

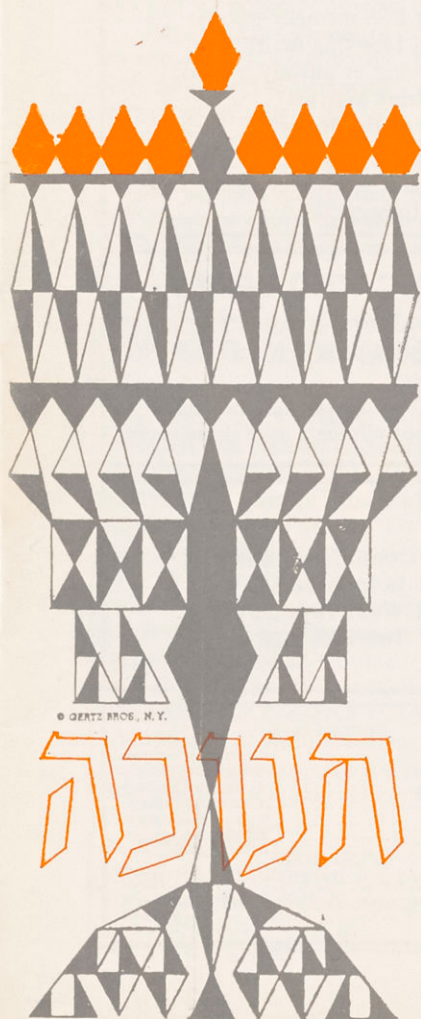


A VIEW FROM EFRAT . . .

When Abraham our Patriarch defined his status to his Hittite neighbors, he referred to himself as a "Ger ve Toshav" or a resident alien. On the first level he was speaking about the Jewish condition in exile. On the one hand we are residents within our host countries and are thereby duty bound to contribute as best we can to the social, economic and technical develop-

ment of the countries in which we live. So have the Jews attempted to do throughout Jewish history, from Egypt to Babylonia to Germany to the United States of America. But on the other hand, and at the very same time, the Jew must recognize the fact that in the Diaspora he always remains a bit alien since his Jewish roots as well as his Jewish goals are bound up in Israel. This explains the Talmudic dictum that every Jew owns four cubits in the land of Israel, and our declaration at the conclusion of every Yom Kippur fast and every Seder service: "Next year in Jerusalem". It is precisely this realization which enables so many proud American Jews to retain profound loyalties and ties with institutions and projects in the State of Israel. This is not an expression of dual loyalty; our single Jewish loyalty demands that as long as we live in a Diaspora country we contribute toward its success without forgetting that we must always retain at least one aspect of our being in Israel.

Abraham's description also defined the existential humanistic condition of every person. We must always be mindful of the fact that we remain resident aliens in this world and in this plane of existence. Our possessions are given us in trust, and our lives are for a limited number of years. We must take advantage of God's gifts as long as we may enjoy them, but we must forever be conscious of human mortality and the transience of all that is physical. We are at best guests in this physical world with a divine obligation to prepare ourselves as best as possible for the eternity which awaits us. As the late Milton Steinberg taught so movingly, "We must learn to grasp the world but with open arms ready to let go even at a moment's notice". Indeed we are resident aliens grateful for every opportunity and prepared for every eventuality.



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

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IMPORTANT KASHRUTH ANNOUNCEMENT

If you bring any food or beverage into any part of the Synagogue building, please be sure it has an © certification. If you are not sure, please do not bring it into the building. Rabbi Morduchowitz and Rabbi Cohen will be happy to answer any questions on kashruth or reliable certifications.

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.

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.

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

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MESSAGE FROM RABBI MORDUCHOWITZ

The response to my new beardless appearance has been mostly positive. This reminds me of a Talmudic story. Rabbi Eliezer ben Azariah was elected president of the Jewish People at the age of eighteen. Yet he remarked, "Harei Ani K'ben Shivim Shanah", which means, I am like seventy years old. The midrash explains that overnight, due to his election to office, Rabbi Eliezer's beard turned white due to the responsibilities of his new position.

With regard to me, the congregants are remarking about my youthful appearance. Obviously, my acceptance of the responsibilities of Acting Rabbi at Lincoln Square have had the reverse result than in Rabbi Eliezer ben Azariah's situation. Due to the support of the Rabbis and congregants of our wonderful Synagogue, I look younger now than I did just three months ago.

I look forward to the remaining nine months of my tenure as Acting Rabbi, encouraged by the warm feelings which have been communicated by many. However, neither you nor I should just mark time. Let's dedicate ourselves anew this winter to Torah study. For Talmud Torah is probably the most central mitzvah in Jewish life.

Why is this so? What is the true significance of Torah study?

Talmud Torah is a mitzvah just as any other mitzvah of the Torah and as such it is deserving of our proper attention. Moreover, Talmud Torah is crucial for Jewish life simply because it is a means towards observance of the other commandments. If we do not study the Torah how can we properly observe the Torah?

But this is not the entire story. I believe Talmud Torah is at the apex of hierarchy of Mitzvot for the following reason. The study of Torah in addition to its intellectual benefits, impacts on the entire personality of one involved in it. One who studies Torah and studies with the proper attitude is changed, perhaps transformed by such involvement. In a word, Talmud Torah has a redemptive-cathartic impact on the individual involved with it. It is for this reason, I believe that the Mitzvah of Talmud Torah is so crucial for Jewish life.

We all have an excellent opportunity for Torah study at our Shapiro Institute with its wide range of courses on all levels; from beginners' courses to Daf Yomi.

I urge you to think seriously about such involvement.

BIKUR CHOLIM NOTES

Deep appreciation is due to three people who led services at Roosevelt Hospital for patients and personnel during the Holidays.

Special thanks to Rabbi Morduchowitz who, despite his duties all morning at Lincoln Square on the first day of Rosh Hashana, volunteered to lead the services at Roosevelt Hospital afterwards, thus delaying his lunch by a considerable length of time.

Special thanks to Danny Besdin, who led services at Roosevelt Hospital on the second day of Rosh Hashana, also after his regular services were completed. This was the fourth year Danny has performed this mitzvah.

Special thanks also to Richard Kestenbaum who interrupted his own prayers to lead the Roosevelt Hospital Yom Kippur Services.

THANK YOU FOR YOUR CONSIDERATION

The LSS Office personnel have been instructed not to give the addresses or telephone numbers of members to anyone — members or non-members.

We hope you will understand and cooperate.

THE PRESIDENT'S COLUMN

I am writing these words while comfortably ensconced in a seat of a Boeing 747, en route from London to New York. At 35,000 feet on a sunny Sunday morning, all seems to be at peace with the world as Suzan and I are concluding a combination business and pleasure trip. With business concluded in London, we began travelling northwest through the beautiful English lake district (where Wordsworth and Coleridge found so much of their inspiration) and then continued into Scotland. It was amusing listening to a Jewish Scotsman talk in an accent that was barely discernible as English. We then proceeded south on the eastern flank of Britain, while making our way back to London. As many of us are wont to do when we travel, we always inquired of the status of the Jews in each community. In a country where Jews by no means flaunt their Judaism, and more often than not Anglicize their names, it was comforting to see a few yarmulkes at Cambridge University. However, the one city that had the greatest impact on me, was the City of York. We walked through narrow cobbled streets that literally have not changed in appearance since the 14th century. But as we continued exploring the city, it occurred to me that there were absolutely no stores with Jewish proprietors, and no Jewish names or faces that could be seen. I then began to recollect the history of the Jews of York. I remembered that in the year of 1190, anti-Jewish rioting broke out and the Jews were besieged by a huge mob. The entire Jewish community committed mass suicide, rather than submit to the frenzied crowd.

We subsequently met a Londoner, a Jewish antique merchant, who told us that because of that infamous tragedy, the Jews of England have never forgotten what the people of York had perpetrated, and to this day have on principle shunned and avoided that city, to its loss.

As I think of York and the many other tragic tales that have been the theme of Jewish life in Galut, I thank G-d for living in an age when our people are witnessing the rebirth of our own state. I am absolutely convinced that the long term destiny of our people lies in Eretz Yisrael, and even though many of us may continue to live in London and New York, we should do all in our power to aid those of us who go on aliyah, as well as support the vibrant institutions that will nourish our people both there and throughout the world.

GAMES



TOYS



BOOKS

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THE IMPLICATIONS OF WOMEN'S ORDINATION FOR THE ORTHODOX COMMUNITY

By Ephraim Buchwald

The recent decision by the faculty of the Jewish Theological Seminary to accept women as candidates for rabbinic ordination in the Conservative movement is not likely to cause a rush of Orthodox rabbinic seminaries to commence the ordination of women. But, it should give the Orthodox community reason to pause and reflect upon the implications of this action. Rabbi Riskin has stated, that in certain respects, women's ordination is less halakhically problematic than counting women to Minyan, and giving women aliyot. After all, there is no serious impediment preventing women from fulfilling the primary role of the rabbi, that is, to be a communal teacher and/or preacher (or page announcer or fundraiser, for that matter?). Women like Sara Schnirer (the founder of Bais Yaakov), Nechama Leibowitz (the Israeli Bible Professor) and Rebbetzin Jungreis (leader of Heneini) can be counted as among the most successful Orthodox "Rabbis" of our century. And since ordination today is not the true ordination of old, but merely a permit or license to decide, or rule on, very limited religious legal issues, the undue emphasis on women's ordination in recent years, really underscores that this issue is in fact, a smokescreen for a much greater issue, one which touches the very core of Jewish existence today.

By Jewish law, one can fulfill the functions of a Rabbi without Semikha (ordination). Therefore, one need not be ordained in order to officiate at weddings, funerals, Bar or Bat-Mitzvahs, and other life cycle events. Only New York State (for officiating at weddings and for obtaining clergy license plates) and the New York phone company and a few airlines (for clergy discounts) require proof of ordination. And any "Reverend" can obtain state authorization to perform marriages. (We would all be surprised to learn which contemporary Roshei Yeshiva and *Gedolim*, have never been officially ordained!)

I thoroughly favor increasing the number of Orthodox women "Rabbis" like Leibowitz and Jungreis, but it is not ordination that stands in the way of their increase. There is not a single great pulpit rabbi that I can recall, of any of the denominations, who made his major contribution to Jewish life because he was able to preach to a congregation. Most great rabbinic leaders go on to create educational centers or environments where their teachings can be broadened. Lack of ordination is no impediment to success as a Jewish leader any more than having ordination is a guarantee. (Shraga Feivel Mendelovitz, the legendary founder of Torah Vodaath and Torah Umesorah, insisted upon being called "Mister".) Women who really want to become Jewish leaders do not need ordination any more than men do.

But what is disturbing about the ordination tumult is the fact that it once again reveals that the Jewish community is continuing its misguided and destructive tendency of further *emphasizing the synagogue as the central institution in Jewish life*. Historically, the synagogue was never the center of Jewish life — the home was the center, and the Beth Midrash was its primary support vehicle. Major synagogues were rare, and few of them had rabbis. In the past, rabbis served cities and districts, would sermonize only twice a year, answered religious questions, and, with the help of the lay leadership, would oversee communal functions, schools, mikvah, tzedakah, kashruth, etc. The Beth Midrash, the house of study, doubled for many as the house of worship.

The synagogue began to take on its central position in Jewish life as we know it today only with the rise of Reform — which was a distinct attempt to copy the Christian church. Mixed seating, organs, sermons, decorum, gymnasiums, swimming pools, became part of the synagogue, because that's what the church had! Every synagogue now needed a resident rabbi, because each local parish had its priest! (Based on this logic, if we really want every Jew to keep kosher and Taharat Hamispacha today, all we need do is figure out some strategy for kashruth to become the new "rage" of the Christian church, and every Jew will rush to conform!)

The emphasis on the synagogue as the center of Jewish life has proven to be disastrous for the American Jewish community. Urban America lies littered with empty multi-million dollar

(continued on page 6)

The Implications of Women's Ordination

(continued from page 5)

edifices. The basic reason for their failure is that the primary centers of Jewish life have been neglected — the home, and the Beth Midrash!

What Jewish life today needs desperately is not the ordination of women, but the ordination (read: education) of Jewish husbands, and wives, fathers and mothers, sons and daughters. If we are to survive as a community, there must be a "backlash" of males and females vying to place more emphasis on family and home, *which is the true hub of Jewish life*. Any attempt to increase the role of *men or women* in synagogue life today is a grievous error, which results in the diversion of precious energy away from where the real emphasis should be — the home.

To argue that women are being alienated from Jewish life because they are not allowed to play enough of a role in the synagogue, is, to my mind, gratuitous. If anything, there should be a deemphasis of the synagogue, and a deglorification of the men's roles in it. Primary fulfillment as a Jew should take place in the home and in the Beth Midrash, and until we hear the clamor of the masses from the outside demanding to be let in, we will know that we have confused our priorities, and endangered Jewish continuity.

I CALL ON FRED EHRLMAN

by Hillel Gross

As of the date of this writing there are 243 days left to the Presidential term of Fred Ehrman. To those who have resented the penny pinching, money grubbing, bottom line obsessiveness of Lincoln Square's craggily handsome President, the end can't come soon enough. To those who know Fred Ehrman as a sensitive, compassionate, profoundly humanistic individual, it will mean the sad end of a proud and glorious era.

I caught up with LSS's beloved Chief Executive in the Men's Room last week where he was proudly presiding over the installation of coin devices on all the washroom stalls. "These are amazing," said Ehrman, holding one of his newest acquisitions aloft. "They're calibrated to take tokens as well, this way deadbeats can't use the muktzah argument on Shabbat. I bet it brings in \$4000.00 in fiscal '84" enthused Ehrman.

"Bringing in dollars" to LSS has been Ehrman's passion, some would say obsession, during the past 2-1/2 years when Ehrman took over the executive reins in July 1981. LSS was a world renowned synagogue with huge dollar deficits. Ehrman immediately inaugurated a series of no nonsense measures designed to both cut costs and raise income. "Sure, it may have been unpopular at the time" said Ehrman, "but it had to be done. There was no other alternative."

"Unpopular" would be an understatement. Ehrman's concept of charging admission to just look at the Sukkah was provocative, to say the least. The Kehillah tax, the coat and hat check tax and the baby stroller parking tax were but a few of the more stringent measures in the early years.

Today LSS is in more fiscally sound shape and yet Ehrman does not rest on his laurels. "My dream is to make Lincoln Square a public offering like on the stock exchange. We would sell shares in the synagogue and raise capital, declare dividends, have stock splits and the rest." By now Ehrman is speaking quite intensely and gesturing wildly in the narrow outer lounge. I try to lighten the mood by jocularly pointing out that he could save even more money by just having a robot recite pre-recorded sermons and preside at funerals. "Some day, some day" says Ehrman, a strange, almost wild look in his eyes. Frightened, I withdraw, leaving Ehrman alone in the Men's Room with his coin meters.

Richard Joselit never looked so good!

"OUR CROWD"*by Ari Goldman*

One sunny day this summer after Shabbat morning services, a hot dog cart pulled up in front of LSS. The hot dog salesman, watching the crowd grow as the shul emptied out, waited patiently to make his first sale. After awhile he began to shout, "Hot Dogs! Cold Soda!" Still, there were no buyers. After an hour without a sale, he leaned his weight against his push cart and moved toward Broadway.

The hot dog vendor clearly had commerce on his mind; while the Shabbat crowd, peniless and kosher, was involved in a ritual that has become almost as common as going to shul. There are two kinds of people who daven at LSS — those who hang out in front of shul and those who leave. Great waves come crashing out of the building almost hourly. First, at about 11 A.M., there are those from the early (Hashkama) minyan, then come the Main Sanctuary shul goers. And just when you thought that the traffic would have to be diverted from Amsterdam Avenue come people from the Beginners' Minyan and then the final and most hearty group of gatherers — the late crowd, those from the Shiur/Kugel-Cholent minyan. The scene is nothing less than a weekly block party that often stretches until 3 in the afternoon. On some short winter days, those on their way to mincha have to dodge the lingering morning crowd.

My friend Jesse divides the gatherers into two categories — those who plunge right into the center of the crowd and those who work the periphery. He is of the periphery school, arguing that the best way to make an approach is after a careful survey. Others head for the center, leaving their encounters to fate. Groups form and re-form and there is a special art of moving about the crowd, seeing everyone you want to and avoiding those you do not want to see.

It all begins, of course, in shul, where eye contact made from a distance can be followed by a hello or even a handshake out on the street. The street scene enables the easiest opening lines for conversation, even with a total stranger. "Good Shabbos," is a good beginner, followed by "So, what did you think of the sermon?"

To be sure, there are many who did not hear the sermon. Yes, some shul regulars never quite get to shul. They wake up late Saturday morning, get all dressed up and then head for the crowd outside. When asked about the sermon, they are usually safe if they say, "Oh yes, I also think Efrat is wonderful."

It is not simply a singles' scene either. The outside crowd is made up of married couples, children in baby carriages and neighborhood bag people. Everyone has their own agenda, whether it is social, economic or political.

Jesse thinks that LSS can capitalize on its weekly street theater by selling "indoor" and "outdoor" memberships. Outdoor members would be entitled to join the crowd but could not wear down the new carpet inside; indoor members would be allowed to make a quick exit from the shul via a special tunnel that would let them out somewhere near 72d Street.

I still think about the hot dog vendor and wonder if he has the best idea. Maybe the shul should begin selling food outdoors. Instead of the LSS Torah Van, we could have an LSS Kosher Hot Dog Cart. Members could buy hot dog tickets in advance and then enjoy Shabbat lunch with friends, strangers or curious passers-by. Eventually we could set up a table for kid-dush and booths for all kinds of Shabbat services — hospitality, bikur cholim and match-making. In that way, we could raise some much needed money for the shul and solve a lot of LSS members lunch problems for Shabbat. And, who knows, maybe we'll start a trend among hot dog vendors to go kosher.

LET'S TALK TACHLIS**CALL****MRS. BERNSTEIN****9 AM - 5 PM MONDAY THRU FRIDAY****421-7470**

ORA V'SIMCHA, A SABBATH LEARNING SYSTEM

Last May, at the 1983 Journal Dinner, LSS distributed a preliminary version of Cassette One of *Ora V'Simcha*. The response to this Sabbath learning material was sensational. People (observant with religious background as well as beginners) are anxiously awaiting receipt of the entire System.

If you are not yet aware of exactly what the *SABBATH LEARNING SYSTEM* is, please read on . . .

- ★ **Cassette One:** two forty-five minute programs of music and inspiration in the unique, confidence building manner of Dr. Peter Abelow, featuring the rare spirit of Rabbi Ephraim Buchwald.
- ★ **Cassette Two:** two forty-five minute programs with Cantor Phil Sherman teaching you in his captivating style, a method for learning the melodies of home Sabbath ritual and zemirot.
- ★ **Cassette Three:** a rare dialogue with Cantor Sherwood Goffin. Historical insight into Sabbath ritual practice and personal reflections by a learned, vibrant Jew.
- ★ **Cassette Four:** an extraordinary dialogue with Rabbi Shlomo Riskin. This cassette will be an inspiration to you every time you listen to it.
- ★ **Book — A Guide To The Sabbath:** featuring the new Lincoln Square Synagogue Bencher with all the elements of home Sabbath ritual printed in Hebrew, transliterated for those with no Hebrew, and accompanied by the poetic English translations of David Olivestone, with major articles by Rabbi Riskin and Rabbi Buchwald, plus fascinating recipes and rich illustrations.

The simplicity and easygoing warmth of the music, the clarity and precision of the instructions, and the vitality of the conversation will make *A SABBATH LEARNING SYSTEM* a source of pleasure and renewal in your home.

You will be receiving further information shortly concerning the availability of the System including where to order and the cost. In the meantime, any inquiries can be directed to

ORA V'SIMCHA
P.O. Box 1503
Lincoln Square Center
New York, New York 10023
(212) 580-0901

LSS BOOKSTAND

Tables have been set up for the sale of books of Jewish interest to JSI students & LSS members. Any suggestions on what you might be interested in purchasing would be appreciated. We can fill your special orders.

We look forward to serving your needs. Look for the Bookstand in the synagogue lobby.

We thank our congregants for their Simchat Torah Pledges. Please redeem them as soon as possible.

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.

LSS YOUTH DEPARTMENT UPDATE

OUTREACH CALENDAR

Nov. 26 Sat.	Assemble Chanukah Gift Packets	6:00 P.M.
27 Sun.	Erect Menorah at 72nd Street Median (across from Subway)	8:00 A.M.
Dec. 1-8 Thurs.-Thurs.	Chanukah Public Candlelighting ceremony (each day 72nd Street Median)	4:00 P.M.
Jan. 14 Sat.	Assemble Tu B'Shvat packages	6:00 P.M.
19 Thurs.	Distribute Tu B'Shvat packages	4:00-6:00 P.M. Corner 72nd Street & Broad- way

MRYC CALENDAR

NEW! SHABBAT 10 A.M. SHIUR WITH NAT HELFGOT ON SEFER HACHINUCH 5-8 GRADES

Dec. 9-10	LSS YOUTH SHABBAT
Jan. 26-30	Return to Montreal! 4 Days: Shabbat. Skiing; winter sports Cost: \$105. Leave late Thursday night, return Monday night.
Feb. 19-20	Overnight Ski Trip Call 874-6100/05 for reservation form.
Dec. 22-27	TLS — TORAH LEADERSHIP SEMINAR. Americana Host Farm Resort. 13 years and older \$154 plus transportation (\$22); Scholarship available.

TEEN ONEG

Dec. 9 Fri.	Ms. Isolde Sommer Cohen Certified School Psychologist; Psychotherapist "Stress and Pressure: How Does It Start; Where Does It End?"	8:00 P.M.
Dec. 16 Fri.	Rabbi Moshe Morduchowitz* "Teens in America: American Jews or Jewish Americans?"	8:00 P.M.
Jan. 6 Fri.	Cantor Sherwood Goffin "Is Jewish Music Jewish?"	8:00 P.M.

BASKETBALL UPDATE

L.S.S. will have three (3) basketball teams this coming season:

- Junior team (6-8 grades) — Boys
- Senior team (11-12 grades) — Boys
- Girls team (High School)

If you are interested in trying out for any one of these teams contact C.B. Gast, Ricky Finkel or Phil Sherman.

*at Rabbi Morduchowitz's home, 545 West End Avenue, corner W. 86th Street.

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

Daily Minyan

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

Sunday	7:15 and 8:30 A.M.
Legal Holidays	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, 7:45 A.M.	Sunday, 7:40 A.M.
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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.

Friday, December 2

Kindle 3 Chanuka Candles	4:05 P.M.
Kindle Shabbat Candles	4:09 P.M.
Mincha and Kabbalat Shabbat	4:20 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, December 3 (Miketz) — SHABBAT CHANUKA

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

Wednesday, December 7 — ROSH CHODESH TEVET

Morning Services	7:00 and 7:40 A.M.
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Friday, December 9

Kindle Shabbat Candles	4:09 P.M.
Mincha and Kabbalat Shabbat	4:20 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, December 10 (Vayigash)

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

Friday, December 16 — ASARA B'TEVET

Morning Services	7:00 and 7:30 A.M.
Kindle Shabbat Candles	4:10 P.M.
Mincha and Kabbalat Shabbat	4:20 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, December 17 (Vayechee)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:25 P.M.

Mincha	4:10 P.M.
Daily Mincha and Maariv	4:25 P.M.

Friday, December 23

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

Saturday, December 24 (Shemot)

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

Friday, December 30

Kindle Shabbat Candles	4:18 P.M.
Mincha and Kabbalat Shabbat	4:30 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, December 31 (Vaera)

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

Sunday, January 1

Morning Services	7:15 and 8:30 A.M.
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Thursday, January 5 — ROSH CHODESH SHEVAT

Morning Services	7:00 and 7:40 A.M.
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Friday, January 6

Kindle Shabbat Candles	4:24 P.M.
Mincha and Kabbalat Shabbat	4:35 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, January 7 (Bo)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:40 P.M.
Mincha	4:25 P.M.
Daily Mincha and Maariv	4:40 P.M.

Friday, January 13

Kindle Shabbat Candles	4:31 P.M.
Mincha and Kabbalat Shabbat	4:40 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, January 14 (Beshalach)

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

Thursday, January 19 — TU B'SHEVAT**Friday, January 20**

Kindle Shabbat Candles	4:39 P.M.
Mincha and Kabbalat Shabbat	4:50 P.M.
Oneg Shabbat	8:30 P.M.
Final Oneg Shabbat of this season	

Saturday, January 21 (Yitro)

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	3:55 P.M.

Mincha	4:40 P.M.
Daily Mincha and Maariv	4:55 P.M.

Friday, January 27

Kindle Shabbat Candles	4:48 P.M.
Mincha and Kabbalat Shabbat	5:00 P.M.

Saturday, January 28 (Mishpatim)

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

Friday, February 3 — ROSH CHODESH ADAR I

Morning Services	7:00 and 7:40 A.M.
Kindle Shabbat Candles	4:56 P.M.
Mincha and Kabbalat Shabbat	5:05 P.M.

Saturday, February 4 (Terumah) — SHABBAT ROSH CHODESH

Shabbat Morning Service	8:30 A.M.
Talmud and Bible Classes	4:10 P.M.
Mincha	4:55 P.M.
Daily Mincha and Maariv	5:10 P.M.

Friday, February 10

Kindle Shabbat Candles	5:05 P.M.
Mincha and Kabbalat Shabbat	5:15 P.M.

Saturday, February 11 (Tetzave)

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

Friday, February 17

Kindle Shabbat Candles	5:13 P.M.
Mincha and Kabbalat Shabbat	5:25 P.M.

Saturday, February 18 (Kee Tisa)

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

Monday, February 20 — WASHINGTON'S BIRTHDAY

Morning Services	7:15 and 8:30 A.M.
Daf Yomi	7:50 A.M.

Friday, February 24

Kindle Shabbat Candles	5:21 P.M.
Mincha and Kabbalat Shabbat	5:30 P.M.

Saturday, February 25 (Vayakhel)

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

Friday, March 2

Kindle Shabbat Candles	5:28 P.M.
Mincha and Kabbalat Shabbat	5:40 P.M.

Saturday, March 3 (Pekude) — SHABBAT SHEKALIM

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.

Sunday, March 4 — ROSH CHODESH ADAR II

Morning Services	7:00 and 8:30 A.M.
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Monday, March 5 — ROSH CHODESH ADAR II

Morning Services	7:00 and 7:40 A.M.
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Friday, March 9

Kindle Shabbat Candles	5:36 P.M.
Mincha and Kabbalat Shabbat	5:45 P.M.

Saturday, March 10 (Vayikra)

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

Thursday, March 15 — FAST OF ESTHER

Morning Services	7:00 and 7:30 A.M.
Mincha	5:45 P.M.

Friday, March 16

Kindle Shabbat Candles	5:44 P.M.
Mincha and Kabbalat Shabbat	5:55 P.M.

Saturday, March 17 (Tzav) — SHABBAT ZACHOR

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

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 _____

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

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

Main Kiddush	\$250.00
Hashkama	90.00
Shiur — Cholent Kugel Minyan ..	150.00
Beginner's Minyan	25.00
Seudah Shlishit	\$135.00 and \$175.00

Yitzhak Ben-Shmuel (formerly Isaac Goldfield) was a resident and congregant of Lincoln Square for 3 years. He went on aliyah in May 1983 and presently resides in Jerusalem.

KABALAT SHABAT AT THE KOTEL HaMA'ARAVI

By Yitzhak Ben-Shmuel

Kabalat Shabat at the Western Wall can be the most significantly Jewish experience for Jews in our day. This observation comes from one who has now made it a practice to usher in each Shabat at the Kotel. But it is also a consensus of opinion taken from many other Jews from all walks of life, within Israel and the Diaspora, traditional or not. As a former member of LSS (Hashkama Minyan), I would like to share with my fellow Manhattanites some of my perceptions, notions, feelings, and facts associated with this Holy Site, The Western Wall of the Temple Mount in Jerusalem.

In Jerusalem, as the Sabbath approaches, a distinct change begins to occur. It is not sudden or even noticeable at first. But after a while one notices a certain quiet and serenity. Flower vendors do a brisk business as vehicular traffic slowly disappears. Residents finish mopping and cleaning their homes. Delectable cooking aromas fill nostrils as the unmistakable atmosphere of a Jerusalem preparing for Shabat pervades the city. This preparation, both personal and collective, is the beginning of a very special aura, timeless and intangible, which is the basis and foundation of a truly Holy Shabat, here in Jerusalem.

I begin my walk to the Old City. Crossing Keren Hayesod to Yemin Moshe, I walk down the stairs to the old Sultan's Pools (now the site of an outdoor concert hall facing Jaffa Gate). As I walk, I am joined by other Jerusalemites walking in the same direction. I recognize our common destination by the freshness of their appearance, the *siddurim* in their hands, and their familiar rapid pace. "Shabat Shalom" is heard throughout the route as more and more Jews meet along the way. This, too, is part of the fundamental introductions to the developing Jerusalem Shabat experience; a sharing and reaching out to fellow Jews.

Arriving at the Wall Plaza, I see the days' fading light still illuminating the grand spectacle. Many minyanim are finishing the *mincha* service. This scene, chaotic to some, reflects the many different ethnic Jewish communities throughout the world. One sees here, at the center of Jewish spirituality, at the site of our Holy Temple, the true scope and magnitude of world-wide Jewry, our *minhagim* and *nigunim*. Yet, the essence of our basic prayers and liturgy is, remarkably, unchanged. It is as one. Symbolically, therefore, this very diversity, and to a large extent a ramification of our dispersion, is also an example of our incredibly successful survival.

As the skies darken, the various worshippers, now numbering in the thousands, finish *mincha*. From the stairs leading to Yeshivat Hakotel and Yeshivat Porat Yoseph, a ten-man wide line of students, at least twenty rows each, begin to snake their way down to the Plaza, singing as they dance. This is what many of the tourists have been waiting for. Reaching the Wall, students and adult worshippers join hands and, in a circle, sing and sway slowly to the tunes of melodic Shabat *zmirot*. My own feelings at this point are quite clear. This is how Shabat should be celebrated by Jews. For in this simple ceremony, the joy and beauty of our special Shabat is shared and joined by *klal Yisrael*. Even the bystanders, those who choose not to participate, are uplifted by this sight, most of whom have never before seen an authentic Jewish welcome to the Sabbath bride.

It is now time to daven *Ma'ariv*. Again, the various minyanim break up into their own ethnic groups. I join the weekly Anglo-Saxon minyan (we now call ourselves "The Kotel-contingent"). It is dark now but the entire area is flooded by lights beamed down on us from the top of the Wall. I look upward and spot the IDF soldiers posted as guards. I feel so privileged being here, defended by Jewish soldiers, at this historic site. How many of our parents and grandparents could only dream of being here? How many of them were prevented by powerful forces from praying here? How many of them died with this place on their lips and in their hearts? And is this not the place from where, for a thousand years, the *kohanim* blew the *shofar* announcing the approach of Shabat? And is it not the Shabat that kept us, the Jewish People, alive? And did it not all stem from Jerusalem, and this very site in particular? And in addition, is it not from the opposite wall, the Eastern Wall, that Elijah will lead the Messiah through the Gate of Mercy? And here we are now, the Jewish People, having returned to our holiest location, free once again to revere our G-d according to our unique and ancient tradition.

These are my thoughts as I look up to see the stars winking over the Wall while the full voices of our minyan sing the *L'Cha Dodi*. I cannot help but swallow hard and my eyes fill with tears. We may not wait at the Wall anymore, but tears of joy will always wash her stones.

As the din of prayer receded into the stillness of night, the throng started for home. My walk required at least thirty-five minutes, up and down a valley. I anticipate a hearty Shabat meal, yet, still glowing, I am in no hurry. I walk, rather stroll, leisurely. It would seem sacrilegious to rush away from a place of such sanctity. But as I depart with my friends, I look behind me to the area of the Bet Hamikdash where the Mishna says the *Shechina* still hovers, and will always hover, and I look forward to the next Shabat when, please God, I shall return.

DOROT

GENERATIONS HELPING GENERATIONS

THE HOMELESSNESS PREVENTION PROJECT

316 West 95th St., New York, N.Y. 10025

Project DOROT has announced the opening of a new program — THE HOMELESSNESS PREVENTION PROJECT which is an emergency shelter for the elderly homeless in a West Side residential hotel.

DOROT'S HOMELESSNESS PREVENTION PROJECT offers shelter and food for 14 men and women over 60 years of age who are victims of fire, evictions, and other housing crisis situations. While at the shelter they are assisted in obtaining benefits and finding permanent housing.

Volunteers are needed to assist in religious and cultural programming, as escorts to medical and social service agencies; for friendly visiting; and preparing and serving meals. We are also looking for a volunteer to teach basic home economics.

Project DOROT, which began 9 years ago, is a community based organization which serves the elderly poor, a rapidly growing constituency. *DOROT* is the Hebrew word for "generations", and Project DOROT's purpose is to alleviate isolation among the frail elderly by fostering relationships between them and young volunteers — thus developing a sense of community through cultural, social, and educational events. Understanding the needs of the elderly and treating them with care and respect are underlying principles in all of DOROT's work.

For further information please contact Arthur Rubin, the Volunteer Coordinator, at 666-2000.

251 WEST 100th STREET, NEW YORK, NEW YORK 10025 (212) 864-7410

Contributions to DOROT are tax deductible

JMC PLANS FOR THE FUTURE

The Jewish Mobilization Committee is beginning its 2nd year and many upcoming events are being planned:

- ★ A Study in Media Misrepresentation — the NBC Film "NBC in Lebanon"
- ★ Anniversary/Chanukah Dinner
- ★ 2nd Educational Seminar — All Day At The Israeli Consulate
- ★ JMC Political Action Fundraiser — help support elected officials who are friends of Israel
- ★ Political Education Division discussion on "Arab Mentality" with a guest speaker
- ★ Tzedakah parties throughout all boroughs and New Jersey
- ★ Tu B'Shevat Chagiga

We now have 150 dues paying members. Annual membership is \$10. We look forward to many more members and many successful events. If you would like to become involved, please contact Barbara Klein, Chairperson, at 874-3788.

Written by one of our members, the following message expresses a fondness which the entire congregation has for Rabbi Riskin.

Dear Rabbi Riskin:

I didn't know what I would say to you when I heard that you were leaving us for an extended period. So I decided to express myself in the following acrostic:

Eagerly preparing for your sabbatical;
For us you will be truly missed;
Reuniting with your daughter;
And anxious to continue work in your community,
There aren't enough hours in the day for you.
Call to Eretz Israel
Is important in your life;
Though you will be thousands of miles away,
Ymy hope is with you for peace as well as good health for you and yours.

Sincerely,
 Lillian Goodman

**THIS MAILING WAS SENT TO YOU RECENTLY.
PLEASE RESPOND TO IT SOON!**

Please Give Blood!

LINCOLN SQUARE SYNAGOGUE

IN COOPERATION WITH
THE GREATER NEW YORK BLOOD PROGRAM
IS SPONSORING A BLOOD DRIVE
FOR THE PATIENTS IN AREA HOSPITALS

WHEN: Sunday, December 18, 1983 — from 10 A.M. - 3:15 P.M.
Please respond by sending the tear sheet to LSS in the envelope provided.

WHERE: American Red Cross Building
150 Amsterdam Avenue (66th Street), First Floor

WHY: Blood is in short supply in our city — as concerned citizens we are striving to do our part. Give a little, it means a lot.

WHO CAN DONATE: Anyone in good health between the ages of 17-65 weighing 110 pounds or more.

We will have a meeting room with refreshments being served where you can sit, relax and meet your friends.

Babysitting at the Red Cross Building will be provided while you donate.

NAME: _____

I will give blood at _____ (indicate a time between 10 A.M. - 3:15 P.M.)

I would like to volunteer to assist the coordinating of the Blood Drive.

You can contact me at _____
(telephone number)

WITHIN OUR FAMILY

BIRTHS

MAZEL TOV TO:

Monica & David Fishof on the birth of their son Joshua Benjamin.

Vivian & Bernard Falk on the birth of their daughter Talya Alexandra.

Miriam & Ron Lane on the birth of their son Eliyahu Simcha.

Judy & Kenneth Brecher on the birth of their son Daniel Stephen.

Shlomit Rosenfeld & Irving Goldenberg on the birth of their daughter Dena Shoshana.

Debbie & Barry Eisenberg on the birth of their twin daughters Deena and Elisheva.

Ceil & David Olivestone on the birth of their son Hillel Moshe.

Ahuva & Sol Kirschenbaum on the birth of their son Yehudah Meir.

Helene Katz Freedman and Rabbi David Freedman on the birth of their son Yonatin Shai.

Anne & Jerry Gontownik on the birth of their son Ari Reuvan.

Michelle & Benjamin Cohen on the birth of their son Raphael Yehoshua.

BAT/BAR MITZVAH

MAZEL TOV TO:

Elisa Feld
Mira Geffner
Benjie Katz
Noah Hyman

T'ZATCHEM L'SHALOM

Two LSS families made Aliyah recently. Best wishes and good luck to the Diamond Grun Family and the Hendel Family.

Aaron & Sheera Gersonowitz have moved to Chicago, Illinois and we wish them well in their new home.

NEW MEMBERS

Michael I. Chakansky
 Miranda & Kenneth Sacharin
 Michelle Urry
 Sarah Barasch
 Yetta Edelstein
 Arlene Grill
 Michael Gordon
 Susanna Morgenthau
 Menucha Ferencz
 Nancy Brown
 Julie Robinson
 Rena Bonne
 Leroy Rabbani
 Susan & Samuel Sandberg
 Nancy Zuckerman
 Susan Hyman
 Sharon B. Raskas
 Sophia Katz
 Laurence Greenwald
 Carol & Mel Newman
 Edward I. Geffner
 Dr. Barry Pinchfsky
 Perla & Geraldo Yablonovich
 Karen Cohen
 Andrea Thau
 Frances Freedman
 Dr. Neil C. Feinstein
 Naomi & Chaim Steinberger
 Paulette Hutterer
 Ilan Van Blydesteyn
 Hedda & Michael Reuben
 Eric H. Silverman
 Marc Weiner
 Esther-Jane Murray
 Wendy & Marvin Ellenbogen
 Nancy & M. Jacob Renick

ENGAGEMENTS

Tom Steinberg & Shari Rubin
 Rosalyn Bell & Yoseph Baskin
 Debby Gottesman & Aron Zanger
 Karen Koenig & Steve Schochet
 Beverly Luchfeld & Jack Flamholz
 Rena Sepowitz & Steven Keller
 Mark Salzman & Elana Saren
 Etti Hochberg & Chaim Schaap

MARRIAGES

Lisa Randlett to Bennet Bergman
 Shauna Brown to Gil Jacobson
 SaraLee Kessler to Bob Miller
 Dody Schorr to Aby Weiser
 Ely Rosenzweig to Chani Gross
 Adele Parsons to Dr. Walter Wasser
 Chavi Willig to Rabbi Michael Levy

Iris Rosofsky to Sheldon Yatofsky
 Andrea Hollander to Michael Pariser
 Melanie Shimoff to Mendy Kwestel
 Ronnie Lipstein to Janet Kaplan
 Howard Langer to Barbara Jaffe
 Martin Shenkman to Shelly Blumenfeld
 Barbara Hersh to Neal Yaros
 Michal Barakette to Danny Steinberger
 Susie Krauss to Abbe Carni
 Rosalee Listokin to Robert Aschheim

OUR CONDOLENCES TO

SARA ROSEN on the passing of her beloved mother CHAJA LANDERER,

HOWARD GOOTKIN on the passing of his beloved mother FLORA GOOTKIN,

MOSES FEUERSTEIN and MRS. IRMA HORWITZ on the passing of their beloved father SAMUEL FEUERSTEIN.

CHARLES BARTEL and MICHAEL BARTEL on the passing of their beloved father BENJAMIN BARTEL,

RABBI STEVE JACOBS and ROBERT JACOBS on the passing of ISRAEL JACOBS,

JOEL BASSAN on the passing of his beloved mother SYLVIA BASSAN,

RABBI PAUL FREEDMAN on the passing of his beloved mother RUTH FREEDMAN,

THE DORN FAMILY on the passing of RAYMOND DORN.

BETSY GELLER on the passing of her beloved mother GIZELLA NEUSTADT.

**YES,
THE RUMORS ARE TRUE!**

We are returning to

THE HOMOWACK

for another

LSS ESCAPE

The dates are March 2-4, 1984
 Mark them on your calendar NOW!

Brochure and Reservation Form
 will be mailed to you shortly

A MIRACLE ON 69th STREET Lincoln Square Synagogue's Hebrew Schools

By Ron Berlove

Hebrew School Teacher and
Hebrew High School Program Director

A new year, a new challenge. A scientist might call this a symmetrical equation, but to the staff of the LSS Hebrew School, and Hebrew High School programs, it is simply an "identity". It is a truth appreciated perhaps less than its due — that all Jews are one in fact — a unity, and yet each is unique. With these thoughts we enter 5744 committed more than ever to reach out, to teach, to care.

The past years have not been without difficulties or struggle, and yet we have been privileged to see a continuing growth, as HaShem has rewarded all those who have worked with, or given their support to the educational programs. As classes begin, excitement can be seen in the faces of those who have come. They come to learn, to ask, to understand, and to ask again. They have come because they care, and in the LSS Schools they have found teachers — and friends — who care deeply. There is an unstated understanding that the threats of assimilation, dissolution, or most insidious — apathy, are real. Still, there is a greater understanding that the love, the sharing, and the knowledge found here are also very real.

In all levels of the Hebrew School, in the Hebrew High School, in class and out, a small miracle is happening. The "identity" of a new year, and a new challenge may produce "identity" — young Jews perhaps for the first time getting answers, learning to be proud of who they *really* are.

North American Conference On Ethiopian Jewry



200 Amsterdam Avenue • New York, New York 10023 • (212) 595-1759
Rabbi Shlomo Riskin, Honorary Chairman

UPDATE

I. The North American Conference on Ethiopian Jewry (NACOEJ) is organizing a drive to distribute used clothing to new immigrants from Ethiopia who have reached safe haven in Israel. Although the basic clothing needs of new *olim* are the responsibility of governmental authorities, Ethiopian Jews in Israel have reported that there is a need for clean clothing in good condition, especially winter clothes.

Following are guidelines for sending clothing to Israel:

1. Send only clean clothing in good condition.
2. Clothing for all ages is needed.
3. Mail to: Union for Saving Ethiopian Jewish Families, P.O.B. 5039, Ashdod, Israel.
4. Mark packages: "USED CLOTHING"
5. Ship by surface mail (sea).
6. The package should weigh no more than 33 pounds and should measure no more than 72" (length plus girth).
7. Postage is \$3.25 for the first 2 pounds, and \$1.50 for each additional pound or fraction of a pound.

II. NACOEJ will be sponsoring a *shomer shabbat* trip to Ethiopia in January, 1984 — a two week visit to meet with Ethiopian Jews. Participants must assume their own expenses. For further information: (212) 595-1759.

There's more to our Hebrew School than just a lot of Hebrew

The Lincoln Square Synagogue Hebrew School

**We're Orthodox. But there's nothing Orthodox
about the way we teach our heritage.**

Give us your children. We'll give them four hours a week of enlightening training in Judaism. The kind of training that produces Jews who are proud of their backgrounds and aware of their roots.

Our staff is young and committed. Our Jewish point-of-view is modern and up-to-date. And our classes are carefully designed to meet the needs of Jewish children regardless of backgrounds and commitments.

We give no tests. We give no homework. We simply provide the love that is necessary to instill a feeling of Jewish Pride in our students.

If you have students of Hebrew School age, visit our school or call for an appointment.

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
Sharon Kaplan 362-6413
Rachel Herlands 799-2176



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.

Reprinted from Bereshith — The Beginners' Newsletter
FROM SCHNORRER TO NEAR-MENSCH —
IN JUST TWO SHORT YEARS

by Shlomo Rosen

Bachelors are always hungry. Because I'm a good cook (I come from a restaurant family) my friends usually enjoy good food in my home. I have pleasant memories of many fine meals at their homes whenever they reciprocated.

But now it's all different.

I work on the Hospitality Committee at Lincoln Square Synagogue. Why the change? Rabbi Ephraim Buchwald. A couple of years ago when I first started at the Beginners' Minyan, Effie invited me to his home for Shabbat. I've never told him this, but that was the first experience in the home of an Orthodox rabbi. My early Jewish education consisted of learning enough Hebrew for Bar Mitzvah and going to shul twice a year. I was forced to attend Hebrew and Sunday school, thus guaranteeing that I would dislike it the rest of my life.

However, the rest is history.

Because of Lincoln Square Synagogue hospitality, one invitation led to another. And another. And so on. The food was fantastic . . . the hospitality magnificent. I learned more about the practice of Judaism, Shabbat, Jewish family life, Jewish generosity — and Jewish food — than I ever thought was possible. This was how I began my second — and *authentic* — Jewish education.

Here are some examples. The LSS families shall be nameless only because they might be flooded with requests for hospitality they might not be able to honor. But if you work with us on the Hospitality Committee — *we need volunteers!* — you'll quickly discover who they are.

One family has "adopted" me. I'm a regular guest at their Shabbat table. We eat together. The kosher meals are wonderful. The conversations are always exciting because we talk Torah; we talk Midrash; we talk Israel; we talk politics; we talk family. We've become friends and more. These are people I care about, people I wouldn't have met had it not been for LSS and our tradition of hospitality. By the way, I did not meet them by requesting hospitality — but by working on the Hospitality Committee, arranging meals for others seeking hospitality.

Another family, rather large, has a table that overflows with the mitzvot of Jewish hospitality. Those gourmet meals of my earlier life cannot compare with their cholent, noodle pudding, gefulte fish, and more. The guests are very special and fascinating. Table talk includes discussions of Jewish law, Jewish practices, working Judaism. Experiencing this family, their guests, and their conversations is a truly Jewish education — a total immersion in the Jewishness I imagine Rabbi Riskin has in mind when he questions assimilation.

Even though I find Jewishness is most fulfilling in a family setting, singles (who are people, too) have Shabbat meals, Shabbat hospitality, and memorable Jewish experiences to share. Fortunately, bachelors and bachelorettes at LSS open their homes to hospitality seekers as well.

Yet requesting hospitality is difficult for most people. It seems to call for a high order of chutzpah — especially to those who are new to LSS or the Beginners' Minyan. Nobody wants to be a schnorrer. But look at it this way. The center of Jewish life *is* the home. Synagogue life is only a part. I had no central Jewish focus at the start, and had to find or make one. Until I know enough to create one, I have to rely on the examples of others as I grope my way to become a Baal Tshuvah.

I know members of the Beginners' Minyan attending for years without knowing about the LSS Hospitality Program or using it.

So let me reveal how I learned to participate in hospitality — without the guilt, without the chutzpah, without feeling like a schnorrer. I had to realize that if I was to recover my Jewishness, it's a gradual process that takes patience, persistence, and the help of those who know more than I do. So I had to learn, am still learning, from their examples. I had to see

(continued on page 22)

Reprinted from Bereshith — The Beginners' Newsletter

A BAALAT TESHUVA EATS OUT WITH THE FROOMIES

by an Anonymous Beginner

I remember hearing Rabbi Riskin say that the only rationale he could see for those Jews who keep kosher homes but eat trief out, is that their dishes will go to heaven. Having eaten plenty of trief, both at home and out, the statement made good sense to me at the time. However, as I began to learn Torah and take on Mitzvot, I began to realize what a commitment to live as an observant Jew really means.

When Rabbi Buchwald came to my kitchen with his blow torch a couple of years ago, I felt as if I had made one of the biggest commitments of my life, and have kept a kosher kitchen ever since. But, when it came to restaurants, I was eager to join the "eat fish out" crowd. After a life of eating anything I wanted "out", it became tough. But, gradually, I began to realize that "eating fish out" wasn't so difficult after all — just avoid all meat and shellfish and a Jew could eat in the best restaurants in town.

A couple of years passed, and I grew more in the process of becoming a Baalat Teshuva, and I understood that truly religious people eat only kosher food wherever they go. It then became a question of climbing to a higher level. Finally, this Rosh Hashanna 5744, I resolved to "do teshuva" — no more "fish out"!

It wasn't long after . . . in fact, it was Motsaei Shabbat after Simchat Torah, that Hashem put me through my first "test".

My Saturday night date was a gentleman who spent his entire life among religious people and in religious institutions, describing himself as "modern Orthodox". He had planned to take me to an elegant non-kosher restaurant for dinner, saying that he "eats fish out". I was surprised to hear that, and I told him about my "New Year's resolution". We drove around the city looking for a kosher restaurant, but in vain . . . they were all closed that evening (after three days of Yom Tov and Shabbat). We drove around the city, finally compromising on a little Italian place "with good salads" (so he said), and he lectured to me about how "the trouble with you 'Baal-teshuvniks' is that you go too far".

As we studied the menu, I noticed a young Jewish couple sitting at the next table, also out on a Saturday night date. My "froom" date pointed longingly to the foods the couple were eating — various hot pasta dishes, cheese sauces, tomato sauces, etc. — foods *he* ordinarily would order. I suggested that he order what he liked, but he ordered each of us the Caesar salad, assuring me that there couldn't possibly be anything in the salad that I could not eat.

He ordered two Scotch-on-the-rocks, we relaxed a bit, chatting, while waiting for our salads. Both of us were hungry (though we both denied it), so he offered me a piece of bread from the basket on the table. I said, "Shouldn't we wash?" He flushed and said, "You go, and I'll go with you", escorting me to the lady's room door and going to the men's room. Silently we returned to the table together, he put a napkin on his head, and made a fast bracha. The couple at the next table were watching.

When the salad was served, the dressing looked questionable, but I ate it anyway, to avoid any further confrontation. As we munched our salads, we heard the young man at the next table tell his date that he had attended a well known Manhattan yeshiva all the way from kindergarten through High School. We struck up a conversation with the couple (my date had many mutual acquaintances through the young man's school). The girl took the blame for taking the yeshiva graduate to this restaurant, but the young man seemed comfortable enough, eating and drinking with gusto.

My date was becoming anxious to leave, despite the fact, that all he had to eat was bread and-salad. I proceeded to take out a little bencher from my handbag, at which point my date simply excused himself from the table. When he returned, I told him that I had waited for him to make the Birkat Hamazon. He apologized and said that he had nothing with which to cover his head, and preferred to walk away while I said my prayers. "I have embarrassed you", I said. He quickly retorted, "On the contrary, had you not taken out the Bencher I would have questioned your sincerity!"

(continued on page 22)

Baalat Teshuva*(continued from page 21)*

As he drove me home, I felt the anguish of my "test" from Hashem. I candidly revealed to my date that had he asked me out before Rosh Hashanna I would have "eaten fish". He told me that I was making a big mistake, and that the majority of "modern Orthodox" people (and he knows the community very, very well) "eat fish out". "You will regret having made this decision. You will shrink your world, and you will see how hard you have made your life!" And once again I heard the familiar refrain, "The trouble with you 'Baal-Teshuvniks', is that you take this thing too far!"

From Schnorrer to Near-Mensch*(continued from page 20)*

Judaism in practice, in the home where it works and lives. To get into those homes without guilt, I found that my work on the Hospitality Committee makes me feel that by placing hospitality seekers with hospitality donors I am doing mitzvah; and this allows me to accept the hospitality of LSS families with less guilt than before, and with more *mentschlichkeit*.

It's come to understand that for those who offer me hospitality, it's a mitzvah for them that it also brings me further along in my quest for true Jewish feelings and behavior. I know that when I have learned enough from what's been so generously shared with me, I will be redistributing that with you.

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July 26, 1983

Mr. Fred Ehrman, President
Lincoln Square Synagogue
200 Amsterdam Avenue
New York, NY 10023

Dear Mr. Ehrman:

On behalf of the Board of Directors and administration of Yeshiva Chofetz Chaim, I would like to express our sincerest thanks and most heartfelt appreciation for the allocation for our distribution from the LSS Kehillah fund.

Allocations such as yours from synagogues, charitable organizations and philanthropic individuals are our lifeline. They make it possible for us to educate the children of our neighborhood and to perpetuate the knowledge and love of Torah, which is the life of Israel and the true essence of our lives.

Individuals of your caliber are fully aware that every dollar invested in Torah-true education is a prime investment, and reaps the dividends of not only insuring the future of our nation but the real flourishing of our people.

Our Board of Directors joins me in prayers that every Jew shall recognize that he is also responsible for the continuity of our nation and heritage.

Again, many thanks and best wishes for a continued healthy and restful summer. I remain

Sincerely yours,
Rabbi Moshe Feigelstock
Rosh Yeshivah

Manhattan Day School
310 West 75th Street, New York, N.Y. 10023

7 Elul 5743
August 16, 1983

Mr. Fred Ehrman
President
Lincoln Square Synagogue
200 Amsterdam Avenue
New York, New York 10023

Dear Mr. Ehrman:

We acknowledge with gratitude and appreciation the contribution raised through an assessment of Lincoln Square Synagogue members. These funds will help decrease our projected deficit. A great portion of this deficit is attributable to the programs which have emerged and evolved to reach out to the student body and provide excellence in Torah and secular education, while serving the emotional, intellectual, religious and financial needs of our student and parent population. These funds are needed to ensure the viability of our extensive programs which have emerged in response to the complex needs of our Yeshiva's population.

The ties between our institutions run deep. There are few among our student and parent body who in some way have not been directly or indirectly touched by your dynamic synagogue. The relationship between Shul and school is a symbiotic one. Lincoln Square's growth and expansion during the past decade has provided us at MDS with a generation of parents who seek

(continued on page 24)

Letter from Manhattan Day School*(continued from page 23)*

and demand excellence in Yeshiva education for their children. We in turn, are striving to provide K'lal Yisroel with a continuing source of potential Rabbanim, Talmidim, and professional people who will be ably equipped to become future leaders and supporters of Israel and of the Jewish community.

It is only through the cooperation and support of community institutions that our goals will be realized. We thank you for providing such a role model for other local Shuls whose leaders we hope will follow your exemplary generosity.

With best wishes for a Shana Tova,

Rabbi David Kaminsky
Principal

Sincerely yours,
C. H. Bendheim
President

Debbie Indyk
Business Administrator

Lincoln Square Synagogue is not responsible for the reliability of products or services advertised in this Bulletin.

Lincoln Square Synagogue has recently been presented with a set of Aliyah cards by UMB Bank & Trust Company. The New York Region of the Orthodox Union was kind enough to arrange for this gift to be presented to us. It is one of the many services offered to Metropolitan area synagogues by the Orthodox Union — New York Region. We wish to thank both UMB and the OU for this beautiful addition to our services.

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