



LINCOLN SQUARE SYNAGOGUE



Volume 28, No. 4

PESACH ISSUE

NISAN 5753

From The Rabbi's Desk

The Song of Songs was composed by the "wisest of all men," not by the "sweet singer of Israel." King David spent his life composing psalms, singing in times of happiness and distress. He fashioned songs appropriate for numerous experiences and occasions. Yet, rather than turn to him for the deepest love song between God and Israel, we turn to his son, Shlomo HaMelech. Why did we choose wisdom over singing?

Assuming that wisdom alone is insufficient to create such a masterpiece, the midrash sets out to discover where and when Shlomo developed the skills used in his magnum opus. One opinion is that he was granted Ruach HaKodesh, Divine Inspiration, a special gift that enabled him to express what he already knew and felt, but was unable to articulate. His wisdom lacked the ability to sing. Empowered by his new gift of song, his deepest wisdom could now be shared with all the ages.

Had the power of song already been his, he would not have been able to express as much as he did. Once he experienced the frustration of being unable to express all the wisdom of the wisest man and appreciated that such an ability is truly God-given, he was able to voice far more than he would have with a natural ability to sing.

"Even if we were all-wise, all-experienced, all-understanding, all well-versed in the Torah, we would still be obligated to tell the story of the Exodus from Egypt." As we sit at the seder recounting the story of Yetziat Mitzrayim, we understand that there is more to be explained and discussed than we can naturally articulate. We tell the story hoping for the gift of "L'maan tisaper," "I am doing this," says God, "in order for you to have

the ability to tell the story so that it will continue to speak to you, your children, and your children's children."

The purpose of the Haggadah is not only to tell us what to say, or guide us through the seder, or even limited to stimulating our seder table conversations and discussions. The Haggadah is structured to nurture our ability to express ourselves, to articulate ideas

and feelings that lie hidden deep inside our hearts and souls. The Kabbalists find a hint for this in the word "pesach," which may be read,

"peh sach," a mouth that can speak.

We, like Shlomo HaMelech, must acknowledge that the ability to express our deepest insights and ideas, is a gift that can come only from God. May we all merit such a gift this Pesach as we sit at our seder.

"The Haggadah is structured to nurture our ability to express ourselves, to articulate ideas and feelings that lie hidden deep inside our hearts and souls."

Rabbi Simcha Weinberg

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MISHLOACH MANOT - 1993

The LSS Mishloach Manot Project is perhaps the most all-encompassing and all-inclusive program that we have that easily brings together so many of our members who might be otherwise separated by age, location, religious beliefs, or the like. Over 350 members submitted lists, and over 650 beautiful Mishloach Manot baskets were prepared in time for Purim. Cards with good wishes were sent out to our members in faraway places, including Boca Raton, Tokyo, Jerusalem, and Teaneck.

The creative theme for this year's beautiful baskets was the Lower East Side. The bag (from the "Forward") was filled with salami, pickles, borscht, Gruenebaum's cookies, and pushkes - all reminiscent of Jewish life on the Lower East Side.

Kudos to Francesca Berkowitz, Ruthann Eckstein, Florie Jerusalmi, Martine Schenker, Gale Spira, Aviva Sussman, and all the other volunteers, who once again undertook this tremendous project and pulled it off extremely successfully. Thanks also to the entire LSS office staff for their tireless and detailed efforts and to the Youth Committee for helping with the deliveries.

As one lucky recipient of our Mishloach Manot packages succinctly said, "This is one LSS program that's not just a mitzvah - but it also leaves a great taste in your mouth!"



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HEBREW SCHOOL NEWS

On Friday night, January 22nd, the GEORGE AND TANYA FELDMAN HEBREW SCHOOL held its third annual shabbaton. Over 50 parents and children of the Hebrew School gathered for an explanatory tefillah and festive Shabbat meal.

However this terse description does not truly describe what occurred at the shabbaton. Of course, there was a tefillah service, with explanations of the structure and meaning of the prayers. Of course, Cantor Goffin led the shabbaton in Shalom Aleichem and Kiddush. Of course, there were divrei torah and singing. But that is not the shabbaton. The shabbaton is the parents who have never given their children the traditional Friday night blessing, doing so for the very first time. The shabbaton is the students of the Hebrew School putting on original skits designed to teach others the meaning of Shabbat. The shabbaton is the parents who tell the teachers in private that they have been lighting Shabbat candles every week since last year's shabbaton.

Over the last three years, LSS has renewed its commitment to the Hebrew School. The school has responded with increased enrollment, the reopening of the Hebrew High School, the annual Shabbatons, and a host of other innovative programs. This year a second shabbaton will be held after Passover, in addition to class mini-shabbatonim to be hosted by the teachers in their homes.

The success of the shabbaton has once again amply demonstrated that the Hebrew School is a vibrant part of the outreach tradition which is a hallmark of LSS programming.

COMMEMORATION & CELEBRATION

Lincoln Square Synagogue will once again be joining The Jewish Center and Congregation Ohab Zedek to commemorate Yom HaShoa and to celebrate Yom HaAtzmaut and Yom Yerushalayim.

This year Lincoln Square Synagogue will be hosting Yom HaAtzmaut. The program will take place on Sunday evening, April 25th. Watch your mail for details.

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Book Review

by Myrna Lebov

"This book is a meditation on words that was launched by my mother's and my family's personal tragedy," writes Rabbi David J. Wolpe in his third book, In Speech and in Silence: The Jewish Quest for God. A stroke had "stolen" his mother's words; and Wolpe, out of love and compassion, wanted to understand what she had lost. As someone hit with disease myself, I can understand the poignant reason for his writing this book and can attest to his understanding of the disease experience. His decision not to focus on disease itself but on communication -- "when we speak to one another and when we speak to God" -- was brave and wise. Unfortunately, Wolpe undercuts his approach by slipping into vague musings on the subject.

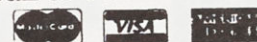
Judaism, Wolpe believes, teaches us how to use words to connect us with God. Alas, in this book, Wolpe doesn't teach us how to communicate better with God. At least he didn't teach me. Nor does he really teach us much about a silence that communicates with God.

contd. on page 15



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Thursday, April 1st: 9-9

Friday, April 2nd: 7-4

Sunday, April 4th: 7-9

Monday, April 5th: 7-Noon

Thursday, April 8th: 7-9

Friday, April 9th: 7-4

Sunday, April 11th: 7-4

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ISRAEL BONDS BREAKFAST

Lincoln Square Synagogue in conjunction with State of Israel Bonds will proudly honor Arlene and David Stone of Manhattan, at a breakfast on April 25th at 10:00 am at the synagogue. Colette Avital, Israel's former Ambassador to Portugal and newly-appointed Consul General in New York, will be the special guest speaker.

At the breakfast, the Stones will be presented with the State of Israel Bonds' "City of Peace Award." This award recognizes outstanding participation in the Israel Bonds program, which is strengthening the economy of the State of Israel as the foundation for the spiritual and cultural rebirth of the Jewish people.

Kosher Flash

Different name and location, same family and service - that's Stern's Glatt Kosher Emporium, formerly Jonas Stern & Sons.

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JUDAIC ARTS & CRAFTS FAIR

The Young Couples of Lincoln Square Synagogue did an extraordinary job in hosting our Second Annual Pre-Purim Judaic Arts and Crafts Festival. Hundreds of members, neighbors, and friends had the opportunity to browse, taste, and shop to their heart's delights.

Over 40 vendors participated in a wide variety of booths, ranging from mezuzot to silver, calligraphy to books, woodcuts to shalach manot baskets. There was beautiful background music by Gregory Shlemas, free wine tasting by Skyview Liquors and pizza for sale by Jerusalem II. A lovely evening was shared by all who attended. Many thanks to Stephen and Yael Lubofsky, who chaired the event and spent countless hours preparing for every detail, as well as the entire Young Couples Committee.

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APRIL

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Sunday, April 5th - The first born are invited to complete a Talmudic Tractate after each service so that they may be able to eat on what would normally be a fast day for them. The latest time to eat Chametz - 10:27 am The latest time to burn Chametz - 11:43 am Week of the 11th: Daily Mincha & Maariv 7:25 pm Week of the 18th: Daily Mincha & Maariv 7:30 pm Week of the 25th: Daily Mincha & Maariv 7:35 pm				1	2	3
					6:04 pm Mincha & Kabbalat Shabbat 6:10 pm	TZAV Shabbat Hagadol Mincha followed by Shabbat Hagadol Discourse 5:10 pm Turn clock forward one hour
4	5	6	7	8	9	10
Search for Chametz 7:55 pm 	Morning Services 6:45 & 7:45 am  Yom Tov 7:07 pm Mincha & Kabbalat Yom Tov 7:15 pm 1st Seder	Yom Tov Morning Services 8:45 am Daf Yomi 6:25 pm Mincha 7:10 pm  after 8:07 pm 2nd Seder	Yom Tov Morning Services 8:45 am Daf Yomi 6:25 pm Mincha 7:10 pm	Chol Hamoed Morning Services 7:00 & 7:40 am Mincha 7:15 pm	Chol Hamoed Morning Services 7:00 & 7:40 am  7:11 pm Mincha & Kabbalat Shabbat 7:15 pm	REEH Shabbat Morning Services 8:00 & 8:45 am Talmud & Bible Classes 6:25 pm Mincha 7:10 pm
11	12	13	14	15	16	17
Chol Hamoed Morning Services 7:00 & 8:30 am  Yom Tov 7:13 pm Mincha & Kabbalat Yom Tov 7:20 pm	Yom Tov Morning Services 8:00 & 8:45 am Daf Yomi 6:30 pm Mincha 7:15 pm  Yom Tov not before 8:13 pm	Yom Tov Morning Services including Yizkor 8:00 & 8:45 am Daf Yomi 6:30 pm Mincha followed by Seudah Shlishit Neilat Hachag 7:15 pm			 7:18 pm Mincha & Kabbalat Shabbat 7:20 pm	SHEMINI Shabbat Morning Services 8:45 am Talmud & Bible Classes 7:15 pm Mincha 7:15 pm
18	19	20	21	22	23	24
Yom HaShoah			Rosh Chodesh Iyar Morning Service 7 & 7:40 am	Rosh Chodesh Iyar Morning Service 7 & 7:40 am	 7:26 pm Mincha & Kabbalat Shabbat 7:30 pm	METZORA Shabbat Morning Services 8:45 am Daf Yomi 5:55 pm Bible Class 6:25 pm Talmud Class 6:40 pm Mincha 7:25 pm
25	26	27	28	29	30	
LSS CLOTHING DRIVE 10 a.m. - 1 p.m.	Yom HaAtzmaut Morning Services 7 & 7:50 am 				 7:33 pm Mincha & Kabbalat Shabbat 7:35 pm	

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MAY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Week of the 2nd: Daily Mincha & Maariv: 7:45 pm Week of the 9th: Daily Mincha & Maariv: 7:50 pm Week of the 16th: Daily Mincha & Maariv: 8:00 pm Week of the 23rd: Daily Mincha & Maariv: 8:05 pm Week of the 30th: Daily Mincha & Maariv: 8:10 pm				Saturday, May 8 Women's Tefillah Group		1 ACHAREI MOT-KEDOSHIM Shabbat Morning Services 8:45 am Daf Yomi 6:00 pm Bible Class 6:30 pm Talmud Class 6:45 pm Mincha 7:30 pm
2	3	4	5 Pesach Sheni	6	7 7:40 pm Mincha & Kabbalat Shabbat 6:45 & 7:45 pm	8 EMOR Shabbat Morning Services 8:45 am Daf Yomi 6:05 pm Bible Class 6:35 pm Talmud Class 6:50 pm Mincha 7:35 pm
9 Lag B'Omer 	10	11	12	13	14 7:47 pm Mincha & Kabbalat Shabbat 6:45 & 7:50 pm	15 BEHAR-BECHUKOTAI Shabbat Morning Services 8:45 am Daf Yomi 6:15 pm Bible Class 6:45 pm Talmud Class 7:00 pm Mincha 7:45 pm
16	17	18	19 Yom Yerushalayim Morning Services 7 & 7:40 am	20	21 Rosh Chodesh Sivan Morning Services 7:00 & 7:40 am 8:00 & 8:45 am Mincha & Kabbalat Shabbat 6:45 & 8:00 pm	22 BEMIDBAR Shabbat Morning Services 8:45 am Daf Yomi 6:20 pm Bible Class 6:50 pm Talmud Class 7:06 pm Mincha 7:50 pm
23 LSS Annual Dinner	24	25 Shavuot 7:57 pm Mincha & Kabbalat Yom Tov 8:00 pm Midnight Bible Class 11:30 pm	26 Shavuot Hashkama Minyan 4:50 am Main Minyan 8:45 am Daf Yomi & Bible Class 7:00 pm Mincha & Kabbalat Yom Tov	27 Yom Tov Morning Services including Yizkor 8:00 & 8:45 am Daf Yomi & Bible Class 6:45 pm Mincha followed by Neilat HaChag	28 8:00 pm Mincha & Kabbalat Shabbat 6:45 & 8:05 pm	29 NASO Shabbat Morning Services 8:45 am Daf Yomi 6:25 pm Bible Class 6:55 pm Talmud Class 7:10 pm Mincha 7:55 pm
30	31 Memorial Day Morning Services 7:05 & 8:30 am 		Yom Tov not before 8:58 pm	7:45 pm		

PREPARING FOR PESACH

I. ABOUT CHAMETZ

A. *The Prohibition*

The prohibition against Chametz on Pesach is found in the Torah. It commands every Jew:

1. not to eat or drink it,
2. not to own it,
3. not to possess it.

The prohibition applies to even the slightest amount of such Chametz because of the harshness of the penalty prescribed by the Torah - excision, or because of the fact that Chametz is permissible after Pesach - there can be no nullification during Pesach.

The Rabbinic prohibition extends to the use even after Pesach of Chametz which belonged to a Jew during Pesach. For this reason, Jewish bakeries and other food stores which do not sell their Chametz before Pesach should not be patronized for approximately a month after the holiday so that no Chametz product which belonged to them during Pesach would be consumed even afterwards. However, this prohibition applies only to products which are in the category of Chametz B'ein (see below).

B. *The Forms of Chametz*

Chametz B'ein - Pure Chametz - The combination of any of the five grains mentioned in the Torah (wheat, barley, rye, oats, and spelt), or any of their derivatives (such as flour) with water or moisture for a period of eighteen minutes during which the mixture is not stirred, results in Chametz. (This process, described in the Talmud in terms of its appearance, is not identical with the process of fermentation. Chametz appears to be an arbitrarily defined state, not a scientifically definable condition.) Thus, included in this category are bread, cakes and pastries, beer, grain alcohol, and even matzah which was not specially prepared for Pesach use.

Chametz B'ta'aruvot - Chametz in a Mixture - Where a grain product is an ingredient or where the slightest possibility exists that some small amount of Chametz has accidentally fallen into some product, that food may not be eaten or used on Pesach. Where Chametz is an ingredient, the product should not be

used at all, but where the only question is the possibility of some accidental admixture of Chametz, the product may be used on Pesach but only if it is purchased before Pesach (i.e., before the actual prohibition against eating Chametz sets in). Therefore, while such foods as soft drinks, preserves, and mayonnaise should have Rabbinical endorsement for use on Pesach; other foods, such as milk, pure tea, pure coffee, and pure spices may be used though they bear no special certification, as long as they are purchased before approximately 10:00 a.m. on the morning before Pesach.

Ta'am Chametz - Taste of Chametz - Even foods, which have no actual Chametz in them but have acquired the taste of Chametz through being prepared in utensils which had been used for the production or storage of Chametz products, are prohibited on Pesach. It is for this reason that it is necessary to use either completely separate utensils or utensils which can be kashered for use on Pesach. (The manner of kashering, and explanation of which utensils can be kashered will covered in a later section.)

Chametz Nuksha - Spoiled Chametz - Where a product may contain Chametz but is certainly not meant for consumption such as glue or toothpaste, it may be used during Pesach; but new packages should be purchased to assure that no Chametz stuck to the container in prior usage. Soaps and detergents which will be used on dishes should have Rabbinical supervision, and such products are generally available on the market.

Issur Kitniyot - Prohibition against Beans - Rabbinically, the prohibition of Chametz has extended among Askenazim to all grains, such as rice, millet, and corn and to all forms of lentils, beans, and peas. The reason for this extension was that breads were being made from these products and confusion as to which breads were permissible was resulting in many cases in the eating of true Chametz. Other than these, all other fresh vegetables may be used on Pesach.

Preparing for Pesach, contd. from page 10

C. The Disposal of Chametz -

Preparations for Pesach - All kashering should be done before Erev Pesach

Preparing the home for Pesach

1. **Rooms** - The entire house, all rooms, closets, drawers, etc., must be thoroughly cleaned.

2. **Kitchen** - Chametz dishes and kitchen utensils must be washed and cleaned and stored away in such a manner that they cannot accidentally be used on Pesach. Tables, cupboard and closet shelves, cabinets, sink, walls, stove, etc., must be scoured and washed. All surfaces used for Chametz dishes or food throughout the year must be covered for Pesach.

RANGE TOPS

Gas - Clean the whole range-top (spiders, cups, slide-out trays). Wait 24 hours. Then invert the spiders and leave them on the highest setting for one hour. After this is done, one should cover the range-top with aluminum foil.

Electric - Follow the above procedure except that the electric burners should be set on the highest

setting until they turn a glowing red after a few minutes. Cover the entire range-top with aluminum foil.

OVENS/BROILER

Gas (even continuous-cleaning) - Clean the oven, its shelves, and the broiler thoroughly with oven cleaner. Do not use for 24 hours. Next, turn the oven up to broil setting for one hour. If you want to use the broiling tray for Pesach, cover the tray with aluminum foil.

Self-Cleaning - Go through one full cleaning cycle.

Microwave - Clean oven and put a vessel with a few ounces of water in the oven, and allow the water to vaporize into steam.

Refrigerator - The refrigerator should be defrosted, and the shelves and the walls and the entire freezer compartment washed and scrubbed. The shelves of the refrigerator and the floor of the freezer should be covered with cardboard or some other material before Pesach foods are placed inside.

contd. on page 12

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Preparing for Pesach, contd. from page 11

Dishes and Utensils - There is not to be even a trace of Chametz in our food during Pesach, therefore, painstaking attention must be given to the use of pots, pans, dishes, and all kitchen utensils. It is preferable to have special dishes and utensils set aside exclusively for Pesach and stored carefully throughout the year. However, some Chametz utensils can be rendered fit for Pesach use through a procedure called "Kashering," or being processed in a special fashion for Pesach.

The following types of dishes and utensils **cannot** be "Kashered" for Pesach:

1. Utensils made of porcelain, chinaware, pottery, all earthenware; those made of plastic; glass utensils which are ordinarily used for hot foods; pyrex.
2. Utensils containing parts that are glued together, e.g., a knife with a glued-on handle.
3. Utensils, even metal or glass, with patches, cracks, dents, or narrow opening (a sieve or a bottle with a narrow neck, which cannot be properly cleaned).

Metals can be Kashered - if the metal utensil is one solid piece and *not* assembled or glued together - by removing the forbidden substance with heat as intense as that which prevailed when the food was absorbed.

Metal utensils used for boiling and cooking or lesser degrees of heat must be thoroughly cleaned and scraped thereafter and allowed to remain unused for 24 hours. Then, if the utensils are smaller, like silverware or other cutlery, each piece is to be immersed in a large pot containing boiling water and left in the seething water for a few minutes. If the pot in which the kashering is done is very big, a few pieces of cutlery can be submerged at a time. The standard is that the volume of water must be 60 times the amount the cutlery can possibly absorb. The utensils should then be rinsed in cold water.

In order to kasher a pot, one must fill it completely with water and heat it until the water boils quickly; while the water is boiling, a red-hot iron or red-hot stone is dropped into the pot, thus causing the water to overflow onto the sides of the pot. The pot is then rinsed in cold water.

contd. on page 13

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Preparing for Pesach, contd. from page 12

Utensils which came in contact with Chametz over a fire or over an electric element and did not contain water - such as a broiler, a baking form, or a frying pan - can be kashered only by heating the object until red-hot and glowing.

Glass Utensils in which only cold Chametz was used can be kashered. However, it is strongly suggested that glassware exclusively for Pesach be bought. If one must kasher glasses, it can be accomplished by placing them in water for three consecutive days and changing the water every 24 hours.

The search for Chametz (Bedikat Chametz) - On the night of the 14th of Nisan, after the entire home has been thoroughly cleansed of all Chametz, the final search is conducted. Led by the light of a single candle or flashlight, one inspects every corner of the home to assure the absence of even the smallest pieces of Chametz. Any Chametz found is brushed into a wooden implement with a feather to assure the collection of all crumbs. The custom of hiding ten pieces of bread before beginning the search is unnecessary since the blessing relates to the search and not to the discovery, and would therefore not be in vain even if no Chametz at all were found. However, those who wish to observe this custom should exercise special care to be certain that no pieces or crumbs be left behind.

The Chametz found should be bound up and held over for burning on the next day. Whatever Chametz and utensils being held for use at breakfast time the next morning should also be carefully separated from the Pesach goods.

The blessing said before beginning the search, "concerning the removal of Chametz," actually includes the burning of the Chametz the next morning of which the search is a part. After the search the owner abandons his ownership and interest in all Chametz, which he has not uncovered, by reciting the "Kol Chamira" in a language which he understands.

The Sale of Chametz - While the removal of Chametz from one's possession via the search and burning will prevent the eating of Chametz on

Pesach, the prohibition of ownership would still remain as to goods closeted away. For this reason it has become customary for the Rabbi to sell to a non-Jew all of the Chametz belonging to Jews who authorize him to be their agent for this purpose. Due to the complexity of the sale, whereby title to the Chametz passes immediately to the non-Jew, subject to return after Pesach if the full purchase price is by then not paid, such sale is best made by one well-versed in the law.

Pure Chametz, such as bread or cereal, should preferably be disposed of before Pesach. All other products and Chametz utensils should be stored in a closet or other cabinet and locked or sealed off with tape. The Rabbi should be told the place where the Chametz is closeted and the approximate value of the goods so that a valid sale to the non-Jew may be effected. Since title to the sold goods will be invested in the purchaser until the arrangements for return are completed between the Rabbi and the non-Jewish purchaser, a few hours should be left after the close of the Holiday before the goods are used again.

The Burning of Chametz - On the morning before the Seder, it is prohibited to eat any Chametz from the end of the fourth hour of the day (10:27 a.m.). From that time until the end of the fifth hour (11:43 a.m.) is the time for the burning of the Chametz. The Blessing said the preceding evening during the Search covers the burning as well and so all that need be said is a short passage (again beginning with the words "Kol Chamira") which effectively abandons all title or interest in any Chametz belonging to the household - whether it has been found or not prior to that time.



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In The Community

ENGAGEMENTS

Mazal Tov to

Bette Barker on her engagement to Ed Epstein.

Andy Berman on his engagement to Eve Goldberg.

Ari Bousbib and Helene Irrman on their engagement.

Sheryl Katz on her engagement to Ernest Elias.

Donna Mandel on her engagement to Arnold Perel.

Nancy Mikhael and Harvey Rubinstein on their engagement.

Rabbi Meir Mitelman and Beth Epstein on their engagement.

Betty and David Roth on the engagement of daughter Daphna to Greg Raykher.

Mark Saks on his engagement to Michel Sarasohn.

MARRIAGES

Mazal Tov to

David Freudenstein on his marriage to Anna Urowitz.

Dora Levine on the marriage of her granddaughter in Israel.

Aviva and Marvin Sussman on the marriage of son Avi to Rena Hain. And also to grandparents Els and Charles Bendheim.

BIRTHS

Mazal Tov to

Laya Davidowitz and Dov Perlysky on the birth of a daughter.

Riva and Jeff Davis on the birth of a son.

Dr. and Mrs. Vernon Dorfman on the birth of a daughter.

Sharon and Michael Freudenstein on the birth of a daughter.

Lisa and Gary Fuchs on the birth of a son.

Shelley and Morty Goldberg on the birth of a daughter.

Felice and Hilly Gross on the birth of a grandson.

Phyllis and Michael Kann on the birth of a son.

Devorah and Rabbi Brian Thau on the birth of a son.

BAR AND BAT MITZVAH

Mazal Tov to Dorothy and Robert Lewis on the Bar Mitzvah of son J.J.

HONORS

Mazal Tov to

Adele and Jules Brody on being honored as Amud HaTorah awardees by the West Side Kollel.

Mrs. Toby Gati on her new position as President Bill Clinton's Special Assistant, Director of Russian/Ukrainian/Eurasian Affairs.

Gert and Mel Greenland on their 43rd wedding anniversary.

Rabbi Shlomo Riskin on receiving the Defender of Jerusalem Award.

NEW MEMBERS

Lincoln Square Synagogue is pleased to welcome the following new members:

Claudio and Deborah Beller

Miriam Cyrulnik

Beth Epstein

Tali Frank

Judith Oppenheim

Todd Rosner

Leslie Alyce Shalom

Andrew Siegel

Brian Spira

Freyda Tavin

CONDOLENCES

We extend our sympathy to

Ziggy Hirsch on the passing of his father Meyer Hirsch.

Helen Ingberman-Kar on the passing of her husband Moishe Kar.

Rose Schwarz on the passing of her father Max Markowicz.

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Book Review,

contd. from page 5

In his most successful chapter, Wolpe offers us the example of Moses as "The Man Who Learned to Speak," with God as the preeminent teacher.

That chapter was the most successful because, aside from the chapter in which he described his mother's stroke, it was the most specific. The other chapters foundered in a sea of verbiage that said little to elucidate the process of prayer or to increase devotion to God.

Although Wolpe's book did not enhance my capacity to pray, it did lead me to return to Rabbi Weinberg's class on prayer. Only two classes remained for the semester; I attended them. Moreover, I resolved to take his prayer class for as long as he teaches it at LSS. I have much to learn about prayer and God, and Rabbi Weinberg has much to teach about both.

When I reentered the class, the Rabbi was discussing the second paragraph of the Shema: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might." It was a good place at which to resume my learning.

In Speech and In Silence: The Jewish Quest for God, by David J. Wolpe. pub: Henry Holt and Company. 196 pages. \$19.95

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One service of LSS which we pray may be unnecessary is that of the Chevra Kadisha. To insure the provision of a proper burial service, we urge our members to contact immediately any of those listed below.

Rabbi Weinberg	721-3393
Rabbi Cohen	877-1504
Danny Besdin	595-0970
Rachel Herlands	799-2176
Samuel Horwitz	496-7101
Andrea Penkower Rosen	873-9895

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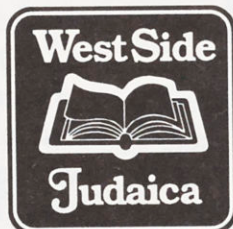
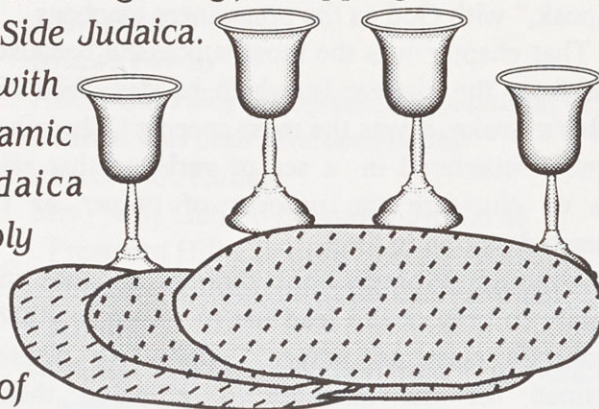
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