



LINCOLN SQUARE SYNAGOGUE

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**Just as the home
provides us with an
identity, we provide
our house with its
identity.**



From the Rabbi's Desk

There are few things more important to us than our house, our home. The American dream is to own a home. The dream is more than the financial security of owning property. We renters are equally devoted to our homes. Our homes express much of our personalities and tastes. We constantly improve, redecorate and add to our homes. We look forward to returning to our childhood homes. They are as much a part of our identity as our families.

This attachment to a home is reflected in the Torah's use of the word *Bayit*. The word home represents far more than four walls and a roof. We wish that each *Chattan and Kallah* be privileged to build a "*Bayit ne'eman b'yisrael*", a strong home in Israel. A synagogue is a *Beit Knesset*. A place of study is called a *Beit Midrash*, a house of study. Throughout the *Torah*, the extended family is referred to as a *Beit Av*, the house of the father. A court is a *Beit Din*, a house of law. A party is a *Beit Mishteh*. Even a bathroom is labeled a *Beit Kisei*! *Bayit*, or house, is the noun of choice when defining a space. Obviously there is more to a house than meets the eye.

Homes that are so important to us, were not important to the earliest characters of the Torah. Cities were far more important to them. *Kayin* built cities for his children long before we even find mention of the word *bayit* in the *Torah*. It was only as the world grew more populated that the idea of needing the permanent identity of a house developed. Just as cities defined our communities, laid claim to our land, our homes began to protect our identities within the larger city, and allowed those identities to develop.

A house that serves to separate us from others and provide us with necessary privacy is not a home. The home must have a personality of its own. It is that personality that attracts us. It is also that personality that challenges us. We determine the personality of the home beyond the pictures and furniture. Just as the home provides us with an identity, we provide our house with its identity.

The *Chanukat Habayit* by the *Chashmonaim* not only provided them with a symbol of their victory, they provided God's home with a new identity. The *Beit Hamikdash* reflected their dedication, their ability to tackle insurmountable odds. It was the personality with which they blessed the building that allowed the oil to burn for eight days.

What is the personality of our *Beit Knesset*? It is a personality that is constantly changing and evolving. It reflects our prayers, our demeanor, our study of Torah, even our social activities. We are developing the personality of a *Beit Mikdash Mat*, God's home, no less than did the efforts of the warriors of the *Chanukah* story.

My family now finds itself in a home provided for us by the community. We are grateful for your generosity, and aware that the personality of our home must reflect the beauty and spirit of the entire *Beit Knesset*. We pray that we will prove ourselves worthy of our home, your home.

We must express special gratitude to Steven Spira, Elliot Gibber, Susan Ruttner, and numerous others who found our apartment and helped us turn it into a home. We look forward to welcoming all of you for a *Chanukat Habayit*. Thank you.

Rabbi Simcha Weinberg

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Who Are Our Modern Day Maccabees?

by Joseph Schwarz

"Why [do we celebrate] Chanukah?" asks the Talmud. Countless answers are given to this seemingly basic question - Because there was a great military victory of a small number of Jews against the mighty Greek armies. Because there was a great religious victory of a small number of God-fearing Jews over the larger number of Hellenized Jews. Because there was a great miracle of a small cruse of oil that was found in the re-dedicated Temple, enough oil for only one day which miraculously burned for eight.

Yet, as in every case where numerous answers are given where one should suffice, the question seems to be better than any of the answers. After all, there have been many military victories in Jewish history that don't have holidays to commemorate them. There must be some other underlying reason that moved the rabbis to establish Chanukah as a holiday. I believe greater insights can be found if one studies the history of the time that immediately preceded the events of Chanukah.

During that time, many Jews were becoming indistinguishable from the Greeks around them in their dress, names, and everyday language. Historians even record that many Jews underwent a very painful operation to cover up their circumcisions in order not to stand out when competing in the nude in the Greek Olympic games.

The Greek influence did not limit itself to the secular world of these Jews but crept into the religious aspects of their lives as well. In a very short time, the Hellenization infiltrated the most important institutions of Judaism, including the Beit HaMikdash or Holy Temple - which was the precursor of our modern-day synagogue. Some of the Hellenized Jews even set their sights on the position of High Priest. Instead of going through the normal channels of proper hard work, religious zeal, or moral worth, in order to be selected for this important position, they offered the Syrian-Greek leaders large bribes to have themselves imposed as the High Priests of the Jews.

Once they were in position, they were reckless in their abuse of power. They gave the most lucrative jobs in the Temple to their friends and relatives, sent out armed slaves to seize tithes for themselves, and were involved in bloody skirmishes with other families who sought to takeover their position of High Priest. The Temple was corrupted and polluted by such internal impostors even before it was contaminated by any outside enemies. At this time, according to tradition, the visible signs of the Divine Presence ceased to appear in the Temple.

continued on page 3

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Who Are Our Modern Day Maccabees?,

continued from page 2

by Joseph Schwarz

The Temple, after all, was the House of God; it was judged by higher moral and ethical standards than any ordinary business or institution. Once the positions within it were no longer treated appropriately or properly, but were instead bought and sold randomly or to the highest bidder, the importance and the luster of the Temple were quickly diminished in God's eyes.

While the masses of Jews stood around and did nothing, a small group of courageous rebels, who had seen enough of the moral decay that surrounded them, stood up to both the assimilated enemy from within and the Greek armies from without. These mighty warriors, forever known as the Maccabees, rallied around the cry of "Who is unto God, come to me!" The real miracle of Chanukah was their ability to cleanse the Temple of those who did not belong there and reinstate the appropriate leaders.

The Third Temple will only be rebuilt when modern-day Maccabees stand up and fight against the moral decay that is creeping into our Temples.

The Sages tell us, that, as long as the Temple is not rebuilt, every generation is guilty of the same crimes as the generation in which it was destroyed. The Third Temple will only be rebuilt

when modern-day Maccabees stand up and fight against the moral decay that is creeping into our Temples. We should all use the holiday of Chanukah as an opportunity to remove some of the dark spots in our souls and in our communities in order to help clear the path of the rebuilding of the Temple. May that day arrive very soon in our own time.

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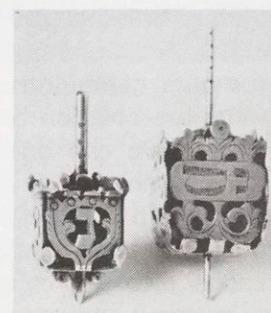
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Silver Hanukkah Dreidls
by Ilya Schor, circa 1960

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Perspectives on the LSS Holocaust Museum Trip

Travelling through Time

The elevator doors shut behind us and the exhibit at the U.S. Holocaust Memorial Museum abruptly begins. There, in that confined space, we listen to the recording of a soldier confounded by what he sees. The intrusion is unexpected and provocative, seizing upon the interval of an elevator-ride to challenge our presumption of freedom.

The presentation begins on the fourth floor and from here we can only descend. In pace with a terrible chronology, we chart the advent of Nazism in Germany. In the beginning, the images are only vaguely disturbing: banners of swastikas raised above luminous faces, torchlight processions, and proud boys in scout uniforms. Slowly, through film and posters, photographs and artifacts, the concept of racial purity and its grotesque consequences emerge. We pause before a display of hospital apparatus and learn about the sterilization of gypsy children and the "euthanasia" of the handicapped and mentally retarded. Genealogical classifications of Aryan and Jew are mapped with bizarre precision. And then Kristallnacht: photographs of an elegant synagogue interior before and after. Only the inscription above the ark remains: דע לפני מי אתה עומד.

Below lies the core of the exhibit: the ghettos and concentration camps. Films of the Lodz and Warsaw ghettos capture the anguish of the people, their determination and despair, as policies of cooperation and resistance all narrow to the same end - the final deportations.

Ahead, a transport car waits. It is not on display. We must enter that car to pass from one part of the exhibit to the next. In that empty space inside, our privileged

position as museum-goers is shattered and, for a moment, we occupy the place of the prisoners who came before us.

There are no easy exits

here. We must follow the corridor to the end. In a room full of shoes, we smell the stale leather. Photographs from Ejsyszki, Poland, line walls from floor to ceiling, preserving the life of its villagers in poignant detail. They all perished in a single day. We pass a display of confiscated objects - eyeglasses and scissors, toothbrushes and combs - horribly displaced from any domestic context; a wheelbarrow that carted corpses; photographs of the crematoria and clippings of human hair - the images come, staccato and unrelenting. By the time we enter the Auschwitz

barracks, our hearts are as constricted as the narrow planks that held its inmates there.

Although the Holocaust Memorial Museum chronicles the darkest chapter in modern history, it closes on the brink of hope rather than despair. Exiting, we cross a bridge of glass. Etched on its walls are the names of the people and places destroyed in the Holocaust. Its structure is as fragile as the human spirit and full of light.

At 4:30 we board the buses for the trip home. We settle back into the decencies of ordinary life and weigh the day's experience in quiet conversation among friends. Our bus is designed for the comfort of its passengers: no narrow holes bar our view and the air that circulates through the vents serves no malevolent function. Instead, we rest on reclining seats and watch video for entertainment. Over dinner our conversation shifts between the fullness of life we share through our synagogue and that other reality that arrests us now and then. It is not easy to hold these contradictions: how on a clear Sunday in late October a group from Lincoln Square Synagogue visited the U.S. Holocaust Memorial Museum and how, not so many years ago, an entire Jewish world perished elsewhere; how easy it is for us to choose our destination and how they could do nothing to resist theirs.

Pearl Muken

In that empty space inside, our privileged position as museum-goers is shattered and, for a moment, we occupy the place of the prisoners who came before us.



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Just an Amazing Experience

This was a typical reaction voiced by some of the approximately 90 Lincoln Square Members and friends who visited the United States Holocaust Memorial Museum in Washington, D.C. The full-day trip, led by co-chairs Rose Schreiber and Debbie Gibber, took place on Sunday, October 24, 1993.

Participants had the opportunity to meet privately with the Museum's Director before beginning their 4½-hour exploration of the most devastating event in Jewish history. Through still photographs, newsreel footage, and artifacts, as well as videotaped testimony by survivors, visitors gained a greater understanding of the tragedy of the Holocaust.

Each floor of the Museum documents and explains one period of the Holocaust. It begins with 1933-1939, the decade during which the Nazis rose to power and began to isolate Jews and expel them from everyday society. Next comes the period from 1940-1945, when the Jews - and others - were engulfed in the turmoil and fire of the "Final Solution." Also presented are stories of resistance and escape and of the righteous Gentiles who tried to help. Then there is the aftermath, exploring how survivors rebuilt their lives and how the State of Israel rose from the ashes of the millions in Europe.

While this was a solemn and sometimes painful experience, all of the participants were moved by what they saw and heard. Many of them expressed their intention to revisit the Museum again and again.

Miriam Cyrulnik

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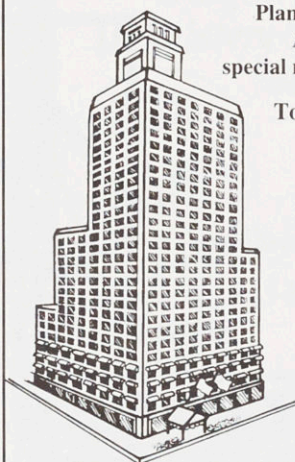
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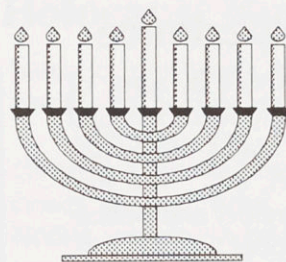
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West Side Jews Pour into Streets for First Joint Simchat Torah Celebration

According to police estimates, over five thousand people converged on Manhattan's West End Avenue between 84th and 86th Streets to celebrate Simchat Torah. For the first time in the history of the West Side, congregants from five synagogues celebrated Simchat Torah together in the streets of Manhattan.

At the end of the festive holiday service in their places of worship, the rabbis of Lincoln Square Synagogue, Congregation Ohab Zedek, The Jewish Center, West Side Institutional Synagogue, and Congregation Ohav Shalom led processions from the respective synagogues. Carrying Torah scrolls through the streets together with hundreds of chanting congregants, the groups made their way to the community celebration. The groups swelled at every passing block as onlookers and bystanders happily joined in. By the time the processions from the various synagogues reached West End Avenue and 84th Street, the numbers ran into the thousands.

Steven Eisenberg, organizer of this first-ever celebration, related the event's origins: "Several months ago, I read an excerpt from the teachings of the Lubavitcher Rebbe. It emphasized the need to publicize Jewish experiences so that other Jews might witness them. Last week's massive Simchat Torah celebration seemed to be an obvious realization of this idea."

In describing one of the event's many successes, Perry Davis added: "As we were marching across 72nd Street from Lincoln Square Synagogue, I heard a young boy coming out of a store scream to his mother 'There's my Hebrew School teacher,' pointing to Cantor Sherwood Goffin! The mother and the young boy were only too happy to be pulled into the procession by a smiling Cantor Goffin." Adds Eisenberg, "We touched many Jews who would not otherwise have experienced the joy of Simchat Torah; we brought the Torah out to them." The festivities lasted until 1:00 AM as thousands danced and sang on the packed two-block stretch of West End Avenue. Recalls Charlie Haffner, a local West Sider, "It was incredible . . . to see all those Jews, young and old, observant and non-observant, having a beautiful and meaningful, public Jewish experience together. I hope this is merely the first of a wonderful, annual tradition."

When asked about next year, Eisenberg and Gaby Gozland, who together with the rabbis organized this gathering, said "If we are not all

already in Jerusalem next year, please God, we will have an even bigger celebration."

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DECEMBER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
For the month of December Daily Mincha & Maariv 4:25 pm Maariv Only, Mon.-Thurs. 6:20 pm Women's Tefillah Group - Dec. 18, 9:00 am Schwab House, Corner of West End Ave. & 74th St. Asarah B'Teveth Fifth Annual Food Drive - Dec. 24, 7:00 am - 4:00 pm			1	2	3   4:11 PM Mincha & Kabbalat Shabbat 4:15 pm	4 VAYESHEV Daf Yomi 8:00 am Shabbat Morning Services 8:45 am Talmud & Bible Classes 3:25 pm Mincha 4:10 pm
5	6	7	8 First Night of Chanukah 	9 Chanukah Morning Services 7:00 & 7:40 am  	10 Chanukah Morning Services 7:00 & 7:40 am    Chanukah 4:00 pm   4:11 pm Mincha & Kabbalat Shabbat 4:15 pm	11 MIKETZ Hashkamah Minyan 7:40 am Daf Yomi 8:00 am Talmud & Bible Classes 3:10 pm Mincha 4:10 pm   
12 Chanukah Morning Services 7:00 & 8:30 am    	13 Chanukah Morning Services 7:00 & 7:40 am      Chanukah Colloquium & Celebration	14 Chanukah & Rosh Chodesh Teveth Morning Services 7:00 & 7:40 am     	15 Chanukah & Rosh Chodesh Teveth Morning Services 7:00 & 7:40 am     	16 Chanukah Morning Services 7:00 & 7:40 am	17   4:12 PM Mincha & Kabbalat Shabbat 4:15 pm	18 VAYIGASH Daf Yomi 8:00 am Shabbat Morning Service 8:45 am Talmud & Bible Class 3:25 pm Mincha 4:10 pm
19	20	21	22	23	24 ASARAH B'TEVETH Fast begins 6:06 am Morning Services 7:00 & 8:30 am Mincha & Kabbalat Shabbat 4:05 pm   4:15 pm Fast Ends 5:04 pm	25 VAYECHI Daf Yomi 8:00 am Shabbat Morning Services 8:45 am Talmud & Bible Classes 3:25 pm Mincha 4:10 pm
26	27	28	29	30	31 Morning Services 7:10 & 8:30 am   4:20 pm Mincha & Kabbalat Shabbat 4:25 pm	

Chanukah Colloquium, Monday Evening, December 13th - Live Jewish Rap Music, Refreshments & the Lighting of the Menorah. Colloquium: Rabbi Ephraim Buchwald, Rabbi David Clyman, Rebbetzin Esther Jungreis, Mrs. Leah Kohn, Rabbi Ben-Zion Krasniansky, Rabbi Brian Thau & Rabbi Simcha Weinberg. Registration: 6:45 pm, First Session: 7:15 - 8:20 pm, Second Session: 8:25 - 9:25 pm. Advance Registration - \$7.00 At the Door - \$10.00 Reserve call 212-643-8800. Sponsored by Aish HaTorah, Chabad of the Upper East Side, Hineni, The Jewish Renaissance Center, Cong. Kehilath Jeshurun, Lincoln Square Synagogue, The National Jewish Outreach Program, Cong. Ohab Zedek, West Side Institutional Synagogue & The Yad Avraham Institute.

JANUARY

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
Week of the 2nd - Daily Mincha & Maariv 4:30 pm Week of the 9th - Daily Mincha & Maariv 4:35 pm Week of the 16th - Daily Mincha & Maariv 4:45 pm Week of the 23rd - Daily Mincha & Maariv 5:00 pm Week of the 30th - Daily Mincha & Maariv 5:00 pm Throughout January, Maariv Only Mon.-Thurs., 6:20 pm						1 SHEMOT Daf Yomi 8:00 am Shabbat Morning Services 8:45 am Talmud & Bible Classes 3:30 pm Mincha 4:15 pm
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 Rachel Herlands 799-2176 Rabbi Cohen 877-1504 Samuel Horwitz 496-7101 Danny Besdin 595-0970 Andrea Penkower Rosen 873-9895						
2	3	4	5	6	7  4:27 pm Mincha & Kabbalat Shabbat 4:30 pm	8 VA-ERA Shabbat Morning Services 8:45 am Talmud & Bible Classes 3:40 pm Mincha 4:25 pm
9	10	11	12	13 Rosh Chodesh Shevat Morning Services 7:00 & 7:40 am	14  4:34 pm Mincha & Kabbalat Shabbat 4:40 pm	15 BO Shabbat Morning Services 8:45 am Talmud & Bible Classes 3:45 pm Mincha 4:30 pm
16	17 Morning Services 7:05 & 7:50 am Martin Luther King Day	18	19	20	21  4:42 pm Mincha & Kabbalat Shabbat 4:45 pm	22 BISHALACH Shabbat Morning Services 8:45 am Talmud & Bible Classes 3:55 pm Mincha 4:40 pm
23	24	25	26	27 Tu B'Shevat Morning Services 7:05 & 7:50 am 	28  4:51 PM Mincha & Kabbalat Shabbat 4:55 pm	29 YITHRO Daf Yomi 8:00 am Shabbat Morning Services 8:45 am Talmud & Bible Classes 4:05 pm Mincha 4:50 pm
30	31	Hatzolah 212-230-1000 Manhattan Eruv Hotline 212-362-2602 Mikvah of Mid-Manhattan 234 W. 78th Street 212-799-1520				The Bikur Cholim Society will visit any member of LSS who is in the hospital, recuperating at home, or homebound. If you would like to be visited, or know of someone who would, please contact the synagogue office - 874-6100.

A Family of Two

An open letter from a childless Orthodox couple to a family-oriented community.

We are your friends, your neighbors, your relatives. We **daven** next to you at morning **minyan**. We see you at sisterhood meetings.

We've seen our community grow, and are proud to be part of a young, vibrant, fertile Orthodox community. We, too, are young, vibrant, Orthodox. But we are not fertile.

For people like us--Orthodox couples who have spent years and fortunes trying to fulfill the biblical injunction to "be fruitful and multiply," the monthly cycle of hope and despair, the barrage of medical procedures and the parade of fertility specialists that all infertile couples go through is bad enough without adding the pressure of going to **shul** on Shabbos morning to find that virtually every couple is either expecting, wheeling a baby carriage or yelling at their kids. Don't get us wrong--we are very happy for you. But sometimes your joy is our pain.

Sometimes, we get depressed and don't come to **shul**.

Sometimes, after a week of hopeful news (husband is recovering well from surgery, and we've been accepted into a top In-Vitro Fertilization program), we come to **shul** feeling great, only to discover there's a baby naming and a big **kiddush** after **davening**. And as the **chevra** sings **simon tov umazel tov**, our grief trigger goes off, and we escape into the bathroom and cry.

Think about the wonderful children Hashem has given you. How proud you must be! Now consider what your life would be like if, right now, you had no offspring--no child to give you love to. How would you feel? Don't take your fertility for granted. It's a miracle, and you should thank God for it.

One out of every six couples in the United States experiences infertility. Between 40 and 50 percent of these couples will respond to treatment with a successful pregnancy. The rest will never be able to have biological children. And it may take them years of emotional ups and downs and thousands of dollars in medical costs to find this out. The enormity of this loss may be hard to understand for fertile couples, but keep in mind that at least one of your friends is probably having fertility problems right now; if they choose to tell you, they will need your friendship, support and above all sensitivity.

When you interact with a childless couple, what should you say? What if you suspect a certain couple is having fertility problems, but you're not sure? We know it isn't easy. . .our friends who have children sometimes act awkwardly around us, and sometimes avoid us. We now why. We understand. And we have some hints so that it

won't be so hard to find the right things to say next time.

First a few don'ts. . .

. . .don't feel guilty that you have children. Be proud of your offspring. But next time you're around someone who doesn't have children, think twice before bragging about your child. Your child is wonderful, but details of Junior's latest exploits could be a painful thing for a childless couple to hear about it.

. . .don't be offended if you offer an honor to a childless couple (like asking them to be kvaters at your son's bris) and they turn you down. Sometimes, just holding a newborn can bring about grief, and besides, the couple already feels self-conscious at a bris without being made a center of attention. Certainly invite them to your child-related simchas, but understand if they decide not to attend.

. . .don't deny a couple's pain by assuring them that everything will be OK. With **Hashem's** help it will be OK eventually (even if that means they'll never have biological children), but right now, they are really suffering.

. . .don't say "you've been married how long? Nu?" or "I guess your career is more important to you than starting a family right now."

. . .don't say "have you ever considered adoption?" They probably struggle with that question all the time.

. . .don't pry if you aren't sure. If a couple wants to tell you that they're infertile, they will.

. . .don't make the couple feel inferior or that they're being punished by God. (Remember: Abraham and Sarah couldn't bear a child until their old age!)

. . .unless they ask, don't tell the couple about the halachic ramifications of infertility treatment. That's what their **Rav** is for.

. . .don't say "as soon as you adopt, you'll get pregnant." The unfortunate fact is that only five percent of infertile couples who adopt conceive naturally after the adoption--and the same percentage conceives without adopting.

. . .don't complain about your kids and offer to give to an infertile couple.

. . .please don't tell the couple to relax. A couple dealing with fertility problems is going through a stressful situation, possibly the most difficult challenge of their lives. Their work, even their marriage could be strained because of all the time, money and emotion involved in seeking treatment. And they don't know if their efforts will be successful. They'd probably love to relax, but are too busy.

continued on page 11

Modern Match-Making

The Alt-Neu Rabbi of the Upper West Side

*excerpt from an article in the Jewish Star,
September 1993*

...While we, with our earthly, limited capacities, could not ever possibly begin to comprehend what goes on in heaven, we have gotten certain hints. For instance, we have been told that, in heaven, God spends a lot of time working as a *shadchan*, trying to make "matches."

Even the divine omniscience finds this a difficult task. It comes as no surprise, then, to find the most learned and talented of rabbis applying the greatest sensitivity to this task, too, here on earth. One such rabbi, Simcha Weinberg, rabbi of Manhattan's Lincoln Square Synagogue, was surely acting in the image of God when, one day, he invited a young woman and a young man to his home at 9:00 PM one evening. Neither knew the other was going to be there.

Rabbi Weinberg had introduced them some months before, they liked each other, and had begun to keep company. However, no announcement of intended marriage had been forthcoming. He had seen the couple together; they enjoyed being together. It seemed like an ordinary case of cold feet. An ingenious plan was necessary.

A self-taught cook during the emergency training he administered to himself while his wife was in Israel, Rabbi Weinberg had developed an overly confident, but useful sense of his own abilities for preparing fine cuisine.

For that evening, he cooked his very finest meal. Leaving no detail out in this performance of *hiddur mitzvah*, he set the table with a linen cloth and pulled out his family's fine china, including the crystal wine glasses.

He then donned the tuxedo he had ordered that afternoon, greeted the guests when they arrived, and proceeded to set before them what he hoped would be a delectable meal, certainly elegantly served by none other than the "waiter" in the tuxedo. While the couple were still dining, Rabbi Weinberg excused himself, saying he would be back in about an hour, and left.

When he danced at their wedding some months later, perhaps it was really so much higher on the west side of Manhattan.

Michelle Gould

A Family of Two, continued from page 10

So what should you do?

There's no secret formula. Offer a shoulder to lean on, and be prepared to listen. Don't volunteer advice (unless the couple asks) and don't get their hopes up with miracle stories. Ask them what they want if you're not sure; they'll tell you. If they say they'd rather not talk about it right now, please respect that request. Understand why sometimes they may act unsociably. Let them know you care. In other words, act as you would any friend who is going through hard times.

The couple might also welcome an invitation to participate in your family activities, especially during child-oriented holidays like Chanukah, Purim or Simchat Torah. This may help them feel less isolated.

The focus of your life is on you children. The focus of ours is on getting pregnant. We pray that you continue to have healthy children and that they give you nothing but joy.

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Behind the Scenes

You know him as your rabbi, your teacher, your friend. He is a father, a husband, he is your leader.

With a smile on his face he heals you, and with one word he lets you know that he still remembers you. That you still hold a place in his heart.

Who could this person be? Who else but Rabbi Weinberg. Without a doubt it is obviously he.

But behind the scenes he is also a very special person. A very kind soul. He is modest behind the scenes.

Behind the scenes he is generous with his time, and oh so kind and gentle with his words.

He does not respond to anger with anger. He does not respond to tears with tears. He will always find the right words, the right emotions, the right way to respond. For he is trustworthy, faithful and a friend beyond all friends behind the scenes.

Behind the scenes he gives to the poor, the sick, and those in need. Not through charity, but with his kind heart, his kind soul.

He is a rabbi but why then does he go out of his way to make others feel so good. It is not his task to spend his free time with those in need.

He accepts people for who they are and he accepts me for who I am.

But rarely do we find such a "righteous" man behind the scenes. A tzadik of this kind I have been blessed to meet such a man, Rabbi Weinberg. But he came to me when he heard my cries.

You know him as your rabbi, your teacher, your friend. He is a father, a husband, he is your leader.

With a smile on his face he heals you and with one word he lets you know that he has not forgotten you, and you still hold a place in his heart.

He was there for me when I needed him most. He will be there again for my needs, and he is there for you.

Sometimes I wonder if he is an angel in disguise, or a messenger from God here to help those in need.

But in my book, he is more than an angel, a messenger, a great man, a rabbi, a friend, a leader, a very special man. He is a tzadik, a very special soul.

Maurice Stanley

George & Tanya Feldman
Lincoln Square Synagogue
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Look What We've Done

Dear Rabbi Weinberg:

At long last, all responses to the synagogue appeal, made on behalf of Westside Hatzoloh, have been received.

I wanted to take this opportunity to share the results of this appeal with you and, at the same time, extend on behalf of all of the members of Westside Hatzoloh, our collective thanks and appreciation for your participation.

We received a from Lincoln Square Synagogue, 253 responses, totalling \$18,460.

In the *Zechus* of this most important act of צדקה, in which you were so intimately involved, may the New Year bring blessings of physical health and spiritual tranquility to you, your family and ישראל בכל.

Sincerely,
Simeon Schreiber
Appeals Coordinator
Westside Hatzoloh

Happy Chanukah!

from the Echad Staff

Remember: Shop at our Echad Advertisers!

MRYC

The MRYC has been very busy during the first 3 months of the new school year. Shabbat morning and afternoon groups have been running quite smoothly and have been well attended. From the smallest toddler to the most sophisticated high school senior, our youth has enjoyed the various programs offered at the MRYC.

Our High School and 7th-8th Grade groups are enjoying Teen Minyan even more with their own new location at Manhattan Day School. Following Teen Minyan, our teens enjoy special programs including luncheons, Ongei Shabbat, and visits to local nursing homes and hospitals.

Our younger children have enjoyed a slew of exciting trips and events including skiing, Knick games, ice skating, and much, much more!!

The MRYC/Yachad Shabbaton was an absolute success. High Schoolers, Yachad participants and advisors come together for a wonderful Shabbat experience. Special thanks to all of those people who became sponsors of the Shabbaton and all of those who helped out in running the actual event. We could not have done it without you.

Please feel free to contact me with your questions and comments. The MRYC is here to bring the best youth program to your children.

Chanukah Sameach!

Avi Lopin
MRYC Director
724-0971

Thank You

Simchat Torah Celebration

- ♦ Rabbi Weinberg for the encouragement to launch the Celebration.
- ♦ Rabbi Jonathan Feldman & West Side Institutional Synagogue for the support of the celebration.
- ♦ Steve Eisenberg and Gaby Gozland for their organization.
- ♦ Ella Leffler for designing the flyer.
- ♦ The 20th Precinct for their protection.

TFNIS

- ♦ Steve Eisenberg and Steve and Sharona Spivack for the continual organization.
- ♦ All hosts and hostesses for their time and warm welcomes.

Clothing Drive

- ♦ the congregants for their generosity.
- ♦ special thanks to Martha Kohn for writing.
- ♦ wonderful team volunteers.

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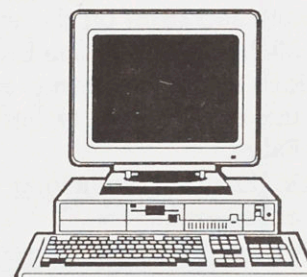
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In The Community

ENGAGEMENTS

Mazal Tov to

Mem and Zalman Bernstein on the engagement of their daughter Suzanne Dryan to Elliot Felson.
Suzan and Fred Ehrman on the engagement of their daughter Alyssa to Dr. Mark Loebenberg.
Adam Hanover on his engagement to Sheila Friedman.

Ruth Jacobson on the engagement of her grandson Michael Fuller to Lisa Leibowitz.

Joan Papier Lieberman and Dr. Henry Lieberman on the engagement of her son David Papier to Julie Faber.

Dr. Ellen Oppenheimer and Ken Tauber on their engagement.

Andrea Penkower Rosen and David Rosen on the engagement of their daughter Amanda to Steven Chiakelson of Montreal.

Chia and Herman Samson on the engagement of her daughter Tamar Reinhard to Rafi Ben Raphael.

MARRIAGES

Mazal Tov to

Alice and Marvin Berlin on the marriage of their son Max to Elana Meyer.

Leonard Cohen and Nancy Jacobs on their marriage.

Agnes and Jules Ehrman on the marriage of their son Jonathan to Myra Guttman.

Shulamis Gardenberg and Norby Moskovits on their marriage.

Joyce and James Herlands on the marriage of their son Andrew to Jill Weissman.

Irv Reinstein on his marriage to Yocheved Neally.

Susan and Norman Ruttner on the marriage of their daughter Chani to David Levin. Mazal Tov also to grandmother Greta Weinman.

Elizabeth Shuchat on her marriage to Rabbi Jay Yaacov Schwartz.

Mandel Skovronsky on his marriage to Ratzi Horowitz.

BIRTHS

Mazal Tov to

Ruthann and Ken Eckstein on the birth of son.

Anna Feld on the birth of a great-granddaughter.

Susan and Barry Friedman on the birth of a son.

Reni and Walter Hanau and Sara and Joseph Rosen on the birth of a granddaughter to their children.

Marilyn and Gerald Kahn on the birth of a grandson.

Dena and Sheldon Pickholz on the birth of a daughter.

Debbie and Mark Rosalimsky on the birth of a son.

Rivki and Lindsay Rosenwald on the birth of a son.

Henny and Sam Rudansky on the birth of a son.

Sarah and Martin Schandelson on the birth of twins, a daughter and a son.

Ann and Dov Scherzer on the birth of a son.

Barbara and Myron Smith on the birth of a granddaughter.

Jill and Richard Spitz on the birth of a son.

Orly and Alan Steinberg on the birth of a son.

BAR AND BAT MITZVAH

Mazal Tov to

Dr. Irwin and Suzanne Bernstein on the Bar Mitzvah of their son Davi.

Miriam Heller on the Bar Mitzvah of her grandson David Bernstein and on the Bat Mitzvah of her great-granddaughter Gila Lifshitz.

Rachel and Jonathan Herlands on the Bat Mitzvah of their daughter Dinah.

Renee and Allan Leicht on the Bar Mitzvah of their son Zaki.

Allen and Suzanne Smith on the Bar Mitzvah of their son Steven.

CONDOLENCES

We extend our sympathy to

Sheelah Alpert on the passing of her father Herman Silberstein.

Eleanor Berelson on the passing of her husband Milton Berelson.

Rose Birn on the passing of her brother Jack Rubin.

William Caplow on the passing of his father Max Caplow.

Ruth Englander on the passing of her father Harry Englander.

Steven Feldman on the passing of his mother Elaine Feldman.

Isidore B. Gorsetman on the passing of his sister Thelma Brownstein.

Marlene Herskowitz on the passing of her father Abraham Mazel.

Shirley Levinson on the passing of her husband Jules Levinson.

Ephraim Propp on the passing of his brother Seymour Propp.

Adam Ritholz on the passing of his father Jules Ritholz.

Janice Shoreinstein on the passing of her father Otto Weinmann.

Marilyn Sladowsky on the passing of her mother Hannah Sladowsky.

continued on page 15

In The Community,

continued from page 14

HONORS

Mazal Tov to

Joyce and James Herlands on their 30th Wedding Anniversary.

Esther Manischewitz on her 80th Birthday.

Allen and Suzanne Smith on their son Mark winning a bronze medal and a silver medal at the Maccabeah Games in Boston.

NEW MEMBERS

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

David and Jaya Abecassis

Neil and Raina Baim

Elissa Blaser

Yitzy Boim

Barbara Brodlieb

Janet and Stan Broome

Samuel Cohn

Chester Fox

Andrea and Thomas Kolb

Fred and Sassi Lonner

Jacqueline Muss

Irene Schenker

Alan Stern

Beth and Joshua Schwartz

Marya Twersky

My heartfelt thanks and deep appreciation for your support in my recent bereavement. Your visits, letters, and contributions in memory of my brother, Nathan Enowitz נ"י gave me much comfort.

May we share many Simchas in the future.

Janet Abelow

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- ♦ Brand HOLIDAYS Peanut Chocolate Candies Harvest

- ♦ Brand HOLIDAYS Peanut Butter Chocolate Candies
- ♦ Almond Chocolate Candies
- ♦ Brand HOLIDAYS Almond Chocolate Candies
- ♦ Mint Chocolate Candies
- ♦ Brand HOLIDAYS Mint Chocolate Candies
- ♦ Semi Sweet Baking Chocolate Candies

These products are approved even though the OU emblem does not yet appear on the label. The OU will appear on the label of these products as new packaging is printed.

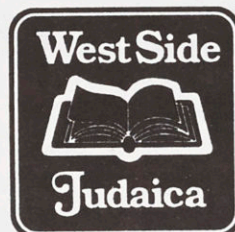
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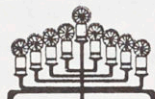
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