

6/23

FROM THE RABBI'S DESK . . .

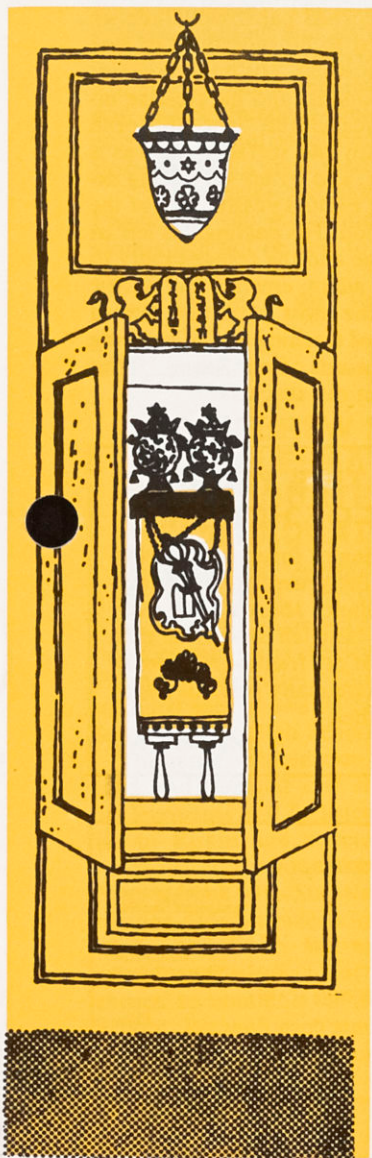
Maimonides, the great codifier of Jewish law, devotes a significant portion of his "Mishneh Torah" to the subject of Torah study. It is most interesting to note that he first cites the verse, "and you shall teach it to your children" as the evidence for the commandment to study Torah. Apparently Maimonides believes that the study of Torah is predicated upon the teaching of Torah, and that the greatest minds of our people must be dedicated to the propagation of Torah through the teaching profession.

From a Biblical perspective, the most respected Jewish leader, Moses, is referred to by Jewish tradition not so much as King or Ruler, but rather as teacher — Moshe Rabaynu. Moreover, when the Torah describes the architect of the Sanctuary, that Sanctuary which was the forerunner of the Holy Temple and the structural basis for every synagogue in Jewish history, he is complimented by the fact that "the ability to teach was implanted within his heart". Bezalel was the only artist mentioned in the Torah. Apparently the Torah is stressing the fact that a teacher is a *creative artist* who molds the minds, hearts and personalities of the students whom he teaches.

The Oral Law, especially the Mishnah and the second chapter of Bava Metzia, constantly draws a parallel between the teacher and the parent. Indeed, when the Bible enjoins "and you should teach Torah to your children", the Rabbis immediately comment: "This refers to your students who are constantly regarded as your children". The respect due one's Torah teacher is even greater than the respect due one's parent, since the latter brings one into the physical world whereas the former brings one into the eternal world of the spirit. The relationship between teacher and student is one of love and devotion, the bond between them being our eternal Torah. Hence, the Torah teacher is at once leader, artist and parent.

Such a Torah teacher was Rabbi Moshe Besdin, Director of the James Striar School of Yeshiva University. He was beloved and revered by the literally thousands whom he taught, and he was my Rebbe, mentor and colleague. From the time that I first began to teach in the James Striar School, in September, 1964, until the development of my

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From the Rabbi's Desk

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own educational institutions, in February, 1977, we spent at least five hours a week together in Torah discussion and consultation and in personal communication. In a more tangible fashion, he is responsible for many of the successful programs of Lincoln Square Synagogue and for much of the educational theory which lies behind my various educational enterprises. He created the "it-ological" school of educational philosophy which concentrates on teaching the text ("it") rather than about the text (about it). He scorned paperback Judaism which he believed to be superficial at best and fraudulent at worst. His intellectual insight knew no bounds, and his creative interpretations revealed the light of Torah which lay beneath the surface. He was a teacher's teacher, and by his very being expressed the most exalted possibilities of the teaching profession. His passing has left us with the challenge and the responsibility to inspire our most adept, creative and artistic minds to enter the most important Jewish profession, that of teaching and of teaching teachers. In the words of our Sages: "Who are our Kings but our teachers?"

FROM THIS YEAR'S GUEST OF HONOR:

The outpouring of love and appreciation as well as the generosity in connection with the Dinner Journal were overwhelming. My heartfelt thanks to each and every one of my friends. May we be privileged to share many years of happy occasions together.

Martha Cohn

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THE PRESIDENT'S COLUMN

We are now approaching the conclusion of this administration's first year in office, and I think it is timely to take stock of things, to see how far we have progressed in achieving the goals towards which we were striving last July. You may recall that I set up two primary objectives at that time. First, to take some firm measures relative to our budget, as we were facing a total of a \$100,000 plus deficit by the end of the fiscal year. I will report on that subject in the next *Echod*, when our June 30, 1982 Annual Report should be ready.

Second, to get as great an involvement and participation of our congregants as possible, in the activities, policy and day to day operations of our shul. I am pleased to report to you that we have gone a long way in achieving that objective. We have set up about thirteen committees to, in effect, make L.S.S. more effective in serving our community, by decentralizing the key decision making, and placing that function in the hands of our increasingly active membership. The results have been self-evident. The Holiday Observance Committee produced enormously successful Succot, Chanukah, Purim and Yom Haatzmaut functions. The Dinner Journal Committee helped create the most successful journal campaign and fun-filled dinner in our history. The Budget Committee has put in a lot of time in reconstructing our book-keeping functions and getting us prepared to be completely on computer. This has enabled us to get timely information to make the proper financial decisions. We now have a most competent House Committee, that is addressing the problems that we face in a building that is now past its first decade. I could go on and on, but space does not permit. I can only say that not only has the shul benefitted from these concerted efforts, but I believe it has provided the participants with a great sense of accomplishment and satisfaction.

This summer, we once again will be distributing a form asking for committee volunteers. I hope that you will continue to exhibit the enthusiasm you have shown in the past. We obviously will not be able to accommodate every request, but the committee chairmen will do their darndest.

In any case, I wish you all a pleasant and healthy summer.

Fred Ehrman

LSS HEBREW SCHOOL CELEBRATES ITS FOURTEENTH GRADUATION

On Wednesday evening, June 9th from 5:30 - 7:00 P.M. the Feldman Hebrew School held its Fourteenth Annual Graduation Ceremony and the Seventeenth Annual Promotion exercises. This year, the event included special awards ceremonies for the Stern Hebrew High School, as well.

The entire congregation was invited to attend and applaud our students for their achievements and to listen to addresses by Rabbi Riskin and selected students. The Administrator of our Hebrew and Hebrew High School, Miss Suri Kasirer, planned an exciting program which was appreciated by all in attendance. We are proud of our school and especially of those who have chosen to continue on to the Stern High School. We wish each student a life of success, happiness and a future filled with con-

cern for Jewish causes, family and for Israel.

Cantor Sherwood Goffin
Principal,
LSS Hebrew School

FELDMAN HEBREW SCHOOL GRADUATES OF 1982

Ilan Aldouby	Matthew Levine
Vicky Beer	Harlee Morrow
Kier Cavalier	Ben Rubin
Daniel Ehrlich	Nathaniel Weinberger
Adam Fischzang	Jonathan Winslow
Stewart Fried	Ben Wittes

WOULD YOU LIKE TO DEDICATE A . . .

High Holiday Machzor	\$14.00
Daily Prayer Book	9.00
Sabbath Prayer Book (Rebound).	10.00
Chumash	18.00

JEWISH EDUCATION AND THE JEWISH WOMAN

by Tsipi Goffin

The following are excerpts from the D'var Torah given by Tsipi at her Bat Mitzvah on Feb. 28, 1982.

Today, you have come to share this great simcha with me and my family, and for this I am grateful. Your presence, your friendship and your love will serve as an inspiration for me to continue on in the path I know I will follow as a Jewish woman.

This path began in the Chumash with the creation of Adam and Chavah. In B'rayshis, the Torah makes it clear that a woman is an equal partner with man. The Torah says: "Male and female He created them." — the same act of creation was done for both man and woman, making them of equal importance from their very beginning. Both were created "In the Image of G-D" — and each has the "Spirit of G-D" within them. The Zohar has a very beautiful thought on the following sentence in the Chumash: "Male and female He created them, . . . and He blessed them, . . . and He called their name ADAM - man . . . in the day when they were created."

The Zohar explains why the Chumash uses the plural referring to ADAM. The Chumash says "And He blessed *them*" — not *him*, and called *their* name ADAM — not *his* name ADAM. This is intended to show us that the name of ADAM and the blessing from Hashem belongs to man *and* woman.

One area in which everyone agrees this is true, is in the area of Jewish education. No one can dispute that, in general, we are all created with the same potential to think and learn. In fact, the Rabbis of the Talmud always recognized the wisdom of women — even though they did not receive a formal education in those days. There are many, many examples. I will only tell you about one that I like in particular, and is related to the Chumash portion I just quoted.

The Talmud — Sanhedrin (38A) tells of the wisdom of the daughter of Rabban Gamliel. The Talmud tells how one day, an Apikores accuses Hashem of being a thief because He stole a rib from Adam as he slept to make a woman. Suddenly, Rabban Gamliel's daughter screams for the police.

When the Apikores asks "What is the matter?" she says anxiously that robbers have just stolen her silver pitcher and replaced it with a golden one. The Apikores laughs, saying that he would be *thrilled* if a robber would rob *him* and leave *him* *richer than before!* She then calmly explained her example — by saying that Adam was *also* delighted when Hashem removed a rib and replaced it with his wife Chavah! This story shows that the rabbis of the Talmud, with their many examples of a woman's wisdom recognized the intelligence of the Jewish woman.

This, of course, points out the need for women to be educated. Bar Azzai is quoted as saying: "A father is obliged to teach his daughter Torah". Rav Hai Gaon insisted that sons *and* daughters must be taught Torah. The Vilna Gaon in a letter to his family, wrote that his grandsons and *grand-daughters* should be taught portions of the Tanach. Indeed, there are hundreds more of such examples.

Until the early part of this century, Torah education for girls was the exception, rather than the rule. Girls rarely spent time outside their homes, and in most cases, they received their training in MIDOT and MITZVOT and as much Jewish knowledge as they needed, at home. This has changed however. Now that girls receive a high level secular education, and with radio, TV, movies and the secular society all around us, the home is no longer adequate as the *only* training ground for a Jewish girl. Sara Shenirer recognized this and in 1917 began the BAIS YAAKOV school system for girls in Cracow, Poland, which was immediately approved by the Belzer Rebbe and then, by all the Rabbinic authorities of those days.

The Chofetz Chaim wrote in a commentary on Hilchos Sotah, that because of our modern day society, women not only *may* but *should* be taught the Written Torah, as well as those portions of the Oral Torah, and other SEFORIM that will enhance their piety and inspire them.

Now, it is the *rule* rather than the exception that girls receive an intensive Yeshiva education. In Manhattan Day School — Yeshivat Ohr Torah — where I am privileged to be a student, we study not only Chumash, but Talmud as well. In this way,

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Jewish Education

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I am carrying on a tradition of Torah study that has been a way of life for my ancestors, for my family and for countless generations until this very day.

I am privileged to come from families on both my mother's and father's sides that have dedicated themselves to Yiddishkeit and have guided their children and grandchildren along the Jewish and Torah path.

I am grateful to Hashem that I have the Z'chus of the presence of all four of my beloved grandparents. May it be the will of Hashem for us to continue to share many SEMACHOT together in the future.

I thank Hashem especially for my loving parents. My father has taught me a special love for Tefillah, prayer, and an appreciation of art and music. He has also always urged me to do the best I am capable of in school, in Torah and MITZVOT and in each task which I take upon myself.

My mother, with her love and concern, has been a friend as well as guide. She has taught me MIDOT, ethics and the qualities that make a girl a Jewish woman. Her dedication to Torah and MITZVOT has shown me the correct path to follow. Her assistance in CHUMASH over the years has also gotten me through some difficult times. But more important, learning with my mother has made me feel that I am carrying on a tradition that goes back for thousands of years of Jewish women — back to Har Sinai.

I want to thank you for coming and sharing this beautiful simcha with me. Just as Hashem has given us the privilege of being together today, may we all be blessed with good health and be together again for SEMACHOT next year and for many, many years to come.

SCHEDULE OF PRICES FOR THOSE WHO WISH TO SPONSOR A . . .

Main Kiddush	\$250.00
Hashkama	80.00
Shiur — Cholent Kugel	
Minyan	135.00
Beginner's Minyan	25.00
Seudah Shlishit	135.00

REFLECTIONS

by Ruth L. Belsky

In the past weeks I went to see two films concerning the Holocaust, with the message they send forth.

One was the Academy Award winning Documentary "Genocide" which was shown at the 57th Street Playhouse.

The film was produced by the Simon Wiesenthal Center, under the jurisdiction of Yeshiva University, and is certainly a credit to both institutions.

I went with several friends and we entered the theatre with some trepidation, realizing that what we were about to see was not going to be pleasant. Indeed, it was a harrowing experience, but nevertheless we withstood it. The film shows in stark reality the barbaric torture of human souls. How some of these men, women and children survived the ordeal is difficult to fathom. It was 2 1/2 years in making and is authentic in its realism.

Orson Welles and Elizabeth Taylor render the narration and somehow one gathers by the tone in their voices that they themselves were reliving this shocking event. The persons I sat with said they could not continue looking at what was being shown, when I mentioned that our task was much lighter, viewing it, than those poor unfortunate souls who suffered through it, my friends agreed with me. There was a hushed silence when the film ended and many a tear was shed, not only for six million Jewish brethren but also for the Gentiles who perished with them.

"Genocide" must be shown in every city, town and village throughout America and the world. It is incumbent upon every Jew, no matter what persuasion as well as all our Christian friends to witness the film; to affirm that we dare not permit such an offense to be perpetrated against the human race ever again. You must consider yourself a committee of one, to spread the word that we cannot and will not forget.

The other film I went to see is also one of great impact. It carries an important message to the American Jewish community about the responsibilities of the leaders of our government regarding the saving of

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I CALL ON JERRY BLITZER

by Hilly Gross

The occasion of Jerry Blitzer's election to a record 27th consecutive term as Senior Advisor of Yachad, the Lincoln Square Synagogue's singles group, is a milestone that should not pass unobserved.

In recognition of this occasion, Blitzer, at the most recent L.S.S. board meeting was unanimously elected to the Board of Trustees.

We caught up with the still ruggedly handsome Blitzer at a recent wedding, where as is his custom, Blitzer sat out the entire ceremony nervously chain-smoking in the coat check room. "I don't know what it is," said Blitzer, his hands visibly trembling, "but weddings give me the shakes."

It is an odd statement coming from the man who in the mere space of a quarter of a century has left his own indelible imprint on the American Jewish singles scene, but with Jerry Blitzer you learn to expect the unusual.

Born in Brooklyn on November 9th, (Blitzer steadfastly refuses to divulge the year of his birth — "hurts my market value", he says) Blitzer first got into the singles scene shortly after the end of the Korean War when he used his G.I. education loan to finance his attendance at a series of singles weekends in the Catskills. "It was a different scene in those days," muses Blitzer, his baby blue eyes turning misty. "In those years girls were interested in Art, Music, and Current Events. Today's single girl is much more materialistic." The radical change in the singles scene has not affected the versatile Blitzer technique. At a recent singles event I watched Blitzer conversationally glide over a whole gamut of topics, deftly adjusting his patter to the type and age of his listener. Thus he ranged from old Ronald Coleman movies to promising one young prospect help on her upcoming Algebra Regents Exam. It was a veritable tour de force.

"I get my biggest kick," says Blitzer, "when I call for a girl on a date and her mother recognizes me as a former suitor. You can just see the look of longing and regret in the mother's eyes. Believe me, I can understand how she feels. Sometimes these mothers get so vindictive they cancel the date before I get to see the girl."

Has Blitzer ever come close to taking the ultimate plunge into marriage? "Once," sighs Blitzer, his voice now taking on a huskier, far-away tone. "Just once." What was the hang-up? "Let's just say she didn't understand my wanting to go to singles events even after we were married," sighs Blitzer, lightly dabbing at his eyes.

Our interview is interrupted by the conclusion of the wedding ceremony and Blitzer leaves the safety of the coat check room and plunges into the gaiety of the reception. He is warmly greeted with pats on the back and good natured teasing that his will be the next wedding. Blitzer answers each wish with unfailing courtesy and warmth. "You're next," says Rabbi Riskin, warmly embracing Blitzer. "Thank you Rabbi," says Blitzer. "I pray for that each day," says Blitzer, returning the embrace. Only a keen reporter's eye notes that as the two men embrace, the fingers of Blitzer's left hand are unmistakably crossed.

Reflections (continued from page 5)

lives during the Holocaust. It is "Who Shall Live and Who Shall Die?" It was shown at the Carnegie Hall Cinema. It was produced and directed by Lawrence Jarvik, who took it upon himself, with deep concern, to explore the facts of the irresponsibility of our national leaders to help salvage prisoners in the camps.

The title of the film is taken from the Yom Kippur Kol Nidre service where the

Lord decrees who shall live and who shall die. It is not a pretty picture he presents. Mr. Jarvik deserves great commendation for the factual story of the film, proving that in the Roosevelt administration there was much to be desired in solving the problem. This documentary is also a must to be seen. Perhaps the Kino International Corporation, which released the film, can make some arrangement for it to be shown on television to get a vast audience.

In real life, our synagogue president, Fred Ehrman, serves as Chairman of the all powerful Israel Affairs Commission of the Union of Orthodox Jewish Congregations of America. It was in this capacity that our president introduced Ambassador Jeane J. Kirkpatrick at the Annual Dinner of the U O J C A on May 2, 1982. What follows are Mr. Ehrman's compelling, if not controversial, remarks.

It is almost exactly a year and a half since the end of the presidential campaign between Ronald Reagan and Jimmy Carter. During that campaign, President Reagan managed to persuade many members of the Jewish community to vote for him, by stressing his dedication to the State of Israel and its democratic values.

But for all the pro-Israel rhetoric of President Reagan and some members of his cabinet, there is a strong and growing feeling in the Jewish community that the past eighteen months have produced actions toward Israel not much different than those of previous administrations. The United States has condemned Israel's bombing of an Iraqi nuclear reactor which was almost certainly destined to produce weapons for its destruction. America has agreed to sell AWAC planes to Saudi Arabia, and, indeed, displays willingness to sell arms to any Arab nation without receiving a concomitant pledge to join the Middle East peace process. At this moment, there is a Defense Department mission in Jordan, a country that is still in a state of war with Israel, attempting to sell mobile missiles and advanced fighter planes. The American Jewish community has felt, at times, a strong sense of uneasiness about implied and spoken anti-Semitic sentiments emanating from Washington.

Although the Administration continues to make valiant claims about Israel, its "strategic ally" in the Middle East, it is increasingly clear that "Hakol kol Yaakov v'hayadim y'dei Esav" — the voice that speaks is that of Jacob, while the hands that act are those of Esau.

But there is one strong and unequivocal voice, with matching actions, in the Government, and that is the voice of our guest speaker tonight, United Nations Ambassador, Jeane J. Kirkpatrick. A true

THE 1982 JOURNAL CAMPAIGN

As I write this article, the Journal campaign for this year is drawing to a close. Although we do not have the final figure, I am happy to report that we will exceed our goal of \$150,000.

I would like to thank all my Co-Chairpersons, Jesse Cogan, Nan and Robert Ehrlich, Joan Kochan, Cookie and Freddy Kohn, Bob Miller, and Gale and Steven Spira for all the great work which they have done, as well as Mrs. Martha Cohn, for all her indescribably varied contributions to the campaign.

There are also a multitude of other people, too many to list, who helped out in all aspects of the campaign and deserve a communal expression of thanks.

Most of all, however, I would like to thank all of our members for so generously supporting the Shul. Achieving our new record campaign total was not a result of large contributions by a few members, but reflected the sacrifice which many of our members made in increasing their contributions and solicitations over previous years. To all of you, I express my most sincere thanks on behalf of Lincoln Square Synagogue for allowing us to continue doing the important work which must be done.

Roy Stern
Journal Chairman

champion of American values, Ambassador Kirkpatrick steadily refuses to lend undue weight to the oil, military and business interests of Arab nations. She is an outspoken opponent of the double standard at the U.N., whereby some nations are regularly singled out for harsh treatment, while others, far worse offenders of human rights, are not even mentioned.

It is truly an honor to welcome an outstanding diplomat and scholar, and to express the Jewish community's appreciation to a true friend of Israel. Ladies and gentlemen, it is my pleasure to introduce the honorable Jeane J. Kirkpatrick.

THE GREAT MEZUZAH/TEFILLIN RIP-OFF

Ephraim Z. Buchwald

On Chol Hamoed Sukkot 5742 I purchased nine new mezuzot for my home from a Brooklyn establishment which happens to be one of the largest distributors of Jewish ritual items in America. Lincoln Square has done business with them for years, and the owner, who deals extensively in scribal merchandise, assured me that I was getting top quality mezuzot, and, of course at a "special" price. Imagine, only \$26.50 each mezuzah!

I returned home and quickly proceeded, together with the family and with great fanfare, to affix our new mezuzot. I even prepared original lucite cases for the new scrolls. I felt truly comforted at last, particularly since Aidel was expecting and the new mezuzot provided us with an added sense of security.

I must admit that I didn't really relish the thought of putting out so much money for new mezuzot. After all, my mezuzot all bore the seal of the Chief Rabbinate, and they looked pretty good to me! But over the past few years there has been so much talk about "possul" (invalid) mezuzot, especially about the percentages of invalid small mezuzot. I was naturally skeptical about all the talk, most of which seemed to emanate from an organization in Brooklyn bearing the pretentious name: Vaad Mishmeres Stam ("the only non-profit institute in the world dedicated to preserve and promote the halachic integrity of Torah Scrolls, Tefillin And Mezuzos"). After all, my parents had small mezuzot, and many pious people I knew also possessed only small mezuzot. This Vaad must be out to create trouble for Jews, like "Glatt Kosher" chickens and the ubiquitous "kosher for Passover" excesses — and of course, all for a price!

Despite these rationalizations, the mezuzah issue continued to trouble me. Jewish periodicals wrote about the work of the Vaad and I became only more confused. I suppose what finally convinced me was the fact that the Young Israel of Flatbush and its most respected Rabbi Solomon Sharfman (who certainly could not be accused of being "Chnukish") undertook a massive mezuzah checking campaign, under the auspices of Vaad Mishmeres Stam, and discovered that over 80% of the Mezuzot checked were possul!

It was time for me to act, and despite the expense I purchased the new mezuzot: not only large, not only kosher, but "Mehudar" — particularly excellent quality — or so I thought!

After I affixed my new mezuzot, I began to think that perhaps I should bring them for a "check up" to the "crazies" in Boro Park to see what they'd have to say. One Sunday in November I called their offices and was told that I could become a member of the Vaad for \$18 which would entitle me to free mezuzah checking. With my sparkling new membership card in hand I boldly entered the authorized sofer on 16th Avenue in Boro Park and plunked down 18 mezuzot: 9 new, and 9 old small ones. When I returned for the report I was told by a modest young sofer with a long dark beard that the 9 small mezuzot were possul — not written according to halakha. This, I was ready for. But I almost *challished* when he told me that one of my new mezuzot was definitely possul and irreparable, that several others had serious questions regarding their kashruth, and that all of them were quickly deteriorating.

By now I had read the Vaad's excellent pamphlet "A Guide to Mezuzah" and raced over to the merchant who had sold me these "Metziahs". (To my chagrin, as I related my mezuzah story to friends and acquaintances I learned that the streets of New York are littered with the long list of victims who have been burnt by my "Religious articles dealer!")

I was fit-to-be-tied, but I wanted my money back and tried to act calmly and present my case persuasively. I told the man who I was, making certain to emphasize that our Shul had purchased sizeable quantities of merchandise from him in the past. He appeared impressed. I told him that I had purchased these new mezuzot from him not long before and only recently had them checked and they were found deficient. He seemed sympathetic. I mentioned Vaad Mishmeres Stam. He went bonkers! He wouldn't listen to another word I spoke. The Vaad, he insisted, is trying to put all the honest merchants, like himself, out of business. They're trying to corner the market. There's absolutely nothing wrong with the mezuzot he sold me, he personally knows the scribe in B'nai Brak who wrote them! He called his four pious looking

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The Great Mezuzah/Tefillin Rip-Off

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scribes to look at the letter in my mezuzah which the Vaad claimed was possul, and they all on cue cried out indignantly "It's 100% kosher!" You can go to any scribe, he told me, who's not associated with the Vaad and if they say it's possul I'll gladly refund all of your money! But, I've already paid once to have them checked, I protested, I'm not prepared to pay again. I'll pay! he offered. If that's the case, I'll go!

He sent me to a scribe several blocks away. I had no idea what to expect — maybe they work in cahoots! The new scribe took one look at the letter and said, "It's possul — no doubt about it!" I asked him about the general quality of the mezuzot. "I sell these for \$17 a piece, they're pretty poor quality!"

Furiously, I stormed back to my mezuzah merchant and demanded all my money back. He calmly responded, "I changed my mind — you will not receive a refund!"

You can imagine for yourselves what took place after that but to make a long story short: I worked for two months to collect affidavits from authorities who testified as to their status. I consulted with an enforcement lawyer, state authorities, an assemblyman, and at this point in time, 9 months later I have been unable to redress my grievance.

I certainly intend to continue pursuing this matter, until I achieve satisfaction. But until then I hope to work together with the Vaad Mishmeres Stam to rid our community of these unscrupulous scribes and dealers who have for decades been flooding the markets with possul mezuzot and tefillin, and who have perfidiously prevented the majority of the Jews of America, who truly seek to fulfill these mitzvot, from obtaining mezuzot and tefillin which are acceptable according to at least the minimum standards of Jewish Law.

"Yaasher Koach" Vaad Mishmeres Stam, you deserve our deepest gratitude and our full and generous support!

LETTER? WHAT LETTER?

Have you met a fellow LSS member who's asked if you're participating in one of the shul's various activities — and you don't know a thing about it?

* * *

Recently we began notifying our membership of programs, services and special events by sending mailings containing multiple enclosures. Some reactions are to read one page, scan a second and quite possibly not bother to peek at a third enclosure. It is a necessity that we meet the increasing total cost of multiple individual mailings by consolidating enclosures and sending one mailing instead of two or three.

We guarantee you won't miss a thing if you read all the contents in an LSS mailing and we know you'll be glad you did!

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.

Rabbi Riskin 799-4644
 Rabbi Cohen 799-8521
 Dr. Roy Stern 362-5597
 Leon Eisenmann . . . 874-1853

CONSUMER NEWS

The *Daitch Shopwell* on West 70th Street and West End Avenue has installed a KOSHER CONSUMER SUGGESTION BOX. You are urged to submit the names of kosher products you would like Daitch Shopwell to carry.

Anyone who has access to a MEMO-
 RY TYPEWRITER and/or a PHOTO-
 COPY MACHINE and would donate it
 to the Synagogue for tax credit, please
 contact Rabbi Martin Katz.

SCHEDULE OF SERVICES

Friday, June 25

Kindle Shabbat Candles 8:11 P.M.
 Mincha and Kabbalat Shabbat 6:45 P.M. and 8:20 P.M.

Saturday, June 26 — KORACH

Shabbat Morning Service 8:30 A.M.
 Daf Yomi 6:40 P.M.
 Bible Class 7:10 P.M.
 Talmud Class 7:25 P.M.
 Mincha 8:10 P.M.
 Daily Mincha and Maariv 8:20 P.M.

Friday, July 2

* Kindle Shabbat Candles 8:11 P.M.
 Mincha and Kabbalat Shabbat 6:45 and 8:20 P.M.

Saturday, July 3 — CHUKKAT-BALAK

Shabbat Morning Service 8:30 A.M.
 Daf Yomi 6:40 P.M.
 Bible Class 7:10 P.M.
 Talmud Class 7:25 P.M.
 Mincha 8:10 P.M.
 Daily Mincha and Maariv 8:20 P.M.

Sunday, July 4

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

Thursday, July 8

17th of TAMMUZ (Fast Day)

Morning Services 7:00 and 7:30 A.M.
 Mincha 8:10 P.M.

Friday, July 9

* Kindle Shabbat Candles 8:09 P.M.
 Mincha and Kabbalat Shabbat 6:45 and 8:20 P.M.

Saturday, July 10 — PINCHAS

Shabbat Morning Service 8:30 A.M.
 Daf Yomi 6:40 P.M.
 Bible Class 7:10 P.M.
 Talmud Class 7:25 P.M.
 Mincha 8:10 P.M.
 Daily Mincha and Maariv 8:20 P.M.

Friday, July 16

* Kindle Shabbat Candles 8:05 P.M.
 Mincha and Kabbalat Shabbat 6:45 P.M. and 8:15 P.M.

Saturday, July 17 — MATTOT-MASEI

Shabbat Morning Service 8:30 A.M.
 Daf Yomi 6:35 P.M.
 Bible Class 7:05 P.M.
 Talmud Class 7:20 P.M.
 Mincha 8:05 P.M.
 Daily Mincha and Maariv 8:15 P.M.

(continued on page 11)

Schedule of Services (continued from page 10)**Wednesday, July 21****ROSH CHODESH AV**

Morning Services 7:00 and 7:40 A.M.

Friday, July 23

* Kindle Shabbat Candles 8:00 P.M.

Mincha and Kabbalat Shabbat 6:45 and 8:10 P.M.

Saturday, July 24 — DEVARIM**SHABBAT CHAZONE**

Shabbat Morning Service 8:30 A.M.

Daf Yomi 6:30 P.M.

Bible Class 7:00 P.M.

Talmud Class 7:15 P.M.

Mincha 8:00 P.M.

Daily Mincha and Maariv 8:10 P.M.

Thursday, July 29**TISHA B'AV****Friday, July 30**

* Kindle Shabbat Candles 7:54 P.M.

Mincha and Kabbalat Shabbat 6:45 and 8:05 P.M.

Saturday, July 31 — VAETCHANAN**SHABBAT NACHMU**

Shabbat Morning Service 8:30 A.M.

Daf Yomi 6:25 P.M.

Bible Class 6:55 P.M.

Talmud Class 7:10 P.M.

Mincha 7:55 P.M.

Daily Mincha and Maariv 8:00 P.M.

Friday, August 6

* Kindle Shabbat Candles 7:46 P.M.

Mincha and Kabbalat Shabbat 6:45 and 7:55 P.M.

Saturday, August 7 — EKEV

Shabbat Morning Service 8:30 A.M.

Daf Yomi 6:15 P.M.

Bible Class 6:45 P.M.

Talmud Class 7:00 P.M.

Mincha 7:45 P.M.

Daily Mincha and Maariv 7:55 P.M.

Friday, August 13

* Kindle Shabbat Candles 7:37 P.M.

Mincha and Kabbalat Shabbat 6:45 and 7:50 P.M.

Saturday, August 14 — RE'EH

Shabbat Morning Service 8:30 A.M.

Daf Yomi 6:05 P.M.

Bible Class 6:35 P.M.

Talmud Class 6:50 P.M.

Mincha 7:35 P.M.

(continued on page 12)

Schedule of Services (continued from page 11)

Daily Mincha and Maariv 7:45 P.M.

Thursday, August 19 and Friday, August 20**ROSH CHODESH ELUL**

Morning Services 7:00 and 7:40 A.M.

* Kindle Shabbat Candles 7:27 P.M.

Mincha and Kabbalat Shabbat 6:45 and 7:40 P.M.

Saturday, August 21 — SHOFETIM

Shabbat Morning Service 8:30 A.M.

Daf Yomi 5:55 P.M.

Bible Class 6:25 P.M.

Talmud Class 6:40 P.M.

Mincha 7:25 P.M.

Daily Mincha and Maariv 7:35 P.M.

Friday, August 27

* Kindle Shabbat Candles 7:17 P.M.

Mincha and Kabbalat Shabbat 6:45 and 7:30 P.M.

Saturday, August 28 — KEE TETZAI

Shabbat Morning Service 8:30 A.M.

Daf Yomi 5:45 P.M.

Bible Class 6:15 P.M.

Talmud Class 6:30 P.M.

Mincha 7:15 P.M.

Daily Mincha and Maariv 7:25 P.M.

Friday, September 3

Kindle Shabbat Candles 7:06 P.M.

Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, September 4

Shabbat Morning Service 8:30 A.M.

Daf Yomi 5:35 P.M.

Bible Class 6:05 P.M.

Talmud Class 6:20 P.M.

Mincha 7:05 P.M.

Daily Mincha and Maariv 7:10 P.M.

Monday, September 6**LABOR DAY**

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

Friday, September 10

Kindle Shabbat Candles 6:54 P.M.

Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, September 11 — NITZAVIM - VAYELECH

Shabbat Morning Service 8:30 A.M.

Bible Class 5:55 P.M.

Talmud Class 6:10 P.M.

Mincha 6:55 P.M.

Daily Mincha and Maariv 7:00 P.M.

Midnight Selichos Services

SURI'S REPORT

by Suri Kasirer

Administrator of Hebrew School
and Hebrew High School

It was during our Prayer Contest that I realized the extent of the talent developing within our Hebrew School. After much discussion with Cantor Goffin about our Yom Haatzmaut Program, we decided to involve our students in writing the program for our school celebration. We started our program with each student writing a poem or short paragraph about what Israel means to them. Each student then read his piece aloud. This raised a lot of discussion between the students who had different positions on the recent activities in Israel. Students who visited Israel were able to describe their feelings to those who have not yet been there.

I picked a few selections to share with you. May it be the prayers and hopes of these children which merit the final redemption during which we will return to our homeland, Israel.

AARON RUBIN 4th Grade

When I hear the word Israel I think of Peace.

Even though I never went to Israel, I think of it like a home somewhere where I can go if something happened to me here.

RACHEL CENSOR 5th Grade

Israel is not a New York to me but it is not distant and out of reach like France or China. I can feel and see through a pair of clear eyes and stare at Israel.

I look at Egypt and I don't feel, see or share emotion.

I have a clear path to Israel.

JOSEPH SCHWARTZ 2nd Grade

Israel is a beautiful state,
has wonderful people and is really great.
I don't see how some can dislike
the beautiful country that is not like Pike
(mo.)

GREG FOX

4th Grade

Israel to me is like a banana to an ape.

Israel is the place to be

Israel is the place for me.

Israel is a place for Jews.

Israel is a place for fun.

Israel is a place for you and me.

Don't change Israel — let it be.

ILANA CIVIA LAURENCE 1st Grade

* ISRAEL *

Israel the beautiful country lets the Jews flow by doing Mitzvahs for G-d's asking. The Jews study the Torah hard. They help the poor. They do the ten commandments. Israel keeps itself holy along with Jerusalem. Please G-d keep Israel as it is, please do not let anything happen.

Thank you

AMEN.

Dear Editor,

If I were forced to name my absolutely favorite part of the Shabbat morning services, it would undoubtedly be the reading of the Torah. As one who has no skill in cantillations I have always stood in awe of those who could step to the Torah and chant the intricate reading so beautifully with seeming effortlessness.

But of late I am sad to report that we at Lincoln Square have had a series of Torah readers who sound more at home summoning mullahs to prayer in Casablanca than chanting our sacred scriptures. The harsh Sephardic intonation, the rasping consonants, the nasal diphthongs have all combined to make Torah reading time sound like a falafel market.

Let's get rid of these guys with their ersatz Sephardic accents. If the good Lord wanted Sephardim reading the Torah aloud he would have written it in Sephardic.

Frustrated

Dear Frustrated,

Despite some obvious crudities in your letter, we find your basic point well taken. Let's return the Torah reading to the Ashkenazim where it belongs!

Editor



Photo by Barbara Pfeffer

HIGHLIGHTS OF TEFILLIN/MEZUZAH CLINIC

2 IYAR 5742
APRIL 25, 1982

- * Over 1000 Mezuzot checked — 82% possul (invalid)
- * Over 200 pairs of Tefillin checked — close to 80% possul
- * Largest number of participants in history of campaigns conducted by Vaad Mishmeres Stam
- * Largest number of sofrim (scribes) participating — 30
- * Special exhibit of scribal arts, tefillin making, writing Sefer Torah and audio-visual presentation
- * Virtually total immediate replacement of possul mezuzot and tefillin
- * 13 out of 14 of the synagogue's mezuzot possul
- * LSS clergy mezuzot didn't fare better
- * Only one pair of tefillin misplaced
- * Arlene Porath made honorary member of Vaad Mishmeres Stam in recognition of extraordinary services rendered

Profound thanks to Sam Horwitz and Faygie and Yisroel Cohen who served as Co-Chairpersons.

ORTHODOX SYNAGOGUE ADMINISTRATORS ORGANIZE

With the assistance of the Orthodox Union, five of the most successful Orthodox synagogue executive directors have established a Steering Committee to develop a national Orthodox synagogue administrators association.

Hosted by the N.Y. Region of the O U, the administrators held a conference in March. LSS member Melanie B. Shimoff, Director of Synagogue Services and Public Relations at the O U will serve as staff liaison to the group. Rabbi Arnold Rund, Director of Development for the O U and Ms. Shimoff were instrumental in launching the day-long conference. The Union's New York Regional Vice-President and LSS member, Gerald Feldhamer welcomed the delegates and set the tone for the special premier meeting.

This association, which would serve as a clearing house for information on programs and administration is the first of its kind for Orthodox synagogues. Additionally, delegates to the conference were informed of the Orthodox Union's new microcomputer system which may be available for the use of the synagogue administrators in the future.

Steering Committee members include three Manhattan synagogue administrators — our own Rabbi Martin Katz, Robert J. Leifert, Executive Director of Congregation Kehilath Jeshurun and Shearith Israel Executive Director, Joseph Tarica. Moshe Teischman of Congregation Beth Shalom in Washington, D.C. and Fred Glusman of Congregation Beth Jacob in Atlanta, Ga. also serve on the Committee. LSS has already used the Union's services, and found their assistance very helpful.

PAUL H. NACHT D.D.S., P.C.
180 West End Avenue
New York, New York 10023
Lincoln Towers

L'SHANA HABAH

Since this is the final article before the summer commences, I would like to review the past year as well as look ahead to next year. First, the not-so-good news. The Youth Minyan was very "schvach". We started out strong, but dwindled in numbers as the year went on. A partial solution has to be providing more incentives and, in general, better understanding of what the purpose of the Youth Minyan is. Simply put, it is a training ground. This is where your youngster will learn to daven, read Torah and become part of the "chevra".

I would like to mention some proposed changes. There will be a safety patrol made up of parents to insure that children are where they are supposed to be. No children will be allowed in the halls during davening. Children are expected to be with their parents (even during the Rabbi's speech!), in the Nursery through 1st grade group (4-6 year olds), in the Youth Minyan or in the Teen Minyan. Another option is the shiurim (if they can handle it.) If you or your youngster davens in the Hashkama Minyan, they will not be allowed to "hang out" all morning in the lobby. Due to the lack of space, we can no longer care for youngsters under the age of four. The Nursery/kindergarten/first grade group will operate on a pray-while-you-play basis. Additionally, if any youngster would like to conclude the service, participate in Havdalah, etc., they must be a part of the Youth Minyan. We hope to have a fully functioning Teen Minyan (complete with kiddush) every week. Youth Minyan is for second through sixth graders and the Teen Minyan is for post B'nai-Mitzvah (approximately 7th grade to 12th). I look forward to your cooperation if and when these new guidelines take effect.

The good news is that the Choirs (Junior Jr., Jr. and Adult) will continue in force; there will be three basketball teams, Jr., Sr., and Girls (and as of this date it looks as if we will be in the Young Israel League). Jr. and Sr. NCSY will thrive and beginning next year, on every other Sunday there will be Chugim for fifth grade and under. Tentative areas are dance, arts & crafts, photography, and calligraphy.

Did you ever have trouble finding a baby-
(continued on page 17)

WITHIN OUR FAMILY

BIRTHS

Joan & Steven Reich on the birth of their son Daniel.

Barbara and Sheldon Gewirtz on the birth of their son Zvi Hersch.

Marsha & Owen Gottfried on the birth of their daughter Sarah Rachel.

Sara & Joseph Rosen on the birth of their grandson Abraham Naftali.

Esti & Ashi Stahler on the birth of their son Jamie.

Mina & Levi Tiefenbrunn on the birth of their daughter Sima Shifra, and to the grandparents Deborah & Morris Tiefenbrunn.

Elissa & Bob Burnat on the birth of their son Adam Yisroel, and to the grandmother Mrs. Janet Abelow.

Aviva & Marvin Sussman on the birth of their daughter Shari, and to the grandparents Else & Charles Bendheim.

Karen & Billy Levine on the birth of their daughter Avital Shifra, and to the grandparents Else & Charles Bendheim.

Our J.S.I. instructor Rabbi Yehoshua & Dvorah Leiman on the birth of their daughter Tzivya Miryom.

Our Hebrew School instructor Rita & Rachi Fuchs on the birth of their son.

Dena & Rabbi Nachum Stillerman on the birth of their son.

OUR CONDOLENCES TO:

FLORENCE PINE on the loss of her beloved mother SADIE KAPLAN.

HELEN ELBAUM on the loss of her beloved mother BERTHA BERGLAS.

MICHAEL RIES on the loss of his beloved sister RUTH RUNSTEIN.

MARCEL LINDENBAUM on the loss of his beloved father MAX STERN and his beloved brother HENRY LINDENBAUM.

DANIEL BESDIN and TOVA BESDIN on the loss of their beloved father RABBI MORRIS BESDIN.

CAROL GROSS on the loss of her beloved father HERBERT SPITZEL.

GUSSIE LOGAR on the loss of her beloved sister MOLLIE WRONA.

FANNIE SCHULZ on the loss of her beloved husband SIMSON SCHULZ.

JACOB KORN on the loss of his beloved brother ISAAC KORN.

ARTHUR WEINMAN on the loss of his beloved brother LEON WEINMAN.

KAREN LEHMANN on the loss of her beloved brother JAMES H. LEHMANN.

SAMUEL HANDEL on the loss of his beloved sister FREEDA (RITA) HANDEL.

DEBBIE LIEBER on the loss of her beloved father MAX HOLLENBERG.

MARRIAGES

Ron Platzter and Diana Bloom.

Cyrus Abbe and Dr. Judith Jaffe.

Chaim Mond and Joy Moschytz.

Bernie Kabak and Elana Stern.

Aaron Berman and Sarah Weiss.

Shlomit Rosenfeld and Yisroel Mayer
Goldenberg.

ENGAGEMENTS

Jill Miller and Marty Davis.

Sharon Kalimian and David Ginsberg.

Nancy Isserman and Joel Horwitz.

BAR MITZVAH

Stewart Fried

Didier Martheleur

Ari Staiman

Jeffrey Verschleiser

Jonathan Winslow

Benjamin Wolf

BAT MITZVAH

Miranda Bergson

Ellen Shapiro

Jennifer Spira

PROFESSIONAL ADVANCEMENT

Our member EVA L. COBEN has become a partner in the law firm of Stroock, Stroock and Lavan.

Our spiritual leader, RABBI SHLOMO RISKIN, has successfully completed his dissertation on "The Moredet: A Study of the Rebellious Wife and Her Status in Initiating Divorce in Jewish Law". Rabbi Riskin received his Ph.D. in the Philosophy of Jewish Law from New York University.

(continued on page 17)

Within Our Family

(continued from page 16)

IN MEMORIAM

RABBI MOSHE BESDIN, beloved father of our dedicated members, Daniel and Tova. Great and respected teacher in Israel.

MR. MAX STERN, Prince in Israel, Hanadiv Hayadua, benefactor of Yeshiva University, Shaare Zedek Hospital, Manhattan Day School, The Jewish Center, Chairman and Founder of Manhattan Hebrew Schools and Shining Light of the best in Jewish philanthropy. The beloved father of our dedicated member and worshipper, Marcel Lindenbaum.

NEW MEMBERS

Rhoda Adler
Norma Birnbaum
Sande Brawarsky
Rita Bretkopf
Amy & Robert Bressman
Cavalier Family
Alice & Naim Dabora
Robert Flatow
Thomas E. Greiff
Thea Kramer
Bruce Langer
Shirley & Julius Levinson
Liz & Alexander Ney
Michael Pariser
Ross Pinsky
Harry Reich
Eric Rosen
Leonard Sachs
Ralph Silverman
Laraine Stern
Naomi & Yosef Strassberg
Marsha & Jonathan Weisman

TSETCHEM L'SHALOM

to JUDITH and DR. MOSHE SOKOLOW who are going to Israel for 3 years as recipients of the prestigious Jerusalem Fellow award.

Many thanks for their contributions to all facets of our synagogue life.

Anyone desirous of remembering Lincoln Square Synagogue in his or her wills, should contact Rabbi Martin Katz.

L'Shana Habah (continued from page 15)
sitter? Well, I am compiling a list of boys and girls whom we can refer. We will ask you to fill out a form to register for this service. We'll help you find a babysitter. You'll pay them directly.

The response for summer jobs has not been encouraging, and the job market in general doesn't look very promising. Unless we receive more offers, few positions will be available.

Groups will end on Shabbat, June 19th and resume of September 11th. On Thursday evening, June 3 at 7:30 P.M. the 2nd Annual Melanie Ross Youth Center Awards Ceremony took place at L.S.S. Our guest of honor was Mr. Harvey Ross. A reception followed a brief ceremony. The entire congregation was invited.

It is at this time I would like to thank all those who participated in this year's programs and a special Yasher Koach goes to my dedicated wife, Nomi, who had to put up with phone calls at 1:28 A.M. as well as non-stop kids all through the year. I don't know how she did it either!

Have a good summer. See you in September.

Philip Sherman
Youth Director

H-E-L-P

For the price of a phone call or a postage stamp, *you* can help the Synagogue Office in it's never ending quest for a perfect mailing list.

Are you an LSS member who is:

- A. Not receiving mail?
- B. Moving or already moved?
- C. Getting married?
- D. All of the above?

Inform the Synagogue Office of any mail problems, address or name changes as soon as they occur.

THANK YOU

To all our congregants and friends who participated with us in the Bat Mitzvah Simcha of our daughter ESTHER TSIPORA (Tsipi), we thank you for having made that day a special one we will never forget.

May we be privileged to continually share many such SIMCHOS together with our families in the future.

Batya and Sherwood Goffin

LSS PEOPLE: THE CANDY MAN

When Shalom Yaakov Lifschutz was three years old, the rebbe in his cheder put a drop of honey on the page of his Chumash. It made Torah sweet to the little boy growing up in Galicia. And, as he became a man, Mr. Lifschutz became not only a Talmid Chacham, but the Candy Man at Lincoln Square Synagogue, eager to sweeten the way for hundreds of Jewish boys and girls.

Mr. Lifschutz holds forth each Shabbos from his seat behind the bimah. Like bees to honey, all the youngsters know the routine for getting candy out of him: It involves saying Good Shabbos, stating your name and shaking his large hands. The reward is a sweet coffee candy.

"It should not be 'give me' and then they go," the Candy Man said in an interview. "They have to learn to be polite."

There are other LSS Candy Men, such as Mr. Eisler and Mr. Leslau, but none have institutionalized the candy system as Mr. Lifschutz has, complete with a set of ground rules.

Among the rules are: only one sweet per customer and no extras for mythical brothers, sisters or friends. No amount of whining can change the rules. On a typical Shabbos, Mr. Lifschutz hands out 25 to 35 candies — and he remembers each customer.

The institution of a Candy Man raises the question of why youngsters bother to come to shul. "Do they come for me or for the Candy Man?" Rabbi Riskin asks rhetorically. "The Candy Man, without a question," he says, answering his own question.

The rabbi's young son, Yoni, might be just such an example. Unlike other boys who want to be firemen and policemen when they grow up, Yoni wants to be a candy man. "Everybody likes you because you give them something good," Yoni explained to his father.

Rabbi Riskin jokes that the dentists in the shul all chip in to pay for Mr. Lifschutz's membership dues. But the Candy Man says that he pays his own way, as well as for his candy supply, from his dealings in the diamond business.

With the dwindling price of precious stones, Mr. Lifschutz thinks it may soon be cheaper to give out diamonds instead of candies. But it is clear that the youngsters of Lincoln Square would not appreciate such a change.

After all, diamonds may be forever, but they have never been known to satisfy a sweet tooth. Ever try sucking on a diamond during the rabbi's speech?

The days before Pesach are tough ones for both the Candy Man and the youngsters of LSS. As the holiday approaches, Rabbi Riskin makes that dreaded annual announcement: Because of different standards of Kashrut, all Candy Men must cease and desist their operations for eight days.

With the law laid down, Mr. Lifschutz finds Pesach a perfect time for a vacation. "I always go away Pesach," he says, pretending not to be offended by the anti-candy edict. But before he goes, he hands his interviewer one last candy.

How sweet it is.

Ari Goldman

BABYSITTING REFERRAL SERVICE NOW AVAILABLE

If you are in need of a babysitter you may contact Philip Sherman. If Phil is not in you may leave your telephone number, name, and the time span you need. We will refer our qualified Jr. & Sr. NCSY'ers to take care of your babysitting needs. Please give us at least three days notice.

LARRY R. ASHKINAZY D.D.S., P.C.

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L.S.S. MEMBERSHIP

ALIYAH ANYONE?

While every effort is made to insure that our members receive an Aliyah on Shabbat morning in a systematic and organized fashion, inevitably, some members are overlooked. If any member feels that he has not received an Aliyah for an extraordinarily long time or that he has obligatory Aliyot coming up, please contact either Rabbi Cohen or Rabbi Katz.

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If you are interested in registering your child, complete the coupon below and mail it, with a \$50.00 non-refundable deposit, to the synagogue *before the June 29th deadline.*

The tuition for the year for the half-day program is \$1450.00 for Lincoln Square Synagogue members and \$1500.00 for non-members. At press time, the full day tuition price was still being reviewed.

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