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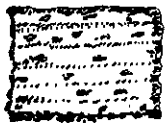
NEWSLETTER
BEGINNERS' MINYAN

LINCOLN SQUARE SYNAGOGUE, 200 AMSTERDAM AVENUE, NEW YORK, N.Y. 10023

Vol. III, No. 3

APRIL 1981/NISAN-IYAR 5741

MATZAH IS MORE THAN UNLEAVENED BREAD



Why is eating matzah this year different from all other years? A personal experience with matzah will explain this new found significance.

As part of our instruction on the Passover Celebration, I went with my Jewish Living Laboratory class on a visit to a Hand Shemurah Matzah factory located in a lonely corner of Borough Park, Brooklyn. Outside it was cold and pouring rain. I could hear the nearby cars splashing into the water-filled potholes in the streets as I stood amidst the chatter and quiet giggles of the high school students who were also awaiting entry to the factory.

I peered down the long corridor and sighted men dressed in the traditional attire of the Chassidim except they had the addition of an apron tied around their waists. I began to worry as I searched for Peter Abelow, our teacher. I wondered why I was standing in the rain as I tightened my jacket around myself.

A SUMMER TO REMEMBER

Bermuda for 10 days at the most luxurious hotel; trod the paths of Europe; experience the art of Florence, history of Vienna, and the mountains of Italy; "Next Year In Jerusalem" is yours for only a few dollars down!

How can you beat any of these vacations? What could possibly be more rewarding than the destination of your choice? Is there something that could be richer, more dramatic, and everlasting?

con't page 4

Peter finally appeared and everyone was escorted into the Matzah factory. Inside we hung our jackets on nails and were directed to large iron sinks to wash our hands. This was to remove all chometz. Women were required to remove any nail polish or rings. We were then handed aprons and rolling pins. After being led down a long hallway with rooms on either side, we gathered in one room around a long table. We were told that the water and flour were kept in separate rooms to prevent the flour from becoming chometz. With Shemurah Matzah, the wheat is watched from the time of harvesting until final baking to

con't page 3

A SINGLE STEP--IF NOT NOW, WHEN???



Dear Friends,

I would like to describe to you the evolution of my journey into the world of prayer in the hope that some of you who are lingering at one-way station, will be encouraged to explore new horizons.

Like all neophytes, I just read the prayers in Hebrew and chanted along with the congregation. All I knew was that I was in a "house of G-d" during His "office hours" and somehow or other, I was reaching out for Him.

Reading the English translation gave me a little understanding of what I was saying, but not in a fashion that enhanced my devotion. I did not feel an authentic experience.

Did I really have faith? Was I expressing my convictions and my feelings with sincerity? What were my intentions in the act of praying?

To answer these questions, I began an odyssey to discover the anatomy of Judaism and the place of prescribed prayers at designated times. Performed without understanding in a foreign tongue, this can become routine and burdensome with a great sacrifice of time.

Sacrifice, that was the first thing I learned as I studied at the fountainhead of our religion-the Torah! In reading from the Commentary of Rabbi Samson Raphael Hirsch, I discovered that Prayer, as introduced by Ezra and Nehemiah, after the destruction of the Second Temple, replaced the function of sacrifice as a means of reaching out the and getting closer to G-d. By studying intensively the Sedra of the Week over a period of years, I discovered the source and context of the structure of our Prayers.

I studied the Talmud in a class with a learned and inspirational Rabbi, Dr. Joseph Kapnick, from whom I learned about the derivation of the Halacha from its source: the Bible.

The more I learned, the more the English translations in the prayer book took on new meaning. It seems that each prayer book had its own unique translation. This led me to the desire to learn biblical Hebrew so that I could understand its content as I prayed.

In summary, through knowledge and understanding, one can nourish and expand a growing faith; through feeling and sincerity, Prayer can become an authentic personal experience; by being aware of your intention (Kavahah), different needs and goals are met with each prayer.

The appropriate mood and devotion in one's approach to G-d can find fruition in more satisfying human relations. Devotional thoughts can lead to kinder words and more sensitive and humane acts.

"A long journey begins with a single step"; if not now, when?

-David Lansky-

con't from page 1....

insure that no water, heat or other natural processes cause it to begin fermentation. On the spiritual side, we were instructed to be mindful that each matzah was made to fulfill the mitzvah of matzah. We were given clumps of dough and instructed how to knead it. Each piece was to be worked continuously, since kneading prevents the dough from rising. While flattening the dough with our rolling pins, we glanced at the professional matzah makers among the group. We couldn't understand why their matzah came out circular and ours resembled an ellipse.

As I kneaded the dough in my hands, I felt as if I were transported to ancient Jerusalem. This feeling was intensified when shown a huge brick oven fueled by the logs and firewood piled against the walls.

We proudly carried our flattened dough to a worker who used an instrument to press holes into it to prevent rising. The dough disappeared into the mouth of the roaring brick oven and the heat that escaped from it made me forget the cold I experienced outside. About 20 seconds later the dough reappeared, now truly matzah. The matzah was deposited in large bins where they were inspected as they cooled. The perfect matzah was stacked on shelved along the wall and imperfect matzah was set aside according to Hebrew Law. This process continues in 18 minute cycles. Some people were able to follow their dough through the entire process and carry home the very matzah they made. After the completion of a cycle, the entire factory was scrubbed clean; all the used rolling pins we used were sanded by a workman; all hands rewashed, and the process resumed once again.

As I departed from the factory, I saw students taking pictures to remember their special day. Classmates exchanged notes and reviewed with others the favorite part of their adventure. I was delighted to be leaving the matzah factory with some of the matzah tucked safely in my arms. The weather was the same - still cold and pouring, but I felt an inner happiness, knowing that as I gather with friends and relatives to partake of the Seder this year, my thoughts will reflect back to my fascinating and memorable experience of creating matzah. The simple but meticulously made matzah symbolizes our suffering, and the sharing of the matzah is just another means of perpetuating our very long, strong, and beautiful tradition.

-Beverly Dyer-

CONDOLENCES

Fraya Caplan on the loss of her mother.
 Ellen Dishal on the loss of her father.
 Susan Wind on the loss of her father.

Dear Reader,
 This newsletter is for you. Send your thoughts and experiences to: Rabbi Buchwald, The Beginners' Minyan Newsletter, in care of the synagogue.

We want to hear from you!
 -The Editors-

con't from page 1....

Yes! The joy and fulfillment of being part of the six week learning Kollel, at Lincoln Square Synagogue.

In keeping with the spirit of our Beginners' Minyan - the learning is on three levels: beginners, intermediate and advanced.

Each day commences with morning services, continues with classes, lunch and some more learning interrupted by afternoon services. Talented rabbis and other outstanding teachers are there to share their knowledge and time in a close and intimate learning environment.

The laws of Kashrut explained, the tools of learning discussed in detail, learning Gemorah - are but a few of the outstanding features. Inquire and learn at your own individual pace in an atmosphere of sharing and chesed. This can do nothing less than fulfill your innermost feelings about "that" extraordinary vacation.

Perhaps 6 weeks is too much. Well even that aspect can be accommodated. And the cost is incredibly low.

From one who experienced the "vacation" of a lifetime I encourage you to join me as I return to the classroom of Torah enchantment.

-Baruch Kramer-

REFUAH SHLEMA--GET WELL

To Robert Klein father of
Barbara Klein

ENGAGEMENTS

Pam Beneck and Allan Shanker
Rhoda Peck and Leon Kohane

MARRIAGES

Karen Bellock and Barry Adams
Fraya Caplan and Richard Wigler
Ilene Waltzer and David Baumrin

BIRTHS

Andy Fleish on the birth of a daughter.
Gwen and Mitchell Kassoff on the birth of Sarah
Marion Friedman on the birth of a granddaughter

BAR MITZVAH

Jonathan Weissman

BAT MITZVAH

Rachel Kramer daughter of
Baruch

- * FREE HEBREW LESSONS
- * HELPING MAKING YOUR HOME KOSHER
- * GIVING A D'VAR TORAH ON SHABBAT
- * HELPING WITH THIS NEWSLETTER
- * GETTING AN APPOINTMENT WITH RABBI BUCHWALD
- * TAKING COURSES AT THE JOSEPH SHAPIRO INSTITUTE
- * ANYTHING ELSE!

CALL: Arlene Porath
LSS, after 2:15
(Mon.-Thurs.)
874-6105

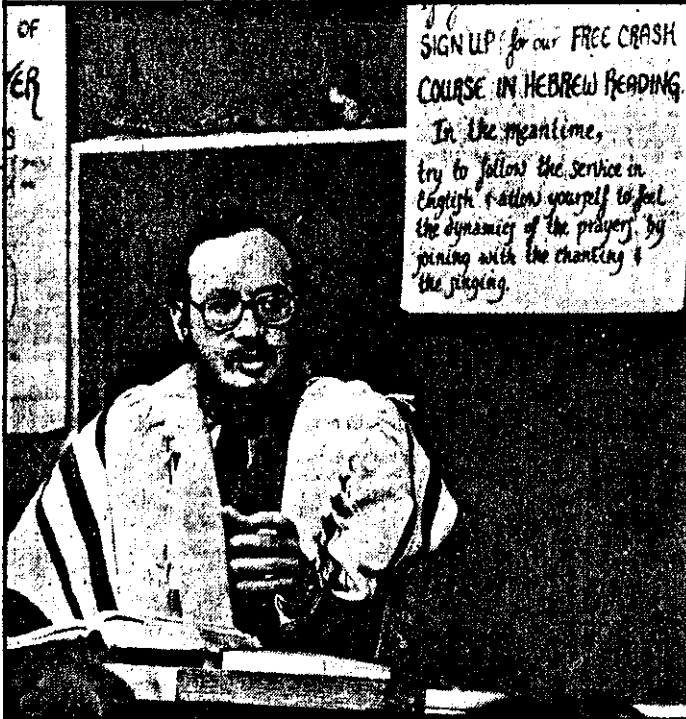
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Synagogue Acts to Help Jews Renew Their Faith



The New York Times / Sara Krutwick

Rabbi Ephraim Buchwald leads special weekday class at Lincoln Square Synagogue. Worshippers ritually shield eyes as Jewish tenets are read.



SIGN UP for our FREE CRASH COURSE IN HEBREW READING. In the meantime, try to follow the service in English & allow yourself to feel the dynamics of the prayers by joining with the chanting & the singing.

By KENNETH A. BRIGGS

A year ago, Judy Well Epstein says she knew very little about Judaism, although her family background was Jewish. Now she attends synagogue services every Saturday, studies Hebrew and keeps a kosher home. Mrs. Epstein and her husband, Lloyd, both lawyers, have become regular members of a special service at Lincoln Square Synagogue for those who want to be initiated into the prayers and sacred writings of Judaism. The program is led by Rabbi Ephraim Buchwald, who believes in making worship a joyful, inspiring experience for those who often arrive at the Orthodox synagogue with skeptical or negative views toward the religion. On a recent Saturday, Rabbi Buchwald cheerfully and patiently got down to the familiar basics, though his manner seemed anything but routine. He described the Sab-

bath as "a taste of the world to come" and smiled as he asked, "Can you taste it?" Nearly 500 people have taken part in the program since it was started five years ago by the rabbi and two students — Steve Reich, the avant-garde composer, and his wife, Beryl Korot. Similar projects have been started in dozens of Orthodox synagogues. Other branches of Judaism also have stepped up efforts to bring Jews into the religious fold or to ease the way for the non-Jewish partner in a mixed marriage to convert to Judaism. Reform Judaism, for example, has developed an ambitious "Jews by Choice" campaign and many Conservative synagogues are showing increased interest in welcoming the non-practicing Jew into congregational life. Among the nation's six million Jews, more

than half are not formally affiliated with a synagogue, a formidable challenge to the institutions. The rising rate of intermarriage between Jews and non-Jews is further complicating the picture. Though most Jewish leaders firmly oppose mixed marriage, there has been a growing conviction that it is better to show greater acceptance toward those who find themselves in such marriages. Leaders of these various projects point to common obstacles to a successful integration of a person into synagogue life. Many come with memories of bad times in their religious upbringing, profoundly secular views, distortions about Judaism and sheer ignorance. Rabbi Buchwald uses his own yardstick. "More than 90 percent of American Jews know more about nursery rhymes than they do about Judaism," he said. Rabbi Sanford Seltzer, who directs the

ing from work, walking to synagogue and performing the small routines which acquire meaning in the mosaic of Jewish life. Usually they graduate from the program and join the main synagogue service, equipped with the tools necessary to follow the contours of Sabbath prayer, including a reading knowledge of Hebrew, a sense of the music and habits that add depth to the words, and motivation to search for the insights of the Bible. Some go further. Six former participants in the program have gone to Israel to immerse themselves further in Jewish studies. Among them was Eddie Jacobs, who started attending the service while performing in the cast of the Broadway show "Barnum." Steve Reich is typical of the spiritual wanderer who has found a religious home through the program. Raised in a Reform home, he dropped out after his bar mitzvah, read a little Martin Buber at Cornell

project for the Reform movement, says that once the barriers have been overcome, the convert to Judaism often displays a contagious enthusiasm for his new faith that motivates other Jews to become more religiously active. "Especially in a marriage, the person who was born Jewish begins to re-examine his own religious identity." But for many non-Jews or inactive Jews, that first step toward the synagogue can be distressing. "I was stunned the first time I went last fall," said Mrs. Epstein, who had felt something lacking in her religious life. "It was difficult for me mentally. But once I was there, it was extremely moving and exciting." There have been many similar accounts by those who came anxiously into the program and came away with an eagerness to learn about the Jewish religion. Frequently, they decide to observe the Sabbath in Orthodox fashion, refrain-

and found Yoga during the 1960's. At age 39, he met Rabbi Buchwald and said he wanted to know more about "what it means to be Jewish." A Day of Prayer "There were no courses on how to pray, and it was sort of odd to ask for one," he said. But with his wife and the rabbi, the idea developed of a weekly laboratory where the service would be conducted with helpful comments from the rabbi. English was used liberally to ease the process for the initiates. When the program began to catch on, Rabbi Buchwald offered a crash course in Hebrew to speed things. Mr. Reich and his wife began observing the Sabbath in their home. He says the day of rest is a welcome change, adding with a chuckle, "It is quite an accomplishment for me just metabolically — I'm the kind of person who could go 18 hours a day."

When Seder Falls On Saturday Night

Rabbi Shlomo Riskin

Erev Pesach, this year, falls out on the Sabbath. Since the most hectic day of the year—for a householder as well as a Rabbi—is the day before the *seder* is to begin, and since the Sabbath must be celebrated as a festival in its own right and dare not be used as a preparatory agent for Passover, there are a host of *halakhic* considerations which must be taken into account for this year.

The fast of the first-born comes out on Thursday, since it is forbidden to fast either on the Sabbath (with the sole exception of Yom Kippur) or on Friday (with the exception of *Asarah Betevet*). The search for *chametz* takes place on Thursday evening, and the burning of the *chametz* should be done before noon on Friday. The formula of nullification (*kol chamira*) is made on Sabbath morning before 10:20 a.m.

The greatest problem, however, is how and when to rid the home of *chametz*. It is forbidden to eat *matzah* on the day preceding Passover (and according to some customs from two to four weeks before Passover) in order that we eat the *matzah* on seder night with relish. It is likewise forbidden to eat *chametz* after 9:05 a.m. Saturday morning. And at the same time it is mandatory to have two loaves of *challah* in honor of the Sabbath Friday evening and Shabbat lunch. In addition, the house must be ready for Passover before the Sabbath, since no Pesach cleaning or preparation is permitted on the Sabbath day itself. Hence the confusion and apprehensions concerning proper procedure this year.

The Talmud suggests that the entire home be prepared for Passover by Friday afternoon with the exception of the food for the two Sabbath meals, which should be eaten on chametz utensils with *lechem mishnah* (at least two rolls per meal).

It is understood that the Sabbath morning meal must be eaten and concluded by 9:05 a.m. A practical variation on this theme would be making the home "Pesachdig" — including the Sabbath food and utensils — by late Friday afternoon. You should merely put aside four small rolls in wax paper in a special corner of the house. Friday night after kiddush, the head of the family should relocate the family to this corner for the purpose of making *hamotzi* over two of the rolls, and should distribute a small piece of roll to each family member. The family should then continue their meal on *Pesachdig* utensils at the regular Pesachdig dining area. The process should be repeated Saturday morning.

In order to ease the complication and to react to the uniqueness of the situation as a community, L.S.S. is making the following provision: Our congregants should make their homes completely ready for Passover by Friday afternoon. The complete Sabbath meals should be prepared on PESACHDIG utensils with only KOSHER FOR PASSOVER products. The meals should be eaten at home without CHALLAH or MATZAH. After services on Friday evening, we will all go down to the social hall, make KIDDUSH, wash and eat LECHEM MISHNAH (two rolls). We shall then go home to continue our meal and recite BIRKAT HAMAZON over a PESACHDIG dinner. On Sabbath morning, we shall begin services at 7:45 a.m. We shall conclude SHACHARIT by 8:30 a.m., after which we'll go to the social hall, make kiddush, wash, have LECHEM MISHNAH and recite BIRKAT HAMAZON. We shall then return to the Synagogue for Torah reading and Musaf, and eat at home a PESACHDIG meal with neither MATZAH or CHALLAH.

May all of our loved ones enjoy a kosher and joyous Passover, and may we merit complete redemption.

Preparations for Passover

Search for Chametz

The house should be thoroughly cleansed of Chametz during the week before Pesach. All closets, cabinets, cupboards, and all other places where one suspects the existence of Chametz should be thoroughly examined. Even the pockets of clothing should be searched.

The final or formal search call B'dikat Chametz is conducted this year on Thursday evening, April 16. This must be a real search for Chametz and not a perfunctory act. Since in most cases the house has already been thoroughly cleansed, crumbs of bread are placed in each room by a member of the household so that the benediction pronounced over the search is not said in vain. The benediction may be found at the beginning of any Haggadah.

The master of the house proceeds from room to room brushing and collecting any Chametz onto a wooden container with a feather and a wooden spoon, his way lighted by a candle carried by a member of the household. The candle should have but one wick. Any Chametz found is gathered and together with the wood, feather and candle, tied up in a cloth and bound with a string. This Chametz is to be burned the following morning (this year the morning of Friday, April 17).

After B'dikat Chametz, it is necessary to formally renounce ownership of, or desire to benefit from, any undiscovered Chametz in one's possession. This formula of renunciation begins with the words "Kol Chamira" and is found at the beginning of the Haggadah. It may be recited in any language one understands.

What is Chametz?

Throughout the eight days of the festival, we abstain from eating any Chametz or leaven, i.e. edibles which contain grains and have been subjected to even the slightest amount of moisture. Foods about which there is even a suspicion of Chametz must not be eaten, for the minutest amount (ma-shehu) renders an entire product unsuitable for Passover use.

Wheat, rye, barley, oats and generally speaking all grains and grain products, as well as foods and liquids made from them, are subject to the laws of Chametz. Grain products such as grain vinegar (used frequently in pickles and horseradish, etc.) and grain extracts are Chametz.

All baked articles such as Matzot, cakes, macaroons, etc., require reliable endorsement by a "Rav" — a Traditionally ordained spiritual leader who is reputable, observant, sincere and learned. The use of ordinary flour during Passover is prohibited. For home baking, only endorsed matzoh meal or potatoe starch may be used.

Endorsement is also required for candy, soft drinks, wines, liquors, milk, canned foods, and dried fruits. With the exception of peas and beans, green vegetables may be use.

Packed food products should be purchased only when the Kosher L'Pesach identification is accredited by a reputable rabbinical authority and is obviously a part of the brand label printed on the container by the manufacturer. In any questionable case, consult the Rabbi. He will be happy to advise you.

Children should not be fed Chametz during Passover unless a physician has so advised and after the Rabbi has been consulted as to procedure.

Dishes and Utensils

Since we are not permitted to have even a trace of leaven in our food during Passover, special attention must be given to the use of pots, pans, dishes and utensils. One should use special dishes and utensils set aside exclusively for Passover. Under certain conditions, however, some of the utensils used throughout the year may also be used on Passover. They must be Kasherred, i.e., prepared in a special manner for Passover use.

The laws of Kashering are many and varied. If any utensils are to be Kasherred, the Rabbi should be consulted.

Selling the Chametz

The Bible prohibits the possession of Chametz as well as its consumption during Passover. Furthermore, any Chametz owned by a Jew during Passover is unconditionally forbidden for use at any time from that date on. If, therefore, one cannot dispose of all Chametz before the approach of the Passover holiday, one must arrange for a formal Mechirat Chametz or sale of that Chametz to a non-Jew. The transaction is usually arranged by the Rabbi, who acts as agent for his congregants. Neighborhood Jewish grocers and bakers should be asked by their customers whether Chametz products were properly sold.

Mechirat Chametz

Rabbi Riskin and Rabbi Cohen will be available for the sale of Chametz beginning **Sunday, April 5th** Rosh Chodesh Nisan, Monday-Thursday—10 A.M.-1 P.M. and 4-6 P.M.
Friday — 10 A.M.-12 Noon.
Sunday — 9-11 A.M.

Chametz such as bread and cereal should be disposed of. All Chametz dishes and utensils, after having been thoroughly scoured and cleansed, should be placed in a special closet or room until after Passover. This should be done no later than the time limit specified by the Rabbi. If the closet or room has no lock, the door should be fastened with tape as a reminder. After all Chametz is assembled, the Rabbi should be formally authorized to draw up a bill of sale and negotiate transfer to a non-Jew.

The transaction of selling Chametz is a completely legal one, giving the non-Jew all rights of ownership over the Chametz that has been sold to him. After the conclusion of the festival, your agent, the Rabbi, may repurchase the Chametz from the non-Jew. However, none of this Chametz sold to the Gentile may be touched until it has been repurchased. It is, therefore, necessary to wait an hour or two after Passover before using this Chametz, in order to give the Rabbi time for repurchase.

Burning the Chametz

All Chametz in one's possession (including that which was gathered the evening before through B'dikat Chametz) that has neither been sold nor destroyed should be burned on the morning of Friday, April 17, before the deadline announced by the Rabbi. The Hebrew term for this burning of the Chametz is Biur Chametz. The second Kol Chamira formula of renunciation of ownership is not recited at this time, but on Saturday morning, April 18. The entire house should by now be clean of all chametz and ready for Passover.

Fast of the First Born

Because the first born of the Israelites were spared when the Egyptians were smitten in the tenth plague, all first-born Jewish males fast on Erev Pesach until the Seder. This is called Taanit B'chorim. If, however, one attends a Seudat Mitzvah (a feast that accompanies the performance of a religious duty), one is not required to fast. It is, therefore, customary in all synagogues that a Siyum or conclusion of a Talmudic tractate follows the Morning Service on this day. The conclusion of a Talmudic book is an occasion of rejoicing and warrants a feast or Seudat Mitzvah. All first born males should attend morning services this year on Thursday, April 16 and stay for the Siyum.

Seder Symbols and Customs

The Seder refers to the festive evening meal on the first and second nights of Passover. The entire family assembles around the table to relive the bondage as well as to re-experience the initial thanksgiving for freedom. It is obligatory on these two evenings to tell the story of the deliverance from bondage; "And thou shalt tell thy son on that day saying: It is because of that which the L-rd did for me when I came forth out of Egypt." The word *seder* means order, for there is a prescribed ritual order which precedes and follows the traditionally sumptuous repast.

The Reclining Posture — was one customarily assumed in olden times by free men at a festive table. It is a symbol further emphasizing Passover as a festival of freedom.

The Three Matzot — are set on the table to symbolize the three classes of Israel: Kohanim, Levites and Israelites.

Moror — the bitter herbs, serve as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

Charoset — a mixture of apples, nuts, cinnamon and wine—represents the mortar and clay which the Israelites used in the making of bricks for Pharaoh. The dipping of the bitter herbs in the sweet mixture of Charoset is a reminder of that bondage.

Karpas — the parsley, potato or carrot which is dipped in the salt water is a characteristic relish used at festive meals in olden times. Eating it as the Seder is meant to arouse the children's curiosity and to remind them of the meager diet of our ancestors in Egypt and of the tears they shed.

Washing of the Hands (with a cup) — is symbolic of the purity with which one begins his meal, washing his hands before touching food.

Z'roa — a roasted meat bone, serves as a remembrance of the paschal lamb eaten by our forefathers when the Holy Temple was standing in Jerusalem.

Afikomen — is the bigger half of the middle Matzah put away by the head of the family at the beginning of the meal and eaten by all at its end. In the days of the Temple, it was forbidden to eat anything after partaking of the paschal lamb. Today too, no food is served after the Afikomen is eaten.

Four cups of wine — required for the Seder, symbolize the Almighty's four expressions of divine redemption. I shall bring them forth...I shall deliver them....I shall redeem them...and I shall take them to me as a nation...Exodus 6:6.

SCHEDULE OF SERVICES (9)

Yizkor Memorial Services

Daylight Savings Time
 Mincha 7:15 P.M. D.S.T.
 Daily Mincha and Maariv 7:40 P.M. D.S.T.

YOM HASHO'A

Will be observed on **Thursday Evening, April 30** with a special service at the Synagogue. Rabbi Riskin suggests that everyone light six memorial candles Thursday evening before the special service, and everyone should fast on Thursday in observance of this day.

Friday, May 1

Kindle Shabbat Candles 7:34 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, May 2 (Kedoshim)
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 6:35 P.M.
 Mincha 7:35 P.M.
 Daily Mincha and Maariv 7:50 P.M.
 Yom Haatzmaut will be celebrated on Wednesday evening, May 6 and Thursday, May 7

Friday, May 8

*Kindle Shabbat Candles 7:42 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, May 9 (Emor)
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 6:40 P.M.
 Mincha 7:40 P.M.
 Daily Mincha and Maariv 7:55 P.M.

Friday, May 15

*Kindle Shabbat Candles 7:49 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, May 16 (Behar)
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 6:50 P.M.
 Mincha 7:50 P.M.
 Daily Mincha and Maariv 8:05 P.M.

Friday, May 22 Lag B'omer

*Kindle Shabbat Candles 7:55 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, May 23 (Bechukotai)
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 6:55 P.M.
 Mincha 7:55 P.M.
 Daily Mincha and Maariv 8:10 P.M.

Friday, May 29

*Kindle Shabbat Candles 8:01 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, May 30 (Banidbar)
 Shabbat Morning Service 8:30 A.M.

Talmud and Bible Classes 7:00 P.M.
 Mincha 8:00 P.M.
 Daily Mincha and Maariv 8:15 P.M.
 Yom Yerushalayim will be celebrated on Sunday Evening, May 31 and Monday, June 1

Wednesday, June 3

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

Friday, June 5

*Kindle Shabbat Candles 8:06 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, June 6 (Naso)
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 7:05 P.M.
 Mincha 8:05 P.M.

Sunday, June 7

Kindle Festival Candles 8:07 P.M.
 Mincha and Kabbalat Yom Tov .. 8:20 P.M.
 Midnight Bible Class 11:30 P.M.
Monday, June 8
 Hashkama Minyan 4:45 A.M.
 Shavuot Morning Service 8:30 A.M.
 Talmud Class 7:25 P.M.
 Mincha 8:25 P.M.
 Kindle Festival Candles Not Before 9:07 P.M.

Tuesday, June 9

Shavuot Morning Services 7:30, 8:30, and 9:30 A.M.

Yizkor Memorial Services

Talmud Class 7:00 P.M.
 Mincha 8:00 P.M.

Followed by Neilat Hachag Seuda Shleesheet

Daily Mincha and Maariv

..... 8:20 P.M.

Friday, June 12

*Kindle Shabbat Candles 8:10 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, June 13 (Behaalotecha)
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 7:10 P.M.
 Mincha 8:10 P.M.
 Daily Mincha and Maariv 8:20 P.M.

Friday, June 19

*Kindle Shabbat Candles 8:13 P.M.
 Mincha and Kabbalat Shabbat .. 6:45 P.M.
Saturday, June 20 (Shelach)
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 7:10 P.M.
 Mincha 8:10 P.M.
 Daily Mincha and Maariv 8:20 P.M.

*It is our custom to begin Mincha Friday afternoon at 6:45 P.M. Daylight Savings Time. Those who usher in Shabbat earlier with the congregation must instruct those who are lighting Shabbat Candles that this must be done no later than 7:10 P.M. Once the congregation chants Mizmor Shir Leyom Hashabbat (The Psalm for Shabbat), Shabbat has officially begun for the worshippers and their families.
 The Sabbath is terminated Saturday evenings one hour after the official candle-lighting time on the previous Friday afternoon.

Shabbat Services

Shabbat Early Services followed by classes in Sefer Hamitzvot and Talmud 7:50 A.M.
 Regular Services—Main Sanctuary 8:30 A.M.
 Services for beginners and those with little Synagogue background 9:15 A.M.
 Shir—Cholent Kugel Minyan 9:45 A.M.
 Youth Minyan 9:30 A.M.
 Shabbat Nursery(3-5 years old) 10:00 A.M.
Daily Minyan 7:15 and 7:50 A.M.
 Weekdays

If a member requires a shiva minyan at his home, the second minyan meets there.

Sunday 7:15 and 8:30 A.M.
Legal Holidays 8:30 A.M.
 Rosh Chodesh 7:00 and 7:40 A.M.
 and 7:30 A.M.
Fast Days

Daf Yomi: Weekdays 6:15 A.M.
 Shabbat 7:30 A.M.
 Sunday 7:40 A.M.
Friday, April 10
 Kindle Shabbat Candles 6:12 P.M.
 Mincha and Kabbat Shabbat .. 6:20 P.M.
Saturday, April 11 (Metzora)
 Shabbat Morning Service 8:30 A.M.
 Mincha Followed by Pesach Discourse - "The Paschal Sacrifice" Halachic and Theological Implications 5:15 P.M.
 Daily Mincha and Maariv 6:25 P.M.
Thursday, April 16
 Siyum B'chorim 6:45 and 7:45 A.M.
 The first born are invited to complete a Talmudic tractate after each service so that they may be able to eat on what would normally be a fast day for the first born.
 Search for the Chametz 7:10 P.M.
Friday, April 17
 Burning of the Chametz should be done before Noon
 Kindle Shabbat Candles 6:20 P.M.
 Mincha and Kabbalat Shabbat .. 6:30 P.M.
Saturday, April 18 (Acharei)
 Shabbat Hagadol
 Shabbat Morning Service 7:45 A.M.
 The latest time to eat Chametz .. 9:05 A.M.
 The latest time to Nullify Chametz 10:20 A.M.
 Mincha 6:00 P.M.
 Followed by a Talmud Shir in the laws of the Seder Kindle Festival Candles not before 7:20 P.M.
Sunday, April 19
 Festival Morning Service 8:30 A.M.
 Mincha 6:30 P.M.
 Kindle Festival Candles not before .. 7:20 P.M.
Monday, April 20
 Festival Morning Service 8:30 A.M.
 Mincha 6:30 P.M.
 Daily Mincha and Maariv 6:35 P.M.
 Chol Hamoed Services .. 7:00 and 7:40 A.M.
Friday, April 24
 Kindle Shabbat Festival Candles .. 6:27 P.M.
 Mincha and Kabbalat Shabbat Yom Tov 6:40 P.M.
Saturday, April 25
 Shabbat Festival Morning Services 8:30 P.M.
 Mincha 6:25 P.M.
 Followed by Seuda Shleesheet
 Kindle Festival Candles not before 7:30 P.M.
Sunday, April 26
 Festival Morning Services 8:30, and 9:30 A.M.