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## LINCOLN SQUARE SYNAGOGUE BULLETIN

Volume 26, No. 2

ROSH CHODESH

Cheshvan-Kislev, 5751 — November, 1990

### FROM THE RABBI'S DESK . . .

November is here. Our lives have settled down from the chaos of the holiday season, with our schedules returning to normal. Though Rosh Hashana, Yom Kippur and Sukkot seem to be a distant memory, let us not forget the message of the Yom Tov season.

During those moving moments of prayer, we experienced a rush of emotions and made personal commitments to change. For some it was during *Unesanneh Tokef*; for others it was the *vidui*, *Shema Kolenu*, *Neilah*, or the *hakafot* of Sukkot and Simchat Torah which formalize the centrality of the article we encircle—the Torah and the spirit of God.

We can easily fulfill our resolution to increase our Torah study by attending the Joseph Shapiro Institute. There are classes at every level, mornings and evenings, every day of the week including Sunday. We can participate in acts of Chesed through the myriad of committees which comprise our Community Action network. As we finalize our weekly schedules, let us include quality time for our family and children.

Yes! Keeping these new resolutions will be difficult, will take some adjustment, but who knows, they might even change our lives.

B'Yedidut,  
Rabbi Kenneth Brander





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## SIGHTS AND SOUNDS OF YOM KIPPUR 5751

- A freshly painted, neat and clean synagogue building.
- Three minyanim filled to capacity with worshippers.
- Inspiring baalei tefillah.
- The Chaz—better than ever.

• A new, but sputtering air conditioner at Kol Nidre, back on line, with the help of Jerry Kestenbaum and Elliot Gibber by the next morning (a good reminder of the frailty of man, engineers and shul presidents).

• Rabbis Brander, Cohen and Buchwald beautifully guiding the congregation.

• Our Founding Rabbi, Shlomo Riskin, more eloquent than ever. (Leaving Efrat to honor us with his presence on Yom Kippur was an astounding, selfless act, and we are grateful.)

- Hard-working gabbaim and ushers.

• The piercing sound of the final shofar note and the joyous singing of "next year in a rebuilt Jerusalem."

Hardly the look and sound of a congregation at a time of transition. But this isn't just any congregation. It's Lincoln Square Synagogue. A synagogue that misses a Rabbi but hardly misses a beat as it goes about the business of being the shining example to all other Orthodox congregations in America.

In the weeks prior to Yom Kippur, thanks to the imaginative programming skills and hard work of both Rabbi Brander and Joseph Schwarz, we mounted the most successful and effective Teshuva lecture series in our history. On Tuesday before Yom Kippur, Lincoln Square's Israel Affairs Committee and the New Leadership Network of the Jewish Community Relations Council hosted Israel's Deputy Prime Minister and Foreign Minister David Levy. It made perfect sense; the Honorable Mr. Levy had just come from the most hostile audience in the city, at 47th St. and First Ave., and wanted an address that would represent New York's most welcoming audience.

The new semester of JSI classes, Lehrhaus and Yaron Wednesday night lecture series promises the most stimulating lectures and seminars we've had in years.

This is LSS, hardly missing a beat in a year of transition.

With a physical, spiritual and programmatic house in order, the transition opportunities continue. Fiscal controls, reduced expenditures and increased productivity allow for a unique opportunity to refresh our treasury and tackle the future with a new, financially sound lease on life. As I write this on Erev Sukkot, 318 high holiday contributions and 132 rededication gifts have been made. We are half way to our goal of close to \$800,000 in this special joint appeal. The final miracle of this transition year is up to you. Will you add your name to the list of *real* LSS contributors—those who give *any* amount above their dues payment? Last year, for the first time, the majority of the congregation was counted among the contributors, with average high holiday gifts of \$245. Don't be counted out.

This is a congregation that instills more pride in its membership than any I have ever known. The hard-working rabbinical search committee knows this and offers a warning—"Watch out, new Rabbi—you are going to have to run awfully fast to keep up!"

Perry Davis



## GIVING THANKS...GIVING BACK

There's more to Thanksgiving than inhaling a turkey. Chances are, on your way to that festive dinner, you'll encounter homeless people wondering if they'll ever see a turkey again. Usually New Yorkers carefully avert their eyes when they run into such people, on the street, in the subway, perhaps even in their own building lobbies. But as Orthodox Jews, we believe in reaching out instead of holding back, and Lincoln Square Synagogue is fortunate to have people who don't look away. Their eyes are as wide open as their hearts.

This Thanksgiving, members of the LSS Homelessness Committee will help provide holiday meals for homeless people in our community. While some folks may recoil at the thought of spending part of the day that way, Chairperson Bracha Lieberman and her colleagues look forward to it.

"You get back so much more than you give," says Lieberman. "It gives you a feeling of being connected...and the more connections we make, the stronger our sense of the world around us." The connections profoundly affect the recipients as well. Lieberman says lives can literally be transformed, with the help of a caring community.

The work extends well beyond Thanksgiving. It includes everything from collecting thousands of toys for homeless children, to sharing every Yom Tov with the poor. Many of them enjoyed a meal in the LSS Sukkah. After all, says Lieberman, "Sukkot is the time when we Jews were homeless. What a great time for consciousness-raising!" Members also spend one night a month helping out at area shelters, where the benefits are immediate. "They (the homeless) feel so much safer when they see us there," notes Lieberman.

LSS also participates in the broader community's efforts, through the Beyond Shelter Coalition, an organization encompassing a dozen area synagogues. The LSS Food Funnel, chaired by Wendy Baker, distributes surplus food from bakeries, caterers and simchas to the hungry. And there are clothing drives, so keep those older garments in good condition, and don't throw them away!

Of course, you don't have to be on the street to need help. Every week, rain or shine, a dedicated group of LSS people forego their Shabbat nap, to visit patients at Roosevelt Hospital. "It takes only about two hours," says Bikkur Cholim Chairperson Herb Weiss, "but it gives great satisfaction." Weiss has been visiting patients for 12 years now, and he says the committee has a stack of letters from grateful patients and their families. He recalls fondly one 92-year-old woman he saw over several weeks, in sessions filled with jokes and laughter. "Many of the patients are elderly, with no relatives or friends," says Weiss, adding that such patients are hungering for a smiling face.

Visiting the sick takes no special training, other than perhaps a good ear. "We don't assist," says Weiss, who gives members a "30 second orientation." "We don't wake patients. We don't touch them. We don't interrupt their visits with family. We don't argue. We don't even ask what's wrong." What members do perform, Weiss says, is the invaluable service of showing they care, just by being there, and listening.

Outside the hospital, still another group of volunteers show the same kind of caring to elderly people in their own homes. They're part of the LSS/Dorot Partnership, chaired by Ray Karlin. LSS's own Jonathan Wolf adds his unique brand of energy to all of the synagogue's Community Action projects. And everyone in the LSS community can point with pride to the extraordinary work done this year on behalf of newly-arrived Soviet Jews.

Getting involved is easy, and it pays off in immeasurable ways. Think about it. Then, after you pick up that drumstick, pick up the phone.

*Abe Rosenberg*



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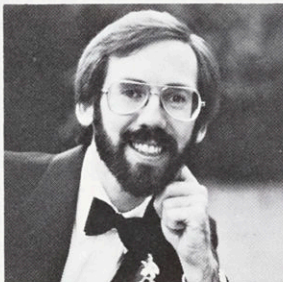




## LINCOLN SQUARE SYNAGOGUE HONORS ITS CHATANIM



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## THE SYMBOLISM OF COUNTING LUNAR MONTHS

Condensed from: Rabbi Chaim David HaLevy

*Mekor Chaim* (vol. 4 p. 15 ff.)

Why do Jews count lunar months? The Midrash says: "This month is yours" (Exodus 12:2) in this world and the world to come. "Yours" means that you should count lunar months.... Just as the moon is visible by day and by night, so will Israel [be accounted for] in this world and the world to come.

The Midrash also notes the birth of Peretz and Zerach, the sons of Yehudah. Zerach [literally: shining] was named for the sun, while Peretz [literally: breaking out] was named for the moon (and King David is descended from Peretz!). Just as a lunar month has 29 days, so were there 29 generations from Peretz through Zedekiah (the last king of Judah).

Another Midrash notes that just as the moon waxes full and wanes, so was the Davidic monarchy destined to wax full and wane [and then reappear again!]. From this it appears that the disappearance of the moon at the end of each month symbolizes the destruction of the Temple, the waning of the Davidic monarchy, and the exile of the Jewish people.

This symbolism inspired many customs, including:

- A. Pious men of good deeds are accustomed to fasting on the eve of every new month. The fast substitutes for the sacrifice which used to be offered on account of the waning of the moon which was caused by God, Himself, during the original week of creation [cf. Chulin 60b, Shavuot 9b]. (If the eve of the new month falls on Shabbat, the fast day is advanced to Friday. See *Kaf haChaim*, Orach Chaim 417, note 18, for suggested reasons behind this.)
- B. There is a custom practiced in Jerusalem on the eve of a new month to pray extensively on account of our lengthy exile. After services, special individuals gather in synagogues and study halls and recite the beginning chapters of Vayikra (Leviticus) and the eschatological portions of Isaiah (chapters 2 and 11), because they deal with the Temple service and the redemption of Israel.
- C. Even someone who does not commit himself to fasting should do Teshuvah on the eve of the new month and seek to correct what he erred during the previous month (just as on the eve of the New Year one seeks to correct the previous year's errors), so that the day of the new month will bring him atonement. [Cf. *Mishnah Berurah*, Orach Chaim 417, note 4.]

Moshe Sokolow



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.

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.

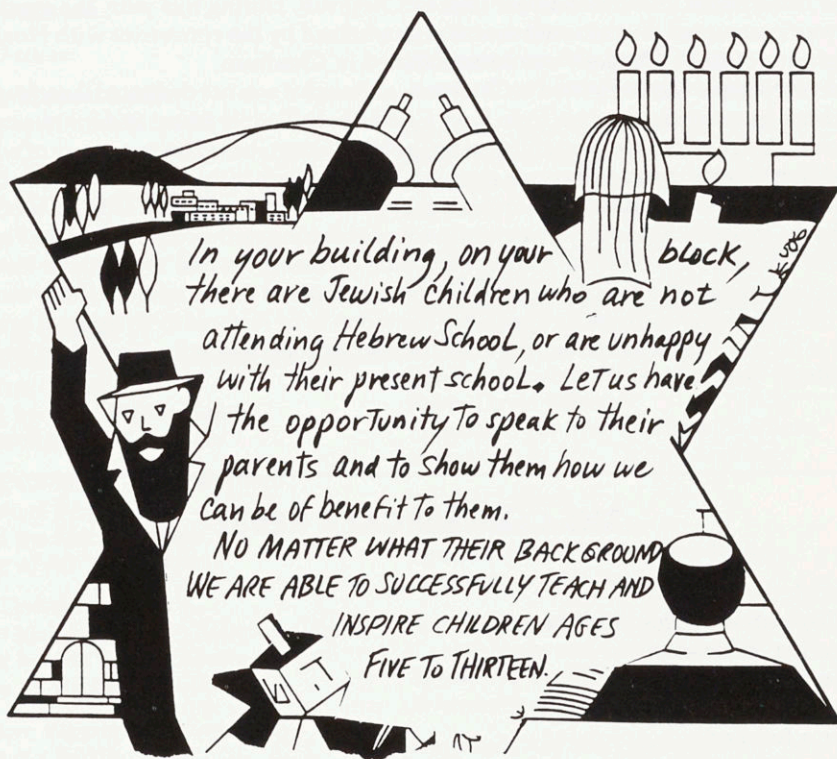
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IS THERE ANY SPECIAL SITUATION WE SHOULD BE AWARE OF? \_\_\_\_\_

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## WHY ROSH CHODESH?

Why is this issue of Echod focused on Rosh Chodesh? It's true that Cheshvan has no holiday to celebrate, one reason it is called Marcheshvan (*mar* meaning "bitter"). However, there are important anniversaries in Cheshvan, of which two are associated with Rosh Chodesh.

The flood began and ended a year later in Cheshvan. During this year, the regularity of nature was interrupted, but afterwards it was guaranteed by the covenant with Noah. Thus the regularity of Rosh Chodesh was re-established in Cheshvan.

The first Temple was completed in Cheshvan, although it was not dedicated then. Its festivals were defined by counting the days from Rosh Chodesh. In Temple times, and for two centuries afterwards, Rosh Chodesh was established by the High Court, based on testimony of witnesses who had seen the new moon. We cannot establish Rosh Chodesh in this way—we use the calendar established for all time by Hillel II—but this is echoed in two of our prayers. One, on the Sabbath before Rosh Chodesh, *Shabbat Mevarchim* invokes a blessing on the coming month. The other, after Rosh Chodesh, is a blessing, *kiddush levanah*, on seeing the new moon, after it has been visible several days. The Jewish people have been compared to the moon, which waxes and wanes, but this prayer includes an appeal for the moon to be restored to its original brightness like that of the sun. May we all be worthy to see the Jewish people restored to its original brightness, in the rebuilt Temple.

James Schmeidler

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## THE COPERNICKER REBBE

Through the long day  
the Copernicker keeps to his burrow,  
appearing, colorless,  
in the dead of Lunar night  
to say Rosh Chodesh prayers  
under a full Earth.

"Lord of the Universe,  
how long our shared exile?  
The great swirled globe suffers in Your absence.  
Do I imagine, or is it even now  
more gray, less green?  
Have mercy on Your children.  
Restore Your presence to Your planet."

The tourists stare;  
locals shrug.  
Crazy guy, living here,  
to still believe in Earth.

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**The Joseph Shapiro Institute  
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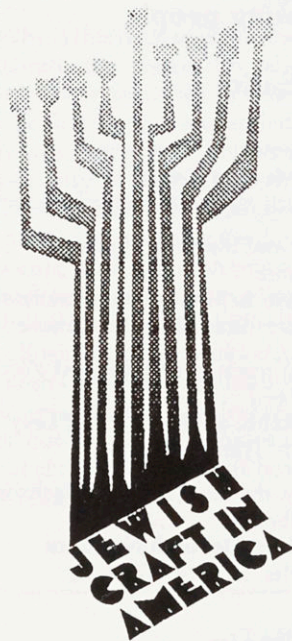
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## ARTIST WANTED

Echod is looking for a staff artist to do occasional black and white line drawings for article breaks, decoration and emphasis. If interested, call or leave a note for Hyla Carey in the synagogue office.



## BOOKS IN REVIEW: NEW YORK'S JEWISH JEWS

*The Orthodox Community in the Interwar Years* by Jenna Weissman Joselit, Indiana University Press, 1990.

When I mentioned to a friend that I was reading a history of New York's Orthodox Jews in the years between the World Wars, he quipped, "It must be a pretty thin book." And, while Dr. Jenna Joselit's book does contain only 150 pages, it tells a fascinating tale that should be read by anyone who cares about the survival of Judaism in America.

Dr. Joselit, who is a scholar-in-residence at the YIVO Institute and a member of our congregation, offers a case study of the ways ritually observant Jewish immigrants and their children adapted their faith to the realities and freedoms of interwar America. The book places special emphasis on the "Americanization" of two of the community's most essential institutions: the synagogue and the rabbinate, and also touches upon the development of the modern yeshiva and the role played by women in the adaptation of Orthodox Judaism to these shores. Putting these developments in historical context, she posits that "today's 'renaissance' of Orthodoxy could not possibly have occurred had not the interwar Orthodox laid the groundwork for and developed the basic infrastructure of a viable and socially acceptable American Orthodoxy."

The book documents the community-building that took place in New York and traces the development of Jewish neighborhoods, communal organizations, schools and synagogues through prodigious amounts of research. One of the work's charms is the scores of anecdotes that animate personalities described and help the reader understand the process by which the community developed. The book is supplemented by hundreds of footnotes, and Dr. Joselit has seemingly read every extant Shul bulletin, Board minutes, and, quite possibly, every book which touches upon this topic. This research is supplemented by a number of "oral history" interviews, many of which were conducted with members of Lincoln Square, such as Maurice Spanbock, Clarence and Irma Horwitz, Rabbi and Mrs. Louis Engelberg and Rabbi Shlomo Riskin.

The most important aspect of the book, however, is the context it places over the development and structure of the American Orthodox community. This framework is especially valuable in light of the fragmentation which appears to be occurring today, unfortunately, at the time of Orthodoxy's greatest triumphs. It documents how leaders such as Rabbis Leo Jung, Joseph Lookstein and Herbert Goldstein devoted themselves to building the "institutions" of American Orthodoxy while giving less thought to the development of "an overarching philosophy of American Orthodoxy." This has led, Dr. Joselit points out, to a virtual split between the so-called "modern Orthodox" and a right-wing, led by a post-war European Orthodox influx, which, to a great degree, rejects rapprochement with modernity. This book ends with a postscript which describes this state of affairs and, hopefully, points Dr. Joselit toward using her gifts of organization, research and writing, to bring us up-to-date on the state of the Orthodox community in the post-war years, which will produce, assuredly, a much thicker volume.

Morton Landowne



## ENGAGEMENTS

Mazal tov to Jonathan Baker, son of Wendy and Sydney Baker, on his engagement to Debra Fran Korpus;

and to Debra Pine, daughter of Mr. and Mrs. Harry Pine, on her engagement to Mark Orenshein.

## MARRIAGES

Mazal tov and best wishes to David Goldschmidt and Ellen Klestzick on their recent marriage;

to Joshua Mucher on his marriage to Shira Herman;

to Laurie Rogoff on her marriage to Ezra Franken;

to Beth Reimer on her marriage to Alan Levin;

and to Meagan Sele on her marriage to Michael Levinson.

## BIRTHS

Mazal tov to Cheryl and Jay Bienenfeld on the birth of a daughter;

to Debbie and Paul Bindler on the birth of a daughter;

to John and Alice Harvey Eigner on the birth of a son;

to Batya and Eddie Jacobs on the birth of a daughter;

to Miriam Morgenstern and Michael Laufer on the birth of a son;

to Mr. and Mrs. David Pollins on the birth of a great granddaughter;

to Mr. and Mrs. Harry Riskin on the birth of a great granddaughter;

to Vicky and Rabbi Shlomo Riskin on the birth of a granddaughter;

to Debbie and Rabbi Brian Thau on the birth of a son;

and to Sema and Richard Schleifer on the birth of a son.

## BAR MITZVAHS

Mazal tov to Mr. and Mrs. Barry Steingard on the Bar Mitzvah of their son, David.

## GRADUATES

Congratulations to Andrew Herlands on his graduation from Ithaca College with a degree in Corporate Communications.

Congratulations to Tiffany Herlands on her graduation from Ramaz. Tiffany is entering her freshman year at the University of Michigan.

Congratulations to Debra Pine on receiving an M.B.A. degree from the Leonard N. Stern School of Business, New York University.

## CONDOLENCES

We extend our sympathy to Mrs. Els Bendeheim on the passing of her brother, Robert Salomon;

to Bernard Skolnick on the passing of his mother, Fannie Skolnick;

and to Mrs. Audrey Ward on the passing of her mother, Anna Propp.

### Please tell us when we owe you a Mazal Tov...

We'd like to make sure that births, bar and bat mitzvahs, engagements, marriages—all the landmark events in the lives of our members—are announced at Shabbat services. Please call the synagogue office and tell us about your simcha; only if the information comes from *you* can we be sure to announce the right thing at the right time.



**LETTER FROM A GRADUATE**

Dear Rabbi Buchwald,

Exactly ten years ago, Elyse and I were participants in the L.S.S. Kollelet program. That summer, at age 27, I heard the word *Halacha* (Jewish Law) for the first time in my life! Last week, I walked into the seat of the Chief Rabbinate and paid 10 Shekels for a Sofer (scribe) to letter my name on my "Smicha" (Rabbinical Ordination Certificate). I passed two of the four mandatory exams "behatzlacha" (with success) and one "behitztaynut" (excellence). The other one I just plain passed. For your help and encouragement at the beginning of this long and difficult process, I can never thank you enough.

Shalom V'kol Tuv (all good),  
Reuven Kruger

This letter was written on July 11, 1988. Rabbi Reuven Kruger, his wife Elyse and their four children live in Quito, Ecuador, where Rabbi Kruger has successfully introduced many of Lincoln Square's outreach programs in his congregation.

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**Supervision by K'Hal Adath Jeshurun upon request.**



## 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, 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 clocks one hour earlier EST

Daily Mincha and Maariv	4:45 p.m. EST
Maariv Only Monday-Thursday	6:20 p.m.

### Friday, November 2

Kindle Shabbat Candles	4:34 p.m.
Mincha and Kabbalat Shabbat	4:45 p.m.

### Beginning November 3

Daf Yomi will be given at	8:00 a.m.
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### Saturday, November 3 (VAYERA)

Shabbat Morning Services	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.
Maariv Only Monday-Thursday	6:20 p.m.

### Tuesday, November 6 Election Day

Morning Services	7:15 and 7:50 a.m.
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### Friday, November 9

Kindle Shabbat Candles	4:26 p.m.
Mincha and Kabbalat Shabbat	4:35 p.m.

### Saturday, November 10 (CHAYEI SARA)

Shabbat Morning Services	8:45 a.m.
Talmud and Bible Classes	3:40 p.m.
Mincha	4:25 p.m.

Daily Mincha and Maariv	4:30 p.m.
Maariv Only Monday-Thursday	6:20 p.m.

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**SCHEDULE OF SERVICES** *(continued)***Sunday, November 11 Veterans Day**

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

**Friday, November 16**

Kindle Shabbat Candles ..... 4:20 p.m.

Mincha and Kabbalat Shabbat ..... 4:30 p.m.

**Saturday, November 17 (TOLEDOT)**

Shabbat Morning Services ..... 8:45 a.m.

Talmud and Bible Classes ..... 3:35 p.m.

Mincha ..... 4:20 p.m.

Daily Mincha and Maariv ..... 4:25 p.m.

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

**Sunday, November 18 Rosh Chodesh Kislev**

Morning Services ..... 7:00 and 8:30 a.m.

**Thursday, November 22 Thanksgiving Day**

Morning Services ..... 7:10 and 8:30 a.m.

Mincha and Maariv ..... 4:25 p.m.

No Maariv Only

**Friday, November 23**

Kindle Shabbat Candles ..... 4:15 p.m.

Mincha and Kabbalat Shabbat ..... 4:25 p.m.

**Saturday, November 24 (VAYETZEI)**

Shabbat Morning Services ..... 8:45 a.m.

Talmud and Bible Classes ..... 3:30 p.m.

Mincha ..... 4:15 p.m.

Daily Mincha and Maariv ..... 4:25 p.m.

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

**Friday, November 30**

Kindle Shabbat Candles ..... 4:12 p.m.

Mincha and Kabbalat Shabbat ..... 4:20 p.m.

**Saturday, December 1 (VAYISHLACH)**

Shabbat Morning Services ..... 8:45 a.m.

Talmud and Bible Classes ..... 3:25 p.m.

Mincha ..... 4:10 p.m.

Daily Mincha and Maariv ..... 4:25 p.m.

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

**Friday, December 7**

Kindle Shabbat Candles ..... 4:11 p.m.

Mincha and Kabbalat Shabbat ..... 4:20 p.m.

**Saturday, December 8 (VAYESHEV)**

Shabbat Morning Services ..... 8:45 a.m.

Talmud and Bible Classes ..... 3:35 p.m.

Mincha ..... 4:10 p.m.

Daily Mincha and Maariv ..... 4:25 p.m.

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

**Tuesday, December 11**

Light First Chanukah Candle



Lincoln Square Synagogue  
200 Amsterdam Avenue  
New York, N.Y. 10023

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## The LSS Theatre Party

Saturday evening, December 8, 1990

### FIDDLER ON THE ROOF

at the Gershwin Theatre

Look for your invitation in the mail

or call the synagogue office

#### NOVEMBER CALENDAR OF EVENTS

FRIDAY	2—	BEGINNERS LUNCH
FRIDAY	2&	
SATURDAY	3—	SCHOLAR IN RESIDENCE — Rabbi Simcha Weinberg
WEDNESDAY	5—	BEGINNERS SCHMOOZE
FRIDAY	16&	
SATURDAY	17—	MRYC-Yachad SHABBATON
SUNDAY	18—	Rosh Chodesh Kislev
SUNDAY	18—	OVER 50 AND SOLO, 10 a.m.
WEDNESDAY	28—	NACOEJ Pre-Chanukah CRAFT FAIR, 7-10:30 p.m.

#### DECEMBER CALENDAR OF EVENTS

SUNDAY	2—	SINGLES BRUNCH
SUNDAY	2—	BLOOD DRIVE
MONDAY	3—	BEGINNERS SCHMOOZE
FRIDAY	7&	
SATURDAY	8—	BEGINNERS SHABBATON
SATURDAY	8—	THEATRE PARTY—Fiddler on the Roof
SUNDAY	9—	OVER 50 AND SOLO, 10 a.m.
TUESDAY	11—	First Night of Chanukah
WEDNESDAY	12—	BEGINNERS/INTERMEDIATE CHANUKAH PARTY
FRIDAY	14—	SHABBAT CHANUKAH DINNER
SATURDAY	15—	INTERMEDIATE LUNCH
MONDAY	17—	Rosh Chodesh Tevet
TUESDAY	18—	Rosh Chodesh Tevet