's horn.)
- (b) To rouse the slumbering individual from his sleep of complacency and to stir him to repentance.
- (c) To remind God (as well as ourselves) of Abraham's willingness to sacrifice Isaac, his only son. The Bible relates that a ram was substituted for the beloved Isaac. In such a manner do we hope to be saved from impending death.

Shabbat Shuva —

The Sabbath of Return, which is the designation for the Sabbath between Rosh Hashanah and Yom Kippur. Its name is taken from the Haftarah (portion from the Prophets) chanted on that Sabbath, which begins: "Shuva Yisrael, Return O Israel unto the Lord thy God" (Hosea 12:2ff).

Yom Kippur Fast —

In ordaining Yom Kippur, the Bible states: "You shall afflict your souls." This is the basis of fasting, the abstinence from food and drink on the Day of Forgiveness. The purpose of the fast is to emphasize the spiritual nature of man and demonstrate the God-like quality in each of us.

Kol Nidre —

"All the vows," the beginning of the dramatic prayer which inaugurates Yom Kippur. The haunting and inspiring melody speaks of God's absolution of religious vows. It is conjectured that the music was composed during the Spanish Inquisition (1492), when many Jews were forced to publicly vow their allegiance to Christianity.

Non-Leather Shoes —

It is customary to wear non-leather shoes during the entire Yom Kippur period. This is because:

- (a) Leather is a sign of luxury.
- (b) The death of an animal is necessary in the production of leather shoes. On Yom Kippur we must be made aware of the dependence upon a Higher Source which unites all of God's creatures.

Other Prohibitions —

On Yom Kippur, we are not permitted to engage in sexual relations. Bathing and excessive grooming are also prohibited.

SUKKOT LAWS AND CUSTOMS

Chag HaAsif —

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.

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 God 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 a 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 HaAsif was originally celebrated. It is permissible to use an Ethrog from any other part of the world, provided it meets the religious requirements.

There are a host of rules about the shape and appearance which an Ethrog should have. 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 a Pitom, it is permissible to use it for Sukkot.

The Lulav —

By "branches of palm trees" the Torah meant a Lulav, which is a branch of a palm tree.

Hadassim —

Branches of myrtle are used in accordance with the statement, "boughs of thick trees." Three of them are used, and they are tied to the Lulav by palm leaves.

Aravot —

Two willow twigs are tied with the Lulav 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 (except on Shabbat). In colorful pageantry the worshippers march around the synagogue holding aloft their symbols of Divine bounty during the holiday services. 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 Lulav 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.

Intermediate Days —

The third, fourth, fifth, sixth and seventh days of Sukkot are called Chol Hamoed, 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 weekday prayers are recited, with the additions of *Yaaleh V'Yavo* ("May there rise and come before Thee") in the Eighteen Benedictions. In addition, Hallel and Hoshanot are recited every morning, and the Musaf as well.

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 Chatima Tova*) is proclaimed in heaven on this day. Another opportunity for repentance is granted at this time.

SUKKOT LAWS AND CUSTOMS *(continued)***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 suggests 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.

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 has 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 close traffic again into the Lincoln Tower area. We need room to dance.

The Hakafot —

Next come 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 everyone 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), one to be *Chatan Bereshit*, and another to be *Chatan Maftir*. Every man in the synagogue is called up. Even children under thirteen, several together under a large Talit, are honored in this manner (*Kol HaNaarim*).

One service of LSS which we pray may be unnecessary is that of the **Chevre 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 Brander	721-7445
Rabbi Cohen	877-1504
Leon Eisenmann	874-1853
Morton Landowne	799-3470
Rachel Herlands	799-2176
Andrea Rosen	873-9895

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 extraordinarily long time or that he has obligatory Aliyot coming up, please contact either Rabbi Cohen or the synagogue office.

ALZHEIMER'S SUPPORT GROUP

We would like to call to your attention an Alzheimer's Support Group that meets at Lincoln Square Synagogue on Tuesdays at 10:30 A.M. This group is for caregivers, spouse or family members involved with someone who has Alzheimer's disease. For additional information, please call Rea Kahn, R.N.M.P.S., Support Group Coordinator at (212) 983-0700.

HATZOLOH 230-1000

The **Bikur Cholim Society** will visit any *member* of LSS who is in the hospital, recuperating at home, or homebound. If you would like to be visited, or know of someone who would, please contact the synagogue office.

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ENGAGEMENTS

Mazal tov to Sarah Feld, granddaughter of Mrs. Feld, on her engagement to Zvi Moshe Meth;
to Howard Friedman on his engagement to Rochelle Feder;

to Lauren Greenbaum on her engagement to Jeffrey Shaitoff;

to Vardi Lazarus on her engagement to Leonard Jacober;

to Barbara Oka on her engagement to Barry Engel;

to Beth Reimer on her engagement to Alan Levin;

to Adam Ruskin on his engagement to Maura Freyer;

to Helen Stark on her engagement to Shimon Spirn;

to Doba Treitel on her engagement to Kalman David Isaacs;

and to Robert Waitman on his engagement to Ira Prince.

MARRIAGES

Mazal tov and best wishes to Yael Blech on her marriage to Stephen Lubofsky;

to Minna Ferziger on her marriage to Cliff Felig;

to Chaim Hagler on his marriage to Chavy Glick;

to Aharon Hoffman on his marriage to Lena Stein;

to Chava Pachino on her marriage to Mark Hurtz;

to Felice Rolnick on her marriage to Jacob Kelber;

to Naomi Silverstein on her marriage to Dr. Matthew Pincus;

to Alan Steinberg on his marriage to Orly Shalmon;

and to Helene Tepper on her marriage to Elliot Shoenfeld.

BIRTHS

Mazal tov to Hagit and Matis Cohen on the birth of a daughter;

to Miriam Heller on the birth of a great-grandson;

to Dr. Martin Finkel on the birth of a grandson;

to Helena and Marvin Goldstein on the birth of a son;

to Anne and Mordechai Goodman on the birth of their fifth son;

to Yaffa and Rabbi Martin Katz on the birth of a daughter;

to Cookie and Freddy Kohn on the birth of a daughter, and to Helen and Mark Elbaum on the birth of a granddaughter;

to Mr. and Mrs. Aron Landau on the birth of a granddaughter;

to Naomi and Lee Michelson on the birth of their daughter;

to Priva Simon and Nathan Rosen on the birth of a daughter;

to Michelle and Eli Salig on the birth of a daughter;

to Dr. Naomi and Reverend Philip Sherman on the birth of a son;

to Yonina and Ephraim Stern on the birth of a son;

to Mr. and Mrs. Morris Tiefenbrunn on the birth of a grandson;

and to Miriam and Nathan Zussman on the birth of a daughter.

BAR AND BAT MITZVAHS

Mazal tov to Dr. and Mrs. Joseph Eliashvili on the Bar Mitzvah of their son Elliot;

to Karin and Gerald Feldhamer on the Bar Mitzvah of their son Avraham Abba;

to Rabbi David and Helene Katz Freedman on the Bar Mitzvah of their son Lavey;

to Ceil and David Olivestone on the Bar Mitzvah of their son Naftali;

to Susan and Jeffrey Rubin on the Bat Mitzvah of their daughter Diana;

to Elaine and Don Sharpe on the Bar Mitzvah of their son Richard;

to Ruth and Bernie Simon on the Bar Mitzvah of their son Ariel;

and to Jeannette and Ignatz Sikofand on the Bar Mitzvah of their grandson, Ariel Simon.

AWARD

Congratulations to Mrs. Martha Cohn on receiving the Aishes Chayil Award from the American Committee for Shaare Zedek Hospital in Jerusalem.

BIRTHDAYS

Mazal tov to Harry Hutmacher on his 70th birthday;

to Froomie Cohen on her 80th birthday;

and to Jennie Kessler on her 91st birthday.

ANNIVERSARY

Mazal tov to Mr. and Mrs. Jay Golub on their 60th wedding anniversary.

CONDOLENCES

We extend our sympathy to Olga Barrekette on the passing of her mother, Helen Weinberger;

to Mr. and Mrs. Milton Berelson on the untimely passing of their daughter, Joan;

(continued on page twenty two)

CONDOLENCES

(continued)

to Martin and Zew Braun on the passing of their father, Yaakow Braum;

to Freidl Dienstag, Nora Loeb, and Carole Rosenthal on the passing of their brother, Salo J. Levite;

to Andrew Eichenholz on the passing of his father, Maurice Eichenholz;

to Gerald Feldhamer on the untimely passing of his brother, Carl Feldhamer;

to Richard Kobrin on the passing of his father, Irving Kobrin;

to Morton Landowne on the passing of his grandmother, Sara Bloom Landowne;

to Mina Lustig on the passing of her husband, Herman Lustig;

to Betty Mandel on the passing of her brother, Harold Alexander;

to Penny Moskowitz on the passing of her father, Irving Moskowitz;

to Deborah Newborn on the passing of her mother, Dorothy Feinberg;

to Dr. Norman Ruttner on the passing of his father, Rabbi Mechel Ruttner;

to Leonard and Philip Rosen on the passing of their father, Irving Rosen;

to Sylvia Sawyer on the passing of her mother, Bella Shulman;

to Allen Smith on the passing of his mother, Sylvia Smith;

to Richard Spitz on the passing of his father, Max Spitz;

to Elissa Steiglitz on the passing of her father, Joe Steiglitz;

and to Michael, Ted and Philip Widlanski on the passing of their father, Abraham Widlanski.

We also mourn the passing of Yetta Edelstein and Helene Wach.

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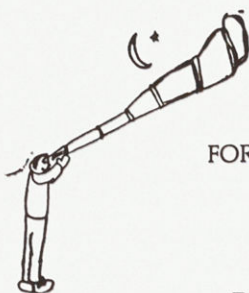
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The Melanie Ross Youth Center is looking forward to another exciting year. Our new Youth Director, Douglas Soclof, is working hard to create another successful year with the youth department.

Events that we are looking forward to next year include the youth Shabbat, the High School Shabbaton, and the concert.

We look forward to the participation of the children of LSS along with the parents whose support adds so much to the success of the youth department.

The M.R.Y.C. would like to wish all the parents and children a "k'tiva v'chatima tova."

Yossi Schenker
High School Board President

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Rabbi Nati Helfgot	The Machzor: A Guide to Yom Kippur
Suri Kasirer	Holiday Workshops
Dr. Shnayer Leiman	A Scholarly Look at Teshuva
Rabbi Michael Levy	Maintaining Optimism in an Imperfect World
Rabbi Adam Mintz	Abraham, Isaac and the High Holidays
Avery Neumark	Kashering Your Checkbook
Rabbi Shlomo Riskin	Shabbat Yom Kippur: A Lesson in Joy
Rabbi Charles Rudansky	Simchat Beit Hashoeva
Joseph Schwarz	"Hey, God, Are You Listening?"
Rabbi David Silber	Reading Between the Lines of the Machzor
Dr. Devora Steinmetz	Jonah's Problem

These lectures cost \$70 if purchased individually.

These lectures cost \$99 if purchased individually by a nonmember.

Buy the \$45 Membership Series and save.

(Checks must be received no later than Wednesday, September 12.)

Lincoln Square Synagogue. Membership Has Its Privileges.

SCHEDULE OF SERVICES

Daily Morning Services

Sunday	7:15 and 8:30 a.m.
Monday and Thursday	7:10 and 7:50 a.m.
Tuesday, Wednesday and Friday	7:15 and 7:50 a.m.

Sabbath Morning Services

Hashkamah Service	7:50 a.m.
Main Service	8:45 a.m.
Intermediate Service	9:00 a.m.
Beginners Service	9:15 a.m.
Shiur Cholent-Kugel Service	9:45 a.m.
Youth Service	10:00 a.m.
Child Care	from 8:30 a.m.

Friday, August 31

Kindle Shabbat Candles	7:12 p.m.
Mincha and Kabbalat Shabbat	7:25 p.m.

Saturday, September 1 (KI TETZE)

Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Class	6:10 p.m.
Mincha	7:10 p.m.
Daily Mincha and Maariv	7:15 p.m.

Monday, September 3 Labor Day

Morning Services	7:10 and 8:30 a.m.
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Friday, September 7

Kindle Shabbat Candles	7:01 p.m.
Mincha and Kabbalat Shabbat	7:10 p.m.

Saturday, September 8 (KI TAVO)

Shabbat Morning Services	8:45 a.m.
Daf Yomi with Rabbi Brander	5:30 p.m.
followed by his Talmud Class at	6:15 p.m.
Bible Class with Rabbi Buchwald	6:00 p.m.
Mincha	7:00 p.m.
Daily Mincha and Maariv	7:05 p.m.

Friday, September 14

Kindle Shabbat Candles	6:51 p.m.
Mincha and Kabbalat Shabbat	7:00 p.m.

Saturday, September 15 (NITZAVIM-VAYELECH)

Shabbat Morning Services	8:45 a.m.
Daf Yomi with Rabbi Brander	5:20 p.m.
followed by his Talmud Class at	6:05 p.m.
Bible Class with Rabbi Buchwald	5:50 p.m.
Mincha	6:50 p.m.
Early Selichot	10:15 p.m.
Lecture	11:30 p.m.
Selichot	12:30 a.m.
Daily Mincha and Maariv	6:55 p.m.

SCHEDULE OF SERVICES *(continued)***Sunday, September 16**

Morning Services 7:15 and 8:30 a.m.

Daily Selichot and Morning Services 6:45 and 7:30 a.m.

Tuesday, September 18

Erev Rosh Hashanah Selichot 9:00 p.m.

Wednesday, September 19 Eve of Rosh Hashanah

Selichot and Morning Services 6:00 and 7:00 a.m.

Kindle Rosh Hashanah Candles 6:41 p.m.

Mincha and Kabbalat Rosh Hashanah 6:50 p.m.

Remember to make an Eruv Tavshilin

Thursday, September 20

Rosh Hashanah Services 7:45 a.m.

Beginners Service 9:00 a.m.

Tashlich Walk 5:45 p.m.

Mincha 6:45 p.m.

followed by Maariv and Daf Yomi

KINDLE ROSH HASHANAH CANDLES NOT BEFORE 7:40 p.m.

Friday, September 21

Rosh Hashanah Services 7:45 a.m.

Beginners Service 9:00 a.m.

Daf Yomi 5:40 p.m.

Kindle Shabbat Candles 6:37 p.m.

Mincha 6:45 p.m.

followed by Kabbalat Shabbat and Maariv

Saturday, September 22 (HAAZINU)—Shabbat Shuva

Shabbat Morning Services 8:45 a.m.

Daf Yomi 5:00 p.m.

Mincha 6:00 p.m.

followed by Shabbat Shuva Discourse

Sunday, September 23 Fast of Gedalia

Fast Begins 5:30 a.m.

Selichot and Morning Services 6:40 and 8:00 a.m.

Mincha 6:30 p.m.

Fast Ends 7:23 p.m.

Daily Selichot and Morning Services 6:40 and 7:15 a.m.

Daily Mincha and Maariv 6:35 p.m.

Friday, September 28 Eve of Yom Kippur

Selichot and Morning Services 7:00 and 7:40 a.m.

Mincha 3:00 p.m.

Kindle Shabbat, Memorial and Yom Kippur Candles 6:26 p.m.

Kol Nidre Services 6:30 p.m.

Saturday, September 29 Yom Kippur

Main Sanctuary 8:00 a.m.

Auditorium 9:00 a.m.

Beginners Service 9:00 a.m.

Final Shofar Blast 7:24 p.m.

Daily Mincha and Maariv 6:30 p.m.

SCHEDULE OF SERVICES *(continued)***Wednesday, October 3 Eve of Sukkot**

Morning Services	7:15 and 7:50 a.m.
Kindle Yom Tov Candles	6:17 p.m.
Mincha and Kabbalat Yom Tov	6:30 p.m.
Remember to make an Eruv Tavshilin	

Thursday, October 4

Sukkot Morning Services	8:00 and 8:45 a.m.
Daf Yomi	5:25 p.m.
Mincha	6:25 p.m.
KINDLE YOM TOV CANDLES NOT BEFORE	7:17 p.m.

Friday, October 5

Sukkot Morning Services	8:00 and 8:45 a.m.
Daf Yomi	5:25 p.m.
Kindle Shabbat Candles	6:14 p.m.
Mincha	6:25 p.m.
followed by Kabbalat Shabbat and Maariv	

Saturday, October 6

Shabbat Morning Services	8:45 a.m.
Daf Yomi	5:15 p.m.
Mincha	6:15 p.m.
Seudah Shlishit in the Sukkah	
Daily Mincha and Maariv	6:20 p.m.

Sunday, October 7

Chol Hamoed Morning Services	7:00 and 8:30 a.m.
Daily Chol Hamoed Morning Services	7:00 and 7:40 a.m.

Wednesday, October 10 Hoshana Rabba

Morning Services	6:30 and 7:30 a.m.
Kindle Yom Tov Candles	6:06 p.m.
Mincha and Kabbalat Yom Tov	6:15 p.m.
Remember to make an Eruv Tavshilin	

Thursday, October 11 Shemini Atzeret

Morning Services including Yizkor Memorial Services	8:00, 8:45 and 9:30 a.m.
Daf Yomi	5:15 p.m.
Mincha	6:15 p.m.
KINDLE YOM TOV CANDLES NOT BEFORE	6:04 p.m.

Friday, October 12 Simchat Torah

Hashkamah Minyan	7:15 a.m.
Yom Tov Morning Services/Family Service	8:30 a.m.
Women's Tefillah Group	9:00 a.m.
Late Minyan	9:00 a.m.
Kindle Shabbat Candles	6:03 p.m.
Mincha and Kabbalat Shabbat	6:15 p.m.

Saturday, October 13 (BERESHEET)

Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Classes	5:00 p.m.
Mincha	6:00 p.m.

SCHEDULE OF SERVICES *(continued)*

Daily Mincha and Maariv 6:05 p.m.

Friday, October 19 Rosh Chodesh Cheshvan

Morning Services 7:00 and 7:40 a.m.

Kindle Shabbat Candles 5:52 p.m.

Mincha and Kabbalat Shabbat 6:00 p.m.

Saturday, October 20 (NOACH) Rosh Chodesh Cheshvan

Shabbat Morning Services 8:45 a.m.

Daf Yomi and Bible Classes 4:20 p.m.

Mincha 5:20 p.m.

followed by Chattanim Seudah Shlishit

Daily Mincha and Maariv 5:55 p.m.

Friday, October 26

Kindle Shabbat Candles 5:42 p.m.

Mincha and Kabbalat Shabbat 5:50 p.m.

Saturday, October 27 (LECH LECHA)

Shabbat Morning Services 8:45 a.m.

Daf Yomi and Bible Classes 4:40 p.m.

Mincha 5:40 p.m.

Please remember to set your clock one hour earlier EST

Daily Mincha and Maariv 4:45 p.m. EST

Maariv Only Monday-Thursday 6:20 p.m.

Lincoln Square Synagogue
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New York, N.Y. 10023

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SEPTEMBER CALENDAR OF EVENTS

THURSDAY	6 —	NACOEJ open meeting, 8 p.m.
SUNDAY	9 —	OVER 50 AND SOLO—All in the Jewish Family, 10 a.m.
WEDNESDAY	12 —	Opening night of TESHUVA CAMPAIGN, 6:45 - 9:30 p.m.
FRIDAY	14 —	SOVIET IMMIGRANTS FRIDAY NIGHT DINNER
SATURDAY	15 —	Rabbi's ANNUAL SELICHOT LECTURE, 11:30 p.m.
SUNDAY	16 —	PROJECT DOROT Rosh Hashana package delivery, Lindenbaum Center, 10 a.m. - 2 p.m.
MONDAY	17 —	TESHUVA CAMPAIGN lectures, 6:45 - 9:30 p.m.
THURSDAY	20 —	ROSH HASHANA
FRIDAY	21 —	ROSH HASHANA
SATURDAY	22 —	SHABBAT SHUVA DRASHA following 6 p.m. Mincha
SUNDAY	23 —	Tzom Gedalia
MONDAY	24 —	TESHUVA CAMPAIGN lectures, 6:45 - 9:30 p.m.
WEDNESDAY	26 —	TESHUVA CAMPAIGN lectures, 6:45 - 9:30 p.m.
THURSDAY	27 —	TESHUVA CAMPAIGN lectures, 6:45 - 9:30 p.m.
SATURDAY	29 —	YOM KIPPUR

OCTOBER CALENDAR OF EVENTS

MONDAY	1 —	TESHUVA CAMPAIGN lectures, 6:45 - 9:30 p.m. BEGINNERS SCHMOOZE
THURSDAY	4 —	SUKKOT
FRIDAY	5 —	SUKKOT
SUNDAY	7 —	BEYOND SHELTER SUKKOT GATHERING, 1 p.m. Straus Park, West End Ave. at 106 St.
MONDAY	8 —	BEGINNERS SUKKOT DINNER, 6 p.m. SIMCHAT BEIT HASHOEVA, 8 p.m.
TUESDAY	9 —	SUKKOT DINNER WITH HOMELESS JEWS, 6 p.m. TIKKUN LEIL HOSHANA RABBA, 9 p.m. - 2 a.m.
THURSDAY	11 —	SHEMINI ATZERET
FRIDAY	12 —	SIMCHAT TORAH
SATURDAY	20 —	Rosh Chodesh Cheshvan
SUNDAY	21 —	CLOTHING DRIVE, Annex
FRIDAY	26 —	TURN FRIDAY NIGHT INTO SHABBOS
SUNDAY	28 —	OVER 50 AND SOLO—Intimacy: What's it all About? 10 a.m.
MONDAY	29 —	JOSEPH SHAPIRO INSTITUTE fall term begins

Mikvah of Mid-Manhattan
234 W. 78th Street
(212) 799-1520

SAVE THE DATE:
LSS Theatre Party
Fiddler on the Roof
Saturday Night, December 8