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NEWSLETTER
BEGINNERS' MINYAN

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

Vol. II No. 3

MARCH 1980/5740 NISAN

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BEING JEWISH: MARCHING TO THE SOUND OF A DIFFERENT DRUMMER

As a beginner in Jewish living and getting acquainted with what it means to be part of an American Jewish community, I wonder how many of us can be tuned into the rhythm of Jewish life?

As members of the Beginners Minyan we are all in the process of making a choice of how to search for our identity. In some cases there are those of us who made the decision to "de-Judaize" years ago and have now returned to find our place as Jewish citizens.

"Staying Alive": A Jewish Theme Song

About 3000 years ago Moses led a few hundred thousand slaves out of Egypt. Their heritage descended from prophets who spoke of there being only one G-d. It was the task of Moses to take this group of people and provide a system of living based on the ethic of one G-d that would help the group survive as a people. The system that was offered --- some say it was created by Moses; some say Sages; others say from G-d Himself --- was based on the principle that if we act ethically and morally, and live a life that trains us in that direction, then our community, family and self will survive against all odds. A group of people living that way will be beyond destruction, and have survival value forever. So the Torah that was given to the people specified in great detail such an ethical life, and they were admonished to follow it in detail.

(continued on page 4)

Individually, each of us in every age, has had to consent to being Jewish. Sure we were born Jewish and those ties of kinship we did not choose; that was something forced on us. However, we must voluntarily assume the citizenship and the responsibility of being Jewish and this is done with our consent. Consent is to accept and be bound by the covenant made back at Sinai.

Jewish tradition recognizes itself both kinship and consent as the basis of Jewish people hood and portrays the founding of the Jewish people as involving both elements. A family of tribes becomes a symbol of consent. According to tradition, we made a pact, a covenant with G-d. G-d chose these tribes, offering them a chance to become a nation, a commonwealth transcending time and space, able to move across boundaries, by consenting to the covenant.

If you have decided to change your way of thinking and start living by a different set of rules, you have begun to build your Jewish citizenship. This

(continued on page 2)

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 * MAZAL TOV TO:
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 * Jay Elinsky and Sarah
 * Wagshal on their marriage
 *
 * ++++++
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 * Marilyn and Kenneth Swire
 * on the birth of their
 * son Aryeh Leib
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BEING JEWISH....con't

* involves doing tasks with an orientation
 * towards a future that looks to the redemp-
 * tion of mankind.

* What then are reasonable expectations
 * for obtaining and maintaining a Jewish life-
 * style? We should know that Jews as a group
 * are not held together within clear-cut
 * boundaries. There is no nice neat fence a-
 * round the Jewish people. Bound as we are,
 * by links of kinship and consent, we tend to
 * build our lives around the common core of
 * the covenant and Torah which act as magnets
 * pulling those born Jews together insofar as
 * they consent to be pulled.

--Michele April

LOVING G-D MEANS MAKING A COMMITMENT TO HIM

... To continue on the subject of commitment, about which I spoke at my Bat Mitzvah recently ...

Without commitment to a set of morals beyond oneself, there can be no freedom because we are continually at the mercy of our every passion and desire. One hears a great deal these days about being "spontaneous," "open," "unrepressed" and "being free to act on your feelings." The only guidelines seem to be "what feels good at the moment." But "feeling" is something that comes and goes. Feelings are not facts. They are more akin to moods. I may feel love or hate or anger at the moment, but tomorrow I may feel differently. You may say something which will enrage me and turn my "love" to "hate;" or perhaps we will argue. But if I am committed to you in friendship and in love then even if you do anger me, the "feeling" of anger will be able to pass without changing my commitment. I will still treat you with friendship and love and these are the "feelings" which will last.

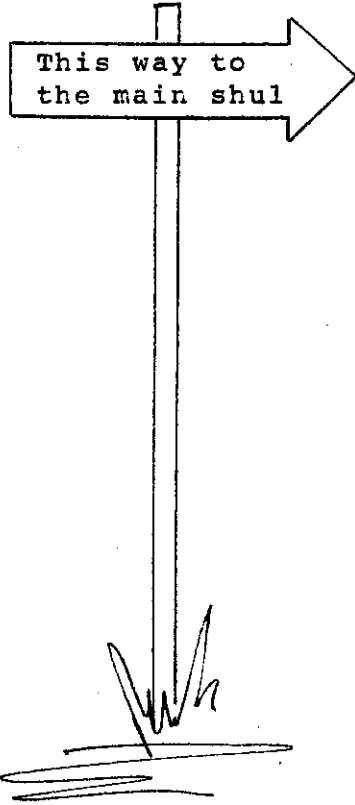
The fifth commandment bids us "Honor thy father and thy mother..." It's interesting that we are not commanded to "love" them. Honoring implies a commitment to treat them with the respect and love due them for bringing us into the world no matter how we may "feel" at the moment. We do not always "feel" love, but we can always maintain a commitment.

"G-d is a faithful King. Hear, O Israel, the L-rd our G-d, the L-rd is One..." The same G-d with whom Abraham made the Covenant, the same G-d who is committed to all Israel in love keeps that faith with each and every one of us. He is the G-d who does not forsake us even when we may feel an emptiness and lack of His presence. Each of us develops along his/her own path and at his/her own rate. G-d keeps faith with each of us as we stumble, slip back, fall--as long as we keep seeking Him and keep trying to draw near to Him. He sees our mistakes and He knows that we are but dust. He forgives for He is the G-d of continuous redemption.

To truly seek G-d means to do so continuously. It's all too easy, after winning some successes in life to feel that we are master, that we are in control. I've done this many times with my compulsive overeating. I would beg G-d's help after a binge, to straighten our and lose the weight. Then, as soon as I'd start to feel and look better, I'd think: "Wow! Look what I've done, I'm in control again!"

(continued on page 3)

HOW DO I KNOW IF I'M READY TO "GRADUATE" FROM THE BEGINNERS" SERVICE?



There is no single correct answer to the above question. Each person's special situation must be evaluated individually. For some, a few weeks of the Beginners' Service may be sufficient. Others may find the need to remain with the Beginners' Service significantly longer. Nevertheless, there are certain guidelines one can employ to measure one's progress.

- 1. One should be able to read all the prayers covered in the Beginners' Service and keep up with the pace of the service.
2. One should be familiar with the basic structure of the Shabbat prayer service, so that he/she may be able to follow a standard synagogue service.
3. One should be prepared to fill in the gaps of the prayer service with those prayers that are not recited in the Beginners' Service.
4. It might be a good idea to attend a full synagogue service from time to time to gauge one's progress and to familiarize oneself with the full synagogue service.
5. If you want an objective opinion, ask for one!

--E.Z.B.

COMMITMENT..... con't

At this point, my gratitude to G-d would drop out of the picture and I would continue on the merry-go-round of overeating, having "proven" to myself and to the world how successful I could be in regaining control. It isn't enough to seek His help for emergencies, then to put G-d back on the shelf until needed. My life is finally changing from what it used to be only because I am learning to seek G-d and to work with Him on a one-day-at-a-time, one-minute-at-a-time basis. As soon as I forget this and start running after my own desires and occupy myself with achieving my own ends, the quality of "continuous seeking" drops out of my life--and so does the goodness.

David says in Psalm 145: "Every day I bless Thee..." It is this concept of continuity which implies true partnership and commitment. G-d answers our continuous efforts with His faithfulness and continuous redemption.

-- Iris Rosofsky

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

GREETINGS FROM A FORMER BEGINNERS' MINYAN MEMBER

Dear Friends,

If I had written to you yesterday, I would have written greetings from the warm sunny land of Israel. Today, however, I can't do that. The winter has arrived overnight with all its trappings--wind and rain and cold. The change in weather is welcome. The rain is a blessing. The cold stone buildings are an abomination. At least the Arabs were smart enough to invent the Persian rug. Really, though, I have no complaints. (I'm too busy to be annoyed by anything.) It is wonderful being here and almost unbelievable that only two months ago I was somewhere else. I can't say that I have made all the adjustments that I'll have to make, because that takes time. I can say though that I have struggled over the large hump that assures me that my future is here. I am not particularly surprised because for a long time I have known in the deepest way possible that my destiny is somehow bound up with the land of Israel. Why this is true remains completely inexplicable to me. Yet, I have never felt the need or desire to question it. The answer lies here, and maybe someday it will be revealed to me. From the first I have felt

Staying Alive.....con't

Since then, some of the descendants have followed it and some have not. Consistently, those who have followed it have survived as a unit, despite all odds and persecutions and attacks. Those who have not followed it, starting with the tragic Northern kingdom of Israel, have vanished in the dimness of history.

In the course of human history, many, many proposals for living life have been made. In our short lifetime we hear of dozens of new such proposals being made. Yet we see almost all of them fail to stand the test of time, revealing in themselves internal contradictions that tear them apart, sometimes in a matter of a few years, sometimes in a matter of centuries.

But the system of living described in detail in the Torah has stood the test of time, insuring social and personal harmony more successfully than any system of living in history. It has survived intact for 3700 years. In every generation, people reawaken to this fact and adopt this system of living for their own, to partake of its proven harmony.

--Ron Lane

comfortable and at home in Israel and nothing that has happened since has lessened those feelings. Mingled with adjustment and adaptation are the sense of discovery and almost reacquaintance to a vaguely familiar environment. I strongly suspect that this latter sensation is more attributable to the feeling of having come home than a more attractive theory like transmigration of souls--Mt. Sinai notwithstanding.

I cannot speak highly enough of Yeshivat HaMivtar. Someone upstairs must really like me if He gave me the mazal to come here. The learning is very strong, and, in an unpressured way, I am being allowed to force open my mind in a disciplined way. Rav Brovender is an excellent teacher and he has put together a solid program. My experiences with JSI and JSS provide an effective gauge. In particular his emphasis on Bible study--my first love--and his grasp of it endear him to me....

Even though I have a little chance to tour, I have managed to find my way into the Old City. I didn't come to Israel with any exceptional preconceptions regarding Yerushalayim. She has captured my heart already though. When I davened Shabbat Eve at the Western Wall and walked home in the new darkness of a beautiful evening, it struck me that less than we welcome the Shabbat is the greater feeling that the Shabbat welcomes Yerushalayim, the holy city.

-- Daniel (Dennis) Nakonechny



A person returning to Jewish life after a long absence, or who is entering for the first time, may be confused by some of the words and expressions heard in the Synagogue. In this column we try to explain some of these terms.

CHARITY (Tzedakah) -- Literally means righteousness, but commonly used to signify charity. Every person is required to give tzedakah according to his means, even a poor person. "The doing of righteousness and justice is preferable to the L-rd than the sacrificial offering." (Prov. 21:3)

EZRAT NASHIM--The women's section is an ancient and distinctive feature of the traditional synagogue. It follows the pattern established in the ancient Temple of Jerusalem to prevent unbecoming behavior in the freely mingling crowds. Rabbinic opinion differs only as to the proper height of the divider, called a mehitzah.

ters to the Rabbi...Letters to the Rabbi...Let

Dear Effie,

Thank you for sending along the newsletter from the Beginners' Minyan. There's no end to the delight I derive from reading of experiences similar to my own.

I enjoyed seeing your tips on how to begin davening. I think you're absolutely right to urge people to begin small and to emphasize the importance of understanding what they're saying...The key point here is that prayer should, above all, be sincere...

So, nu, how do you talk to G-d? You pray for the ability to pray. You ask that your heart be opened up. No need to mouth any words or act out any rituals at first. Search yourself, locate the yearning, and do not shrink from facing up to it. If you're embarrassed, seek strength.

Then become conscious of things--large and small--for which you feel grateful. Start with the most rudimentary. Your body, your health, your family, your friends--virtually any attribute you have that millions of people are without. Feel thankful...But it needn't always be praise or thanks; you can express a disappointment, a request, or a plea...

Why bother learning the Hebrew? Maybe it's because you're aware that this language links you with Jewish people all over the world today, and especially in the Holy Land. Maybe it's because the words trigger awareness that you are part of a specific, proud and painful history that is inexorably tied up with the people, the tradition and the words you are uttering at the moment.

In any case, Effie, I just wanted to say that prayer can respond to spontaneous feelings as well as vice-versa. Keep up the marvelous newsletter.

---Neil Roland

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* Free Hebrew lessons

* Help making your home kosher

* Giving a D'var Torah on Shabbat

*Getting an appointment with Rabbi Buchwald

* Helping with this newsletter

*Taking a course at the Joseph Shapiro Institute

*Anything else!

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

! ! ! ! !

PESACH IS COMING...PESACH IS COMING...PESACH IS COMING...PESACH 3/31/80

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 called B'dikat Chametz is conducted on the evening before Erev Pesach. 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, the morning of Erev Pesach.

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 potato 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 used.

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 Kashered, i.e., prepared in a special manner for Passover use.

The laws of Kashering are many and varied. If any utensils are to be Kashered, 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."

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. *STARTING March 18, sale of Chametz at LSS will take place daily: 10AM-2PM, 4-6 PM, Burning the Chametz Fri: 10AM-12NOON, SUN 9-11 AM.*

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 in the morning of the day of Erev Pesach before the deadline announced by the Rabbi. The Hebrew term for this burning of the Chametz is Biur Chametz. Another Kol Chamira formula of renunciation of ownership is recited at Biur Chametz. The entire house should by now be clean of all Chametz and ready for Passover.

The prohibition of eating Chametz on Passover begins one hour prior to Biur Chametz.

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 on the day of Erev Pesach and stay for the Siyum.

* * *

Mazal Tov to Dennis Nakonechny and Shelly Schwartz on their engagement!

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Our special thanks to Paul Kaufman, Tauba Horowitz and Henrietta Cohen for their special help in setting up kiddush every week.

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Our special thanks also go to Marjorie Munsterberg for her beautiful art work on the Beginners' Minyan posters.

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 at 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.

* * * *

The Matzoh of Hope

That the Jews of the Soviet Union may know that they have not been forgotten — The American Jewish Conference on Soviet Jewry, an association of 60 national American Jewish organizations seeking the elimination of the wrongs inflicted on Russian Jews by the Soviet Government, urges that the following statement be read at the Seder of every American Jewish household.

The leader of the service adds the following comments when distributing the matzoh after the blessing over the matzoh. He lifts a matzoh, sets it aside and says:

"This matzoh which we set aside as a symbol of hope for the 3 million Jews of the Soviet Union, reminds us of the indestructible link that exists between us.

"As we observe this festival of freedom, we know that Soviet Jews are not free to learn of their Jewish past to hand it down to their children. They cannot learn the language of their fathers. They cannot teach their children to be the teachers, the rabbis of future generations.

"They can only sit in silence and become invisible. We shall be their voices, and our voices shall be joined by thousands of men of conscience aroused by the wrongs suffered by Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shall yet see a great light."

THE JOSEPH SHAPIRO INSTITUTE

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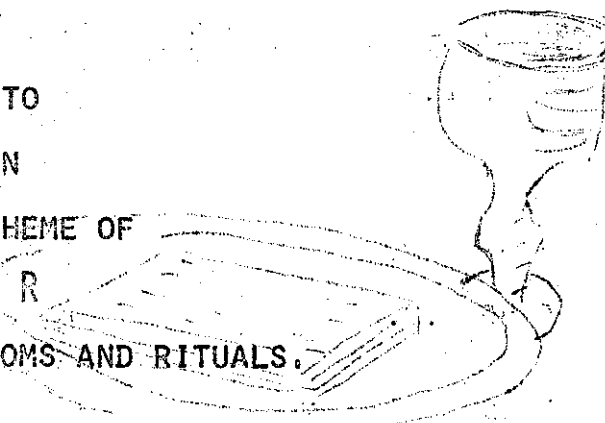
INVITES YOU TO

A SHABBATON

DEVOTED TO THE THEME OF

PASSOVER

WHY WE OBSERVE IT? CUSTOMS AND RITUALS.



at the LINCOLN SQUARE SYNAGOGUE

FRIDAY, MARCH 28 - 5:15 P.M.

through

SATURDAY, MARCH 29 - 7:00 P.M.

Cost of \$13 includes 2 meals at the Synagogue.

Payment and reservations must be received by March 24
Program limited to 30 participants.

I would like to participate in the Joseph Shapiro Institute Shabbaton.

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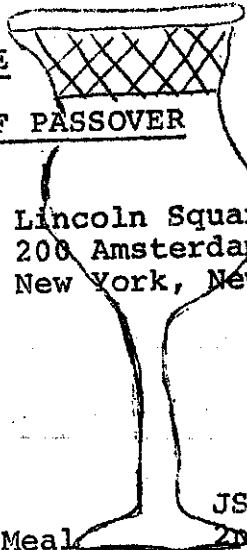
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JOSEPH SHAPIRO INSTITUTE

SHABBATON DEVOTED TO THE THEME OF PASSOVER

Lincoln Square Synagogue
200 Amsterdam Avenue
New York, New York 10023



Friday, March 28 through
Saturday, March 29, 1980

FRIDAY, MARCH 28, 1980 - EREV SHABBAT

5:15 P.M.	Meet at Synagogue Set up for Shabbat Meal Distribution of Educational Materials Orientation Candle Lighting	JSI OFFICE 2nd FLOOR
5:56 P.M.		
6:05 P.M.	Mincha and Kabbalat Shabbat Evening Service	Synagogue
7:25 P.M.	First Shabbat Meal Zmirot - Shabbat Songs	Bet Midrash
9:00-10:00 P.M.	First Session: Themes of the Passover Haggadah Rabbi Riskin	Synagogue

SATURDAY, MARCH 29, 1980 - SHABBAT

9:00 A.M.	Morning Services Torah Reading, Rabbi's Sermon Musaf	Classroom II Synagogue
12:30 P.M.	Seudah Shniyah Second Shabbat Meal	Bet Midrash
2:15 P.M.	Second Session: Customs of Passover and their meanings. Rabbi Herschel Cohen	Classroom II
3:30-5:00 P.M.	Free period for rest or discussion	
5:00 P.M.	Mincha - Afternoon Service	Synagogue
5:20-6:10 P.M.	Shabbat Hagadol Discourse Theme: Passover Redemption and the Modern State of Israel: Halachic and Theological Reflections. Rabbi Shlomo Riskin	Synagogue
6:10 P.M.	Maariv - Evening Service Havdalah - Closing Shabbat	Synagogue Ceremony
6:45 P.M.	Evaluation	

Schedule of Services

Friday, March 21

Kindle Shabbat Candles 5:49 P.M.
Mincha and Kabbala, Shabbat. . 6:00 P.M.

Saturday, March 22 (Vayikra)

Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mishna Class 4:20 P.M.
Talmud and Bible Classes 5:05 P.M.
Mincha 5:50 P.M.
Daily Mincha and Maariv 6:05 P.M.

Friday, March 28

Kindle Shabbat Candles 5:56 P.M.
Mincha and Kabbalat Shabbat. . 6:05 P.M.

Saturday, March 29 (TZAV)

Shabbat Hagadol
Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mincha Followed by
Shabbat Hagadol Discourse 5:00 P.M.
Daily Mincha and Maariv 6:10 P.M.

Sunday Evening, March 30

Search for the Chametz. 6:50 P.M.

Monday, March 31

Siyum B'Chorim 6:45 and 7:45 A.M.

The first born are invited to complete a talmudic tractate after either of the two morning services so that they may be able to eat on what would normally be a fast day for the first born.

The latest time to eat chametz . . 9:20 A.M.

The latest time to burn chametz . . 10:30 A.M.

Kindle Festival Candles 5:59 P.M.

Mincha and Kabbalat Yom Tov. 6:10 P.M.

First Evening Community Seder . . 7:30 P.M.

Tuesday, April 1

Mishna Study followed immediately by

Festival Morning Service 8:30 A.M.

Talmud Class 5:30 P.M.

Mincha 6:15 P.M.

Kindle Festival Candles Not before. 7:00 P.M.

Second Evening Community Seder . 8:00 P.M.

Wednesday, April 2

Mishna Study followed immediately by

Festival Morning Service 8:30 A.M.

Talmud Class 5:30 P.M.

Mincha 6:15 P.M.

Daily Chol Hamoed Services 7:00 and
7:40 A.M.

Friday April 4

Kindle Shabbat Candles 6:04 P.M.

Mincha and Kabbalat Shabbat. . 6:15 P.M.

Saturday, April 5

Shabbat Chol Hamoed Pesach

Mishna Study followed immediately by

Shabbat Morning Service 8:30 A.M.

Mishna Class 4:35 P.M.

Talmud Class 5:20 P.M.

Mincha 6:05 P.M.

* It is our custom to begin Mincha Friday afternoon at 6:45 P.M. throughout 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 Bible and Talmud 8:00 A.M.
Regular Services—Main Sanctuary 8:45 A.M.
Service for beginners and those with little Synagogue background 9:15 A.M.
Chumush Shiur—Cholent Kugel Minyan 9:45 A.M.
Junior Congregations 10:00-11:15 A.M.
Shabbat Nursery (3-5 years old) 10:00 A.M.

DAILY MINYAN

Weekdays 7:15 and 7:50 A.M.
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.
Fast Days 7:00 and 7:30 A.M.

Sunday, April 6

Chol Hamoed Morning Services 7:15 and 8:30 A.M.

Kindle Festival Candles 6:06 P.M.
Mincha and Kabbalat Yom Tov. 6:20 P.M.
Mishna Study followed immediately by
Festival Morning Service 8:30 A.M.
Talmud Class 5:35 P.M.
Mincha 6:20 P.M.
Kindle Festival Candles Not Before
7:06 P.M.

Tuesday, April 8

Mishna Study followed immediately by
Festival Morning Service 8:30 A.M.
Yizkor Memorial Services
Talmud Class 5:15 P.M.
Mincha 6:00 P.M.
Followed by Seuda Shleesheet
Neila, —Hachag.
Daily Mincha and Maariv 6:20 P.M.

Friday, April 11

Kindle Shabbat Candles 6:11 P.M.
Mincha and Kabbalat Shabbat . 6:20 P.M.

Saturday, April 12 (Shemini)

Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mishna Class 4:40 P.M.
Talmud and Bible Classes 5:25 P.M.
Mincha 6:10 P.M.
Daily Mincha and Maariv 6:30 P.M.



Saturday Evening, April 12

Yom Hashoa

Wednesday, April 16 and Thursday, April 17

Rosh Chodesh Iyar

Morning Services 7:00 and 7:40 A.M.

Friday, April 18

Kindle Shabbat Candles 6:18 P.M.
Mincha and Kabbalat Shabbat . 6:30 P.M.

Saturday, April 19 (Tazria-Metzora)

Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mishna Class 4:45 P.M.
Talmud and Bible Classes 5:30 P.M.
Mincha 6:15 P.M.
Daily Mincha and Maariv 6:35 P.M.

Sunday Evening, April 20

Yom Haatzmaut — Israel
Independence Day

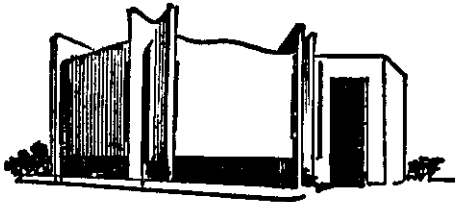
Friday, April 25

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

Saturday, April 26 (Achare — Kedoshim)

Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mishna Class 4:55 P.M.
Talmud and Bible Classes 5:40 P.M.
Mincha 6:25 P.M.
Daily Mincha and Maariv 7:45 P.M.

Daylight Savings Time



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