



בראשית

ת"ס

Vol. VIII No. 4

Bereshith: "In the Beginning"

5746 Sivan/June 1986



TURNING THE TABLES

The tables are turning and I'm frustrated. It's Friday 6:20 P.M. and I'm supposed to be landing in Santa Barbara in 10 minutes, but instead I'm sitting on a plane in Denver. I realize of course that I'll be traveling during Shabbos, and I'm actually getting angry that someone is invading my time.

How did this happen? Only in December I'd have argued about how disruptive Shabbos is, how it doesn't fit in to a modern life style, and certainly not mine. Now something is disrupting my Shabbos! I try to think what an observant Jew would do in this situation: maybe plan to land earlier than an hour before sundown! I can go to a hotel in Denver for the weekend, but I'd miss my cousin's Bat Mitzvah, and besides I can't afford a hotel.

What's frustrating is that I don't know who's making me do this. I mean so what if I don't keep Shabbos. I won't be struck down, get leprosy, or be transformed into a terribly evil person. So why am I doing this? A year ago, despite that fact that I knew people kept Shabbos--it never bothered me. So why do I feel the need to keep it now? Why do I feel the need to please Hashem knowing I won't know if He knows or not? Why am I pulled in this direction, and worse, liking it!?

(cont. p.3)

WHAT BROUGHT ME TO THE BEGINNERS MINYAN

Up until last October, I considered myself to be the last person on the planet Earth to attend services on a regular basis. Even though I attended Hebrew school as a child and was Bar Mitzvahed, I really hadn't been to shul in the 16 years since, except for weddings, Bar Mitzvahs and deaths. Why? Primarily because I never really felt comfortable in synagogue, and, at times, didn't even feel welcome.

Lincoln Square is unique in its ability to identify and fulfill the needs of beginners; primarily through Rabbi Buchwald, the
(cont. p.5)

FINDING MEANING IN THE NEGATIVES

Parshat K'doshim (Lev. 19) starts off as follows: "G-d spoke to Moses, telling him to speak to the entire Israelite community and say to them: You must be holy, since I am G-d your Lord (and) I am holy," Then we are told: "Do not steal," "Do not lie to one another", "Do not deny a rightful claim" "Do not curse even the deaf" and so on. The remainder of Chapter 19 consists of an overwhelming list of negative commandments.

Chapter 20 then explicitly spells out the unpleasant punishments that await us
(cont. p.3)

SOME THOUGHTS ON THE ALENU

by a continual beginner

Some months ago, in conversation with a friend after Sabbath morning services, it came up that, of all the statements and prayers in the service, it is the Alenu that moved me most deeply. My friend thought this odd. To her it was just another part of the service, a bit of a tag end that often gets hurried over, repetitive, of little consequence. Perhaps it is a matter of taste, but...

Of the services I've attended, only one has ever given full time and attention to the Alenu--the Beginners' Minyan. Elsewhere, at best, I am barely into the second major section before "v'ne'emar" is sung. There is no time to savor, to feel the intent of, what may be the most precise statement of faith and the most serious statement of hope in all of religious literature.

Each statement--the one of faith, the one of hope--gains added force by its juxtaposition to the other.

The Alenu begins with a statement of our position before our creator--"It is for us to praise." It immediately notes that this position is particularly appropriate for Jews whose destiny has not been made like that of other peoples, but has been made other than "all their multitude" (all that sameness?)

Then the praise, in fact, begins: "We kneel and bow low and acknowledge" that He created all, that He is far above us, that He is mighty, that He is our only King. This section ends with a master stroke.

He may be far above us, mighty, the King of kings, but the Torah says He is not only G-d in the heavens above, but on the earth below, and not just the Jews' only G-d, The Only G-d. In one brief statement of faith, the most difficult theological knots are cut through with a sword.

How do we know anything about this G-d? Through the Torah, says the Alenu. He is not only far beyond us--transcendent but near us on earth--imminent. And He is The King whose realm is everything, not just the G-d of a few stubborn believers. On this basis, one can make the most perceptive statement of hope.



What a statement it is! The Alenu does not ask that enemies be destroyed or evil kingdoms defeated. It asks only that the abominations of idolatry disappear. It does not ask that one people win out over all others, but that G-d rule over all peoples. It does not ask that the wicked perish, but that they "turn to Thee." It does not ask that people be changed by fear, or necessity, but that they "perceive and understand."

It does not ask for the universal triumph of one faith, but for the universal obeisance and obedience of all people. It is this spiritual, moral and psychological orientation to obeisance, not victory, that places the Alenu above any other prayer, not only in the Jewish tradition, but in any tradition.

The Alenu clinches the realism of this hope by again referring to the Torah and its promise that "the Lord will reign for ever and ever." Then it says a most strange thing--that "on that day" (when the Lord reigns? He doesn't now? not before? not from the beginning?) "the Lord shall be One and His Name One."

What could that mean? The Alenu has already called the Lord "the Holy One"; it has already said that from the beginning "there is none else." What could it mean: "on that day"--in the future--"the L-rd shall be one?"

My personal interpretation (and I'm ignorant of the Hebrew and the origin of the prayer) is that this phrase refers to those abominations of idolatry-- which I think are assertions of other possible unities, whether of nation state, class, race, ideology or religion.

(cont. p.3)

(cont. from p.2) ALENU

To me the phrase suggests that unity is and can be a characteristic only of G-d, and that "it is for us to praise" Him for our being as we were created--odd, individually and collectively, in the midst of His Creation's diversity. His Oneness "on that day" will consist in this: that all mankind will "perceive and understand" that no other oneness was ever possible, that we can never share any unity but His, and even that only imperfectly, for He loves our diversity and, I think wants it to continue forever.

From that, I take another, private lesson: There can be no unity in religious practice either. It may suit me to linger over the Alenu, and I may be annoyed that I am often too late to join in the general chorus of "v'ne'emar", or worse, join before I am ready. Behind that annoyance is the unspoken thought that if I could just persuade people how important this is and get them unified behind my view of things...

I guess I have to learn how to live with that unusual diversity that is the particular characteristic of the people the Only Unity chose to be the sign of His love of a diverse Creation. How do I get rid of my annoyance, my childish petulance that His world does not behave as I would like? How to learn to value difference as He does? and the sameness?



-George Delury-

(cont. from p.1) TURNING THE TABLES

I keep thinking I should pull out my prayer book, but it doesn't seem right to do on a plane. What's worse, is that I can't even tell my neighbor on the plane how frustrated I feel missing Shabbos, (the excitement of getting ready, the spirituality of candle lighting). They wouldn't understand. In fact, they'd look at me like I was crazy. Which is exactly what I'd have done if someone had tried to explain this to me six months ago!

So life goes on. Shabbos is coming!

-Debbie Altman-

(cont. from p. 1) FINDING MEANING

upon not fulfilling these commandments. Those punishments consist of death, dying childless, immeasurable guilt, suffering and spiritual estrangement.

What's going on here?! If anyone had told me two years ago that I would become an Orthodox Jew I would have doubled over in laughter. I have always been a rebel. I never seemed to be able to conform to limits and regulations of any kind. I believed Judaism to be a dogmatic, rigid and intolerant faith.



Who, me
religious?

For most of my adult life I have been searching for some sense of real meaning. Why did 6 million Jews perish, but not me? Why did a life-long childhood friend have to die at the age of 30? Why do some wounds never heal? Why did I feel something missing inside when I had so much? I tried Judaism--sampling most of the reform synagogues in the Detroit area. I felt alienated and turned off from them. It seemed like a justification of life style--just another form of institutionalized hypocrisy.

I did have an exposure to Orthodoxy through a family. But, what stood out was the dogmatic and insensitive fashion in which they executed halakha. I felt they alienated friends and family who were not religious by criticizing their ways. They upheld Jewish laws in an iron fisted way. But, there was no love or joy. They fought among themselves; their own interfamily relationships being filled with resentment and tension. The rules were their lives. This exposure only strengthened my feelings that religious Judaism was dogmatic, intolerant and senseless, and not for me!

My search continued. Slowly, I became involved in the Unitarian-Universalist denomination. Unitarian-Universalism is a secular-humanist religion. The premise of its belief system is that each individual must search for their own internal understanding of G-d for his/her self; that one's actions are one's creed; that religions which dictate how others should behave and believe are dogmatic, intolerant and destructive. They believe in "free religion".

(cont. p.4)

(cont. from p.3) FINDING MEANING

To make a long story short, I joined. Eventually, I decided to go to Divinity School to become a minister. In September of 1984 I began my first semester as a ministerial student. As fate would have it, this particular semester the seminary had arranged to have an Orthodox Rabbi lecture on Judaism as a reproach to anti-Semitism.

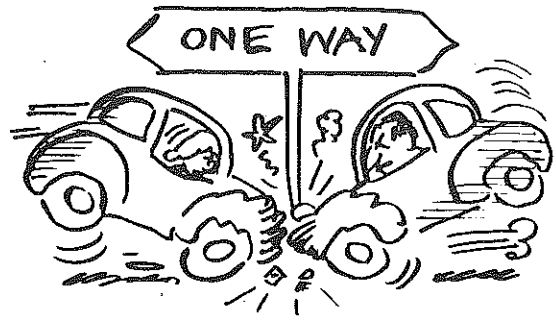
Unexpectedly, I found myself soaking up Orthodox Judaism every Monday night. I never knew that Orthodox Jews give 10% of their income to charity, or of the extensive laws regarding kindness to others. I never knew of the excitement and a sense of love which could be felt for the giving of the Torah. I never knew that the Torah was a blueprint of life, a holy life.

This experience led me to Israel in January of 1985. I returned last August, with a miraculous turn around, keeping kosher, and observing Shabbos. I still have many doubts and questions. But my internal turmoil and emptiness has ceased.

Since my return to the fold, one of the greatest barriers to my religious growth has been the overwhelming onslaught of laws and observances. I began keeping kosher in my parents' non-kosher home and attempted to break none of the laws of the holidays of Shabbos or kashrut. I felt as though I were juggling 60 lit Shabbos candles with 10 lbs. of lead strapped to each foot. What a great way to burn out! (Pardon the pun).

The Ramban, Nachmanides, addresses this problem in his commentaries on Parshat K'doshim. He teaches that on one hand there are the laws of observance. But on the other hand, the goal is to reach holiness. If our sights are singularly set on the fulfillment of all the mitzvot to an nth degree then we have entirely missed the boat. We cannot ignore the details of the laws, but we must never be satisfied with only the technicalities of observance. The goal is to maintain a balance, to search for meaning and values while observing specified patterns of behavior.

The meaninglessness I struggled with when I was involved with the Unitarian-Universalist Church was as much from the lack of guidelines as it was from the lack of spiritual answers. There is no such thing as a free religion. To exist costs. To travel a highway with no traffic laws would only end in disaster.



I can see very clearly now the need for rules regarding moral behavior and religious observances in order to reach a level of holiness. I also see that in order to obtain a level of holiness it is necessary to overcome the burden and obstacles of those rules, by learning to find meaning and fulfillment through the practice of them.

"And G-d spoke to Moses, telling him to speak to the entire Israelite community and say to them: You must be holy, since I am G-d your lord (and) I am holy."

-Elaine Berg-



A THOUGHT CONCERNING LASHON HARAH

Hashem created the tongue and put it in a dark place (the mouth), and put no bone in it. He surrounded the tongue with water (saliva). Why? Since the tongue can make a tremendous fire, Hashem surrounded it with water to be available to extinguish the "fire" it can create. Hashem put lips around the tongue, to make people think about opening their lips before using their tongues.

Hashem made the ends of our fingers thin so in case one hears Lashon Harah, one can close one's ears easily with a finger. The lobes at the ends of the ears are soft so they can be turned up and seal off the ears, to prevent Lashon Harah from entering.

-Yehudit Kaufman-
Jerusalem, Israel

(cont. from p. 1) WHAT BROUGHT ME

Beginners' Service and the Joseph Shapiro Institute. What follows is my story on how I got to LSS, including the specific qualities that I believe attract beginners to the synagogue.

It all started last summer, when I visited Israel for the first time. I had decided to go to Israel because it seemed that I was the only Jew who hadn't been there. When I returned, my curiosity had been aroused; I wanted to learn more about being Jewish. The difficulty was to find the proper vehicle for me to do this.

Meanwhile, my landlord, an Orthodox Jew who is affiliated with another West side shul, had been urging me for the longest time to go to the Lincoln Square Beginners' Service. But I couldn't picture myself going to an Orthodox synagogue after being away for 16 years.

However, after my trip to Israel I rethought the matter. I reread an article that had appeared in The New York Times Magazine in 1984 about the rediscovery of Orthodox Judaism in America. The article said that many of the people who made this rediscovery were very ambitious and successful in their careers. It occurred to me that these people are very busy and have better things to do with their time. So I concluded that there must be something to it, and one Saturday morning I got up enough guts to attend the Beginners' Service.

As it happened, I walked in about 45 minutes late. I thought I would be castigated for violating synagogue decorum. But Rabbi Buchwald welcomed me and gave me a pamphlet explaining the Beginners' Service. I quickly saw that he would prefer that a person arrive on time, but that it is better to arrive late than not at all.

For the first few weeks at the Beginners' Service I was completely lost. But the lively discussions were fascinating and meaningful to me personally, (e.g. passages from Guard Your Tongue). After every service I felt that I had left with a little more than I started with. So I began to go every week, although I had initially never intended to do so.

On several occasions after services, Rabbi Buchwald arranged hospitality for lunch so that I could meet some of the

people from the LSS community. I asked myself, would a life-long observant Jew accept a life-long non-observant Jew? Or would I be viewed as a threat to the Orthodox community? To my surprise and relief, I was welcomed. I met some very fine people over Shabbat lunch. My feelings toward Shabbat? I couldn't think of a nicer way to spend a Saturday: morning at the Beginners' Service and afternoon at a Shabbat lunch.

One of the important aspects of the Beginners' Service is the beginners themselves. Being with people who are just like you enables a person to feel comfortable and obtain support and helpful advice. Two of the people I had met at the Beginners' Service, David Reikin and Tod Jacobs, knew what I needed to better understand Jewish ritual--Peter Abelow's Jewish Living Laboratory class at the Joseph Shapiro Institute. After auditing one class, I enrolled. Peter's class was everything that Hebrew School should have been! An informal, friendly, and spirited atmosphere void of homework, tests and grades, but at the same time filled with learning. Maybe it was the weekly kiddush (with wine) at the start of the class that made everyone feel so good. But in fact it was Peter's talents as an educator that made the class so enjoyable. I strongly recommend The Jewish Living Laboratory to all beginners.

What makes LSS so special to beginners is the leadership of Rabbi Buchwald, the Beginners' Service and Joseph Shapiro Institute; the community's acceptance and support of beginners; and the beginner's freedom to grow at his or her own pace. These are the qualities that are necessary to make a beginner feel comfortable. Only then can he or she develop the strength to accept, or return to, Jewish practice.

These same qualities are desperately needed in Jewish communities worldwide to bring back assimilated Jews. The greatest challenge is to develop the leadership that we are fortunate to have in Rabbi Buchwald, Peter Abelow and others. With effective leadership, the accomplishments of Lincoln Square Synagogue can be achieved elsewhere.

Unaffiliated Jews can be reached. I am certain of that, because I am living proof of it!

-David Salem-

The Granddaddy Of Beginners Services

BY MICHELE BLOCK MORSE

New York — Steve Reich had what he calls a "lip sync" bar mitzvah as a child, but in 1976 he decided it was time he learned just what Judaism was all about. He approached a rabbi he knew at an Upper West Side Manhattan synagogue and promised to attend weekly services if the Rabbi would explain step-by-step what was going on. The rabbi decided it was worth a try.

Hundreds of Shabbatot later, Reich got up in front of more than 700 people who gathered last month to celebrate the tenth anniversary of what has become an institution at Lincoln Square Synagogue: The Beginners Service.

From the early months of groping through the service, Reich, a handful of other then-unaffiliated Jews and Rabbi Ephraim Buchwald of Lincoln Square crafted a weekly service that regularly draws standing-room-only crowds and has become a model for the estimated 100 other educational services held across the country.

The more well-publicized alumni of the LSS Beginners Service include Reich — a renowned contemporary composer — former Broadway actor Eddie Jacobs, comedian Marc Weiner and Emmy-award-winning television producer Allan Leicht — the latter two of whom performed at the anniversary gala.

But for each of them there are dozens less public people — teachers, business-people, lawyers, secretaries — who also have made a quiet revolution in their lives since they first attended the Beginners Service.

There is the Hindu-born attorney from Hartford who commuted weekends to the service to get his questions about Judaism answered. There is the former Catholic school teacher whose Holocaust survivor parents had disregarded most Jewish ritual as reminders of a painful past. There is the professional dancer who came to New York to study at the Juilliard School and ended up learning Torah in Israel.

"Even those who are unable to make or maintain the commitment of living an Orthodox Jewish lifestyle are surely ex-

posed to a positive picture of what Jewish life has to offer," said Buchwald, an energetic rabbi with a strong interest in outreach work. "Who knows whether because of this experience, they or their children will one day finally make the commitment?"

One secret of the service's appeal to unaffiliated Jews is Buchwald's practice of explaining the ups, downs, ins and outs of the Sabbath service in a way that manages to render it simultaneously free-wheeling and deeply spiritual. After a decade, the 40-year-old Buchwald has his shpiel down to the point that regular members of the service good-naturedly mouth his earnest exhortations to "Take three steps backward and three steps forward" before starting the Amidah or silent devotion.

There is a weekly d'var Torah (sermon), given by a member of the service and, usually, intensely personal. It's followed by an English reading and explanation by Buchwald of the week's Torah portion.

"That appealed to me — I knew what I was praying for," said Paul Kaufman, an artist and recent Beginners Service graduate.

But most devotees say the key to the service's success lies in their being able to ask questions at almost any point in the davening. That freedom — while technically disqualifying the service as a regular minyan — transforms what could have been a predictable morning of learning into a no-holds-barred weekly debate on everything from the meaning of the Holocaust to why Jews can't eat cheeseburgers.

"No question was too outrageous, and the questions that came from people who knew very little were often the most profound," said Eric Johnson, another graduate.

While the service attracts some teenagers and senior citizens, the majority of its 50 folding chairs are filled each week by singles under 40. Most heard by word of mouth of Lincoln Square's reputation as a sort of mecca for men and women determined to add traditional Judaism to

their lifestyles — and who oftentimes ended up accommodating their careers and personal lives to Judaism.

"It was important that there were other people after the same thing," said Martha Kaufman, who attended the Beginners Service in 1976 and went from Reform Judaism to Orthodoxy.

While the goal of the service is to inspire people to become more observant Jews, there is a tolerance evidenced in the equanimity with which members greet newcomers who innocently tote pocket-books or briefcases to the Sabbath service. Some graduates look back on their earlier missteps with humor.

"No question was too outrageous, and the questions that came from people who knew very little were often the most profound."

Neil Roland recalls that he proudly observed the Fast of Esther for the first time in 1977 — but broke it "with a Big Mac and a St. Patrick's Day mint milkshake."

Buchwald's preferred method of easing the unaffiliated into Shabbos is to fix them up for lunch at a synagogue member's home after wine and cookies at the Beginners Service Kiddush. For those interested, there is a crash course in Hebrew reading offered during the week.

Beginners are encouraged to graduate within about a year to a regular minyan, to make way for others looking for what they already have found. The difficulty of squeezing into the service on Saturday morning is one incentive.

But some longtimers say the intimacy of the crowded room brings out a spirit of openness that they have not found in any other service.

Indeed, Buchwald has voiced some concern about promises from synagogue officers to give the Beginners Service a larger room in the shul's new addition, in recognition of its popularity. He worries that in a bigger room, that special feeling will be lost — and some worshippers agree.

"It's like a little refuge," said Betty Jacobs, who has been attending the service on and off since 1978. "In that room, everyone participates."

בראשית

Bereshith: "In the Beginning" is put together under the direction of Rabbi Ephraim Buchwald, Educational Director of Lincoln Square Synagogue 200 Amsterdam Avenue, New York. A special Beginners' Minyan is held each Shabbat morning at 9:15 A.M. at the synagogue. Through its Joseph Shapiro Institute, Lincoln Square offers a number of adult education courses in Judaica.

Readers: This is your newsletter and we would like to hear from you. Article contributions are most welcome!



CONGRATULATIONS AND MAZEL TOV

WITHIN OUR FAMILY

ENGAGEMENTS

Nancy Berk to Richard Schneyer
 Hadassa Gerber to Bill Greenbaum
 Amy Lachinsky to David Shapiro
 Linden Nadler to Dr. Gene Stromberg
 Elisheva O'Sullivan to David Bromberg
 Dina Pachino to Ed Alper
 Sue Rosen to Sol Zalcgendler
 Lisa Siegel to Opher Levenberg
 Lisa Wruble to Dr. Seth Kaufman

 * Special Event *
 * *
 * "JEWISH STORYTELLING" *
 * HARRY HANOCH TELLER *
 * Tuesd *
 * *

*Please look up
 address & phone of
 Martin Schnell
 in Queens*

MARRIAGES

Lisa Adler to Jerry Bernard
 Vivian Lerner to David Relkin
 Jessica Britton Moed to Martin Schnell
 Jennifer Scheiner to Benjamin Shapiro



BIRTHS

Carol and Ben Brief on the birth of a son, ERIC JOEL
 Sonia and Ze'ev Dorfman on the birth of a son, AVRAHAM
 Lorraine and Rafi Epand on the birth of a son, BINYAMIN YOEL
 Wendy and Seymour Gottlieb on the birth of a son,
 Ronnie and Boruch Kramer on the birth of a son, DOVID SHMUEL
 Lisa and Shimon Herman on the birth of a son, YAAROV YISROEL
 Michele and David Morse on the birth of a daughter, REBECCA ESTA
 Ruth and Jack Raisner on the birth of a daughter, MIRIAM ESTHER
 Aidel and Chaim Resnick on the birth of a son, ELIYAHU

BAR MITZVAH

Ben Shaykin

TZETCHEM L'SHALOM (to live or study in Israel)

Yitzhak (Irving) Centor
 Patricia Papock
 Shari and Tom Steinberg
 Marilyn and Kenneth Swire

CONDOLENCES

Hannah Zilbergeld Gordon on the passing of her father, SAM ZILBERGELD
 Jody Dole on the passing of her father, SOL DOLE

THANK YOU

Stuart Hample for all his wonderful illustrations in 'Bereshith'



SOME UPCOMING EVENTS TO INCLUDE IN YOUR LIFE



- *SUMMER J.S.I. - A HOST OF EVENING CLASSES BEGIN JUNE 9th.
 INTENSIVE DAY PROGRAM 9 A.M.-5 P.M BEGINS JUNE 23rd.
A summer without learning is a lost summer
- *SHAVUOT - June 12-14. ALL NIGHT LEARNING BEGINS 11:30 P.M., THURSDAY, JUNE 12th.
*There's nothing sweeter than falling asleep over Torah-
 except staying awake learning Torah!*
- * NO BEGINNERS' SERVICE-SHAVUOT, SATURDAY, JUNE 14.
- * CHAVRUTAH LEARNING PROGRAM-One-on-one learning experience starts June 14th, 5 P.M.
- * SUMMER BEGINNERS' SERVICE continues with Richard Kestenbaum, July & August.
- * HIGH HOLIDAY BEGINNERS' SERVICES-October 3, 4 & 5 and 13th. MAKE RESERVATIONS EARLY.

SCHEDULE OF SERVICES

Thursday, June 12

ERUV TAVSHILIN

Kindle Yom Tov Candles 8:09 P.M.
 Mincha and Kabbalat Yom Tov... 8:20 P.M.
 Midnight Bible Class 11:30 P.M.

Friday, June 13

Hashkoma Minyan..... 4:45 A.M.
 Regular Yom Tov Service 8:45 A.M.
 Daf Yomi..... 7:20 P.M.
 Kindle Shabbat Yom Tov Candles. 8:10 P.M.
 Mincha and Kabbalat Shabbat Yom Tov
 8:20 P.M.

Saturday, June 14

Shabbat Yom Tov
 Morning Service 8:00 and 8:45 A.M.
 Including Yizkor Memorial Service
 Daf Yomi..... 7:10 P.M.
 Mincha 8:10 P.M.
 Followed by Seudah Shleesheet Neilat
 Hachag
 Daily Mincha and Maariv 8:20 P.M.

Friday, June 20

*Kindle Shabbat Candles 8:12 P.M.
 Mincha and Kabbalat Shabbat
 6:45 and 8:25 P.M.

Saturday, June 21 (Naso)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 7:15 P.M.
 Mincha 8:15 P.M.
 Daily Mincha and Maariv 8:20 P.M.

Friday, June 27

*Kindle Shabbat Candles 8:13 P.M.
 Mincha and Kabbalat Shabbat
 6:45 and 8:25 P.M.

Saturday, June 28 (Behaalotecha)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 7:15 A.M.
 Mincha 8:15 P.M.
 Daily Mincha and Maariv 8:20 P.M.

Friday, July 4 (Independence Day)

Morning Service 7:15 and 8:30 A.M.
 *Kindle Shabbat Candles 8:13 P.M.
 Mincha and Kabbalat Shabbat
 6:45 and 8:25 P.M.

Saturday, July 5 (Shelach)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 7:15 P.M.
 Mincha 8:15 P.M.
 Daily Mincha and Maariv 8:20 P.M.

Monday, July 7th and Tuesday, July 8th

Rosh Chodesh Tammuz
 Morning Service 7:00 and 7:40 A.M.

Friday, July 11

*Kindle Shabbat Candles 8:10 P.M.
 Mincha and Kabbalat Shabbat
 6:45 and 8:20 P.M.

Saturday, July 12

Saturday Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 7:10 P.M.
 Mincha 8:10 P.M.
 Daily Mincha and Maariv 8:15 P.M.

Friday, July 18

*Kindle Shabbat Candles 8:06 P.M.
 Mincha and Kabbalat Shabbat
 6:45 and 8:15 P.M.

Saturday, July 19 (Chukkat-Balak)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 7:05 P.M.
 Mincha 8:05 P.M.
 Daily Mincha and Maariv 8:10 P.M.

Thursday, July 24

17th of TAMMUZ (FAST DAY)
 Morning Services 7:00 and 7:30 A.M.
 Mincha 8:00 P.M.

Friday, July 25

*Kindle Shabbat Candles 8:01 P.M.
 Mincha and Kabbalat Shabbat
 6:40 and 8:10 P.M.

Saturday, July 26 (Pinchas)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 7:00 A.M.
 Mincha 8:00 P.M.
 Daily Mincha and Maariv 8:05 P.M.

Friday, August 1

*Kindle Shabbat Candles 7:45 P.M.
 Mincha and Kabbalat Shabbat
 6:35 and 8:05 P.M.

Saturday, August 2 (Mattot-Masei)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 6:55 P.M.
 Mincha 7:55 P.M.
 Daily Mincha and Maariv 8:00 P.M.

Wednesday, August 6

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

Friday, August 8

*Kindle Shabbat Candles 7:46 P.M.
 Mincha and Kabbalat Shabbat
 6:25 and 7:55 P.M.

Saturday, August 9 (Devarim)

Shabbat Chazone
 Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 6:45 P.M.
 Mincha 7:45 P.M.
 Daily Mincha and Maariv 7:50 P.M.

Wednesday Night, August 13 and Thursday, August 14

Tisha B'Av (FAST DAY)

Friday, August 15

*Kindle Shabbat Candles 7:36 P.M.
 Mincha and Kabbalat Shabbat
 6:20 and 7:45 P.M.

Saturday, August 16 (Vaetchanan)

Shabbat Nachamu
 Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 6:35 P.M.
 Mincha 7:35 P.M.
 Daily Mincha and Maariv 7:40 P.M.

Friday, August 22

*Kindle Shabbat Candles 7:26 P.M.
 Mincha and Kabbalat Shabbat
 6:10 and 7:35 P.M.

Saturday, August 23 (Ekev)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 6:25 P.M.
 Mincha 7:25 P.M.
 Daily Mincha and Maariv 7:30 P.M.

Friday, August 29

*Kindle Shabbat Candles 7:16 P.M.
 Mincha and Kabbalat Shabbat
 6:00 and 7:25 P.M.

Saturday, August 30 (Reeh)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 6:15 P.M.
 Mincha 7:15 P.M.
 Daily Mincha and Maariv 7:20 P.M.

Monday, September 1

Labor Day
 Morning Services 7:10 and 8:30 A.M.

Thursday, September 4 and Friday, September 5

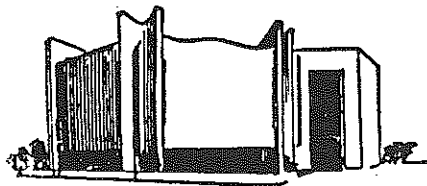
Rosh Chodesh Elul
 Morning Services 7:00 and 7:40 A.M.

Friday, September 5

Kindle Shabbat Candles 7:04 P.M.
 Mincha and Kabbalat Shabbat 7:15 P.M.
 (One Minyan Only)

Saturday, September 6 (Shoftim)

Shabbat Morning Service 8:45 A.M.
 Daf Yomi and Bible Classes 6:05 P.M.
 Mincha 7:05 P.M.
 Daily Mincha and Maariv 7:05 P.M.



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