

**BERESHITH**  
"IN THE BEGINNING"

A Newsletter  
for Beginners,  
by Beginners

Vol. XXII No. 1  
Tishei 5774/September 2013



# בראשית

**RECIPE FOR THE NEW YEAR**

Tina Kauffman

The full holiday season is almost upon us, and in this year (5774), all the Jewish holidays (excluding Yom Kippur) begin on Wednesday nights. This means that not only Rosh Hashana, but the first days of Sukkot and Simchat Torah as well, are all observed as three day "yuntiffs" (two festival days plus Shabbat, all days on which Jews traditionally refrain from creative labors known as *m'la'chot*).

Some people find three consecutive festival days to be a challenge. I happen to be a big fan of three day Yom Tovs. There is something special about having so much time away from the demands of daily routine. Don't get me wrong, I love Shabbat, but it has a routine all of its own that cannot compare to a three day Yom Tov.

By nature, I am a list maker and a doer. My menus, guest lists, clothing options, etc., are always planned well in advance. When each holiday begins, it is like a huge sigh of relief. There is now nothing more for me to do but to go with the flow. Some who see me over the holiday might say that on Yom Tov I am still "slave to my kitchen," but it is different. Everything is already made and simply (cont. on p. 2)

"This is how I prepare spiritually for the holidays!"



**HAIL ROYALTY**

Rabbi Garry Wayland

There was one media story over the summer that you would have had to work very hard to avoid – the birth of the royal baby, Prince George, the future monarch of the United Kingdom and the Commonwealth. The media frenzy generated by the little boy's birth was incredible, and the news of the birth was featured on the front page of newspapers around the world. Although it wasn't surprising in our age of 24-hour news, Twitter and Facebook, to have the constant feeds, minute-by-minute progress updates, and the slightest movement creating global stories, the coverage of the birth of Prince George was, by all standards, over the top!

Eager to capture the special moment, hundreds of journalists and photographers camped outside the hospital for days. Some had even been there for weeks beforehand, and others had marked their "territory" with tape or left their stepladders to keep guard. The line of news- (cont. on p. 2)

**RULES, RULES, RULES...BLESSINGS OR BANE?**

Lloyd Lampell

I am told that many of the commentators consider the parshiot *Acharei Mot* and *Kedoshim* (Leviticus 16 through 20) the core--the key concepts--of the Torah. At first glance, I found that hard to believe since they contain all the intricate instructions for the High Priest to follow before entering the Holy of Holies on Yom Kippur and the detailed laws about sex and holiness and justice! Are rules the core of the Torah? These read like the instruction books that came with my computer!

And then I realized that is exactly what it is--a book of instructions on wisdom and discipline.

We live in an era when we want to be totally free to do whatever we want, think whatever we want, and say whatever we want. We want to be free from commitments so that we can change our minds in a moment if something becomes too difficult, too dull, or too (cont. on p. 3)

RECIPE FOR THE NEW YEAR (cont. from p. 1)... needs to be placed in the oven. (After the meal, of course, there is the “tetris-like” game of trying to place any leftovers back into the fridge.) The dishes get washed by family members, and that in itself is a break from the norm.

So as the holidays approach, I bake, cook and freeze. The early preparations make the task at hand much less daunting. I make a variety of cookies and squares, which are then divided into three for the different fall holidays, and I make honey cake loaves that I give as gifts (and consume as well).

As you can see, food plays a significant role in my celebration of the holidays. It’s a common theme. There is even a joke that the Jewish holidays can be summarized as, “They tried to kill us, we won, let’s eat.” On reflection, however, one can see a poignant parallel between the preparation of food and the spiritual preparations that are necessary before the holidays.

One can prepare for the holidays in many ways. Not only can one study the deeper meaning of the festivals and the rituals, but one can also utilize the time that precedes the holidays as an opportunity for personal reflection.

This year, with the holidays so early on the Gregorian calendar, I began my own personal preparations in July.

Rosh Hashana is the Day of Judgment. It is a day of awe, and it is a day of deep tradition. My Rosh Hashana menus consist of traditional foods that everyone in my family loves: brisket, tongue, Miami ribs dripping in black currant sauce, sweet meatballs, tzimmes, kugels, shnitzel, etc. As I shopped and chopped and cooked, the songs and prayers and inspirational messages of Rosh Hashana passed through my thoughts. My inspiration often boiled to the top.

Rosh Hashana is followed by Yom Kippur. Yom Kippur is totally different. There are no meals on the holiday, but there is a significant one beforehand. Many people sit down to a huge feast before heading off to shul, but my family’s approach is to keep it simple. The morning before the holiday, the challah rolls are set to rise and the chicken soup is started. All day long, the cooking preparations will fill the house with the promising smell of a delicious meal, which is, at the same time, a reminder that we will be fasting the next day. Sometime before sunset, we each take a bowl of soup and fix it with matzah balls or noodles. This eating will continue until we leave for Kol Nidre, when we begin the prayers of the Day of Atonement, all together but each in our own individual space, concentrating on our own individual *teshuva* (repentance).

While there is no food on Yom Kippur, the calendar more than makes up for it with Sukkot a few days later.

The holiday of Sukkot celebrates many things, not the least of which is the autumn harvest. On Sukkot, one is

meant to be grateful that the harvest went well, but, at the same time, be reminded that the success of one’s labor is a blessing. As a Canadian Jew, my celebration of Sukkot often coincides with Canadian Thanksgiving, so I make a turkey dinner. For my family, the turkey feast has become as much a part of our tradition as inviting guests, both real and spiritual. As all good Jewish hostesses, I do my best to make sure there is plenty: two types of stuffing, sweet potatoes and mashed potatoes side by side, sweet carrots, zesty green beans with mango chunks, kugels, meatballs, and, of course, cranberry sauce.

The last festival of the season is Shemini Atzeret-Simchat Torah. The Torah only refers to this holiday as Shemini Atzeret, the Gathering of the Eighth (Day). I have to admit that I do not prepare nearly as much food for Shemini Atzeret, but not because I am tired of cooking. Shemini Atzeret-Simchat Torah is full of celebrations centered around the community and our synagogue, so many of the meals take place out of our home. We rejoice over the start of a new cycle of reading from the Torah. What better way is there to celebrate than by eating a meal together with others?

Perhaps my life is a bit food-centered, but the foods I prepare for the holidays provide the spice and seasoning that help me connect, year after year, to beautiful traditions of Jewish life. I look forward to this time of year and feel emptiness when it ends.

Well, then there is Chanukah.

*Tina Kauffman is a mother of three who lives in Montreal, Canada.*

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HAIL ROYALTY (cont. from p. 1)...people stretched for hundreds of feet, with crowds forming just to see the crowd!

This leaves me with a simple question. Why was all this necessary? After all, rather than so many people wasting their time, camping out for weeks, they could just have taken turns or designated one person to take the photographs and then share it with the others!

In photography, shooting from the perfect angle is critical. When, eventually, Will and Kate emerged with their son and heir, they were confronted by thousands of flashing bulbs--and if you were lucky, your shot would be featured on the front page and used on the international news. If you had the right angle, the ideal exposure, the perfect timing, all the wait and anxiety would be worth it. This is why staking out the best spot well in advance is critical.

One might ask, what does this have to do with the Jewish people? Not surprisingly, it serves as a valuable lesson for Rosh Hashana.

Rosh Hashana is the one time during the entire year in which we are judged for our actions during the (cont. on p. 4)

RULES, RULES, RULES (cont. from p. 1)...inconvenient. We want to be able to change our jobs, our homes, and our mates as easily as we change the style of our clothing. We want to live a “no boundaries” life.

In reality, life is filled with boundaries, but these boundaries do not limit us; rather, they liberate us by making life more predictable, hence, easier. For example, when a power failure caused the traffic lights to go dark, traffic slowed while we were forced to determine who had the right-of-way. Should I wait for her to go? Was she waiting for me? What if we both proceed at the same time? When we use our computer we need to know the form and sequence of instructions that the computer requires, otherwise “garbage in--garbage out.” We want some unambiguous rights and wrongs. We want to know that all the players in the poker game are playing by the same rules.

While God has the ability to live without boundaries, He has chosen to play by the rules. No “Oops! I forgot to turn on the law of gravity today. Sorry!” Absolute power requires absolute control, otherwise there is absolute chaos and absolute corruption. And if God follows rules, what about humankind?

Details count. Errors have consequences. Important actions require planning, preparation, and practice to ensure that they are done correctly. A surgical team plans carefully and rehearses before a difficult procedure. Football teams spend each week preparing for the weekend’s game. The High Priest, with responsibility for the well-being of the Jewish people, planned, prepared, and practiced for his single yearly opportunity to appear before God.

To ensure that His people know that there are boundaries, God details some of them in areas most important to us--sex, holiness, justice. He requires us to pay attention to our actions and not behave absent-mindedly on automatic pilot. He expects us to work at being alive, rather than treat life as an extended vacation.

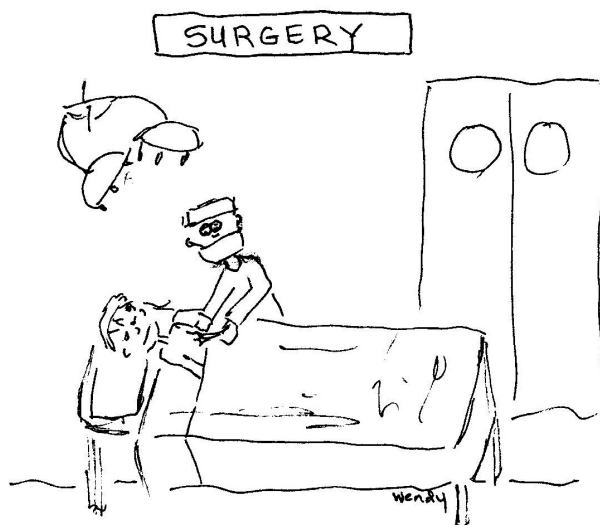
The problem is that this takes a lot of work. A LOT of work. Ten commandments. Six hundred and thirteen mitzvot. How can I ever hope to observe them all? If I can’t observe them all, all the time, wouldn’t it be easier to just ignore them? If you know that you are going to fail, why bother to even try?

My answer to these questions came in a letter to the editor that I read in a Jewish publication. The writer wrote of being a student at the University of Pennsylvania during the 1920s and reading that a Hasidic Rebbe had been loaned a house in Philadelphia. He and his fraternity brothers called upon the Rebbe and challenged him, asking him why modern young Jewish men should be bound

by old-fashioned rules set up for desert nomads over three thousand years ago. In his answer to them, the Rebbe told them a “secret”--that even he, the Rebbe, had a hard time being fully observant, but did the best that he could. And all that he would ask of them would be the same: to do the best that you can.

I’ve adopted this as my credo. I’m not in competition with others. I’m not better than others because I do more and know more; I’m not inferior to others who do more and know more than I. I simply strive each day to do more than the day before. I will do, and I will know...

This article originally appeared in Bereshith in September 1996.



“DETAILS COUNT”

**NJOP\***  
wishes you and yours  
a happy and healthy new year!  
שנה טובה ומתוקה  
\*National Jewish Outreach Program is now NJOP.

HAIL ROYALTY (cont. from p. 2)... past year. Not only that, but the thoughts behind seemingly mundane acts and the feelings underlying our interpersonal reactions factor into the equation as well. The consequences of deeds long forgotten, whose impact may still be felt by a friend or relative, are taken into account. The totality of ourselves as individuals, as friends, Jews, members of the community, as spouses or children, is weighed and measured in a matrix of infinite complexity that only God is capable of doing.

And it all happens in a day.

Rosh Hashana takes work and preparation. In the preceding month of Elul, we sound the shofar every morning, to remind us to wake up for the auspicious day that is rapidly approaching. We say *Selichot*, special prayers of repentance, in the week before Rosh Hashana, to help us get into the right frame of mind.

With all this responsibility comes opportunity--the opportunity to reinvent oneself, to decide to live one's life differently. What kind of person do I want to be? Will I act upon the things I want, and need, to change? What real steps should I take to achieve my dreams? How will I defend and promote the causes that are dear to my heart? How will I act



in private, with those who are closest to me, and how will I act when things are tough?

Focusing on Rosh Hashana as the Day of Judgment is a reminder that one of the core concepts of the prayers of Rosh Hashana is a declaration of God's Kingship over the world. Only the Ultimate King can judge not only every individual, and every individual's actions and thoughts, but every nation as well. The days before Rosh Hashana are our unique opportunity to prepare to stand before the King.

The Talmud (*Berachot* 58a) recounts how one of the sages would rush to greet monarchs, because by studying mortal kings one can learn about God and His Heavenly Retinue. And just as we can learn about serving God from the feelings of awe and majesty that monarchs inspire, so can we learn about preparation from our royal photographers. With patience and due diligence, careful planning, and being prepared for the future, we can greet Rosh Hashana and the High Holidays with the confidence of getting the perfect shot in the coming year.

*Rabbi Garry Wayland is the Youth, Young Families and Assistant Rabbi in Woodside Park, North London. He and his wife Suzanne are the proud parents of three.*

**Words of Torah for everyone!** To receive Rabbi Buchwald's exciting and provocative weekly e-mail message, please send an e-mail to: [ezbuchwald@njop.org](mailto:ezbuchwald@njop.org)

To receive a juicy bit of Judaism, daily, from Jewish Treats, please send an e-mail to: [jewishtreats@njop.org](mailto:jewishtreats@njop.org)

<p>Rabbi Buchwald's Weekly Torah Message</p> 	<p>JEWISH TWEETS &amp; TREATS</p>
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## POETRY OF REPENTANCE

William Kolbrenner

Only when I began to study *Paradise Lost*, John Milton's epic re-writing of Genesis, did it occur to me that being religious was not a sign of neurosis or flaky otherworldliness. In graduate school at Oxford and later at Columbia, for me and many of my fellow Jewish students, Milton was a safe way, without the risk of embarrassment, of experiencing the poetry of a religious sensibility. In earnest discussions of Christian redemptive history, the relationship between free will and divine providence, I lived, through Milton, the possibility of religious engagement.

I may have been able to suspend my disbelief about Christian theology, but when it came to the Jewish High Holidays, I preferred going to the West End Bar on Broadway to returning to my parents' Long Island Temple. If I were lucky, the assistant rabbi would give a sermon resonating with my graduate school politics. But the public spectacle of repentance, the responsive reading, the instructions--'please rise,' 'be seated,' 'turn to page 374'--was distant from the inner voice I had been cultivating through reading Shakespeare, Donne and Keats. Turning worship into political activism may have satisfied my social conscience, but it made repentance into something external, a way to avoid myself.

For us, today, the question of repentance, of *teshuvah* or literally 'return' to a more authentic self, unblemished by past habits and misdeeds, may be even more vexed. Our knowledge of the complexities of psychic history--of transgressions, dysfunction caused by trauma, and obstinate devotion to self-destructive behavior--may make repentance seem an unrealizable fantasy. Further, an enlightened conception of the self as creative, not merely passive, makes us skeptical about miraculous atonement activated through divine intervention.

Yet the Talmudic sage, Reish Lakish, says: Great is *teshuvah*, for deliberate transgressions are accounted meritorious deeds; as the Prophet Ezekiel says, "when the wicked man shall turn from his wickedness and do that which is lawful and right--through them he shall live."

Through them--transgressions--'he shall live'? To understand the paradoxical words of the sage--for me, it was a matter of granting him as much credit as I did Milton--requires a different suspension of disbelief, starting with a notion of time. Through the retrospective glance of repentance, past history--now not just neurotic obsessions weighing down the self--can be redeemed.

For Shakespeare's Macbeth, there is only the 'tomorrow, and tomorrow and tomorrow' of successive moments leading the 'way to dusty death.' Macbeth's time is now popularized on t-shirts, in paraphrase, 'stuff happens.' *Teshuvah*, however, is based upon a different sense of time, and the High Holidays, starting with the New Year, Rosh Hashana, challenge us to see our histories--as a people and as individuals--in the shape of coherent stories. In the cosmic history described in the Rosh Hashana service, the sounding of the shofar marks the beginning and ending of Jewish history, as well as the significant middle. Heard through the Rosh Hashana prayers, the shofar-blasts resonate with the first breath inspired by God into man at the Creation, the sounds of the shofar on Mount Sinai, and the shofar-blast that marks the end of time. Through this story, the present is no longer merely part of a chain of unrelated

moments--'tomorrow and tomorrow'--but infused with the knowledge of the future when the shofar announces the redemption of humanity.

This consciousness of time makes repentance on Yom Kippur possible. Not only does the nation have a sense of an ideal future, so too does every person--in which time-future connects back with time-present as well as time-past. Through the retrospective glance of repentance, past history--now not just neurotic obsessions weighing down the self--can be redeemed. But *teshuvah* is not a divine fiat, nor a human one. For repentance is creative, an active process of integration, bringing together the diverse parts of the self.

So important is repentance, the Talmudic sages say, that God created *teshuvah* before Creation, allowing for the unconventional storytelling that undoes normal cause and effect. Past actions do not bring about future events, but the ideal of an unrealized future re-creates the past so that a different outcome is possible. But though I may regret past deeds, indeed, in some cases must, I also acknowledge that I am who I am now because of who I once was. My imagined future was generated by my desires and, this is the sage's insight, even by my transgressions.

Atonement may be a divine gift, but one requiring the courage to acknowledge that the past, no matter how seemingly recalcitrant--no matter how 'damaged' I may feel--is mine to transform. The repentance that is transformative is an 'act of love' for only by accepting the self, however daunting a prospect that may be, are transgressions turned into a source of life. When repentance comes out of fear of punishment, and the past is merely renounced, transgressions are made null, but the self remains unchanged. But repentance based upon love works because intentions and actions, never simple, are open to reframing. The story I tell now reveals that the past about which I feel regret, perhaps even shame, is not only consistent with, but propels me towards a future I had not yet imagined.

'No one,' the psychoanalyst Adam Phillips writes, 'can be better at living your life than you.' But we find excuses in the personae we adopt--sometimes our public, political and even religious commitments--to avoid who we are, and who we want to be. Repentance neither means neurotic fixation on past failure nor avoidance of aspects of ourselves we prefer to ignore. Nor does it mean believing in external rituals that guarantee purification.

*Teshuvah* does mean a commitment to living our lives, and a faith that the stories we tell can give both past and present a new voice. Not a vicarious engagement, *teshuvah* permits cultivating the poetry of a personal religious sensibility--starting with our own rewriting of beginnings (finding signs of life in transgression, trauma and loss), continuing in the reinvention of the present, and opening, finally, to the possibility of a different future.

A "graduate" of the LSS Beginners Service, William Kolbrenner is an English Literature professor at Israel's Bar Ilan University. An internationally renowned authority on Renaissance poetry and philosophy and the eighteenth-century proto-feminist Mary Astell, Kolbrenner also publishes and lectures widely on Jewish life and learning. He is the author of *Open Minded Torah*. This piece was originally published on *Aish.com*.



## CONGRATULATIONS AND MAZAL TOV

## MARRIAGES

Rivkah Wahrman and Simcha Daitchman  
Mazal Tov to parents,

Myra Wahrman and Rabbi Chaim Wahrman  
Channa Keller and Shmuel Yosef Farb

Mazal Tov to parents, Liba and Rabbi Dr. Chaim Keller  
Chava Yehudis Silverstein and Akiva Moshe Goodman

Mazal Tov to parents, Sharone D'vora and Shmuel Goodman  
Liza Zlatkis and Yoseph (Yos) Jacobs

Mazal Tov to parents, Batya and Eddie Jacobs  
Mazal Tov to grandparents, Vicki and Rabbi Shlomo Riskin

Carly Weisenberg and Andrew Lebwahl  
Karin Fleisch and Daniel Silverstein

Mazal Tov to father, Andrew Fleisch  
Chassia Schwartz and Yori Thau

Mazal Tov to parents, Devorah Altman and Rabbi Brian Thau

## BIRTHS

Wendy and Dr. Jason Adelman, on the birth of a daughter,  
Lily Roslyn

Mazal Tov to grandmother, Suzanne Goodman

Daniella and Jordan Brafman, on the birth of a daughter, Noa Elena  
Chava and Naftali Burnham, on the birth of a son, Emanuel Pardes

Vera and Paul Greenberg, on the birth of a daughter, Hannah  
Rachel and Binjamin Gutman, on the birth of a son,

Yitzchak Menachem (Ernie)

Dr. Victoria Chernyak and Stas Krasinski, on the birth of a baby boy,  
Daniel Binyamin

Felicia and Yoram Zarai, on the birth of a daughter, Danielle

## BAR/BAT MITZVAH



Nosson Tzvi Adler  
Mazal Tov to grandparents,  
Ilene (Sarah Leah) and Louis Vynerib  
Uzziel Cohen

Mazal Tov to parents, Rivkah and Shia Cohen  
Mazal Tov to grandparents, Drs. Yaffa and Stuart Blaustein

Yehuda Aaron Davis  
Mazal Tov to parents, Heidi Bratt and Dr. Jeff Davis

Yehuda Dovid Kremansky  
Mazal Tov to parents, Sarah and Rabbi Avraham Leib Kremansky

Matan Tuvia Kronfeld  
Mazal Tov to parents,  
Dr. Elizabeth Konecky and Yaakov Kronfeld

Akiva Moshe (Michael) Prell, at the Kotel on June 6, 2013

## CONDOLENCES

Diane Aiken, on the loss of her mother, Dr. Ida Hutmacher

Dr. Stuart Blaustein, on the loss of his mother, Mary Blaustein

Leonard Cohen, on the loss of his father, Herbert Cohen

David Gorin, on the loss of his father, Naphtoli Gorin

Sara (Suzanne) Gurwitz, on the passing of her mother, Estelle Linz

The family of Helen Hanft (see box on reverse)

Sarah Kremansky, on the loss of her father, Meir Feldman

The family of Elizabeth (Elisheva) Lambert (see box on reverse)

Ellen Natter, on the loss of her mother, Ida Abrams

## SPEEDY RECOVERY/REFUAH SH'LAIMA

Regina Ullendorff, Rachel bat Feige

## TZEITCHEM L'SHALOM (TO LIVE OR STUDY IN ISRAEL)

Rachel and Eugene Kontorovich

Akiva Moshe Prell

Samantha Ragsdale

Karin Fleisch and Daniel Silverstein

## CONGRATULATIONS

Jill and Martin Davis, on their son, George (Getzel),  
who was ordained at Hebrew College

Sharone D'vora and Shmuel Goodman, for dedicating a Torah Scroll  
to Chabad of Chicago

Bella Hahn-Grossman, upon receiving her PhD in Clinical

Psychology from the New School

Mazal Tov to parents, Ohra and Dr. Manfred Hahn

Ellen and Mordecai Lipkis, guests of honor at the

Carlebach Shul's 11th Annual Dinner

Nathaniel Phillip, upon receiving the Mathematician Award for

his first grade class, and for being skipped to the third grade

Mazal Tov to mother, Dinah (Lucia) Bodden

Samuel Zakay, on his graduation from Columbia University,

PHI BETA KAPPA

Mazal Tov to mother, Ann Crane

## TODAH RABBAH

Dr. Leonard Davidman, for brilliantly conducting the LSS Beginners  
Service over the summer

Shlomo Dov Gewirtz, for his inspirational teaching of the Shabbat  
afternoon Bible Class during the summer

**SCHEDULE OF SERVICES**

**Wed September 4, 2013 - 29th of Elul**  
**EREV ROSH HASHANA**  
 Selichot/Morning Services . . . 6:00 & 6:45 AM  
*Eruv Tavshilin*  
 Light Candles . . . . . 7:07 PM  
 Mincha . . . . . 7:10 PM

**Thurs September 5, 2013 - 1st of Tishrei**  
**ROSH HASHANA**  
 Beit Midrash . . . . . 7:30 AM  
 Main Sanctuary . . . . . 7:45 AM  
 Ballroom . . . . . 7:45 AM  
 Beginners . . . . . 9:00 AM  
 Tashlich . . . . . 6:10 PM  
 Beginners Mincha . . . . . 6:50 PM  
 Mincha . . . . . 7:10 PM  
 Yom Tov Candles . . . . . after 8:04 PM  
 Daf Yomi . . . . . after Ma'ariv

**Fri September 6, 2013 - 2nd of Tishrei**  
**ROSH HASHANA**  
 Beit Midrash . . . . . 7:30 AM  
 Main Sanctuary . . . . . 7:45 AM  
 Ballroom . . . . . 7:45 AM  
 Beginners . . . . . 9:00 AM  
 Daf Yomi . . . . . 6:10 PM  
 Candlelighting . . . . . 7:03 PM  
 Mincha/Kabbalat Shabbat . . . . . 7:10 PM

**Sat September 7, 2013 - 3rd of Tishrei**  
**Ha'azinu SHABBAT SHUVA**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:45, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Mincha . . . . . 6:30 PM  
 Shabbat Shuva Drasha . . . . . 6:55 PM  
 Ma'ariv/Shabbat Ends . . . . . 8:02 PM  
 Daily Mincha & Maariv . . . . . 6:55 PM

**Sun September 8, 2013 - 4th of Tishrei**  
**TZOM GEDALIAH**  
 Fast begins . . . . . 5:17 AM  
 Selichot/Morning Services . . . . . 6:20 & 8:00 AM  
 Daf Yomi . . . . . 6:45 AM  
 Mincha . . . . . 6:50 PM  
 Fast ends . . . . . 7:49 PM

**Mon September 9, 2013 - 5th of Tishrei**  
 Selichot/Morning Services . . . . . 6:30 & 7:15 AM  
 Mincha . . . . . 6:55 PM

**Tue September 10, 2013 - 6th of Tishrei**  
 Selichot/Morning Services . . . . . 6:30 & 7:15 AM  
 Mincha . . . . . 6:55 PM

**Wed September 11, 2013 - 7th of Tishrei**  
 Selichot/Morning Services . . . . . 6:30 & 7:15 AM  
 Mincha . . . . . 6:55 PM

**Thu September 12, 2013 - 8th of Tishrei**  
 Selichot/Morning Services . . . . . 6:30 & 7:15 AM  
 Mincha . . . . . 6:55 PM

**Fri September 13, 2013 - 9th of Tishrei**  
**EREV YOM KIPPUR**  
 Daf Yomi . . . . . 6:15 AM  
 Selichot/Morning Services . . . . . 7:00 & 7:40 AM  
 Mincha . . . . . 1:45 & 3:00 PM  
 Candlelighting . . . . . 6:52 PM  
 Kol Nidre . . . . . 6:55 PM  
 Daf Yomi . . . . . after Ma'ariv

**Sat September 14, 2013 - 10th of Tishrei**  
**YOM KIPPUR**  
 Beit Midrash . . . . . 7:30 AM  
 Main Sanctuary . . . . . 8:30 AM  
 Ballroom . . . . . 8:30 AM  
 Beginners . . . . . 9:00 AM  
 Mincha Main Sanctuary . . . . . 4:55 PM  
 Neilah . . . . . 6:25 PM  
 Ma'ariv/Shabbat & Yom Tov ends . . . . . 7:52 PM  
 Daily Mincha & Maariv . . . . . 6:45 PM

**Wed September 18, 2013 - 14th of Tishrei**  
**EREV SUKKOT**  
 Daf Yomi . . . . . 6:20 AM  
 Morning Services . . . . . 7:10 & 7:50 AM  
*Eruv Tavshilin*  
 Candlelighting . . . . . 6:43 PM  
 Mincha . . . . . 6:50 PM  
 Begin meal in Sukkah . . . . . after 7:32 PM

**Thu September 19, 2013 - 15th of Tishrei**  
**SUKKOT**  
 Morning Services . . . . . 8:00 & 9:00 AM  
 Talmud Class . . . . . 6:00 PM  
 Mincha . . . . . 6:45 PM  
 Ma'ariv . . . . . 7:41 PM  
 Yom Tov Candles and begin meal  
 Light in Sukkah . . . . . after 7:41 PM

**Fri September 20, 2013 - 16th of Tishrei**  
**SUKKOT**  
 Morning Services . . . . . 8:00 & 9:00 AM  
 Talmud Class . . . . . 5:00 PM  
 Candlelighting . . . . . 6:40 PM  
 Mincha/Kabbalat Shabbat . . . . . 6:45 PM

**Sat September 21, 2013 - 17th of Tishrei**  
**CHOL HAMOED SUKKOT**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 8:00 & 8:45 AM  
 Talmud Class . . . . . 5:45 PM  
 Mincha . . . . . 6:30 PM  
 Ma'ariv/Shabbat ends . . . . . 7:38 PM  
 Daily Mincha & Maariv . . . . . 6:35 PM

**Sun September 22, 2013 - 18th of Tishrei**  
**CHOL HAMOED SUKKOT**  
 Morning Services . . . . . 6:45 & 8:30 AM  
 Daf Yomi . . . . . 7:55 AM  
 Mincha & Maariv . . . . . 6:35 PM

**Mon September 23, 2013 - 19th of Tishrei**  
**CHOL HAMOED SUKKOT**  
 Morning Services . . . . . 6:45 & 7:30 AM  
 Mincha & Maariv . . . . . 6:35 PM

**Tue September 24, 2013 - 20th of Tishrei**  
**CHOL HAMOED SUKKOT**  
 Morning Services . . . . . 6:45 & 7:30 AM  
 Mincha & Maariv . . . . . 6:35 PM

**Wed September 25, 2013 - 21st of Tishrei**  
**HOSHANA RABA**  
 Morning Services . . . . . 6:15, 7:00 & 8:00 AM  
*Eruv Tavshilin*  
 Candlelighting . . . . . 6:31 PM  
 Mincha . . . . . 6:35 PM

**Thu September 26, 2013 - 22nd of Tishrei**  
**SHEMINI ATZERET**  
 Morning Services . . . . . 8:00 & 8:45 AM  
 Talmud Class . . . . . 5:50 PM  
 Mincha . . . . . 6:35 PM  
 Yom Tov Candles . . . . . after 7:29 PM  
 Ma'ariv/Hakafot . . . . . 7:30 PM

**Fri September 27, 2013 - 23rd of Tishrei**  
**SIMCHAT TORAH**  
 Morning Services . . . . . 7:00 & 8:30 AM  
 Women's Service . . . . . 9:00 AM  
 Talmud Class . . . . . 5:50 PM  
 Candlelighting . . . . . 6:28 PM  
 Mincha/Kabbalat Shabbat . . . . . 6:35 PM

**Sat September 28, 2013 - 24th of Tishrei**  
**Bereshit**  
 Daf Yomi . . . . . 7:00 AM  
 Morning Services . . . . . 7:40, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 4:45 PM  
 Talmud & Bible Classes . . . . . 5:15 PM  
 Mincha . . . . . 6:15 PM  
 Ma'ariv/Shabbat ends . . . . . 7:26 PM  
 Daily Mincha & Maariv . . . . . 6:20 PM

**Fri October 4, 2013 - 30th of Tishrei**  
**ROSH CHODESH**  
 Morning Services . . . . . 7:00 & 7:40 AM  
 Candlelighting . . . . . 6:16 PM  
 Mincha . . . . . 6:20 PM

**Sat October 5, 2013 - 1st of Cheshvan**  
**ROSH CHODESH Noach**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:40, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 4:35 PM  
 Talmud & Bible Classes . . . . . 5:05 PM  
 Mincha . . . . . 6:05 PM  
 Ma'ariv/Shabbat ends . . . . . 7:15 PM  
 Daily Mincha & Maariv . . . . . 5:10 PM

**Fri October 11, 2013 - 7th of Cheshvan**  
 Candlelighting . . . . . 6:05 PM  
 Mincha . . . . . 6:10 PM

**Sat October 12, 2013 - 8th of Cheshvan**  
**Lech Lecha**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:45, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 4:25 PM  
 Talmud & Bible Classes . . . . . 4:55 PM  
 Mincha . . . . . 5:55 PM  
 Ma'ariv/Shabbat ends . . . . . 7:03 PM  
 Daily Mincha & Maariv . . . . . 6:00 PM

**Fri October 18, 2013 - 14th of Cheshvan**  
 Candlelighting . . . . . 5:54 PM  
 Mincha . . . . . 6:00 PM

**Sat October 19, 2013 - 15th of Cheshvan**

**Vayeira**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:45, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 4:15 PM  
 Talmud & Bible Classes . . . . . 4:45 PM  
 Mincha . . . . . 5:45 PM  
 Ma'ariv/Shabbat ends . . . . . 6:53 PM  
 Daily Mincha & Maariv . . . . . 5:50 PM

**Fri October 25, 2013 - 21st of Cheshvan**  
 Candlelighting . . . . . 5:44 PM  
 Mincha . . . . . 5:50 PM

**Sat October 26, 2013 - 22nd of Cheshvan**  
**Chayei Sara**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:40, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 4:05 PM  
 Talmud & Bible Classes . . . . . 4:35 PM  
 Mincha . . . . . 5:35 PM  
 Ma'ariv/Shabbat ends . . . . . 6:43 PM  
 Daily Mincha & Maariv . . . . . 5:40 PM

**Fri November 1, 2013 - 28th of Cheshvan**  
 Candlelighting . . . . . 5:35 PM  
 Mincha . . . . . 5:40 PM

**Sat November 2, 2013 - 29th of Cheshvan**  
**Toldot**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:40, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 4:10 PM  
 Talmud & Bible Classes . . . . . 4:40 PM  
 Mincha . . . . . 5:25 PM  
 Ma'ariv/Shabbat ends . . . . . 6:34 PM  
 Daily Mincha & Maariv . . . . . 4:35 PM

**Sun November 3, 2013 - 30th of Cheshvan**  
**ROSH CHODESH**  
 Move clocks back one hour  
 Morning Services . . . . . 7:00 & 8:30 AM  
 Daf Yomi . . . . . 7:55 AM  
 Mincha . . . . . 4:35 PM

**Mon November 4, 2013 - 1st of Kislev**  
**ROSH CHODESH**  
 Daf Yomi . . . . . 6:15 AM  
 Morning Services . . . . . 7:00 & 7:40 AM  
 Mincha . . . . . 4:35 PM  
 Beginners Shmooze . . . . . 8:15 PM

**Fri November 8, 2013 - 5th of Kislev**  
 Candlelighting . . . . . 4:27 PM

Mincha . . . . . 4:35 PM

**Sat November 9, 2013 - 6th of Kislev**  
**Vayeitzei**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:40, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 3:00 PM  
 Talmud & Bible Classes . . . . . 3:30 PM  
 Mincha . . . . . 4:15 PM  
 Ma'ariv/Shabbat ends . . . . . 5:26 PM  
 Daily Mincha & Maariv . . . . . 4:25 PM

**Fri November 15, 2013 - 12th of Kislev**  
 Candlelighting . . . . . 4:21 PM  
 Mincha . . . . . 4:25 PM

**Sat November 16, 2013 - 13th of Kislev**  
**Vayishlach**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:40, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 2:55 PM  
 Talmud & Bible Classes . . . . . 3:25 PM  
 Mincha . . . . . 4:10 PM  
 Ma'ariv/Shabbat ends . . . . . 5:20 PM  
 Daily Mincha & Maariv . . . . . 4:20 PM

**Fri November 22, 2013 - 19th of Kislev**  
 Candlelighting . . . . . 4:16 PM  
 Mincha . . . . . 4:20 PM

**Sat November 23, 2013 - 20th of Kislev**  
**Vayeishev**  
 Daf Yomi . . . . . 7:00 AM  
 Bible Class . . . . . 8:30 AM  
 Morning Services . . . . . 7:40, 9:00 & 9:45 AM  
 Beginners Services . . . . . 9:15 AM  
 Beginners Mishnayot . . . . . 2:50 PM  
 Talmud & Bible Classes . . . . . 3:20 PM  
 Mincha . . . . . 4:05 PM  
 Ma'ariv/Shabbat ends . . . . . 5:15 PM  
 Daily Mincha & Maariv . . . . . 4:15 PM

**Wed November 27, 2013 - 24th of Kislev**  
**EREV CHANUKAH**  
 Daf Yomi . . . . . 6:20 PM  
 Morning Services . . . . . 7:10 & 7:50 AM  
 Mincha . . . . . 4:20 PM  
 Light Chanukah Candles . . . . . after 5:02 PM

**Thur November 28, 2013 - 25th of Kislev**  
**THANKSGIVING DAY**  
 Morning Services . . . . . 7:00 & 8:30 AM  
 Light Chanukah Candles . . . . . after 5:02 PM

**HIGH HOLIDAY SERVICES**  
 at the Manhattan Day School  
 310 West 75th Street  
 (bet. West End Ave. & Riverside Dr.)

**ROSH HASHANA**  
 Wed., Sept. 4, 7:10 pm  
 Thur. & Fri., Sept. 5 & 6, 9:00 am  
 Thur., Sept. 5, 7:10 pm  
 Fri., Sept. 6, 7:10 pm @ LSS

**YOM KIPPUR**  
 Fri., Sept. 13, 6:55 pm  
 Sat., Sept. 14, 9:00 am

**Tickets**  
 LSS Members \$75, Non-Members \$125

**SAVE THE DATES**  
**Special Events**

**Sukkot Shopping:** Tue., Sept. 17  
**Sukkot, Simchat Beit Hashoeva:**  
 Tue., Sept. 24, 7:00 PM  
 @ Ramaz Middle School

**Simchat Torah Celebration**  
 Thu., Sept. 26, 7:30 PM

**Intro To Bible Class Begins**  
 Tue., Oct. 1, 6:30 - 8:00 PM

**Beginners Shmooze - Free**  
 Mon., Nov. 4, 8:15 PM

**Beginners Shabbat Luncheon - \$20**  
 Oct. 5 & Nov. 2, 12:30 PM

**Beginners Chanukah Shabbaton**  
 Fri.-Sat., Nov. 22 - 23

**Chanukah Bash: Mon., Dec. 2**

**HELEN HANFT**  
 Helen Hanft was a star of stage, film and TV. While she appeared in major productions, such as last year's Super Bowl commercial, her greatest artistic triumphs were undoubtedly in the annual Beginners Purim Schpiel, and her occasional monologues at the Shabbat Beginners luncheons.

**ELISHEVA (ELIZABETH) LAMBERT**  
 Elisheva (Elizabeth) Lambert succumbed after a long valiant battle with cancer. She was a brilliant student, accountant and artist. Like the flowers she painted, she was always radiant and upbeat. Her special optimism and spirituality were always an inspiration to all.