



L.S.S. WELCOMES RABBI SIMCHA WEINBERG

FROM THE RABBI'S DESK . . .

As my pen touches the paper I think of how the ink has yet to dry on the opening chapter of my life in Lincoln Square Synagogue. I have no idea what the chapters that follow will bring. The ending of the previous chapter of my life was a surprise. It is impossible to know what will happen as we turn the page yet I look forward with great anticipation.

There are chapters that must be written by you and me as we work together to achieve great things for our Shul and for Yiddishkeit. There are chapters that will be written by G-d's hand alone, filled with surprises, twists and turns. The beauty of our lives is that the collaboration can work so magnificently. We can feel G-d's hand in our lives. We can feel that our choices affect the development of the story.

There is another book being written now as well, the Book of Life for 5752. This book too, must be a collaboration. We must envision what we hope to accomplish, our pens in our hands, our hearts and ears open.

I have no idea what either book will bring, but I look forward to G-d's role, my role and your role in their composition.

Rabbi Simcha Weinberg



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PRESIDENT'S MESSAGE

As I assume the presidency of Lincoln Square Synagogue I am struck by the extraordinary spirit of renewal that radiates from our community. Look how resiliently we have come through the difficulties of this past year. And now Rosh HaShana 5752 is a very exciting and auspicious time, exciting to be a Jew, exciting to be a member of this Shul.

It's a new era. Rabbi and Rebbetzin Weinberg have arrived to build on the past and lead us to greater achievements to come. Youth and growth have always been among the greatest assets of Lincoln Square. The ability of the Jewish people to rejuvenate has been reflected in this, one of the leading congregations of the world. Our new Rabbi and Rebbetzin are the embodiment of those qualities and it is a privilege to welcome them and their family.

I can't help but think that this spirit of renewal is tied to the astonishing events of recent Jewish history and to the history that is in the making. World events have been racing at breathtaking speed. In Israel, the Soviet Union, Ethiopia, we have been witness to miracles, but not just as spectators. Our membership has been a part of these events directly. It is this energy, this direct involvement in Jewish renewal, this personal participation in miracles that makes Rosh HaShana 5752 that much more thrilling.

And that's the reason I am confident that we will accomplish every bit of work that now needs to be done. These are not the best of financial times, and so the challenge of fulfilling the promise of this synagogue and of meeting our obligations to the world outside are going to require renewed dedication and imagination. The new Board of Officers has the talent and vigor to meet the challenge, but they, the rabbis, the staff, none of us can do it without the membership.

While our monetary resources feel the strain, we have no lack of human resources. We are a beautifully diverse community. That diversity has always been another of our great assets — the individual ability of each of us to make his or her unique contribution. Now is the time to renew our commitment to Lincoln Square Synagogue and to the world Jewish community and to participate directly in the miracles to come.

Lshana tova tikatev v'techatem. May we all be inscribed and sealed for a good year.

Steven Spira

A BLUEPRINT FOR THE 90'S

by Hilly Gross

Somewhere in the mid eighties, we at Lincoln Square Synagogue fell victim to our own hype. We began to believe our own press releases and media stories. We were "America's Shul", we were the "flagship" of modern orthodoxy, a beacon of light, and hope to the spiritually stranded, we were the cutting edge of the "New" Halacha. In short, we were everything to everybody, and you know what my mom says you end up as, when your try to be everything to everybody.

Therefore with a new era, a New Year, a new Rabbi, a new President and a new Executive Director, upon us, what better time to chart a new course? A new course, but with an old map. For what we must do is quite simply go back to basics. Go back to the fundamentals that made us so unique originally. In short, go back to the business of being a shul and a community.

Forget the fancy seminars on bereavement therapy, and pay a Shivah call to a mourning congregant or neighbor. Abandon reaching out to humanity, and instead invite the poor shlub sitting next to you, for a shabbas meal. Dispense with the lectures on the ontological basis of prayer, and show up for morning minyan. Trash the panel discussions on the enigma of universal Jewish divisiveness and just be nice to the people in your row. Stop agonizing about the sick and lonely, and just visit them. Most importantly lower the level of rhetoric to each other. A decade ago the terms right wing and left wing were used to describe hockey players, not fellow congregants.

So as we prepare for the impending High Holy Days — one final advisory. Stop torturing yourselves with the pseudo-Hegelian pap we've been fed. Forget the Amazon rain forest, and the plight of the Palestinians. Put your Tallesim over your head, (men only) and your feet together. Don't ponder whether God and prayer is existential, anthropomorphical, or cosmological, just pray. Pray not for the salvation of the environment, not even for humanity, just pray for the salvation of your own flaccid, perverted souls-and all else will follow.

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SPOTLIGHT ON JOSEPH SCHWARZ

by Faith Fogelman

Impressive people don't go out of their way to impress. With quiet determination they produce, take action, and achieve. Our new Executive Director, Joseph Schwarz is one such individual.

Joseph, who grew up on the Upper West Side, has been connected with L.S.S. since childhood. He was bar-mitzvahed in our Shul. He attended Manhattan Day School, M.T.A., Yeshiva University, Beit Medrash LeTorah in Jerusalem, and has an M.B.A. in Marketing from Baruch. He has always been an active member of our community both spiritually and vocationally.

If past achievements are an indication of future success, Joseph will probably redefine his job description. In his prior position, he notably increased the level and diversification of J.S.I. courses. His creativity in putting together exciting and innovative programs helped to attract large audiences.

As Executive Director, Joseph will maintain many of his previous responsibilities which included directing, programming and teaching in J.S.I., coordinating the Teshuva Lectures, leading Friday night programs for beginners, and leading the Beginner's Service and the Shabbat Bible class during the summer. He has also served as the Hashkama Minyan's gabbai for four years — where he is best remembered for his humorous announcements. Joseph even pitched in during August to deliver the sermon in the Main Sanctuary in the absence of a Rabbi. (He will always be remembered for introducing himself to the congregation as Simcha Weinberg!).

However, the position of Executive Director has its own responsibilities. He is now in charge of the daily office flow, fiscal concerns and building matters (each a job in itself). He works closely with other staff members, and will be especially instrumental in helping Rabbi Weinberg achieve the Synagogue's goals.

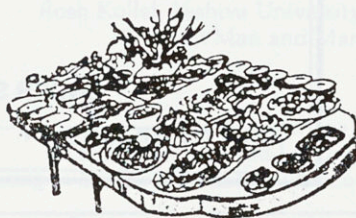
Joseph is excited by the challenges before him. But where does our new Executive Director get the energy needed for his new position? What is the impetus behind the drive to work so hard for L.S.S., and therefore for us? He is sincerely devoted to Torah, holds that actions go together with beliefs and has a passionate commitment to L.S.S.

This feeling stems from one of his favorite role models, the Founding Rabbi of L.S.S., Rabbi Shlomo Riskin. It was Rabbi Riskin who provided the special impetus which propelled

him forward in his career path. Like Rabbi Riskin, Joseph is an active learner and an invested teacher. When teaching, he usually hands out additional material which helps his class focus on a particular theme. He takes that extra step as a teacher, took it as our Director of Education and will take it as our Executive Director.

His favorite quote also comes from Rabbi Riskin: "Our belief in God makes us a very optimistic people. Because we believe in the invisible, we dream the impossible; because we dream the impossible, we achieve the incredible."

And Joseph Schwarz is doing just that.



LSS SINGLES — SUMMER COOKING CLASS

Gil Marks, editor of *Kosher Gourmet* magazine, returned to Lincoln Square in July for a sold-out summer cooking class sponsored by LSS Singles.

The audience, which included both culinary novices and veteran West Side chefs already well-known for their Shabbat meals, was treated to a demonstration of poached-stuffed chicken breasts, chocolate-dipped fruits, wild rice salad, apple slices and pate and other dishes prepared by the expert kosher gastronome.

Mr. Marks publishes his magazine six times a year; each issue includes original kosher recipes that he develops in his own kitchen.

At the conclusion of the demonstration, participants savored Mr. Marks' creations and discussed ingredients.

Thanks to Joe Blank for organizing the successful event.



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Rabbi, Lincoln Square Synagogue
Slichot: Expectations and Realities of Teshuva

WEDNESDAY, SEPTEMBER 4

6:45 p.m. ----- Rabbi Nosson Scherman
General Editor, Artscroll Mesorah Publications
Teshuva
8:00 p.m. ----- Rabbi Mordecha: Willig
Rosh Kollel, Yeshiva University
Between Man and Man

THURSDAY, SEPTEMBER 12

7:30 p.m. ----- Rabbi Michael Levy
Social Worker and Lecturer
Guest Who's Coming to Dinner: Hachnasat Orchim

SATURDAY, SEPTEMBER 14

Free

6:30 p.m. ----- Rabbi Simcha Weinberg
Rabbi, Lincoln Square Synagogue
Shabbat Shuva: Until G-d Testifies that Teshuva is Complete

MONDAY, SEPTEMBER 16

6:45 p.m. ----- Rabbi Yitzchak Kirzner
Author of "The Art of Jewish Prayer"
Repentance in Jewish Mysticism
8:00 p.m. ----- Rabbi Pinchas Stolper
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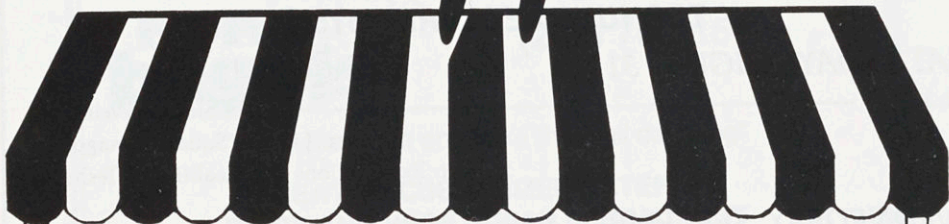
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"Pentience, Prayer and Charity forestall the evil decree." When people come to the Synagogue on the High Holidays, they are obviously interested in prayer and teshuva. But what about charity?

More than at any time of the year, we should remember that the programs of LSS—outreach, social aid, daily services, adult education, Hebrew School, etc. need your help to continue.

The Yom Kippur Appeal is one of the major fundraising programs of the year. So please help the Synagogue start— as we all individually hope to start the year with a clean slate. When called or solicited please give generously.

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HIGH HOLIDAY LAWS AND CUSTOMS



Hadlakot Hanerot — The woman of the house lights candles in honor of the New Year so that warmth and love may premeate the home. Just before the nightfall which ushers in each evening of Rosh Hashanah and Yom Kippur, 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."



Apple and Honey — at the beginning of the holiday meal it is customary to dip the challah and then a slice of apple into honey with the prayer: May it be Thy will to renew unto us a good and sweet year."

Shofar — ram's horn, blown during morning services and at the conclusion of the Yom Kippur fast. Blown to rouse the individual to repentance, and to remind G-d and ourselves of Abraham's willingness to sacrifice his only son, as well as claiming G-d's sovereignty.

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

Aseret Yemai Teshuva — the ten days of penitence. These are the days between and including Rosh Hashanah and Yom Kippur. It is customary to ask forgiveness from one another for any transgression that may have been committed during the past year. We greet one another during this period with the blessing: May you be inscribed and sealed for a good year (Ketiva Vechatima Tova).

Shabbat Shuva — The Sabbath of Return, which is the designation for the Sabbath between Rosh Hashanah and Yom Kippur.

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 leather is a sign of luxury and 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 united 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.

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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 — the palm branch, should measure four hand-breaths in length, and must be fresh green with its leaves firmly attached to the stem. The top of the branch should be close together and should not be separated. **Hadasim** — myrtle leaves must be fresh and should have triple leaves.

Arovot — willow twigs.

The Lulav, Hadassim and Arovot are bound together, the Hadassim on the right, and the Arovot on the left.

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.

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 "eight 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.

I would like to take this opportunity to thank the members of the Congregation for their expressions of sympathy of extended to me upon the loss of my beloved brother Aaron Bergstein. May we come together for Simchas in the future

Chana Lifschitz.

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MAZEL TOV AND BEST WISHES

ENGAGEMENTS

Mazel Tov to Debbie Schiller on her engagement to Mark Rosalinsky.

MARRIAGES

Mazel Tov to Jill Citron on her recent marriage to Aaron Katz.

Anna Friedmen and Dr. Mark Freilich

Mrs. Helene Horwitz on the marriage of her daughter Lynn to Kenneth Reichner.

Lois and Leslie Katz on the marriage of their son Benjy to Michelle Weiser.

Dr. Chaim Rosen and Dr. Beatrice Huppert.

Sam Rudansky and Henny Wasser.

Gale and Steven Spira on the marriage of their daughter Jennifer to David Ottenssoser.

BIRTHS

Mazel Tov to Rivka and Elliot Falk on the birth of a son.

Tamar and Alec Gindis on the birth of a daughter.

Ilana and George Lloyd on the birth of a son.

Lea and Jeff Mendelsohn on the birth of a daughter.

Heidi and Mark Pekarsky on the birth of Rachel Leah.

Helene and Elliot Schoenfeld on the birth of a daughter.

Ruchy Seligman and Jonathan Mark on the birth of Sora Noa.

HONORS

Mazel Tov to the granddaughter of Ruth and Leo Blau, Beryl Andrea Jolly who graduated Phi-Beta-Kappa Summa Cum Laude from Brandeis University.

Refuah Shlamah to Mrs. Shellee Berman who is recuperating from surgery.

CONDOLENCES

We extend our sympathy to:

Shelly Cohen on the passing of her father Jack Richman.

Marie Rose Adler on the passing of her father Samuel Friedman.

Mark Siedler and family wish to thank the Rabbis and community for their expressions of sympathy on the passing of Mark's father. At this season, we also wish the Rebbeim and Kehillah

A Happy and Healthy New Year.

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.

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.

Taam Hunan

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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.
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.

Sunday, September 8th — EREV ROSH HASHANA

Selichot and Morning Services	6:00 & 8:00 a.m.
Kindle Rosh Hashana Candles	6:59 p.m.
Mincha and Kabbalat Rosh Hashana	7:10 p.m.

Monday, September 9 — ROSH HASHANA

Rosh Hashana Services	7:45 a.m.
Beginners Service	9:00 a.m.
Tashliach Walk	6:10 p.m.
Mincha	7:10 p.m.
followed by Maariv and Daf Yomi	
Kindle Rosh Hashana Candles not before	7:58 p.m.

Tuesday, September 10 — ROSH HASHANA

Rosh Hashana Services	7:45 a.m.
Beginners Services	9:00 a.m.
Daf Yomi	6:10 p.m.
Mincha	7:10 p.m.

Wednesday, September 11 — FAST OF GEDALIA

Fast begins	5:20 a.m.
Selichot & Morning Services	6:40 & 7:15 p.m.
Mincha	6:50 p.m.
Fast concludes	7:43 p.m.
Daily Selichot and Morning Services	6:40 & 7:15 a.m.
Daily Mincha & Maariv	7:00 p.m.

Friday, September 13

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

Saturday, September 14 — (VA—YELECH) SHABBAT SHUVAH

Daf Yomi	8:00 a.m.
Morning Services	8:45 p.m.
Mincha	6:30 p.m.
followed by Rabbi Weinberg's Shabbat Shuva Discourse	
Daily Mincha & Maariv	6:50 p.m.

Sunday, September 15

Selichot and Morning Services	6:40 & 8:00 a.m.
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Monday, September 16

Selichot and Morning Services	6:40 & 7:15 a.m.
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Tuesday, September 17 — EREV YOM KIPPUR

Selichot & Morning Services	7:00 & 7:30 a.m.
Mincha	1:30, 3:00, 4:00 p.m.

(Continued on page 17)

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SCHEDULE OF SERVICES *(continued from page 15)*

Kindle Memorial and Yom Kippur Candles	6:44 p.m.
Kol Nidre Services	6:55 p.m.

Wednesday, September 18 — YOM KIPPUR

Main Sanctuary	8:00 a.m.
Auditorium	9:00 a.m.
Beginners	9:00 a.m.
Final Shofar Blast	7:42 p.m.
Daily Mincha & Maariv	6:50 p.m.
PUBLIC YIZKOR SERVICES	1:30, 2:30, & 3:30 p.m.
IN THE ANNEX	

Thursday, September 19th

Morning Services	7:10 & 7:50 a.m.
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Friday, September 20

Morning Services	7:10 & 7:50 a.m.
Kindle Shabbat Candles	6:39 p.m.
Mincha and Kabbalat Shabbat	6:50 p.m.

Saturday, September 21 — HAAZINU

Morning Services	8:45 a.m.
Talmud and Bible Classes	5:40 p.m.
Mincha	6:40 p.m.

Sunday, September 22 — EVE OF SUKKOT

Morning Services	7:15 & 8:30 a.m.
Kindle Yom Tov Candles	6:37 p.m.
Mincha and Kabbalat Yom Tov	6:50 p.m.

Monday, September 23

Sukkot Morning Services	8:00 & 8:45 a.m.
Talmud Class	5:40 p.m.
Mincha	6:40 p.m.
Kindle Yom Tov Candles Not Before	7:34 p.m.

Tuesday, September 24

Sukkot Morning Services	8:00 & 8:45 a.m.
Talmud Class	5:40 p.m.
Mincha	6:40 p.m.
Daily Mincha & Maariv	6:40 p.m.

Wednesday & Thursday, September 25—26

Daily Chol Homoed Morning Services	7:00 & 7:40 a.m.
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Friday, September 27

Morning Services	7:00 & 7:40 a.m.
Kindle Shabbat Candles	6:27 p.m.
Mincha and Kabbalat Shabbat	6:35 p.m.

Saturday, September 28

Morning Services	8:45 a.m.
Talmud Class	5:25 p.m.
Mincha	6:25 p.m.
Seudah Shlishit in the Sukkah	

Sunday, September 29 — HOSHANA RABBA

Morning Services	6:30 & 8:00 a.m.
Kindle Yom Tov Candles	6:24 p.m.
Mincha and Kabbalat Yom Tov	6:35 p.m.

(Continued on page 19)



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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 Weinberg	723-3393
Rabbi Cohen	877-1504
Leon Eisenmann	874-1853
Morton Landowne	799-3470
Rachel Herlands	799-2176
Andrea Rosen	873-9895

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.

SCHEDULE OF SERVICES (continued from page 17)**Monday, September 30 — SHEMINI ATZERET**

Morning Services	8:00, 8:45 & 9:30 a.m.
including Yizkor Memorial Services	5:30 p.m.
Talmud Class	6:30 p.m.
Mincha	7:22 p.m.
Kindle Yom Tov Candles Not Before	

Tuesday, October 1 — SIMCHAT TORAH

Hashkomah 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.
Daf Yomi	5:20 p.m.
Mincha	6:20 p.m.
Daily Mincha & Maariv	6:25 p.m.

Friday October 4

Kindle Shabbat Candles	6:16 p.m.
Mincha and Kabbalat Shabbat	6:25 p.m.

Saturday, October 5 — BERESHEET

Shabbat Morning Services	8:45 a.m.
Talmud & Bible Classes	4:55 p.m.
Mincha	5:55 p.m.
Daily Mincha & Maariv	6:15 p.m.

Tuesday and Wednesday, Oct. 8 & 9 — ROSH CHODESH CHESHVAN

Morning Services	7:00 & 7:40 p.m.
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Friday, October 11

Kindle Shabbat Candles	6:04 p.m.
Mincha and Kabbalat Shabbat	6:15 p.m.

Saturday, October 12 — NOACH

Shabbat Morning Services	8:45 a.m.
Daf Yomi & Bible Classes	5:15 p.m.
Mincha	6:15 p.m.
Daily Mincha & Maariv	6:05 p.m.

Monday, October 14 — COLUMBUS DAY

Morning Services	7:10 & 7:50 a.m.
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Friday, October 18

Kindle Shabbat Candles	5:54 p.m.
Mincha and Kabbalat Shabbat	6:05 p.m.

Saturday, October 19 — LECH—LECHA

Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Classes	4:55 p.m.
Mincha	5:55 p.m.
Daily Mincha & 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 — VAYERA

Shabbat Morning Services	8:45 a.m.
Talmud Bible Classes	4:45 p.m.
Mincha	5:45 p.m.
Daily Mincha & Maariv	4:45 P.M. E.S.T.
Please remember to set your clocks one hour earlier E.S.T.	
Maariv Only Monday — Thursday	6:20 p.m.



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