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FROM UNDER THE RABBI'S TREE . . .

Life on Kibbutz Ein Zurim, Israel remains tantalizingly and inexplicably calm despite the diplomatic storm round about. At the time of this writing, our Government has still not seen fit to release the F-16 planes promised to Israel. The reason: The Israeli bombing of the Iraqi atomic nuclear plant as well as Lebanese PLO civilian population centers. The *New York Times* writes lead stories and editorials condemning the Israeli actions, and the European countries stand aghast at Israeli atrocities.

In response, I am reminded of the Talmudic anecdote concerning a great sage who glimpses the world to come in a dream. He exclaims, "I see a topsy turvy world. Those who were presumed to be at fault have been judged righteous and those who spoke in such righteous tones have been proved wanting". I believe every sincere and freedom-loving individual would have voted to grant Israel the Nobel Prize for Peace for having rid the world of the danger of atomic warfare emanating from the unstable and vicious government of Iraq. When so many countries blind themselves to a possible nuclear holocaust and aid and abet an irrational power in amassing an atomic stockpile because of their greed for oil, we can only thank God for the existence of a fearless and determined Jewish State dedicated to the preservation of peace in the Middle East and throughout the world.

But what of the bombing of Lebanese civilians? The prophet Obidiah (1:10) cries out, "May shame cover you (Esau) for the violence done by Jacob". What a strange declaration! If Jacob commits violence, why ought Esau be covered with shame? It is Jacob, after all, who is the shameful one. The Dubner Maggid has a charming anecdote to explain this further. Picture two

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LINCOLN SQUARE SYNAGOGUE
200 AMSTERDAM AVENUE
New York, N.Y. 10023
874-6100

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RESERVE THE DATE!!

**L.S.S.
GOODS AND SERVICES
AUCTION**

**SATURDAY,
NOVEMBER 14, 1981**

**IF YOU HAVE
OR KNOW OF
ANY MERCHANDISE OR
SUPPLIES THAT COULD
BE USEFUL TO OUR
OFFICE, PLEASE
CONTACT THE OFFICE**

**VOLUNTEERS AND
HOSTS NEEDED FOR
L.S.S.
HOSPITALITY
COMMITTEE**

**PLEASE CONTACT
ENID MOSKOWITZ,
873-7649**

**WE DON'T KNOW
EVERYTHING**

If you have a joyous occasion to celebrate such as a Bar-Mitzvah, birth, graduation, anniversary, or conception, please let our synagogue office know so we can publish it in our special new section for such simchas.

LULAVIM and ETROGIM for Sukot will be available through Lincoln Square Synagogue. Details to follow.

THE PRESIDENT'S COLUMN

It was the beginning of summer, and my first day back at work after returning from a lovely vacation abroad. As usual, after being away for a while, the paperwork was piled up to my eyeballs, and I was in the process of whittling it down. The stillness of my room was suddenly broken by the buzzing of the inter-com.

"Rabbi Riskin calling," pronounced my secretary.

"Hello Fred, Shalom Aleichem, we missed the payroll yesterday."

"Hi Rabbi, how are Vicki and the kids?," I responded.

"Fred, I don't think you understand," the voice at the other end growing increasingly higher in pitch. "We didn't pay our staff yesterday. You've got to do something."

"Rabbi, I know that this is a serious problem, but offhand I just don't have the answer."

A dejected voice said, "Kol Tuv, Shalom," and there was a click on the other end.

I hung up from that conversation, feeling somewhat dejected and angry at myself for not having a proper response for the Rabbi. But I made up my mind that with the election of L.S.S.'s new administration, I would do whatever I could to achieve two primary goals. First, to attempt to solve the periodic cash flow problems that have been plaguing the synagogue and second, to try and enlist the involvement of as many of our members as possible in the Shul's activities.

We hope to introduce many new ideas and procedures to accomplish our objectives. One of the first is the new format for our High Holiday Appeal, the details of which you will have received in the mail. I hope everyone of us responds generously, so that the next time the Rabbi calls, he will be in the proper frame of mind to tell me how Vicki and the kids really are.

Fred Ehrman

IF YOU DON'T CALL US WE'LL CALL YOU!!

LSS MAINTENANCE PHONATHON

**SUNDAY EVENING, SEPTEMBER 20 -
THURSDAY EVENING, SEPTEMBER 24**

From Under The Rabbi's Tree . . . (continued from page 1)

brothers, the wild and overbearing Esau and the mild and peace-loving Jacob. After interminable problems and fighting during which Jacob has constantly victimized, Esau comes running to his father displaying a wound he suffered at the hand of his brother. Instead of commiseration, the father slaps Esau across the face. "But it is not fair", cries Esau. "Jacob hits me and now you hit me!" "Don't you understand?" retorts the father. "I know your brother well. He has suffered much because of you and is not given easily to fighting. I can only imagine how great must have been his provocation to have wounded you as he did". Hence, the prophet's "May shame cover you (Esau) for the violence done by Jacob."

Kiryat Shemonah is a simple quiet and peace-loving town in the North of Israel. With neither warning nor provocation Katyushas took the lives of innocent Israeli citizens as a result of PLO terrorist raids. These terrorists were given protection by Lebanon when they were hidden amongst the Lebanese civilians. Israel's first moral obligation is to protect her citizenry. It was only because of such provocation that she was forced to rout out the PLO terrorists amongst the civilians. "May shame cover you (Esau) for the violence done by Jacob."

Rosh Hashana is the period in which we pray for God's Kingship to be revealed throughout the world. Until that time, the Lord is not complete and His name is not complete. In a world of war and immorality, a very high price is to be paid. Bloodshed perforce transforms the guilty as well as the guiltless. May the world soon be perfected under the Kingship of the Almighty. May Nation no longer lift up sword against Nation, and may we cease to experience war. May all of us experience a good and healthy year to come.

Fred Ehrman, our new President, serves in real life as the chairman of the all-powerful Israel Commission of the Union of Orthodox Jewish Congregations of America. It is in that capacity that last summer a letter of his was published in the New York Times directly responding to a vitriolic personal attack on Menachem Begin by one of the Times' more vitriolic columnists. What follows is Mr. Ehrman's letter, as well as a letter of appreciation from an illustrious reader.

Not Begin's Vision But History's Lesson

To The Editor:

While the fallout from Israel's raid on Iraq's Osirak nuclear reactor was still around us, Flora Lewis, in an almost unprecedented attack on a candidate in a foreign national election by a Times correspondent (column June 22), fulminates against Menachem Begin, describing him as a "man whose vision is limited to denouncing the past" and who favors "blasting the world with words and bombs."

The railing invective comes shortly after the U.S. joined the U.N. bandwagon in condemning Israel's preemptive strike, and a State Department spokesman testified to a Senate committee that he did not agree with Begin's assessment that Iraq was building the capability to produce an atomic bomb.

In the last few days the following has happened: The only American who was in the Mideast section of the International Atomic Energy Agency testified that it was his conclusion the Iraqis were preparing to build a nuclear weapon. A State Department spokesman, in response to a report that Mr. Begin told a Knesset committee he received a document from the U.S. in January, expressing American concern that Iraq was planning to build a bomb, sheepishly admitted that the U.S. had discussed its concerns about nuclear proliferation in the Mideast with foreign governments. And finally, Iraqi President Husséin called on the "peace-loving" nations of the world to help the Arabs acquire nuclear weapons.

Flora Lewis is grossly mistaken. Begin represents the conscious lesson that the Jewish people have tragically learned that they will no longer remain impassive while their mortal enemies threaten their existence. Rather than "denouncing the past," Begin demonstrates that he has learned the lessons of history.

Fred Ehrman

Chairman, Israel Commission

Union of Orthodox Jewish Congregations of America

New York, June 24, 1981

רִאשׁ הַמִּשְׁלָּה
THE PRIME MINISTER

Jerusalem, July 15, 1981

Mr. Fred Ehrman
63 Wall Street
New York, N.Y. 10005

Dear Mr. Ehrman,

I thank you sincerely for your letter of June 21 and for sharing with me your letter to the New York Times. Your words are dear to me.

Please accept my deep appreciation for the public stand you took in the name of justice and truth.

With every good wish,

Sincerely yours,

Menachem Begin
Menachem Begin



HIGH HOLIDAY LAW AND CUSTOMS

Elul —

The month preceding Rosh Hashanah (beginning of the year), the Shofar is blown each morning and everyone must prepare himself for the Days of Awe (*Yamim Noraim*). Our Sages tell us: "The thirty days of *Elul* to what are they compared? To the thirty days of grace, which a court grants a debtor in which to pay his debts and be freed of his creditors."

Kever Avot —

The graves of the ancestors. It is customary during this period of sobriety to visit the cemetery and strengthen one's ties with the ideals of the faith of our fathers.

Tsedaka —

It is also the custom to liberally distribute charity to the poor. Compassion for one's fellow man is the prerequisite for any communication with G-D.

Hadlakot Hanerot —

The woman of the house lights candles in honor of the New Year so that warmth and love may permeate the home. Just before the nightfall which ushers in each evening of **Rosh Hashanah** and **Yom Kippur** (Day of Forgiveness), the following two blessings are recited upon the lights:

"Blessed art Thou, Lord our G-D, Ruler of the Universe, who has sanctified us with His Commandments and has commanded us to kindle the Festival lights (on Yom Kippur substitute: "the lights of the Day of Forgiveness)."

"Blessed art Thou, Lord our G-D, Ruler of the Universe, Who has kept us in life, preserved us and enabled to reach this season."

Aseret Yemai Teshuvah —

The Ten Days of Penitence or Return. These are the days between and including Rosh Hashanah and Yom Kippur. It is customary to greet one another during this period with the blessing: May you be inscribed and sealed for a good year (*Ketiva Vechatima Tova*). It is important to note that one can only be Divinely forgiven for those transgressions committed against G-D. It is therefore incumbent upon every individual to seek forgiveness of his fellow man during these days for any wrongdoing he may have committed against him in the past year. The people of Israel must stand before G-D with hearts purified by love of man.

Apple and Honey —

Upon returning from the Synagogue on the evenings of Rosh Hashanah there is a beautiful custom to first dip **challah** and then a slice of apple into some honey. This special hors d'oeuvre is eaten with the prayer: "May it be Thy will to renew unto us a good and sweet year."

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HIGH HOLIDAY LAW AND CUSTOMS

(continued from page 5)

Kittel —

All the sacred vestments in the Synagogue — as well as the robe (or **Kittel**) worn by the Rabbi and Cantors — are white during these ten days. The Talmud presents the following reason: "When men are summoned before an earthly ruler to defend themselves against some charge, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before G-D on the Days of Judgment in the white garb of a feast in the confidence that as soon as one returns to G-D in repentance there will be immediate forgiveness."

White is likewise a symbol of purity, and evokes the prophetic verse: "Though your sins be as scarlet, they become as white as snow."

Tashlich — literally, to cast away (*one's transgressions*). The first afternoon of Rosh Hashanah usually marks the fascinating **Tashlich** ceremony, which takes place on the bank of a river or near some body of fresh water. Appropriate prayers are recited and then it is customary for each person to shake the corner of his garment. This is to indicate that it is man's power to shake himself free of sin and mend his ways. In the presence of an ever-flowing stream one is immediately moved to think of the infinitude of G-D and in contrast the finitude of man.

Shofar or ram's horn —

It is the highlight of the Rosh Hashanah morning services and signals the conclusion of the Yom Kippur fast. Among the many reasons for the blowing of the Shofar are:

- (a) To proclaim the sovereignty of G-D on the anniversary of the creation of the world (*the Kings of Israel were coronated amidst the sounding of the ram's horn*).
- (b) To rouse the slumbering individual from his sleep of complacency and to stir him to repentance.
- (c) To remind G-D (*as well as ourselves*) of Abraham's willingness to sacrifice Isaac, his only son. The Bible relates that a ram was substituted for the beloved Isaac. In such a manner do we hope to be saved from impending death.

Shabbat Shuva —

The Sabbath of Return, which is the designation for the Sabbath between Rosh Hashanah and Yom Kippur. Its name is taken from the **haftorah** (portion from the Prophets) chanted on that Sabbath, which begins: "Shuva Yisroel, Return O Israel unto the Lord Thy G-D" (Hosea 14:2ff).

Yom Kippur Fast —

In ordaining Yom Kippur, the Bible states: "You shall afflict your souls." This is the basis of fasting, the abstinence from food and drink on the Day of Forgiveness. The purpose of the fast is to emphasize the spiritual nature of man and demonstrate the G-dlike quality in each of us. Children usually begin to fast at the age of thirteen.

Kol Nidre —

"All the vows," the beginning of the dramatic prayer which inaugurates Yom Kippur. The haunting and inspiring melody speaks of G-D's absolution of religious vows. It is conjectured that the music was composed during the Spanish Inquisition (1492), when many Jews were forced to publicly vow their allegiance to Christianity.

Non-Leather Shoes —

It is customary to wear non-leather shoes during the entire Yom Kippur period. This is because:

- (a) Leather is a sign of luxury.
- (b) The death of an animal is necessary in the production of leather shoes. On Yom Kippur we must be made aware of the dependence upon a Higher Source which unites all of G-D's creatures.



SUKKOT LAW AND CUSTOMS

1. Chag Ha Asif —

The Feast of Ingathering is another name for the Festival of Sukkot. Due to the agricultural significance of the holiday, the Synagogue becomes permeated with the colors and fragrances of four species of the glories of nature.

2. Ethrog —

The Bible commands us to take the "Fruit of a goodly tree, branches of palm trees, boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your G-D seven days." By "fruit of a goodly tree" was meant the Ethrog, a citrus fruit which has many similarities to a lemon, but is of a different species.

Usually an Ethrog is imported from Israel for the Sukkot celebration, thus recalling to us the beautiful land of our fathers where the Chag Ha-Asif was originally celebrated. It is permissible to use an Ethrog from any other part of the world, provided it meets the religious requirements. Now that we rejoice in the rebirth of the Jewish State, one should of course seek to unite himself visibly with Israel by having an Ethrog which comes from our Holy Land.

There are a host of rules about the shape and appearance which an Ethrog should have. It is usually more expensive to buy than any other fruit simply because it requires supervision and care.

One of the important parts of an Ethrog is the Pitom, the blossom at the top of the fruit. If the Pitom has been removed, the Ethrog is no longer fit for ritual use. However, if the fruit grew originally without such a blossom it is permissible to use it for Sukkot.

3. The Lulov —

By "branches of palm trees" the Torah meant a Lulov, which is a branch of the palm trees. We use American-grown Lulovim, because if they were imported they would no longer retain their freshness.

4. Hadasim —

Leaves of myrtle are used in accordance with the statement, *boughs of thick trees*. Three of them are used, and they are tied to the Lulov by palm leaves.

5. Arovot —

Two willow twigs are tied with the Lulov to complete the injunction about four species on Sukkot.

A blessing is recited over the "four species" during each of the seven days of the Festival. In colorful pageantry the worshippers march around the Synagogue holding aloft their symbols of Divine Bounty during the holiday services.

6. Our Sages —

Tell us that of the Four Species, the Ethrog is fragrant as well as tasty, the myrtle leaves are fragrant, the willow is tasty and the lulov has neither fragrance nor taste. The four are held together, reminiscent of the various types of Jews who comprise the people of Israel. Even those of our people who have "neither taste nor fragrance" must be included and encouraged.

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SUKKOT LAWS AND CUSTOMS

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7. Intermediate Days —

The third, fourth, fifth, sixth and the seventh days of Sukkot are called Chol Ha-Moed, which might be translated as semi-holidays. The rules about forbidden kinds of labor on a holiday are greatly relaxed on these intermediate days. The prayers of these days have a dual character. The regular week-day prayers are recited, with the additions of *Yaaleh V'Yovoh* ("May there rise and come before Thee . . .") in the Eighteen Benedictions. In addition, Hallel is recited every morning, and the Musaf as well.

8. Hoshanah Rabbah —

The last of the Intermediate Days has a special character. It is called Hoshanah Rabbah ("The Great Hoshanah"). The morning service becomes infused with a solemn character similar to the Day of Atonement and many of the prayers sound like an echo of the Yom Kippur Service. According to tradition, the final seal of the decree for the New Year (*G'mar Chasimah Tovah*) is proclaimed in heaven on this day. Another opportunity for repentance is granted at this time.

9. Shemini Atzeret —

The eighth and ninth days are full Holy Days, with the same restrictions as the first two days of the Festival. The eighth day is called *Shemini Atzeret*. The translation of this phrase is "eighth day, a day of solemn assembly." The word Atzeret also suggests the thought of delay — to delay, as it were, the closing of the holiday season by celebrating an additional day before closing this month of holidays.

10. Simchat Torah —

The final day of the holiday is the most joyous of all. *Simchat Torah* means "The Festival of the Rejoicing of the Torah." It is the occasion for the expression of the joy which is the characteristic of every Jew who appreciates that he is one of a people to whom study and the practice of the Torah has been entrusted. "We are a people principally in the possession of the Torah," was the statement of Saadya Gaon, the great philosopher of the early Middle Ages. Similarly Rabbenu Gershom, "The Light of the Exile," writing about the year 1000 said, "The only possession left to Israel is the Torah. Even though we fall short in our observance of the precepts of the Torah, whether from negligence or indifference, our glory as Jews is that we are the People of the Book — that is — the people of the Torah."

This year we hope to again close traffic into the Lincoln Tower area. We need room to dance.

11. The Hakafot —

Next come the *Hakafot* — the processional with the Torah scrolls. All the scrolls are taken out. The *Cahzan* advances in front chanting:

*Great and mighty, O help us!
Kind and merciful, O help us!*

The others walk behind repeating the chant. In the rear of the march are the children with their flags. Everyone kisses the scroll as they are carried by. Upon reaching the starting point in front of the ark, the marchers strike out singing and dancing. This is repeated as many times as may be necessary to give every one a turn to carry a scroll. Each round is conducted by singing and dancing. In the morning the *Hakafot* are repeated in the same manner.

Another Torah ceremony takes place at the morning service — reading the last and first chapters from the Torah. One man is chosen to be *Chatan Torah* (Chatan means Bridegroom) and another one to be *Chatan Bereshit*. Everybody in the synagogue is called up. Even boys under thirteen, several together under a large *Talit*, are honored in this manner.

SHABBAT ON FIRE ISLAND

This column, a new feature of Echod, will explore the ways in which members of Lincoln Square Synagogue spend their time inside and outside of shul.

FIRE ISLAND — the posters tacked up on the bulletin boards at this popular summer vacation spot tell a good deal about life here. The signs tell where to rent bikes, buy clams, get a message or when the next square dance will be held.

But one sign on the island this past summer seemed happily out of place. "Turn Friday Night into Shabbos," it exclaimed.

The poster went on to tell of regular Shabbos services held at the Fair Harbor Minyan at 104 South Walnut Street. The address is the summer home of two very active LSS members, Robert Miller and Marvin Goodman.

"We put up the sign one rainy Friday afternoon and, Bingo!, people came out of the woodwork," Bob said with Effie Buchwald-like enthusiasm.

"It was incredible," he continued. "The first night we had a minyan we all said *shehecheyanu* because we couldn't believe it happened."

Fire Island — a 32-mile-long strip of sand where automobiles are not permitted — is in many ways suitable for an observant community, but it never developed one. Instead, it has a reputation as a playground for those with little else on their minds than having a good time in a wide and often odd variety of ways.

The people who showed up each Shabbos last summer perhaps provided the most interesting aspect of the Fair Harbor Minyan. They ranged from observant Jews to people who would never go to a synagogue when at home.

There was the man who wanted to know if the service was Reform or Conservative. "When we told him Orthodox, he was thrilled," Bob recalled. "He was a shomer shabbos guy from Pittsburgh."

There was the woman from Queens who came, but was angry that she couldn't sit next to her husband. But the woman found that separate seating was not as onerous as she had imagined. She and her husband became regular Fair Harbor Minyan worshippers.

"One Shabbos morning," Bob said in recounting one of his favorite minyan stories, "we had only nine men, so we didn't say *borchu*." Midway through the service, Bob noticed a man wearing a bathing suit and carrying a beach blanket walking past the house.

"Good shabbos," the man called out as he proceeded on his way to the beach.

"Good shabbos," Bob responded. "Would you like to be the tenth man in a minyan?"

"Like this?" the man asked, pointing to his bare chest.

"I've got a shirt upstairs and there are plenty of yarmulkas inside," Bob told the man.

"So join us."

The man did and, although he gave up an hour on the beach, he didn't seem to miss it.

The Fair Harbor Minyan met through the summer on the ground floor of the red and white house that Bob and Marvin purchased earlier this year. It is just four houses from the beach, on a street that consists of a wobbly wooden walkway.

There was a Friday night service and a Shabbos morning service, followed by a Kiddush of wine, scotch and cake served on the upper deck of the house, a perch from which there is a view of both the ocean and the bay.

Bob and Marvin have no visions of Torah Vans riding along the beach or of setting up a Fair Harbor Yeshiva. Their ambitions are limited, but somewhat extraordinary for a place like Fire Island. "We just want to give people a place to *daven*," said Bob.

Ari Goldman

WE TEACH JUDAISM WITH LOVE

Suri Kasirer, Administrator
Hebrew School and Hebrew High School

This year we are once again asking for your help with our recruitment. Many of you have either given us names of friends or given friends our name in the past, and we are confident that those that were recruited were satisfied. In case some of you do not know about our schools let me fill you in.

Both our afternoon Hebrew and Hebrew High Schools are modern and educationally progressive. We are traditionally oriented yet our staff is young and modern and our classes are carefully designed to meet the needs of Jewish children regardless of background or commitment. We try to imbue our students with love and respect of the Jewish heritage and to teach the essentials of Jewish knowledge. We are of the philosophy that we can only inspire through experiential activities. We therefore attempt to have our students experience Judaism, rather than learn about it from books alone. Some of the many activities that are offered include Jewish heritage trips, Holiday workshops, and special family oriented Sabbath and Holiday celebrations. We are a non-competitive school. Students are encouraged to progress at their own pace, and to exceed beyond previous levels of achievement. We give no tests. We give no homework. We simply provide the love that is necessary to instill Jewish pride in our students.

LETTERS TO THE EDITOR

From time to time we get letters to the editor which we will pass on to you our readers. Of special interest is the following heart warming note that seems to capture the very essence and spirit of the holiday season.

Dear Editor,

I know I should feel ashamed and insensitive for expressing the sentiments I am about to express, and yet strangely I don't. For seven years I have faithfully and punctually paid my Lincoln Square dues. I give an ad for the annual dinner (full page) and make a modest but heartfelt donation to the maintenance appeal (\$250.00) each year. In short I am the perennial, reliable, day in and out, bread and butter member that most synagogues depend on. Imagine then my consternation when each Shabbat I find my regular seat occupied by some zonked out hippie or some species of ethnic exotica, there on some sort of sight seeing trip. I mean who needs these people? Most of

them are probably commies and pinkos anyway. Certainly they have neither the commitment nor the dedication to the synagogue that I and others who have to stand in the aisles while these pansies and wackos sit spread eagled in our seats staring blankly ahead as if waiting for a miracle at Lourdes (L'Havdil).

In short I am getting fed up. I am a reasonable, peaceful man, but the next time I find one of these zonked out fruits in my seat I'm going to pick him up by his crocheted yarmulka and wipe the floor with him.

Dear editor, I am at my wits' end. Tell me what I should do. I mean outreach is great but let's not forget the guys who pay the electric bills. Advise me, and don't tell me to come early or dedicate a permanent seat.

Frustrated

Dear Frustrated,

Try coming earlier or better yet, why not dedicate a permanent seat?

JOSEPH SHAPIRO INSTITUTE OF JEWISH STUDIES

First Day of Classes:
Monday, October 26, 1981

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

SCHEDULE OF SERVICES

Friday, September 4

Kindle Shabbath Candles	7:04 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, September 5 (Shofetim)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	5:35 P.M.
Talmud and Bible Classes	6:05 P.M.
Mincha	7:05 P.M.
Daily Mincha and Maariv	7:10 P.M.

Monday, September 7

Labor Day

Morning Services	7:15 and 8:30 A.M.
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Friday, September 11

Kindle Shabbat Candles	6:52 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, September 12 (Kee Tetze)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	5:20 P.M.
Talmud and Bible Classes	5:50 P.M.
Mincha	6:50 P.M.
Daily Mincha and Maariv	6:55 P.M.

Friday, September 18

Kindle Shabbat Candles	6:39 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, September 19 (Kee Tavo)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	5:10 P.M.
Talmud and Bible Classes	5:40 P.M.
Mincha	6:40 P.M.
Daily Mincha and Maariv	6:45 P.M.
Selichot	Saturday Night, September 19th, 11:30 P.M.
Daily Selichot and Morning Services	6:45 and 7:30 A.M.

Friday, September 25

Kindle Shabbat Candles	6:27 P.M.
Mincha and Kabbalat Shabbat	6:40 P.M.

Saturday, September 26 (Nitzavim)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	4:55 P.M.
Talmud and Bible Classes	5:25 P.M.
Mincha	6:25 P.M.
Daily Mincha and Maariv	6:35 P.M.

Monday, September 28 — EVE OF ROSH HASHANA

Selichot and Morning Services	6:00 and 6:45 A.M.
Kindle Rosh Hashana Candles	6:24 P.M.
Mincha and Kabbalat Rosh Hashana	6:35 P.M.

Tuesday, September 29

Rosh Hashana Services	7:45 A.M.
Tashlich Walk	5:30 P.M.
Mincha	6:35 P.M.
Kindle Rosh Hashana Candles	not before 7:24 P.M.

Wednesday, September 30

Rosh Hashana Services	7:45 A.M.
Mincha	6:35 P.M.

Thursday, October 1 — FAST OF GEDALIAH

Selichot and Morning Service	6:45 and 7:30 A.M.
Mincha	6:25 P.M.

Friday, October 2

Selichot and Morning Services	6:45 and 7:30 A.M.
Kindle Shabbat Candles	6:19 P.M.
Mincha and Kabbalat Shabbat	6:30 P.M.

Saturday, October 3 (Vayelech)

Shabbat Shuva	
Shabbat Morning Service	8:30 A.M.
Mincha followed by Shabbat Shuva Discourse	5:25 P.M.
Daily Mincha and Maariv	6:25 P.M.

Sunday, October 4

Selichot and Morning Services	6:45 and 8:00 A.M.
Daily Selichot and Morning Services	6:45 and 7:30 A.M.

Wednesday, October 7 — EVE OF YOM KIPPUR

Selichot and Morning Services	7:00 and 7:30 A.M.
Mincha	3:00 P.M.
Kindle Memorial and Yom Kippur Candles	6:10 P.M.
Kol Nidre Services	6:15 P.M.

Thursday, October 8 — YOM KIPPUR SERVICES

Main Sanctuary	8:00 A.M.
Auditorium	9:00 A.M.
Final Shofar Blast	7:10 P.M.

Friday, October 9

Morning Services	7:15 and 7:50 A.M.
Kindle Shabbat Candles	6:07 P.M.
Mincha and Kabbalat Shabbat	6:20 P.M.

Saturday, October 10 (Haazinu)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	5:05 P.M.
Mincha	6:05 P.M.
Daily Mincha and Maariv	6:10 P.M.

Monday, October 12 — EVE OF SUKKOT

Kindle Festival Candles	6:03 P.M.
Mincha and Kabbalat Yom Tov	6:15 P.M.

Tuesday, October 13

Sukkot Morning Service	8:30 A.M.
Talmud and Bible Classes	5:15 P.M.
Mincha	6:15 P.M.
Kindle Festival Candles	not before 7:03 P.M.

Wednesday, October 14

Sukkot Morning Service	8:30 A.M.
Talmud and Bible Classes	5:15 P.M.
Mincha	6:15 P.M.
Daily Services Chol Hamoed Sukkot	7:00 and 7:40 A.M.

Friday, October 16

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

Saturday, October 17 — SHABBATH CHOL HAMOED SUKKOT

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	4:55 P.M.
Mincha	5:55 P.M.
Daily Mincha and Maariv	6:00 P.M.

Sunday, October 18

Sunday Morning Chol Hamoed Services	7:15 and 8:30 A.M.
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Monday, October 19

Hoshana Rabba	6:30 and 8:00 A.M.
Kindle Festival Candles	5:52 P.M.
Mincha and Kabbalat Yom Tov	6:05 P.M.

Tuesday, October 20 — SHEMINI ATZERET

Festival Morning Service	7:30, 8:30, 9:30 A.M.
Yizkor Memorial Service	
Mincha	6:10 P.M.
Kindle Festival Candles	not before 6:52 P.M.

Wednesday, October 21 — SIMCHAT TORAH

Simchat Torah Morning Service	7:30 A.M.
Women's Service (Esplanade Hotel)	8:30 A.M.
Mincha	5:30 P.M.
Followed by Seuda Shleesheet Neilat Hachag	

Friday, October 23

Kindle Shabbat Candles	5:46 P.M.
Mincha and Kabbalat Shabbat	5:55 P.M.

Saturday, October 24 (Beraysheet)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	4:15 P.M.
Talmud and Bible Classes	4:45 P.M.
Mincha	5:45 P.M.
Daily Mincha and Maariv	4:50 P.M. (Eastern Standard Time)

Wednesday, October 28 and Thursday, October 29*Rosh Chodesh Cheshvan*

Morning Services	7:00 and 7:40 A.M.
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Friday, October 30

Kindle Sabbath Candles	4:37 P.M.
Mincha and Kabbalat Shabbat	4:50 P.M.

Saturday, October 31 (Noach)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:50 P.M.
Mincha	4:35 P.M.
Daily Mincha and Maariv	4:45 P.M.

Friday, November 6

Kindle Shabbat Candles	4:29 P.M.
Mincha and Kabbalat Shabbat	4:40 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 7 (Lech-Lecha)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:45 P.M.
Mincha	4:30 P.M.
Daily Mincha and Maariv	4:35 P.M.

Friday, November 13

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

Saturday, November 14 (Vayera)

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

Friday, November 20

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

Saturday, November 21 (Chaye-Sara)

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, November 26*Thanksgiving Day*

Morning Services	7:15 and 8:30 A.M.
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Friday, November 27*Rosh Chodesh Kislev*

Morning Services	7:00 and 7:40 A.M.
Kindle Shabbat Candles	4:12 P.M.
Mincha and Kabbalat Shabbat	4:25 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 28 (Toledote)

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.

Shabbat Services

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

Daily Minyan

Weekdays	7:15 and 7:50 A.M.
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If a member requires a shiva minyan at his home, the second minyan meets there.

Sunday	7:15 and 8:30 A.M.
Legal Holidays	8:30 A.M.
Rosh Chodesh	7:00 and 7:40 A.M.
Fast Days	7:00 and 7:30 A.M.

WE WELCOME OUR NEW MEMBERS

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 Dean Blatt
 Mr. and Mrs. Leo Blau
 Hank Borenson
 Elliot Caplan
 Karen Lee Cohen
 Mr. and Mrs. Chester Eisen
 Debra Eisenberg
 Rabbi and Mrs. Morton Garfiel
 Hadassa Gerber
 Yaakov Gilvasvili
 Emanuel and Tamar Glouberman
 Myron Glucksman
 Dunya and Lee Goodstein
 Seymour Gottlieb
 Mr. and Mrs. Michael Gropper
 J. J. Gross
 Mr. and Mrs. Samuel Gross
 Wigdor Guth
 Mr. & Mrs. Jules Halpern
 Simone and David Harris
 Howard Herschberg
 Dr. and Mrs. Morton K. Hertz
 Mr. and Mrs. Clarence Horwitz

Harold Jacobs
 Judith Jaffe
 Mr. and Mrs. Jack Kagan
 Sandra L. Kahn
 Mr. and Mrs. Curtis Katz
 Ms. Esther Lauber
 Mr. and Mrs. Aharon Lieberman
 Soshea Ann Liebler
 Mark Meirowitz
 Paul Merling
 Mickie Newman
 Dr. Lal Patel
 Mark Pekarsky
 Randal B. Pulitzer
 Zusia Rakhman
 Judith Reines
 Steven Rosenberg
 Martin Shenkman
 Rebecca Silver
 Marjorie Singer
 Allen and Suzanne Smith
 Rochelle Spangelet
 Helen Stark
 Samuel and Kate Strauss
 Edwin and Mildred Svigals
 Mr. and Mrs. Henri Trau
 Bernice Wechsler
 Susan Wind

CONGRATULATIONS AND MAZEL TOV

ENGAGEMENTS

Claude Bernstein and Melody Wang
 Ben Cohen and Michelle Kaye
 Henry I. Feuerstein and Elise Meyer
 Neal Hendel and Marcie Goldgraben
 Martin Benjamin Jackson (son of Aliza Jackson) and Celia Cobin

MARRIAGES

Barry Adams and Karen Bellak
 Kenneth Alter and Debbie Gerson
 Rabbi Eliezer Diamond and Olga Grun
 Jay Marcus and Linda Kalish
 David Bedein and Sarah Rosenblum
 Ben Brief and Caryl Alterbaum
 Aaron Cohen and Debra Goldenberg
 David Ellowitz and GERALYN Brown
 Eugene A. Goldberg and Rena Levy
 Tzvi Lopian and Esther Orenstein
 Jeffrey Stern and Orna Wexler
 Alexander Schick and Miriam Freilich
 Jonathan Weissman and Marcia Riggs

BIRTHS

Michael and Barbara (Bingham) Axelrod, a girl, Tova Gittel Yehudit.
 Ronnie and Joel Bassan on the arrival of a son, Tzvi Zadok.
 Amy and Jack Benishai, a girl, Rachel.
 Susan and Bob Chambre, a boy, Jonathan Yisrael.
 Nan and Robert Ehrlich, a boy, Yitzhak Yonah.
 Mrs. Marion Friedman, a granddaughter.
 Gwen and Mitchell Kassooff, a girl, Sarah.
 Marty and Howard Kaufman, a girl, Miriam Gitel.
 Sol and Ahuva Kirschenbaum, a girl, Miriam.
 Debbie and Fred Lieber, a girl, Penina Chava.
 Mr. and Mrs. Arthur Morgenstern, a granddaughter, Gabriella.

(continued on page 16)

(continued from page 15)

Shelly and Dennis Nakonechny, a boy.
Sema and Mordechai Reich, a girl, Nechama.

Susan and Norman Ruttner, a girl, Karen Lifsha.

Mindy and Mutty Stein, a girl, Elana Yael.

Marilyn and Ken Swire, a son.

Miriam and Jeff Zuckerman, a girl, Leah Bayla.

ACHIEVEMENTS

Mazal Tov to the Gast Family and C.B. on the occasion of C.B.'s graduation from Yeshivat Ramaz. We wish him continued success as he prepares to embark on a year of study in Israel.

Dr. Ernest Merey upon receiving a degree in Theoretical Engineering. This is his second Doctoral degree.

BNEI MITZVAH

Mitchell Baker	Jon Housman
Jonathan Barnett	Rafi Musher
Marc Eisenmann	Hugh Zanger
Joshua Getzler	

BAT MITZVAH

Barbara Gross	Debra Solomon
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OUR CONDOLENCES TO:

Mr. Julius ANREDER on the loss of his beloved sister, Frances NOTOWITZ.

The ASHER family on the loss of our devoted Founding Member, Mrs. Henny ASHER.

Mr. Martin BARNETT on the loss of his beloved mother, Jessie BARNETT.

Frances and Esther BERLINER on the loss of their beloved brother, Ephraim BERLINER.

Ms. Lily BRACHFELD on the loss of her beloved father, Mrs. Charles BRACHFELD.

Mrs. Judith CARACUSHANSKY on the loss of her beloved sister, Pearl MOSKOWITZ.

Dr. Marvin DEN on the loss of his beloved father, Michael DEN.

Mrs. Lilly GARFIEL on the loss of her beloved father, Rabbi Moses LEITER.

Samuel GLUCK on the passing of his beloved father, Emanuel GLUCK.

Mr. Paul GUGENHEIM on the loss of his beloved mother, Mrs. Miriam GUGENHEIM.

FROM THE WOMEN'S LEAGUE

Welcome back! I hope you have had a healthy and happy summer. The Women's League is beginning its second year. We have learned and we have grown. With undiminished enthusiasm we have begun preparing this year's program.

Our first meeting is scheduled for the afternoon of Sunday, September 20th. Another date to hold in reserve is Sunday, December 6th. We are planning a repeat of last year's successful Channuakah Boutique. If you have ideas regarding the event or can make contributions of merchandise it is not too early to get in touch with us.

For many years, the Women's League donation cards project has been run by Florence Brody. Her long and devoted service is greatly appreciated. We wish her renewed good health and offer our heartfelt thanks for the outstanding work she has done.

The work on the donation cards project will be continued by Reva Rapps. She may be reached by phone at 877-9096 or by mail at 334 West 85th Street, New York, N.Y. 10024. Please note that in the past, there was no minimum donation. As costs have risen, however, it has become necessary to reconsider and a four dollar minimum has been set. This is a wonderful way to remember a great host or hostess, birthday, anniversary, bar/bat mitzvah, memorial.

Last, but far from least, special thanks must be given to the members of the executive board whose hard work and inspiration nourished our fledgling organization.

With warm wishes for a healthy and happy New Year.

Shari Stern
President

Samuel and Rita HANDEL on the loss of their beloved sister, Dorothy HANDEL.

Simon and Curtis KATZ on the loss of their beloved father, Adolph KATZ.

Mr. Ran KOHN on the loss of his beloved mother, Mrs. Miriam KOHN.

Mrs. Helen POLIAKOFF on the loss of her beloved brother, Rudolph F. KOPPEL.

Dr. John ROTHSCHILD on the loss of his beloved father, Joseph ROTHSCHILD.

Ms. Marlene SIMON on the loss of her beloved mother, Ruth SIMON.

Mr. Nathan WOLOCH on the loss of his beloved sister, Mrs. Gladys HOCH.

BOY, ARE WE IN TROUBLE!

by Ephraim Buchwald

I am writing this while attending the Conference of Alternatives in Jewish Education (CAJE) taking place in Oberlin College, Ohio. There are about 800 Jewish educators here sharing information, experiences and skills with one another. The first CAJE conference was held at Brown University in 1976 and has been an annual event ever since. It is probably the largest and certainly the most dynamic Jewish educators' conference in America. CAJE was an outgrowth of the North American Jewish Students Network. Many of these students who had been radicals in the 60's, were turned off by the anti-Israel and anti-Jewish sentiments of the 70's, and suddenly discovered their Jewish identity. These highly skilled and enthusiastic people decided to devote themselves either part or full-time to Jewish education.

At CAJE one gets a very good picture of where Jewish education in America is at. There is good news and there is bad news! Never before has Jewish education been graced with the dynamic enthusiasm, and the skillful pedagogic mastery abundantly evidenced at this conference. On the other hand, for the most part, "the pit is empty!" The majority of these teachers "don't know beans about Judaism" and even worse -don't even recognize their abysmal ignorance! The majority of the conference sessions are devoted to skills and resources. "How to help your students feel better though their parents are divorced", "Towards a positive non-Sexist reality", "Feelings in the classroom", "Textiles: applique, embroidery and patchwork", "What to do after the puppets are made". Content and real substantive learning is difficult to flesh out.

Each year the conference is held in a different part of the country, and the thousands of teachers who have attended these conferences represent, with the partial exception of day schools, where American Jewish education is really at. From this Oberlin conference it is abundantly apparent that Israelis have taken over a good part of American Jewish Education. Ironically, this is taking place at a time when Hebrew language is becoming less and less a

part of the Hebrew School curriculum. What results is the absolutely absurd situation in which a teacher who knows little about Judaism, knows less about American children, is charged with educating Jewish kids in a language she can hardly speak! Can you imagine how effective this must be? I have often said in jest, and it rings only too valid today, that if the Jews for Jesus were smart, they would pay to send every Jewish American child to an afternoon Hebrew School, because it has proven to be the most effective instrument in *turning off* Jews to Jewish life!

Lest we sit back assured, and secure in our own four cubits, all is far from well in our own schools. Over the past two years, I have had the opportunity to visit Day Schools in various parts of North America. Even the best of them has much lacking. As far as modern techniques — forget it. For the most part it's stone age education. And if the techniques are present then usually the content is lacking. Competent teachers are an endangered species bordering on extinction! Administrators - it's easier to find an inspiring congregational Rabbi. They used to say, "Those who can - do; those who can't -teach!" Now even those who can't aren't prepared to demean themselves in Jewish education. More and more of the few remaining master teachers who, despite everything, and at great personal sacrifice, devoted themselves selflessly to this sacred calling, have left Jewish education for business. In the past 24 months alone, five relatively young, and successful day school principals in the New York area, have left education. The teacher's seminaries are empty. Who in his right mind would choose to enter Jewish education today, at a time when working conditions are abominable, financial compensation obscene, job security non-existent, and even ardent supporters of Jewish education regard the profession with disdain. (The recent rise in salaries and benefits is hardly indicative of an impending turn-around, but rather due to the fact that even incompetent teachers refuse to work for what they've been paid until now.) To me the miracle of American Jewish edu-

(continued on page 18)

Boy, Are We In Trouble! (continued from page 17)

cation is that despite the widespread incompetence, day schools still manage to turn out some decent students. Don't ask me how!

If there is to be a Jewish community in America, it has got to wake up and come to its senses. The UJA has learnt only too late that unless you educate Jews as Jews — there ain't gonna be no Jews to give money. Jewish education has to be emergency priority #1 in Jewish life. Support of Jewish education must be placed even before Israel. Substantial contributions to Jewish education must be deducted from each Jewish household, before the winter vacation, the summer wardrobe, and the spring cosmetic treatment is budgeted. (The far less affluent Catholic community in New York successfully supports a network of hundreds of day schools in which tuition is under \$1,000.00!) Jews have got to start talking about teachers and Rebbeim with respect and admiration even greater than that accorded to their interior decorators, and be prepared to compensate them at least as much as their plumbers and shrinks! The Jewish community must identify and,

undertake to support, the most promising young candidates for Jewish education, coddle them, and nurture them, to insure the future of Jewish life in America.

If this report has ruffled your feathers, good! Because Jewish education in America is for the birds! And it will take more than chicken feed and squawking to bring it back!

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A YAHREZIT CALENDAR enables us to notify our members of their exact yahrzeit dates to be marked each year. Please complete and return the attached form so that our records will be accurate. (Be as specific as possible as to hour A.M. or P.M.)

YAHREZIT RECORD

YOUR NAME _____

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NAME	SECULAR DATE AND TIME OF DEATH	JEWISH DATE
FATHER	_____	_____
MOTHER	_____	_____
OTHERS	_____	_____
_____	_____	_____

HIGH HOLIDAY GREETINGS

RABBI and MRS. SHLOMO RISKIN
 BATYA CHAYA
 ELANA SHARON
 HILLEL SERAYA and
 YONATHAN EPHRAIM
*wish the entire Congregation a year of
 health, happiness and growth*

RABBI and MRS. HERSCHEL COHEN,
 YEHUDA and GISELA DEVORAH
*wish the entire Congregation
 a year of health and rejoicing*

CANTOR and MRS.
 SHERWOOD GOFFIN
 NISA, TSIPI, ELLY and URI
*wish the entire Congregation a happy
 and healthy New Year
 in which our prayers will be fulfilled
 for our loved ones and all of Israel*

יהו שנים בחדר שלום בארבעת
 AIDEL, EPHRAIM, YEDDIDIAH
 and AYELET BUCHWALD

כתיבה וחתימה טובה
*and best wishes for the New Year
 to the Congregation.*
 SUZAN and FRED EHRMAN
 ERIC and ALYSSA

*Wishing each and everyone a year
 of good health and happiness.*
 ROSE LEVIN
 Australia

שלום על ישראל
 וברכת שנה טובה
 לכל בני ישראל באשר הם שם
 JULIUS KUSHNER

*May the blessings of good health, wisdom,
 prosperity, and peace be with all members
 of our Congregation during the year
 5742*
 LEONIE SACHS

*Holiday greetings to the
 Rabbis, members and staff of the
 Lincoln Square Synagogue.*
 DUNYA and LISA GOODSTEIN

*Best wishes for a happy and healthy
 New Year.*
 NESTA FELDMAN

Best wishes for a happy New Year.
 JOSEPH BRENNER

*New Year's Quiz: The Pied Piper is not the
 only literary figure associated with
 Hamelin. Name one who was Jewish.*
(Answer in Echod for 5743)

*5741 Quiz: What food is kosher though
 produced by a creature that is not?*
Answer: Honey.

Happy New Year to all!!!
 BERNARD JOSHUA KABAK

כתיבה וחתימה טובה
*and best wishes for the New Year
 to the Congregation*
 YAFFA and RABBI MARTIN KATZ,
 YEHUDA and YITZCHOK LEV

*May all the congregants have good health
 in the coming year with peace in Israel.*
 LILLIAN GOODMAN

*Best wishes for continued success
of L.S.S.*

MARTHA COHN

Best wishes from the Ehrlich family.
ROBERT, NAN,
DAVID, DANIEL, LYNN & YONAH.

Good health for the New Year.
HILDA K.

*A year of good health, simhas;
and, in the world, Shalom.*
E. JUDY MANISCHEWITZ

לשנה טובה תכתבו
BOB, SUSAN, EPHRAIM,
and YONATHAN CHAMBRE

*Best wishes for a healthy,
peaceful, and productive year.*
PHYLLIS, STANLEY
and JOSHUA GETZLER

*A very healthy and happy year.
A year of peace to all friends
at L.S.S.*
SYLVIA A. HELLER

*May G-d grant us all a year of life,
happiness and health.*
ELIEZER DIAMOND and OLGA GRUN

Happy New Year.
DEBORAH and ELLIOT GIBBER
and FAMILY

*In honor of Anatoly Sharansky
Leshana Habaa Byrushalaim*
MARTIN KOENIG

*Best Wishes to all for a healthy
New Year*
ESTLEE ALTER and FAMILY

To our LSS family
לשנה טובה תכתבו ותחתמו
SIDNEY and PHYLLIS COHEN

*To the wonderful
Lincoln Square Congregation,
a year of health, happiness and peace.*
SHARI STERN

To my LSS family
לשנה טובה תכתבו
FROOMIE COHEN

כתיבה וחתימה טובה
To the entire LSS family
FROM THE OFFICE STAFF

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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 immediately contact the Synagogue office, or any of those listed below.

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Rosh Hashana

Evening Services

Mon. Sept. 28 and Tues. Sept. 29
 6:35 P.M.

Morning Services

Tues. Sept 29 and Wed. Sept. 30
 9:00 A.M.

Yom Kippur

Kol Nidre, Wed., Oct. 7 6:15 P.M.
 Morning Service, Thurs., Oct. 8 .. 9:00 A.M.
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IMPORTANT KASHRUT ANNOUNCEMENT

Burger Meats & Poultry, 202 E. 87th Street, has not met the standards of the Midtown Board of Kashrut. Therefore, they are no longer under our supervision.

THE FOLLOWING ESTABLISHMENTS ARE UNDER SUPERVISION OF THE MIDTOWN BOARD OF KASHRUT

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