



16 ELUL

5747

SEPTEMBER 10, 1987

FROM THE RABBI'S STUDY

It's Yom Kippur afternoon before Mincha. The day has been long and hot, the air conditioning has been far from great. You're hungry--very hungry in fact, you're grimy from not bathing; overall, you are very uncomfortable. You struggle against the discomfort, trying to focus your energies on the spiritual task of self-reformation. The beginnings of a headache complicate matters further and make it even more difficult to engage with the process of Teshuva.

What now? It's a dilemma which most of us face every year.

I have a suggestion to make. Instead of fighting the discomfort in the attempt to transcend physical awareness; instead of trying to disregard the pain in order to think about other things--sink into the hunger and the discomfort. Think about hunger. Think about discomfort.

Think about hunger. There is no better time than Yom Kippur to ask ourselves some serious questions related to hunger. How do I usually satisfy my hunger? What do I eat and where do I eat? Are my Kashrut standards what they ought to be? How's about the hunger of others--do I assume appropriate responsibility for seeing to it that others do not go hungry?

These are in fact the critical spiritual questions which we need to confront in this entire season of Repentance. The spiritual task is not separate from our material being but is rooted in it. The five innuim (the five privations) of Yom Kippur--not eating or drinking, not bathing, not anointing our bodies with oils, not wearing leather shoes and not engaging in conjugal relations--establish a framework of concrete, very material dimensions of life which require evaluation and change.

The hunger and discomfort of Yom Kippur afternoon should not distract, but rather should help define the spiritual task at hand.

SHABBAT SHUVA DISCOURSE will be held
September 26 at 5:40pm.

SELICHOT SERVICES will be held on
Saturday, September 19 at 12:30am.

RALLY FOR SOVIET JEWRY ON SEPTEMBER 22.
SEE THE SPECIAL INSERT AT PAGE 7 ON SOCIAL ACTION.. . . .

HIGH HOLIDAY LAW AND CUSTOMS



ELUL-

The month preceding Rosh Hashanah (beginning of the year), the Shofar is blown each morning and everyone must prepare himself for the Days of Awe (Yamim Noraim). Our Sages tell us: "The thirty days of Elul, to what are they compared? To the thirty days of grace, which a court grants a debtor in which to pay his debts and be freed of his creditors."

KEVER AVOT-

The graves of the ancestors. It is customary during this period of sobriety to visit the cemetery and strengthen one's ties with ideals of the faith of our fathers.

TZEDAKA-

It is also the custom to liberally distribute charity to the poor. Compassion for one's fellow man is the prerequisite for any communication with G-d.

HADLAKOT HANEROT-

The woman of the house lights candles in honor of the New Year so that warmth and love may permeate the home. Just before the nightfall which ushers in each evening of Rosh Hashanah and Yom Kippur (Day of Forgiveness), the following two blessings are recited upon the lights:

"Blessed art Thou, Lord our G-d, Ruler of the Universe, who has sanctified us with His Commandments and has commanded us to kindle the Festival Lights (on Yom Kippur substitute: "the Lights of the Day of Forgiveness)."

"Blessed art Thou, Lord our G-d, Ruler of the Universe, who has kept us in life, preserved us, and enabled us to reach this season."

ASERET YEMAI TESHUVAH-

The Ten Days of Penitence or return. These are the days between and including Rosh Hashanah and Yom Kippur. It is customary to greet one another during this period with the blessing: May you be inscribed and sealed for a good year (Ketiva Vechatima Tova). It is important to note that one can only be Divinely forgiven for these transgressions committed against G-d. It is therefore incumbent upon every individual to seek forgiveness of his fellow man during these days for any wrongdoing he may have committed against him the past year. The people of Israel must stand before G-d with hearts purified by love of man.

APPLE AND HONEY-

Upon returning from the Synagogue on the evenings of Rosh Hashanah there is a beautiful custom to first dip Challah and then a slice of apple into some honey. This special hors d'oeuvre is eaten with the prayer: "May it be Thy will to renew unto us a good and sweet year."

KITTEL-

All the sacred vestments in the Synagogue - as well as the robe (or KITTEL) worn by the and Cantors - are white during these ten days. The Talmud presents the following reason: "When men are summoned before an earthly ruler to defend themselves against charge, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before G-d on the Days of Judgment in the white garb of a feast in the confidence that as soon as one returns to G-d in repentance there will be immediate forgiveness."

White is likewise a symbol of purity and evokes the prophetic verse: "Though your sins be as scarlet, they become as white as snow."

HIGH HOLIDAY LAW AND CUSTOMS



TASHLICH-

Literally to cast away (one's transgressions). The first afternoon of Rosh Hashanah usually marks the fascinating Tashlich ceremony, which takes place on a bank of a river or near some body of fresh water. Appropriate prayers are recited and then it is customary for each person to shake the corner of each garment. This is to indicate that it is man's power to shake himself free of sin and mend his ways. In the presence of an ever-flowing stream one is immediately moved to think of the infinitude of G-d and in contrast the finitude of man.

SHOFAR OR RAM'S HORN-

It is the highlight of the Rosh Hashanah morning services and signals the conclusion of the Yom Kippur fast. Among the many reasons for the blowing of the Shofar are:

- (a) To proclaim the sovereignty of G-d on the anniversary of the creation of the world (the Kings of Israel were coronated amidst the sounding of the ram's horn).
- (b) To rouse the slumbering individual from his sleep of complacency and to stir him to repentance.
- (c) To remind G-d (as well as ourselves) of Abraham's willingness to sacrifice Isaac, his only son. The Bible relates that a ram was substituted for the beloved Isaac. In such a manner do we hope to be saved from impending death.

SHABBAT SHUVA-

The Sabbath of Return, which is the designation for the Sabbath between Rosh Hashanah and Yom Kippur. Its name is taken from the haftarah (portion from the Prophets) chanted on that Sabbath, which begins: "Shuva Yisroel, Return O Israel unto the Lord Thy G-d" (Hosea 14:2ff).

YOM KIPPUR FAST-

In ordaining Yom Kippur, the Bible states "You shall afflict your souls." This is the basis of fasting, the abstinence from food and drink on the Day of Forgiveness. The purpose of the fast is to emphasize the spiritual nature of man and demonstrate the G-dlike quality in each of us. Children usually begin to fast at the age of thirteen.

KOL NIDRE-

"All the vows," the beginning of the dramatic prayer which inaugurates Yom Kippur. The haunting and inspiring melody speaks of G-d's absolution of religious vows. It is conjectured that the music was composed during the Spanish Inquisition (1492), when many Jews were forced to publicly vow their allegiance to Christianity.

NON-LEATHER SHOES-

It is customary to wear non-leather shoes during the entire Yom Kippur period. This is because:

- (a) Leather is a sign of luxury.
- (b) The death of an animal is necessary in the production of leather shoes. On Yom Kippur we must be made aware of the dependence upon a Higher Source which unites all of G-d's creatures.

* * * * *

O U T R E A C H

We are honored and proud to announce that Lincoln Square Synagogue has been awarded a grant from the Avi Chai foundation. The grant, under the direction of Ms. Suri Kasirer, Director of Outreach for LSS, will enable us to introduce Turn Friday Night Into Shabbos on a national level.

As you are aware, during the past eight years, LSS has very successfully run "TFNIS" annually. Due to the enthusiasm for this program, it was expanded to include synagogues on a regional level. The next TFNIS program will be held on Friday, March 11, 1988 nationally.

We are appreciative to Avi Chai for enabling us to expand our programming; as well as proud to have been selected as a grant recipient from among 51 worthwhile proposals. We are happy to be working with the Avi Chai foundation in furtherance of our common goals.

* * * * *

The Aleinu Prayer

By Mitchell M. Furst

Every Rosh HaShana many of us are puzzled by the flow of the Rosh HaShana Musaf Shmoneh Esreh. In the middle of this Shmoneh Esreh the Aleinu prayer suddenly appears. After all, Aleinu is a prayer recited at the conclusion of the service, three times a day, year round. Why does it appear in the middle of the Shmoneh Esreh on Rosh HaShana?

If you have been puzzled by this, you may be interested to find out that the question you should be asking is really the reverse. Aleinu was originally recited as a part of the Rosh HaShana Shmoneh Esreh long before it was added to the three daily services. In fact, the earliest source to mention the recital of Aleinu at the conclusion of a daily service is the Machzor Vitry, a work on the prayer service by a pupil of Rashi's, which dates from the end of the eleventh century.

Even in the Machzor Vitry its recitation as a daily prayer was limited to the morning service, and this custom of reciting it as a daily prayer was by no means universal. The Rambam (1135-1204), for example, does not mention Aleinu in his description of the prayers which conclude the morning service. Eventually, however, its recital spread over the next few centuries, and Aleinu became the thrice daily prayer that it is today.

On Rosh HaShana, the two paragraphs of Aleinu serve as an introduction to the ten verses of מלכות (Hashem's kingship) that we quote from the Tanach in the Rosh HaShana Musaf Shmoneh Esreh. That is why the paragraph in our daily Aleinu ends with two quotations from the Tanach on the topic of Hashem's kingship. Our daily paragraph takes the Rosh HaShana paragraph, which actually concludes earlier with וּלְעוֹלָמִי עַד חֲמֶלֶךְ בְּכָבוֹד, and simply adds to it the first and the ninth of the ten Rosh HaShana מלכות verses. The first verse is from the Chumash: כִּנְחֹו בְּחֹרֶחֶק ה' יִמְלֹךְ לְעֹלָם וָעַד. And the ninth one is from the prophet Zechariah: וְנֹאמַר וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בַּיּוֹם הַהוּא יְהִיָּה ה' אֶחָד וְשִׁמּוֹ אֶחָד.

The realization that the two paragraphs of Aleinu have always been part of the Rosh HaShana Shmoneh Esreh also helps us date the authorship of the prayer. The Talmud Yerushalmi refers to the Rosh HaShana Musaf Shmoneh Esreh as: חֲקִיעָתָא דְרַבִּי רַב (Avodah Zarah 1:2), the shofar service of the house of Rav. Based on this, many scholars attribute the authorship of our Rosh HaShana Musaf Shmoneh Esreh to the famous Amora "Rav" who lived in the early third century of the common era in Babylonia. His authorship of this Shmoneh Esreh would have included, it would seem, the two paragraphs of Aleinu within the Shmoneh Esreh.

But Rav may have made use of older already well-known material, perhaps from Temple times, when he composed his edition of the Rosh HaShana Shmoneh Esreh. And indeed, there is a tradition whose earliest source is a responsa of Hai Gaon (939-1038) that the first paragraph of Aleinu was composed by Joshua when he entered the Promised Land. Our Rishonim elaborate on this tradition, noting that the acronym formed by the ו of וְעַלֵינוּ לְשִׁבְחָהּ, the ש of שְׁלֹא עֲשֵׂנוּ, the ו of וְנֹאמַר, and the ה of הוֹשֵׁעַ is Joshua's name in his youth.

The Aleinu prayer has been the subject of much censorship throughout the ages. Aleinu in its original form contained the following phrase: שְׁהֵם מִשְׁחֹוִים לְהַבֵּל וְרִיק (that they bow down to vanity and emptiness and pray to a god who does not save). In the middle ages, some Christians saw this as being an insulting reference to Christianity, and the phrase was censored out of the Ashkenazi prayerbooks. The author of the Aleinu prayer, however, whoever he may have been, almost certainly did not have Christians in mind when he composed it. The troublesome phrases הַבֵּל וְרִיק and שְׁהֵם מִשְׁחֹוִים are from the prophet Isaiah (30:7 and 45:20) who lived in the eighth century BCE and could not have known any Christians. The entire first paragraph

Continued from page 4

may have originated during Temple times, before the advent of Christianity. Even if it were Rav living in the third century of the common era who composed the first paragraph, Rav was living in Babylonia where he probably never met a single Christian.

Nevertheless, it has been shown that the prayer did develop even within Jewish tradition into an anti-Christian and even anti-Muslim prayer during the Middle Ages. For we have many sources in our own literature from this period which, in discussing Aleinu, point out that the word ריק (emptiness) in gematria equals ישו, Jesus, and this gematria appears to have been very widely known. We also have sources which recommend that instead of saying לְהַבִּיל רִיק, one should say: לְהַבִּיל וְלִרְיִק in order to make possible the numerical equivalence that these two words have with ישו מַחְמֵט, Jesus and Mohammed. This search for references to Christianity and Islam in Aleinu eventually backfired when it was noticed that the word יָקָר, in the phrase וְשָׁמַיִם מֵמַעַל (and his seat of glory is in the heavens above), also had the same gematria as ישו and this phrase was one which referred to Hashem. Accordingly, some of the Rishonim recommended that the phrase וְשָׁמַיִם מֵמַעַל be substituted in place of יָקָר.

That our ancestors in the middle ages intended the phrase לְהַבִּיל רִיק to be a reference to Christians may also be evidenced by the custom which developed to spit as a sign of contempt when one arrived at this phrase, a play on the Hebrew word רִיק which can mean both "emptiness" and "spittle". And, in Prussia in 1703, the government was so incensed by the Jews' Aleinu ritual that a special decree was enacted, the "Edict Concerning the Jewish Aleinu Prayer" which ordered the Jews to omit the offending phrase, and not to spit during the prayer. The Edict added that the Aleinu prayer was to be recited aloud and inspectors were appointed to visit synagogues to insure that the offending phrase was being omitted. It is possible that the custom of reciting the Aleinu aloud may have originated due to this edict of the Prussian government.

The central thrust of our Aleinu prayer, however, is to carry some of the powerful sense of G-d's kingship that we gain from the Rosh HaShana prayer service into our daily lives all year round. And may we all be inscribed in the Supreme King's book of life for health and happiness this year!

R O S H H A S H A N A . . . a time of reflection, happiness and hope.

The Jewish New Year, a joyful time for many, is not always a time of happiness for hundreds of lonely isolated elderly Jews living on the Upper West Side. With your help, DOROT can make this New Year a time of sweetness and renewed hope.

Deliver a kosher, traditional food package, visit with a Jewish elder and experience this wonderful mitzvah!

DOROT's Rosh Hashana Package Delivery will be on Sunday, September 20, 1987 between 10am and 2pm at Ansche-Chesed Synagogue, 251 West 100th Street.

Please contact DOROT at 212 769-2850 to let us know that you will be participating. We encourage you to bring a friend.

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RABBI JAY SHOULSON—DIRECTOR OF FUNERALS

FROM THE PRESIDENT'S DESK

The contemporary essayist Fran Leibowitz was once asked where she spent the summer. She replied: "I summer where I winter." So, whether you "summered" here or elsewhere, I hope you took to heart the words of our Rabbi in the last bulletin and had a restful but productive two months. Things may have seemed quiet around Lincoln Square, but planning for the upcoming year proceeded feverishly over the Summer.

In future issues of the bulletin you will be introduced to this year's new members of our staff and they will preview the activities that our Rabbi has entrusted to them for the upcoming year. In a few weeks you also will be receiving our new calendar which will offer the year 5748 from an LSS perspective and will feature our schedule of services and activities for the entire year. Please save a place for it on your refrigerator!!!

To recount one event which took place before the summer, I want to thank Bernie Kabak for the enormous amount of effort he expended to invite Mayor Koch to our Synagogue and the way he went about insuring the success of the event. Bernie, who has just been elected to our Board of Trustees, is a person who, if he assumes a task, gets it done--and does it thoroughly, quietly, quickly and well. We have all benefited from the large number of tasks he has assumed on our behalf, especially in areas involving the Synagogue's real estate. And, I would be remiss if I did not also thank Bernie Wachsmen, Bob Chambre, David Stone and Philip Rosen for the countless hours they put in over these last few months to help us solve some of our governmental problems.

I must also publicly thank Rabbi Herschel Cohen and Rabbi Kenneth Brander for the yeoman's service they both performed when shouldering the full responsibility of the Synagogue's pulpit in July and August, respectively. In a related note: each month we mention in this publication that "one service of LSS which we pray may be unnecessary is that of the Chevra Kadisha." Unfortunately, the Chevra was very active this summer. Due to the large size of this congregation, it has

always been the policy of the Chevra to provide its services only to members of the congregation. It is a rule borne of practicality and I remind everyone to keep it in mind before requesting the services of the Chevra or before allowing your membership to lapse.

Finally, the "Jewish Free University" program September 14-17 was especially informative this year. There were 11 special lectures and panels, including such subjects as Chodesh Elul--the month of repentance. I hope you were able to take advantage of this worthwhile program.

I end with a plea and a prayer. A plea that you respond promptly and generously to the annual Yom Kippur Appeal, which is being coordinated by Benjamin Belfer and Elliot Falk. None of our fees are being raised this year, so we are dependent upon your generosity to cope with our increased costs. The prayer is that we all be privileged to enjoy a year of health and prosperity and commitment to Torah activities.

- Morton Landowne, President

H-E-L-P

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

Are you an LSS member who is:

- A. Not receiving mail?
- B. Moving or already moved?
- C. Getting married?
- D. All of the above?

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

The Intermediate Minyan is sponsoring a SEUDAH MITZVAH in the SUKKAH at LSS on October 12 at 6pm. Live Music/Dancing; Israeli style buffet. \$12 per person. RSVP by Sept. 20 if you wish to attend.

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AMUD: The Community Action Supplement to ECHOD

September 1987/Elul 5747

SHARANSKY TO LSS:
TELL SOVIETS THE TRUTH ON SEPTEMBER 22
by Jonathan Wolf

Leading Soviet Jewry activist Natan Sharansky chose Lincoln Square Synagogue as the site to kick off his campaign for a mass demonstration at the United Nations on September 22.

The former refusenik and Prisoner of Conscience is calling on thousands of Jews to assemble at the Isaiah Peace Wall, 43rd Street and First Avenue at noon on Tuesday, September 22, the day Soviet Foreign Minister Edward Shevardnadze addresses the General Assembly.

Sharansky delivered the drasha at LSS's main minyan on shabbat parshat shoftim as the beginning of his campaign. He told an overflow crowd that this is a critical moment in the long struggle for religious freedom and emigration for Soviet Jews.

We must not be fooled, Sharansky emphasized, by Gorbachev's "glasnost" policy and the clever poses of the Soviet government. Although there has been some improvement, such as the release of almost all those imprisoned as Jews in labor camps, there are still hundreds of thousands of Jews who have attempted to begin the process of emigration, and the practice of Judaism is still harshly restricted.

The new Soviet emigration laws, which prevent more than 90% of the Jews who want

to leave from even applying, are an example of the subtler but more dangerous forms of oppression and anti-Semitism of the glasnost era, Sharansky stated.

Sharansky said he chose to speak at LSS because he knew that members of the shul have been active in supporting him in prison, organizing for his release and attending his trial, and that the Synagogue is a center of religious and Soviet Jewry programming. He recounted how important that support had been for him in his years of isolation, telling of how he had asked that a film clip of his wife, Avital, leading a demonstration on his behalf, which was used as evidence against him, be shown over and over.

The human rights leader repeated the statements of his jailers that a ragtag bunch of "students and housewives" would never free him, and he reminded us that that was precisely what finally happened. He appealed to all the students and housewives, business people and professionals of the community to join with him in his extraordinary demonstration (all the differing Soviet Jewry organizations are cooperating with him!) to expose Soviet hypocrisy at this crucial time.

Natan, Avital and their baby daughter Rahel are living in the LSS community this month as he organizes the demonstration. We can respond to the warnings he voiced at LSS against complacency and allowing Soviet propaganda to go unanswered by joining them outside the UN on September 22.

AMUD means a page (such as a page of Talmud) or a column (including a column of type)
* * * * AMUD is the lectern from which one leads the community in prayer * * * * AMUD
means standing on one's feet; engaging in action; taking a stand.

AMUD is the new regular supplement to ECHOD which deals with issues of community responsibility, social needs, chesed projects and political action.

ANTI-SEMITISM:
ALIVE AND WELL IN THE SOVIET UNION
by Naomi Mark and Suri Kasirer

When we returned from a visit to the Soviet Union this summer, the Bolshoi Ballet was performing at Lincoln Center as part of a triumphant tour of the United States. Both the artistic exertions of the Bolshoi company and the more demonic dance of images and propaganda in which the Kremlin has been engaging disguise purposes far different from the ones they proclaim.

The Bolshoi's audiences applauded what they thought were performances of pure art, distantly separated from politics and international antagonism. But one of the works on this summer's program featured a hook-nosed, Shylock/Fagan-type character, outside of society, determined to steal what he needed for his asocial intentions. Newsday, the only local news medium to note this flagrant stereotype, commented, "How discouraging that this myth of the Jewish profiteer is still being perpetrated in this era of supposed 'glasnost'."

The politicization, KGB supervision and anti-Semitism of the Bolshoi performance were quiet in keeping with what is really happening in the Soviet Union. On our return from the USSR we were struck by the discrepancy between the West's perceptions and expectations of Gorbachev's announced policy of "glasnost" and the reality of the lives of Soviet Jews.

The term "glasnost" has frequently been translated in the Western press as "openness". This is not, however, its precise meaning. There are other Russian words for openness, such as "otkrovennost" and "iskrennost." In most dictionaries, the term "glasnost" is translated as "publicity," and this indeed seems to be the purpose of Gorbachev's recent gestures toward the West: to create a facade of greater freedom in order to insure increased trade.

To improve the Soviet Union's desperate economic state, Gorbachev has begun to institute some reforms to improve

efficiency and productivity and restore some balance between military and domestic outlays. While the glasnost strategy has had some outward indications of improvement on Russian life (e.g., greater availability of merchandise in stores, increased intellectual and artistic freedom), the situation of the Jews remains very difficult. One refusenik told us, "Glasnost is only a camouflage. Our lives are still a constant struggle. We live with the same haphazard laws and arbitrary restrictions."

Simultaneous with Gorbachev's new policies, anti-Semitism has been increasing in the Soviet press (all of which is government controlled and operated). In a recent issue of the Evening Leningrad, an article entitled "Still With The Same Aim" said of the Jews: "There aren't that many personages of this kind in our city. But there are substances in life about which it is said, 'They're small but stink'" (a Russian curse referring to feces). The article concludes that glasnost is not for people like the Jews. Refuseniks whom we visited said this was not an isolated example. Jews are often referred to in such articles as betrayers of the Fatherland, Zionist hooligans, conspirators and criminals.

Anti-Semitic publishing in the glasnost era is not limited to newspapers. Under the less restrictive policy of glasnost, more books espousing classic anti-Semitic myths have been published with wide circulation. We were given a book called The Class Essence of Zionism to bring back to the U.S. by a collector of such materials; Class Essence based itself partially on that archetypal work of paranoid Jew-hatred, "Protocols of the Elders of Zion," (wherein a council of Jewish elders control the press, the economy and, in effect, rule the world) which it describes as an important document squelched by Jews, who killed its author.

Also flourishing under glasnost is a rising Russian nationalist organization called "Pamyat" (Memory), whose goal is to restore lost Russian glory, including monuments and churches. The Jews are seen

as defilers of Russian purity; Pamyat's leader, Andreev, has called for modern Pogroms--for Jews to be "thrown from windows" and "ripped to shreds." Andreev blames the Jews for the high rate of alcoholism in the USSR and for the poor economic conditions. Pamyat enjoys tacit support from the Soviet authorities, who permit its public gatherings and give its activities implicit sanction.

Much of our time in Russia was spent with members of the "Second Generation" group, the Soviet Jewish youth who are refuseniks and whose parents also were denied permission to emigrate and are thus forced to continue the family situation of isolation, alienation and immobilization. "Second generation" members described to us discrimination within the school system, whereby Jews are denied entry to universities and mistreated by fellow students.

Is it simply a coincidence that many forms of official anti-Semitism, as well as the ominous growth of groups like Pamyat, are increasing in the era of glasnost and proclaimed liberalization? Not at all. First of all, it is a logical and necessary form of scapegoating. If glasnost is a response to the increasing sense of economic stress and an acknowledgment of difficulties within the Soviet system, the blame for this longstanding failure must be cast upon an external group; in this case, conveniently, the Jews. Secondly, the reforms of glasnost have been most important and have most deeply taken hold in academic and artistic circles where anti-Semitism has past roots. Increasing opportunities for self-expression and independence for the intelligentsia have brought to the surface latent and inbred anti-Semitism characteristic of Russian culture since the time of the Czars. As writing and publishing become somewhat freer, more anti-Semitic literature can be circulated and publicized.

In light of these developments, Jewish emigration seems more crucial than ever before. Only emigration can guarantee a full and free Jewish life to every one of the three million Soviet Jews. We, their brothers and sisters, whose fates are entwined with theirs and who stand responsible for them as fellow Jews, must dedicate ourselves to that effort.

THE JEWS OF THE USSR:
WHAT'S WRONG? WHAT WE CAN DO
by Jonathan Wolf

The three million Jews of the Soviet Union live in an almost inconceivable condition of repression, fear and deprivation.

- * They cannot freely make phone calls, mail letters, hold meetings, publish or even photocopy materials, visit each other, contact government officials or enforce protection of any human or civil rights.
- * Prayer services in synagogues are government-run and KGB-infiltrated. Possession of any Hebrew book or religious article can be a violation of the law. Siddurim, Bibles, Hebrew-Russian dictionaries, even photos of Israel can be confiscated from homes or from entering tourists at Customs. It is prohibited to teach Hebrew or Judaism to children. Many refuseniks are afraid to post mezuzahs outside their apartments because of the threat of harassment and violence from police or neighbors.
- * Applying to leave the USSR usually leads to loss of employment and expulsion from school; college-age applicants can be drafted and sent to Afghanistan. Teachers of Hebrew and Torah are barred from official schools; even teaching willing and paying pupils in their homes is prohibited as an occupation. Jewish books are scarce and may not be published. Study groups can be harassed, broken up or subjected to brutal attacks.

- * Over 11,000 Jews have officially been refused permission to leave the country. About 400,000 have attempted to begin the emigration process. Hundreds of thousands would leave if permitted; in the late 70's about 50,000 per year were allowed to leave. This year, in a sharp increase from the recent past, a few hundred per month have been let out, including a few of the prominent and famous activists, hundreds of whom have been waiting between eight and fifteen years to leave.

The Talmud tells us that all Jews are responsible for each other; the mitzvah of pidyon shvuyim, redeeming captives, supercedes almost any other. What can we do?

- * Participate in marches, demonstrations and rallies, such as the protest at the UN which Natan Sharansky is leading at noon on September 22.
- * Send letters, greeting cards, packages, children's clothing and some educational materials to refuseniks. Hebrew letters are especially welcome. If possible, send registered mail, return receipt requested, to insure delivery.
- * Adopt a refusenik family. Share twin bar- and bat-mitzvahs and other simchas with Soviet Jews prohibited from public celebrations. Follow and become involved with cases of prisoners of conscience and longstanding refusals of emigration.
- * Communicate to American media and government leaders your concerns and information.
- * Let Soviet officials, representatives, prisons and government offices know that we are aware and that we care. Some former prisoners have said that floods of letters and telegrams helped free them.
- * Visit the Soviet Union to see for yourself and to bring hope and Torah to Jews trapped there. Help fund others to visit there, teach and spread hope and faith.

- * Become involved in the Soviet Jewry movement. For further information on how to accomplish all of the above and more, contact the LSS Soviet Jewry Committee, the Student Struggle for Soviet Jewry, the Coalition to Free Soviet Jews, and/or the Union of Council for Soviet Jewry. These organizations need our time, money, concern and help. Soviet Jews need whatever each one of us can give!

WHERE TO GET INVOLVED:

The LSS SOVIET JEWRY COMMITTEE, part of the program on the needs of world Jewry, is chaired by Mark Hus. Members of the synagogue are needed to join in the committee's work, which includes coordination with the various existing Soviet Jewry organizations; speakers, programs and publicity to educate and mobilize our community; reactivating the Telegram Bank to flood US officials, media and the Soviet government with messages at key times; twinning bar- and bat-mitzvah youths with counterparts in the USSR; developing stronger ties between us and Jews in the Soviet Union; involvement with travelers to the USSR; energizing people to become involved in these and other ways with the lives of Soviet Jews. Contact Mark of LSS Community Action Director Jonathan Wolf through the LSS office.

STUDENT STRUGGLE FOR SOVIET JEWRY--Since 1964, SSSJ (led by LSS members Glenn Richter and Yaakov Birnbaum) has organized and mobilized activist American Jews. 210 West 91st Street, NYC 10024. (212) 799-8900

COALITION TO FREE SOVIET JEWS--the coordinating agency for 85 organizations and community groups in the NYC area. The Coalition sponsors the massive Solidarity Sunday rally among other things. 8 West 4th Street, Suite 1510, NYC 10018. (212) 354-1316

THE UNION OF COUNCILS FOR SOVIET JEWS is an alliance of grass-roots action groups, located at 1819 H Street, NW, Suite 410, Washington, DC 20006. (206) 775-9770

WITHIN OUR FAMILY

CONDOLENCES:

We record with profound sorrow the passing of our devoted member, Mrs. Ruth Belkin.

Mr. Stanley Getzler upon the passing of his beloved mother, Jean Getzler.

Mrs. Regina Lifschutz upon the passing of her beloved husband, Szulim Jacob Lifschutz.

Mrs. Edna Rosenman upon the passing of her beloved husband, Yehuda Rosenman.

Mrs. Carole Rosenthal upon the passing of her beloved husband, Mitchel Rosenthal.

Mrs. Linda Sterling upon the passing of her beloved father, Leonard Rosen.

Mr. Bernie Zweig upon the passing of his beloved father, Max Zweig.

BIRTHS:

Mrs. Itta Brief on the birth of a grandson, Joshua, son of Renee and Matthew Miller of Leeds, England.

Shelley and Ruevan Cohen on the birth of a son, Jonathan Zachary.

Dina and Leonardo Dancykier on the birth of twin sons, Tzvi Pesach and Netanel.

Helena and Marvin Goldstein on the birth of a daughter, Esther Chviva.

Sharon and Steve Goodman on the birth of a daughter, Rachel Raskas.

Gloria and Richard Kestenbaum on the birth of a daughter, Alexandra Miriam.

Dr. and Mrs. Elmer Offenbacher upon the birth of a granddaughter, Shira Bracha, daughter of Beatrice and Daniel Gordon.

Edna and the late Yehuda Rosenman on the birth of a grandson.

Gila and Rabbi Yossi Rosenblum on the birth of a daughter, Tzipora.

Rena Seplovitz and Dr. Steven Keller on the birth of a daughter, Tzipora Aliza Hadassa.

Naomi and Phil Sherman on the birth of a son, Reuven Yisroel.

Judy and Moshe Sokolow on the birth of a son, Shalom.

Aviva and Marvin Sussman on the birth of a daughter, Elizabeth I.

MARRIAGES:

Kayla Braum and Joel Mandelbaum
Varda Kaminsky and David Berkovitz
Toby Lazar and Bruce Simon

ENGAGEMENTS:

Naomi Ben-Attar to Larry Yablong
Mazel Tov to Mr. and Mrs. Joseph Dashiff on the engagement of their daughter Elizabeth to Mr. Izzy Tauber, son of Mr. and Mrs. Manfred Tauber.

Irene Gertel to Yossi Ratner
Sharon Kastner to Stephen Clements
Sandy Nussbaum to Joe Verschleisser

TZETCHEM L'SHALOM...

to Tsippi Goffin who left to Israel for a year of study.

to Eric Davis, son of Dr. and Mrs. Irving Davis and grandson of Mr. and Mrs. Emanuel Weidberg, who will be spending a year studying in Jerusalem.

NEW MEMBERS:

Julius Abrams
Mr. and Mrs. Franco Milano
Hana and Brian Katz
Abraham Piotrkowski
Sharon and David Schild
Ron Vered

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

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

LSS's own MATCHMAKING SERVICE is now in business. Make a date to call Janet in the office (874-6100) to set up an appointment for a personal interview. Monday evenings between 6 & 9 p.m.

SENIOR CITIZENS GROUP meets every Monday at 12:30 p.m. in the Belfer Bet Midrash. Refreshments are served and all Senior Citizens are welcome to attend.

BEEN TO A DAILY MINYAN lately? See the schedule of services; it may enrich your life.

OVER 50 AND LIVING ALONE--meets monthly: the next meeting will be held on September 20. Call Suri Kasirer for more info, 874-6100.

402

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MONDAY EVENINGS 8:30-9:30 P.M.	<i>3,000 Years of Jewish Music</i> with musical illustrations from Biblical Period to Modern Times.
WEDNESDAY EVENINGS 7:00-8:00 P.M.	<i>Adult Chorale</i> NO FEE **Joy of Singing Together and at Synagogue functions during the year.
WEDNESDAY EVENINGS 8:30-9:30 P.M.	<i>Workshop in Leading the Shabbat Service</i> for those who want to learn <u>how</u> to Lead a Shabbat Service.

THESE COURSES ARE BEING OFFERED AS PART OF THE PROGRAM
OF THE LINCOLN SQUARE SYNAGOGUE EDUCATIONAL CENTER

RABBI SAUL BERMAN, dean. RABBI KENNETH BRANDER, director.

WATCH FOR THE BROCHURE IN YOUR MAIL SOON!

SINGLE PARENTING WORKSHOPS will resume meeting on the following schedule:

Tuesday evenings 8pm-9pm
 September 15
 September 29
 October 13 Single parents' and children's meal in the Sukkah

October 27
 There is a \$5 fee per workshop.
 For more info call Isolde Cohen at 795-4838.

Saturday, August 15, 1987

In Memory of Louis Friedman

As Executive Director here at Lincoln Square Synagogue perhaps one of the most remarkable aspects I've discovered are the numerous volunteers who come in on a daily basis and share the many projects that need completion, i.e. stuffing, sealing and stamping envelopes.

People young and old have devoted their steady time and efforts to the extra work needed around here, and among those wonderful volunteers one very special and unique gentleman comes to mind--that is Mr. Louis Friedman (z'l).

Mr. Friedman was here at LSS for as long as I have been here and worked with the office staff on bookkeeping and cash disbursements. LSS was his home and his family, and there was truly a sense of reciprocity.

Mr. Friedman had a tremendous sense of humor and an unbelievable outlook on life. Once a week I still stop what I'm doing at my desk and remember that routine question he would ask me, "So, Rabbi Katz, am I fired yet? Of course, if I'm not, I expect you to double my wages." Perhaps Mr. Friedman can serve to be a model for us all.

May the memory of Louis Friedman be the guiding light to the membership and his commitment to Lincoln Square be remembered and matched by our members, please G-d, bringing us closer to the Synagogue and the learning of Torah.

Martin Katz
Executive Director

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
Andrea Rosen	873-9895

Dear Rabbi,

I am writing this letter to you from my bed in Room 907 at Roosevelt Hospital. It is my hope that you will be able to convey this letter to the two people who visited me here yesterday. They are members of your synagogue.

What I want to express to them is my appreciation for having taken the time away from their own families and friends on Shabbos in order to visit me, a stranger, while I lay here in my room. I don't remember their names so I cannot tell you who they are. I can only say: please thank them for me.

Working and rushing around the city throughout the week, as we all do in this frantically paced city, we all look forward to the weekend time for refreshing ourselves with close ones and doing the things which make all that frantic rushing around worthwhile. For someone to see visiting the sick in a hospital--someone who is a stranger--as an act "making it all worthwhile" is truly a wonderful thing!!

Judaism, of course, values visiting the sick as one of the most important mitzvahs which a person can perform. So I was not entirely surprised when the two individuals, a man and a woman who live in the area of 72nd Street and West End Avenue, walked into my room and said they were from your synagogue. Your synagogue is well known among us inactive Jews as a center for vibrant cultural, social and religious resources. What I learned yesterday is that it also has two very warm and caring people who took some precious time away from their own Shabbos to bring a little of themselves to a stranger in a hospital bed. The first and second Temple sacrifices were surely not as precious as the giving of time for the benefit of someone sick in this world of ours when time is our most precious possession. Please let the man and woman who visited me yesterday know that the time they gave to me was a great blessing--as far as I am concerned it is the most important thing they do as Jews, and as people. To give to someone you love is wonderful, but to give to someone you don't even know--that is something beyond wonderful.

Thank you,
M. Posner

SCHEDULE OF SERVICES

Friday, September 11
Kindle Shabbat Candles.....6:54 P.M.
Mincha and Kabbalat Shabbat.....7:05 P.M.

Saturday, September 12 (KEE-TAVO)
Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Class.....5:55 P.M.
Mincha.....6:55 P.M.
Daily Mincha and Maariv.....6:55 P.M.

Friday, September 18
Kindle Shabbat Candles.....6:43 P.M.
Mincha and Kabbalat Shabbat.....6:55 P.M.

Saturday, September 19 (NITZAVIM-VAYELECH)
Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Class.....5:45 P.M.
Mincha.....6:45 P.M.
Selichot Service.....12:30 A.M.
Daily Mincha and Maariv.....6:45 P.M.
Daily Selichot and Morning Services.....6:45 and 7:30 A.M.

Wednesday, September 23
EVE OF ROSH HASHANA
Selichot and Morning Services..6:00 and 6:45 A.M.
Eruv Tavshilin
Kindle Rosh Hashana Candles.....6:34 P.M.
Mincha and Kabbalat Rosh Hashana.....6:45 P.M.

Thursday, September 24
Rosh Hashana Services.....7:45 A.M.
Tashlich Walk.....5:45 P.M.
Mincha.....6:45 P.M.
KINDLE ROSH HASHANA CANDLES NOT BEFORE..7:32 P.M.

Friday, September 25
Rosh Hashana Services.....7:45 A.M.
Daf Yomi.....5:40 P.M.
Kindle Shabbat Candles.....6:31 P.M.
Mincha and Kabbalat Shabbat.....6:40 P.M.

Saturday, September 26 (HAAZINU)
SHABBAT SHUVA
Shabbat Morning Service.....8:45 A.M.
MINCHA FOLLOWED BY
SHABBAT SHUVA DISCOURSE.....5:40 P.M.

Sunday, September 27
FAST OF GEDALIA
Selichot and Morning Services..6:45 and 8:00 A.M.
Mincha.....6:25 P.M.
Daily Mincha and Maariv.....6:35 P.M.
Daily Selichot and and Morning Service.....6:45 and 7:30 A.M.

Friday, October 2
EVE OF YOM KIPPUR
Selichot and Morning Service...7:00 and 7:30 A.M.
Mincha.....3:00 P.M.
Kindle Memorial and Shabbat Yom Kippur Candles.....6:19 P.M.
Shabbat Kol Nidre Services.....6:25 P.M.

Saturday, October 3
SHABBAT YOM KIPPUR
Main Sanctuary.....8:00 A.M.
Auditorium.....9:00 A.M.
Final Shofar Blast.....7:19 P.M.
Daily Mincha and Maariv.....6:25 P.M.

Wednesday, October 7
EVE OF SUKKOT
ERUV TAVSHILIN
Kindle Yom Tov Candles.....6:11 P.M.
Mincha and Kabbalat Yom Tov.....6:20 P.M.

Thursday, October 8
Morning Sukkot Services.....8:45 A.M.
Daf Yomi.....5:20 P.M.
Mincha.....6:20 P.M.
KINDLE YOM TOV CANDLES NOT BEFORE7:09 P.M.

Friday, October 9
Sukkot Morning Service.....8:45 A.M.
Daf Yomi.....5:20 P.M.
Kindle Shabbat Candles.....6:08 P.M.
Mincha and Kabbalat Shabbat.....6:20 P.M.

Saturday, October 10
Shabbat Chol Hamoed Sukkot Services.....8:45 A.M.
Daf Yomi.....5:10 P.M.
Mincha.....6:10 P.M.
Daily Mincha and Maariv.....6:10 P.M.

Sunday, October 11
Chol Hamoed Services.....7:00 and 8:30 A.M.
Daily Chol Hamoed Services.....7:00 and 7:40 A.M.

Wednesday, October 14
Hoshana Rabba Morning Services.6:30 and 8:00 A.M.
ERUV TAVSHILIN
Kindle Yom Tov Candles.....6:00 P.M.
Mincha and Kabbalat Yom Tov.....6:10 P.M.

Thursday, October 15
Shemini Atzeret Morning Services including Yizkor Memorial Services.....8:00, 8:45 and 9:30 A.M.
Mincha.....6:10 P.M.
KINDLE YOM TOV CANDLES NOT BEFORE.....6:58 P.M.

Friday, October 16
SIMCHAT TORAH
Yom Tov Morning Service.....7:30 A.M.
Family Service (Bet Mirash).....9:00 A.M.
Women's Service.....9:00 A.M.
Daf Yomi.....5:05 P.M.
Kindle Shabbat Candles.....5:57 P.M.
Mincha.....6:05 P.M.

Saturday, October 17 (BERESHEET)
Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Class.....4:55 P.M.
Mincha.....5:55 P.M.
Daily Mincha and Maariv.....6:05 P.M.

Friday, October 23

ROSH CHODESH CHESHVAN

Rosh Chodesh Morning Services..7:00 and 7:40 A.M.
Kindle Shabbat Candles.....5:47 P.M.
Mincha and Kabbalat Shabbat.....5:55 P.M.

Saturday, October 24 (NOACH)

SHABBAT ROSH CHODESH Morning Services...8:45 A.M.
Talmud and Bible Class.....4:45 P.M.
Mincha.....5:45 P.M.
Daily Mincha and Maariv.....5:50 P.M.

Friday, October 30

Kindle Shabbat Candles.....5:37 P.M.
Mincha and Kabbalat Shabbat.....5:45 P.M.

Saturday, October 21 (LECH-LECHA)

Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Class.....4:35 P.M.
Mincha.....5:35 P.M.

Please remember to turn your clocks ahead one hour for Eastern Standard Time.

Daily Mincha and Maariv.....4:40 PM (EST)

BLOOD DRIVE

On July 27, 1987, 27 members of Lincoln Square Synagogue donated blood at the Red Cross. Three other congregants agreed to donate "designated parts" at Mt. Sinai Hospital on behalf of another member's friend who was scheduled for surgery and required 4 units on reserve. Though our numbers were low the sense of mitzvah was immeasurable.

We wish to thank all those who donated blood and those who made calls for recruits, especially Rabbi Cohen and the spokesmen at the various minyanim for their encouraging announcements.

Perhaps the November blood drive will bring more arms forward.

SCHEDULE OF SERVICES

Shabbat Services
Shabbat Early Services followed by classes in Bible and Talmud7:50 A.M.
Regular Services — Main Sanctuary8:45 A.M.
Services for beginners and those with little Synagogue background9:15 A.M.
Shiur — Cholent Kugel Minyan9:45 A.M.
Youth Minyanim10:00 A.M.
Youth Shiurim10:00 and 10:30 A.M.
Shabbat Nursery (3-5 years old)8:30 A.M.

Daily Minyan
Weekdays7:15 and 7:50 A.M.
Mon and Thurs First Minyan7:10 A.M.
If a member requires a shiva minyan at his home, the second minyan meets there.

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

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

*During 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.

SCHEDULE OF PRICES FOR THOSE WHO WISH TO SPONSOR A KIDDUSH

Main Kiddush	\$285.00*
Hashkama Minyan	110.00
Shiur-Cholent-Kugel Minyan	215.00
Beginner's Minyan	35.00
Intermediate Minyan	35.00
Seudah Shlishit	155.00
	and 195.00
Cholent-Youth Minyan	45.00

*Note: You may also "share" in a Kiddush.
For more info please call LSS office.

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INTERMEDIATE MINYAN

Will meet 9am (please be prompt) on the following dates this year:

September 12
September 26
October 17
October 31 (Luncheon)*
November 7
November 21 (Luncheon)
December 5
December 19 (Luncheon)

*Call LSS for more info if you are interested in attending

The Synagogue needs donations of used kosher tefillin. If you can assist us, please call LSS at 874-6100.

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