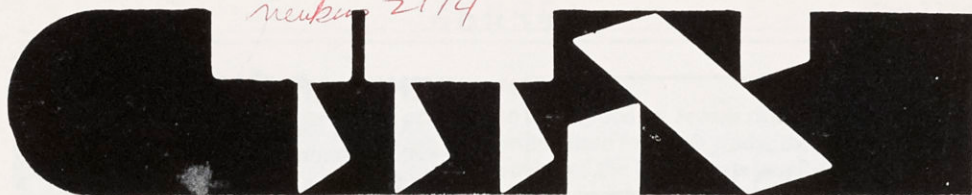


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Vol. XIV, No. 3

Adar-Nisan 5743

March-April, 1983

FROM THE RABBI'S DESK . . .

To My Dear and Beloved Congregants:

This past Shabbat Chanukah marked the eighteenth year of my tenure with you as Rabbi of Lincoln Square Synagogue. This period has been a most exciting one, filled with development and accomplishment both personally and communally. Indeed, since our daughter Batya was born four weeks after that initial Shabbat Chanukah service, I often look upon LSS as my first child. As a result, the personal and communal aspects of my life seem to merge together. Moreover, the relationship between parent and child — especially after the child has grown and achieved a measure of independence — is filled with complex emotions and a good deal of give-and-take. Thus I have attempted to guide you — my congregants-students-children — along the paths of Torah and mitzvot, you have grown immeasurably both spiritually and physically, my life has become inextricably bound up with yours, and you have taught me much more than I have taught you.

The intellectual challenge posed by a congregation comprised of *shtiebel yidden* and Reconstructionist expatriates, *daf-yomi* devotees and avid feminists, *fifteen-minute-a-shacharit* regulars and intense *baalei teshuvah*, university professors and avant-garde musicians, has challenged me to explore the classical Jewish halakhic and philosophic texts as they bear upon contemporary issues of theology, Biblical interpretation as well as practical legal application. The Wednesday evening lecture themes, Shabbat and Festival *divrei Torah*, special Synagogue events, various published articles and even my doctoral dissertation have all emerged as a result of and in response to the unique Kaleidoscope of contemporary Jewry which you have provided. And the communal challenge presented by large numbers of Jews from a wide variety of diverse Jewish backgrounds united

(continued on page 3)





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

Shlomo Riskin	Rabbi
Herschel Cohen	Associate Rabbi
Sherwood Goffin	Cantor
Ephraim Buchwald	Educational Director
Martin Katz	Executive Director
Philip Sherman	Youth Director
Stanley Getzler	Honorary Presidents
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KEHILLAH CONTRIBUTION

At least for the past 2,000 years, each Jewish community has been responsible to provide for a mikveh (ritualarium), a Jewish educational institution for the young, proper Kashruth facilities and a Synagogue if the individuals were to be permitted to live in a certain area. The members of the Kehillah were taxed, generally at ten percent of their income, in order to provide these necessary Jewish services. Our community cannot continue to function without our mikveh, Manhattan Day School, and the mid-town Board of Kashruth, which are, indeed, necessary adjuncts to our Synagogue life. In addition the Union of Orthodox Congregations (©) is a critical component in advancing the cause of religious life in America with regard to government activities in behalf of Kashruth, Jewish Education, and Israel. Indeed, what would our supermarkets and butcher stores look like without © certification? What would inspire our youth if not NCSY? "All of Israel is responsible one for the other", and we each share the responsibility to maintain these institutions. We have therefore requested a voluntary contribution of at least twenty-five dollars as a special Kehillah contribution, since each of these is in dire need of funds in order to continue. This is in addition to whatever else you may contribute during the year, and we will certainly accept any additional sums you may send us. Please send in the Kehillah contribution immediately to insure the continued viability of our community and to help establish our status as a viable Kehillah within the Jewish tradition.

Shlomo Riskin

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Arlene Porath	JSI Administrative Sec'y.
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ECHOD STAFF

Hillel Gross	Editor
Ronnie R. Zipper	Production Manager
Ari Goldman	Acce Reporter

From The Rabbi's Desk (continued from page 1)

by their common willingness to learn Torah and to be inspired by Jewish ritual, has given rise to four different Shabbat services, the Joseph Shapiro Institute for adult study, the development of Manhattan Day School, the establishment and growth of the Ohr Torah Institute which begins on the high school level and is now training Rabbis and Jewish educators, and The Institute For Jewish Experience whose goal is to provide even the most marginally affiliated Jew with a Shabbat encounter which can transform his life. All of these in great measure I owe to you.

Perhaps, even more significantly, we have grown up together and you have become my extended family. We have shared the most intimate moments of joy and sorrow, we drank l'chaim together and we fasted together, we danced together and we mourned together, and — for many of us — the building which we erected on 200 Amsterdam Avenue with such sacrifice and pride has become the focal point of our lives. In its Sanctuary our children were circumcized and our loved ones were bid a final farewell; in its Social Hall we danced at family weddings and celebrated occasions of happiness. These last years have been richly blessed by the Almighty, and the personal bonds which have developed between us as a result of Lincoln Square Synagogue have been the most rewarding aspect of my career.

And yet . . . Since my very first encounter with the State of Israel more than twenty years ago, I have aspired, dreamed and planned to make the Jewish homeland my home. Many are the aspects of this most unique country which draw me like a magnet: the mystique of Israel and Jerusalem, where every stone conceals generations of Jewish hopes and tears; the high level of Torah and Jewish scholarship which emanate from the Yeshivot, Universities and archaeological digs; the inescapable reality of world anti-semitism and holocaust complicity, mitigated only by the present-day reality of a Jewish haven predicated upon the law of return; the dizzying possibilities inherent in a country where whose children speak the holy tongue from birth and whose first Prime Minister — albeit an anti-observant agnostic — spoke in terms of covenant fulfillment and challenge to emerge “a light unto the nations”; and the commandment of *aliyah*, initially presented by God to Abraham, reiterated throughout the Bible, attested to by generations of lovers of Zion from Rav Yehudah Ha Levi to Rav Yitzhak Ha Cohen Kuk, and at last made possible by contemporary Jewish sacrifice, miraculous military victories and unprecedented creativity and progress. But perhaps most significant of all is the gnawing realization that any accomplishment in the diaspora — given the high assimilation rate, the low birth rate, and the lack of religio-political power of the American Jewish community — is built upon

(continued on page 4)

PRESIDENT'S ARTICLE

A most important question which is weighing on the minds of our congregants is the status of our Rabbinic leadership over the years ahead. As most of you are by now aware, Rabbi Riskin will be taking the 1983/84 period as a leave of absence year which he will spend in Efrat. He then will be returning to L.S.S. for the bulk of the following year, after which he is planning on making aliyah.

I have appointed a committee consisting of the officers and honorary presidents, to explore this question and begin to set up a format for next year. At the recommendation of this committee, the Board has recently approved a long term arrangement with Rabbi Riskin, and at our request he would be willing to come in to spend eight Shabbatot annually with us and to deliver two mini-series lectures on Wednesday nights. For next year, we are fortunate to have a cadre of very talented Rabbis in house, some of whom will be conducting services in the Main Sanctuary on a regular basis. We also plan to have a guest Rabbi spend Shabbat with us about once a month. We hope to attract well known pulpit Rabbis from across the nation as well as some young, newer talent. We think that it can be a very interesting and exciting year to which we all can look forward with anticipation.

With this format as a beginning, we hope that we will be able to see the long term path in front of us take shape.

From The Rabbi's Desk (continued from page 3)

sand, and may at best become a footnote to Jewish history. In the State of Israel the very destiny of our people is being forged, and the leadership of the Jewish State is dynamically activating that destiny for the first time in almost two millennia. What a magnificent opportunity it is to participate in the mainstream of Jewish History, to be involved in etching the truths of our tradition on the eternal landscape of our very own homeland, and — at the very least — to share in the greatest adventure of our people since the creation of the Second Temple.

Hence by the beginning of this summer, please God, Vicky, Elana, Hilly, Yoni and I will join Batya (our *morah hayelet*, presently serving as a Corporal in the Israeli Army teaching Hebrew and Jewish culture to the newly arrived Falashan Jews) in Israel, and begin our Sabbatical year in Efrat (with the exception of Yom Kippur, the four weeks following Simchat Torah and the four weeks between Purim and Pesach when I hope to be with you at LSS). As many of you are well aware, Efrat is a new city rising in Gush Etzion, barely twelve miles south of Jerusalem. I have had the great *zechut* of being involved in its creation together with its founder and visionary Moshe Moskovics for the past six years. This coming Rosh Hashanah a life's dream will be realized when close to one-hundred-fifty homes (the first group of a projected five-thousand) and the beginnings of a major education complex (which will encompass Yeshiva High Schools and University studies for young men and women especially dedicated to train the future rabbinic and education leaders of Israel and the diaspora) will adorn this most majestic Judean hill overlooking the Holy City.

Despite my apparent excitement at the prospects and possibilities of Efrat, it is obvious to almost everyone that a relationship as closely knit as ours at LSS can hardly be instantly severed. As a result of many meetings with the Officers of the Synagogue and a recent meeting of the Board of Trustees, it has been agreed that I have until a year from this Purim to inform the congregation as to whether I expect to make my major home in Israel or America. If my decision is the former, I am committed to return to LSS as your Senior Rabbi at the behest of the Synagogue leadership for the bulk of the year following the sabbatical, and — for the following twenty-year period — (at the behest of the synagogue leadership) for a minimum of the four weeks following Simchat Torah and the four weeks between Purim and Pesach (including Wednesday evening lectures at those times).

At the very least, this arrangement provides our Synagogue with a sense of continuity as well as the assurance that my services are available to you if you find that you require them. At best, and in large measure dependent upon the inclinations of my full-time successor as rabbi of LSS, there looms the exciting and creative possibility of a dynamic relationship between a community in Lincoln Square and a community in Efrat: two *kehillot*, replete with an educational network both formal and informal, dedicated to forging a bridge between Israel and the diaspora; two *kehillot*, spearheading an international movement whose *raison d'être* is a Torah-true Judaism that has the profundity to speak with the idiom and sensitivity of modernity, that has the power to provide meaning and direction to a confused and searching generation, and that has the potential to touch the hearts and to teach the minds of every single Jew.

The next few years will be decisive in determining the direction of our Synagogue and perhaps of a not insignificant segment of our people. Whenever the possibilities of success appear greatest, so too are the chances for failure. Much depends upon your support and encouragement, the quality and commitment of the full-time religious leadership here at Lincoln Square, the development of our project in Efrat, and, of course, the beneficence of the Almighty. I am inspired by the challenge, but not blind to its risks; concerned, but not apprehensive; optimistic, but not sanguine. I can only ask that you pray for me as I pray for you, and that the Strength of Israel grant that, in these historic times, we be acceptable to Him as worthy partners.

Shlomo Riskin

When patronizing our Advertisers
please tell them you saw their ad in our Bulletin.

I CALL ON TULLI AND SUSAN RUTTNER

By Hilly Gross

There were a lot of raised eyebrows last week, when it was announced that this year's Journal Chairmen for the annual Lincoln Square dinner would be none other than Tulli and Susan Ruttner.

The reason for the collective surprise, and even skepticism, that greeted the Ruttners' selections, was for the simple reason that it was only two years ago that the Ruttners served in the very same capacity, and the aftermath of that effort is still being felt.

"It really wasn't our fault," said Tulli Ruttner when I caught up with him last week at his plush West Side apartment, marred only by seemingly endless stacks of souvenir journals from the 1981 dinner. "It seems that the practice is to order journals in accordance with how many dinner reservations we get. Well, to make a long story short, we were told that there were 400 reservations, but in transmitting the order to the printer, Susan must have transposed an extra zero, and the rest is history."

And what a history. The 1981 L.S.S. dinner was the only shul dinner on record where the journal ate up all the profits of the dinner, the capital budget, and the Kol Nidre appeal.

But these foul ups are nothing new to the Ruttners. Last year the high society pediatrician, and his fetching wife undertook to compile and publish, a complete calendar and directory for Lincoln Square Synagogue. The concept was indeed a noble one. A slick multi-colored calendar, with superb graphics that would bind the community together as one. "It's not our fault no one wanted to advertise or buy the calendar," says Susan Ruttner. The calendars sit today, neatly stacked in the Ruttners' dining room. A paper monument to a community's indifference.

Nor is Susan Ruttner a stranger to disappointment. Two years ago the Ruttners undertook the leadership of a unique L.S.S. singles program. The idea was to create a series of informal, non-pressured functions where single men and women could meet and mingle. The Ruttners graciously hosted the first function at their home. "It wasn't our fault it was a disaster," protests Tulli. "It seems that the female guest list that Susan was given was accidentally taken from a local nursing home facility." "It wasn't a total failure," adds Susan Ruttner, "at least four of the guys made subsequent dates with the 'gals' at the party."

One could go on and on about the Ruttners, who are fast becoming the Abbott and Costello of synagogue volunteerism. There was the Chanukah Dinner they chaired in 1980. "Frozen latkes — it wasn't our fault," says Tulli Ruttner, or the Chevra Kadisha project, "We can't even bring ourselves to talk about *that* one," says a blushing Susan Ruttner.

But past disasters notwithstanding, the Ruttners are back as Journal Chairmen and you should soon be getting your ad blanks for the Journal, in the mail (if they remember the stamps).

In any event as Rabbi Riskin phrased it, "The dinner and journal in honor of Ephraim and Aidel Buchwald should be one of the memorable evenings in L.S.S. history. I have every confidence it will be an estimable success."

Rabbi Riskin obviously does not know the Ruttners.

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

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.

The following is a "legitimate" Letter to the Editor in response to Rabbi Ephraim Buchwald's thoughtful and provocative article on Simchas Torah 5743, that appeared in our last issue.

Martha R. Kaufman
885 Queen Anne Road
Teaneck, New Jersey 07666
December 21, 1982

Rabbi Ephraim Buchwald
Educational Director
Lincoln Square Synagogue
200 Amsterdam Avenue
New York, New York 10023

Dear Effie,

I am writing to tell you that I could not agree more with your recent *ECHOD* article "Ambivalent Reflections on Simchas Torah 5743". I have been expressing similar sentiments for several years; and now as a non-resident member, I turn down invitations to return to L.S.S. for Simchas Torah — it just is not worth all the hassles.

I call upon the Rabbis and Officers of L.S.S. to put an end to their Simchas Torah "ego-trip". You have proved that you can "pack them in". Now let us see if you have the courage to turn them away.

My suggestion, which I have made before, is simply to sell tickets to non-members for the Simchas Torah Services. In the past, on hearing of this suggestion, the L.S.S. powers-that-be have cried big tears, wrung their hands and worried about turning away even one soul from a chance at religious observance. This same worry, however, does not stop them from charging for High Holy Day Services (non-member tickets costing over \$100.), nor from charging for the use of the Succah. Is this packing them in for Simchas Torah the model of Orthodoxy that we want others to see? Aren't we running the risk of alienating more (members and non-members) than we are enfolded?

The Simchas Torah free-for-all does not keep the singles out of the singles bars; but rather turns the shul into one giant singles bar complete with drinks on the house, disrespect for Rabbis and worshippers and Chillul HaShem.

Let us put President Ehrman's "Kehila Contribution" (suggested in the same issue of *ECHOD*) on the constituency to which it

belongs — L.S.S.'s Simchat Torah guests. L.S.S. members contribute enough already.

By selling tickets for Simchas Torah, the shul can limit the number of guests, organize hospitality and/or kiddush for socializing, and of course, raise money.

Let us put TORAH back into Simchas TORAH!

Respectfully,
Martha R. Kaufman

P.S. I volunteer for your committee.

YACHAD

This article is in response to the often asked question: "What is Yachad and why are they at Lincoln Square Synagogue?"

Yachad is really a very small group of concerned Orthodox Jewish singles who are trying to organize the single adults at Lincoln Square Synagogue in gaining the maximum benefits from belonging to and being involved with our Synagogue.

One of the basic needs of the single person is to make friends and hopefully long lasting relationships. Speaking only of my own friends, several have met their husbands and wives at Yachad events. Many have dated people we met at Yachad functions and all of us made very good friends. If this was all we accomplished, it would be reason enough for Yachad to exist.

But there is more. We raised, through our events and direct solicitation, money for L.S.S. and the Chesed Fund. We have added to L.S.S.'s fine reputation not only because we are known as L.S.S. members, but being members we are also involved with the Jewish Mobilization Committees, Dorot, Federation, and other worthy causes.

We look forward to seeing you at the next Yachad event.

Reva Rapps
Yachad Coordinator

P.S. If you haven't been receiving Yachad's Calendar of Events, call the Synagogue Office Wednesday evening 6:30 - 7:30 or Sunday mornings 11:00 - 12 noon.

IN PRAISE OF OLDER FOLK

By Ariella Sofia

Our eyes met as we walked away from the Spanish & Portuguese Synagogue, both recent listeners to a speech by Israeli President Yitzhak Navon. His look said he recognized me. My look must have said the same: he's a well-known figure at Lincoln Square with tawny trench coat, silver cane and a slightly dented fedora. I squelched a feeling of shyness and went over to talk with him. We fell into step together, chatting amiably about Navon's message.

My companion suddenly turned and looked intently at me. "You gave the talk on Venice, yes?" he asked. "That's right," I responded. He asked a few questions about my Italian background. I answered and he admitted that he had travelled in Italy years before. "Really?" I said. "What was it like then?" He stopped walking for a moment. I paused beside him, watching the growing brightness in his eyes as he started to gather his memories. Abruptly, he was off again. I followed.

"I remember being there during Hannukah," he began. "It was in Rome. I was staying at a small hotel and had no Hannukah candles. What do you think I used when I couldn't find any Hannukah candles?" he asked. I shrugged. "Guess!" he demanded. I ventured a reply: "Church candles?" He nodded appreciatively at his private joke, then cried "Nuts!" "Nuts?" I murmured, wondering what on earth he meant. Seeing my puzzled expression, he added indulgently, "Of course — walnuts." His next words conjured up a gay picture of a lone Jew in the middle of Rome, patiently splitting walnuts, filling them with oil and cotton wicks and fashioning a very unusual Hannukiah. It was impossible not to smile at his pride in remembered ingenuity.

Still chortling, he launched into another tale. "One day I was outside Rome, crossing a wide open field, looking for Shelley's grave. There wasn't anyone to be seen. Then, there, over the hill, a figure walking." He pointed his cane, punctuating his sentence. I peered down 70th Street. "There," he repeated, "a figure walking. He came toward me and I toward him. When he got closer I saw he was a priest. I said, 'Buon giorno, padre.' He answered and we began to talk. He asked if I was Italian, and when I said no, wanted to know where I was from. 'New York,' I said. 'New York!' he exclaimed. 'Why, I was a parish priest on Bleecker Street for 60 years!' We talked some more and finally he said, 'Are you a Catholic?' 'No, I'm a Jew.' The priest put out his hands, spread his arms over the scene of Rome and said, 'We've done great things here, haven't we?'"

My companion paused dramatically. We stood in the cool night air. "You see," he explained archly, "he was trying to teach me something. Do you want to know what I told him?" "Of course," I replied. "I said, 'You know, padre, I've stood above Rome and looked down on all its grandeur, and I must confess it makes me proud to be a Jew.' 'What?' he said. 'Why whatever do you mean?' 'Well, just think. All this gold and silver and two thousand years of work by the finest artists — all this just to honor one of our boys from Eretz Israel.'" With an irrepressible gleam in his eye, my companion finished: "Needless to say, the priest didn't stay to talk much longer."

By this time, we were passing my apartment building. We stopped to say good-bye and I figured it was time we formally introduced ourselves. I told him my name. He told me his. Both smiling, we bid each other good-night. As I entered my building, I was positive that those past five minutes had been the most special part of my day.

In the elevator, I realized that it never ceases to amaze and delight me that Jews value the older members of their families and congregations so much. True, we don't do it perfectly, or there would be no need for outreach programs like Project Dorot. But still, among our people the words "bubba" and "zayde" hold genuine affection. Just imagine a Pesach seder table without them; it's still an important religious event, but something special is missing.

Perhaps that's why our first superior role models in Chumash are not the hot-blooded young heroes of Greek and Roman dramas, but Abraham and Sarah, two people well past their prime, yet — as Hashem will show us — still capable and creatively productive. That's true of many of our older friends at Lincoln Square whom we know by sight if not by name.

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In Praise of Older Folks

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Older people cause problems sometimes. They can be bossy, officious, even cantankerous on occasion. Then one must remember they are vulnerable to the physical fragility of age and hardened more by life's knocks. Even so, they are certainly worth a bit of extra patience for they are our heritage, our living treasures, filled with experience and memories. Our children may represent the future of Israel as a nation, but it is older Jews who represent our future as individuals.

So I'm not going to divulge the name of my gentle companion. Try instead to find him, but don't try too fast. Take your time and enjoy each person's individual story. And may it be for each of us that we will grow old so gracefully as he has, still alert to the powers of Hashem in this world.

LETTERS TO THE EDITOR

Dear Editor,

The "Life Time" contract has long been a fixture of the Synagogue-Rabbinical relationship. Such long term agreements assure an effective continuity to the community, as well as provides stability for all concerned. However in today's increasingly complicated, and sophisticated communal life, executive and administrative talent can often be as valuable and critical as Rabbinical talent.

We in Lincoln Square are indeed fortunate to be blessed in abundance with both Rabbinical as well as lay talent. But what assurances do we have as we enter the last decade and a half of the twentieth century that the administrative talents of a Fred Ehrman or a Richard Joselit will remain firmly in control. Shul officers with the skill, commitment, and competence of a Fred Ehrman or Richard Joselit are all too rare. Therefore, what I am proposing is that at the next Board meeting, Fred Ehrman and Richard Joselit be named President and Vice President for life, so that we at L.S.S. can avail ourselves of their expertise well into the next century.

Name withheld

Dear Name Withheld:

It is a pity you have chosen to write your letter anonymously, for you are obviously in need of some sort of help. I have passed on your suggestion to the Board of Directors and they have unanimously voted to have you committed, well into the next century.

Editor

RESERVE THE DATES

SUNDAY, MARCH 20, 1983

ISRAEL FOLK DANCE FESTIVAL

and

FESTIVAL OF THE ARTS

at TOWN HALL

43rd Street Between

6th & 7th Avenues

4:00 P.M. & 7:30 P.M.

SUNDAY, MAY 1, 1983

SALUTE TO ISRAEL

PARADE

FIFTH AVENUE

57th - 86th Street New York City

12:00 Noon

Sponsored by the American Zionist

Youth Foundation

515 Park Avenue, New York, N.Y. 10022

Phone: (212) 921-8050

H — E — L — P

For the price of a phone call or a postage stamp, *you* can help the Synagogue Office in its 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.

YOUTH ACTIVITIES

MRYC/ NCSY

JUNIOR BASKETBALL TEAM SCHEDULE

Monday, February 7 KJ at LSS, 7:30 P.M.
start (MDS Gym)

Monday, February 28 Manhattan at LSS,
7:30 P.M. start (MDS Gym)

Wednesday, March 9 LSS at RJC 7:30
P.M. start (We'll take the Express Bus to
Riverdale. \$7. Be at LSS at 6:15 P.M.)

Sunday, March 20 LSS at Park East, 2:00
P.M. start (Be at LSS at 1 P.M.)

SENIOR BASKETBALL TEAM SCHEDULE

Call the Hotline, 799-7333, for the latest in-
formation.

**NEW! MRYC/NCSY HOTLINE ...
CALL FOR THE LATEST YOUTH UP-
DATE, 799-7333.**

Bruchim Habaim to our newest NCSY
MEMBERS: Peter Fante, Paul Kogan

JUNIOR & SENIOR NCSY

January 28-30 SR. NCSY WINTER
REGIONAL

February 5 Regional Reunion, Music, Food
— \$\$\$\$FREE\$\$\$

February 18-21 MONTREAL SKI TRIP —
\$20 deposit. 8th grade and up. Change in
itinerary; Ski Sunday, Tour Monday and
we leave Thursday night at 11 P.M.

February 26 PURIM — After Megilla,
Purim video games, booths and tradi-
tional puppet show. All ages.

March 18-19 SR. NCSY West Side Shab-
baton — last one of the year.

March 31 JR. & SR. NCSY — Chol
Hamoed Pesach trip to GREAT
ADVENTURE OPENING DAY!!!!

MONTREAL SKI TRIP UPDATE:

WHEN: FEBRUARY 18-21 (NOTE
CHANGE: WE ARE LEAVING LATE
THURSDAY NIGHT INSTEAD OF
FRIDAY MORNING.)

COST: \$90.

DEADLINE: FEBRUARY 1
\$110 AFTER FEBRUARY 1

ITINERARY: FRIDAY: Arrival, Begin
Shabbaton

Saturday night; Social Program

Sunday: SKI!!!!!!

Monday: AM - Tour Montreal

PM - Return to NYC

SCHEDULE OF WEEKLY ACTIVITIES

SHABBAT: YOUTH MINYAN 9:30 A.M.

NURSERY GROUP 10:00 A.M.

SHABBAT AFTERNOON GROUPS
3:00 P.M.

(After 3:30 P.M.)

WELCOME TO OUR NEWEST STAFF

MEMBERS: Benjy Katz, co-leader for the
three year olds Shabbat Afternoon group,
Elana Eisenstein, co-leader, morning
nursery.

OUTREACH SCHEDULE:

Purim: Wednesday, February 23, 7:00
P.M. Assemble Purim Packets.

Saturday night (after Megilla) about 9 P.M.
- Distribute packets from Torah Van — all
over the West Side (Drivers desperately
needed)

Pesach: Wednesday, March 23, 7:00 P.M.
Assemble Pesach Packets.

Sunday, March 27, 3 Model Seders on
the Street corner, 72nd & Broadway,
10:30 A.M., 1 P.M., and 2:30 P.M. Vol-
unteers needed to help with the Seders
and distribute packets.

APRIL 10 - Yom Hashoah (Holocaust
Memorial Day)

APRIL 18 - Yom Ha-atzmuat (Israel In-
dependence Day)

MAY 11 - Yom Yerushalayim (Jerusalem
Day)

L.S.S. CHOIR SCHEDULE

FEBRUARY 2, WEDNESDAY 7:00 P.M.

FEBRUARY 16, WEDNESDAY 7:00 P.M.

FEBRUARY 23, WEDNESDAY 7:00 P.M.

FEBRUARY 27, SUNDAY PERFOR-
MANCE AT L.S.S. PURIM SEUDAH.

If you're interested in joining (or re-
joining), call Phil Sherman, 874-6105 and
let him know!!!!!!

Help choose Miss Lincoln Square Synagogue.



For the first time in its history, the L.S.S. membership will gather together and select a beauty queen to represent the synagogue during the course of the next twelve months.

But if you think you'll recognize the contestants, you're in for a little surprise. On stage this Purim will be women who for years have remained unknown in the community, mysterious and elusive, wrapped in modesty and yet, at the same time, breathtaking to look at and without a doubt, among the chosen in This World.

What will it be like when they parade on the runway as they reveal their hidden personalities, display their vast assortment of talents and confront the most rigorous religious tests ever devised for a beauty pageant?

Already, requests for tickets are pouring in from the four corners of the earth. Golders Green, Hechal Shlomo, 770 Eastern Parkway. From all walks of life, all ages and professions, people everywhere are responding.

The cost is \$13.00 for adults and \$7.50 for children, and that includes a savory Italian *seudah*. And don't be surprised, by the way, if this year you see a lot more of your friends coming in costume.

This Purim, come to...

The
Miss Lincoln Square Synagogue
Beauty Pageant.

If you don't bring your camera,
you'll be sorry.

THE VALUE OF TZEDAKA

By Ephraim Z. Buchwald

One of the truly grievous errors of Western civilization, for which we are already paying dearly, and for which we will yet pay, is the tragic neglect of ethical education. While educators readily acknowledge that one cannot hope to master literature, mathematics, or for that matter any aspect of cognitive knowledge, without intensive training and practice, most pedagogues fail, or refuse to acknowledge that education for ethical behavior similarly requires serious training and practice. Even those schools which have, as of late, introduced moral education, few, if any, teach ethics as *absolutes*, choosing rather to teach what is called "ethical thinking". These newly developed ethical training programs affirm no right or wrong, only a process of considering options. Once these options are considered one may do whatever one wishes to do. The process of choosing makes the act ethical.

As long as our country's educational system continues to disregard true ethical training — until children are graded for kindness, truth, sensitivity, respect for elders, just as they are for reading and physical training — as long as our nation's universities continue to set admission standards based on students' aptitudes and mastery of Math and English, with virtually total disregard for the ethical component, our country shall continue to "progress" in the direction of lawlessness, violence and ruthlessness.

From its very outset, Judaism understood that "moral imperatives" mean little without ethical practice and exercise. Every Jew needs to undergo a lifelong regimen of rigorous training in order to get into "shape" for ethical living. One is no more likely to be a "good Jew" without properly practicing mitzvot, than one is likely to be a good athlete without a proper regimen of practice and training. And 3700 years of Jewish history confirms incontrovertibly, the fact that when Jews abandon rituals — Judaism abandons the Jew.

Despite the fact that the unique assets of Jewish people can be effectively transmitted only through Jewish ritual, certain "residual values" of Judaism are often maintained for two or three generations, even though Jews themselves have ceased to practice Jewish ritual. Thus, certain Jewish values, generally associated with traditional Judaism, continue to manifest themselves in the non-traditional community, to wit: the unusually high participation of the American Jewish community in advanced education, and the unusually low propensity for violent crime.

As one might expect, these "residual values" do not last long. And as young Jews get further and further away from the source of tradition, inevitably these values become increasingly scarce.

One area which has already been subject to a dramatic change, and which is likely to affect the future of the American Jewish community, is the Mitzvah of Tzedakah. While earlier generations of American Jews were renowned for their generosity, organizing the most dynamic and effective philanthropic institutions in the country ("we taught the goyim how to call cards!"), today, Federations, Welfare agencies and Israel appeals, are learning the hard way, that failing to set Jewish Education as a major priority in Jewish life will ultimately affect the pocketbook. Unless Jews are educated to feel Jewish, and trained to give Tzedakah, they will feel no sense of responsibility towards the organized Jewish community. Hence, the historic neglect of Jewish Education has come home to haunt the Jewish philanthropic organizations, as less and less young Jews feel moved to contribute at all.

Perhaps because most of today's young Orthodox Jews grew up in relative affluence, needing not to worry where their next meal would come, or how they would pay for their new suit or coat, many of these Orthodox young people likewise fail to exhibit a sensitivity for the mitzvah of Tzedakah. Literally hundreds of young Jewish singles who have attended our Synagogue for years, fail to become members, despite the reduced rates for full-time students, non-residents, and others who are unable to pay. Even young marrieds, who have for the past five years been contemplating relocating elsewhere, refrain from joining. To add insult to injury, there are those, who despite the fact that they are not synagogue members, fume at the gabbaim for not getting an aliyah! The truth is that few Orthodox Jews act as if they are aware of the requirement to give *Maaser*, 10% *minimum*, to Tzedakah annually.

(continued on page 16)

SCHEDULE OF SERVICES

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 — Kugel-Cholent Minyan	9:45 A.M.
Youth Minyan	9:30 A.M.
Shabbat Nursery (3-5 years old)	10:00 A.M.
Shabbat Groups	3:30 P.M.

Daily Minyan

Weekdays 7:15 and 7:50 A.M.

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 7:15 and 8:30 A.M.

Rosh Chodesh 7:00 and 7:40 A.M.

Fast Days 7:00 and 7:30 A.M.

Daf Yomi

Daily, 6:15 A.M. Shabbat, 7:30 A.M. Sunday, 7:40 A.M.

*It is our custom to begin Mincha Friday afternoon at 6:45 P.M. throughout Daylight Savings Time. Those who usher in Shabbat earlier with the congregation must instruct those who are lighting Shabbat Candles that this must be done no later than 7:10 P.M. Once the congregation chants Mizmor Shir Leyom Hashabbat (The Psalm for Shabbat), Shabbat has officially begun for the worshippers and their families.

The Sabbath is terminated Saturday evenings one hour after the official candle-lighting time on the previous Friday afternoon.

Rabbi Riskin and Rabbi Cohen will be available for the SALE OF CHAMETZ beginning Tuesday, March 15th as follows:

SUNDAYS from 9 A.M. to 12 Noon

MONDAY through THURSDAY from 10 A.M. to 1 P.M. and 5 P.M. to 6:30 P.M.

WEDNESDAY EVENINGS from 5 P.M. to 7:30 P.M.

FRIDAY from 10 A.M. to 12 NOON

In addition to these times, between the 1st and 2nd Minyan, each day beginning at 7:30 A.M.

PURIM

Saturday evening, February 26

Maariv and the reading of the Megillah 6:25 P.M.

Additional evening Megillah reading 9:15 P.M.

Sunday, February 27

Morning services and the reading of the Megillah 6:45 and 8:30 A.M.

Additional Megillah reading during the day 12:45 P.M.

Friday, March 4

Kindle Shabbat Candles	5:30 P.M.
Mincha and Kabbalat Shabbat	5:40 P.M.

Saturday, March 5 (Ki Tissa) — SHABBAT PARAH

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

Friday, March 11

Kindle Shabbat Candles	5:38 P.M.
Mincha and Kabbalat Shabbat	5:50 P.M.

Saturday, March 12 (Vayakhel-Pekude) — SHABBAT HACHODESH

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	4:55 P.M.
Mincha	5:40 P.M.
Daily Mincha and Maariv	5:55 P.M.

Tuesday, March 15 — ROSH CHODESH NISAN

Morning Services	7:00 and 7:40 A.M.
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Friday, March 18

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

Saturday, March 19 (Vayikra)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	5:00 P.M.
Mincha	5:45 P.M.
Daily Mincha and Maariv	6:00 P.M.

Friday, March 25

Kindle Shabbat Candles	5:53 P.M.
Mincha and Kabbalat Shabbat	6:05 P.M.

Saturday, March 26 (Tzav)**SHABBAT HAGADOL**

Shabbat Morning Service	8:30 A.M.
Mincha followed by the Shabbat Hagadol Discourse	5:00 P.M.
Daily Mincha and Maariv	6:05 P.M.

Sunday evening, March 27

Search for the Chametz	6:55 P.M.
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Friday, March 25

Kindle Shabbat Candles	5:53 P.M.
Mincha and Kabbalat Shabbat	6:05 P.M.

Saturday, March 26 (Tzav) — SHABBAT HAGADOL

Shabbat Morning Service	8:30 A.M.
Mincha followed by the Shabbat Hagadol Discourse	5:00 P.M.
Daily Mincha and Maariv	6:05 P.M.

Sunday evening, March 27

Search for the Chametz	6:55 p.m.
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Monday, March 28

Siyum B'Chorim	6:45 and 7:45 A.M.
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The First Born are invited to complete a Talmudic Tractate
after each service so that they may be able to eat on what would
normally be a fast day for them.

The latest time to eat chametz	9:30 A.M.
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The latest time to burn chametz	10:45 A.M.
Kindle Festival Candles	5:56 P.M.
Mincha and Kabbalat Yom Tov	6:10 P.M.

FIRST SEDER

Tuesday, March 29

Yom Tov Morning Service	8:30 A.M.
Daf Yomi and Talmud Class	4:40 P.M.
Mincha	6:10 P.M.
Kindle Yom Tov candles not before	6:56 P.M.

SECOND EVENING COMMUNITY SEDER

Wednesday, March 30

Yom Tov Morning Service	8:30 A.M.
Daf Yomi and Talmud Class	4:40 P.M.
Mincha	6:10 P.M.
Daily Chol Hamoed Morning Services	7:00 and 7:40 A.M.

Friday, April 1

Kindle Shabbat Candles	6:01 P.M.
Mincha and Kabbalat Shabbat	6:10 P.M.

Saturday, April 2 — SHABBAT CHOL HAMOED PESACH

Shabbat Morning Service	8:30 A.M.
Daf Yomi and Talmud Class	4:30 P.M.
Mincha	6:00 P.M.

Sunday, April 3

Chol Hamoed Services	7:00 and 8:30 A.M.
Kindle Yom Tov Candles	6:03 P.M.
Mincha and Kabbalat Yom Tov	6:15 P.M.

Monday, April 4

Yom Tov Morning Service	8:30 A.M.
Daf Yomi and Talmud Class	4:45 P.M.
Mincha	6:15 P.M.
Kindle Festival Candles not before	7:03 P.M.

Tuesday, April 5

Yom Tov Morning Services	7:30, 8:30 and 9:30 A.M.
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YIZKOR MEMORIAL SERVICES

Daf Yomi and Talmud Class	4:15 P.M.
Mincha	5:45 P.M.

Followed by Seuda Shleesheet Neila Hachag

Daily Mincha and Maariv	6:20 P.M.
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Friday, April 8

Kindle Shabbat Candles	6:08 P.M.
Mincha and Kabbalat Shabbat	6:20 P.M.

Saturday, April 9 (Shemini)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	4:35 P.M.
Talmud and Bible Classes	5:20 P.M.
Mincha	6:05 P.M.
Daily Mincha and Maariv	6:25 P.M.

YOM HASHOA

Saturday Evening, April 9 and Sunday April 10**Wednesday, April 13 and Thursday, April 14: ROSH CHODESH IYAR**

Morning Services	7:00 and 7:40 A.M.
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Friday, April 15

Kindle Shabbat Candles	6:15 P.M.
Mincha and Kabbalat Shabbat	6:25 P.M.

Saturday, April 16 (Tazria-Metzora)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	4:45 P.M.
Talmud and Bible Classes	5:30 P.M.
Mincha	6:15 P.M.
Daily Mincha and Maariv	6:30 P.M.

YOM HAATZMAUT — ISRAEL INDEPENDENCE DAY**Sunday Evening, April 17 and Monday, April 18****Friday, April 22**

Kindle Shabbat Candles	6:22 P.M.
Mincha and Kabbalat Shabbat	6:35 P.M.

Saturday, April 23 (Acharei-Kedoshim)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	4:50 P.M.
Talmud and Bible Classes	5:35 P.M.
Mincha	6:20 P.M.
Daily Mincha and Maariv	7:40 P.M.

DAYLIGHT SAVINGS TIME**Friday, April 29**

Kindle Shabbat Candles	7:29 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, April 30 (Emor)

Shabbat Morning Service	8:30 A.M.
Daf Yomi	6:00 P.M.
Talmud and Bible Classes	6:45 P.M.
Mincha	7:30 P.M.
Daily Mincha and Maariv	7:45 P.M.

Sunday, May 1**LAG B'OMER**

A THANK YOU TO OUR SENIOR CITIZENS GROUP LEADERS

December 20, 1982

Mrs. Taks
Lincoln Square Synagogue
200 Amsterdam Avenue
New York, N.Y. 10023

Dear Mrs. Taks:

We would like to convey our most heartfelt thanks to you and to all the members of your group for your generosity in donating the very lovely toys and dolls sent to Ohel Children's Home for Chanukah. They came just in time for Chanukah and surely spread much joy and happiness among our children, who are the innocent victims of tragic family conditions.

We shall add your toys to the offering of others to bring happiness to innocent Jewish children in the throes of darkness and turmoil. As you know, there is no greater way to celebrate Chanukah than to bring joy to the forlorn and the forsaken.

With best wishes for a joyous Chanukah, we are,
Cordially yours,

Y. Judith Boblick
Executive Coordinator

Temi Perlberg
Secretary

The Value of Tzedaka *(continued from page 15)*

Many of us look for good excuses not to give, and there are many. What if the beggars are fakes? Jewish law requires that we give (within our financial limits) to *anyone* who asks, unless there is definitive information that the mendicant is a fraud. *We* are obligated to give — *Heaven* will deal with the fakers! Reb Chaim of Sanz said that he is "happy to give 100 beggars even if only one might be actually needy. However, some people act as if they are exempt from charity to 100 beggars in the event that one might be a fraud!"

Many well intentioned Orthodox Jews, who have grown up on slick UJA drives and the customary synagogue and direct mail appeals, are taken aback when visited by Mishulakhim — traditional money collectors, especially those who lack grace in dress and speech, and arrive unannounced, at a particularly inopportune time. Jewish law requires not only that we give, but that we give cheerfully. Halakha says that we must be grateful that the mitzvah of Tzedakah has come to us. Rather than be concerned with our discomfort at having a stranger in our home, we must consider what it is like for the stranger to come to us and beg for money — even if he doesn't smell right, and even if we don't get a tax deductible receipt! Therefore, Maimonides asserts that anyone who gives Tzedakah in a surly manner and with a gloomy face *completely nullifies the merit of his own deed*, even if he gives a thousand gold pieces!

How does one maintain a proper perspective as a giver? For me it comes through a singularly memorable story recorded in the Talmud regarding the great tzaddik Reb Nachum of Gamzu. Reb Nachum, who was blind in both eyes, bereft of his hands and legs, and whose body was covered entirely with boils, explained to his disciples that he had brought all the misfortunes upon himself. "Once I was journeying on the road and was making for the house of my father-in-law, and I had with me three asses, one laden with food, one with drink, and one with all kinds of dainties, when a poor man met me and stopped me on the road and said to me, 'Master, give me something to eat.' I replied to him 'Wait until I have unloaded something from the ass,' when the man died (from hunger). I then went and laid myself on him and exclaimed, 'May my eyes which had no pity upon your eyes become blind, may my hands which had no pity upon your hands be cut off, may my legs which had no pity upon your legs be amputated;' and my mind was not at rest until I added 'may my whole body be covered with boils.'"

Tzedakah is a mitzvah which requires training. It has its protocol, its etiquette, its rules and its regulation.

Charity begins . . . with Education!

HOME HOSPITALITY

The LSS Home Hospitality Program is desperately in need of volunteers to work on the Hospitality Committee, as well as to be hosts and hostesses.

If you can be either or both, please check below and return it to the shul.

_____ I am willing to work on the
_____ Hospitality Committee.

_____ I am willing to host for Shabbat
_____ and/or Yom Tov.

NAME _____

DAY & EVENING PHONE _____

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

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

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

YOUR WILL: IT'S FOR THE LIVING

We spend much of our lives providing for the day-to-day financial needs of our families, while at the same time striving to achieve longer-term financial security. Unfortunately, because of the daily pressures and demands of profession and home, many individuals defer — and often overlook — planning for the continued economic well-being of their families after their death. Without estate planning, the material and emotional toil of a lifetime can be dissipated by taxes, litigation and endless family feuding. Often this is the tragic price for not making a Will.

It is difficult for some to think about a Will. The individual must confront his or her own mortality, frankly assess family relationships, and implement profound decisions affecting the lives of loved ones. Who will be the guardian of our children if my spouse and I die unexpectedly? Should I leave all of my property to my spouse, or should I also make provision for my children? Should the property pass outright or be held in trust? How should I dispose of my business interests? What are the estate tax and income tax implications of these decisions? Whom should I appoint as Executors or Trustees? These are but a few of the myriad questions addressed by estate planning. A thorough, professional analysis of your assets and family needs, a comprehensive financial program formulated by the client and an attorney with estate planning expertise, and a carefully crafted Will can provide the answers and accommodate most contingencies.

Federal and New York State legislation in 1981 and 1982 has drastically revised the estate tax and gift laws. Expansion of the deduction for property passing to a surviving spouse, liberalization of the annual gift tax exclusion and increased estate and gift tax credits, broadened estate tax benefits for closely-held business interests, and new rules for pension plan distributions — these and countless other changes offer estate planning challenges and opportunities that should not be ignored. Individuals who have not reviewed their Wills during the past year or so should consult their attorney about the impact of the recent legislation on

LINCOLN SQUARE HEBREW SCHOOL AND HEBREW HIGH SCHOOL

by Suri Kasirer, Administrator

The best feedback that we receive is from our students themselves. I know a student is really excited about Hebrew School when s/he comes into my office at 3:45 with a friend and tells me, "My friend wants to visit because s/he has heard so much about Chanie, Phil, Robin, Ronnie, Deena, Debra, David, Aaron, or Mr. Brill."

We stress to our students that they themselves can help wipe out Jewish ignorance by convincing their friends to join them in Hebrew School. When our students were asked what they might write in order to persuade others to come and study at our Hebrew School, many of our students responded enthusiastically. I have excerpted some of their ideas:

Every time I go to Hebrew School I'm always eager to learn. I feel that learning to read Hebrew, and studying Jewish history are important because I think every Jew should know the importance of being a Jew. Minchah has helped me learn to pray, and helps me understand what I say. The teachers here like to work with children and teach us a lot. I think Hebrew School is exciting.

Sophie Askienazi

(continued on page 18)

their estate plan.

A Will can also express your commitment to the continued strength of Lincoln Square Synagogue. We are each beneficiaries of this unique religious institution; if it is to survive, the Synagogue must be *our* beneficiary as well. A bequest to Lincoln Square Synagogue of cash, securities or other property eternalizes your link with the future destiny of the Jewish people. The gift also qualifies for a federal and New York State estate tax charitable deduction.

A member of Lincoln Square's Law Committee would be happy to discuss with you any questions you may have concerning a lifetime gift or testamentary bequest to the Synagogue. For additional information, please contact the Synagogue office.

Jonathan Herlands

SHERWOOD GOFFIN TO RECEIVE NATIONAL AWARD FROM ORTHODOX UNION

Sherwood Goffin, cantor of the Lincoln Square Synagogue in Manhattan, will receive the President's Award at the 85th Anniversary National Dinner of the Union of Orthodox Jewish Congregations of America, Sunday, April 24 at the Waldorf Astoria hotel in New York. The award is bestowed annually upon a group of distinguished community leaders who exemplify dedication, vision and initiative in their congregational and community endeavors.

The honoree, who has been with Lincoln Square Synagogue since 1965, is also the principal and co-founder of the synagogue's Hebrew School, and has been a guest of honor, along with his wife Batya, a nursery school teacher, at the synagogue's annual dinner. A deeply involved community leader, Cantor Goffin is the musical coordinator of the annual Solidarity Sunday march which attracts tens of thousands of people to the United Nations Plaza in support of Soviet Jewry. He has been awarded leadership citations by the Yeshiva University Youth Bureau and from the Orthodox Union's youth movement, NCSY, for the devotion of his talents and energies on behalf of Jewish youth. The cantor is widely recognized as a Jewish concert and recording artist.

Sherwood Goffin is vice president of the Cantorial Council of America, an affiliate of the Orthodox Union and Yeshiva University, and is a member of ASCAP and the American Society of Jewish Music, as well as the Student Struggle for Soviet Jewry and the Greater New York Conference on Soviet Jewry. He and his wife have four children, Nisa, Tsipi, Elly and Uri.

The Orthodox Union National Dinner is attended by over 1200 lay and rabbinic leaders from Orthodox synagogues across the continent.

Proceeds of the gala event are earmarked for the NCSY Youth Appeal. NCSY reaches over 20,000 young adults annually, instilling within them an appreciation for Jewish tradition and observance through Shabbatonim, educational and recreational activities in 15 nation-wide regions.

Hebrew School

(continued from page 17)

Going to a Hebrew School is important for several reasons. I am going to attempt to explain some of the reasons I think make it important. One reason is that if children are not taught the Jewish religion then after the older generation dies out there will be nobody to carry the Jewish religion on since no one will know what it is about. No one will know how to celebrate the holidays or read the Torah or even understand it.

Rebecca Levine

I think a person has a right to know who he/she is. Just think, don't you want to know everything about you? Your religion is like your name, your hair color. How could you not know about that? It's a part of you that you shouldn't ignore! Even if you don't believe in Hashem — I feel you should know what you're missing. You might like or believe it even if you don't now.

Rachel Censor

I love going to Hebrew School because learning things about my Jewish ancestors is very important to me. If some of them weren't born I might not be alive or I still might be in Egypt. Also if I ever go to Israel which I plan to do I'll know how to speak Hebrew.

Sam Barron

Hebrew School has given me a feeling for being Jewish. I am always willing to learn and would like to end up knowing as much as my teacher and maybe even more! I feel important knowing that I am part of a very beautiful religion. Believing in G-d gives me somebody to look up to when there is nobody else.

Aaron Rubin

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.

PURIM MITZVAH LIST

WHAT	WHEN	WHY
תענית אסתר Fast of Esther	The 13th of Adar	To commemorate the three days Esther and the Jewish people fasted before she approached the King without permission. The original fast occurred on Pesach, and since we may not fast on a holiday such as Pesach, we commemorate the fast on a day when the Jews fought their enemies — a day of battle, on which they surely also fasted.
מקרא מגילה Listening to the reading of the entire Megillah, including the three brochos preceding it.	Once on the evening of the 14th of Adar, and again the next day (also the 14th). Those who live in Yerusholayim, or any other city that was encircled by a wall since the days of Yehoshua, listen to the Megillah on the 15th of Adar.	To commemorate the great Purim miracle, in accordance with the mitzvah of our Chachamim (wise Rabbis). The she-hechianu brochoh recited during the day also refers to the mitzvos of mishlo'ach monos, matanos lo'evyonim and the Purim feast (see below).
משלח מנות איש לרעהו Sending two types of ready-to-eat food to at least one friend. These gifts should be sent by a messenger.	During the day of the 14th	To symbolize the spirit of unity which kept the Jewish people together in the face of the threat from Haman and his cohorts.
מתנות לאביונים Giving a gift to each of at least two poor people.	During the day, preferably after the reading of the Megillah.	These gifts are a special mitzvah, not to be included in the amount of money a person may set aside for charity during the rest of the year. The custom on this day is to give unquestioningly to any and all who ask for aid.
סעודת פורים Eating a feast, to celebrate the holiday.	Late Purim afternoon, when we are no longer busy with mishlo'ach monos.	To commemorate the parties Esther made for Haman and Achashverosh. We also drink ad-d'lo-yodah — until we can't tell between Haman and Mordechai, because Esther served drinks at these parties.
על הנסים Reciting the special prayer of thanks, Al Hanissim.	In the bentching and in the Sh'moneh Esrei.	We express our gratitude to Him Who controls our destinies and guards our lives.

MERKAZ TORAH SCHOOL

Arthur and Hilda Morgenstern Nursery and Kindergarten
EARLY CHILDHOOD LEARNING CENTER

* Registration for the 1983-84 calendar year is NOW OPEN!

* Our School will accommodate a half day program (9:30 A.M. - 12:30 P.M.) and depending on the demand, a full day (9:30 A.M. - 2:30 P.M.) program as well.

If you are interested in registering your child, complete the coupon below and mail it to the Synagogue office.

I am interested in registering my child for the

() Half day program () Full day program

Child's age _____

NAME _____

ADDRESS _____

TELEPHONE NUMBERS (Home and Business) _____

THE PITA DEPOT: THE FLEISHICK STOPS HERE

This is the last in a series of reports by Ari Goldman that has focused on the kosher restaurants in our neighborhood. In past issues, we've visited two dairy places of distinction, Levana's and Famous. And now for a little meat . . .

Marilyn Sladowsky, the co-owner of the Pita Depot, doesn't like to argue. "I've been told that I have the best felafel around. It's not for me to dispute them. And for sure, our hot dogs are the best."

With confidence, a good butcher and an eager staff, Marilyn has succeeded where others have failed. She has opened a wholesome, clean and appetizing fast-food type of kosher meat restaurant on the West Side.

The Pita Depot, now in its second year, is located in a bright, narrow storefront at 267 Amsterdam Avenue, between 72d and 73d Streets. "People like the fact that the place is clean, the food is good, the portions are very substantial, the prices are reasonable and, besides, we're a fun bunch," she said.

That is not to say that the experience has been without problems. The restaurant first opened in November 1981 as Anita's Pita. Marilyn lost her original partner (whose wife's name was Anita) after six months. The new co-owner is Avi-Noam Mogilner, a rabbi's son who ran a catering business in Israel. With the change in ownership, came the new name.

The Pita Depot's fate is in some ways linked to Lincoln Square Synagogue. "We are busiest on Wednesday night when Rabbi Riskin lectures," said Marilyn. "When he stops lecturing, we're in big trouble."

Marilyn is prone to good-natured exaggeration. On a recent lecture-less Wednesday night, her staff was busy preparing Shawarma (the ground spiced lamb rotating in the window), Shishebab (cubed, marinated London Broil on a skewer), baba ganush (eggplant salad), tabuli (cracked wheat with fresh mint and parsley) as well as less exotic items like beefburgers, hot dogs and chicken.

The young staff is talented, not only in their food preparations, but in other disciplines too. Danny Oppenheim wears a knitted yarmulke with a design of French horns — providing a clue to his studies at the Manhattan School of Music. Moshe Peleg's yarmulke is black — fitting for a student at a Lubavitcher school in Crown Heights. Amy London doesn't wear a yarmulke, but then a woman jazz singer is exempt. (She sings in a professional trio.)

Marilyn grew up in Linden, N.J., where she went to an Orthodox day school, spent her summers at Camp Ramah and got active in Jewish education. She worked as a teacher for a number of years, but then decided she wanted to have her own business. "And frankly, I wanted a place where I could eat."

On Sundays, the Pita Depot is popular with families. There are special rates for birthday party groups and the depot will happily cater parties at home. Marilyn and Avi-Noam are trying to build up a catering business as well and say that they are prepared to take on weddings and bar mitzvahs. Their business is under the supervision of the Midtown Board of Kashruth.

Single people haven't been forgotten either. "There are a zillion kosher singles in this neighborhood," said Marilyn. "Either they don't like to cook or don't know how to cook. Until we opened, the nearest place (for a meat meal) was Siegel's or Moshe Peking. We don't pretend to be those. But people can come in here and be comfortable and pay a relatively inexpensive price. Nobody ever leaves here hungry."

Senior citizens haven't been forgotten either. The elderly get a 25 cent discount on a meat sandwich and 50 cent discount on a meat platter. The idea behind the discount is to do "a little something" for the large elderly population in the neighborhood. "It is our Jewish obligation," said Marilyn "and besides, someday I might be old."

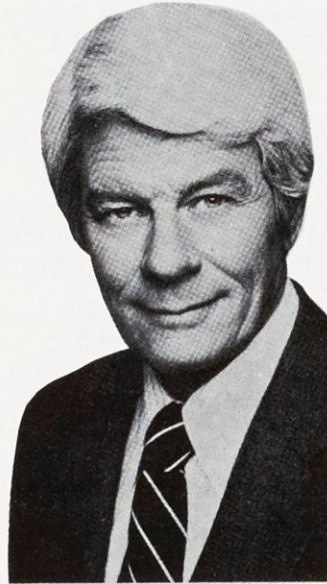
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Double Mazel Tov to Grigory Vinokur who recently celebrated his 80th Birthday, and whose newest book: "A BALLAD ABOUT JERUSALEM, THE CROWN OF ISRAEL" is a must!

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Carol & Jerry Gross on the birth of their son Benjamin Herschel.

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Debbie & Mark Goldenberg on the birth of their daughter Stephanie Joy.

Susan & Rabbi Chaim Casper on the birth of their son Shmuel Yosef.

Sunny & Abraham Alpert on the birth of

their grandson.

Karen & Joseph Rafalowicz on the arrival of their son Benjamin Yaacov.

Sue & Aharon Lieberman on the birth of their daughter Orly.

The Zalman Bernstein family on the birth of grandson Yaacov Ben Leah V'Avraham.

Judy & Dr. Richard Zinaman on the birth of their son Andrew Bradley.

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Please indicate your first and second choice, and return the form below before March 1 to: Roberta Flatow, 87-20 Little Neck Parkway, Floral Park, N.Y. 11001. These classes fill up very quickly, and are limited in space!

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___ Thurs. June 16, 23, 30	CPR
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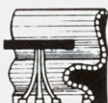
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