



FROM THE RABBI'S DESK...

The commandment to kindle the Chanukah Menorah is expressed by the Sages of the Talmud (Tractate Shabbat) with the phrase: "Ner Ish U'vaito, each individual must kindle the light in his home". The essential aspect of this performance is that it take place in the home, and it is considered an enhancement of the ritual if each family member kindles his/her own Menorah. Thus the Festival of Lights, as almost every moment of celebration within Jewish tradition, is inextricably bound up with home and family. From the Friday evening home service, replete with family Kiddish, Motzi, song/Zmirot, the Eshet Chayil recitation of praise to wife and mother (symbolizing Shekhinah feminine aspect of Divine Presence), and the blessing of the children, to the Pesach evening Seder, when parent becomes teacher and home becomes House of Study, the family unit has always been the most crucial medium of transmitting our Jewish heritage.

We must, therefore, view with alarm the breakdown of the family in contemporary America. On the one hand, we are faced with a high proportion of single adults within the Jewish community in general, and our Lincoln Square Synagogue community in particular — professional, intelligent and observant individuals between the ages of 25 and 40 who have not yet begun to shape a family. On the other hand, we are beset by the growing incidence of divorce within our Jewish community and the concomitant problem of single parents who most often raise their "divorced children" in an atmosphere of hostility at worst (wherever the child is used as a football between the parents and is confused by differing and competitive life styles) and loneliness at best.

This situation can only spell disaster for the once proud Jewish family. And, without a strong

(continued on page two)



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TO GIVE THANKS AND PRAISE UNTO THY GREAT NAME



LINCOLN SQUARE SYNAGOGUE
200 AMSTERDAM AVENUE
New York, N.Y. 10023
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FROM THE RABBI'S DESKS CON'T

united family to transmit Jewish values, how can we succeed in preserving our faith? Without a high birthrate to provide a large reservoir of little Jews, how can we succeed in preserving our people?

Certainly, there are no facile solutions to the breakdown of family which is being felt by all levels of society. Nevertheless it is incumbent upon us to attempt to understand the societal assumptions roundabout which give rise to such a situation and to evaluate these assumptions within the context of the Jewish tradition.

1. The Hollywood movie industry and the paperback novel business constantly bombard our psyche with the notion that love is a state of constant bliss, and that unless one hears "bells" it is inappropriate to get married or to stay married. Although the Bible provides two alternate models for marriage, the one being arranged marriages - Eliezer having been the first shadchan in history - and the other being romantic love at first sight - Jacob who single-handedly lifts the boulder from the well in order to impress his beloved, Rachel - the major stream of Jewish thought would foster the ideal of strong mutual attraction as a prerequisite for marriage. Indeed, the Sages of the Talmud ordained that it is forbidden for a couple to marry unless they first came to know and love each other, and invoke the verse, "and you should love your friend as yourself" as prooftext for this position (Babylonian Tractate Kidushin 41A). Moreover, Biblical law provides for divorce when a relationship is no longer viable, and the charge by either mate that he/she is distasteful to the other is grounds for divorce according to many Talmudic commentaries. Nevertheless, observant Jewish males, until the present decade, internalized the fact that it is a Divine obligation to take a wife, and that the upper limit for marriage, ordained by the most lenient opinion of Jewish law, (continued on page three)

OFFICE STAFF

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Blima Tuchmajer	Bookkeeper
Arlene Porath	JSI Administrative Sec'y
Esty Weiser, Editor	Echod

FROM THE RABBI'S DESK

(continued from page two)

...is 24 for the majority of males. The community in which Jews live constantly reinforced this ideal so that our young people understood that one must "will to love" in order to develop the required feelings crucial to choosing a specific mate. Fundamental physical attraction, enjoyment of each other's companionship, the sharing of common values and ideals and mutual respect is a rule-of-thumb definition of Jewish love. Unfortunately the "will" to love and marry is often lacking on the part of our observant young adults. I would submit that if a man has dated a goodly variety of women for a number of years and has not "heard bells", he must conclude that he is tone deaf. He must begin to reexamine his standards and re-order his priorities.

Moreover, Judaism never expected a couple to marry and live happily ever after. In order to obtain a good mate, one must be a good mate, and creating a successful marriage and family is a most worthwhile lifetime occupation. Divorce must be seen as the act of last resort. Our Sages teach that the very altar of the Holy Temple sheds tears when a first marriage is dissolved. Our laws of repentance teach that people can and do change, and it is a result of working through problems together within the context of a commitment to each other and the institution of marriage that individuals develop and the love relationship matures and grows. The ease of the Jewish divorce laws is predicated upon societal pressure militated against divorce; present day society is predicated upon a form of serial polygamy which makes the divorce au courant and even fashionable.

2. Contemporary liberal Western thought is based upon an "I" ethic which insists upon everyone's inalienable right to develop him/herself, and to do his/her, "own thing." Traditional Jewish thought is based upon a "we" ethic, which places paramount value upon nation and family and insists that the individual often delay, or even deny, aspects of his/her own

development for the good of the group. Judaism would insist that such a philosophy will ultimately redound to the good of the individual since he will eventually achieve greatest satisfaction not from his own individual accomplishment—for this even when successful is ephemeral—but rather from his contribution to family and nation, which will enable him to participate in eternity.

3. Progressive intellectual thought has removed the area of sex from the sphere of morality and condones any act conducted by consenting adults. This permissiveness has infiltrated even the "observant" Jewish community, and there have even been instances where a young man shows up for a Saturday night date replete with prayer book and tefillin. Until this decade, one of the more obvious and natural motivations for marriage was as a vehicle for the proper expression of the sex drive. Once sex is no longer necessarily limited to the marital context, the delay of marriage becomes far more viable. It is also reasonable to assume that sexual promiscuity before marriage may lead to sexual promiscuity after marriage, and this is one of the more obvious causes for the increased divorce rate.

4. In conclusion, I believe that each of us must make a renewed commitment to Jewish values, especially the value of marriage and children. Mates must cooperate with each other in enabling the other to advance academically and professionally even from within the family context (even if this makes for slower progress), and our educational institutions must include within their curriculum the preparation of young men as well as young women for the paramount importance of marriage and family.

The Jewish community in general and the Synagogue in particular must understand one of their crucial responsibilities to be providing a proper context for young men and young women to meet, especially in small and compatible groups. Only in this fashion can we begin to preserve our faith, to ensure our future and to truly be a Holy People in a Holy community.

THE WOMEN'S LEAGUE OF LINCOLN SQUARE SYNAGOGUE

The Women's League began its 1980-1981 program with an excellent slide-lecture presentation, "The Wandering Jews of New York," by Mr. Oscar Israelowitz. We were able to add to our knowledge of various Jewish communities that were, and are. Did you know that several synagogues are New York City Landmarks? Special thanks to Barbara Ribakove, chairwoman of this event, and her assistants, Florence Pine and Hilda Lessero.

Women's League is a name you are going to be seeing more frequently. Look for it and for our **pink** announcement cards. (Yes, pink. The other colors were taken and these were ordered especially for us.)

Please reserve Sunday afternoon, December 14th, 2:30 p.m., for a general membership meeting. We will be discussing past and future events and the goals we would like for Women's League.

For the men who are reading this, bravo! Our membership meeting isn't open to you, but all other events are. Please join us!

D'rishat Shalom,

*Shari Stern
President*

WOMEN'S LEAGUE OFFICERS

President:	Shari Stern
Treasurer:	Nan Ehrlich
Membership:	Helene Horwitz, Ruth Shapiro
Recording Secretary:	Jessica Briton Moed
Social Secretary:	Florence Brody

1980-1981 TENTATIVE PROGRAM

1. **January 18th, February 15th, March 1st:** Mini Film Series - Committee chaired by Jessica Briton Moed.
2. Art Show and Sale - **May:** Committee chaired by Ruth Shapiro, Helene Horowitz, Jeannette Zevin Aptheker.
3. Improvement of the Lincoln Square Synagogue Library - committee chaired by Nan Ehrlich.
4. If you would like a donation card for a simcha or memorial, Florence Brody is continuing her excellent work in this area. Please call her at home or write to her, care of the Women's League.
5. Please reserve **Sunday, December 14th,** for a membership meeting. It will be at 2:30 P.M. in the Beit Medrash.

(Tear-off for membership)

Yes, I would like to join the Women's League.

NAME _____

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WOULD YOU LIKE TO WORK ON ONE OF THE COMMITTEES? PLEASE SPECIFY:

MAY WE CALL ON YOU TO ASSIST WITH A PROJECT? _____

Please return with your check for \$10, made out to Women's League, Lincoln Square Synagogue.

Reaching Out To The Non-Committed: It May Not Be So Good For The Jews

By: Ephraim Buchwald

A basic principle of Jewish tradition is the right to question, to doubt. Therefore, it is entirely in keeping with Jewish tradition that we question the validity of the almost universally acclaimed practice of reaching out to non-committed Jews. As one who has been actively involved in Kiruv-Rechokim (reaching out to the non-committed) all his adult life, this question constitutes for me not merely a theoretic construct but a serious existential problem. The problem as I see it is as follows:

The future of the Jewish community in the United States appears frighteningly bleak. Every few months a new study appears further confirming the rapid dissolution of American Jewish life and the seemingly inevitable disappearance of the American Jewish Community.

While most informed students of the American Jewish scene readily acknowledge the magnitude of the defection on the part of the non-committed, few of these ubiquitous studies indicate the full extent to which the assimilatory trends have affected the so-called "committed" community. It is now clearly evident that a more subtle, but equally pernicious, assimilation is taking place even amongst the most committed Jews.

While the assimilation of the "committed" Jewish Community is not easily documented, clearly definable patterns have emerged. Modern "committed" Jews are bearing fewer children, are experiencing ever increasing problems in family relations and devote less and less time to religious study. Intense emphasis on career and business has compromised traditional values. Furthermore, even among the most cloistered Jewish communities, who heretofore were considered virtually immune to assimilatory trends, the weakening of social structures is now clearly distinguishable, as evident by the rapid increase of divorce, loss of communication with children, pursuit of materialism, and dishonesty in business relations. In short, while we cannot put a time limit on the event, the end of the American Jewish Community as we know it today is inevitable, if not yet in sight.

The chances of saving a substantial portion of the Jewish Community of America are also not very encouraging. Demographers now casually talk of there presently being no more than one million seriously identified Jews in the U.S. Hence, if we must make a fateful choice on how to best utilize our severely limited, and continuously shrinking resources, in a Jewish community that is rapidly disappearing, then we must choose to direct our primary efforts at strengthening those already committed; for it is they who are **most likely** to survive! Indeed, any program to win back the loyalties of non-committed and alienated Jews is justifiable only if **in the process it will strengthen and firm the loyalties of those already committed.**

The implications of this analysis are clear. It is true that in one sense we are living in a "golden age" of Torah and Jewish life, the magnitude of which blurs our vision of reality. Nevertheless, it is abundantly clear that the power of the cultural environment and the forces of assimilation in America are so overwhelming, that they can at most be deflected but not defeated, and that even the most committed Jews can never really hope to withstand these pressures with any sense of certainty.

Therefore, it behooves our communal leadership to undertake massive in-reach programs **to the already committed**, to strengthen their religious and cultural ties to Jewish life. Shabbatonim and Jewish experiential retreats should be conducted for synagogue members and day school parents on a regular basis. Members and parents should be expected to enroll in serious programs of adult Jewish Education as a condition of membership in synagogues and enrolling children in Jewish schools. Similar requirements of service to the Jewish community should be imposed to heighten the sense of "Areivuth"-personal accountability to the Jewish community. One phase of the communal service should be reaching out to the non-committed, since this is one of the most effective ways of underscoring to the already-committed the need to learn and grow in religious life. While these requirements might appear harsh, and perhaps discourage marginal people who are presently involved, it is my contention that we can no longer afford the luxury of "casual commitment" in the Jewish community. Indeed, the implementation of such standards might signal a new phase of growth in American Jewish life, for it is clear to me that the alternative is self-destruction, that has already taken too mighty a toll.

I invite your comments and reactions.

ELB

HEBREW SCHOOL NEWS

*Suri Kasirer, Administrator
Sherwood Goffin, Principal*

The past three months have been very exciting ones for the Hebrew School. We have implemented new programs which seem to have enthused the children. The most recent program is the Jewish workshops. Each student has signed up for one of four workshops being offered. The choices are: dramatics, cooking, photography, and media. Each workshop is led by one of our teachers. The goal of the program is to choose a hobby and maximize its Jewish content. Our workshops prepared presentations for our first annual Shabbaton which took place on Friday night, November 21st.

In addition to the activities we have been planning for the students, we are now organizing a back-to-Hebrew-School-night for the parents. This will be designed to familiarize them with what their children are learning at Hebrew School. Each parent will be participating in a model lesson given by the child's teacher. Utilizing the same books and materials as in classroom, we hope to convey to the parents the children's experience at Hebrew School. This will be followed by a study of the English text of Genesis - the creation of man. Using this text, Rabbi Riskin will be addressing the question "Is there room for faith in G-d in today's modern age of science and technology."

Parents' evening will take place on December 15th. Kits containing educational materials and information on relevant Jewish happenings will be distributed at the program. We feel this program has the potential to raise the consciousness of our parents and to involve them in their children's education.



(Sukot at Lincoln Square Synagogue)

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HEBREW HIGH SCHOOL UPDATE

Naomi England-Schaffer

Finally, after all the chagim, the Gustav Stern Hebrew High School resumed sessions for what we hope will be a very exciting year. The first session was a special program which included students and their parents. I discussed the topics which will be covered this year and introduced our new teacher, Norman Gold. Our evening continued with a college bowl with students vs. parents and guess who won?! That's right, our students came out ahead!! After refreshments Rabbi Cohen closed our meeting with a shiur on the philosophy of Shabbat. All in all, it was a very special evening.

This year one of the subjects being offered is a life cycle course. When it came to studying the topic of circumcision we had an expert explain the procedure. Phil Sherman, head of outreach and youth activities, is also a mohel so he came equipped with a slide show of the various stages of the ceremony.

On November 6th we commemorated Kristallnacht which took place November 9-10, 1938. In order for us to truly comprehend the world which we lost we must understand what life was like before the war. Our program included a slide presentation entitled *The Life that Disappeared* which depicted Eastern European Jewry in their everyday existence. Slides and narration were by Roman Vishniac who set out before the war to record the lives and faces which are no longer.

These are only a few of the programs planned for this year. We are looking forward to a very exciting and productive year.

THANK YOU

During the holidays, the usual hectic atmosphere of the synagogue increases to an almost fevered pitch. Our responsibilities are extended to include various holiday services and programs. We thank the following individuals for making our difficult job much easier, through their dependability, competence and above all, for contributing so selflessly of their time and energies.

High Holiday Seating Committee:

Martha Cohn, Benjamin Fruhlinger, Isaac Mandel, Henry Moed, William Stanley, Sam Horwitz, Mark Wald.

Sukkot Meal Committee:

Penny Zweig, Susan Ruttner

Sukkot and Simchat Torah Kiddush Committee:

Froomie Cohen, Helene Horwitz, Florence Pine, Ruth Shapiro, Les Hinson.

Office Volunteers:

Froomie Cohen, Harriet Epstein, Judith Goffin, Leni Samson, Charles Nassofer, Freeda Goodman.

The Presidium of Yachad Singles of Lincoln Square Synagogue would like to thank all of the many volunteers who helped make our Simchat Torah Luncheon a huge success. We also thank the helpful LSS office staff for their patience and assistance.

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BAIN ADAM L'HAVARO

By Miryam Alter

My parents have always owned a small retail business, and therefore imbued me with a healthy respect for the "small" shopkeeper. Growing up in Brooklyn, I felt secure knowing that Izzy the Grocer had our spare key, and that Mr. Neuman the Butcher had the children's "emergency money." The 18th Avenue Pharmacy did not have to be reminded that medicine needed on Shabbat would be paid for the following week.

Now with three small children, I was determined to develop this feeling of security, even here on the West Side. This was not an easy job. It is difficult to develop a rapport with a storekeeper when he greets you with the sign "No Baby Carriages", or when he looks the other way while you're having a heart attack trying to get your kids, carriage, and packages through the door.

Then I discovered Eli's Produce Co., owned and operated by our LSS member, Eli Giffler. Here my children never crowd the store. Here there is often a spare fruit for a whining child. And wonder of wonders, here is a store where you can wish the owner a "Good Shabbos".

Last week, this store took on extra meaning for me and my family. My order from Eli's, as usual when I am not at home, was left at my door. For the first time, several items were stolen from it, including our challas. I called Eli to see if he could still replace the stolen items and we arranged a new system for delivery when I'm not home. Not only were the items delivered promptly, but he absolutely refused payment for them.

As my father would say, "Appreciate it when you meet a mensch". Thank you, Mr. Giffler.

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Shomer Shabbat By appointment

OUTREACH TO YOUTH

Philip L. Sherman

Youth Director, Director of OutReach

Now that the year is well under way, let me take this opportunity to thank Rabbis Riskin, Cohen, Buchwald, and Katz, Cantor Goffin, and Mr. Richard Joselit for their help and guidance during these few brief months. My wife, Nomi, and I are very grateful to you and your families for the hospitality and warmth you have shown as we have been welcomed so graciously to the Lincoln Square community.

As a full time employee of Lincoln Square, my day is filled with the responsibilities of the Youth and Outreach Departments and as part of the teaching staff of the Hebrew school. I would like to briefly discuss each of these areas.

The area which has occupied the bulk of my time since my arrival has been the Youth Department. My philosophy is simple: the priority of any synagogue should be its youth, for without youth today, there will be no synagogue tomorrow. Lincoln Square Synagogue is no exception. It is my primary goal to serve the constituency of the synagogue with the programs designed to meet the needs of Lincoln Square youth. The synagogue is, however, outreach oriented, so as time progresses the Youth Program will begin to reach out to the neighborhood Jewish Youth.

The programming begins with our extensive Shabbat activities commencing at 9:30 A.M. with our ever growing Youth Minyan led by Nat Helfgot. At 10:00 A.M. there is the Nursery group headed by Allison Montague and Lisa Lerer and the Kindergarten through Second grade group directed by

(continued on next page)

Outreach (continued)

Joy Verschleiser. In the afternoon, beginning at 3:00 P.M. are the Melanie Ross Shabbat Groups. The Nursery group is supervised by Abby Gast and Elana Riskin (who were responsible for its creation) and the Second through Sixth graders led by Batya Riskin, Rachel Landau, Nat Helfgot, and C.B. Gast. The Junior Melanie Ross Youth Group for sixth through eighth graders is under the guidance of Debbie Pine, while the Senior Melanie Ross Youth Group for High School students is led by David Harbater. The programming is socially and religiously oriented featuring a basketball league, movienites, Onegs, and Shabbat luncheons. We also hope to bring N.C.S.Y. back to Lincoln Square as a driving force behind the youth.

The Outreach Program is an intrinsic part of Lincoln Square Synagogue. The Torah Van may be found on the corner of 72nd St. and Broadway every Tuesday and Thursday between 4:30 and 6:30 P.M. It is staffed by volunteers who give their time to bring Yiddishkeit to our Jewish neighbors. We offer them a multitude of services from the Beginners' Minyan to the Joseph Shapiro Institute of Adult Studies as well as the opportunity to learn about lighting Shabbat candles, wearing tefillin, and the how-to of celebrating the various holidays throughout the Jewish calendar in our "synagogue on wheels". The program will be broadened to include Sundays in the Torah Van schedule as well as visiting various campuses in the New York area in an effort to combat the all too numerous missionary groups that are taking their toll on Jewish college youth.

Finally, I do not want to underrate my position in the Hebrew school as it is possibly the most valuable. It is in the Hebrew school (and in the Hebrew high school) where a necessary integration may take place between myself and the students who may, at best, have an extremely tenuous relationship with our shul. I feel compelled, therefore, to juxtapose the many different social spheres that make up Lincoln Square youth. It is in this way that my position may be best utilized to involve the non-yeshiva student and the yeshiva student within Lincoln Square so that we may be the benefactors of a strong shul tomorrow through our youth.

SHABBAT PROGRAMS

- 9:30 A.M. Youth Minyan
- 10:00 A.M. Nursery Group
Kindergarten-2nd group
- 3:00 P.M. Melanie Ross Shabbat
Groups
Nursery through 6th
grade.

Junior Melanie Ross Youth Group
Debbie Pine
Senior Melanie Ross Youth Group
David Harbater
Youth Director - Philip L. Sherman

OUTREACH SCHEDULE

Tuesday: 4:30-6:30 P.M.

Thursday: 4:30-6:30 P.M.

Meet at LSS at 4:30 or join us at the corner of 72nd Street and Broadway.

Volunteers for Outreach will be needed before and during Chanukah (Nov. 29-Dec. 10), before Tu B'Shvat (Sat. night, Jan. 17), and before Purim (Sat. night, March 14).

A CHANUKAH MESSAGE

It is important that the message of Hanukkah be understood correctly. Hanukkah is *not* — as is so often supposed — a festival of independence; it is a festival of dedication. And the difference is crucial. What it asserts is not the right of every man to "be himself" and do as he pleases but to be servant of God and in that service to defy princes. Moreover, so the message continues, the only God whom a man is required to serve is the God revealed to him in the history and experience of his people, not the idol imposed from without. The condition of independence is consecration, and its hallmark is devotion.

Another thing that the festival teaches is the value of the few against many, of the weak against the strong, of passion against indifference, of the single unpopular voice against the thunder of public opinion. The struggle which it commemorates was the struggle of a small band, not of the whole people; and it was a struggle not only against oppression from without but equally against corruption and complacency within. It was a struggle fought in the wilderness and in the hills; and its symbol is appropriately a small light kindled when the shadows fall.

—From Purim and Hanukkah

—By Theodore H. Gaster

SCHEDULE OF SERVICES

Friday, December 5

Kindle Four Chanukah Candles 4:05 P.M.
 Kindle Shabbat Candles 4:10 P.M.
 Mincha and Kabbalat Shabbat . . . 4:20 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, December 6 (Miketz)

Shabbat Chanukah
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:25 P.M.
 Mincha 4:10 P.M.
 Daily Mincha and Maariv 4:25 P.M.
 Daily Morning Service Throughout

Chanukah 7:00 & 7:40 A.M.

Monday, Dec. 8 & Tuesday, Dec. 9

Rosh Chodesh Tevet Daily Services
 7:00 & 7:40 A.M.

Friday, December 12

Kindle Shabbat Candles 4:10 P.M.
 Mincha and Kabbalat Shabbat . . . 4:20 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, December 13 (Vayigash)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:25 P.M.
 Mincha 4:10 P.M.
 Daily Mincha and Maariv 4:25 P.M.

Wednesday, December 17

Asarah B'Tevet (Fast Day)
 Morning Services 7:00 & 7:30 A.M.
 Mincha 4:15 P.M.

Friday, December 19

Kindle Shabbat Candles 4:12 P.M.
 Mincha and Kabbalat Shabbat . . . 4:25 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, December 20 (Vayechi)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:30 P.M.
 Mincha 4:15 P.M.
 Daily Mincha and Maariv 4:25 P.M.

Friday, December 26

Kindle Shabbat Candles 4:16 P.M.
 Mincha and Kabbalat Shabbat . . . 4:25 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, December 27 (Shemot)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:30 P.M.
 Mincha 4:15 P.M.
 Daily Mincha and Maariv 4:25 P.M.

Thursday, January 1, 1981

Morning Services 7:15 & 8:30 A.M.

Friday January 2

Kindle Shabbat Candles 4:21 P.M.
 Mincha and Kabbalat Shabbat . . . 4:30 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, January 3 (Va'era)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:35 P.M.
 Mincha 4:20 P.M.
 Daily Mincha and Maariv 4:35 P.M.

Tuesday, January 6

Rosh Chodesh Shevat

Daily Services 7:00 & 7:40 A.M.

Friday, January 9

Kindle Shabbat Candles 4:28 P.M.
 Mincha and Kabbalat Shabbat . . . 4:40 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, January 10 (Bo)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:45 P.M.
 Mincha 4:30 P.M.
 Daily Mincha and Maariv 4:45 P.M.

Friday, January 16

Kindle Shabbat Candles 4:36 P.M.
 Mincha and Kabbalat Shabbat . . . 4:45 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, January 17 (Beshalach)

Shabbat Shira
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 3:50 P.M.
 Mincha 4:35 P.M.
 Daily Mincha and Maariv 4:50 P.M.

Tuesday, January 20, Tu B'Shevat

Friday, January 23

Kindle Shabbat Candles 4:44 P.M.
 Mincha and Kabbalat Shabbat . . . 4:55 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, January 24 (Yitro)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:00 P.M.
 Mincha 4:45 P.M.
 Daily Mincha and Maariv 5:00 P.M.

Friday, January 30

Kindle Shabbat Candles 4:52 P.M.
 Mincha and Kabbalat Shabbat . . . 5:05 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, January 31 (Mishpatim)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:05 P.M.
 Mincha 4:50 P.M.
 Daily Mincha and Maariv 5:05 P.M.

Wednesday, Feb. 4 & Thurs., Feb. 5**Rosh Chodesh Adar I**

Daily Services 7:00 & 7:40 A.M.

Friday, February 6

Kindle Shabbat Candles 5:01 P.M.
 Mincha and Kabbalat Shabbat .. 5:10 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, February 7 (Terumah)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:15 P.M.
 Mincha 5:00 P.M.
 Daily Mincha and Maariv 5:15 P.M.

Friday, February 13

Kindle Shabbat Candles 5:10 P.M.
 Mincha and Kabbalat Shabbat .. 5:20 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, February 14 (Tezaveh)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:25 P.M.
 Mincha 5:10 P.M.
 Daily Mincha and Maariv 5:25 P.M.

Monday, February 16,**Washington's Birthday**

Daily Services 7:15 & 8:30 A.M.

Friday, February 20

Kindle Shabbat Candles 5:18 P.M.
 Mincha and Kabbalat Shabbat .. 5:30 P.M.
 Oneg Shabbat 8:30 P.M.

Last Oneg Shabbat of the Season

Saturday, February 21 (Ki Tisa)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:35 P.M.
 Mincha 5:20 P.M.
 Daily Mincha and Maariv 5:35 P.M.

Friday, February 27

Kindle Shabbat Candles 5:27 P.M.
 Mincha and Kabbalat Shabbat .. 5:40 P.M.

Saturday, February 28 (Vayakhel)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:45 P.M.
 Mincha 5:30 P.M.
 Daily Mincha and Maariv 5:40 P.M.

Friday, March 6, Rosh Chodesh Adar II

Daily Services 7:00 & 7:40 A.M.
 Kindle Shabbat Candles 5:35 P.M.
 Mincha and Kabbalat Shabbat .. 5:45 P.M.

Saturday, March 7,**Rosh Chodesh Adar II (Pikude)**

Shabbat Shekalim

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 4:50 P.M.
 Mincha 5:35 P.M.
 Daily Mincha and Maariv 5:50 P.M.

Friday, March 13

Kindle Shabbat Candles 5:42 P.M.
 Mincha and Kabbalat Shabbat .. 5:55 P.M.

Saturday, March 14 (Vayikra)

Shabbat Zachor
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 5:00 P.M.
 Mincha 5:45 P.M.
 Daily Mincha and Maariv 5:55 P.M.

Thursday, March 19, Fast of Esther

Morning Services 7:00 & 7:30 A.M.
 Mincha 5:50 P.M.
 Maariv and the Reading of the Megillah 6:35 P.M.
 Additional Evening Megillah Reading 9:15 P.M.

Friday, March 20

Morning Services and the Reading of the Megillah 6:30 & 7:30 A.M.
 Additional Megillah Reading During the Day 12:45 P.M.

Kindle Shabbat Candles 5:50 P.M.
 Mincha and Kabbalat Shabbat .. 6:00 P.M.

Saturday, March 21 (Zav)

Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 5:05 P.M.
 Mincha 5:50 P.M.
 Daily Mincha and Maariv 6:05 P.M.

Friday, March 27

Kindle Shabbat Candles 5:57 P.M.
 Mincha and Kabbalat Shabbat .. 6:10 P.M.

Saturday, March 28 (Shemini)

Shabbat Parah
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 5:15 P.M.
 Mincha 6:00 P.M.
 Daily Mincha and Maariv 6:10 P.M.

Friday, April 3

Kindle Shabbat Candles 6:05 P.M.
 Mincha and Kabbalat Shabbat .. 6:15 P.M.

Saturday, April 4, (Tazria)

Shabbat Hachodesh
 Shabbat Morning Service 8:30 A.M.
 Talmud and Bible Classes 5:20 P.M.
 Mincha 6:05 P.M.
 Daily Mincha and Maariv 6:20 P.M.

Sunday, April 5**Rosh Chodesh Nisan**

Daily Services 7:15 & 8:30 A.M.

(continued on next page)

Shabbat Services

Shabbat Early Services followed by classes in Bible and Talmud	7:50 A.M.
Regular Services—Main Sanctuary	8:30 A.M.
Service for beginners and those with little Synagogue background	9:15 A.M.
Chumush Shiur—Cholent Kugel Minyan	9:45 A.M.
Junior Congregations	10:00—11:15 A.M.
Shabbat Nursery (3-5 years old)	10:00 A.M.

Daily Minyan

Weekdays

If a member requires a shiva minyan at his home, the second minyan meets there.

Sunday

Legal Holidays

Rosh Chodesh

Fast Days

ATTENTION JOGGERS

Join us, the LSS Joggers Club,
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- *Mr. and Mrs. Albert Appel
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Mr. Michael Ehrenthal
- *Mr. and Mrs. Robert Ehrlich
- *Mr. and Mrs. Edward Enteles
Mr. Edward J. Falk
Dr. and Mrs. Jacob Freid
Dr. and Mrs. Elliot Gold
Mr. Joel Grodman
Mr. Armin Gruber
Pearl and Martin Herskowitz
Mrs. Helen Ingberman
- *Ms. Suzanne Jacoby
Mr. and Mrs. Joshua Kamerman
Ms. Barbara Klein
Dr. David Kohane
- *Mr. Douglas Lapin
Ms. Ida Levin
Mr. Peter Morris
Ms. Elaine Rachlin
Mr. and Mrs. Isaac Rosen
Ms. Laura Rosenberg
- *Mr. Marcus Rosenberg
Mr. and Mrs. Jeffrey Rosenzweig
- *Mr. Fred Schulman
- *Dr. Harry Shapiro
- *Mr. Daniel Turk
Dr. Walter G. Wasser
Dr. and Mrs. Robert Wittes
- *Mr. Lee Wolfson

*Inadvertently omitted from previous Echod.

CONGRATULATIONS AND MAZEL TOV

ENGAGEMENTS

Tamar Garmaise to Alex Gindis
Eugene Goldberg to Rina Levy of
Jerusalem, Israel.
Debbie Goldenberg to Aaron Cohen.
Jules Halpern to Sasha Wagner.
Jerry Kestenbaum and Ruth Preiser

MARRIAGES

Florence Adler and Robert Rothman.
Sherry Mass and Howard Katz.
Gina Berly and Daniel Kramer.
Barbara Bingham and Michael Axelrod
Simone Zapune and David Harris.

ANNIVERSARY

Mr. and Mrs. Nathan Silverstein - 35th

HAPPY BIRTHDAY

Freeda Goodman on her 80th.

TZETCHEM L'SHALOM - F A R E W E L L

Suzanna Morgenthau on her departure to
Israel

MAZEL TOV to:

Dr. Martin Finkel on being appointed to
the committee on Budget and Finance,
American Society of Gastro-intestinal En-
doscopy and the committee on Peer
Review, Medical Society of County of New
York.

BIRTHS

Reyzl Kalifowicz-Waletzky, Yiddish in-
structor at the Joseph Shapiro Institute, a
son, Dovid Yidel.

Mr. and Mrs. Itzhak Rosen, a son, Zev Zvi.

BAT MITZVAH

Lisa Berman
Susan Sontz
Rachel Kramer

BNEI MITZVAH

Elan Carr
David Barish

OUR CONDOLENCES TO:

BESSIE COHEN, on the loss of her beloved
sister and our devoted founding
member, MISS HENRIETTA COHEN.

CELIA EPSTEIN on the loss of her beloved
brother, ABRAHAM FREIMAN.

JACOB FRANKEL on the loss of his
beloved brother, HARRY FRANKEL.

PHILIP FRIEDMAN, on the loss of his
beloved brother.

MOLLY POLLAK, on the passing of her
beloved father, HARRY POLLAK.

ANITA SEDLER, on the passing of her
beloved sister, MINNIE STIEF.

Refuah Shlemah to:

PHILIP FRIEDMAN
JACOB KORN

The Community MIKVA is located at
234 West 78th Street
Tel. 799-1520

Mr. David Lansky, recently had the occasion to visit a synagogue which had several congregants with weak Jewish background. He volunteered to translate and explain several sections of the prayer service for them. The following is Mr. Lansky's interpretation of the "Shema".

"SHEMA"

When I recite the "Shema," I feel as if Moses is making a personal plea to me; in effect, Moses is saying:

"I plead with you to hear me; be aware of and know that the G-d who created darkness and light and whose messengers for good we can be in our social world is the one and only generative force in the universe."

"You shall love the L-rd your G-d by learning and fulfilling HIS commandments and by reflecting G-d's love in all your relationships both to your family and to the stranger."

"Even if it is covered by clouds, you know that the sun rises every day. Know with your full conviction that G-d exists, and sense Him as you go about your daily life's work as the source and inspiration of the balance in our ecology."

"Teach these concepts to your children at their level of growth at every opportunity that presents itself."

"To remind you of the oneness of G-d and His commandments, wear tephillin in the morning; kiss the mazuzah as you enter and leave your home; and wear tzitzis or a tallis to reinforce your convictions."

"These are reminders to help you to resist being led astray by neglecting high purposes for selfish inclinations."

"You need all the help of G-d's reminders to keep your faith alive in the face of all the problems in the world emanating from insensitive, aggressive, and self-oriented people without direction or faith in G-d."

G-d's Torah represents purpose and meaning in our lives as a set of ideals which we are constantly striving to attain. By repeating the "Shema" twice a day, we reinforce keeping these ideals alive; then, Moses' "pleas" shall not have been in vain.

David Lansky

"YOUNG COUPLES"

We are pleased to announce that our Young Couples Chumash Class has resumed its Saturday evening meetings. The first class was held at the home of Morty and Rose Landowne and was a most enjoyable evening. Details of future classes will be forthcoming.

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