

TWO DECADES CELEBRATED AT LSS

This year's annual dinner created some additional excitement. Besides the mystique of a new location at the Waldorf Astoria, this year's dinner marked the completion of twenty years for Lincoln Square Synagogue. To understand how far Lincoln Square has come in twenty years is to know its roots and to trace its growth:

Who would imagine that the well-established elegant services at Lincoln Square had its beginning with a handful of would-be worshippers who were turned off by "conventional" synagogues in the area? In 1963, the Lincoln Square Group sent out fliers to begin a new shul and twenty families responded. With the help of the Jewish Theological Seminary, the Hotel Esplanade became the site of the first Rosh Hashannah service for the new shul. When the group couldn't obtain a rabbi from JTS on a long-term basis, the suggestion of making the new shul orthodox was brought up. The reaction of the group to this suggestion was less than enthusiastic. After a meeting with Yeshiva University, they agreed to interview a "young rabbi who showed great promise and who would be able to convince the Board that orthodoxy was not as foreign to them as they might think." This was Rabbi Steven Riskin.

The first board of Lincoln Square thought Rabbi Riskin "talked too loud" and was "too rough around the edges" but they agreed to give him a chance. On August 28, 1964, Slichos were held in the community room of the Lincoln House, that year's Rosh Hashannah service packed 350 people into the Esplanade, and Rabbi Riskin took his first tashlich group of 8 people to Riverside Park.

Rabbi Riskin became a one-man outreach program and went around kashering kitchens and turning the tide of the congregation towards orthodoxy. With the help of Alcoa Residences, Inc., the Lincoln Square Group was able to obtain Apt. 1D at 150 West End Avenue as the first permanent home of the shul. Although the Lincoln Square Group fought to retain its Orthodox status from within, it was attacked by many Orthodox institutions and publications for its outreach attitude.

Over the years, LSS has grown by leaps and bounds for which we are all proud. In addition to the tremendous outreach program, recently applauded in a New York Times Sunday magazine article, we have been able to attract

(continued on page 2)



Pictured here: Rabbi Riskin and Rabbi Berman at the Installation

THOUGHTS AND MEMORIES OF LSS

Twenty years of Lincoln Square has created a nostalgia all its own. There are many people, not all who have been here from the very beginning, who can remember the early days of Lincoln Square and have watched its transitions. There are many "famous" LSS stories, as well as personal observations. Here are just a sample of them:

Remember when it used to get so crowded at the old shul at 150 West End Avenue that the service overflowed and people ended up davening in the lobby of the building?

Remember how "haimish" the first wedding at LSS was at 150 West End — Glen Richter's — who catered it himself and came late because he was coming from a Soviet Jewry rally?

In the three years we davened at West End Avenue, I never got a seat . . . nevertheless, for our son's Bar Mitzvah, we invited 150 additional people, hoping the new synagogue would be ready on time. The Friday before the Bar Mitzvah, right before Shabbat, Rabbi Riskin called us to say he had received the Certificate of Occupancy for the new shul. The floors weren't ready, you had to walk over wooden planks, and we rushed to set everything up on time but it all worked out.

— Marion Spanbock

It was always crowded at 150 West End. When we got the new building, we thought we'd have plenty of room. I remember the first night in the new shul. It was Selichot night and we thought we'd really be prepared for the crowd by setting up 850 chairs. We were wrong. It was still standing room only.

— Rose Landowne
(continued on page 6)

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

Shlomo Riskin... Founding Rabbi



Saul J. Berman	 Rabbi
Herschel Cohen	 Associate Rabbi
Sherwood Goffin	 Cantor
Ephraim Buchwald	 Educational Director
Martin Katz	 Executive Director
Philip Sherman	 Youth Director
Suri Kasirer	 Hebrew School Administrator

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Nina Wachsman..... Editor "Echod"

FROM THE RABBI'S DESK . . .

(The following is an excerpt from Rabbi Berman's drasha at his installation ceremony on Yom Yerushalayim).

I stand before you today humbled. Humbled by the challenge of my role as Rabbi of this remarkable community. The challenge to create a model community committed to Centrist Orthodoxy. A community in which

Shabbat is an authentic Shabbat

and Kashrut has rigorous standards.

In which Taharat HaMishpacha is fully observed and Berachot are recited with

Kavannah.

In which Tefillot are said at their proper times and Torah learning is part of everyone's regular routine.

And yet, a community

in which there is love of and responsibility for all other Jews no matter what their denominational affiliation

in which there is openness to the wisdom of the world and respect for non-Jewish sages

in which there is a sense of

responsibility to all hungry and

oppressed human beings, prime

amongst them, but not exclusively,

oppressed Jews

in which there is a special understanding for the honest religious strivings of Jewish women

in which there is room for Chumra not as religious fetish but for the intensification of Chesed and Tzedakah and in striving towards the goal of Ahavat Chinam - of extending unwarranted love towards all

in which there is a special awareness that the very existence of the State of Israel and the event of the reunification of Jerusalem which took place 18 years ago on this date are part of the unfolding of God's redemptive plan for the Jewish people.

That is our common challenge, and the means to achieve it are at hand in the guidance of the Tur - on his halacha and in his prescription of personality qualities. That prescription which demands of my personal and public life to achieve that special balance in which

there is boldness - without excessive modesty and without impudence,

there is perspective - without narrow-

ness and without total subjectivity,

there is zealotry - without fearfulness

and without anger and vengeance,

there is spiritual self control - without

being weak willed and without being

over controlled.

May God give me, and all of us, the strength to meet this great challenge.

May it be thy will that the Shechina rest in the work of our hands.

History of LSS (continued)

the "F.F.B." crowd making us a showcase of vibrant Orthodoxy. The devotion of our Rabbinis, the warmth and understanding of our congregation in welcoming new faces, and the commitment of our lay leadership have all been strong factors in the success of LSS.

LSS has established an open door policy to one and all, from the newly-attracted to the firmly committed, whether it is for studying Torah, learning about Jewish customs and laws, or merely coming to daven, no one is turned away for any reason. For that alone - we should all be proud.

In the past, the synagogue has had cash-flow problems during the summer months. Could we therefore ask you to take care of any unpaid items which appear on your statement, before you go on summer vacation? It will be greatly appreciated.

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

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 one or in installments over three years.

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

LINCOLN SQUARE SYNAGOGUE: THE ARCHITECTURE OF VALUES

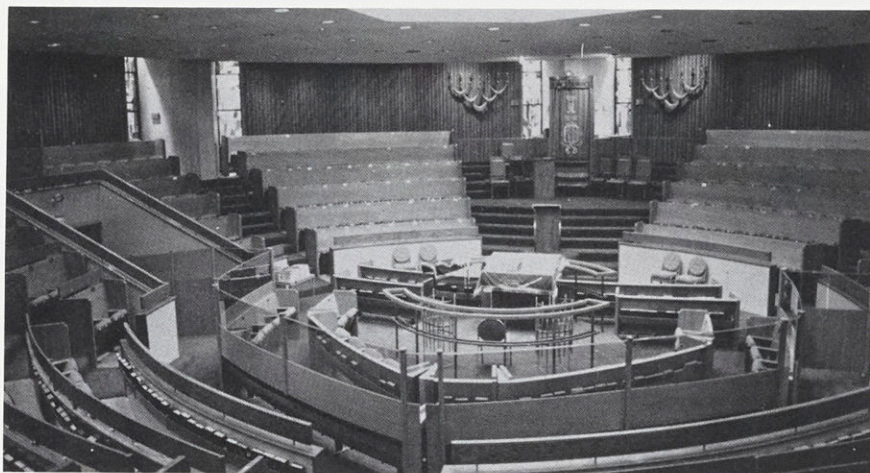
There are many minds that attribute the success of Lincoln Square Synagogue to its unusual architecture. In view of the future possible plans for expansion of LSS, the symbolism of the current architecture does bear some interesting thought. Here's an inside look at the value of LSS "in the round":

The main synagogue at Lincoln Square is more nearly hexagonal than round. But the architects, Hausman and Rosenberg, avoided all allusion to the *magen david* suggested by the room's six-sided shape. Rather than basing their plan on a graphic symbol, Hausman and Rosenberg instead fashioned a design that gave physical expression to the distinguished spiritual values of the synagogue's community of worshipers: the centrality of Torah and *tefillah*; the importance of women in the life of the synagogue; and *klal Yisrael*, loving acceptance of all Jews.

The design of the room is straightforward. Sections of seats radiate in tiers from a central *bimah*, a small area in front of the *bimah* is void of seats, providing a modest space for the *aron hakodesh* and for chairs and a lectern for the rabbi and other synagogue officials. This arrangement focuses attention on the reading of the Torah, at the *bimah*, rather than on the storing of the Torah, in the *aron hakodesh*. And it places the *hazzan* literally in the midst of the congregation, to whose communal prayer he gives voice as the *shaliach tsibur*. The arrangement also provides for an *ezrat nashim* as approximate as the men's section is to the area where the predominant activity of the service takes place. Finally, the encircling rows of seats in steep tiers compel an awareness in the worshiper not only of the *hazzan* or the rabbi but also of the others who have come together in this place to pray as a congregation, whose faces we see in their great variety. No other synagogue conveys a greater sense of *tefillah b'tsibur*. No other synagogue is more clearly a *bet kenesset*, a house where the community assembles ("synagogue," derived from the Greek, has the same meaning).

The place of the *tsibur* is worth elaborating upon. Photographs of architectural interiors are almost invariably devoid of human figures, as though the very people the building is intended to serve detract from its aesthetic quality. At Lincoln Square Synagogue, the opposite is true. Lincoln Square empty of people is diminished.

In terms of architectural style Lincoln Square is superficially regarded as "modern". And while the building is clearly of its time (1970), in a profound sense it conforms to the traditional idea of the synagogue. Unlike the great churches, whose vast scale and complex architecture were intended to evoke feelings of humility and mystery, instilling in the worshiper a spirit of transcendence, the traditional synagogue was, as often as not, a room of modest scale and plain design. The traditional synagogue allowed the Jew to approach the Almighty, but was not intended to instill in him anything; whatever spirit pervaded the synagogue was the spirit that the



Jews brought in with them upon entering. In this sense, Lincoln Square, despite its uncommon form, is very much a traditional synagogue.

There is mystery in the central recess in the ceiling, which, not by coincidence, is the synagogue's strongest architectural feature. Through this recess, natural light enters to suffuse the *bimah*, reinforcing it as the element around which the whole room develops. But, because of the depth of the recess, from most seats the skylight itself cannot be seen. The source of this natural light is hidden. Only its effects can be discerned: the brightening or darkening of the room with the passing of clouds; the movement of the shadow patterns cast by the skylight trusses as the sun travels in its arc across the sky. These serve to connect the synagogue with the eternal world while magically animating the room itself.

Lincoln Square Synagogue escapes the cold, austere look that many people find off-putting in modernism and the International Style. Perhaps because people are seen as themselves part of the architecture, perhaps because of the absence of Beaux-Arts hierarchical formalism, Lincoln Square seems inviting. Its look is at once urbane and warm, sophisticated and *heimish*.

Not that Lincoln Square Synagogue is without flaw or fault. In the absence of a progressive hierarchy of spaces, the entranceway intrudes upon the room, and people coming in cannot proceed to their seats unobtrusively. The design tends to highlight rather than obscure the constant movement of people, so that the synagogue offers no feeling of repose. The same visual contact with other worshipers that heightens the sense of *tefillah b'tsibur* diminishes the possibility of *tefillah b'kavanah*.

The space from which the rabbi speaks placed half-way toward the center of the synagogue, is in a kind of no man's land. From this position, the rabbi finds himself speaking to many people sitting to his rear, making him turn this way and that in order to communicate with everyone. (The synagogue's concept in toto would seem to underplay the role of the rabbi, but as things at Lincoln Square have turned out,

this has not been that much of a problem.)

Even with these problems, the congregation cherishes its distinctive synagogue. And so the announcement some three years ago of a plan for a new *mehitzah* was attended by considerable apprehension. As it turned out, the plan was well conceived. The new *mehitzah* respects the congregation's values that formed the synagogue's original design. What is more, its materials and structure are in such sympathy with the rest of the synagogue that someone viewing Lincoln Square for the first time would assume that this *mehitzah* has always been there.

Earlier synagogue designs of this century and last were strongly oriented toward the front, with the *aron hakodesh*, elevated on a platform, as the dominant feature. While to our eyes an elongated room oriented toward the front — the synagogue made into a "temple" — might be more familiar, it is, ironically, less traditional, because it is derived from the design of churches, i.e., a long nave leading to the altar, where the religious service is performed and all eyes are focused. Historically, the synagogue had been focused on the *bimah*, that is until the *Haskalah* of nineteenth century Germany. What happened then is related by Oscar Israelowitz in his book *Synagogues of New York City*: "The German Reform movement designed its synagogues and temples with the *bimah* placed along the eastern wall. Eventually it became the actual platform on which the ark also stood. The rabbis of Hungary and Galicia initially put a ban (*chayrem*) on this practice, but it spread and was adopted even among Orthodox congregations." The design of Lincoln Square Synagogue was an intentional reversion to pre-*Haskalah* synagogue design. The *bimah*, where the Torah is read and where the *hazzan* leads in prayer, remains at the physical center of the synagogue.

Lincoln Square, is a synagogue noted for its hospitality, where the religious and the not-yet-religious, the b.t. and the f.f.b., the committed and the "just curious" are all accepted, and can all face each other because of its unique design.

Bernie Kabak

INSTALLATION CEREMONY AT LSS

YOM YERUSHALAYIM

Yom Yerushalayim provided the perfect backdrop for the installation of Rabbi Saul J. Berman. After the inspiring Yom Yerushalayim service led by Cantor Goffin, the cantor treated the assemblage to a medley of songs in honor of Yerushalayim.

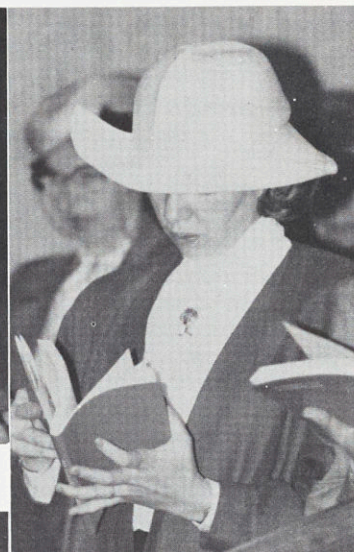
Rabbi Herschel Cohen began the installation ceremony with readings from Tehillim. He was followed by Rabbi Shlomo Riskin who made a siyyum on Masecheth Yebamoth, movingly using the Maharsha commentary on the phrase "Scholars bring peace to the world" to describe his relationship to Rabbi Berman and to the congregation, past and present.

Cantor Goffin then introduced a special installation niggun which he had composed, based in part on a tune of Cantor Yossele Rosenblatt. Mr. Joselit then called Rabbi Berman to the pulpit as the entire gathering stood and joined the Cantor in singing the niggun. Rabbi Berman, after welcoming his many friends and colleagues from various stages of his life, dedicated his "Hatchalah" of the Tur, Orach Chaim, to the memory of his father. Part of his very moving drasha is reprinted elsewhere in this bulletin.

Rabbi Ephraim Buchwald closed the proceedings with readings from Tehillim. Cantor Goffin then led the congregation in the singing of Hatikvah which was followed by a collation in the Haines ballroom.



Rabbi Berman at his installation



Rachel Herlands during services for "Yom Yerushalayim"



Blowing of shofar for Yom Yerushalayim



Rabbi Riskin on Tractate Yebamoth



The installation niggun sung by Cantor Goffin and enjoyed by Rabbi Riskin and Rabbi Cohen



Rabbi Buchwald consults with President Richard Joselit

All photos of installation courtesy of Mitchell Baker

LSS ANNUAL DINNER

The excitement of the day continued with the gala dinner at the Waldorf-Astoria's Starlight Roof officially marking the beginning of our third decade. As the guests arrived, they were welcomed to a champagne reception with soft music and lively conversation.

After being seated for dinner, the guests were welcomed by chairperson Jenna Weissman Joselit who also introduced Cantor Goffin. The Cantor sang a medley of songs including the installation niggun he had composed for the morning ceremony. And then the dancing and singing began with great fervor with the Neginah Orchestra providing the backdrop to some real LSS *ruach*.

The dancers demonstrated their enthusiasm for the day's celebration by lifting Rabbi Berman and his wife Shellee, Shirley Stark and Mark Hus, and Jenna and Richard Joselit on chairs and parading them through the crowd. Following dinner, the guests were treated to inspiring addresses by Rabbi Riskin, who spoke of his long personal relationship with Rabbi Berman and gave his personal blessings for Rabbi Berman's success at LSS, and by Maurice Spanbock who eloquently expressed the congregation's hopes for the future and Rabbi Berman's success. The evening concluded on a high note with Rabbi Berman's response to the events of the day.

Photos by Joel Wachs



Dinner Chairperson Jenna Weissman Joselit



Rabbi Martin Katz, Journal Chairpersons Shirley Stark & Mark Hus and Mrs. Martha Cohn Cohn



Shellee and Rabbi Saul Berman raised to new heights by LSSer's



Maurice Spanbock addresses guests at dinner



Champagne reception at the dinner

LSS ANNUAL DINNER



"Dancing up a storm" at the Waldorf's Starlight Roof at LSS dinner



Cantor Goffin Sings at the Waldorf



Rabbi Berman amid the dancers

Thoughts and Memories *(continued)*

I remember one year I spent time on some extra special decorations for the succah. I made a special centerpiece and was really happy with it, until one day during Chol Hamoed I came into the succah and saw that everything had vanished. I was upset. Where was it? It had been relocated to the Succahmobile.

— Rachel Herlands

When we look around the shiur-cholent/kugel minyan, we find it hard to believe it's the same minyan we began davening in 6½ years ago.

Then, as a newly married couple, we were very conscious of being one of the only hat-and-tallit-wearers on our respective sides of the mechitza. Now, most of those bare heads and shoulders are covered and many are proud parents of new little second generation daveners. Quite a change in only 6½ years.

— Irene and Roby Gottesman

At one of the shul's Retreat weekends, a "rap session" was set up to discuss people's feelings about the shul. One person got up and said, "I've been very active in this shul for five years and

these are my concerns", and began to enumerate them. Whereas someone else stood up and interrupted saying, "I've been very active in this shul for the past five years and I've never even seen you before."

— Rose and Morty Landowne

The first Purim in the new shul was just as jammed as it is today, except there was no Amos Alter to say, "You can't sit there" so even the aisles were jammed. I was sitting towards the top, with my son Jeremy, who was only two then. There was great enthusiasm for the megillah, and the first time Haman's name was mentioned, there was a complete uproar, until Rabbi Riskin held up his hands — and then there was absolute silence. But just before the reader was going to begin again, suddenly Jeremy started shrieking. The whole shul had to wait until I could climb down through all the people to take Jeremy out so the reading could continue.

— Diane Landau

When I first became affiliated with Lincoln Square in 1978 as a recent college graduate, the neighborhood was still marginal, and the chicest spot on Columbus Avenue was the laundromat. Lincoln Square Synagogue was teeming with young, Jewish singles (we weren't yuppies back then) anxious to meet each other in an exciting, yet observant environment. A primary attraction for most of us was Rabbi Riskin, who made Jewish singles welcome and important members of the Lincoln Square community.

When Ken and I got married in 1980, we became less aware of the singles scene. While this was attributable to the new stage in our lives, there was little doubt that Lincoln Square was evolving along with us. The Simchat Torah and Purim "events" have endured and Yachad is as strong as ever. However, on an average Shabbat it cannot be denied that "young marrieds" show a greater presence. Eventually, the newly formed young couples group, of which we were members, melded into the expanding community of young families.

In the past, it seemed to us that when couples had their first child, many opted to leave Manhattan for the suburbs. While some couples still elect to move, the trend seems to have shifted in the other direction. As a result, young families intent on planting roots and growing with the community seem to play an ever increasing role in Lincoln Square.

— Ruthann Eckstein

There was a fellow who decided the perfect topic for his doctoral thesis would be the history of Lincoln Square Synagogue. He approached Rabbi Riskin and asked when he could schedule some time for his research. Rabbi Riskin said he could spare no time, unless the researcher would become his driver. Then there would be time to talk. The student got his research for his thesis and Rabbi Riskin got his driver.

— Anonymous

(continued on page 7)

ADULT JEWISH EDUCATION & OUTREACH (ALMOST) 20 YEARS IN RETROSPECT

"Real nostalgia" is looking at a one page mimeographed schedule of courses which was mailed to the Lincoln Square Synagogue membership in 1967 inaugurating a bold new Joseph Shapiro Academy of Jewish Studies. The course offerings consisted of a bible class with Rabbi Riskin, a course in Hebrew reading and a Hebrew Ulpan class.

In the ensuing 18 years, the Academy has matured into a trendsetting institution which has garnered national acclaim as one of the largest and most dynamic in America. With over 50 courses and hundreds of students in attendance every day, JSI has, over the decades, reached out far beyond the walls of our synagogue to profoundly impact Jewish life in America and Israel. Some of the foremost young educators got their start in JSI, and have gone on to make substantial contributions to Jewish life. The list reads like a veritable Who's Who in Jewish education: Joseph Adler, Jack Bieler, Eliezer Diamond, Stuart Grant, Jonathan Kolatch, Yaakov Lerner, Chaya Korot, David Silber, Joseph Telushkin, Reyzl Kalifowicz-Waletzky and others. Of course many exciting established educators continue to make outstanding contributions to our programs.

Have you noticed how new course offerings which appear in the JSI brochure have a way of finding themselves in other educational brochures, and have often become topics of national discussion? The Future of Orthodoxy; Jewish Women and Jewish Law; The Philosophy of Rabbi J. B. Soloveitchik; The Art of Loving; When Bad Things Happen to Good People; Jewish Attitudes Towards Sex; Jewish Medical Ethics. As they say: imitation is the highest form of flattery.

Some wonderful programmatic innovations have also left their mark on the community: The Lehrhaus, JSI Shabbatonim, the Intensive Summer Institutes, A Taste of the Torah of Israel lectures, Lincoln Square Yeshiva, Jewish Free University, the Jewish Singles Workshops, the Kollelet for Women, to name but a few.

As a synagogue which got involved in outreach long before it became fashionable, one principle has distinguished us from virtually all the rest: the mechanism to follow-up preceded the effort to reach out. Without the Shapiro In-

stitute there could be no outreach; with it — the opportunity is limitless! And so it was almost natural that the street outreach activities, (model Sedorm, holiday outreach packets, "Ask the Rabbi" programs, Jewish Jog-ins) would take on a more formal posture with the development of the Turn Friday Night into Shabbos program and the Beginner's Service — programs which are being replicated throughout the country. (There are now over 100 Beginner's Services throughout the USA!)

While it's nice to know that others consider us successful and constantly seek our help in establishing similar programs for their institutions, how do we really measure success for ourselves? In terms of real numbers of Baalei Teshuva, we are probably the single most successful institution in America! But real success is the kinds of people whose lives are affected and what happens to those lives after the initial commitment. Consider the following: in the past year 20 homes have become kosher, 18 beginners are studying Torah in Israel, 8 are full-time students in the U.S., about 20 former beginners now live in Israel, and since last June there have been 39 engagements and marriages! About 1/3 of all new LSS members come from the Beginners' service and former beginners are playing vital roles in synagogue activities ranging from Hospitality, Bikkur Cholim, to Journal fundraising and holiday celebrations.

Furthermore, the impact on our congregation has been formidable: dozens of families are involved in hosting beginners for Shabbat meals; many members have been volunteer teachers of the Hebrew crash courses; synagogue members often find themselves guiding beginners through the prayer book during services — each enriching the other.

If all this is so wonderful, why isn't it happening in synagogues throughout the country? Because few synagogues are blessed with foresighted rabbinical/educational leaders as Rabbi Riskin and Rabbi Berman, and even fewer synagogues possess the lay leadership that has distinguished Lincoln Square Synagogue — happy to endure the sacrifices which make all this possible!

Rabbi Ephraim Buchwald

WITHIN OUR FAMILY

BIRTHS

Mazel Tov to:

Louise & Rabbi Gershon Fluk on the birth of their son, Yitzchak, in Quebec, Canada.

Cookie & Freddy Kohn on the birth of their son, Avraham Yitzchak and to the grandparents, Helen & Mark Elbaum.

Ann & Marvin Goodman on the birth of their son, Yosef Yitzchok.

Batsheva Mandel & Robert Leinwand on the birth of their son, Yaakov Shalom.

Jan & Ronnie Lipstein on the birth of their daughter, Ayelet Tova.

Hedda & Michael Reuben on the birth of their son, Yair Menachem Mendel.

Joyce & Daniel Straus on the birth of their daughter, Elizabeth Sara.

Eva & Emil Talel on the birth of their son, Alexander David.

Miriam & Jeffrey Zuckerman on the birth of their son, Eliezer Moshe, in Washington, D.C.

CONDOLENCES

Sydney Baker on the passing of his beloved father, Harry Beckerman.

Mrs. Naomi Cohen on the passing of her beloved father, Abraham Rosenthal.

Mrs. Roberta Cuber on the passing of her beloved mother.

Isi and Norbert Fischzang on the passing of their beloved mother, Mrs. Klara Fischzang.

Mrs. Frances Hersh on the passing of her beloved husband, Philip Hersh.

Bernard Kabak on the passing of his beloved father, Samuel Kabak.

Mrs. Emma Mars on the passing of her beloved father, Leo Weiss.

Alvin Rapp on the passing of his beloved mother, Mrs. Molly Rapp.

Steven Spira on the passing of his beloved father, Bernhard Spira.

ENGAGEMENTS

Dr. Michelle Friedman and Benjamin Belfer
Lynn Neumann and Dr. Tom Slamovits

BAR & BAT MITZVAH MAZEL TOVS

Jason Frix
Eli Landau
Danielle Schluss

NEW MEMBERS

Sarah & Joseph Blumenthal
Nina & Michael Clinger
Sherri Joy Daniels
Brenda & Alan Freeman
Suzy Goldberger
Robert Hadi
Jamie & Michael Katz
Nathan Lindenbaum
Michael Padauer
Dr. Steven Rosenfeld

Thoughts and Memories (continued)

LSS was not always admired or shown the same consideration by the outside community as it is today. The first year of the West Side Jewish Community Council's Street Festival, Lincoln Square Synagogue was still not fully "accepted." To prove this point, LSS was given

its booth to promote the synagogue right next to the Gay Synagogue.

— Anonymous

A little boy was proudly announcing he was going to sing Adon Olam at the end of shul, and Miriam Pollack said, "Well, I am going to sing Adon Olam at the Women's Service."

— Molly Pollack

SCHEDULE OF SERVICES

Shabbat Services

Shabbat Early Services followed by classes in Bible and Talmud	7:50 A.M.
Regular Services — Main Sanctuary	8:45 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	9:45 A.M.
Shabbat Nursery (3-5 years old)	10:00 A.M.

Daily Minyan

First Minyan	7:15 A.M.
(Mondays and Thursdays)	7:10 A.M.
Second Minyan	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.
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*It is our custom, during Daylight Savings Time that the first Minyan on Friday evening begin either at 6:30 or 6:45 P.M. Those who usher in Shabbat earlier with the congregation must instruct those who are lighting Shabbat Candles that this must be done no later than 25 minutes after services have begun in the Synagogue (either 6:55 P.M. or 7:10 P.M.). Once the congregation chants Mizmor Shir Leyom Hashabbat (The Psalm for Shabbat), Shabbat has officially begun for the worshippers and their families.

The Shabbat is terminated Saturday evening one hour after the official candlelighting time on the previous Friday Afternoon.

Friday, June 14

*Kindle Shabbat Candles	8:10 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:20 P.M.

Saturday, June 15 (Shelach)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Talmud Class	6:40 P.M.
Bible Class	7:10 P.M.
Mincha	8:10 P.M.
Daily Mincha and Maariv	8:20 P.M.

Wednesday, June 19 and Thursday, June 20

Rosh Chodesh Tammuz

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

Friday, June 21

*Kindle Shabbat Candles	8:13 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:25 P.M.

Saturday, June 22, (Korach)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Talmud Class	6:45 P.M.
Bible Class	7:15 P.M.
Mincha	8:15 P.M.
Daily Mincha and Maariv	8:20 P.M.

Friday, June 28

*Kindle Shabbat Candles	8:14 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:25 P.M.

Saturday, June 29 (Chukat)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Talmud Class	6:45 P.M.
Bible Class	7:15 P.M.
Mincha	8:15 P.M.
Daily Mincha	8:20 P.M.

Thursday, July 4, Independence Day

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

Friday, July 5

*Kindle Shabbat Candles	6:45 and 8:25 P.M.
Mincha and Kabbalat Shabbat	

Saturday, July 6 (Balak)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Talmud Class	6:45 P.M.
Bible Class	7:15 P.M.
Mincha	8:15 P.M.
Daily Mincha and Maariv	8:20 P.M.

Sunday, July 7, Fast Day, 17th Tammuz

Morning Services	7:00 and 8:00 A.M.
Mincha	8:10 P.M.

Friday, July 12

*Kindle Shabbat Candles	8:09 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:10 P.M.

Saturday, July 13 (Pinchas)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Talmud Class	6:40 P.M.
Bible Class	7:10 P.M.
Mincha	8:10 P.M.
Daily Mincha and Maariv	8:20 P.M.

Friday, July 19, Rosh Chodesh Av

Morning Services	7:00 and 7:40 P.M.
*Kindle Shabbat Candles	8:05 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:15 P.M.

Saturday, July 20 (Matos-Masai)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Talmud Class	6:35 P.M.
Bible Class	7:05 P.M.
Mincha	8:05 P.M.
Daily Mincha and Maariv	8:15 P.M.

Friday, July 26

*Kindle Shabbat Candles	6:45 and 8:10 P.M.
Mincha and Kabbalat Shabbat	

Saturday, July 27 (Devarim)

Shabbat Chazone	
Daf Yomi	8:00 A.M.
Shabbat Morning Service	8:45 A.M.
Mincha	5:00 P.M.

(continued on page 9)

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Schedule of Services

(continued from page 8)

Saturday Night, July 27 and**Sunday, July 28**

Fast Day, 9th Av

Daily Mincha and Maariv 8:05 P.M.

Friday, August 2

*Kindle Shabbat Candles 7:53 P.M.

Mincha and Kabbalat Shabbat

..... 6:30 and 8:05 P.M.

Saturday, August 3 (Vaetchanan)

Shabbat Nachamu

Shabbat Morning Service 8:45 A.M.

Daf Yomi and Talmud Class 6:25 P.M.

Bible Class 6:55 P.M.

Mincha 7:55 P.M.

Daily Mincha and Maariv 8:00 P.M.

Friday, August 9

*Kindle Shabbat Candles 7:45 P.M.

Mincha and Kabbalat Shabbat

..... 6:30 and 7:55 P.M.

Saturday, August 10 (Ekev)

Shabbat Morning Service 8:45 A.M.

Daf Yomi and Talmud Class 6:15 P.M.

Bible Class 6:45 P.M.

Mincha 7:45 P.M.

Daily Mincha and Maariv 7:50 P.M.

Friday, August 16

*Kindle Shabbat Candles 7:35 P.M.

Mincha and Kabbalat Shabbat

..... 6:15 and 7:45 P.M.

Saturday, August 17 (Reeh)

Shabbat Rosh Chodesh

Shabbat Morning Service 8:45 A.M.

Daf Yomi and Talmud Class 6:05 P.M.

Bible Class 7:35 P.M.

Daily Mincha and Maariv 7:40 P.M.

Sunday, August 18

Rosh Chodesh Elul

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

Friday, August 23

*Kindle Shabbat Candles

Mincha and Kabbalat Shabbat

..... 6:15 and 7:35 P.M.

Saturday, August 24 (Shoftim)

Shabbat Morning Service 8:45 A.M.

Daf Yomi and Talmud Class 5:55 P.M.

Bible Class 7:25 P.M.

Daily Mincha and Maariv 7:30 P.M.

Friday, August 30

*Kindle Shabbat Candles 7:14 P.M.

Mincha and Kabbalat Shabbat

..... 6:00 and 7:25 P.M.

Saturday, August 31 (Ki Tetzai)

Shabbat Morning Service 8:45 A.M.

Daf Yomi and Talmud Class 5:45 P.M.

Bible Class 6:15 P.M.

Mincha 7:15 P.M.

Daily Mincha and Maariv 7:15 P.M.

Monday, September 2, Labor Day

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

Friday, September 6

*Kindle Shabbat Candles 7:03 P.M.

Mincha and Kabbalat Shabbat 7:10 P.M.

Saturday, September 7 (Ki Tavo)

Shabbat Morning Service 8:45 A.M.

Daf Yomi and Talmud Class 5:40 P.M.

Bible Class 6:10 P.M.

Mincha 7:10 P.M.

Daily Mincha and Maariv 7:05 P.M.

Midnight Selichot Service

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 extraordinary long time or that he has obligatory Aliyot coming up, please contact either Rabbi Cohen or Rabbi Katz.

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- D. All of the above?

Inform the Synagogue Office of any mail problems, address or name changes as soon as they occur.

May 22, 1985

I'd like to give my personal thanks to all the wonderful friends who contributed to the success of L.S.S.'s dinner journal — and in so doing — honored the memory of my beloved husband, Leon Shapiro. Bless you.

Gratefully,

Luba Shapiro

LARGE REWARD

Lost gold clasp bracelet, name inside, night of LSS Dinner. Place in envelope, giving name on outside of envelope and deliver to Janet in LSS office. CASH REWARD will be placed in envelope and given to person who identifies name on the envelope. Envelope can also be mailed if desired.

**THANK YOU FOR YOUR
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The LSS Office personnel have been instructed not to give the addresses or telephone numbers of members to anyone — members or nonmembers.

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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 question on kashrut or reliable certifications.

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of evil, is for
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to do
nothing"**

Edmund Burke

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