

LSS WELCOMES RABBI SAUL BERMAN

This year Lincoln Square Synagogue welcomes the arrival of Rabbi Saul Berman as our new Senior Rabbi. Rabbi Berman is a noted lecturer and educator who has received widespread recognition as the Chairman of the Jewish Studies Faculty at Yeshiva University's Stern College for Women, where he has served as professor since 1971.

Previously, Rabbi Berman served as a pulpit rabbi for congregations in Berkeley, California, and Brookline, Massachusetts, where he was also active with campus youth groups.

Rabbi Berman, who received ordination from (REITS) Yeshiva University also holds a Masters degree in Hebrew Literature, a Masters of Art in political science, and a Juris Doctor degree. The rabbi has written on topics of contemporary concern and has published in Tradition, Judaism, and Journal of Jewish Studies and was a contributor to the Encyclopedia Judaica.

As an introduction to the congregation as his first year as rabbi of LSS, Rabbi Berman has consented to be interviewed by Nina Wachsmann, editor, for Echod's premier issue for 5745.

Q. What made you decide to come to Lincoln Square?

A. I spent 9 years in the rabbinate and then I decided to go into education as a different utilization of myself towards the same goal, namely, the education of Jews. Teaching at Stern College has been enjoyable, I have seen the program grow, but over the past few years, I have felt more of a need to relate to a community. I wanted an opportunity of sustaining relationships which would enable me to see the continuing effects of my teachings.

Q. Is there anything about LSS that specifically appealed to you?

A. Lincoln Square is a remarkable

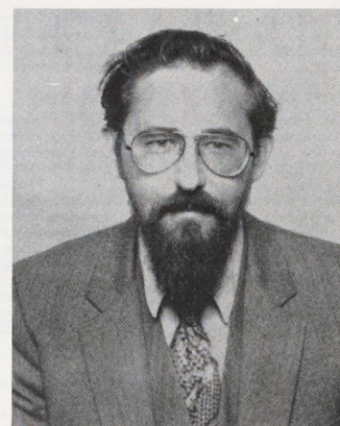
community with incredible religious diversity. In most communities there is the expectation that everyone 'be there', wherever the community may be religiously. And that exists in Reform and Conservative congregations as well. The extraordinary thing about this community is that there are people at various stages in their religious development that other people are willing to accept and realize that the process of religious development is a slow and gradual one. Everyone is willing to support one another in their religious struggles.

On the short term, my reason for coming to LSS was the experience of that Shabbat in January. It was really the first time in thirteen years that I had been at the synagogue for shabbat and I felt a tremendous sense of warmth and connectedness with the community, and the kind of responsiveness to the things I'm committed to teaching.

Q. Rabbi Riskin had a certain approach to his role at LSS that developed the synagogue to where it is today. Do you feel your approach will be radically different? What would you describe as your approach to the role of pulpit rabbi?

A. I think that much of what I have in mind is continuous with the kinds of things Rabbi Riskin had worked to develop. I may take them in slightly different directions, but these will be differences in emphasis rather than differences in kind.

I would like to see, for example, much greater development in the area of opportunities for learning, particularly for those who have rich Jewish backgrounds. Currently JSI has achieved absolutely remarkable things through the leadership of Rabbi Riskin



Rabbi Berman

and Rabbi Buchwald but caters primarily to people who do not have rich Jewish backgrounds. It seems to me that a growing percentage of the congregation have extensive prior Jewish education, and their need to continue learning has not lessened but is greater, as part of their Jewish growth spiritually and intellectually. I would see the intensifications of those kinds of opportunities as one important direction.

I think that the Outreach work the shul has been doing very successfully over these past years should at least be sustained if not broadened in different directions.

Certainly, I think Phil Sherman has achieved very nice things with the youth movement in the shul, but I see a need for intensification of the character of youth work which the congregation offers. I think the introduction of Bnei Akiva this year will offer a new opportunity for students to be involved in an ideologically based youth movement. One of the things to recognize is that the youth movement in the shul primarily is comprised of

(continued on page 2)

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

Shlomo Riskin.Founding Rabbi



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Nina Wachsman Editor "Echod"

FROM THE RABBI'S DESK. . .

My own evolving unpublished manuscript entitled "Tales of the Misnagdim," contains the following brief exchange. "Said the adherent to his Rav, the Misnaged: 'It's Ellul again and my struggle towards Teshuva has begun. I just don't understand why I must go through the painful process of evaluation of the past. Why can't I simply commit myself to do what is right in the future? After all, God already knows the past anyhow. To which the Misnaged responded, 'God's demand of people is that they appear before Him whole. Wholeness requires self-knowledge and self-knowledge exists only when you have studied your own behavior. God knows you well, but do you know yourself?'"

Yes, the central religious task of the month of Ellul is to gain a more objective picture of our own lives, to step, as it were, outside of ourselves and to look at our behavior and at our personalities. Simple behavioral questions are often the most effective starting points.

Do I daven three times a day?

Do I refrain from discussing business on Shabbat?

Do I give sufficiently to charity?

Do I sustain proper ethical standards in my business or professional conduct?

Have I checked my mezuzot and tefillin twice in the past seven years?

Have I set aside time for daily Torah study?

These and many other simple questions of fact emerge from the objective demands which halacha makes of us.

Infinitely more complicated is that

part of the Teshuva task which demands that we look at personality qualities. Here, the questions seem more abstract but are equally rooted in our daily experiences. A reasonable guide to the appropriate questions is Rambam, Hilchot De'ot, which points to the following sort of issues -

Have I adequately mastered the qualities of jealousy, pride and anger? For example, when I see someone else's financial or relational success, can I rejoice for the other person without letting jealousy or offended pride cause me to express inappropriate anger?

Is my capacity for love sufficiently mature to enable me to make a lasting and stable commitment to marriage and the raising of children?

Have I cultivated my spiritual capacities with the same intensity that I devote to the gratification of my physical and material needs? For example, do I spend as much time and thought preparing for Shabbat or for going to the Mikvah as I spend on planning for my vacation?

These questions, and so many others like them, are the framework of the honest rediscovery of self and the first step in the process of Teshuva — the central duty of the months of Ellul and Tishrei.

Shellee joins me in extending to the entire LSS community our gratitude for the gracious welcome which you have extended to us and our wish that we grow together, both behaviorally and attitudinally, over the coming years.

Saul J. Berman

Interview (continued from page 1)

yeshiva day school students, which means most of their cognitive relationship to Yiddishkeit is already provided to them. Therefore, it is necessary to carefully consider what a youth program ought to offer, which is distinctly different from what they are getting in school. I think they will get that from the kind of ideologic orientation a youth movement like Bnei Akiva offers. I think it is very important that children should feel that they too can make a contribution to the community and that the youth group should include opportunities for service to the

community.

In conclusion, I feel that the relationship of the rabbi to the congregation should be as educator and spiritual leader to help people grow spiritually and educationally. This means being available to people; it means not only in sad crisis but at joyous times as well.

Q. What past experience as a pulpit rabbi has been most enjoyable or has most affected your outlook?

A. I think both of the congregations I served shaped my awareness of the religious community. The congrega-

(continued on page 3)

RABBI RISKIN TO SPEAK ABOUT THE NEW JEWISH UNDERGROUND

Rabbi Shlomo Riskin, as part of his multi-year agreement with the synagogue, will be returning this year, after Simchat Torah to give two Wednesday night lectures in the Joseph Shapiro Institute. The topic will be the *Machteret, the New Jewish Underground: Politically, Messianically, and Value of Life*, an evaluation of the Jewish terrorist movement that includes the 25 arrested for anti-Arab terrorist attacks on the West Bank.

Rabbi Riskin will also join the congregation for shabbat, and will give a drasha in the main sanctuary on Shabbat *Parshat Noach*, October 27, and *Parshat Lech-lecha* November 3.

It is expected that Rabbi Riskin will be with us for about two weeks between Purim and Pesach, and also for an additional two weeks during May-June.

Interview (continued from page 2)

tion in Berkeley was largely of non-observant people, who recognized that the orthodox shul was the place where they could become knowledgeable about authentic Judaism. They were not personally observant. What I learned from that experience is that an honest non-apologetic presentation of the meaning of Mitzvot and the beauties of Jewish life can really move people, and can move them in different ways. There are people who start with a firm commitment to G-d and that in turn moves them into more of a commitment to Mitzvot. And other people who start with great uncertainty in terms of G-d, develop a kind of connectedness to Mitzvot which enables them to grow into a life of Mitzvot and eventually leads them into a belief of G-d. That kind of diversity in spiritual development was very important for me to understand.

In Brookline, the community was largely a very observant community and a very warm community. The first time in my life I saw a community that really went out of its way for Hachnasat Orchim in which guests who came into shul were greeted and

SYNAGOGUE BUILDING AND GROUNDS TO UNDERGO MAJOR RENOVATIONS

The synagogue board recently approved an expenditure of \$60,000 for much-needed renovation and preventive maintenance to the synagogue building. Starting in mid-September, the exterior of the synagogue building will undergo major recaulking and repairs of the walls to prevent any further deterioration of the stone slabs. In

addition, the entire area in front of and alongside the synagogue building will be dug up and replaced as a sunken plaza. The continual leaks in the ballroom required this drastic step.

Finally, repairs will be made to the roof of the building, to extend the life of the present roof for another few years.

LSS MAINTENANCE CAMPAIGN TO RAISE \$ 140,000

Starting September 18 and running through October 3rd, board members will be calling on congregants to ask for an increase in their High Holiday Maintenance pledge by 10% over last year. The synagogue faces a budget

deficit of \$100,000 for the next year. The goal of this phone-a-thon is to try and get every member to participate and contribute his/her share to helping the synagogue reach its maintenance campaign goal of \$140,000.

offered hospitality. Jewishly and intellectually, it was generally a well-developed community that exposed me to a different side of the equation of what the orthodox community is like. In a way I see Lincoln Square as an amalgam of those two types of populations.

Q. Do you have any particular theological concept or favorite mitzvah that you wish to advance within LSS?

A. In the religious community as a whole, we suffer from a lack of spirituality. When I say spirituality, I don't mean asceticism, the two are confused. What I mean about spirituality is an awareness of the presence of G-d and His involvement in our lives. That is a difficult quality for people to develop. I would like to be able to use the services of the shul as a way of helping people develop more spiritual qualities. We're a very pragmatic behaviorist community. American society moves us even further in that direction. When we do the right acts we tend to think that exhausts our responsibility, but in the religious context, doing the right act is only part of the process of being related to G-d. One of the avenues for achieving relatedness to G-d is through

Tefilah. In a sense that is really the most direct moment, where the person is talking either to or about G-d. I think greater emphasis should be placed on teaching both quantity and quality of private prayer. Over a thousand people daven in shul every Shabbat morning. Most of those people daven only on Shabbat with a minyan. The rest of the week they tend to daven at home, privately, or particularly in the case of women, tend not even to daven a few times a day. Our community tended not to emphasize that kind of private tefilah for women and not to place adequate emphasis on "Kavana" during private tefilah. I would like to develop some ways in aiding people to think about davening in a way to help increase their "Kavana."

For example, there is a preference for the individual when davening alone to daven at the same time that the community is davening. At one level it seems odd, and yet Chazal tells us that in this way the individual is able to feel a kind of connection to the community davening and therefore feels a kind of togetherness rather than aloneness in the davening, which is very important towards the development of spirituality.

(continued on page 5)

COMMUNITY SERVICES

DO A MITZVAH FOR THE NEW YEAR

The holidays can be an especially lonely and sad time for many elderly people. Each Rosh Hashanah Project DOROT volunteers deliver food packages and pay social visits to the isolated elderly of the Upper West Side. These food packages, containing traditional foods like challah, apples, honey, and wine, along with the visit from a younger person, help to make the elderly person's holiday a brighter and happier occasion. This year the delivery will take place on Sunday, September 23rd, between 10:00-2:00 from Congregation Ansche Chesed, 251 West 100th Street (5th floor.) Have you an hour to spare to do a mitzvah for the new year?

For more information: Sheila Hochman (212) 864-7410

HOSPITALITY IS ALWAYS WELCOME

"If anyone needs hospitality, please see Bob Burnat." We have all heard this announcement often, but what really runs through our mind? Do we wonder whether anyone really needs hospitality, or whether that's the announcement for those who are too lazy to make their own Shabbat meals? We may not be fully conscious of the need many visitors and even members of LSS may have, to share a Shabbat table with someone in the congregation. As stated by one family after the Shavuot holiday, "We had guests who were LSS members for dinner, who, except for that meal, ate alone during the entire Yom Tov." There are many single LSS members who are spending many Shabbatot alone, to whom the offer of hospitality would be most welcome. Another family who has entertained many through the shul's hospitality agreed the "people are very appreciative of being invited, they are not just takers, but are people who just want to meet others — and that's what Lincoln Square is all about."

From the standpoint of hosting guests for Shabbat, one couple felt that, "you meet a lot of interesting

LSS VOTER REGISTRATION DRIVE

Unlike Tevye who prayed for the Lord to preserve and keep the Czar. . . "far away from us," the American Jewish community is blessed with what Rav Moshe Feinstein recently called a "malchut shel chesed" — a benevolent government.

The best way we can preserve our condition as a protected minority in this "malchut shel chesed" is by voting. As we approach two crucial elections — this year's presidential election and a mayoralty election in 1985 — it is useful to reexamine the condition of the American Jewish voter. We are known as an influential voting group. It is said that we vote heavily and often as a unified block. Moreover, the Jewish voter is seen as an opinion leader influencing more votes than just his/her own.

Unfortunately, our sterling reputation is less than fully deserved. A recent study designed for the New York City Jewish Community Relations Council has shattered some long-standing myths about the Jewish vote. The survey found that contrary to expectations, there remain many unregistered Jewish voters — over 150,000 in Manhattan and Brooklyn alone. Even more startling are the findings about actual Jewish voter turnout. *In no recent election did more than 50% of eligible Jews actually vote.*

Lincoln Square Synagogue has joined the J.C.R.C. in a massive voter registration drive. Through its Issues and Action Committee, L.S.S. is working with other local synagogues and the West Side Jewish Community Council

people from all walks of life." There is the opportunity for a great deal of lively Shabbat table conversation from intelligent and interesting people you would not otherwise meet. One hostess also felt that "once you're preparing a Shabbat meal for your family, it really is no trouble to prepare a little extra."

If you get a call from the shul hospitality committee before shabbat or a request from Bob Burnat on shabbat please reconsider before you refuse, and be willing to open your home to a worthwhile experience.

to register as many eligible Jews as possible on the West Side.

There are three ways you can help. First, make sure you, your relatives and acquaintances are all registered. To vote this November (if you have never registered or if you have moved) you must register by October 9. By the way, how you register is also important. As Lincoln Square congregants, we pride ourselves on our uniqueness and independence, and we often register that way — as independents. Don't. No matter which party you affiliate with you can, of course, vote anyway you please. But unless you are a registered Democrat or Republican you cannot vote at all in those party's crucial primaries. So affiliating with a party, any party, automatically makes your franchise worth that much more. You should also know that registration does not increase your likelihood to be called for jury duty (an equally important responsibility). You are already on the jury rolls if you own or just drive a car, pay State taxes, or pay a phone or electric bill.

Second, please volunteer to help the L.S.S. voter registration drive. Call Rabbi Katz at the Synagogue office and we will be in touch with you. You will find it an exhilarating experience and a good opportunity to meet new friends. Also your presence on the streets will have those politicians quaking in their boots.

Third, get out and vote!

Perry Davis

HOME HOSPITALITY

The LSS Home Hospitality Program is in need of volunteers to serve as hosts & hostesses for Hospitality recipient — requesting Shabbat meals and sleeping arrangements.

I am willing to host for:
_____ sleeping.

I am willing to host for Shabbat
_____ meals.

NAME _____

DAY & EVENING PHONE _____

RABBI BERMAN

(continued from page 3)

There is another ideological area I would like to develop. It seems to me that the Centrist Orthodox community has been suffering for a long time from a very bad case of neck strain from looking over its right shoulder. 'Modern Orthodoxy' has gotten very bad press, so that the term is not even redeemable, and it makes sense to use the term Centrist Orthodox. It is time that we look with more assertiveness at the kind of ideological significance characterized by Centrist Orthodoxy. The positions of Centrist Orthodoxy are not only at least as honest as the authentic tradition, but at times even more authentic than those purveyed by the right wing of Orthodoxy. I spoke

HOLOCAUST MUSEUM PLANNED FOR NYC

A NYC Holocaust Memorial Museum is being planned for lower Manhattan, at the U.S. Custom House. The memorial center, if approved by the Federal government, would combine a museum, chapel, auditorium, library and archives to portray Jewish immigration to NY, European Jewish life and the Holocaust and its aftermath.

The Memorial Museum will be the first of its kind for NYC, the city with the largest population of Holocaust survivors. It is being established under the auspices of the NYC Holocaust Commission, consisting of more than 120 distinguished community members.

The Memorial Museum will utilize computer data banks and video consoles to convey the major themes. There will be exhibits on such themes as the rise of Nazism, Jewish resistance, the Jewish culture that was destroyed, the role of bystanders and the U.S., the birth of the State of Israel, and Jewish immigration in NYC.

The pavillion will provide outreach programs to the general community to help create courses of study on the Holocaust and Jewish cultural life. They will promote scholarly research, publish a journal and invite all Jewish cultural and Holocaust-related institutions in the greater New York area to share a space in the center to further its goals.

about this last year at LSS, on the issue of Chumra, and how the core attitude of Centrist Orthodoxy is even more consummate with the tradition than that of the right wing. I have made reference in other lectures to a set of additional ideological issues and that includes the attitude towards women, Daat Torah, secular education, non-Jewish society and government in general. I would like to see the community look more closely and define its own ideological commitments more carefully, to enable people who have Centrist commitments to have a sense of pride and courage of their convictions.

Q. What kind of programs do you wish to initiate at LSS?

A. One program I would like to initiate immediately is a program which I am calling *Lehrhaus*. It emerges from a combination of two factors; one is that there is generally very little opportunity within the Orthodox community for intensive study of Yiddishkeit by adults who have already had an intensive Jewish education. There are certainly many opportunities available for the study of Talmud at an advanced level,

but there are very few opportunities for the advanced study of the broad range of areas of Jewish knowledge; Jewish History, Jewish Philosophy, Tanach, Halacha and Talmud. The second factor is that NY is an unbelievable resource of many Jewish scholars who are at the cutting edge of their disciplines who are superb teachers, and whose potential for contribution to the adult Jewish community is simply not fulfilled. What we are hoping to do for the coming year, starting on a small level, beginning Nov. 5 for the following 6 consecutive Monday nights, we will offer a set of courses taught by the kind of outstanding teachers and scholars who are available within the Orthodox community to satisfy both of those aforementioned needs.

There will be a set of three classes running from seven to eight p.m., from eight to eight-thirty will be a time for socializing with cookies and conversation, and then from eight-thirty to nine thirty will be the second set of lectures. People will have the opportunity, hopefully to expand their vistas in Jewish knowledge. (continued on page 6)

WHEN IN ISRAEL, VISIT THE ISRAEL CENTER

The most popular yellow door in Jerusalem belongs to the Israel Center, the Israeli address of the Union of Orthodox Jewish Congregations of America, and its youth movement, the National Conference of Synagogue Youth/NCSY.

Every week hundreds of "young people of all ages" pass through the yellow door to attend a lecture, hear a concert, participate in a tour, check the notices on the bulletin board, or just find a quiet place to read a book in the library, write a letter, or relax and chat with a friend in an informal atmosphere.

The Israel Center was conceived and created by George and Ilse Falk, with the assistance of Rabbi Pinchas Stolper, Orthodox Union executive vice-president, to be a "home away from home" for Jewish tourists, students and olim of all ages and backgrounds, providing them with a wide array of services ranging from home hospitality and counselling in

religious, social, aliya and educational matters, to educational programs and seminars on topics of Torah to current events. The Center also runs an outreach program in which teams of professional and volunteer leaders run youth activities in several schools, neighborhoods, and absorption centers around Jerusalem as well as a collegiate program on college campuses.

In addition to the Center's own programs, the Rabbinical Council of America, the Israel Defense Forces, the Jerusalem Municipality, and other organizations run programs at 10 Strauss Street.

Anyone interested in more information or interested in visiting the Israel Center should contact the Union of Orthodox Jewish Congregations of America, 45 West 36th St., New York, NY 10018, (212) 563-4000.

The Israel Center in Jerusalem is located at 10 Strauss Street, (02) 246-206 or 246-207. Everyone has an open invitation to visit the Center.

RABBI BERMAN

(continued from page 5)

If the program is successful, we will hope to have another cycle in February or March.

There is a large community of people in New York who are able to handle that kind of advanced study, and who can meet the basic requirement of being able to read from primary texts, but who are also able to handle courses being taught in Hebrew. This opens for us the opportunity to expose the community to scholars who may be visiting the United States and who would feel more comfortable teaching in Ivrit.

There is another program I'd like to develop, probably towards the end of the year, beginning with Pesach and running to Yom Yerushalyim, and that is the Family Study Group or Chavrusa. What I'd like to do is to encourage sufficient numbers of families or individuals to agree to study together a particular text, of a sustained basis. To take either the whole of Tanach or the whole of Mishna, and have the community complete the study of the entire text. Perhaps there would be a Siyum on Yom Yerushalyim. People should feel that the process of study is a 'family' process and not just an individual process, and that it is part of their relationship to the community. Part of being in an orthodox community should be that people should be engaged with the community in the process of study. It is a Chavrusa format, whether it is husband and wife, or a group of single people who wish to study together.

Q. What ideal relationship do you foresee between LSS and its members, the West Side Jewish Community, and the Jewish and non-Jewish Community as a whole?

A. The individual should feel, in relation to the community, that there is an expectation of religious growth. People should feel, which I think they already do at this point, that the community is with them. That they can depend on the community. If they have needs, that the community will respond to their needs — whether it be a death, or a simcha. I think that that is a very important quality to develop — that sense of community.

I also think that LSS as a community has a tremendous amount to offer, to

the community at large, both the Jewish and non-Jewish. In the Jewish community, I think that LSS can serve in many ways as a model, for example, in terms of its outreach. The shul has been tremendously successful at outreach, there are things that the community as a whole can learn from the successes that it's had. Also, as the community as a whole becomes aware of LSS in terms of its religious health and centrist ideological commitments, the more other synagogue communities will be able to say, it really is possible to be Centrist and be religiously committed and religiously healthy. There may be a lot of people who identify themselves as being 'right wing' and yet are really Centrist and feel that the only way to retain their Yiddishkeit is by relating to what is apparently more observant. People like that, if they really could sense that there is religious confidence and spiritual growth that takes place within a Centrist orthodox community, would feel more comfortable identifying with it.

As a Jewish community, one that has great roots within Torah and Halacha, we can speak to social problems that confront the community out of a perspective that's relatively distinctive. I'm a great believer in Jews fulfilling their responsibility to serve as models of what Torah can produce and bringing that kind of distinctive approach which emerges from Torah, to the awareness of general society. I realize that's a big order, but this is a remarkable community with a lot of potential, that I don't want to underestimate.

Q. How is your family going to react to your new role at Lincoln Square?

A. My wife Shellee is a social worker, who works part-time as a supervisor of social workers at Bais Ezra which is a network of residences for mentally retarded Jewish adults. Shellee has a lot of excitement in terms of the potential of fulfilling the needs of our family in relating to a community. We have four children, of whom the oldest is Shama, who is 9½ and going into the fourth grade. Shama is particularly thrilled about the move, because he'll be walking distance to his school (MDS) and most of his friends

live there, and he won't feel any kind of strangeness. Efrath is almost 7 and going into second grade at MDS, and she too is excited. Akiva is three, and he is starting the half day nursery at MDS, and Esther Golda, will be one year old in September.

Shama has asked me if this is going to mean that I have less time to spend with him. I must say that that was a very real concern that Shellee and I both had. I have been a very active father and I spend a lot of time with the kids, and I cherish the time that I spend with them. Certainly, Shellee's role with them will have to change, and she will be spending more time with them. I hope to monitor this very closely, and make whatever adjustments are necessary as we go along.

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.

MIKVA

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

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 Berman 724-3267
Rabbi Cohen 799-8521
Dr. Roy Stern 362-5597
Leon Eisenmann 874-1853
Rachel Herlands 799-2176

HIGH HOLIDAY LAWS AND CUSTOMS



ROSH HASHANAH

Elul — for the full month preceding the holiday, the shofar is blown each morning to remind everyone to prepare themselves for Teshuva (repentance).

Tsedaka — it is customary to distribute charity to the poor, to demonstrate compassion for fellow human beings.

Apple and Honey — at the beginning of the holiday meal it is customary to dip the challah and then a slice of apple into honey, with the thought of ushering in a sweet and good New Year on the first night. On the second night, a new fruit that has not been tasted during the current season is used.

Aseret Yemai Teshuva — the ten days of penitence. It is customary to ask forgiveness from one another for any transgression that may have been committed during the past year. We greet one another during this period with the blessing: May your inscription be for a good year (*Gemar Chatima Tova*).

Shofar — ram's horn, blown during morning services and at the conclusion of the Yom Kippur fast. Blown to rouse the individual to repentance, and to remind G-d and ourselves of Abraham's willingness to sacrifice his only son, as well as claiming G-d's sovereignty on earth.

Tashlich — on the first afternoon of Rosh Hashanah it is customary to gather on the bank of a river or near a body of fresh water to symbolically, "cast all thy sins into the depths of the sea." Appropriate prayers are recited and then it is customary for each person to shake the corner of his garment to indicate our desire to shake ourselves free of sin.

BEST BETS. . .

Shehecheyanu — along with the custom to wear a new article of clothing on Rosh Hashanna, it is also customary to eat a fruit not eaten the whole year, to make the *Shehecheyanu bracha*. One such traditional new fruit has been the pomegranate, but this year, you may want to try little orange kumquats, or green kiwis for a taste of something different.

Honey — if you're tired of the supermarket version, take a taste of the real stuff. Real un-watered down bee's

honey is available, fresh in the honeycombs at most natural food stores in the neighborhood.

Shofar — for a new twist on a shofar, take a look at the Sephardi shofar, available at most Jewish book and gift shops. The blast from this longer shofar is deeper and more guttural.

Tashlich — meet at Lincoln Square at 5:40 p.m. to go with congregation to the Hudson River at 72nd St.



YOM KIPPUR

Shabbat Shuva — the Shabbat between Rosh Hashanah and Yom Kippur. It is customary for the rabbi to give a special drasha to his congregation to prepare them for Yom Kippur and Teshuva.

Yom Kippur Fast — In ordaining Yom Kippur, the bible states "You shall afflict your souls." This is the basis of fasting, abstinence from food and drink. The purpose of the fast is to emphasize the spiritual nature of man, and the G-d like quality in each of us. Children usually begin to fast at the age of 13.

Kol Nidre — "All the vows," the prayer that begins 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 declare public allegiance to Christianity.

Non-Leather Shoes — is customary not to wear leather shoes during Yom Kippur, because (1) leather is a sign of luxury and (2) animals must be killed to produce the shoes.

BEST BETS. . .

Kittel — It is customary, in particular by the rabbi and cantors, to wear white during the holy days. A special garment of white is worn by men to shul.

NEW YEAR'S QUIZ

Jacob Ben Wolf Franz was better known by what name? (Hint: He's a Freddy Kohn favorite.) Answer in *Echod* for 5746.

Answer to 5744 quiz: The woman whose work advanced Talmud study for the past hundred years was Deborah Romm ("Ha'almanah"), publisher of the famous edition of the Talmud known as the Vilna Shass.



UCCOT

Chag Ha Asif — the feast of Ingathering, another name for Succot because it is an autumn harvest festival. There are four species of plants that we are to obtain on Succot, representing plant life varying in degree of their usefulness; from the Ethrog, a fruit enjoyed in many ways, to the Arovot, with no apparent value. **Ethrog** — a citrus fruit which is similar to a lemon, but is a different species. Usually an Ethrog is imported from Israel, but can be bought from other parts of the world provided it meets the religious requirements. Most important of the Ethrog's parts 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, unless the fruit originally grew that way. The best Ethrogim should be oval in shape, with a bumpy surface and a clear skin, without blemish.

The Lulav — the palm branch, should measure four hand-breaths in length, and must be fresh green with its leaves firmly attached to the stem. The tip of the branch should be close together and should not be separated.

Hadasim — myrtle leaves must be fresh, green and should have triple leaves.

Arovot — willow twigs.

The Lulav, Hadassim and Arovot are bound together, the Hadassim on the right, and the Arovot on the left.

(continued on page 8)

BEST BETS. . .

You can purchase your Ethrog and Lulav through the synagogue by contacting Rabbi Cohen, but for a trip back in time, you can go to the Lower East Side for your Lulav and Ethrog.

Lulav capsules — to protect your Lulav and keep your Hadasim and Arovot fresh, you can keep them in a solid plastic capsule, available in clear plastic or bright colors in Judaica shops on the Lower East Side.

Succot Party — if you prefer the joy of eating with more than a handful of people from your building with the custodian watching, LSS will have catered meals in the succah. For more information, contact the office.

HIGH HOLIDAY LAWS & CUSTOMS

(continued from page 7)

Hoshana Rabbah — the last day of Chol Hamoed (the intermediate days). According to tradition, the final decree for the new year is proclaimed in heaven on this day. Another opportunity for repentance is granted through this time.

Shemini Atzeret — the holiday which is

to delay the closing of the holiday season by celebrating an additional day.

Simchat Torah — the festival for the Torah, and perhaps the most joyous of all. The singing and dancing pour out of the synagogue and onto the street, where traffic is detoured.

LSS HIGH HOLIDAY GREETINGS

May we, in 5745, earn the arrival of Moshiach through our spiritual growth, our devotion to family and our commitment to community. It is our pleasure to join you in striving towards these goals

RABBI SAUL & SHELEEE BERMAN
SHAMA, EFRATH, AKIVA and
ESTHER GOLDA

כתיבה וחתימה טובה
JENNA & RICHARD JOSELIT

RABBI & MRS. SHLOMO RISKIN
BATYA & EDDIE JACOBS
ELANA SHARON
HILLEL SERAYA and
YONATHAN EPHRAIM

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

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

*May the New Year bring Peace, Good
Health and Prosperity to the LSS family*
לשנה טובה תכתבו ותהתמו
JANET ABELOW

*Best wishes to all for a happy,
healthy New Year*
כתיבה וחתימה טובה
from ALAN AXELROD

*Warmest wishes for a healthy & happy
New Year to all of our friends at L.S.S.*
ROBERTA & CHUCK BERNSTEIN

*Best wishes to all our LSS friends for a
שנה טובה ומתוקה*
RABBI CHAIM, SUSIE and
SHMUEL YOSEF CASPER

לשנה טובה
BOB & SUSAN CHAMBRE
EPHRAIM, YONATHAN and DANIEL

*Best wishes for a Healthy
& Happy New Year
to all of our friends at L.S.S.*
THE CHERTOFF FAMILY

*Best Wishes for הצלחה
to Lincoln Square Synagogue
under the new Leadership*
MARTHA COHN

*Best wishes for a Happy
& Healthy New Year*
DR. MARTIN FINKEL, LARRY
& RICKY

A Happy & Healthy New Year
ZIPORAH & FABIUS FOX,
ARI and DANIEL

WITHIN OUR FAMILY

BIRTHS

Mazel Tov to:

Mrs. Itta Brief on the birth of a granddaughter Sarah Toby Miller.

Susan & Abbe Carni on the birth of their son Meyer Ephraim.

Francine & Jay Cinamon on the birth of their son David Aaron.

Pnina & Michael Edelhart on the birth of their son Tuvia Avigdor.

Nan & Robert Ehrlich on the birth of their daughter Ariella Simcha.

Suzan & Fred Ehrman on the birth of their son Jeremy Samuel.

Molly Pollak and Phil Gassel on the birth of their son Harry Joseph.

Ruth & Michael Gropper on the birth of their son, Dov Elimelech.

Sondra Gross on the birth of her grandson.

Barbara & Sheldon Gewirtz on the birth of their son Elie Menachem.

Ohra and Manfred Hahn on the birth of their daughter Bella Rosa.

Rachel & Jonathan Herlands on the birth of their daughter Nannette.

Marcy & Neal Hendel on the birth of their son.

Lois and Leslie Katz on the birth of their daughter Tziona Shira.

Gloria and Richard Kestenbaum on the birth of their son Aaron Menashe.

Cathy & Fred Lawrence on the birth of their daughter Miriam Emunah.

Linda & Michael Mazin on the birth of their daughter Leah.

Sara and Meir Rabbani on the birth of their daughter Daniella.

Nancy & Jack Renick on the birth of their daughter Jordana Arielle.

Rivka and Michael Rapaport on the birth of their son Ezriel.

Joan & Barry Saltzman on the birth of their daughter Ariella.

Clarisse & Fred Schlesinger on the birth of their daughter Malka Pnina.

Mr. & Mrs. Morris Tiefenbrunn on the birth of a grandson Hillel Aryeh.

Mr. & Mrs. Herbert Stern on the birth of grandson.

Rhoda & Jack Wachstock on the birth of their daughter Chaya Rochel.

Mr. Abraham Widlanski on the birth of a grandson.

Penny & Bernie Zweig on the birth of their son Joshua Heshel Judah.

(continued on page 9)

WITHIN OUR FAMILY

(continued from page 8)

CONDOLENCES

Mrs. Anna J. Cohen on the passing of her beloved sister Dora Bears.

Mr. Sidney Grodman on the passing of his beloved father Joel Grodman.

Mr. Denis Kleinman on the passing of his beloved father Dr. Albert Kleinman.

Mrs. Frieda Kushner on the passing of her beloved husband Julius Kushner.

Mrs. Shoshana Moskowitz on the passing of her beloved father Henry Ayoun.

Mrs. Joan Papier on the passing of her beloved father Howard Axelrad.

Mr. David Rosen on the passing of his beloved father Clement Rosen.

Mr. Michael Rapaport on the passing of his beloved father Leo Rapaport.

Mrs. Greta Weinman on the passing of her beloved brother Morris Neuman.

WE WELCOME OUR NEW MEMBERS

Debra Balaban
Mark Carmel
Chani & Lazar Fruchter
Sondra R. Gross
Robin J. Hoyt
Arthur Kaplan
Arlene & Charles Klein
Rosalind & Daniel Levine
Erika Pardes
Rachel & Seth Peyser
Debbie Pine
Barry Pogash
Valerie & David Rubin
Mae Schetzen
Yosef Schein
Natalie & Irwin Schluss
Ethel Schnipper
Orna & Geoffrey Stern
Shannon Z. Taylor
Aviva Urbont
Eva L. Weiss
Frances & Edwin Wolf and Family

BAR MITZVAH MAZEL TOVS

Michael Eisenberg
Jimmy Klein

PROFESSIONAL ADVANCEMENT

Chazan Goffin on his election as 1st Vice-President of the Cantorial Con-

LSS HIGH HOLIDAY GREETINGS

New Years Greetings
ANN GLUSKER

Greetings — with a wish for Peace
LILLIAN GOLLER

*Best wishes for a Happy
& Healthy New Year*
MARILYN, JERRY and ADAM KAHN

To All My Friends & Members of LSS
*Good wishes for a Healthy, Happy,
Successful & Peaceful New Year*
RUTH & HARRY KARPE

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

לשנה טובה תכתבו
LEON LESLAU

DAVID MARGULES
*wishes HaRav Riskin, his family, and
the Congregation a year of health,
happiness and growth*

*Best wishes to all for a New Year of
Health, Happiness and Peace*
GLORIA MOND

*Best wishes to all our friends
and neighbors*
ESTHER, ELMER and
JOSEPH OFFENBACHER

כתיבה וחתימה טובה
*Best wishes to the entire congregation
for a year of health, happiness
and prosperity*
CEIL & DAVID OLIVESTONE
NAFTALI, ELISHA and HILLEL

*May Rosh Hashanah be the start
of a Happy Year and bring special
blessings of health and happiness*
MAE SCHETZEN

לשנה טובה
*Best wishes for a happy
and healthy New Year*
PHILIP & NAOMI SHERMAN

לשנה טובה
THE TIEFENBRUNN FAMILY

SHANA TOVAH - A Happy & Healthy
Year to the entire LSS family from
RHODA & JACK WACHSSTOCK
and DAVID AZRIEL
and CHAYA RACHEL

לשנה טובה
to all my friends and congregants
GRETA WEINMAN

Shana Tova to all!
ILANA & BERNARD KABAK

I greatly appreciate the outpouring of sympathy and support following the recent death of my beloved father. The LSS community is a very special group of people and I feel privileged to be part of it.

Thank you,

Barbara Klein

ference of America.

Philip Sherman on his re-election to the Board of Directors of the Cantorial Council of America.

Rabbi Ephraim Z. Buchwald on his re-election as Vice-Chairperson of the West Side Jewish Community Council.

ENGAGEMENTS

Marjorie Munsterberg & Charles Gregor.

Eric Rosen & Sharon Maza.

MARRIAGES

Leah & Mervyn Adler
Sonia & Vernon Dorfman
Daryl & Dr. Merritt Hubsher
Judith & David Katz
Phyllis & Phil Kornbluth
Elaine & Scott Leibman
Rosalyn & Danny Levine
Faye & Neal Shapiro
Carol & Jonathan Spanbock
Susan & Danny Turk

SCHEDULE OF SERVICES

Shabbat Services

Shabbat Early Services followed by classes in Bible and Talmud .7:50 A.M.
 Regular Services — Main Sanctuary8:30 A.M.
 Services for beginners and those with little Synagogue background ..9:15 A.M.
 Shiur — Cholent Kugel Minyan9:45 A.M.
 Youth Minyan9:30 A.M.
 Shabbat Nursery (3-5 years old)10:00 A.M.

Daily Minyan

Weekdays7:15 and 7:50 A.M.

If a member requires a shiva minyan at his home, the second minyan meets there.

Sunday7:15 and 8:30 A.M.
 Legal Holidays7:15 and 8:30 A.M.
 Rosh Chodesh7:00 and 7:40 A.M.
 Fast Days7:00 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.

Friday September 7

Kindle Shabbat Candles6:59 P.M.
 Mincha and Kabbalat Shabbat
6:45 P.M.

Saturday, September 8 (Kee Tetze)

Shabbat Morning Service...8:30 A.M.
 Talmud and Bible Classes ..6:00 P.M.
 Mincha7:00 P.M.
 Daily Mincha and Maariv ..7:05 P.M.

Friday, September 14

Kindle Shabbat Candles6:47 P.M.
 Mincha and Kabbalat Shabbat
6:45 P.M.

Saturday, September 15 (Kee Tavo)

Shabbat Morning Service...8:30 A.M.
 Talmud and Bible Classes ..5:45 P.M.
 Mincha6:45 P.M.
 Daily Mincha and Maariv ..6:50 P.M.

Friday, September 21

Kindle Shabbat Candles6:36 P.M.
 Mincha and Kabbalat Shabbat
6:45 P.M.

Saturday, September 22 (Nitzavim -Vayelech)

Shabbat Morning Service...8:30 A.M.
 Talmud and Bible Classes ..5:35 P.M.
 Mincha6:35 P.M.
 Daily Mincha and Maariv ..6:40 P.M.
 Saturday Night 11:30 P.M. Rabbi Ber-
 man's Selichot Lecture
 Selichot Services12:30 A.M.
 Daily Selichot and Morning Services
6:45 and 7:30 A.M.

Wednesday, September 26 (Eve of Rosh Hashana)

Selichot and Morning Services
6:00 and 6:45 A.M.

Eruv Tavshilin

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

Thursday, September 27

Rosh Hashana Services7:45 A.M.
 Tashlich Walk5:40 P.M.
 Mincha6:40 P.M.
 Kindle Rosh Hashana Candles not
 before7:27 P.M.

Friday, September 28

Rosh Hashana Services7:45 A.M.
 Daf Yomi5:35 P.M.
 Kindle Shabbat Candles6:24 P.M.
 Mincha and Kabbalat Shabbat
6:35 P.M.

Saturday, September 29 (Haazeenu)

Shabbat Shuva
 Shabbat Morning Service...8:30 A.M.
 Mincha followed by Shabbat Shuva
 Discourse5:35 P.M.

Sunday, September 30 - Fast of Gedalia

Selichot and Morning Services
6:45 and 8:30 A.M.
 Mincha6:20 P.M.
 Daily Selichot and Morning Services
6:45 and 7:30 A.M.

OUTREACH CALENDAR

5745

SEPTEMBER

Tues. 25 Rosh Hashana - Outreach

OCTOBER

Sun.-Wed. 14-17 Sukkahmobile

NOVEMBER**DECEMBER**

Tue.-Tues 18-25 Public
 Candlelighting

JANUARY**FEBRUARY**

Wed. 6 Tu B'Shvat Outreach

MARCH

Thur. 7 Purim Outreach
 Sunday 31 Model Sedarim

APRIL**MAY****JUNE**

Friday 7 TFNIS

JOSEPH SHAPIRO

INSTITUTE OF

JEWISH STUDIES

First Day of Classes:

Monday, October 22, 1984

Daily Mincha and Maariv ..6:25 P.M.

Friday, October 5 - Eve of Yom Kippur
 Selichot and Morning Services

.....7:00 and 7:30 A.M.
 Mincha3:00 P.M.
 Kindle Memorial and Shabbat Yom
 Kippur Candles6:12 P.M.
 Kol Nidre Shabbat Services ..6:15 P.M.

Saturday, October 6 - Yom Kippur

Main Sanctuary8:00 A.M.
 Auditorium9:00 A.M.
 Final Shofar Blast7:12 P.M.
 Daily Mincha and Maariv ..6:15 P.M.

(continued on page 11)

SCHEDULE OF SERVICES

(continued from page 10)

Daily Morning Services

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

Monday, October 8 - Columbus Day

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

Wednesday, October 10 - Eve of Sukkot

Eruv Tavshilin

Kindle Festival Candles6:04 P.M.

Mincha and Kabbalat Yom Tov

.....6:15 P.M.

Thursday, October 11 - Sukkot

Sukkot Morning Service ...8:30 A.M.

Daf Yomi5:15 P.M.

Mincha6:15 P.M.

Kindle Yom Tov Candles not before

.....7:04 P.M.

Friday, October 12

Sukkot Morning Service ...8:30 A.M.

Daf Yomi5:10 P.M.

Kindle Shabbat Candles6:01 P.M.

Mincha and Kabbalat Shabbat

.....6:10 P.M.

Saturday, October 13

Shabbat Chol Hamoed Sukkot

Morning Service8:30 A.M.

Daf Yomi and Bible Classes .5:00 P.M.

Mincha6:00 P.M.

Sunday, October 14

Chol Hamoed Services

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

Daily Mincha and Maariv ..6:05 P.M.

Daily Chol Hamoed Services

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

Wednesday, October 17

Hoshana Rabbah Morning Services

.....6:30 and 8:00 A.M.

Eruv Tavshilin

Kindle Yom Tov Candles ...5:53 P.M.

Mincha and Kabbalat Yom Tov

.....6:05 P.M.

Thursday, October 18 - Shemini Atzeret

Yom Tov Morning Services

.....8:00, 8:30, 9:30 A.M.

Yizkor Memorial Service at each of the Morning Services

Mincha6:05 P.M.

Kindle Yom Tov Candles Not Before

.....6:53 P.M.

Friday, October 19 - Simchat Torah

Yom Tov Morning Service...7:30 A.M.

Women's Service (Esplanade Hotel)

.....9:00 A.M.

Daf Yomi5:00 P.M.

Kindle Shabbat Candles5:50 P.M.

Mincha and Kabbalat Shabbat

.....6:00 P.M.

Saturday, October 20 (Beraysheet)

Shabbat Morning Service...8:30 A.M.

Daf Yomi and Bible Classes .4:50 P.M.

Mincha5:50 P.M.

Daily Mincha and Maariv ..5:55 P.M.

Friday, October 26

Rosh Chodesh Cheshvan

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

Kindle Shabbat Candle5:41 P.M.

Mincha and Kabbalat Shabbat

.....5:50 P.M.

Saturday, October 27 (Noach) -

Rosh Chodesh Cheshvan

Shabbat Morning Service...8:30 A.M.

Daf Yomi and Bible Classes .4:40 P.M.

Mincha5:40 P.M.

Daily Mincha and Maariv ..4:45 P.M.

(Eastern Standard Time)

Friday, November 2

Kindle Shabbat Candles4:32 P.M.

Mincha and Kabbalat Shabbat

.....4:45 P.M.

Saturday, November 3 (Lech-Lecha)

Shabbat Morning Service...8:30 A.M.

Talmud and Bible Classes ..3:45 P.M.

Mincha4:30 P.M.

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

Friday, November 9

Kindle Shabbat Candles4:24 P.M.

Mincha and Kabbalat Shabbat

.....4:35 P.M.

Saturday, November 10 (Vayera)

Shabbat Morning Service...8:30 A.M.

Talmud and Bible Classes ..3:40 P.M.

Mincha4:25 P.M.

Daily Mincha and Maariv ..4:30 P.M.

Friday November 16

Kindle Shabbat Candles4:18 P.M.

Mincha and Kabbalat Shabbat

.....4:30 P.M.

Saturday, November 17 (Chayei Sara)

Shabbat Morning Service...8:30 A.M.

Talmud and Bible Classes ..3:35 P.M.

Mincha4:20 P.M.

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

Thursday, November 22

Thanksgiving Day

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

Friday, November 23

Kindle Shabbat Candles4:13 P.M.

Mincha and Kabbalat Shabbat

.....4:25 P.M.

Saturday, November 24 (Toledote)

Shabbat Morning Service...8:30 A.M.

Talmud and Bible Classes ..3:30 P.M.

Mincha4:15 P.M.

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

Sunday, November 25

Rosh Chodesh Kislev

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

Friday, November 30

Kindle Shabbat Candles4:10 P.M.

Mincha and Kabbalat Shabbat

.....4:20 P.M.

Saturday, December 1 (Vayetze)

Shabbat Morning Service...8:30 A.M.

Talmud and Bible Classes ..3:25 P.M.

Mincha4:10 P.M.

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

Friday, December 7

Kindle Shabbat Candles4:09 P.M.

Mincha and Kabbalat Shabbat

.....4:20 P.M.

Saturday, December 8 (Vayishlach)

Shabbat Morning Service...8:30 A.M.

Talmud and Bible Classes ..3:25 P.M.

Mincha4:10 P.M.

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

Friday, December 14

Kindle Shabbat Candles4:09 P.M.

Mincha and Kabbalat Shabbat

.....4:20 P.M.

Saturday, December 15 (Vayeshev)

Shabbat Morning Service...8:30 A.M.

Talmud and Bible Classes ..3:25 P.M.

Mincha4:10 P.M.

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

Tuesday Evening, December 18

Kindle First Chanuka Candle

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

ALIYAH ANYONE?

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

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Friday 10-3
Sunday 10-5
Shomer Shabbat

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If you bring any food or beverage into any part of the Synagogue building, please be sure it has an (O) certification or other reliable hashgacha. If you are not sure, please do not bring it into the building. Rabbi Berman or Rabbi Cohen will be happy to answer any questions on kashrut or reliable certifications.

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on September 29

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HAPPY NEW YEAR 5745

from Lincoln Square Synagogue



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