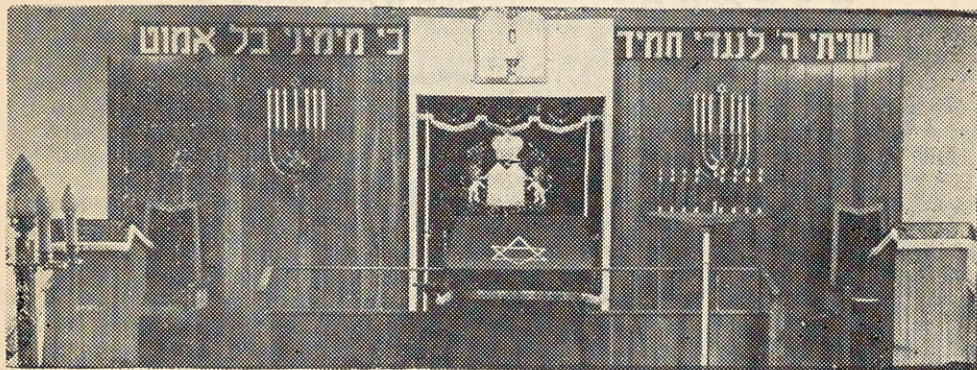


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TISHRI-CHESHVAN-KISLEV 5738 OCT.-NOV.-DEC. 1977 Vol. XXV No. 133

AN APPRECIATION

We are living through an era of unprecedented and rapid change where little remains sacred. Vogue changes, human cells are replaced, alliances shift, new technology replaces old — only Torah is a stable anchor, a tree of life to those who embrace it. Who has personified Torah for the past twenty-five years at Congregation Beth Israel? Rabbi Shlomo Kahn, a very special person to all who know him, has served us with distinction for a quarter of a century. He has been our "rock," our link to Torah, our source of stability.

He has taught us the tripartite functions of a rabbi:

I. Spiritual Leader — a preacher, a teacher of Halakha, committed to raising the level of spiritual existence of his congregants.

II. Pastoral Worker — a Jewish professional who participates in the events of families, thereby establishing a personal bond between himself and the families.

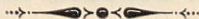
III. Communal Head — an organizer of social action groups, education pro-

grams and philanthropic activities for the Jewish community and spokesman to the larger community.

When thinking of these rabbinic functions, we of Congregation Beth Israel realize that G'd has blessed us with Rabbi Kahn. In every sense he is our spiritual leader, friend and communal head. We have all grown through his oral or written Torah instruction. There is not a congregant who has not sensed Rabbi Kahn's deep concern or joy at familial milestones. Would we be aware of and involved with the plight of Soviet Jewry without our rabbi's leadership?

Above all, we appreciate his model of integrity and goodness; he is our model of godliness. His life teaches *kedusha* (sanctity) — his apparel, his movements, his words, his tone all have meaning.

We pray that the Almighty will bestow His blessings on Rabbi Kahn, his life-partner, Mrs. Eva Kahn, and their two lovely daughters, Rachel and Yaffa. May our relationship to Rabbi Kahn always reflect the deep affection and respect in which he is held.



HAKOHOL

PERSONALS

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son.Mazel tov to Mr. and Mrs. Walter
Lichtenstein on the birth of their grand-
daughter.Mazel tov to Dr. and Mrs. Henry Kauf-
man and to Mrs. Hilda Bendheim on the
Barmitzvo of their son and grandson
respectively.Mazel tov to Mrs. Ruth Rothschild-
Levi on the wedding of her son.Mazel tov to Mr. David Neuhaus on the
wedding of his grandson.

The Congregation mourns the passing of:

Johanna Goldstein

Hilde Cahn

Adolf Wasserman

Adolf Hess (brother of Mrs. Gerda
Stern).

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To All Our Customers and Friends

POWER FAILURE

RABBI SHLOMO KAHN

When, last July 13th, the power stopped, the anger began. When electricity failed, outrage flared. When service stalled, tempers soared.

Some called it a nightmare, a night of terror, a social blackout, the short circuit of society. For agonizing hours the Big Apple turned sour, a darkened city was incredibly deprived of the juice of life. But infinitely worse, out of rotten, decayed recesses, the Apple spewed worms which terrorized the city's normally sweet disposition and friendly streets.

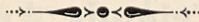
After the fury was spent, the heartache was laid bare and the switch that turned on the power again, also unleashed torrents of criticism in a mighty deluge, castigating, accusing, indicting and condemning. From government and administration, and the professional journalists, down to the ordinary suffering New Yorkers in home, shop and street, all chose the most violent in their arsenal of phrases to describe the shameful disaster. And they directed their verbal missiles and literary marksmanship on these two objects of fury: the utility company for irresponsible short-sighted-

ness, and the looters and arsonists for inexcusable wickedness.

All subsequent investigations and trials, social, sociological and economic explanations aside, two wrongs stand condemned: breach of responsibility and breaking of law.

These are powerful examples of human failure. Not always do they result in such massive discomfort, anguish and ruination, but always, unfailingly, is irresponsibility shocking, and violation of law wrong.

Not only are public service companies and roving bands of looters liable for misconduct, but also each and everyone of us, in our own conduct of life. Ours is the responsibility to bide by His will, to carefully refrain from transgressing G'd-given mitzvos.



Leo and Julie Stock wish all members and all officers of the
Congregation a Happy New Year, and thank you for all
kindness shown during Mr. Stock's sickness



PRESIDENT'S MESSAGE

Everything has a beginning and an end. These two are the terminals at opposite directions of existence, which span the duration from beginning to end. And for each we find a popular saying which is convincingly true.

"All beginnings are difficult — כל התחלות קשות. We all experience this frequently. Habit is reassuring, well-worn shoes fit comfortably, reaction of old friends is easily predictable. Changes, on the other hand, and new undertakings, make us nervous and uncomfortable.

"All's well that ends well" — הכל הולך אחר החיתום. This too is a well-known truth. No matter how many difficulties and disappointments must be endured, if finally everything is all right, the aggravation is forgiven and forgotten.

These two proverbs apply literally to

all matters in life. Among them also the Jewish year. Rosh HaShono and Yom Kippur are serious, solemn days which must be observed conscientiously and faithfully in thought, word and deed. The year's beginning is difficult.

May the coming year be such that we shall be able to say at its conclusion, "all's well that ends well." May it bring health, prosperity and peace to all

In the name of our Kehillo I extend best wishes to our revered Rabbi and Cantor, my colleagues in the Board of Officers and Trustees, all our members, Chevra Kadisha, Sisterhood, and all our friends.

L'SHONO TOVO!

Adolph Heimer,

President.

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The Chevra Kadisha is a distinguished, honored and highly responsible part of the traditional Kehillo. Its functions are the fulfilment of the great mitzvo of Gemilus Chesed, the greatest and most typical of our Jewish faith.

The efficiency and value of an organization depend on the dedication of its members. The men of our Chevra are volunteers who serve in dignity. For their conscientious work, time and efforts, they earn warm appreciation. May G'd bless them for their selfless community service.

Thanks to voluntary donations, the Chevra is able to give discreet help to needy individuals, and to make contributions to many deserving causes here and abroad.

To those in the Kehillo who have not yet become members of the Chevra, I extend a sincere invitation to join us in our sacred tasks. And to all I most strongly say: participate regularly and faithfully in our daily synagogue services mornings and evenings. We need you!

My sincere L'SHONO TOVO wishes to our distinguished Rabbi, Cantor President and Board, Chevra Honorary President and Chevra Board, members of Kehillo, Chevra and Sisterhood.

Arthur Hanauer,
President.

Sincere thanks to all my friends, to the Congregation, and Chevra Kadisha, on the occasion of my 70th birthday,

לשנה טובה to you all

Alfred Stern

SISTERHOOD

Once again we are at the threshold of a new year and we thank G'd for the many blessings He bestowed upon us during the past. May G'd in His infinite will, grant us a peaceful 5738.

My sincere thanks to the ladies of the Chevra who so devotedly fulfill this great mitzvoh, especially during these trying times.

I would like to wish a L'shono tovo to our esteemed Rabbi Kahn, Mrs. Kahn and daughters, our Cantor Mr. Schartenberg and Mrs. Schartenberg, and our President Mr. Heimer and Mrs. Heimer.

In the name of the Sisterhood and myself may I extend our very best wishes to our Chevra Kadisha, our members and friends, for a happy and healthy 5738.

IN MEMORIAM

Our congregation sadly records the passing of the following members during the past year, who are fondly remembered and who will always be honored in our hearts:

Bernhard Greenbaum

Esther Rosenberg

Johanna Falkenstein

Meta Textor

Berthe Levy

Siegmund Blum

Salomon Stock

Fritz Neuhaus

Sally Hirsch

Frieda Suiskind

Johanna Goldstein

Hilde Cahn

Adolf Wasserman

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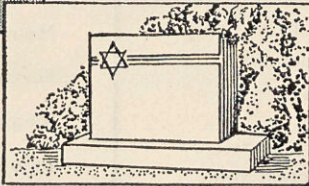
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THE ADVENTURES OF
KUPSIE, THE KIDDUSH CUP

Tumbler was smiling. Kupsie noticed it and said: "You've been so quiet all afternoon."

"How else?" teased Tassie. "With all your gabby talk, he couldn't get a word in edgewise."

"Gabby, my foot," grumbled Kupsie angrily. "You make it sound as if I had done all the talking. You weren't so quiet either, Tassie."

"Don't fight, boys, don't fight. I got a kick out of listening to you talking. You're bright young Kiddush cups and very alert. Had an interesting conversation, the two of you."

"Well," said Kupsie with great modesty, "it takes two to make a conversation."

"Not really," said Tassie. "When they recite the Kiddush, holding one of us in hand, that's talking too. But that is only a one-way conversation."

"Don't be silly," interrupted Kupsie. "You can't compare that. Prayer is not a conversation at all."

"But it is, Kupsie, it is," said Tumbler. "Praying is a conversation. And not only one-way either."

"How so?" they wanted to know.

"Let me explain. When man prays, he speaks to G'd."

"Sure, but where's the answer?"

"Don't be so impatient," smiled Tumbler. "In prayer, man communicates with G'd, telling Him what's on his mind, praising G'd, respectfully asking Him for the many needs of life, and thanking Him for all that He has done. But G'd also communicates with man, telling man what He wants him to do. That is the Torah."

"So the conversation is really mutual," Tumbler continued, "man praying, and . . ."

". . . G'd educating and guiding," finished Tassie.

But Kupsie had to have the last word: ". . . and giving us the mitzvo of Kiddush."

(Will be continued)

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1st day Rosh HaShono, Sept. 13	6:50	7:30 Sermon	5:30	7:45	5:45	9:30
2nd day Rosh HaShono, Sept. 14	7:45	7:30 Sermon	7:20	7:45		
Shabbos Shuvo, Sept. 17	6:45	8:30 Sermon	7:05	7:40	5:50	9:30
Yom Kippur, Sept. 22 (begin 6:35 P.M.)	7:10	7:30 Yizkor		7:30		
Hazinu, Sept. 24	6:30	8:30	6:50	7:25	5:55	9:35
1st day Sukkos, Sept. 27	6:30	8:30 Sermon	7:00	7:25		
2nd day Sukkos, Sept. 28	7:00	8:30 Sermon	7:00	7:25		
Shabbos Chol HaMoed, October 1	6:20	8:30 Sermon	6:40	7:15	6:00	9:35
Shmini Atzeres, October 4	6:15	8:30 Yizkor	6:45	7:10		
Simchas Torah, October 5	6:45	8:00	6:45	7:10		
Breshis, October 8	6:10	8:30	6:30	7:05	6:10	9:40
Noach, October 15	6:00	8:30 Sermon	6:20	6:55	6:20	9:40
Lech Icho, October 22	5:50	8:30	6:10	6:45	6:30	9:45
Vayero, October 29	5:40	8:30 Sermon	6:00	6:35	6:35	9:50

S T A N D A R D T I M E

Chaye Soro, November 5	4:30	8:30	4:50	5:25	5:40	8:55
Toldos, November 12	4:20	8:30 Sermon	4:45	5:20	5:45	9:00
Vayetze, November 19	4:15	8:30	4:40	5:15	5:50	9:05
Vayishlach, November 26	4:10	8:30 Sermon	4:35	5:10	5:55	9:10
Vayeshev, December 3	4:10	8:30	4:35	5:10	6:00	9:10
Miketz, December 10	4:10	8:30 Sermon	4:35	5:10	6:05	9:15
Vayigash, December 17	4:15	8:30	4:40	5:15	6:10	9:20
Vay'chi, December 24	4:15	8:30	4:40	5:15	6:15	9:20

SLICHOS

Sunday, Sept. 4	7:00 A.M.
Monday, Sept 5	7:00 A.M.
Tuesday to Friday	6:00 A.M.
Sunday, Sept. 11	7:00 A.M.
Monday, Erev Rosh HaShono	5:45 A.M.
Tzom Gedalyo, Thurs. Sept. 15	
Fast begins	5:30 A.M.
Slichos	5:45 A.M.
Mincho-Maariv	7:00 P.M.
Fast ends	7:40 P.M.
Friday, Sept. 16	5:45 A.M.
Sunday, Sept. 19	7:00 A.M.
Monday and Tuesday	5:45 A.M.
Erev Yom Kippur, Wednesday, Sept. 21	
Slichos	5:45 A.M.
Mincho	2:00 P.M.
Chol HaMoed Sukkos:	
Thursday and Friday	7:00 A.M.
Sunday	8:00 A.M.
Hoshaao Rabbo, Monday, October 3:	
Lernen Sunday evening	7:15 P.M.
Shacharis Monday	6:15 A.M.
Rosh Chodesh Cheshvon, Wednesday and Thursday, October 12 and 13	

Sheni-Chamishi-Sheni, October 31, November 3, 7 (Shacharis 7:00 A.M.)	
Rosh Chodesh Kislev, Friday, Nov. 11	
Talumotor begins Su'day evening, Dec. 4	
Chanuko, December 5-12	
Shacharis (weekdays)	7:00 A.M.
Sunday, December 11	
Shacharis	8:00 A.M.
Mincho	3:00 P.M.
Maariv	5:00 P.M.
Rosh Chodesh Teves, Shabbos and Sunday, December 10 and 11	
Asoro bTeves, Tuesday, December 20:	
Fast begins	5:45 A.M.
Shacharis	7:00 A.M.
Mincho-Maariv	4:30 P.M.
Fast ends	5:10 P.M.
Sunday	8:00 A.M.
Monday through Friday	7:15 A.M.
Rosh Chodesh	7:10 A.M.
Mincho-Maariv 30 minutes before night	
Ladies — Monday	8:00 P.M.
Mishna—Tu'day 1 hr. before Mincho	
Kohes—Th'day 1 hr. before Mincho	
Dinim—Shabbos 45 min. before Mincho	
Gemoro — Shabbos night after Maariv	

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"POINT OF VIEW"

A Column for the Young Adult

SOCIAL SECURITY AND THE KEHILLO

Is there anything more pathetic than abject loneliness, and the vulnerable helplessness which results from lack of friends?

Or, what rivals in misery the pitiful, lamentable creature whose lifetime of bustling, work-packed days screeches to a dreadful halt, leaving him stranded and dazed, suddenly saturated with an overload of time and leisure with which he cannot cope?

How to avert such sad predicament, such frightful plight? Take a leaf from the book of America!

For protection against personal misfortune, income disability, and the like, all working Americans are plugged by law into a vast national insurance powerhouse. Wisely compulsory — for those who need it most, usually forego protection — regular, painless investments, nominal payments, build up to a mean-

ingful reservoir which can safely be tapped in time of need, age or infirmity or the loss of the family's breadwinner.

The Jew's "social security?" His Kehillo! Regular, painless investments in the form of "belonging" to a circle of sympathetic fellow Jews, build up quickly to a veritable treasure: congenial acquaintanceship, and deep, lasting friendships. Sacrifices of time and means, nominal dues and willing participation in services, weekly or, better, daily, open hitherto unexplored horizons, develop enriching interests, and cultivate a warm rapport, an invaluable kinship, a priceless fellowship, highly prized in happiness and indispensable when, G'd forbid, sickness strikes and sadness engulfs.

Let no one blame "his" congregation's lack of interest when in reality the blame lies exclusively in years of his own disinterest and shortsighted neglect!

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The Congregation Reports . . .

. . . that information regarding available apartments and jobs, requests for assistance to elderly and ailing, may be directed to the Jewish Community Council, 121 Bennett Avenue, 568-5450 (furniture in good condition accepted for Russian immigrants) . . .

. . . that upon request, the Chevra Kadisha and Sisterhood introduced a new method of notifying members of (cholio — G'd forbid) funerals and Shivo through a system of chain telephone calls, replacing the mailing of post cards which was often ineffective . . .

. . . that once again notice is given to keep names for Mi Sheberach to an utmost minimum because the naming of numerous friends prolongs the synagogue service unnecessarily . . .

. . . that the Sixth Annual Benefit Concert for Soviet Jewry is scheduled for Shabbos night, December 3rd, at Yeshiva University (order from WHICSJ 562 West 181st Street) . . .

. . . that the Tishri issue of the "Rabbi's Newsletter" was donated by Rabbi and Mrs. Shlomo Kovitz and Rabbi and Mrs. Joseph Zitter, and Mr. and Mrs. Max Hamburger . . .

. . . that the Cheshvon issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Marvin Lowenstein and Rabbi and Mrs. Levi Meier (in memory of Alfred Meier) . . .

. . . that the Kislev issue of the "Rabbi's Newsletter" was donated by Sharon and Sandy Mayer, and Mr. and Mrs. Simon Ackerman . . .

. . . that additional donations were made by Mr. and Mrs. Gabriel S. Harwitt and Mr. and Mrs. Meir Baran, Mrs. Julie Stock (in honor of her husband) and Mrs. Kate Philippon, Mr. Mordochai Waldman and Mr. and Mrs. Werner Loew, Mr. and Mrs. Harold Malzer and Mrs. Edith Weissfeld . . .

(Constantly sharply rising costs of paper, ink and postage forces an increase in cost of Newsletter sponsorship to nearly twice the original amount, hence

NESHEI CHESED OF WASHINGTON HEIGHTS

A newly formed organization, staffed by volunteers from the area's sisterhoods, offers free service in visiting the sick, giving companionship to the elderly, and helping mothers with small children.

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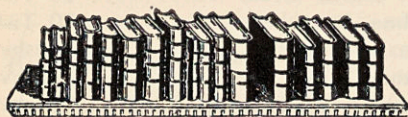
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THE SHIUR CORNER



Did you know . . .

. . . that as a rule, one may not tell a non-Jew to do a Shabbos-forbidden act for a Jew on Shabbos, not even when asking him to do so before Shabbos, but that there are several exceptions to this rule (in case of sickness, significant mitzvos-observance, great emergency)?

. . . that the tachanun prayer (beginning with *rachum vchanun chotosi* to *yoshuvu yevoshu roga* should be recited seated, and when a Sefer Torah is in the room (shul), head inclined with forehead resting on left arm (when wearing tfilin, use right arm)?

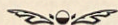
. . . that one should avoid being a bearer of bad news for "he who utters talk is a fool" (Proverbs 10:18), unless of course the giving of the information is unavoidable?

. . . that it is forbidden to carry a baby in the street on Shabbos (contrary to a wide-spread misconception that anything alive may be carried)?

. . . that inconvenience is no grounds for eating Sukkos meals outside the Sukko?

. . . that every family, without exception, should have its own set of Arba Minim?

. . . that candy and sweets often contain non-kosher ingredients and that distributing such to children on Simchas Torah (as well as throughout the year) is irresponsible and sinful?



G'D HELPS THOSE WHO HELP THEMSELVES

Does this sound cynical? Is it un-Jewish? unfeeling, to express what may very well be interpreted as self-confidence?

Not at all! It is a precise paraphrase of a famous talmudic sentiment:

אין סומכין על הנס

"one may not rely on a miracle."

A good contemporary example? Last spring's startling election upset in Israel.

For 29 years, previous governments were (at best) indifferent to Torah life, barely tolerating the minimum demands made by the religious parties, and even that only because the ruling party was in need of support for a viable coalition. Unexpectedly Begin's Likud was victorious at the polls, ousting for the first time, the Mapai alignment which had a strong hold on Israel's government. As a result of the surprise election returns, Begin formed a government warmly sympathetic to genuine Jewish values, both in outlook and observance of mitzvos.

Cause for the upheaval? Political analysts advance many theories. Seems to us that the following is not least responsible.

For the first time in Israel's history, almost all Torah authorities, Yeshiva deans, Chasidic Rebbes participated conspicuously in an election. For the first time! In the past, many openly boycotted, tacitly disapproved, or diplomatically abstained. This time there was near unanimity in Israel.

G'd (as it were) participated as well.



The Yahrzeit of the following will be observed on our Memorial Tablets:

Samuel Sonn	1	Tishri	Sol Krell	27	Tishri
Paula Sonn	1	Tishri	Herman Glauberg	28	Tishri
David May	1	Tishri	Dr. David Gross	28	Tishri
Salomon Katz	3	Tishri	Selma Sonneberg	30	Tishri
Paul Cammnitzer	4	Tishri	Max Stuehler	1	Cheshvan
Wolf Plaut	6	Tishri	Daniel Baer	4	Cheshvan
Joseph Oppenheim	6	Tishri	Rachela Wolf	5	Cheshvan
Netty Michels	9	Tishri	Sally Rosenthal	8	Cheshvan
Kurt Rosenthal	9	Tishri	Daniel Rosenthal	8	Cheshvan
Cilly Fuld	10	Tishri	Rudolf Buxbaum	11	Cheshvan
Hannelore Fuld	10	Tishri	Herman Hirsch	11	Cheshvan
Sally Wallach	10	Tishri	Jettchen Hirsch	11	Cheshvan
Thekla Wallach	10	Tishri	Jacob Stern	15	Cheshvan
Amalie Lauter	10	Tishri	Else Hess	15	Cheshvan
Lina Goldschmidt	10	Tishri	Friederike Goldschmidt	17	Cheshvan
Herman Wolf	10	Tishri	Joe Issi Kahn	17	Cheshvan
Richard Wolf	10	Tishri	Ludwig Greenbaum	17	Cheshvan
Elisabeth Wolf	10	Tishri	Betty Fuld	17	Cheshvan
Joseph Loeb	10	Tishri	David Stern	19	Cheshvan
Hilda Loeb	10	Tishri	Dr. Paul Hes	19	Cheshvan
Wilhelm Frenkel	10	Tishri	Moses Baer	20	Cheshvan
Emma Frenkel	10	Tishri	Dr. Samuel Kirsch	21	Cheshvan
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Theobald Gold	10	Tishri	Selma Hammerschlag	27	Cheshvan
Ida Gold	10	Tishri	Tony Oppenheim	28	Cheshvan
Anni Gold	10	Tishri	Heinrich Leitner	29	Cheshvan
Jacob Wolffs	10	Tishri	Herta Nathan	2	Kislev
Albert Loew	10	Tishri	Jakob Feuer	3	Kislev
Bertha Loew	10	Tishri	Siegfried Levy	3	Kislev
Frieda Kayem	10	Tishri	Helen Reichsfeld	4	Kislev
Irma Kayem	10	Tishri	Emilie Holzer	5	Kislev
Pauline Scherlinski	10	Tishri	William Goldschmidt	6	Kislev
Lucy Scherlinski	10	Tishri	Rose Boettigheimer	8	Kislev
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Johanna Eichersheimer	10	Tishri	Mina Hamburger	11	Kislev
Max Braun	11	Tishri	Frida Schwarz	11	Kislev
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Rudolf Berney	15	Tishri	Max Hirschhorn	13	Kislev
Ricka Hirschheimer	18	Tishri	Kurt Schoeman	14	Kislev
Herman Furcht	18	Tishri	Marcus Stern	15	Kislev
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(Continued on page 19)

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SO MANY — SO MUCH — SO FEW

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We never fail to marvel how the diminutive can rouse the giant, the mini stimulate the maxi. But then again it dots our life's landscape as frequently as the spark plug that starts the engine's roar, as commonly as the pins of the lock which when properly manipulated, ease open the huge gates of the bank vaults. And yet, despite such innumerable examples, whenever we reflect on the dramatic impact of the tiny moving with ease the gigantic, we are caught breathtakingly by surprise.

The Rabbis of the Midrash share fully these our feelings, but on a level and in a direction characteristically all their own. Calling it in striking simplicity, "instances when the few take hold of the many — המקומות שהחזיק מועט את המרובה," they list in marvel and admiration example upon example, such as assembling, in Bible and Temple times, the entire community in an impossibly narrow space (Leviticus 8:3, Numbers 20:10, Fathers 5:8, Vayikro Rabbo 10:9).

Capturing and taking hold of the many, prompting, motivating and inspir-

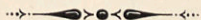
ing others, is an act of heroism. It wins gratitude, earns respect, and merits profound recognition. Nations honor their heroes — communities their benefactors.

A Kehillo's numerous members, many of whom unable or unwilling to participate in the daily morning and evening services, must hold in high esteem the "few who take hold of the many." Piti-fully few — gloriously few!

There are the spark plugs (no more in number than the dictionary's barest definition of "plural") who coax and cajole, prompt and inspire heroically. Thanks to them, the daily quorum is *called* (a deliberately chosen word) into existence. Often an act reminiscent of G'd's *creatio ex nihilo* (creating out of nothing), this goes on regularly, indefatigably, with religious fervor.

In turn, the thusly "created" few, magnificently "taking hold of the many," faithfully maintain the entire Kehillo's *raison d'être*. They put all, young and old, far and near, in their debt.

It is not often (paraphrasing Churchill) that so many owe so much to so few.



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PLEASE NOTE CAREFULLY

BEGINNING OF YOM KIPPUR

Yom Kippur laws and restrictions begin at 6:35 P.M. (Kol Nidre is scheduled later, at 7:10 P.M., to let Maariv approximate nightfall).

Not only eating, drinking, leather shoes, etc. are forbidden after 6:35 P.M., but also carrying in the street (as on any Shabbos). Whoever wants to bring anything to the synagogue must be there by 6:35 P.M.

Ladies must kindle the lights by 6:35 P.M. They may do so earlier but then the laws of Yom Kippur also start early, with candle lighting. If they wish to carry anything to the synagogue after kindling lights, they must make a silent provision that Yom Kippur does not begin for them with candle lights. In any case, provision or not, Yom Kippur *does* begin at 6:35 P.M.

CONCLUSION OF YOM KIPPUR

Yom Kippur ends at 7:30 P.M. Even after this time, no weekday activity may be done before reciting the Maariv prayer (with *atto Chonantonu* in the *Shmone Esre*).

If necessary, the words *boruch hamavdil beyn kodesh l'chol* may be pronounced after 7:30 P.M. so that work may be done immediately.

Eating and drinking is forbidden until after Havdolo.

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