

12/21/84
1st class

LSS INTERVIEW: RESPONSE TO THE NEW YORK TIMES

When the *New York Times* "the newspaper of record" recently published an article on the resurgence of Orthodoxy, it brought to the public eye the fact that there are many "practicing" Orthodox Jews working and thriving in the professional secular world. Cited in the article were some members of LSS. You might have recognized Zalman Chaim Bernstein from his picture in the Table of Contents of the *Sunday Times Magazine*. Zalman Bernstein is the chairman of Sanford Bernstein & Company, an investment firm, during the week, and davens in the main sanctuary at LSS every Shabbat. Allan Leicht and his two children, Zacky and Rebecca, got full page coverage in the *Times* article, but have yet to become the "household name" the TV show he writes has become. During the week, Allan Leicht co-produces and writes the CBS-TV show "Kate & Allie", and Allan davens at LSS every Shabbat.

Rabbi Ephraim Buchwald is Educa-

tional Director at LSS. On Shabbat, Rabbi Buchwald leads the Beginners Service, but on Sunday, September 30, 1984, he was being quoted in the *New York Times Magazine*.

Echod, as a follow-up to the article, "American Jews Rediscover Orthodoxy", conducted interviews with the above-mentioned members to get their personal reactions and thoughts on the article, LSS and Orthodoxy.

Q: What was your general reaction to the article, your general feeling about it?

ZCB: It was my feeling that it was well done. I was very pleased that the *New York Times* finally printed an article that portrayed Orthodox Judaism in a generally positive way. One thing I regret was that as far as we at Lincoln Square Synagogue were concerned, no mention was made of the man behind it all, Rav Riskin.

AL: The content of the article was, I thought, in almost every way enormously positive. It introduced people

to concepts, ideas, and practices that are very foreign to them and any greater detail would have become unmanageable.

EB: I was really very excited about it. To me it is a minor miracle that the *New York Times* published such a positive article — especially since it doesn't have a history of being favorable towards Orthodoxy. I would say that Natalie Gittelsohn, the author, who is from the Beginners' Service, probably did more for Orthodoxy than 1,000 rabbis' speeches. Her article has to rank as one of the truly great outreach efforts in the history of American Jewry, simply because the *New York Times*, being the newspaper of record, now declares that Orthodoxy is on the rise and it's all right to be Orthodox and be a successful Jew and a success in the world.

Most Jews I encounter are so turned off from Judaism that they won't even walk into a synagogue, let alone an Or-

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CHANUKAH — NEW YORK STYLE

From decorations in stores and on major thoroughfares to latkes on menus, 'tis the season to plan those Chanukah parties with your family. Chanukah starts on Tuesday, December 18th. Menorah lighting begins each evening following Maariv services. To add to the festivities, LSS' Outreach Program will be handing out holiday presents; gelt, dreidels, candy and latke recipes!

There are many other Chanukah programs, exhibits and sales that will be taking place throughout the city during the holiday. Here's a listing of just some of the things that will be going on:

The Jewish Museum, at 91st Street and Fifth Avenue, is offering a Chanukah concert with the *Andy Stat-*



man Klezmer Orchestra on Tuesday, December 18th. Tickets are \$6.00 for the general public, \$4.00 for students and

older adults, and \$3.00 for members. On Sunday, December 16th, the Museum will present, "Stories and Songs of Chanukah", a family program featuring guitar-playing folksinger Marianna Brody. Two performances are scheduled, one at 1 p.m. and one at 2:30 p.m. Tickets are \$3.50 for adults and \$2.50 for children, in addition to the Museum admission fee of \$1.00 per person. Exhibits at the Museum for Chanukah are "Fantasy and Form in the Chanukah Lamp, and "The Jewish Heritage in American Folk Art". For more information on the Museum's Chanukah programs, call 860-1863. Be sure to stop by the Gift Shop for Chanukah Gifts, wrapping paper and cards. (continued on page 4)

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FROM THE RABBI'S DESK. . .

As Rabbi Levi Yitzchak of Berditchev began davening on the morning after Simchat Torah, his students noticed that he omitted the blessing "shelo asani goy", praising God for not having made him all his life a non-Jew. Upon being asked why he had done so, Rabbi Levi Yitzchak answered, "I am still filled with the spirit of Simchat Torah. My entire essence is suffused with awareness of my Jewishness and of my relationship to God through Torah. It is simply unnecessary for me to verbally state what God already knows is so essential to my very being." My thanks to Mr. George Gersony for having told me this story.

Perhaps for Rabbi Levi Yitzchak, once a year, there was no need to verbally affirm the obvious. But for the rest of us, mere mortals that we are, repetition of our values and our commitments is essential — both in our relationship to God and in our relationship to those whom we love.

Indeed the liturgy is replete with repetition. Every morning we thank God again for life and health, for our Jewishness and for his gift of Torah. The repetition achieves two vital purposes. Firstly it ought to prevent us from taking anything in life for granted — even life itself. The wonder of the continuity of the natural order, and of ourselves within it, may never become routine. Secondly, repetition reminds us constantly of our accountability to standards outside of ourselves. The fact that we repeat the same Amidah three times a day, and within it affirm the most central of our

values — our commitment to knowledge of Torah, to repentance, to health, to righteousness, to success, to the restoration of the Temple in Jerusalem — must serve to keep us constantly conscious of the values to which we are accountable. As we move through our daily lives, no act is too small, no behavior too insignificant to be measured by the values which we as Jews hold dear.

The same patterns of repetition, and the same purposes, ought to exist in this relationship to persons whom we love. The repetition of verbal expressions of love and concern towards a child or towards a spouse are never unnecessary. These statements, too, serve firstly to remind us that love and cherishing are not to be taken for granted, may not be allowed to become routine. It's not enough to say "but you know I love you, why must I always say it," the words have power to reaffirm and to refresh the underlying feelings.

Secondly, here too, words of love and affection set up a basic level of awareness against which behavior can be measured. Did my reaction in that situation really reflect the underlying emotion, or was it dissonant with it? That question can be asked more effectively when verbal expressions of love adequately punctuate our time together.

Repetition in liturgy and repetition in love need not only not be rote, but can be vital sources of ongoing enrichment in our spiritual and emotional lives.

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thodox synagogue. An article like this can so profoundly effect the attitudes of Jews that in one fell swoop their negativity undergoes a transformation. Frankly, I don't know whether Orthodoxy is on the rise or not. But the *New York Times* codified it, so it becomes Torah.

Furthermore, even Orthodox Jews' perception of themselves undergoes a transformation. Now even those who once have felt Orthodoxy as a burden, are proud to associate with those who have chosen to live that lifestyle. When a producer from T.V. or a famous writer becomes Orthodox it makes

"frum-from-birth Orthodox" Jews feel real good. By the way, I think it was merely a coincidence that one week after the article appeared 5 editors of national magazines and 3 television producers attended our Yom Kippur Beginners' Service. So it's an "in" thing to be a celebrity at the Beginners' Service or to be at the Beginners' Service and be a celebrity.

Q: Were you satisfied with the portrayal of you personally and what you said?

ZCB: I thought the quotes were accurate.

AL: Yes, I said a lot about other
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LSS HONORS



HATAN TORAH

Mr. Gersony may be best known to LSS members for his articulate outbursts during Rabbi Riskin's lectures over the years. Our Chatan Torah considers himself a very dear friend of Rabbi Riskin for almost fifteen years and as such has no qualms about interrupting his speeches. Besides, the wisdom of this 81 year old member has often been reinforced by Rabbi Riskin's statements of, "Yes, Mr. Gersony", "You are absolutely correct", and "That is right, Mr. Gersony".

George Gersony has been a part of the LSS family since 1970. He says that our Shul is like a "first-class shtiebl" and he always looks forward to davening with us every Shabbat in the main sanctuary. George and his lovely wife, Lola, have been married more than 45 years and are blessed with a son, Robert Paul Gersony, who in 1978 was personally responsible for the entire restructuring of the New York City anti-poverty program. He is currently stationed in Bangkok, Thailand as a diplomat for the United States State Department.

A native of Latvia, Mr. Gersony arrived in this country more than 40 years ago. He traces his family genealogy to a long line of talmudic scholars. Currently president of a food oil export corporation, Mr. Gersony plans to retire next year and devote a portion of his time to publish a chronicle to record his family history.



HATAN BEREISHIT

The Melanie Ross Youth Center is close to the hearts of many of us at LSS for its numerous programs benefiting our children. But, the MRYC is closest to the heart of our Chatan Bereishit, Harvey Ross, whose generosity enabled its creation. It was established in his daughter's memory who would have loved to see the happiness it has brought to so many children.

Mr. Ross who has been with LSS for approximately 15 years was very excited about the honor bestowed upon him. He invited numerous friends from all walks of life to share his simcha at the Shul as was very appreciative of being honored by his peers. He is very fond of the people at LSS and the atmosphere in which there is such a warm feeling of

LSS MEMBERSHIP DUES TO RISE

At a meeting which took place on October 29, 1984, the Board of Trustees narrowly overruled the recommendation of the Finance Committee and Officers, and voted to increase membership dues by one hundred dollars for individual members and one hundred fifty dollars for family units. The Finance Committee and Officers had recommended a lesser increase.

The new dues structure of three hundred dollars for individuals and four hundred and fifty dollars for families will be in effect for the membership year beginning January 1, 1985. The last increase in dues occurred in

January 1982. Since that time, costs have risen to the point that, for the current fiscal year, there is a projected deficit of close to one hundred thousand dollars. The Board felt that the only fiscally prudent approach was to go beyond the request of the Finance Committee and Officers and set a lesser increase that, in the normal course of events, would preclude additional requests for dues increases in the short run.

It was noted that even with the new dues structure, LSS is in line with or still below that of other comparable synagogues.

community spirit and friendship.

Harvey is president of his own advertising-barter service company, Harvey Ross Enterprises and takes time out of his busy schedule to devote himself to numerous charitable causes in addition to his work on behalf of LSS. He is very active in fundraising efforts for UJA and the Soldiers League of Israel. He is on the Board of Governors of the Town Club of the City of New York and is the Executive Vice President of its charitable foundation, which is responsible for large contributions to numerous charitable institutions in the Metropolitan area.



HATAN MAFTIR

Mr. "Bikur Cholim" would be the most suitable name for Herb Weiss, our Chatan Maftir. He is the leader of the group that visits the sick at Roosevelt Hospital every Shabbat and has been doing this continuously for six years. One of the many unsung heroes at LSS, Herb Weiss enjoys being host to guests at his house for Shabbos meals or overnight stays. The mitzvah of Hachnosas Orchim hardly misses a Shabbat at the Weiss home. Herb indicates that some of his guests have in fact met their future spouses at LSS during their weekend stay.

Mr. Weiss was very pleasantly surprised to be selected Chatan Maftir. It made the entire holiday season of Rosh Hashonah through Sukkot very special for him. He enjoys LSS very much and is a regular worshipper in the main sanctuary. He is very pleased that each member of LSS is able to feel an integral

part of the Kehillah and he is very proud of the LSS outreach program which helps people become more observant.

Mr. Weiss is single and the manager of a print shop in Mount Vernon. He is from Pottstown, PA. and has lived in the West Side for 30 years. He has served as Treasurer for many years for the Manhattan Region of the Zionist Organization of America.

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.

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

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

CHANUKAH

(continued from page 1)

The Yeshiva University Museum at 2520 Amsterdam Avenue has a new exhibit, "The Art of Celebration". This nine room environment depicting celebrations of certain holidays, ceremonies and Shabbat has a Chanukah Room with a large rotating dreidel and many different menorahs. The Y.U. Museum is open on Sundays from 12-6 p.m. and Tuesdays, Wednesdays and Thursdays from 10:30 a.m. until 5 p.m. Admission is \$2.00 for adults, \$1.00 for children and free for Y.U. students. Be sure and stop by their gift shop for a fabulous selection of gifts and cards for Chanukah.

The 92nd Street YMHA at 1295 Lexington Avenue will be holding a Kosher Cooking Workshop, "Chanukah Delicacies from Around the World", on Tuesday, December 18th from 6:30 until 9:30 P.M. The cost of the workshop which will include Moroccan lamb and Israeli sufganiot is \$30.00. For more information, call 427-6000, ext. 179. On Sunday, December 16th at 2 P.M., the "Y" will hold a multi-media song and dance program for the entire family in the Kaufmann Concert Hall. Entitled, "A Gift of Light", the program will feature the *Parparim Ensemble*. Tickets are \$6.00.

The Jewish Board of Education at 526 West 58th Street, has a showroom for toys, games, and books for children — all with Jewish themes and a special Chanukah collection. Frada Harel can be contacted at 245-8200 for ideas for Chanukah gifts and the showroom is open for gift buying Monday through Thursday from 9 until 5 P.M., and Friday from 9 until 2 P.M. The showroom is closed on Sundays.

There will be a menorah lighting in the city by the Lubavitch Community every night of Chanukah at sunset. A gigantic menorah is lit (by a human shamash with a cherry picker) right by the fountain, across from the Plaza Hotel at 59th Street and Fifth Avenue.

Want to light a menorah with Mayor Koch? Then come to the menorah lighting ceremony at City Hall on the first night of Chanukah at 4:30 P.M.

Acharon acharon chaviv, spend your third night of Chanukah at the event at Lincoln Square Synagogue — the 4th Annual Friday Night Chanukah Party chaired by Aviva and Marvin Sussman and Gloria and Richard Kestenbaum.

Fran Lunzer



Just when we have reached the darkest part of the winter, in comes Chanukah to light up our nights. Our children's eyes are inevitably caught by Christmas advertising that begins Thanksgiving with Santa Clauses on every corner ringing in their own cheer. It is up to us to infuse Chanukah with the joyfulness and specialness it deserves. This should be an easy task, since celebrating is the main focus of this holiday filled with special foods, songs, games and the giving and receiving of gifts. Most importantly, it is time to once again tell the story of how Judah the Macabee led the Jewish people to victory and the miracle of the menorah that only had enough oil for one night but burned brightly for eight days. Such a holiday has plenty to offer our children and fill them with Jewish pride during this long holiday season.

Planning is half the fun and a little ingenuity and organization will result in lots of good times. There are presents to be made, games to be thought of, parties to be organized and menus to be coordinated — eight days worth.

The tradition of giving gelt or money as a present is linked to the Jews winning their independence, which allowed them to mint their own coins. Modification of this tradition was naturally met by no opposition; any present being a good present. The most satisfying ones to give or receive are one-of-a-kind home-made gifts, which also alleviates the strain on the piggy bank. The preparations can range from simple to complicated, with pretty impressive results. Older children can construct modern or traditional menorahs or sculptures with Jewish themes. Under your strict supervision, you can help children drill holes into a carved piece of wood for a menorah, or saw and twist a piece of metal into modern art. Younger children can make placemats with original Chanukah etchings, a pencil holder out of empty frozen juice containers covered with drawings, or create a special Chanukah tablecloth by illustrating a flat white sheet to be used for the party festivities. Each of these

A CHAG SAMEACH FOR PARENTS AND CHILDREN

presents can be gift wrapped and accompanied by a hand-made card.

Preparing for the Chanukah party is a good time to include the many traditions of this holiday. Even some of the foods we eat serve to commemorate the Chanukah miracle. Ignoring cholesterol levels, for this occasion we eat fried potato latkes, the greasier the better, since oil played an important part in the Chanukah story. Potato latkes are complicated enough to prepare, giving everyone a part in helping with this culinary challenge. Whether peeling potatoes, grating them, or mixing eggs into the batter, gourmets of any age can have a hand in making this delicious dish. Cookies baked in the shape of Chanukah characters can compliment the dessert course and are fun to make. As an off-Broadway alternative, the story of Chanukah can be brought alive in a play choreographed and directed by the entire family. A pre-requisite to the evenings fun and games, for the gamblers in the family, is a win-or-lose-all game of dreidel. Whether pennies, nuts or even chocolate chip cookies are at stake, the pleasure of winning the whole pot is undiminished. Finally as a parting gift to the youthful party attendees, put together a game book consisting of crossword puzzles and mazes with a holiday theme which will keep them busy for days.

The most beautiful tradition of Chanukah is the lighting of candles and the pleasure of this mitzvah should be shared by the entire family. The older children should have menorahs of their own, ones they've made themselves or have been bought especially for their use. Younger children can make a menorah cut out of construction paper and glue on a different colored flame each night. The pride in actual participation, each child reciting their own bracha, makes this holiday that much more special. The celebration of the long-ago victory of Judah the Macabee provides us with an opportunity to pass our traditions and heritage onto our children. Once again they can be filled with excitement and anticipation of bellies full of latkes and windows brightly lit with candles, we prepare for a *Chag Sameach*.

Diane Koenigsberg

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NEW COMMITTEE ON SOVIET JEWRY AT LSS

Since 1970, some 260,000 Jews departed from the USSR. In 1979, the immigration level peaked at 51,000 and has dwindled to 1,315 in 1983. A Soviet authority says: "The days of Jewish emigration are over. The door is closed and will never open again."

Glenn Richter of the Student Struggle for Soviet Jewry says that a former prisoner of conscience, mathematician Dr. Evgeny Lein, who met three foreign tourists, was subsequently beaten by the KGB. They also beat Leningrad activist Mikhail Elman, and tried to break in upon the *brit* of his son.

New Soviet tactics are to offer "deals" to refuseniks. Withdraw your application to emigrate, they are told, and you can have your old job back. One Soviet scientist, after a four year wait accepted such a deal. Another declined, despite his six year wait for an exit visa which never comes, but which he daily hopes for. Even non-observant Soviet Jews are turning to religious orthodoxy, becoming more conscious of their heritage, attending clandestine Hebrew language classes and circulating petitions.

What can we do here at Lincoln Square Synagogue?

We have formed a new committee on Soviet Jewry. We are open to new ideas from our Congregation. We meet regularly to air suggestions and to act upon them. Rabbi Berman urges us to create programs similar to those in other synagogues where twin or parallel services exist: whenever we at Lincoln Square Synagogue enjoy a Bar Mitzvah or other Simcha, we pair it to one in the Soviet Union. He recommends that we establish a "mobilization base" — a pool of funds from which we can promptly respond to new Soviet rights atrocities by sending telegrams *at once* — instead of having to wait each time to round up the necessary funds and signatures.

"The refuseniks are entering a dark and threatening time", says Elie Weisel. "They are counting on our human solidarity in order to stand fast. If we deny it to them, we are condemning them to solitude and despair. . . and we shall never be forgiven for any indifference." Can we at LSS help them to continue to hope?

Shlomo Rosen, Chairman, LSS Committee on Soviet Jewry.

RESTORING A LOST PAST IN EASTERN EUROPE

This past summer while looking through an issue of *Jewish Week*, I read an article about the recent formation of the Eastern European Jewish Heritage Foundation and its efforts to help restore the legacy of the Hungarian Jewish Community. I myself was a member of that community.

I returned to Hungary in 1965 and found that the cemetery in which my father and grandfather were buried was in deplorable shape. My family's graves were still standing because of the "perpetual care" that had been paid years before, but many other gravesites were overgrown and untended.

This spring we learned of articles in the Hungarian papers warning that old, "untended" graves in the Jewish cemetery would be destroyed unless claimed.

The first project of the Foundation is to restore and repair Jewish cemeteries in Eastern Europe; Hungary is to be the starting point. The Foundation is also dedicated to restoring the great synagogues of Eastern Europe. The Dohanyi Synagogue in Budapest, the largest synagogue in the world, is badly in need of repairs and is the focus of the first restoration plan. The Hungarian

government had agreed to contribute funds to the project if enough monies are raised by world Jewry.

It was in the courtyard of this synagogue between 1944 and 1945 that the Arrow Cross tortured and starved hundreds of Jews and then killed most of them. It was here that the paratrooper Hannah Senesh was shot. Today a memorial plaque in her honor stands in this courtyard. Nearby is a Jewish Museum built on the site of the birthplace of Theodor Hertzl. It contains artifacts of the Jewish community in Hungary from Roman times.

I am sure that many of you have seen the ruined synagogues and cemeteries of Eastern Europe. Places such as Hungary which still have a strong Jewish community are not able to undertake the required restoration alone. The Eastern European Jewish Heritage Foundation is making an impact but it too needs all the support it can get.

Anyone desiring further information should contact me (877-4137) or write directly to the Eastern European Jewish Heritage Foundation, P.O. Box 1023, Forest Hills, N.Y. 11375.

Agnes V. Kolevzon

Interview (continued from page 2)

things that were edited out, things related to the heart and soul of orthodoxy, as opposed to the actual practice of orthodoxy.

EB: I obviously agree with what I said, because I did say it. But when you speak for 6 hours and see everything reduced to a paragraph or so, it is a little disheartening. I would have liked a more positive portrayal and would have preferred seeing some of the more positive quotes in print. But I have no regrets about what was said in the context that it was said.

Q: Were you in agreement with the basic theme of the article? Did you feel that it communicated that theme?

AL: Yes, and then some. Whether it is true or not that Orthodoxy is catching on or whether the *New York Times* has now just said that it is, has created its own enthusiasm. Orthodoxy is the growing branch of Judaism. I think that the idea that the *Times* has said that American Jews are rediscovering Orthodoxy in a very big way is wonder-

ful to say. It is certainly true on the West Side and at the same time all over the country, and that is terrific.

EB: I think that it is important to convey to the average American that one need not renounce one's Judaism in order to "make it" in the secular world. I think that this is an unusually important message effectively conveyed by the article, although I am the first one to acknowledge that there were many aspects of Orthodox life which, due to constraints of space, were not dealt with.

Q: Do you feel it portrayed Orthodoxy in a very positive sense?

AL: I haven't seen or heard of any negative reactions. If you are an unfiliated or uncommitted Jew, you are suddenly confronted with an article that describes how one can possibly fulfill one's responsibility to Judaism. I received a couple of letters from people who said it was wonderful that people are really trying to do their jobs in an efficient, secular way and yet are able to maintain and strive for a more observant lifestyle. (continued on page 6)

Interview (continued from page 5)

That has a positive affect on people. It is disappointing that it has to be a *New York Times* magazine article to do it. We really want to be members of the community, we want to be members of the group, and if we feel that the group exists, if it is a growing concern, then we will want to join. I know personally of two or three people who suddenly have become more actively curious because of the article. Because it appeared in black and white in the *New York Times* magazine section gave Judaism the credentials it needed. Those people are now coming to our house for Shabbat.

EB: To be honest, it portrayed it almost too positively because it really didn't deal with the problems within the Orthodox Community. It didn't talk about Orthodox Jews who are falling out. It didn't mention the problem of Orthodox Jewish attrition. It didn't talk about the basic bankruptcy of the Orthodox Jewish educational establishments. It didn't speak about the dearth of religious Orthodox leadership in America. There are many major problems that it didn't even touch upon. But to a certain extent I am glad that it was a positive "up" article because I think it was more effective. I certainly think that the Orthodox Jewish leadership ought consider those unmentioned problems without falling into a sense of false comfort as a result of the positive portrayal in the article.

Q: What was the feeling and response of colleagues and friends?

ZCB: I was anxious as to how my associates and others would feel about the article. It turned out everyone, Jew and gentile, were quite proud that I was chosen to be in the article. I received dozens of letters from people I know and people I didn't know, one of which touched me greatly from my friend Max Raab, our ambassador to Italy. Hilly Gross had gotten the article to Rav Riskin, believe it or not, on Sunday in Efrat. It was interesting that the comments both from Jewish and non-Jewish friends were all very positive.

AL: I took a lot of kidding — especially with people around the show (Kate and Allie). All of it was in a good natured way. You couldn't get a bigger picture into that magazine and it became a neon sign for a couple of

BNEI AKIVA AT LSS - AN INSIDE VIEW

A new youth program has started at L.S.S., and it's called Bnei Akiva. It is an organization whose purpose is to teach about Israel and Judaism. It has branches, called *Snifim* in Hebrew, all over the world. In fact, there are 11 branches in the New York/New Jersey area alone! The new branch at Lincoln Square Synagogue has more than 30 members, despite the fact that it just started a few months ago. *Snif* (which also means "meeting") is supposed to last an hour and a half, but sometimes runs around the area of 2 hours, because no one wants to leave!

When you get to Snif, you join a group of people your age and a story is read or a point is raised by the leader, who is of college age, and we spend some time talking about it. After the discussion, we play a few games, which may or may not be related to the topic that we discussed.

After about 45 minutes in different places, all the groups gather in a big room, and we have an activity or play a game together. The various activities include making T-Shirts, learning songs, etc., and the games are usually ones that are related to the topic that we spoke about in groups.

About 15 minutes before the end of Snif, we get into a "*Chet*" formation, and we have a ceremony called *Mifkad*, which means "gathering" in

Hebrew. At this ceremony, we sing *Hatikva* and the anthem of Bnei Akiva, and we are told about any special events or anything that concerns Snif the following week.

Bnei Akiva isn't just Snif, however. There are Shabbatons, outings (Ice Skating, for example), and other activities which are at times other than Snif, and may be with all the Snifim, a few other Snifim, or just with our Snif. As a matter of fact, all the Snifim went roller skating last month, and we had a lot of fun. There is Snif every other Sunday, and on the weeks that it's not on Sunday, it's on Shabbat. That sounds confusing, but if you think about it, it makes sense. The reason for this funny schedule is that the leaders don't live near the shul, and they don't want to spend every Shabbat away from home.

I think that Snif is a lot of fun, and that if you just happen to be between the 4th and 8th grades, and you haven't tried Bnei Akiva yet, then you definitely should!!!

* "*Chet*" is the 8th letter of the Hebrew alphabet, and it's shape is that of an upside-down "U", which makes it easy for the leader to see everyone, because s/he stands at the open end during the *Mifkad* ceremony.

Dena Ladowne

weeks — everywhere I went everybody looked at me in a whole new way. There was a lot of kidding like, "we are all going to have to get religious now to get in the *New York Times*," or "we are going to have to write everything on this show from right to left so that Allan can read it!"

Everybody knew already that I was an observant Orthodox Jew because it was part of the agreement of my work on the show. Also, I vanish on Shavous and I am not there on Friday nights when they are taping and so it was no surprise to anybody except the fact that it was as big a deal as it was in the *New York Times* magazine section.

EB: I would have expected more negative feedback from Lincoln Square Synagogue members especially since I was so critical of Modern Orthodoxy. But either they were too polite to say anything or else they've heard my views for so long that they have learned to live with it. The right

wing of Orthodoxy loved it. They were delighted to hear a so-called Modern Orthodox rabbi give credence to their philosophy. I received quite a few notes and accolades from them but fortunately, I did not get too many negative responses.

The truth is, I'm not really anti-Modern Orthodoxy. I honestly believe that modernity and Orthodoxy can and should live together productively. I only question whether *now* is the time to do it being that we are under so much negative pressure from the outside environment and are losing so much to "environmental assimilation".

Q: How do you think Lincoln Square Synagogue fits into this new trend towards Orthodoxy?

ZCB: I think Lincoln Square Synagogue is fantastic. I wish there were a hundred of them throughout the world. Elaine and I have organized a personal foundation which is called

(continued on page 7)

Interview (continued from page 6)

The TSHUVA Foundation. Our goals are threefold. One, to help more Jews be observant. Second, to help a greater understanding of the observant and the not-yet observant. Three, all of this within the framework of a very Pro-Israeli stance. I would say that this is sort of along the philosophical lines of Rav Kook, the first chief Rabbi of Palestine, and I consider Rav Riskin a disciple of Rav Kook. Maybe Rav Riskin doesn't see it that way, but I do.

AL: From what I could tell everything that the article was describing was led by and created by Lincoln Square Synagogue. It is not only because a lot of the people involved were Lincoln Square Synagogue members, but because the synagogue with Rabbi Riskin, Rabbi Berman, Rabbi Buchwald, and Rabbi Cohen — all go publicly to take Orthodoxy outside of Shul. They don't hesitate to put up a menorah at 72nd Street and Broadway or to do a seder in the rain in front of Barton's Candy Store as Effy does almost every year. (Invariably it rains on his seder.) And just until recently they had a Torah mobile or the Succah mobile — all of that is Outreach to other Jews. It is also "going public" in general and I think that is the sort of thing that Lincoln Square has done.

Jews had to go "underground" before, but I think that Lincoln Square could have been in the *New York Times* 15 years ago, it seems to attract the kind of people that are trying to straddle both worlds, the secular and the religious.

Within Orthodoxy there is diversity — there are some people who can be thought of being more or less orthodox than others. Diversity was encouraged by Lincoln Square Synagogue, encouraged by the rabbis at Lincoln Square Synagogue. The monolithic nature of Orthodox Judaism was changed, so that people could grow in their own individual way rather than pretending and faking it. In my own case, personally, that is what made it possible for us, for me and my wife, to be part of this community. In a completely uniform orthodox community where its conformity is part of the deal, it couldn't be done because we are not the same religiously. There are people at the synagogue who would characterize themselves as right wing Orthodox and there are people in that who characterize themselves as Conser-

vative Jews, and yet they all have LSS in common.

It keeps everybody fresh, the excitement of the questioning, of having somebody at your Shabbos table that doesn't know why you put salt on the challah, doesn't know why you cover the challah, makes you think about it every single week. It never becomes automatic.

EB: L.S.S. has played an extraordinarily prominent role in showing the world that Orthodoxy is viable and demonstrating to both the Left and the Right that Orthodoxy speaks to the contemporary Jew. I think, in that sense, L.S.S. has been a beacon to all the branches of Judaism in America. As proof of our success, we are admired and envied equally by Reform and Conservative congregations as well as by the Right Wing and Left-Wing Orthodox congregations. This success proves that with a minimum effort, the average Jew can be taught to love Judaism. Furthermore these efforts have an incredibly positive effect on the "Frum-From-Birth" members of the Shul.

I devote a considerable amount of time speaking at conventions and synagogues trying to convince leaders how little money and effort it really takes to do what we are doing. It could and should be replicated! I am truly proud that there are now 75 Beginners' Minyanim throughout the United States which we've helped establish and that L.S.S. programs which we developed, like "Turn Friday Night into Shabbos" are catching on nationally. Similarly, we have assisted numerous congregations to establish adult education programs *a' la* Lincoln Squares' Joseph Shapiro Institute. So the message to the Jewish Community is clear: "Don't throw up your hands in despair and say that the efforts will prove fruitless". There is a great deal about which to be hopeful. In fact, the dream of Lincoln Square becoming a national organization for outreach and education is no longer so far-fetched.

Q: What do you think was left out of the article? What would you like to add?

ZCB: What was left out of the article, I felt, was the profundity of the Jewish observant way of life, what it means to not only understand, but also to make a leap of faith. There are things I don't understand, such as the red heifer, the issue of wine observant Jews can drink,

WITHIN OUR FAMILY

BIRTHS

Mazel Tov to:

Mr. & Mrs. Martin Braun on the birth of their daughter, Talia Beth.

Edna & William Caplow on the birth of their son Daniel Yermiyahu.

Tsipora & Mark Florsheim on the birth of their daughter, Chagit Tova.

Nechama (Chami) & Lazar Fruchter on the birth of their son.

Irene & Robert Gottesman on the birth of their son, Benjamin Abraham.

Tineke & Steve Kevelson on the birth of their daughter, Davina Leah and to the grandparents, Mr. & Mrs. Samuel Kevelson.

Ronnie & Boruch Kramer on the birth of their son, Nachman Zvi.

Mr. Jack Kunkel on the birth of his grandson, born in Israel, Avraham Yeshia.

Karyl & Asher Miller on the birth of their daughter, Lauren.

Jack & Ruth Raisner on the birth of their daughter, Sara Nehama.

Estee & Bill Singer on the birth of their daughter, Arielle Meira.

Shari & Joseph Sonnenberg on the birth of his granddaughter, in Israel, Zahava Bracha.

Dr. Roy and Judi Stern on the birth of their son, Aryeh Moshe.

Elaine & Bruce Teleky on the birth of their son, Yonatan Ephraim.

Orna & Geoffry Stern on the birth of their son, Daniel Abraham and to the grandparents, Jane & Jerome Stern.

Marsha & Jonathan Weissman on the birth of a grandson.

CONDOLENCES

Mrs. Miryam Alter on the passing of her beloved mother, Mrs. Sylvia Botwin.

Mrs. Olga Barrekette on the passing of her beloved father Moshe Yosef Weinberger.

and other examples I could give where we are required to make that leap of faith. I think the article missed this point.

AL: I think the one thing that many people have said was left out was Rabbi Riskin, but I talked to Rabbi Riskin briefly about it and he was delighted in that it proved his point that Lincoln Square Synagogue and that Modern

(continued on page 12)

WITHIN OUR FAMILY

Mrs. Tamar Cikvasvili on the passing of her beloved husband, Yakop Cikvasvili.

Yisrael Cohen on the passing of his beloved father David Cohen.

Mrs. Esther Fruhlinger on the passing of her beloved husband Benjamin Fruhlinger.

George Gold on the passing of his beloved sister Clara Stein.

Dr. Irwin Ribitz on the passing of his aunt Deborah Fuerchtgott.

Mrs. Augusta Hausman on the passing of her beloved husband Harry Hausman.

Pearl Kaplan on the passing of her beloved husband Harold Kaplan.

Mrs. Dvora Mintz on the passing of her beloved husband Abraham Mintz.

The Family of Eric Wolf.

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Arlene Porath & Ephraim Arfe
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Susanne Morganthau & Allan Mintz
Marjorie Munsterberg & Charles Gregor
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- B. Moving or already moved?
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- D. All of the above?

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Rabbi Cohen 799-8521
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Leon Eisenmann 874-1853
Rachel Herlands 799-2176

NEW ISRAELI GUITAR ON COLLECTION AT MOM

The first musical instrument on permanent display at the Museum of Modern Art design collection is a revolutionary new electronic guitar being made in Israel by a recent Oleh Chadash from Manhattan. The guitar, which experts are calling the most advanced electronic guitar in the world and considered "the pure essence of the guitar concretized" by Guitar Player Magazine, the top journal in the field, is being produced by Bar Rashi Industries of Jerusalem.

The "Gittler Guitar," an unusual stainless steel instrument, is named for Allan Gittler who recently made Aliyah with his wife and three children, Rashi, Shira, and Yashar, to Kiryat Arba. He claims to be a descendant of the great Bible and Talmud commentator, Rashi, and hence the acronym of his children's names and the name for the new firm. Until moving to Israel, Allan was guitar playing, film making and building his instrument for private customers in New York. He spent recent years playing his invention with a portable amplifier in New York clubs. The Village Voice described his sound as "the warm wail of jazz."

The guitar itself is 29 inches long, three inches wide, and weighs only four pounds. The base of the design is the central rod which spans its entire length and replaces the traditional base and neck. For added control, it is played while strapped to the player's body and there is no finger board, allowing for greater flexibility and control of the strings. It has 6 electronic pickups for hexaphonic amplification which extend from the bridge and a playing range more than a full octave over the standard electric guitar.

In a recent concert, Andy Sommers of the top British rock group "Police" appeared in a mass distribution video album using the guitar. This added to the interest already generated and increased the demand for the product by dealers attending the National Association of Music Merchants show in Chicago this summer who besieged the display of Rashi Industries. The guitar maker boldly predicts a major upheaval in the electric guitar market by next year and promises that the "Made in Israel" label will be proudly displayed in each guitar sold. (*Excerpts, with permission, from the Jewish Week*)

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

Sunday . . . 7:15 and 8:30 A.M.
 Legal Holidays . . . 7:15 and 8:30 A.M.
 Rosh Chodesh . . . 7:00 and 7:40 A.M.
 Fast Days . . . 7:00 and 7:30 A.M.

Daf Yomi

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

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

Mincha and Kabbalat Shabbat . . . 4:40 P.M.

Saturday, January 12 (Shemose)

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.

Friday, January 18

Kindle Shabbat Candles . . . 4:37 P.M.
 Mincha and Kabbalat Shabbat . . . 4:50 P.M.

Saturday, January 19 (Vaera)

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.

Wednesday, January 23

Rosh Chodesh Shevat
 Morning Services . . 7:00 and 7:40 A.M.

Friday, January 25

Kindle Shabbat Candles . . . 4:45 P.M.
 Mincha and Kabbalat Shabbat . . . 4:55 P.M.

Saturday, January 26 (Bo)

Shabbat Morning Service . . 8:30 A.M.
 Talmud and Bible Classes . . 4:00 P.M.
 Mincha . . . 4:45 P.M.
 Daily Mincha and Maariv . . 5:00 P.M.

Friday, February 1

Kindle Shabbat Candles . . . 4:54 P.M.
 Mincha and Kabbalat Shabbat . . . 5:05 P.M.

Saturday, February 2 (Beshalach)

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.

Wednesday, February 6

Tu B' Shevat

Friday, February 8

Kindle Shabbat Candles . . . 5:02 P.M.
 Mincha and Kabbalat Shabbat . . . 5:15 P.M.

Saturday, February 9 (Yitro)

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

(continued on page 12)

Daily Morning Services during
 Chanukah . . . 7:00 and 7:40 A.M.

Friday, December 21

Kindle 4 Chanukah Candles
 Kindle Shabbat Candles . . . 4:11 P.M.
 Mincha and Kabbalat Shabbat . . . 4:20 P.M.

Saturday, December 22 (Mikayts)

Shabbat Chanukah
 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.

Monday, December 24 and Tuesday, December 25

Rosh Chodesh Tevet/Chanukah
 Morning Services . . 7:00 and 7:40 A.M.

Friday, December 28

Kindle Shabbat Candles . . . 4:16 P.M.
 Mincha and Kabbalat Shabbat . . . 4:25 P.M.

Saturday, December 29 (Vayigash)

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

Tuesday, January 1 / New Year's Day

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

Thursday, January 3, Asara B'Tevet

Morning Services . . 7:00 and 7:30 A.M.
 Mincha . . . 4:25 P.M.

Friday, January 4

Kindle Shabbat Candles . . . 4:22 P.M.
 Mincha and Kabbalat Shabbat . . . 4:35 P.M.

Saturday, January 5 (Vayechee)

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.

Friday, January 11

Kindle Shabbat Candles . . . 4:29 P.M.

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Interview (continued from page 7)

Orthodoxy will not only survive very well without him, but that could in fact thrive and grow without him.

When the article appeared, I thought that a really in-depth look at what Orthodox Judaism really means — philosophically, religiously — was going to occur and I realize that the *New York Times* magazine is simply not the place for them.

EB: What was left out of the article, I think should have remained out of the article. I feel sorry that so many wonderful institutions in Jewish life were not mentioned, Yeshiva University, Rabbi Riskin, Lubavitch or Agudah. All these organizations are doing notable and positive outreach work. Many of them were mentioned in the longer version but were taken out in the painful job of editing.

The only thing I could add is that you come to be humbled by the power of the press. The power of the media is so impressive and Orthodox Jews should learn to utilize it more effectively. There were a great deal of inquiries and quite a few people who came to the Beginners' Minyan as a result of this article.

Schedule of Services

(continued from page 9)

Mincha 5:00 P.M.

Daily Mincha and Maariv .. 5:20 P.M.

Tuesday, February 12

Lincoln's Birthday

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

Friday, February 15

Kindle Shabbat Candles 5:11 P.M.

Mincha and Kabbalat Shabbat

..... 5:20 P.M.

Saturday, February 16 (Mishpatim)

Shabbat Shekalim

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

Talmud and Bible Classes .. 4:25 P.M.

Mincha 5:10 P.M.

Daily Mincha and Maariv .. 5:25 P.M.

Monday, February 18

Washington's Birthday

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

Thursday, February 21 and Friday, February 22

Rosh Chodesh Adar

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

Friday, February 22

Kindle Shabbat Candles 5:19 P.M.

Mincha and Kabbalat Shabbat

..... 5:30 P.M.

Saturday, February 23 (Teruma)

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 1

Kindle Shabbat Candles 5:27 P.M.

Mincha and Kabbalat Shabbat

..... 5:40 P.M.

Saturday, March 2 (Tetzave)

Shabbat Zachor

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.

Wednesday, March 6

Fast of Esther

Thursday, March 7

Purim

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.

IMPORTANT KASHRUT ANNOUNCEMENT

If you bring any food or beverage into any part of the Synagogue building, please be sure it has an @ 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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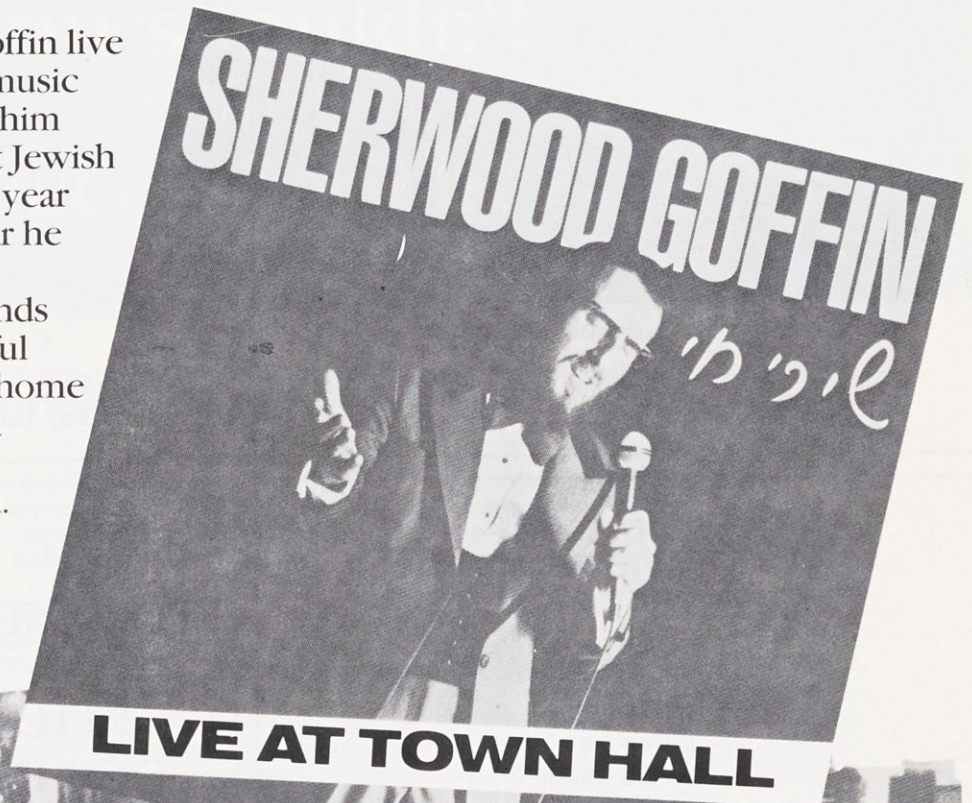
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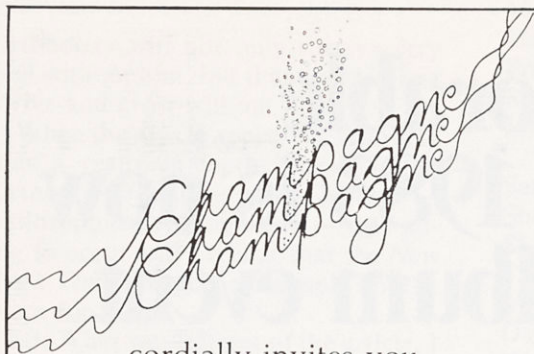
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There's nothing in the Torah that says you shouldn't become rich.

Shabbos, Kashrus, sitting and learning, tzedakah, davening, bikur cholim. . . everything demands attention, and when you throw in the fact that you're trying to earn a living or take care of the kids, what time is there for anything else?

Don't neglect your money.

If you're like most of us today, one thing you may be sacrificing is valuable *control* over your money because if you don't act and react to what's happening in the marketplace, it's Uncle Sam who takes control.

For instance, how do you save money without paying taxes on it?

Chances are you took out an IRA last year and probably the year before that, maybe through a bank or a brokerage house.

You do know that *whatever IRA you take out will make no difference as to your tax-savings*, right? Your focus should be on *how much interest you're getting*. To be specific:

Right now I can offer you an IRA guaranteed at 11% for one year from one of the oldest and most conservative financial institutions in America.

If you *haven't* taken out an IRA yet, listen — just because it means Individual Retirement Account doesn't mean you can't have the money when you need it. Believe me. The penalties they talk about for early withdrawal shouldn't make you think of the Tochacha. If you need the money to buy a co-op, let's say, pay an unexpected orthodontist bill or set up a business in Israel, you can take this IRA money out and still be ahead.

There's a lot more I can tell you about how to use your money if you give me a call — like how to earn higher returns than you're getting now, how to receive the most from your corporate pension (or how to set one up if you don't have one) or, simply, how to make sure your insurance agent is giving you the best value for your premium.

Remember, just because my name is Zweig doesn't mean I'm going to take you out on a limb.

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