

FROM UNDER THE RABBI'S KIBBUTZ TREE . . .

We have been in Israel less than two weeks now, mainly traveling between Kibbutz Ein Zurim, Efrat and Haifa (the port where our 40 foot container has just been released). It is one of the most hectic periods I can remember but, at the same time, one of the most satisfying. I am filled with many mixed emotions — and one agonizing question.

The emotions: Overwhelming gratitude to the Almighty and to each and every one of you for the outpouring of warmth and affection by word and by phone which we received from so many. If no one else ever tells me thank you, I shall have been thanked far more than enough and far more than deserved during these past weeks. We shall always treasure every one of the heartfelt letters, each of the sensitive farewells, and the many thoughtful gifts, and store them up as necessary reserves for those difficult moments of frustration and self doubt which come to everyone. But along with the thanksgiving for what was, is the uncertainty for what will be. The best sensation I can give you is a sense of exhilaration mingled with apprehension. After all, we are starting anew in Efrat which is a community not very different from what Lincoln Square Synagogue appeared to be some twenty years ago - but this time with a sense of eternity which comes from the Judean Hills overlooking Jerusalem, as well as with the backup of so many beloved friends in Lincoln Square. This past Sabbath, we experienced the first Shabbaton for our Ohr Torah Neveh Shmuel High School, when 48 spirited, bright-eyed youngsters met with our faculty for the first time to pray, study, sing and hike together. It was not very different from the first Ohr Torah-Manhattan Hebrew High School Shabbaton nine years ago - but this time I could not help but sense that unless the military situation drastically changes, a significant number of these tanned, smiling faces will never attend University or raise their own children . . . All beginnings are difficult and all beginnings are exciting; all beginnings

(continued on page 6)





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

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Herschel Cohen	Associate Rabbi
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REMINDER

We had such a good time at last year's LSS Retreat at the Homowack that we're going back this winter!

Brochures with further information will be available soon.

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 Morduchowitz	724-6992
Rabbi Cohen	799-8521
Dr. Roy Stern	362-5597
Leon Eisenmann	874-1853

BETTER MAIL SERVICE CAN BE YOURS!

If any LSS member wishes to change their mailing list status from the standard 3rd Class Bulk, to First Class, please send a check for \$35. payable to LSS to the Synagogue Office. This status can be renewed annually.

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.

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

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ROSH HASHANAH MESSAGE FROM RABBI MOSHE MORDUCHOWITZ

We are once again approaching the most critical time of the year—the Holy Days. During these days of introspection and prayer we review our lives, assessing our achievements and gains and honestly facing our lacks and needs. We make numerous resolves, and varied plans for the future and search for ways to satisfy our unfulfilled wishes. Most important we turn to God in prayer that He further our aims, that He help us with our resolves, that He aid us in our plans and that He fulfill our needs and desires.

Prayer, a task so crucial to our lives and well being, demands copious preparation. First, we must work towards self-knowledge so that we recognize our needs and desires. This is not sufficient. Not only must we prepare ourselves with **what** we would like to ask, but we must also decide on **how** we will ask. We must prepare our manner, our stance, and our way of speaking to God.

How should we pray? Deciding on, and preparing our stance before God is a crucial and difficult task. We are aided in our decision making by the Talmud. The Talmud in Rosh Hashanah, 26B, describes a debate between the Rabbis as to the form of the Shofar that is sounded on Rosh Hashanah. Some Rabbis favor a straight formed Shofar, whereas others favor a curved form. The Talmud explains that the Rabbis who advocate the straight form feel that man must be proud of himself. In contrast, the curved form is advocated by those Rabbis who believe that man must be humble and contrite.

What does this mean? Let me explain by analogy. Directly paralleling the above controversy are the two distinct ways we approach God in our daily prayers. They are referred to as **Tefillah** and **Tehinah**. In **Tahanun** we prostrate ourselves before God in an attempt to demonstrate our low position in life. As we say: "**mosar ha'odom min habehamah oyin**" — "There is no distinction between man and animal before God." As we stand in prayer there is no superiority of rank. All of us are equally unimportant. It is this inherent worthlessness, which enables us to beg God for forgiveness and to request His aid. People who are inadequate will err, and their errors are therefore forgivable. Thus, when we pray to God in **Tehinah**, we beg Him to forgive us and to help us, explaining that our errors are a result of our worthlessness and our foolishness.

In sharp contrast, **Tefillah** demands that we stand erect and proud in confrontation with God. We are the children of the covenant, the children of Abraham, Isaac and Jacob - both in terms of our physical lineage and in terms of our ideals; this lofty position in the universe bestows a special relationship with the Creator which permits and demands dialogue. Thus, in **Tefillah** we stand before God with dignity and pride.

These two basic approaches to prayer are at the core of the controversy as to whether a straight or curved edged horn is to be sounded on Rosh Hashanah. The curved horn symbolizes man's meekness and awe, as he stands before the Almighty in repentance, judgement, and prayer. The straight edged horn represents man's dignity, pride and unique position on earth.

I believe that on Rosh Hashanah and on Yom Kippur, we must integrate these two contradictory approaches to prayer. We must stand with pride before God. At the same time we must be humble in the realization that but for God's grace our very existence would be meaningless. We must be aware that our unique and dignified position which awards us privileges, also carries responsibilities and obligations. Only by combining these two aspects of our humanity are our prayers not arrogant or disrespectful. Only in this manner are we in a position to ask God to fulfill our wishes for the New Year.

These very terms of humility and pride I feel apply to me as I step into the pulpit of Lincoln Square Synagogue. It is with a sense of trepidation that I approach the obligations of the coming year. However, I am bolstered by the confidence that the Rabbis and the congregants have shown in me, as I look forward to the great challenge of this year.

I would like to take this opportunity to express my hope that we will all stand together in prayer on Rosh Hashanah and Yom Kippur. I wish you a meaningful, healthy, and prosperous New Year, and hope to see you frequently at the various activities and functions of our synagogue.

THE PRESIDENT'S COLUMN

The curtain has come down on Act I in our shul's history, ending an amazing period of growth and development under the spiritual guidance of one of the outstanding personalities in the Jewish world today, Rabbi Shlomo Riskin שליט"א. As he begins his sabbatical year while making aliyah with his family, we all wish him success and mazel as he starts a new life in Efrat. The bonds between us will remain strong and of course we will be privileged to have him with us for Yom Kippur as well as eight Shabbatot during the year.

One of our members made a telling comment to me recently. He said that now we will see if everything that Rabbi Riskin gave to us over the years will have had the effect of giving us the strength, fortitude and knowledge to continue our great successes of the past.

I must tell you that I am very optimistic. We have just completed what I believe to be the most successful year in L S S's eighteen year history, so we have the momentum. We will be meeting a group of outstanding guest Rabbis in the coming months, who, in addition to our superlative existing Rabbinic talent, will hopefully give us the opportunity to select the individual who will lead us in the future. But most of all, because of conversations I have had with many of you, I know that there is the desire for each of us to do whatever we can to continue to make Lincoln Square, which has been so important in many of our lives, the unique institution which it now is.

IF YOU DON'T CALL US, WE'LL CALL YOU!
LSS MAINTENANCE PHONATHON
SUNDAY EVENING, SEPTEMBER 11
THROUGH
WEDNESDAY EVENING, SEPTEMBER 14

Having said all that, and with apologies to our "shadchanis" department, I would now like to talk tachlis. This coming year will be placing a serious strain on our budget, primarily for two extraordinary reasons. First, the additional expenses of acting and guest rabbis, the second, because of heavy building maintenance expenses due to a recurring waterproofing problem. In a budget report that you all should have received by now, you see that we are projecting about a \$100,000 deficit in this coming year. As you know, in the past two years we have eliminated the accumulated deficit and actually built up a small surplus by running a very tight ship. However in order not to slide back in this unusually heavy expense year, we will need *everyone's* help. I am therefore appealing to each and every one of you to increase your maintenance pledges by *at least 10%*. And I will pledge to you, on behalf of the Board, the officers and the finance committee, that we will do our utmost to husband our resources while maintaining and expanding the programs that have made LSS so unique.

With your help and G-d's blessings, I am confident that this coming year as well as the long term future will be even more rewarding and productive, and we will continue to grow from strength to strength.

Fred Ehrman

LINCOLN SQUARE SYNAGOGUE — WITH ITS HEART IN THE EAST!

by Ephraim Buchwald

Some think of it as the loss of a captain. Others feel it's more like a divorce. Everyone acknowledges that the Rabbi's departure to Israel will bring profound changes to "Riskin's Shul". And yet nobody seems to know what to expect in 5744.

He was a dreamer, a visionary and a builder. When he spoke to hundreds, he was capable of making each one feel that he was directing himself only to him/her. He was a gifted counselor, and his ability to bring disparate interest groups together was uncanny.

Will he be able to duplicate his success in Israel? Or will he be eaten up alive by the highly politicized Israeli rabbinate? Will next year be "*Shalom*" to LSS or "*L'hitraot*" (see you soon) in 5745?

Whatever the case may be, Rabbi Riskin's departure provokes profound questions and challenges regarding a Rabbi's role in a synagogue, the obligations and responsibilities of congregants, and the future of the American Jewish community in general.

LSS today is one of the most successful synagogues in America, and most of its success is directly attributable to its dynamic Rabbi, Shlomo Riskin, who departs to Israel as one of the foremost Rabbis in America. However, it will be not the past success, but the future functioning of LSS in the next 3-5 years that will determine whether the synagogue and its Rabbi were truly successful.

Is there to be "life after Riskin" at LSS, or will everything he built experience a traumatic decline as a result of his departure? Did congregants pack LSS on Shabbat in order to hear a good speech, or did they truly find spiritual fulfillment through prayer? Was it sincere commitment to Torah study that made LSS a Mercaz Torah, or were students just "freaking out" on charisma?

I believe the greatest affront to Rabbi Riskin's "legacy" is perpetuated by his "chassidim" who preach despair now that the Rabbi's gone. Was he a crutch, or a genuine teacher? Did he create a cult, or a serious Kehillah who admire their "Rebbe" and reach spiritual heights not through *him*, but through the substance *he planted in them*!

This is the challenge of Rabbi Riskin's departure. It will test not only the synagogue and its congregants, but it will also assess whether the candle has indeed kindled others.

LETTERS TO THE EDITOR

East Hampton, L.I.

Dear Editor,

No incoming Rabbi has ever faced the challenges that will face Rabbi Moshe Morduchowitz when he ascends the pulpit this Rosh Hashanah. And yet knowing M M as I do, I know he does not shrink from the challenge, he welcomes it. Blessed with a keen intellect, a creative mind and a sense of compassion and sensitivity to all people, M M will undoubtedly write the next glowing chapter of LSS history and in no time at all people will soon forget what's his name. Besides I think M M is a lot cuter than Rav Riskin.

E.M.

**THE JOSEPH SHAPIRO
INSTITUTE OF JEWISH STUDIES
FALL TERM BEGINS
MONDAY, OCTOBER 10, 1983
WEDNESDAY NIGHT
LECTURES BEGIN
WEDNESDAY, OCTOBER 12, 1983**

Rabbi Riskin will participate in 4 lectures/debates with prominent American Jewish leaders on "The Future of the Jewish Community in America." Subsequent lectures will be delivered by prominent American Jewish personalities.

Please consult the Fall JSI bulletin for the full schedule.

LULAVIM and ETROGIM for Sukkot will be available through Lincoln Square Synagogue, and of course, for the first two days of Sukkot and Shabbat Chol HaMoed we will be catering meals to eat in the LSS Sukkah.

From Under the Rabbi's Kibbutz Tree . . .

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are expectant and all beginnings are wondrous. Such are the emotions.

During this period of introspection during the High Holidays season, however, I must share with you the one agonizing question: After two thousand years of exile, after the trauma of the Holocaust, after the new frontier and the overwhelming adventure which is Israel, why are not more Jews and more Jewish leaders expressing their creativity in our own Jewish Homeland? Why are not more of our Yeshivot directing their students to move to Israel while still young enough to become part of the Israeli culture? And why are not more synagogue rabbis urging their congregants to seriously consider the prospect of Aliyah - or at the very least of a summer-festival home in Israel? And, if the Jews of the world do not really want Israel, do we deserve to maintain such a precious gift?

With all of our best wishes for a good and healthy New Year,

Shlomo Riskin

THE SECRET DIARIES OF HILLEL GROSS

by Ari Goldman

While cleaning up after the annual LSS Dinner last spring, a member of the Shul's Crack Janitorial Staff came across a sheaf of napkins with scribbling all over them in red ink. The napkins were handed over to the Ace Reporter of Echod who formed a committee of experts to study the handwriting. The committee consisting of Felice Gross and her six children unanimously agreed that the words had been penned by their husband and father, Hillel. As you may know, Hillel is the editor (also known as "The Chief") of this publication. However, he was relieved of his editing duties for this article. (And he better keep his hands off.) And now, for the first time anywhere, the uncensored Secret Diaries of Hillel Gross . . .

Effie and Aidel. Effie and Aidel. Now they're making speeches about how great they are. Now they're showing a film about them. And now - I can't believe it - now they are lifting them on chairs as if this was some kind of Polish Wedding! Effie and Aidel. Effie and Aidel. That is all you hear, big deal, big deal. Effie has this special service for beginners. You think it is hard to run a beginner's Minyan? You don't have to know an awful lot. And besides, you get to sleep late every Shabbos.

That's work? I know about work. Putting out *Echod*. Now that is work. It is a full time job. Doesn't anybody realize that? I mean, news is always breaking. And the deadlines. It is trouble enough to get Effie to hand in his article on time, let alone get the whole thing together. And, of course, there are my articles. I haven't missed an issue yet.

You think it is easy to make up letters to the Editor? What about the letter from "Frustrated" — now there was a gem. "Who needs these diaper-sodden, lollipop-laden lilliputians traipsing up and down the Bimah and stairs, disturbing our services, distracting from the decorum, and in general destroying the sanctity of the davening? Let's keep any kid under 12 out of our Shul. Let's make our sanctuary truly a sanctuary and not a playground."

And as if that wasn't enough, I had to answer my own letter. "You are obviously a crusty, cantankerous curmudgeon," I responded to myself. Now that's double duty! But does anybody appreciate? No, they're all dancing around Aidel and Effie.

And what about my letter against the "Sephardic invasion" of the synagogue or my proposal to make Fred Ehrman and Richard Joselit President and Vice President for Life???

And what about my regular *Echod* feature, "I Call On . . ." You think it is easy to insult so many people in so short a tenure as Editor. Take the once Senior Advisor of Yachad, our famous single's group, who, I wrote, was celebrating "A record 27th consecutive term" and hides in the coat check room at weddings. My favorite line from that piece was his penchant for helping "one young prospect on her upcoming Algebra Regents Exam."

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The Secret Diaries of Hillel Gross

(continued from page 6)

And my article about the devoted LSS couple who served as last year's Journal Chairmen? With my own crafty pen, I called them "The Abbott and Costello of Synagogue Volunteerism," and credited them with "fouling up" the 1981 Shul Dinner, the Synagogue Calendar, a Singles' Event and the 1980 Chanukah Dinner.

Not bad in the space of 500 words. eh?

Gosh, I wish they would keep that racket down. Why did they need a band here tonight anyway?

I know what I am going to do. Next year, just wait until next year. After I pour my heart and soul and blood and guts into the Rosh Hashanah Shul Bulletin. I will slip in a little coupon. Then, next year we will see who has the last laugh at the Shul Dinner!

Please clip and mail the coupon below to Fred Ehrman, President, Lincoln Square Synagogue, 200 Amsterdam Avenue, New York, N.Y. 10023

From: The Committee to Honor Hillel Gross at the 1984 LSS Dinner
To: President Ehrman

What's the matter with you, Fred? Haven't you read *Echod* lately? It's brilliant, witty, debonair, charming, and who do you think it reflects? Our editor, Hilly Gross, of course!

Shouldn't this man get credit for all his labors? I think he is the hands down choice for the honoree at the 1984 Shul Dinner.

Signed _____

Name _____

Address _____

My contribution to last year's Kol Nidre Appeal \$ _____

My friends on the Board of Directors _____

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.

Dear Friends,

We were profoundly moved by the outpouring of good wishes and generosity to Lincoln Square Synagogue which you made in our honor. The Dinner will always remain with us as a highlight in our lives.

Aidel and Ephraim Buchwald

DEDICATED SEATS

If you wish to dedicate a seat in the Main Sanctuary please contact the Synagogue Office.

Payment of \$3000. can be made at once or in installments over three years.

I CALL ON RICHARD JOSELIT

By Hillel Gross

I finally caught up with Richard Joselit last week. The dynamic First Vice-President of Lincoln Square Synagogue, and rumored to be the next President of L.S.S. was standing at the edge of runway 22R at Kennedy Airport staring dreamily into the horizon. "He'll be back, he kept muttering. It's only for the summer and then he'll be back. I know it." The subject of Richard Joselit's melancholy meanderings was Rabbi Shlomo Riskin, and after a full three weeks since L.S.S.'s founding Rabbi's departure, a shell-shocked Joselit is struggling to come to grips with the reality of it all.

"The first two weeks were really rough," says Joselit's fetching, winsome wife, Jenna. "I couldn't speak on the phone because Jos kept saying Rabbi Riskin would be trying to call him. He wouldn't eat or go out," reports Mrs. Jos, "he just locked himself in his room playing tapes of old Wednesday night lectures."

"I can understand his being upset," says President Fred Ehrman, but he better come out of it soon. He's too valuable an asset for the Shul to be inactive this long.

Indeed until Tuesday, June 28, Jos was one of the most active and productive members in L.S.S. history. Considered to have one of the best financial minds of the Twelfth Century, Jos was at the heart of every decision in L.S.S. eighteen years.

"I'm not worried," says Rabbi Martin Katz, the dapper Executive Director of L.S.S. who has a close working relationship with Jos, a few more days and he'll be the same old Jos. "Although I wish", adds Katz wistfully, "that he would stop asking me if I have any of Riskin's old homburgs he could borrow."

And so Lincoln Square holds its collective breath waiting for one of its most industrious sons to come to grips with the burning question - Is there life after Riskin?

As we stand at the windswept runway, I try to steer Joselit into talk of the coming days, the tomorrows, his future plans for the synagogue he has been such a vital part of, for nearly two decades. "Future?" he asks vacantly, "What future?" Both of us stare into the middle distance, vainly watching for the approaching plane, that will never come.

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 _____

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

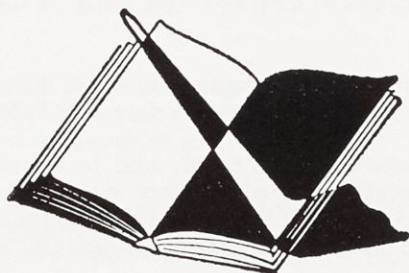
Main Kiddush	\$250.00
Hashkama	90.00
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Minyan	150.00
Beginner's Minyan	25.00
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	and 175.00

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

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.



HIGH HOLIDAY LAW AND CUSTOMS

Elul —

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

Kever Avot —

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

Tsedaka —

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

Hadlakot Hanerot —

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

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

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

Aseret Yemai Teshuvah —

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

Apple and Honey —

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

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High Holiday Law and Customs

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Kittel —

All the sacred vestments in the Synagogue — as well as the robe (or **Kittel**) worn by the Rabbi and Cantors — are white during these ten days. The Talmud presents the following reason:

“When men are summoned before an earthly ruler to defend themselves against some charge, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before G-D on the Days of Judgment in the white garb of a feast in the confidence that as soon as one returns to G-D in repentance there will be immediate forgiveness.”

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

Tashlich —

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

Shofar or Ram's Horn —

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

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

Shabbat Shuva —

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

Yom Kippur Fast —

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

Kol Nidre —

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

Non-Leather Shoes —

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

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

SUKKOT LAW AND CUSTOMS

1. Chag Ha Asif —

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

2. Ethrog —

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

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

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

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

3. The Lulov —

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

4. Hadasim —

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

5. Arovot —

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

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

6. Our Sages —

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

7. Intermediate Days —

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

8. Hoshanah Rabbah —

The last of the Intermediate Days has a special character. It is called Hoshanah Rabbah ("The Great Hoshanah"). The morning service becomes infused with a solemn character similar to the Day of Atonement and many of the prayers sound like an echo of the Yom Kip-

(continued on page 12)

Sukkot Law and Customs

(continued from page 11)

pur Service. According to tradition, the final seal of the decree for the New Year (*G'mar Chasimah Tovah*) is proclaimed in heaven on this day. Another opportunity for repentance is granted at this time.

9. Shemini Atzeret —

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

10. Simchat Torah —

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

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

11. The Hakafof —

Next comes the *Hakafof* — the processional with the Torah scrolls. All the scrolls are taken out. The *Chazan* advances in front chanting:

Great and mighty, O help us!

Kind and merciful, O help us!

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

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

EX-BRONXITES UNITE!

The next meeting of the Ex-Bronxities Club will take place in August. Those former Bronxites interested in having their names added to our mailing list, contact Shlomo Sherman at 595-4592 or Yitzchak Svigals at 877-1468.

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

HOLD THIS DATE

Sunday, October 30, 1983

Film Festival:

"GREEN FIELDS"

The famous pastoral visual presentation of Eastern Jewish Life. A Yiddish film with English subtitles.

Rabbi Shlomo Riskin leads discussion after showing.

SCHEDULE OF SERVICES

Shabbat Services

Shabbat Early Services followed by classes in Bible 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 — Cholel Kugel Minyan	9:45 A.M.
Youth Minyan	9:30 A.M.
Shabbat Nursery (3-5 years old)	10:00 A.M.

Daily Minyan

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

Sunday	7:15 and 8:30 A.M.
Legal Holidays	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.

Sunday, 7:40 A.M.

During Eastern Standard Time, in addition to our regularly scheduled afternoon services, there will be a Maariv only Service at 6:00 P.M., Monday-Thursday, except on legal holidays.

THE JOSEPH SHAPIRO INSTITUTE OF JEWISH STUDIES

is pleased to invite you to a Special High Holiday Workshop conducted by
Ms. Chaya Korot — Sunday, September 11, 9:30 A.M. - 12:30 P.M.

An intensive learning experience relating to some central laws of the High Holidays. Individual and pair study (*chavruta*) will be coordinated with lecture time to provide a Bet Midrash format and experience. *No charge.*

SELICHOT AT LSS

Saturday, September 3rd — 11:30 P.M.

Rabbi Morduchowitz will lecture on

T'SHUVAH: IS IT A MITZVAH?

An Halachic and Theological Inquiry

Selichot Services

12:30 A.M.

Members of our Congregation will receive an Admission Card

HIGH HOLIDAY YOUTH SCHEDULE

Thursday September 8 — ROSH HASHANAH, FIRST DAY

Youth Minyan	10:00 A.M.
Nursery/Kindergarten/1st Grade Playgroup	10:00 A.M.

Friday September 9 — ROSH HASHANAH, SECOND DAY

Youth Minyan	10:00 A.M.
Nursery/Kindergarten/1st Grade Playgroup	10:00 A.M.

Shabbat, September 10

Youth Minyan	10:00 A.M.
Nursery/Kindergarten/1st Grade Playgroup	10:00 A.M.

Friday, September 16 — YOM KIPPUR EVE

Nursery/Kindergarten/1st Grade Playgroup	6:30 - 9:00 P.M.
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Saturday, September 17 — YOM KIPPUR DAY

Nursery/Kindergarten/1st Grade Playgroup	10:00 A.M. - 4:00 P.M.
Lunch is provided	

Friday, September 2

*Kindle Shabbat Candles	7:07 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, September 3 ((Nitzavim - Vayelech)

Shabbat Morning Service	8:30 A.M.
Daf Yomi and Talmud Class	5:35 P.M.
Bible Class	6:05 P.M.
Mincha	7:05 P.M.
Night Selichot Service	11:30 P.M.
Daily Mincha and Maariv	7:15 P.M.

Monday, September 5 — LABOR DAY

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

Wednesday, September 7 — EVE OF ROSH HASHANA

Selichot and Morning Services	6:00 and 6:45 A.M.
Eruv Tavshilin	
Kindle Rosh Hashana Candles	6:59 P.M.
Mincha and Kabbalat Rosh Hashana	7:10 P.M.

Thursday, September 8

Rosh Hashana Services	7:45 A.M.
Tashlich Walk	6:10 P.M.
Mincha	7:10 P.M.
Kindle Rosh Hashana Candles not before	7:59 P.M.

Friday, September 9

Rosh Hashana Services	7:45 A.M.
Daf Yomi	5:45 P.M.
*Kindle Shabbat Candles	6:56 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, September 10 (Haazeenu)

Shabbat Shuva	
Shabbat Morning Service	8:30 A.M.
Mincha followed by Shabbat Shuva Discourse	5:05 P.M.

Sunday, September 11 - FAST OF GEDALIA

Selichot and Morning Services	6:45 and 8:30 A.M.
Mincha	7:05 P.M.
Daily Selichot and Morning Services	6:45 and 7:30 A.M.

Friday, September 16 — EVE OF YOM KIPPUR

Selichot and Morning Services	7:00 and 7:30 A.M.
Mincha	3:00 P.M.
Kindle Memorial and Shabbat Yom Kippur Candles	6:44 P.M.
Kol Nidre Shabbat Services	6:50 P.M.

Saturday, September 17 — Yom Kippur

Main Sanctuary	8:00 A.M.
Auditorium	9:00 A.M.

Final Shofar Blast	7:44 P.M.
Daily Mincha and Maariv	6:50 P.M.
Daily Morning Services	7:15 and 7:50 A.M.

Wednesday, September 21 — EVE OF SUKKOT

Eruv Tavshilin	
Kindle Festival Candles	6:36 P.M.
Mincha and Kabbalat Yom Tov	6:50 P.M.

Thursday, September 22

Sukkot Morning Service	8:30 A.M.
Daf Yomi	5:50 P.M.
Mincha	6:50 P.M.
Kindle Festival Candles Not Before	7:36 P.M.

Friday, September 23

Sukkot Morning Service	8:30 A.M.
Daf Yomi	5:45 P.M.
Kindle Shabbat Candles	6:32 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, September 24

Shabbat Chol Hamoed Sukkot	
Morning Service	8:30 A.M.
Daf Yomi and Talmud Class	5:00 P.M.
Bible Class	5:30 P.M.
Mincha	6:30 P.M.

Sunday, September 25

Chol Hamoed Services	7:00 and 8:30 A.M.
Daily Mincha and Maariv	6:40 A.M.
Daily Chol Hamoed Services	7:00 and 7:40 A.M.

Wednesday, September 28

Hoshana Rabba Morning Services	6:30 and 8:00 A.M.
Eruv Tavshilin	
Kindle Festival Candles	6:24 P.M.
Mincha and Kabbalat Yom Tov	6:35 P.M.

Thursday, September 29 — SHEMINI ATZERET

Festival Morning Services	8:00, 8:30, 9:30 A.M.
Yizkor Memorial Service at each of the Morning Services	
Mincha	6:30 P.M.
Kindle Festival Candles Not Before	7:24 P.M.

Friday, September 30 — SIMCHAT TORAH

Festival Morning Service	7:30 A.M.
Women's Service (Esplanade Hotel)	8:30 A.M.
Daf Yomi	5:35 P.M.
Kindle Shabbat Candles	6:22 P.M.
Mincha and Kabbalat Shabbat	6:35 P.M.

Saturday, October 1 — (Beraysheet)

Shabbat Morning Service	8:30 A.M.
Daf Yomi and Talmud Class	4:50 P.M.
Bible Class	5:20 P.M.
Mincha	6:20 P.M.
Daily Mincha and Maariv	6:25 P.M.

Friday, October 7

Rosh Chodesh Cheshvan Morning Services	7:00 and 7:40 A.M.
Kindle Shabbat Candles	6:09 P.M.
Mincha and Kabbalat Shabbat	6:20 P.M.

Saturday, October 8 — (Noach)

Shabbat Rosh Chodesh

Shabbat Morning Service 8:30 A.M.

Daf Yomi and Talmud Class 4:40 P.M.

Bible Class 5:10 P.M.

Mincha 6:10 P.M.

Daily Mincha and Maariv 6:15 P.M.

Monday, October 10 - COLUMBUS DAY

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

Friday, October 14

Kindle Shabbat Candles 5:58 P.M.

Mincha and Kabbalat Shabbat 6:10 P.M.

Saturday, October 15 (Lech-Lecha)

Shabbat Morning Service 8:30 A.M.

Daf Yomi and Talmud Class 4:30 P.M.

Bible Class 5:00 P.M.

Mincha 6:00 P.M.

Daily Mincha and Maariv 6:05 P.M.

Friday, October 21

Kindle Shabbat Candles 5:47 P.M.

Mincha and Kabbalat Shabbat 6:00 P.M.

Saturday, October 22 — (Vayera)

Shabbat Morning Service 8:30 A.M.

Daf Yomi and Talmud Class 4:15 P.M.

Bible Class 4:45 P.M.

Mincha 5:45 P.M.

Daily Mincha and Maariv 5:55 P.M.

Friday, October 28

Kindle Shabbat Candles 5:38 P.M.

Mincha and Kabbalat Shabbat 5:50 P.M.

Saturday, October 29 — (Chaye Sarah)

Shabbat Morning Service 8:30 A.M.

Daf Yomi and Talmud Class 4:10 P.M.

Bible Class 4:40 P.M.

Mincha 5:40 P.M.

Daily Mincha and Maariv 4:45 P.M. (Eastern Standard Time)

Friday, November 4

Kindle Shabbat Candles 4:30 P.M.

Mincha and Kabbalat Shabbat 4:40 P.M.

Oneg Shabbat 8:30 P.M.

Saturday, November 5 — (Toledote)

Shabbat Morning Service 8:30 A.M.

Talmud and Bible Classes 3:45 P.M.

Mincha 4:30 P.M.

Daily Mincha and Maariv 4:35 P.M.

Sunday, November 6 — ROSH CHODESH KISLEV

Morning Services 7:00 and 8:30 A.M.

Monday, November 7 — ROSH CHODESH KISLEV

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

Friday, November 11

Kindle Shabbat Candles 4:22 P.M.

Mincha and Kabbalat Shabbat 4:35 P.M.

Oneg Shabbat 8:30 P.M.

Saturday, November 12 — (Vayetzay)

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

Friday, November 18

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

Saturday, November 19 — (Vayishlach)

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

Thursday, November 24 — THANKSGIVING DAY

Morning Services	7:15 and 8:30 A.M.
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Friday, November 25

Kindle Shabbat Candles	4:13 P.M.
Mincha and Kabbalat Shabbat	4:25 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 26 — (Vayeshev)

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

Wednesday Evening, November 30

Kindle First Chanuka Candle

ROSH HASHANA and YOM KIPPUR "BEGINNER'S SERVICES"

with Rabbi Ephraim Buchwald
and Rabbi Mordechai Reich

will be held in
the LSS Beit Midrash

Rosh Hashana

Evening Services

Wednesday, September 7 and Thursday, September 8
7:10 P.M.

Morning Services

Thursday, September 8 and Friday, September 9

Kol Nidre, Friday, September 16.....6:50 P.M.
Morning Service, Saturday, September 17.....9:00 A.M.

Reservations are \$50. per member, \$65. per non-member. If you are interested, please mail your check to the High Holiday Committee, LSS, 200 Amsterdam Ave., NYC 10023.

ATTENTION ADULTS: DO NOT READ THIS!

Cantor Philip Sherman, Director of Youth Activities

The code words for this year are "chizuk" and "chinuch". The word chizuk is best understood as "reinforce" or "strengthen." "Chinuch" means education. These two words represent this year's goals. First, there will be a reinforcement and strengthening our existing programs. Very few new programs will be presented this year, but certain elements will be added to improve the programs.

One of the more significant steps taken was that our youth leaders took part in a Training program last May and June. We expect to increase the quality of groups through increased professionalism. Some improvements include: structuring the Play-while-you-Pray group on Shabbat morning; adding a shiur for Jr. High and High School students to take place after the Hashkama Minyan; adding the themes of Israel, Tzedekah (charity) and G'milut Chasadim (acts of kindness) to our Shabbat afternoon group program; teaching tefila (prayer), nusach hatefila (melodies and modes of prayer) and cantillation (Torah reading) on Shabbat afternoon. We will add special activities on Sunday mornings for youngsters in groups (N-5th grade).

Beginning in October, we will be starting a Hebrew Ulpan for teens as well as a lecture/discussion series for teens. (See coupon below). We also would like to run a bi-monthly Sunday morning Breakfast Minyan and speaker program and possibly an Oneg Program in the winter. Junior and Senior NCSY will continue and we will expand our efforts by creating a new West Side Jewish Youth Group, sponsored by LSS, Shearith Israel and the Jewish Center.

Since we intend to get back to basics, LSS will be marching as a synagogue in both the Solidarity Sunday March for Soviet Jewry (Sunday, May 6) and the Salute to Israel Parade (Sunday, June 3). Our own awards ceremony will be Wednesday evening May 30 and will feature as our guest a famous Jewish sports figure.

The crux of our program will be our newly computerized mailing list. We also must insist on registration for Shabbat groups. We are compiling a new youth listing to include *all children* in Lincoln Square; for sixth through twelfth grades this will also function as a mailing list. If you want to be included on that list send your name, address, phone number, grade (as of 9/83), school and date of birth to the synagogue office, care of Melanie Ross Youth Center. Also don't forget to call and use the MRYC Hotline 799-7333 to get the latest youth information. We, of course, will continue with our Shabbatonim, trips and other special programs.

Welcome back and we hope to see you soon.

COMPUTER YOUTH LIST

Please Include The Following Youngster On The MRYC Computer Youth List:

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

PHONE NUMBER AREA CODE () _____

DATE OF BIRTH _____

SCHOOL _____

GRADE _____

☐ Yes, I would like a Hebrew Ulpan for Teens.

☐ Yes, I would like a discussion/lecture series for teens.

For both, when? Day: _____ ☐ A.M. ☐ P.M.

Please remember. We would like to include *all* the children of LSS (including infants) on our MRYC Computer Youth List.

Please include the above information for all children. Thank you.

MRYC CALENDAR

SUNDAY — September 18 Day Line trip to Bear Mountain. Bring lunch, sports equipment, etc. All 6-12 graders invited (Jr. & Sr. NCSY)

Cost: \$10.

Leaves LSS — 9 A.M. returns 7:30 P.M.

MONDAY — September 19 Sukkah decorating party. Beginning at 4 P.M. behind LSS

SUNDAY — September 25 Chol Hamoed Teen breakfast and discussion. Speaker and topic to be announced. 10:00 A.M.

Elections will be held in October for JR NCSY - President, Vice-President - Programming, Vice-President - Membership, and Secretary-Treasurer.

Lincoln Square Synagogue, the Jewish Center and Shearith Israel are proud to announce the creation of a new West Side Jewish Youth Group. Elections will be held on Sunday, October 9 for a governing board and representatives from each synagogue will be elected. This new High School group will meet in the various synagogues throughout the year, schedule programs, Shabbatonim, and involve a political action group. All West Side Jewish Youth are invited to join.

Contact: Cantor Philip Sherman at LSS

Rabbi Irving Weitschner at JC

Rabbi Marc Angel at Shearith Israel for more information.

MRYC SHABBAT GROUPS SCHEDULE

GROUPS BEGIN SHABBAT September 10, 1983

GROUPS END SHABBAT June 16, 1984

No groups the first day of Yom Tov, Yom Kippur or Simchat Torah.

SEPTEMBER 10 - 23 - 24 - 29: 3:30 - 5:30 P.M.

OCTOBER 1 - 8 - 15 - 22 - 29: 3:30 - 5:30 P.M.

NOVEMBER 5 - 12 - 19 - 26: 3:00 - 5:00 P.M.

DECEMBER 3 - 10 - 17 - 24 - 31: 3:00 - 5:00 P.M.

Youth Minyan Schedule

For the month of September, Youth Minyan will begin at 10:00 A.M.

For the remainder of the year, Youth Minyan will begin at 9:45 A.M., unless otherwise indicated.

Thurs. Sept. 22	Sukkot, First Day	10:00 A.M.
Fri. Sept. 23	Sukkot, Second Day	10:00 A.M.
Sat. Sept. 24	Shabbat	10:00 A.M.
Thurs. Sept. 29	Shemini Atzeret	10:00 A.M.
Fri. Sept. 30	Simchat Torah - NO YOUTH MINYAN	
Sat. Oct. 1	Shabbat Youth Minyan	9:45 A.M.
Oct. 8, 15, 22, 29		9:45 A.M.
Nov. 5, 12, 19, 26		9:45 A.M.
Dec. 3, 10, 17, 24, 31		9:45 A.M.

COMING THIS FALL AT LSS . . .

During the beginning weeks of the J S I semester we plan to set up several tables for the sale of books, records, tapes and other Judaica. Any suggestions on what you might be interested in purchasing would be appreciated.

We look forward to serving your needs.

NEW YEAR'S QUIZ

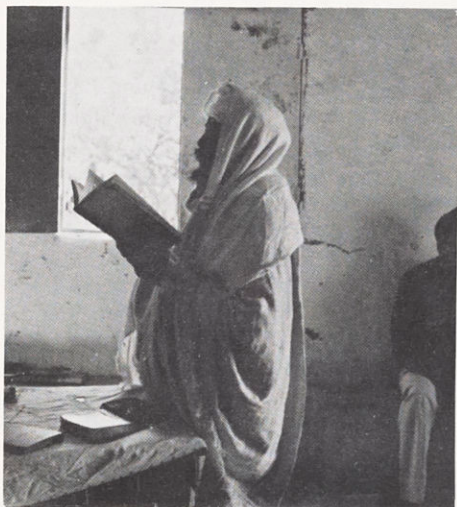
Study of the Talmud for the last hundred years has been advanced by the work of which woman?

(Answer in Echod for 5745.)

5743 Quiz Answer: Bialik's poem "Shabbat Mamalka" ("Hachama Merosh ha'il-anot nistalka . . .") was set to music by the hazzan Pinchos Minkowsky.

THE JEWS OF ETHIOPIA: AN EYEWITNESS ACCOUNT

By Dr. Jay Luger



Courtesy of the North American Conference on Ethiopian Jewry

After having clipped newspaper articles, read books and viewed slide presentations about the Falasha for nearly two years, I decided that the time had arrived for a personal fact finding mission to Ethiopia. In early May 1983, our group of twelve people spent ten days in Ethiopia. Travel within this east African, Marxist state, is strictly controlled and by special government permit only. Our first encounter with the restrictive nature of the society was the peremptory expulsion from Ethiopia of our American tour guide. With the exception of the capital city of Addis Ababa, we were not allowed to venture beyond the confines of our hotels unless escorted by our government guides. On two of our day trips we were accompanied by government 'security' agents in addition to our daily guides. A nationwide curfew is in effect from midnight until five A.M. For a nation fighting wars on four different fronts, these strictures are viewed as routine procedures, however for us Westerners these strictures were most unnerving.

On our second day in Ethiopia we spent an afternoon in the Falasha village of Wolleca. The village is located just five kilometers from the city of Gondar and is the most accessible of all the Falasha villages. Our first impressions were blurred

by shock and incredulity when confronted by the poverty and the primitive conditions under which they live. Yet despite tremendous cultural disparities, communication with the villagers in both Hebrew and English was open and very friendly. They spoke quite candidly about their passionate longing to make aliya to Israel. We visited their old synagogue, a one room shack constructed from just straw and mud. They also showed us the framework of the new synagogue whose construction has been halted for lack of funds. There was a mood of great joy and exhilaration as we sang Hebrew songs and danced with the village children. We presented them with clothing and other gifts which were most graciously received. Their need for more and more clothing can not possibly be overstated. The afternoon in the village of Wolleca was an emotionally draining experience. It ranged from the emotional high of singing 'Am Yisroel Chai' (the nation of Israel lives) with the Falasha, to the pain and almost helpless feelings when we visited their homes and saw and touched the squalor in which they lived. The goodbyes from the villagers at the end of the day were direct and poignantly clear. They said "Shalom l'hitraot b'eretz avot." (Goodbye, we will see you in the land of our ancestors.) This is their creed.

The synagogues in the three villages that we visited are now open and the people are free to pray and practice their Judaism as they have for the last two thousand years. But they are prohibited from studying Hebrew, and the youth are not fluent in their ritual language, Ge'ez. We were quite surprised to see Falasha children carrying Hebrew books in the village of Ambober. However on closer inspection we found that the school children were using the bindings of their Hebrew books to carry their notebooks and other school papers. The texts had been torn out and confiscated. Yet out of love for their Hebrew books they still carry these bindings to school on a daily basis.

We spent nearly an entire day visiting the Falasha village of Ambober. This village is

(continued on page 21)

OUTREACH DATES 5744

SEPTEMBER

Sat. night - 3 Assemble Rosh Hashanna packets
 Tues./Wed. - 6-7 Distribute Rosh Hashanna packets
 Sun. - 25 Build Sukkahmobile
 Sun.-Wed. - 25-28 Sukkahmobile

OCTOBER

Tues. & Thurs. Regular outreach with Torah Van, corner 72nd St. & B'way - 4:00 P.M.

NOVEMBER

Sat. - 26 Assemble Chanukah packets
 Sun. - 27 Erect Menorah at 72nd Street early A.M.

DECEMBER

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The Jews of Ethiopia: An Eyewitness Account

(continued from page 20)

the showcase of the Ethiopian government for Westerners. There is a medical clinic on the perimeter of the village. More than half a dozen new school rooms were erected a few years ago to accommodate the hundreds of school children in Ambober. There is also a well with pipes leading to a few faucets (a great luxury in this drought stricken country) about a half a mile from the village center. This showcase village is not a testimonial to the accomplishments of the revolutionary government but rather to the diligent efforts of ORT which the government expelled only a few years ago. As we departed the village of Ambober, the message from the Falasha to us was "please don't forget us." I promised them that I never would.

Dr. Jay Luger, a veterinarian practicing in Forest Hills, N.Y., is a graduate student in Jewish History at Yeshiva University, a founder of Maaser Tzedakah Collective, and a member of the steering committee of the North American Conference On Ethiopian Jewry.

WITHIN OUR FAMILY

BIRTHS

MAZEL TOV TO:

Dr. Roy & Judy Stern on the birth of their son Noam Chaim.

Daniel & Fran Besdin on the birth of their son Chaim Moshe Noam.

Itzhak & Ruth Rosen on the birth of their daughter Kraindel Wurzel.

Fred & Clarise Schlesinger on the birth of their daughter Shoshona Itta and Mazel Tov to the grandparents Eli & Sylvia Giffler.

Elliot & Debbie Gibber on the birth of their son Menachem Mendel.

Joel & Noreen Wachs on the birth of their son Hillel Martin.

Daniel & Arlene Chertoff on the birth of their son Aryeh.

Jack & Rhoda Wachsstock on the birth of their son David Azriel.

Peter & Nina Klein on the birth of their son Avi Yosef.

Jerry Kestenbaum & Ruth Peyser on the birth of Zachary Adam.

Zvi & Esther Lopian on the birth of their daughter Na'ama Sheindel.

Mark Hus & Shirley Stark on the birth of their son Moshe Menachem.

Chet & Leslie Eisen on the birth of their daughter Arielle Robin.

Mr. & Mrs. Morton Langer on the birth of their granddaughter Rebecca Rose.

Norman & Sheila Alpert on the birth of their son Yehuda Aryeh Leib.

JJ & Shira Gross on the birth of their daughter Nora Danielle.

Mrs. Anna Elefant on the birth of her grandson Daniel Nicholas.

Ushi & Esti Stahler on the birth of their son Yehuda.

COMMUNAL HONORS

Mazel Tov to our Youth Director, Cantor Philip Sherman! During the recent Cantorial Council of America Convention Philip was elected to the Board of Directors.

Mazel Tov to Nesta Feldman whose granddaughter, Emily White recently graduated with honors from the University of Maryland with a B.A. in Music. Nesta's grandson Daniel Feldman was Bar Mitzvah this past June. We hope Nesta continues to receive Mazel from her grandchildren.

BAR/BAT MITZVAH

Mazel Tov to:

Benjamin Hoffman

Daniel Housman

Andrew Moger

Melissa Towbin

MARRIAGES

Alissa Ofsecit to Adam Eilenberg

Helena Deutsch to Marvin Goldstein

Ohra Rubin to Manfred Hahn

Margot Rosenberg to Randal Pulitzer

Shari Stern to Joseph Sonnenberg

Karen Luchter to Edward Stark

Ronnie Zipper to Boruch Kramer

ENGAGEMENTS

Howard Langer & Barbara Jaffe

Martin Shenkman & Shelly Blumenfeld

Barbara Hersch & Neal Yaros

Lanette Schwartz & Heschy Dachs

Chavi Willig & Rabbi Michael Levy

Robert Miller & Sara Lee Kessler

Miriam Morgenstern & Michael Laufer

Hershy Perlman & Faye Goldfeder

Michal Barakette & Danny Steinberger

Susie Krauss & Abbe Carni

Rosalee Listokin & Robert Aschheim

OUR CONDOLENCES TO:

FAYE KRANZLER on the passing of her beloved mother REBBITZEN SARA FELDMAN.

MRS. DEBBY GOLD on the passing of her beloved father LESTER GREENBERG.

DANIEL GREER on the passing of his beloved father MOSES GREER.

MICHAEL BRENNER on the passing of his beloved brother JOSEPH BRENNER.

MRS. ROSE GOODMAN on the passing of her beloved husband LOUIS GOODMAN.

MRS. SARAH WEINRAUCH on the passing of her beloved husband HERSCHEL WEINRAUCH.

JACK OSTROV on the passing of his beloved brother IRVING OSTROV.

JULIUS ANREDER on the passing of his beloved mother BESSIE ANREDER.

MORTON LANDOWNE on the passing of his beloved father LOUIS LANDOWNE.

(continued on page 23)

Condolences*(continued from page 22)*

NAOMI SHERMAN on the passing of her beloved father IRVING FREISTAT.

MANNY GLUCK on the passing of his beloved brother CY GLUCK.

THE MILSTEIN FAMILY on the passing of ABE MILSTEIN.

MARGARET ZAGELSTEIN LYONS on the passing of her beloved brother NANNY ZAG.

NEW MEMBERS

Barbara Advocate

Dr. Lisa Aiken

Heidi Amsel

Irving Centor

Avram M. Cooperman

Anna Belle DuBow

Dr. & Mrs. Fabius Fox

Louis Gilbert

Leslie J. Hall

Wendy R. Hass

Miriam & Mendel Hoffman

Abraham H. Horwitz

Lee & Paul Holm

Diane & Andrew Koenigsberg

Barbara Koz

Dan A. Kusnetz

Marion Lauber

Barry List

Randi Mellman

Lois Meltzer

Hindy Miller

Stephen E. Milstein

Neal B. Nissen

Stephen P. Rappaport

Mindy Ribner

Sheldon Rips

Diane Roskies

Alvin Sandberg

Arthur & Ruth Schapira

Simeon & Rose Schreiber

Adeline & Maxwell Schneller

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YONATHAN EPHRAIM

*wish the entire Congregation a year of
health, happiness and growth*

To our friends and neighbors we wish a year
of health, growth and satisfaction from life.

ELKE & RABBI MOSHE

MORDUCHOWITZ

PESHE FEIGE DAPHNE and

SARAH HENYA

RABBI & MRS. HERSCHEL COHEN,

YEHUDA and DEVORA

*wish the entire Congregation
a year of health and rejoicing*

CANTOR & MRS.

SHERWOOD GOFFIN

NISA, TSIPI, ELLY and URI

*wish the entire Congregation a happy
and healthy New Year*

*in which our prayers will be fulfilled
for our loved ones and all of Israel*

לשנה טובה תכתבו

AIDEL, EPHRAIM, YEDIDIAH
AYELET and ORLY BUCHWALD

לשנה טובה תכתבו

*and best wishes for the New Year
to the Congregation*

YAFFA & RABBI MARTIN KATZ,
YEHUDA, YITZCHOK and AVRAHAM

*Best wishes to the entire Congregation
for a Happy and Healthy New Year,
as we begin a new chapter in
our synagogue's history.*

SUZAN & FRED EHRMAN
ERIC and ALYSSA

לשנה טובה תכתבו ותהתמו

MIRYAM & AMOS ALTER

YOEL, LEA and AVRAHAM

New Year Greetings from

BESS BERGMAN & FAMILY

*Warmest wishes for a healthy & happy
New Year to all of our friends at L.S.S.
Roberta & Chuck Bernstein*

*Wishing You All A Happy
and Healthy New Year*

LENORE & JACK BROWN and FAMILY

לשנה טובה

BOB & SUSAN CHAMBRE

EPHRAIM, YONATHAN and DANIEL

A HEALTHY & HAPPY NEW YEAR

TO ALL

EVA COBEN

To our Lincoln Square Synagogue Family

לשנה טובה תכתבו

Sidney, Phyllis and Yitzchak Dov Cohen

L'SHANA TOVA

from

ROBERT & NAN EHRlich, DAVID
DANIEL, LEAH and YAACOV

TO ALL OUR FRIENDS

A VERY HAPPY & HEALTHY
NEW YEAR

MR. & MRS. IRVING ENGEL

BEST WISHES FOR A HEALTHY
& HAPPY NEW YEAR

DR. MARTIN FINKEL, LARRY
and RICKY

כתיבה וחתימה טובה
שנת גאולה וישועה

PAUL, NINA, CHASHI,
BINNY and GIDDY FREEDMAN

(continued on page 25)

High Holiday Greetings (continued from page 24)

Best wishes for the New Year
ANN GLUSKER

PAUL, KAREN and
DAVID JOSEPH GUGENHEIM
*wish c'll our friends a healthy
& sweet New Year*

שנת שלום ברכות והצלחה לכל
עם ישראל
LEE & PAUL HOLM

SHANA TOVA TO ALL!

Ilana & Bernard Kabak

לשנה טובה תכתבו ותחתמו
*May you be inscribed and sealed
for a good year.*
ABBY KOSOVSKY

*Best wishes to all for a
Happy & Healthy New Year.*
DIANE S. LANDAU
JEREMY and NOAH BURTON

A good year of joy and peace.
E. Judy Manischewitz

*May the Rabbis and their families
and my fellow congregants be blessed
with peace, good health and happiness
throughout the coming New Year.*
GLORIA MOND

ELMER, ESTHER and JOSEPH
OFFENBACHER

A HAPPY, HEALTHY
and PROSPEROUS YEAR
TO THE LSS FAMILY.
PEACE IN ISRAEL.
JANET ABELOW

*The Riemers and their children - Karen,
Claudia, Michael, Scott, David, Alissa wish
all health, peace and happiness*

Leshanah Tovah

Bianca K. Rindsberg

BEST WISHES FOR A HAPPY &
HEALTHY NEW YEAR
LANETTE SCHWARTZ
& HESHY DACHS

Shanah Tovah U'mtuka U'vriah
Philip & Naomi Sherman

*Estee & Bill Singer wish all their friends
and fellow congregants a Healthy, Happy
and Prosperous 5744.*

*Best wishes to All our friends at LSS
for a Happy, Healthy and
Prosperous New Year.*
SUZANNE AND ALLAN SMITH
MARK JAY and STEVEN ANDREW

*L'Shanah Tovah - A Happy & Healthy
Year to the L.S.S. Family.*
Rhoda & Jack Wachsstock
and David Azriel

לשנה טובה תכתבו
Rabbi Herchel Cohen
Rabbi Ephraim Buchwald
Rabbi Shlomo Riskin
*and to the rest of my dear extended family
at Lincoln Square Synagogue*
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ALIZA FRANK JACKSON

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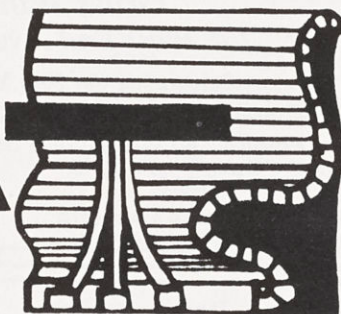
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