

LSS ANNUAL DINNER IS A GALA SUCCESS; BEST JOURNAL CAMPAIGN EVER

Lincoln Square Synagogue celebrated its twenty first annual dinner by highlighting our "Year of Achievement". In honor of our greatest achievement this year of buying the bank, synagogue leadership awards were presented to the chairpersons of the "Buy The Bank" Campaign Committee, Morton Landowne and Phyllis and Stanley Getzler.

In presenting the awards to the honorees, Rabbi Riskin noted their long term commitment to LSS and indicated that they did an outstanding job in leading the "Buy The Bank" campaign.

In another presentation, President Richard Joselit was awarded a silver Seder Plate in
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Rabbi Riskin congratulating honorees Stanley and Phyllis Getzler with Rabbi Berman and Morton Landowne looking on.

LIFETIME CONTRACT AWARDED TO CANTOR GOFFIN

Sherwood Goffin has served as our cantor at LSS for 21 years. At the last meeting of the Synagogue Board, Cantor Goffin was awarded a lifetime contract in recognition of his years of service. In honor of "Chaz" and for the last issue of Echod before Rosh Hashana the following interview was conducted.

NW: *As a messenger of the congregation, how do you prepare yourself for this awesome responsibility?*

CG: I know that I'm required not only to pray for myself, but to pray as a representative of the congregation and also to pray for those who cannot pray. Especially on Rosh Hashana and Yom Kippur when the future of a person, according to tradition, is decided, I am very keenly aware of those people that I have to pray for. My preparation really starts in the summertime, when I am reviewing the Machzor. The Nusach, the content is very complicated and must be reviewed in great detail. The week of Rosh Hashana itself, I study the Laws of Rosh Hashana and the Laws of Prayer of Rosh Hashana, especially. This puts me into that mood.

NW: *What prayer do you find especially moving during the High Holidays?*

CG: I would say that the Nisane Tokef prayer—who will live, who will die, etc.

Perhaps when I was younger I may not have felt quite as strongly, but I'm married and have children and certainly feel that your future and the future of your family is in G-d's hands. It never fails to affect me very deeply.

NW: *How does it feel by the time you have reached Neila?*

CG: Well I'm certainly exhausted. From the beginning of Rosh Hashana through Yom Kippur my main concentration is on the prayers, the words and their meaning. I want the music, the tunes that I use to reflect the meaning. Sometimes I'm worried: Is my voice going to reach the height for this particular melody or prayer; am I going to reach it? Most of these concerns, however, by Neila fall to the wayside.

Also, I think perhaps, in a way, at least physically, I may have it easier than many of the congregants because I'm standing in one place and I'm concentrating. All my concentration is pinpointed on what I'm doing and my mind doesn't have time to wander to roast turkey and



Sherwood Goffin

(Continued on page 3)

LINCOLN SQUARE SYNAGOGUE

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

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- Herschel Cohen Associate Rabbi
- Sherwood Goffin Cantor
- Ephraim Buchwald Educational Director
- Martin Katz Executive Director
- Suri Kasirer Hebrew School Administrator
- Outreach Director
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FROM THE RABBI'S DESK...

Rabbi Shimon Bar Yochai, the great 2nd century sage, died on the 33rd day of the Omer. Part of our rejoicing on that day derives from his request of his students that his yearzeit be celebrated rather than mourned.

The Talmud tells the following tale concerning the life of Rabbi Shimon. Due to his virulent opposition to Roman hegemony over Judea, Rabbi Shimon was condemned to death and fled to save his life. He and his son remained hidden in a cave for twelve years during which time they were miraculously sustained and spent those years entirely in the study of Torah. Upon being informed by the Prophet Elijah that the Roman decree against him had been lifted, Rabbi Shimon and his son emerged from their seclusion.

After leaving the cave Rabbi Shimon saw a farmer engaged in plowing the field. He furiously cried out against the use of time to pursue worldly needs and his anger, continues the Talmud, burned with such intensity as to destroy the farmer. G-d Himself then remonstrated with Rabbi Shimon. "Did I allow you to emerge so as to destroy My world?" said the Heavenly Voice, "return to the cave."

After twelve months Rabbi Shimon was permitted again to leave his seclusion. Upon his emergence he saw a man rushing along the road, carrying olive twigs. Rabbi Shimon asked the man why he was bearing the olive

twigs, and the man responded that it being the eve of Shabbat he desired to have the beautiful odor of olives permeate his household. Rabbi Shimon and his son, says the Talmud, were then reconciled to the world outside the cave.

What was the discovery which Rabbi Shimon made which so altered his attitude to worldly endeavors? At the outset of the narrative, Rabbi Shimon was engaged in combat with worldly evil which necessitated his withdrawal to the cave. His very isolation caused the generalization of his opposition to all endeavors which involved engagement with the material world. It was only when Rabbi Shimon saw that the product of engagement with the world could be put to religious use that he recognized the possibility of transforming the material world to be at one with the service of G-d.

Living as we do in the era long after Rabbi Shimon Bar Yochai, we must bear with us a commitment to his ultimate realization. As individuals and as a community, our strength must derive from the commitment to transform ourselves—to shape our religious and ethical conduct through study and acts of chesed. Likewise our commitment to transform the Jewish community—through outreach and dialogue. And, ultimately, to transform the world—through our grasping the opportunities to use our living Torah to improve the world in which we live.

LINCOLN SQUARE SYNAGOGUE
200 AMSTERDAM AVENUE - NEW YORK, NY 10023 / TEL. 874-6100



SHLOMO RISKIN
Founding Rabbi
RICHARD W. JOSELIT
President

- SAUL J. BERMAN
Rabbi
- HERSCHEL COHEN
Associate Rabbi
- SHERWOOD GOFFIN
Cantor
- EPHRAIM BUCHWALD
Educational Director
- MARTIN KATZ
Executive Director

B'H
13 Iyar, 5746
May 22, 1986

Dear Member,

The essence of Shavuot is Torah study. I therefore, invite and urge all of you to join me on

Thursday night, June 12th at 11:30 P.M.
at which time we will discuss

"THE EXCLUSIVE AND ZEALOUS G-D
THE SECOND COMMANDMENT"

For the remainder of the night, there will be classes on elementary, intermediate and advanced levels.

Dr. Peter Abelow Parshat Kedoshim-Leviticus XIX
The Ten Commandments Revisited
Special emphasis on justice and concern for fellow man as a means of achieving sanctity.

Rabbi Ephraim Buchwald The Laws of Shalom Bayit
Beginners Torah's advice for achieving a successful marriage relationship.

Rabbi Saul J. Berman The Sale of Land in Israel
to Non-Jews.
A Pre-Shmitta Study.

Please make every effort to attend at least one of the study groups on Shavuot. With all best wishes for a Chag Sameach,

Sincerely,

Saul J. Berman
Saul J. Berman
Rabbi

LIFETIME CONTRACT AWARDED TO CANTOR GOFFIN

(Continued from page 1)

all the other distractions or to think about the fast and my exhaustion. I don't have time to think about that.

I also have a very strong feeling that the gates are closing and it's the last chance and voice no longer matters, appearance no longer matters. In Neila I feel wrapped up and at one with the congregation.

NW: *What is the basis of your choice of Niggunim and please describe their origins?*

CG: The niggun must be really chosen with the proper prayer mode in mind. First I have to choose a niggun that fits into the proper mode, be it oriental or western. It can't be something that is alien in terms of the original music. Secondly, if there are other words than the niggun, original words, the words cannot be inimical to it. There has to be some relationship between the prayer, words, and the niggun. The words themselves have to reflect some intent and be something that is singable. The final decision lies with the congregation. For instance, can I harmonize with it over the congregation so that you have the feeling of a choir? Harmony is beautifying and if it could be done, it adds to the kavana, to the intent.

Sometimes I sing old niggunim, in fact, even on Shabbos I sometimes sing old niggunim. Again, only if they fit into the framework of the guidelines. Many of the old niggunim are very intense and have themselves a beautiful neshama. I think Rosh Hashana and Yom Kippur is a time to go back to roots, so I often use niggunim that go back to another generation. But many people do know the niggunim, especially those that have davened with us over many years. I don't make many changes unless I feel something is going stale. I try to be consistent.

NW: *How does being a chazan on Rosh Hashana and Yom Kippur differ from being a chazan the rest of the year?*

CG: Well, first of all, everything I said about preparing for Rosh Hashana and Yom Kippur certainly applies: the preparation for Neila, the feeling of responsibility. But to tell you the truth, at Lincoln Square I think I am in a very unusual position. To me Rosh Hashana and Yom Kippur is in a way the most relaxed period for me, in contrast, perhaps, then to any other synagogue. Usually synagogues are partially empty or totally empty during the year. Rosh Hashana and Yom Kippur is when everybody comes and you start preparing months in advance. You get nervous. Everybody is coming. Where are you going to put them? In this Shul there are less people on Rosh Hashana and Yom Kippur than on Shabbos because we don't allow people sitting on the steps; everybody has a seat. We even have empty seats because not everybody shows up or they leave. It's a very strange feeling to be more relaxed on Rosh Hashana and Yom Kippur than on any other time of the year. This is in contrast to my experience with synagogues when I was younger, when Rosh Hashana and Yom Kippur was a time to get nervous and panic.

NW: *What was your first Rosh Hashana/Yom Kippur experience as a new chazan?*

CG: My first experience at shul was when I sang in choirs as a child in Connecticut. When I was nineteen, it was the first time I ever officiated on my own in New Haven, Connecticut. In New Haven, my family, my cousins, were also cantors as an avocation and my uncles were also itinerant cantors. They taught me my first nusach hatefilla when I was a kid. I began in this one synagogue, it was called the Bradley Street Synagogue. Thank G-d I made all my mistakes the first year. I learned from there and I spent three years in New Haven. Then I had my first full time job in the Bronx.

But no matter how much you prepare for your first experience, you are never fully prepared. I always wanted to do the best job that I could. Even though I was used to appearing before audiences when I was a kid, it was not quite like appearing before an audience as a chazan. This was serious. This was for real. Yes, I was nervous but I lived through it and here I am.

NW: *Do you remember your first experience here for Rosh Hashana/Yom Kippur at Lincoln Square?*

CG: Well, my first experience on Rosh Hashana and Yom Kippur was sort of topsy turvy in contrast to any others because I began here on Succos. By the time it came to Rosh Hashana and Yom Kippur, I had been in the Shul, I knew everybody and Rabbi Riskin and I had everything pretty much down pat. Yom Kippur was certainly an exciting time. It was the first time I got to know the community as a whole. Rabbi Riskin and I were pretty much prepared on Rosh Hashana and Yom Kippur. It was at the Park Royal Hotel. This was the first time Lincoln Square had a fully halakhic Rosh Hashana/Yom Kippur service with a large mechitza. That was the first time that Rabbi Riskin and I set up the first LSS service that was conducted in a fully Orthodox way.

NW: *Was the atmosphere very different on Rosh Hashana at that time and Rosh Hashana now?*

CG: The services were run, I would say, almost like Rabbi Buchwald's Beginners' Service. Almost everything was announced and transliterated. Whereas on Shabbos there were a lot of explanations, we didn't feel the need to translate. On Rosh Hashana and Yom Kippur we pulled out all the stops. We wanted people to come in, to feel comfortable in the Synagogue.

NW: *Which of the great chazanim do you most admire and which style of chazanus do you feel that you try to follow?*

CG: First let me define what chazanic style I follow. I'm very chassidically oriented. I spent my high school years living with the Bostoner Rebbe. It was there that I really absorbed chassidic style. Its got its own electricity with a lot of congregational singing. It's a more emotional style that sets out to effect the "Neshama". It does not have a formal structure, note by note, but was more improvisational within a structure. It really reflected the inner thoughts of the chazan. It's a more fluid

davening which works better for a more participatory synagogue like LSS.

I also admired and style my own singing after the great chassidic cantors like Yossele Rosenblatt. I strongly believe that the chazan's personal life should reflect the proper lifestyle. A chazan should be religious. Yosele Rosenblatt, along with having a top voice had style, the top niggunim, and had the religious conviction. This is opposed to the "Golden Age of Chazzanut" where most of the chazzanim who became famous were not religious. Today there are the Zuzanishkys who are also traditional and follow the chassidic style. I admire a chazan like Moshe Kousevitsky who had such intensity and fervor, and of course, an incredible voice.

NW: *What made you choose Jewish music as a career?*

CG: I started as pre-med and minored in music. As I said before, much of my family were involved in chazanut. I had a part-time job in the Bronx as a chazan and I was a graduate student in psychology when Rabbi Riskin approached me to be the chazan at LSS. I was doing a lot of Jewish music concerts and then I went for my degree in Jewish Music. I've been here ever since.

NW: *Some of us have noticed you've introduced some different niggunim. What's been the response? Can we expect more in the future?*

CG: I try not to sing the same thing every week so the congregation won't get bored. Also, it helps keep me fresh. If I find a niggun is getting tired or stale, I will try to find a substitution. I also spend a lot of time finding new niggunim. But I also don't believe in too much change because people are resistant to change and there are even some sources that say it is not allowed to put new modes into tefillah.

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.

THANK YOU FOR YOUR CONSIDERATION

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

We hope you will understand and cooperate.

**MARVIN GOODMAN
FAREWELL TO LINCOLN
SQUARE SYNAGOGUE**

The following is the text of a farewell speech recently given by an LSS member who has made Aliyah.

In closing, I just want to say that mostly everyone here should move to Israel soon. One of the main reasons Ann and I are moving to Israel is our children, because we want to bring them up in Israel and in a Jewish homeland.

Over the last 18 years we've helped build Lincoln Square Synagogue into a major institution. And in those past 18 years, the people here in this room, have been mostly over-achievers. I thought to myself, if I'm making this type of money in America and doing all this in America, as important as I am here in America, as important as we all are here, America is an industrial giant and whatever we do over the next 10 or 15 years is not going to make that much difference to America. It'll make maybe a little difference, to make a little more money, to give more tzedaka. And if you make a little less money, you'll probably even give more tzedaka. But it's not really going to change the course of America today.

But Israel is a young country and they need us. I mean, what we've done for ourselves in America over the last 20 years or so, it's been important to America. But Israel is 37 years old now, they're in an economic crisis. Many of us are involved in economics and medicine—or whatever, and Israel can use our help. Israel is a socialist country and we have a capitalistic view. That's what I think Israel needs.

When you go home tonight—if I can say one thing tonight—please seriously consider joining us on Aliyah! You will be better for it, Israel will be much better for it, and your children and your grandchildren will be better. And you'll have the *zechus* of knowing that you were a participant in the growth and the strengthening of Israel.

We invite you all to visit us at the Absorption Center, Merkaz Klita, Mevasseret Tzion in Israel, between March 19 and approximately November/December 1986.

**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

DEDICATED SEATS

If you wish to dedicate a seat in the Main Sanctuary please contact the Synagogue Office at 874-6100.

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

OUTREACH UPDATE

The festival of Shavuot commemorates the Jews having received the Torah at Mount Sinai. To recreate this experience every year we study throughout the night. In carrying out this tradition we affirm a basic tenet of Judaism that every Jew, no matter what background, is qualified and encouraged to study. Nowhere is this more apparent than in the story of Ruth, which is read on Shavuot. A Moabite woman, merely for the desire of becoming a Jew, not only became an observant Jew but rose to the status of producing one of our greatest Kings of Israel, King David.

Looking back at this year we have run programs that have brought newcomers to the Shul. The most recent of which was the "Turn Friday Into Shabbos," which drew 350 people. Our ongoing Holiday Outreach, an outdoor

model Seder for Passover, was conducted by Rabbi Ephraim Buchwald and Cantor Sherwood Goffin.

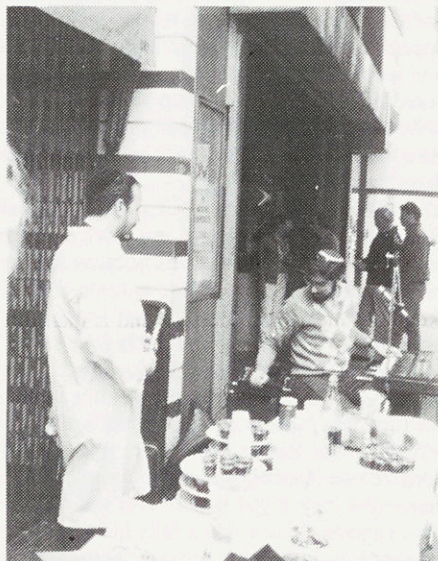
Thanks to the Yaron Foundation we were also able to serve the members of the shul through our six part "Inreach" lecture series. The theme of the lecture was synthesizing one's Jewish and secular self.

It is the unique aim of LSS to reach out to Jews everywhere from the Jew who has the desire to know more to the Jew who has extensive knowledge. It is the interplay between these two groups sought out by LSS, that makes it such a dynamic place.

Please keep your eyes on the mail for our upcoming programs.

Suri Kasirer, Director of Outreach

Outdoor model seder at 72nd Street and Broadway sponsored by the LSS outreach department.



LAWS AND CUSTOMS OF SHAVUOT

TIKUN LEIL SHAVUOT—Study for the perfection of the soul during the first night of Shavuot. Every holiday has a special object as the symbol of its observance—Passover matzot, Sukkot etrog and Channukah menorah. Shavuot commemorates the giving of the Torah to the Jewish people, and the study of Torah is therefore the only significant Festival symbol. It is a custom to remain awake engrossed in Torah for the entire first night of the holiday to express our dedication to G-d's law. Shacharit Morning Services are held at the first rays of the new dawn.

Milk products mark the culinary aspects of Shavuot. According to Jewish tradition, the wicked Holofernes wished to destroy the Jewish community in Israel. The valiant Judith enticed him to her home where she fed him to surfeit with blintzes and milk. As soon as he fell asleep, she severed his head from his body, thus significantly contributing to the Jewish military victory.

It is traditional for the Aron Kodesh to be bedecked with fragrant flowers in order to demonstrate our wish to adorn the Torah with nature's beauty.

CHAG HAKATZIR—(The Harvest Festival)—Commemorates the climax of the grain festival which commenced with the gathering of the early wheat crop at Pesach and ended with the harvesting of the wheat produce at Shavuot.

YOM HABIKKURIM—(The Day of the First Fruits)—refers to the ripening of the first fruits which were brought to the Temple in Jerusalem in appreciation of G-d's bountiful blessings.

CHAG SHAVUOT—(The Feast of Weeks)—Symbolizes the counting of seven weeks from the second day of Pesach until the festival was ushered in.

PENTECOST—(Greek origin meaning 50th)—Philo and Josephus denote the holiday of this name because this festival occurs on the 50th day after the offering of the omer.

ZOHAR—In poetic words of the Zohar, Shavuot depicts the seven weeks of courtship by Israel, the Bridegroom and his Bride, the Torah, which commenced with the betrothal at the Passover liberation and concluded by the wedlock—the giving of the Torah on Shavuos.

MAIMONIDES—Suggests that Shavuot represents the anniversary of the Revelation on Mount Sinai because "We count the days that pass since the preceding Pesach festival, just as one who expects his most intimate friends and counts the days, even the hours."

Z'MAN MATTAN TORATENU—(The Season for Giving of the Torah)—Our Prayer Books describe this holiday as the festival of Revelation because Moses received the Torah on this day from the Almighty on Mount Sinai.

SHLOSHET YEME HAGBALAH—When Israel was to receive the Torah at Mount Sinai, G-d commanded the people to observe a three day period of intense preparation, which are known as the Shloshet Yeme Hagbalah—three days of delimitation and preparation for the revealing of the Torah. In later generations, these three days preceding Shavuot, have gained significance because they interrupt the mourning period of Sefirat Haomer. They introduce a joyous spirit and a refreshing atmosphere of festivity when marriages may be performed and celebrations held.

AKDAMOT—Prior to the reading of the Torah on the first day of Shavuot, the reader chants an introductory mystical poem of nine stanzas entitled from its opening word "Akdamot". This poem is Aramaic, was written by Meir ben Isaac Nahorai, Cantor of Worms. The lines are arranged in couplets, opening with the letters of the alphabet in their usual order. The name "Akdamot" means introduction and is intended to prepare the path for the story of the revelation to be read from the Torah in the morning.

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

H-E-L-P

For the price of a phone call or a postage stamp, you can help the Synagogue Office in its never ending quest for a perfect mailing list.

- Are you an LSS member who is:
- Not receiving mail?
 - Moving or already moved?
 - Getting married?
 - All of the above?

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

THE NEWEST TREND ON AMSTERDAM AVENUE: A SHOMER SHABBAT BUSINESS

Pick up any business magazine these days and you're almost sure to find an article about a "professional" who fulfills his dream of becoming his own boss. Marc Hurwitz is one who left his said profession of law to venture into the world of the entrepreneur with his new three month old business, *Avventura*.

Yet, this is where the similarities between Marc and the "new breed" of businessmen ends. Marc's story diverges at the point where instead of pursuing a career in computers, consulting or establishing his own law practice, he opened a contemporary glass and tabletop accessories retail store at 463 Amsterdam Avenue at 82nd Street. AND he keeps it closed on Shabbat.

Marc was raised in New Orleans in a family whose business was home interior design. He realized after many years of practicing law that he would return to his first love, and open a store specializing in high design items for the home.

Avventura is an oasis on trendy Amsterdam Avenue filled with Charivaris and other pricey high fashion boutiques. The store has a serene, museum-like quality. Well versed sales people serve as personal guides explaining the virtues of the individual pieces to each customer. The deep grey carpeting, grey painted walls and soft classical music serve as a soothing background for your tour through *Avventura*. Low-lit track lights line the ceiling and accent each item on display. Marc has designed a unique display of dark wood and glass on which he props his delicate pieces.

Marc personally selects each item in the store. Most of the crystal pieces are Murano glass blown in Venice, Italy and are contemporary in design. He chose to feature Italian designers since they are the most imaginative, the most sensuous in their design and use the cleanest and most classical lines. Marc carries the largest selection of Murano crystal outside of Italy.

In addition to crystal, *Avventura* also carries stainless steel and silver plated flatware, designs in metal and unusual china patterns. Marc plans to expand his product line from glass and tabletop accessories to a full line of home design products including linens.

Avventura also has a full service bridal registry and corporate gift department.

Irene Gottesman

Our Best Wishes to:
Mr. Louis Friedman
on his 90th Birthday

Text of presentation by Maurice Spanbock to Richard Joselit at the LSS Annual Dinner.

Before we bring the curtain down on tonight's program, we have one more piece of business.

To introduce it, just a moment or two of reminiscence.

It seems to me that it was in 1972 or 1973, when the then President of Lincoln Square Synagogue, Arthur Morgenstern was spending an increasing amount of time in Israel, that the then First Vice President found himself trying to cope with such familiar problems of Lincoln Square Synagogue administration as the threat of budget overruns, unpaid Con Ed bills, cash crunches at payroll time and dealing with the cost of programs which reached out to the community, but didn't always make a lot of sense to cost accountants.

More and more of those trying to keep it all together came to rely on Richard Joselit—Joz—who, whatever his title—was always there with his time, his talent and his dedication.

And for the years that followed—as a director—as an officer—as a devoted member of the Lincoln Square family, Joz conducted himself with intelligence, with deep commitment, and with great integrity.

We heard at Thursday night's Board meeting that Joz has chosen not to stand for election as President for another year.

The years of Joz's presidency have been years of challenge and achievement—the transition from Rabbi Riskin's leadership to Rabbi Berman's, the acquisition of the bank—or annex, as Joz prefers to call it and working through the early merger negotiations with the West Side Institutional Synagogue. The merger didn't happen—but Joz always dealt with it in a serious, fair minded, and patient manner. Like Moshe, the faithful servant of G-d, Joz has been the faithful servant of this LSS community.

I have always thought of LSS as a kind of extended family—with the virtues and strengths of a family and with the tensions and travails which are also part of family life. What binds a family together, though, are love and loyalty and mutual respect and these are qualities that Joz and Jenna have shared with us and have earned from us.

Joz's term as President is about to end and we are presenting to him a seder plate—after all, the seder celebrates Z'man Chayrusenu—our time of freedom—and Joz can truly say—he's free again.

With Rabbi Berman's help and guidance we have selected an inscription for this plate that we think is particularly apt:
To Richard Joselit

וְיָשָׁב מִיָּד ה' אֶלְיָנוּ כִּי יִשְׁלַח יָדוֹ בְּעַמּוֹתָיו וְיִשְׁלַח יָדוֹ בְּיָדֵינוּ וְיִשְׁלַח יָדוֹ בְּיָדֵינוּ

A servant of G-d—he is faithful throughout my household.

G-d said those words about Moshe, who, we are told, had access to all of G-d's household. Joz has had access to all of our household—and to our hearts. We thank Joz and Jenna for their friendship, for their loyalty, for their integrity, and for their love.

**TEXT OF PRESENTATION
MADE BY THE GETZLERS AT
THE LSS ANNUAL DINNER**

I would like to pass on to you some brief observations regarding the life cycle of a synagogue—observations which emanated from my participation in the "Buy the Bank" campaign.

It is 1986 and LSS has just completed a year aptly designated as its "Year of Achievement". My Bar Mitzvah Shul in the West Bronx, however, exists amid a very changed environment. The facade of a once-handsome building is in disrepair and appears tired as do its few congregants. Phyllis's family Shul in Bradley Beach, N.J. fears for its future because it is almost completely devoid of youth. And 75 years after its peak, the once great Eldridge Street Synagogue is the focus of a well publicized restoration effort. Just three of the many once effective institutions that no longer thrive.

It is the year 2025 and I propose two possible scenarios. The first: Our Shul is 18 stories high and now encompasses the former Red Apple Supermarket. Receptionists take calls from around the world to reserve seats for one of our nine minyanim. The Beginner's Service, still the smallest, now fills the room we are in. Rabbi Riskin frequently takes the one hour commuter special from Efrat International Airport to N.Y. to visit his grandchildren and Rabbi Berman does the same in reverse. The Chaz has just released his 26th album. Rabbi Cohen and Rabbi Buchwald have finally resolved the vinegar problem. Martha Cohn is the Shul's guest of honor for the fourth time and we are again looking for a summer replacement

for the main Shul because our eleven associate and assistant Rabbis will all be vacationing at once. Things couldn't be better.

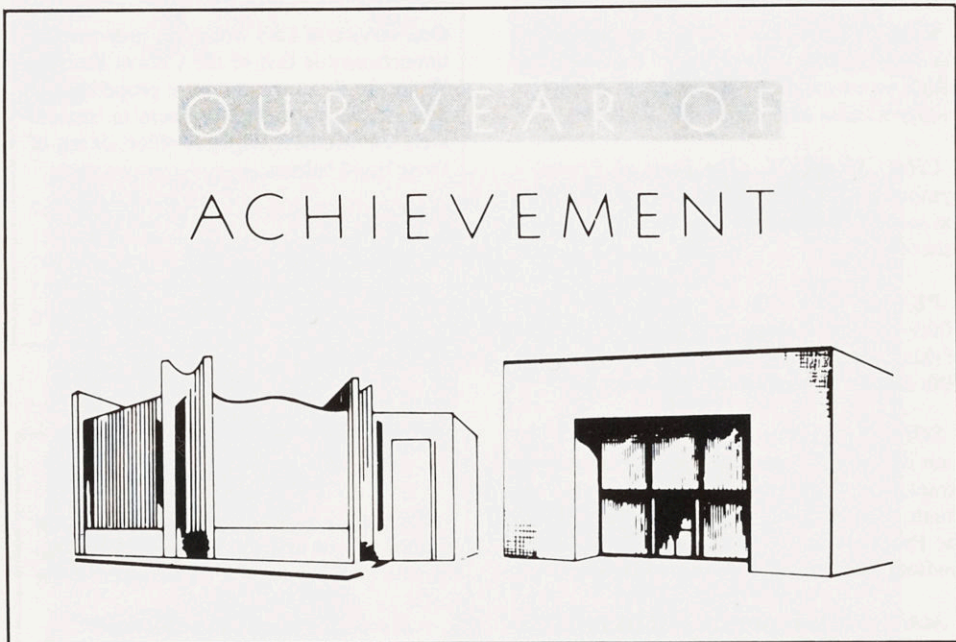
Second Scenario: Again, the year 2025. Anybody who anybody now lives either in Efrat, the West Bronx, or Bradley Beach. This neighborhood is kaput. A stranger walking by this building would have no clue as to its grand history. Things couldn't be worse.

Either the first or second scenario or some middle ground is conceivable. But let's lean towards the pessimistic view. Would the resources and energies expended in the "Buy the Bank" campaign and similar projects have been wasted? In fact, would *all* that we have done have been a futile exercise? My answer is an unequivocal "No"!

Whether our allotted time as an institution is 20 or 120 years, we will spend it touching as many men, women, and children as we can with the magic that is LSS—magic solidly based on Torah-true Judaism, the inspired leadership and learning of its Rabbis and Chazan, the devotion of its congregants.

We have made waves—waves that have reached and enriched communities throughout the Jewish world. A new nigan of the Chazan's is apt to be heard in Columbus, Georgia; Rabbi Buchwald's Beginner's Service and Turn Friday Night Into Shabbos have been adopted by congregations as far west as California. Hopefully, Rabbi Berman's introduction of Pesach as the focus of food drives for the needy will also spread to other Jewish communities.

The Lincoln Square Synagogue experience—like love is to be remembered, replicated, relived and reform DOR VA DOR, whenever and forever.



LSS will be sponsoring a lecture on Tuesday, June 17th at 8:30 P.M.
Rabbi Hanoch Teller Prof at Michlalah and Neve Yerushalayim in Jerusalem and author of the Soul Series (4 book of stories geared to adults)
will be speaking on JEWISH STORYTELLING
For more information call the synagogue office.

LSS ANNUAL DINNER

(Continued from page 1)

honor of his leadership role in the Buy The Bank campaign and his other numerous outstanding contributions to LSS.

The dinner was a huge success with an overflow crowd and an accompanying journal that helped raise over \$200,000.00. The amount is the largest sum of money ever raised for a dinner at Lincoln Square Synagogue. To this success, we must give tribute to the strong efforts and tireless devotion of the Dinner Committee Chairpersons, Chaya and Fred Gorsetman and Marion and Maurice Spanbock and the Journal Committee Chairpersons, Rose and Simeon Schreiber and Gale and Steven Spira.



Richard Joselit receiving gift in recognition of his years of service at LSS from dinner chairman Maurice Spanbock.



Rabbi Berman addresses the congregation during the presentations at the Annual Dinner.



Journal chairpersons (l to r) Steven Spira, Gale Spira, with dinner chairperson Chaya Gorsetman.



Dinner chairpersons Marion and Maurice Spanbock.



Honoree Morton Landowne receiving his award from Rabbi Riskin.

WORLD JEWRY COMMITTEE

There is one achievement of our shul this year which has *not yet* made it onto the borders of the Annual Journal's Ad blank. The somewhat dormant Soviet Jewry Committee of last year has re-emerged in a new and expanded version, focusing not only on Soviet Jewry but on endangered Jews throughout the world.

Recent visits to our shul by Rabbi Eliyahu Essas and Rabbi Yosef Hadani brought to our attention the need for our involvement and support. L.S.S. should be at the vanguard of movements seeking to gain the freedom of "captive" Jews and rekindling and reinforcing of their Jewish learning and observance.

Motivated by this responsibility, the (tentatively named) World Jewry Committee, has already met several times, creating lists of prospective projects, some of which have already been implemented.

First, it was agreed that the Lincoln Square Synagogue membership should establish its support for endangered Jewish communities in visible ways. Therefore, for the first time, LSS marched collectively with a banner on Soviet Jewry Solidarity Day on May 11th and did so again in the Salute to Israel Day Parade, June 8th.

The Telegram Bank, begun last year on behalf of Soviet Jewry, is being reactivated. Telegrams with messages of concern, authorized, paid for, and sent over the names of individual shul members, will be sent at appropriate times to governmental leaders of the U.S. and/or foreign countries.

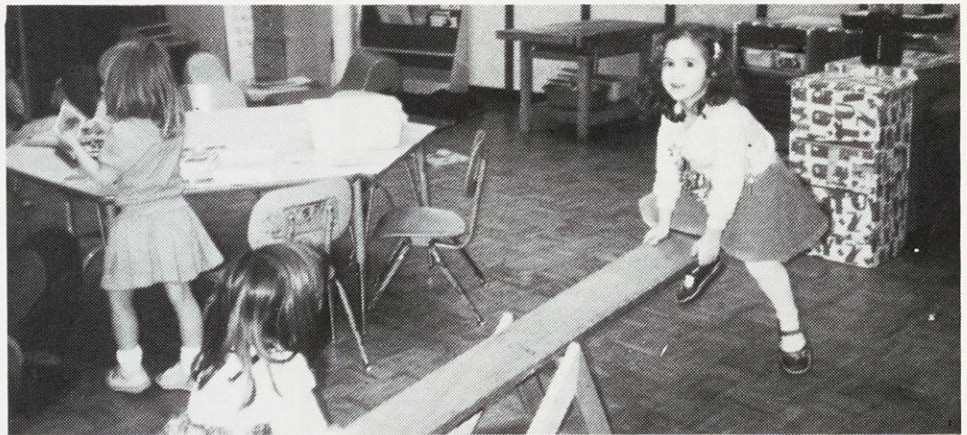
Visibility is only part of our aim. The education of our own shul membership about the plight of Jews in various parts of the world is also one of the committee's major goals. Existing meetings and projects of a variety of organizations, such as the North American Conference on Ethiopian Jewry and the Student Struggle for Soviet Jewry will be publicized and supported through the committee's channels.

In addition, in forthcoming issues of Echod, columns about specific Jewish communities throughout the world—USSR, Africa, Middle East, South America—will serve to update LSS'ers about the dangers facing fellow Jews, and publicize opportunities to combat those dangers through individual or group projects.

Organizing travel by shul members to targeted Jewish communities, especially USSR and Ethiopia, is an important priority. The committee will be recruiting members of the shul to meet with and teach Jews who are hungry for the contact, support and Jewish enrichment which only the free Jewish world can offer them. Workshops on travel opportunities, conditions and requirements will be offered through arrangements with organizations such as NACOEJ and the Coalition to Free Soviet Jewry.

There are lots of other projects in the hopper—Bar/Bat Mitzvah Twinning, Adopt a Family/Individual, drives for medicine, clothes, religious objects, etc. If you're looking

WHAT'S DOING IN THE LSS NURSERY



for an opportunity to put your concerns into action and to feel a sense of satisfaction at having assumed responsibility for Jews who depend on you, come and become part of this exciting new committee. Contact either Mark Hus or Deborah Hilsenrath through the synagogue office for further information.

BETTER MAIL SERVICE CAN BE YOURS!

If any LSS member wishes to change their mailing list status from the standard 3rd Class Bulk to First Class, please send a check for \$40 payable to LSS to the Synagogue Office. This status can be renewed annually.



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 Minyanim	10:00 A.M.
Youth Shiurim	10:00 and 10:30 A.M.
Shabbat Nursery (3-5 years old)	8:30 A.M.

Daily Minyan

Weekdays	7:15 and 7:50 A.M.
Mon. and Thurs. First Minyan	7:10 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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*During Daylight Savings Time it is our practice to have 2 services on Friday evening for Mincha and Kabbalat Shabbat. Those who attend the 1st Service should make sure that Shabbat candles be lit no later than 25 minutes after the beginning of the 1st service to coincide with the congregation's recital of the Psalm for Shabbat. Once the congregation says this Psalm, Shabbat has officially begun for the worshippers and their families.

Shabbat concludes Saturday night one hour after the official candle lighting time on Friday afternoon.

Thursday, June 12

ERUV TAVSHILIN

Kindle Yom Tov Candles	8:09 P.M.
Mincha and Kabbalat Yom Tov	8:20 P.M.
Midnight Bible Class	11:30 P.M.

Friday, June 13

Hashkoma Minyan	4:45 A.M.
Regular Yom Tov Service	8:45 A.M.
Daf Yomi	7:20 P.M.
Kindle Shabbat Yom Tov Candles	8:10 P.M.
Mincha and Kabbalat Shabbat Yom Tov	8:20 P.M.

Saturday, June 14

Shabbat Yom Tov	
Morning Services	8:00 and 8:45 A.M.
Including Yizkor Memorial Service	
Daf Yomi	7:10 P.M.
Mincha	8:10 P.M.
Followed by Seudah Shleesheet Neilat Hachag	
Daily Mincha and Maariv	8:20 P.M.

Friday, June 20

*Kindle Shabbat Candles	8:12 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:25 P.M.

Saturday, June 21 (Naso)

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

Friday, June 27

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

Saturday, June 28 (Behaalotecha)

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

Friday, July 4 (Independence Day)

Morning Services	7:15 and 8:30 A.M.
*Kindle Shabbat Candles	8:13 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:25 P.M.

Saturday, July 5 (Shelach)

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

Monday, July 7th and Tuesday, July 8th

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

Friday, July 11

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

Saturday, July 12 (Korach)

Saturday Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	7:10 P.M.
Mincha	8:10 P.M.
Daily Mincha and Maariv	8:15 P.M.

Friday, July 18

*Kindle Shabbat Candles	8:06 P.M.
Mincha and Kabbalat Shabbat	6:45 and 8:15 P.M.

Saturday, July 19 (Chukkat-Balak)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	7:05 P.M.
Mincha	8:05 P.M.
Daily Mincha and Maariv	8:10 P.M.

Thursday, July 24

17th of TAMMUZ (FAST DAY)	
Morning Services	7:00 and 7:30 A.M.
Mincha	8:00 P.M.

Friday, July 25

*Kindle Shabbat Candles	8:01 P.M.
Mincha and Kabbalat Shabbat	6:40 and 8:10 P.M.

Saturday, July 26 (Pinchas)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	7:00 P.M.
Mincha	8:00 P.M.
Daily Mincha and Maariv	8:05 P.M.

Friday, August 1

*Kindle Shabbat Candles	7:45 P.M.
Mincha and Kabbalat Shabbat	6:35 and 8:05 P.M.

Saturday, August 2 (Mattot-Masei)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	6:55 P.M.
Mincha	7:55 P.M.
Daily Mincha and Maariv	8:00 P.M.

Wednesday, August 6

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

Friday, August 8

*Kindle Shabbat Candles	7:46 P.M.
Mincha and Kabbalat Shabbat	6:25 and 7:55 P.M.

Saturday, August 9 (Devarim)

Shabbat Chazone	
Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	6:45 P.M.
Mincha	7:45 P.M.
Daily Mincha and Maariv	7:50 P.M.

Wednesday Night, August 13 and Thursday, August 14

Tisha B'Av (FAST DAY)

Friday, August 15

*Kindle Shabbat Candles	7:36 P.M.
Mincha and Kabbalat Shabbat	6:20 and 7:45 P.M.

Saturday, August 16 (Vaetchanan)

Shabbat Nachamu	
Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	6:35 P.M.
Mincha	7:35 P.M.
Daily Mincha and Maariv	7:40 P.M.

Friday, August 22

*Kindle Shabbat Candles	7:26 P.M.
Mincha and Kabbalat Shabbat	6:10 and 7:35 P.M.

Saturday, August 23 (Ekev)

Shabbat Morning Service	8:45 A.M.
Daf Yomi and Bible Classes	6:25 P.M.
Mincha	7:25 P.M.
Daily Mincha and Maariv	7:30 P.M.

Friday, August 29

*Kindle Shabbat Candles	7:16 P.M.
Mincha and Kabbalat Shabbat	6:00 and 7:25 P.M.

Saturday, August 30 (Reeh)

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

Monday, September 1

Labor Day	
Morning Services	7:10 and 8:30 A.M.

Thursday, September 4 and Friday, September 5

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

Friday, September 5

Kindle Shabbat Candles	7:04 P.M.
Mincha and Kabbalat Shabbat	7:15 P.M.
(One Minyan Only)	

(Continued on page 10)

Saturday, September 6 (Shoftim)

Shabbat Morning Service8:45 A.M.
 Daf Yomi and Bible Classes6:05 P.M.
 Mincha7:05 P.M.
 Daily Mincha and Maariv7:05 P.M.

WITHIN OUR FAMILY

CONDOLENCES

To the Aptheker Family on the passing of their beloved mother, devoted member and trustee, Jeannette Zevin Aptheker.

Nitza Berger on the passing of her beloved father, Chaim Zvi Berger.

Roberta Bernstein on the passing of her beloved father, Morton Cohen.

Jacob Colman on the passing of his beloved wife, Miriam.

Dr. Irving Davis on the passing of his beloved mother, Esther Davis.

Mr. George Gold, founding member and former member of the Board of Governors, on the passing of his beloved wife, Esther.

Irma & Clarence Horowitz on the passing of their beloved daughter, Jeanne Fertel.

Dr. Milton Houpt, devoted member and former trustee, on the passing of his beloved wife, Barbara.

Mrs. Lillian Mussman on the passing of her beloved brother, Harvey Friedman.

Mrs. Fidella Silverstein on the passing of her beloved husband and devoted member, Nathan.

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

Bonnie and Shy Yellin on the passing of their beloved mother, Florence.

BIRTHS

Sheelah & Norman Alpert on the birth of their son, Shmaryahu Kalman.

Judy & Martin Braun on the birth of their son David Gabriel.

Carol & Ben Brief on the birth of their son, Eric Joel and to the grandmother Itta Brief.

Sonia & Dr. Vernon Dorfman on the birth of their son, Avraham.

Arlene & Arthur Eis on the birth of their son, David Jeremy.

Batya & Harry Fishman on the birth of their son, David Gershon.

Joyce & David Friedman on the birth of their daughter, Rachel Sari, and to the grandparents Deborah & Maurice Friedman.

Cheryl & Mark Hametz on the birth of their son, Evan Scott.

Ahuva & Sol Kirschenbaum on the birth of their son, Yosef, and to Mrs. Fan Kirschenbaum on the birth of a grandson.

Ronnie & Boruch Kramer on the birth of their son, Dovid Schmucl.

Madeleine & Dr. Mark Lebwahl on the birth of their daughter, Eve.

Susan (Rybar) & Shlomo Michaeli on the birth of their son Daniel Reuven, and to George & Barbara Rybar on the birth of a grandson.

Michele & David Morse on the birth of their daughter, Rebecca Esta.

Batya & Neal Nissen on the birth of their daughter, Ahuva Miriam.

Esther & Dr. Elmer Offenbacher on the birth of their grandson, Aryeh Yehuda.

Mr. Abraham Widlanski on the birth of a grandson, Yonatan Avishai.

Perla & Dr. Gerardo Yablonovich on the birth of their daughter, Denise.

MARRIAGES

Tobi Kahn & Nessa Rapoport

Mindy Katz & Daniel Pfeffer

Edna Landau & Ernie Bechhofer

Karen Lehmann & David Eisner

Vivian Lerner & David Relkin

Jessica Britton Moed & Martin Schnall

Dr. Arlene Newman & Dr. Michael Sand

Anida Rossman & Dr. Edwin Rosman

Jennifer Scheiner & Benjamin Shapiro

ENGAGEMENTS

Rosanne Abrams & Chaim Baruh

Marcella Altman & Robert Marcus

Nancy Berk & Richard Schneyer

Hadassa Gerber & Bill Greenbaum

Marjorie R. Levitan, M.D. & Barry T.

Greene, Esq.

Linden Nadler & Gene Stromberg

Susan Rosen & Sol Zalcgandler

Barbara Trainin & Steven Blank

Special Mazel Tov to: Mr. & Mrs. Mark Elbaum on the engagement of their daughter, Ruth to Ami Gregor.

Special Mazel Tov to: Fran & Jonah Kupietzky on the engagement of their daughter, Denise to Alan Wildes.

Special Mazel Tov to: Maily & Seymour Rosenblatt on the engagement of their daughter, Judy to Dr. Alan Spiegel.

BAR & BAT MITZVAH

Mazel Tov to Mr. & Mrs. Mark Birnbaum on the Bar Mitzvah of their son, Seth.

Mazel Tov to Mrs. Raymonde Hirsch on the Bar Mitzvah of her son, Allen.

Mazel Tov to Mr. & Mrs. Alan Ramer on the Bar Mitzvah of their son, Jordy.

Mazel Tov to Mr. & Mrs. Ronald Seidenberg on the Bar Mitzvah of their son, Albert.

Mazel Tov to Mr. & Mrs. Leonard Shaykin on the Bar Mitzvah of their son, Ben.

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No matter what your background, from a beginner to a Torah scholar, LSS would like to match you up with a study partner ("chavruta"). The hours and locations are totally flexible. Just let us know what you would like to teach or learn. The program is being coordinated by Yoni & Navah Mozeson with the help of Suri Kasirer and Rabbi Ephraim Buchwald.

For those who have responded early, and for anyone who wants to study together, space has been set aside in the annex on Shabbat afternoon, the second day of Shavuot (June 14) from 5-6 P.M.

For more information please contact Suri Kasirer at the Synagogue—874-6105.

NEW MEMBERS

- Jerry Alpert
- Frances Barrow
- Phyllis Beckerman
- Susan Black
- Marta & Joseph Braun
- Sara Brzowsky
- Adam Chill
- Michael Chill
- Rebecca Frankel
- Johnathan Frechtel
- Cheryl Gilan
- Dr. Joseph Gottesman
- Dr. Gilbert Grant
- William Greenbaum
- Sondra Gross
- Elliot Herskowitz
- Raymonde Hirsch
- Daniel Jakobovits
- Sharon Kalimian
- Mindy & Jonathan Kolatch
- Emma & Jeff Lebowitz
- Alan Morgenstern
- Risa Novig
- Frances & Shlomo Raizel
- Marcia & Dr. Stanley Reiter
- Harriet Reznick
- Eileen & David Rosen
- Gila & Joseph Rosenblum
- Frank Schiff
- Richard Schneyer
- Jacqueline Seidenberg
- Elaine & Donald Sharpe
- Roz Sherman
- Kenneth Siegel
- Helene & Norman Stark
- Hilary & Clark Stillman
- Helene Teper
- Ivan Tillem
- Gerald Weisberg

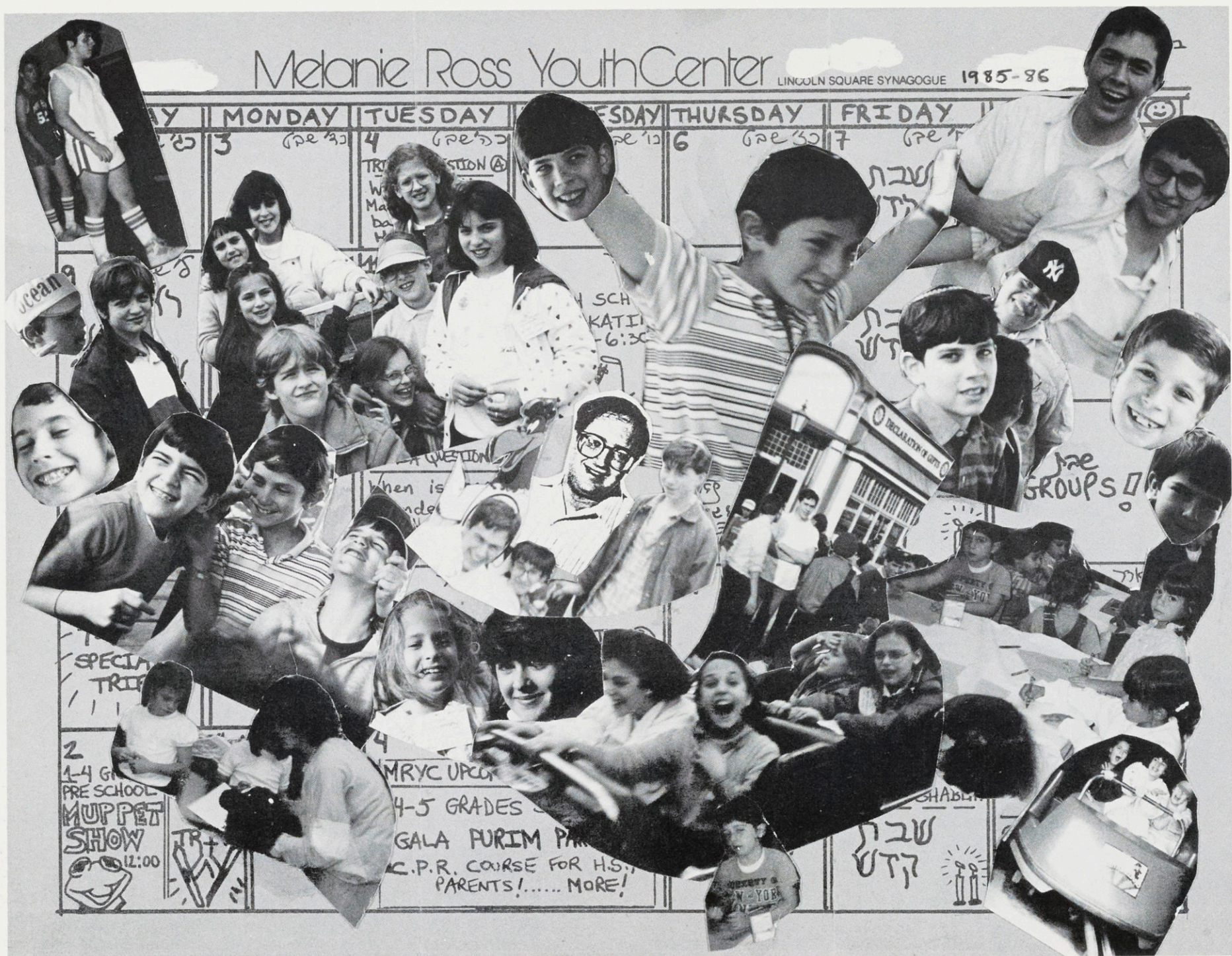
ACHIEVEMENTS

Barry T. Greene, Esq. for being chosen for inclusion in WHO'S WHO IN AMERICAN LAW.

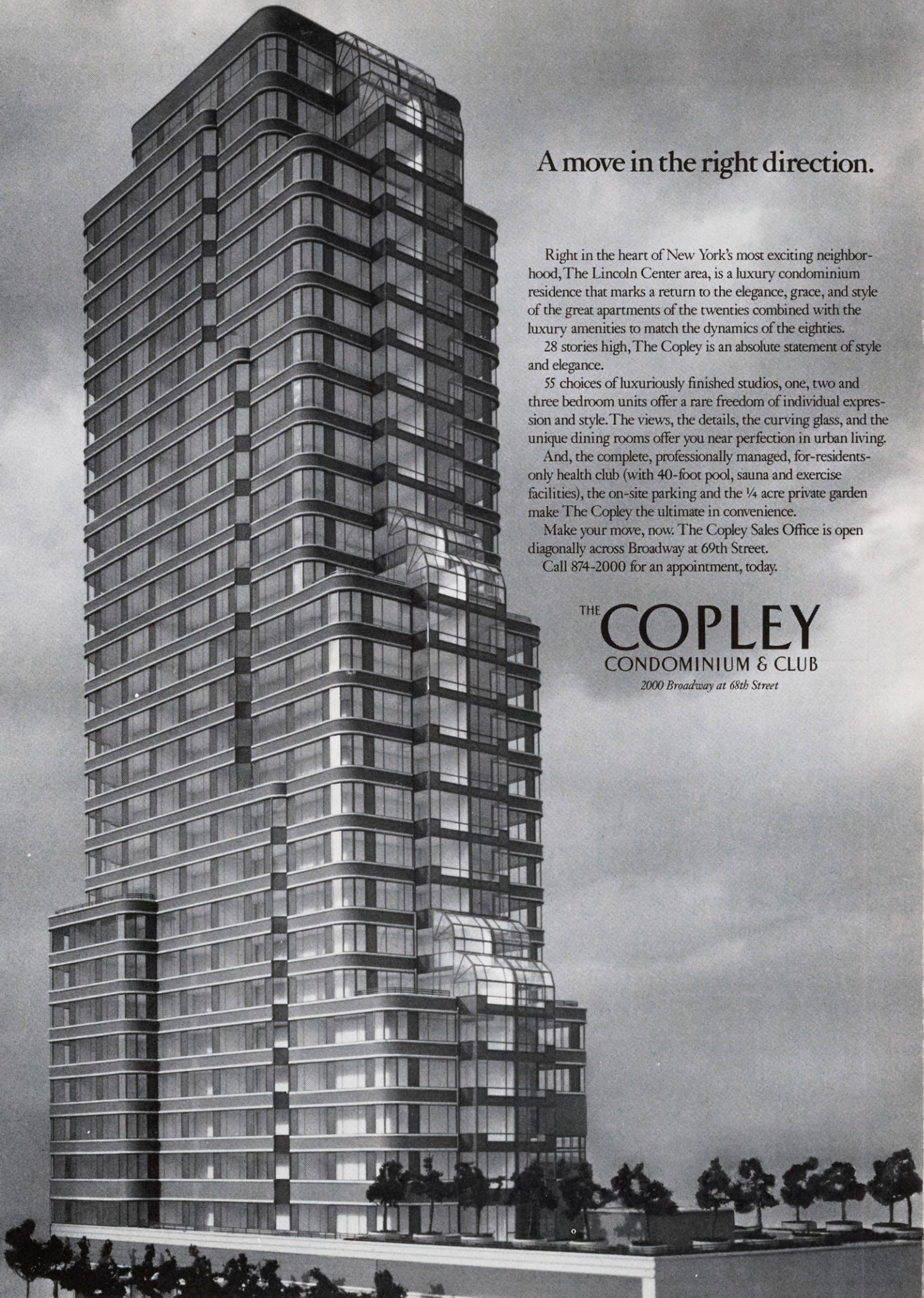
Dr. Marjorie R. Levitan for achieving Board Certification as a Specialist in Internal Medicine.

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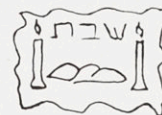
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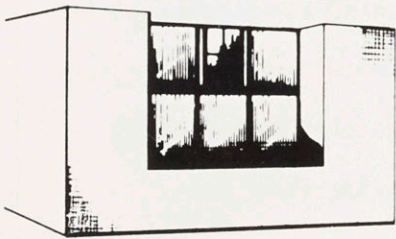
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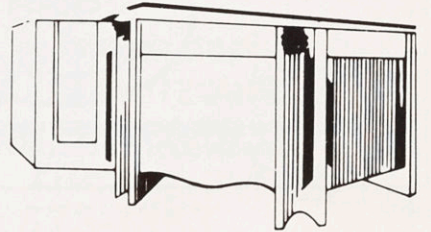
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