

SCHEDULE OF SERVICES 5735

DATE	SERVICE	TIME
Sunday, Sept. 8	First Day of S'lichos Minchoh & Ma'ariv during week S'lichos during week	7:00 a.m. 7:40 p.m. 6:15 a.m.
Friday, Sept. 13	Kabolas Shabbos	7:30 p.m.
Shabbos, Sept. 14	Minchoh End	7:10 p.m. 8:24 p.m.
Sunday, Sept. 15	S'lichos	7:30 a.m.
Monday, Sept. 16	Erev Rosh Hashonoh Eve of Rosh Hashonoh	6:00 a.m. 7:15 p.m.
Tuesday, Sept. 17	First Day Reading of Torah, about Sermon & Shofar — Rabbi Jeffrey Siegel Minchoh followed by Tashlich Ma'ariv	7:30 a.m. 9:15 a.m. 10:00 a.m. 6:40 p.m. 8:04 p.m.
Wednesday, Sept. 18	Second Day Reading of Torah, about Sermon & Shofar Minchoh End	7:30 a.m. 9:30 a.m. 10:15 a.m. 7:25 p.m. 8:17 p.m.
Y'mei T'shuvoh	S'lichos	6:15 a.m.
Thursday, Sept. 19	Minchoh End of Fast of Gedaliah	7:15 p.m. 8:10 p.m.
Friday, Sept. 20	Kabolas Shabbos	7:20 p.m.
Saturday, Sept. 21	Shabbos Shuvoh Sermon by Rev. M. Rabenstein Minchoh End	9:00 a.m. 7:00 p.m. 8:14 p.m.
Sunday, Sept. 22	S'lichos	7:30 a.m.
Sunday—Tuesday	Minchoh	7:05 p.m.
Wednesday, Sept. 25	Erev Yom Kippur — Minchoh Kol Nidrei	3:00 p.m. 7:10 p.m.
Thursday, Sept. 26	Yom Kippur Reading of Torah, about Yizkor, about End	8:45 a.m. 12:30 p.m. 6:45 p.m. 8:04 p.m.
Friday, Sept. 27	Kabolas Shabbos	7:05 p.m.
Saturday, Sept. 28	Minchoh End	6:45 p.m. 8:01 p.m.
Mon.—Tues. Sept. 30—Oct. 1	Sukkos — Minchoh End Week of Chol Hamoed Minchoh & Ma'ariv	7:00 p.m. 7:56 p.m. 6:30 a.m. 7:05 p.m.
Friday, Oct. 4	Kabolas Shabbos	6:55 p.m.
Saturday, Oct. 5	Minchoh End	6:40 p.m. 7:50 p.m.
Sunday, Oct. 6	Hashano Rabbo Lernen The family of the late Mr. Julius Bonem will be hosts for the refreshments.	8:30 p.m.
Monday, Oct. 7	Hashano Rabbo Eve of Sh'mini Atzeres	6:30 a.m. 6:50 p.m.
Tuesday, Oct. 8	Sh'mini Atzeres—Yizkor Minchoh Ma'ariv, followed by Hakofos	9:00 a.m. 6:55 p.m. 7:30 p.m.
Wednesday, Oct. 9	Simchas Torah Minchoh End	9:00 a.m. 6:55 p.m. 7:44 p.m.

CONGREGATION NEW HOPE  
1625 Cresthill Avenue  
Cincinnati, Ohio 45237

Returned For Better Address

SHABBOS SERVICES 5735  
All Times P.M.

EASTERN DAYLIGHT TIME

DATE	EVE	MINCHOH	END
Oct. 12	6:45	6:25	7:39
19	6:35	6:15	7:29
26	6:25	6:05	7:20

EASTERN STANDARD TIME

Nov.	2	5:15	4:55	6:11
	9	5:10	4:50	6:04
	16	5:05	4:40	5:58
	23	5:00	4:35	5:53
	30	4:55	4:35	5:51
Dec.	7	4:55	4:35	5:50
	14	4:55	4:35	5:51
	21	5:00	4:40	5:54
	28	5:00	4:40	5:58

1975				
Jan.	4	5:10	4:50	6:04
	11	5:15	4:55	6:10
	18	5:20	5:05	6:18
	25	5:30	5:10	6:26

CANDLE LIGHTING TIMES

1974				
EDT	Sept.	13		7:32 p.m.
		16		7:27
		17	after	8:14
		20		7:21
		25		7:13
		27		7:10
		30		7:05
	Oct.	1	after	7:51
		4		6:58
		7		6:54
		8	after	7:40
		11		6:48
		18		6:38
		25		6:28
EST	Nov.	1		5:20
		8		5:12
		15		5:06
		22		5:01
		29		4:59

Feb.	1	5:40	5:20	6:34
	8	5:45	5:25	6:42
	15	5:55	5:35	6:50
	22	6:00	5:40	6:58

EASTERN DAYLIGHT TIME

March	1	7:10	6:50	8:05
	8	7:15	7:00	8:13
	15	7:25	7:05	8:20
	22	7:30	7:10	8:27

SPECIAL DATES

Annual Memorial Service

Nov. 3 Cheshvan 18

Eve of Dec. 8.....First Chanukkah Light  
Dec. 24.....Fast of 10th of Tevet  
end 5:50 p.m.

1975  
Jan. 27.....Tu Bishevat  
(Chamisho Osor)

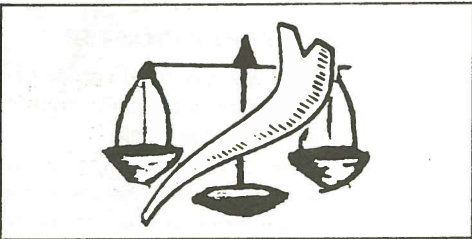
Feb. 24.....Fast of Esther, end 6:55 p.m.  
Reading of Megiloh about 6:45 p.m.  
Feb. 25 .....Purim, 6:30 a.m.

CONGREGATION NEW HOPE

ROSH  
HASHONOH  
BULLETIN



SEPTEMBER, 1974 VOL. XXXVI CINCINNATI, OHIO NO. 1 TISHREI 5735



ROSH HASHONOH 5735

Once again we stand at the threshold of another year. For a moment we pause and in retrospect we try to reevaluate the basic philosophy of life, its meaning and above all its purpose. As we read recently, "Behold, I set before you this day a blessing and a curse."

One of the commentators wants us to understand: Behold, I have put before you two extreme opposites — a blessing and a curse. There is no other alternative. If you do not choose the path that leads to the blessing, you have thereby taken the path that leads to the curse. There is no "middle road."

As we stand bowed in prayer on the Yomim Noroim, our hearts filled with reverence and devotion, as we utter the awe-inspiring prayers, we find that uppermost in our minds, we ask the A-mighty that He grant us continued life. "Remember us unto life, inscribe us in the Book of Life."

Yet, let us question ourselves, what is the true meaning of life? Our prayers for life during the ten days of penitence are a petition for more than the raw material of vitality or length of days. It is man, who must translate his days and years into meaningful living. The Jew's attitude to life enabled him to outlive his oppressors and to nullify all the instruments of persecuion and strategies of destruction against him. "The history of Israel is the supreme dramatization of the power of human determination and will over external circumstance" (Adler). The very survival of the Jewish people in spite of all those who arose against us is proof of the faith and belief that justice in the end will triumph.

Even at the gates of Auschwitz the martyrs were able to sing: "Ani ma'amin," "I believe." And, when on Yom Kippur, the first Yahrzeit for the newly fallen heroes of the last war is being observed, we proudly include the sons of Israel into our memorial prayers, who gave their young lives, so Israel may live. For them, it was not the length of days, but a life fully lived and sacrificed on the altar of their people.

May their sacrifice be an example to us to live meaningful lives, and may this sacrifice not have been in vain, so that the year 5735 may be entered into history as a "Sh'nas Chayim V'Sholom — A year of purposeful life and above all, a year of peace, peace to the world and all of Israel."

Rev. M. Rabenstein

The story is told of Rabbi Levi Yitzchak of Berdichev that once he noticed a Jewish young man who had become quite assimilated to the surrounding culture. He was dressed like a Russian and had long hair after the manner of the noblemen. The rabbi asked the young man into his home and inquired as to the meaning of his appearance. The young man replied that he was a barber, working for gentiles. He did not feel it right to flaunt the fact that he is Jewish. Rabbi Levi Yitzchak said: "If you will cut your hair, I will give you a ruble." The boy refused. The rabbi offered two rubles, three, four, until he reached the fantastic sum of twenty rubles. The lad remained obstinate. Finally the great Tzaddik said: "If you cut off your long hair now, I promise you OLAM HABA - a portion in the HERE AFTER." The young man immediately took a pair of scissors and shortened his hair. At this Rabbi Levi Yitzchak looked to Heaven and said:

"Master of the Universe! This young man is not learned. He knows little of his faith. His prime concern is earning a living. Oh, how hard he must work for a single ruble! Yet, his belief in Torah still runs so deep that he prefers OLAM HABA - which he has never seen - to a small fortune."