



## WORDS

*from Rabbi Saul J. Berman*

It's easy to say "I'm sorry" to a stranger. If you step on someone's toe in the crowded subway train, it's simple to just turn and apologize and continue your life as before. It's easy because the act was clearly accidental and because there is no history to the relationship which might complicate an otherwise simple interaction.

It's much more difficult to say "I'm sorry" to an intimate friend, or a spouse (or especially to a spouse who is an intimate friend). The greater difficulty derives from two sources. Firstly, it is usually difficult to claim that it was accidental when you hurt a friend since the standard of care which we expect within a rich friendship should make people much more careful. A word slipped, a slight perpetrated, tend to be seen not as accidents but as reflections of some otherwise unrevealed antagonism. It's not so simple to tell a friend, "I'm sorry that I spoke badly of you to another person", or, "I'm sorry that I wasn't there for you when you needed me." "Why did you?", and "Why weren't you?!" would be appropriate responses from the injured friend - not so simple.

Secondly, a relationship with an intimate friend has a history, and every current act or omission takes its place in the panoply of acts and omissions which have preceded it. The act, therefore, is never seen in isolation but has to be responded to with the complexity and subtlety due to the entire relationship. Just saying "I'm sorry", as if nothing like this had ever happened before, or as if the occurrence didn't raise questions about the integrity of the commitment of the friend, is simply not possible. It's much more difficult to apologize and continue your life as before when the continuity is dependent upon the acceptance of your apology by the other - and he or she may not be so willing simply to accept your regrets.

What is it like when you recite the "Vidduy", the oral confession on Yom Kippur? Is it very easy to say "I'm sorry" to God, or is it very hard? If it's very easy, then perhaps God is too much of a stranger. In truth, it ought to be even more difficult to apologize and simply move on when the very continuation of your life may be dependent upon the acceptance of your apology by God - and He may not be willing so simply to accept your regrets.

May our repentance and our confession be difficult, but successful; and may God grant us all a year of good health and happiness.







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*Bulletin Editor*

## PRESIDENT'S MESSAGE

It is appropriate that I find myself writing this first report for the newly refurbished and improved ECHOD on Labor Day 1989. Serving as President of LSS is truly a labor of love, but it is labor nevertheless. I marvel at the ability of our past Presidents who navigated this magnificent institution through increasingly turbulent waters over the last 25 years. Above all, I am struck with the immensity of the task and the dedication offered by the Presidents with whom I have worked most closely - Maurice Spanbock, Stanley Getzler, Fred Ehrman, Richard Joselit, and Morton Landowne. As our Shabbat Musaf prayer says, they were truly "committed workers for the needs of the congregation - imbued with Emunah - faith in our God". I cherish their continued help and advice. There is so much to do and a lot more to learn.

On the heels of one of our most successful ever Journal campaign I am delighted that Morty and Rose Landowne have succumbed to the unanimous decision of the officers and agreed to be our 1990 Journal Dinner honorees. The Landowne family's commitment to LSS is second to none, and it is fitting that we round out our 25th anniversary year next June 10, with a tribute to Rose and Morty.

## THE SUMMER

As you know, the membership has voted overwhelmingly to take a loan of up to \$300,000 based on a mortgage of the Annex for the purpose of refurbishing our physical plant. Some repairs have already begun. We have completed an engineering survey of our air conditioning and heating systems, and will complete waterproofing work to avoid further water damage to the main synagogue building. The amount of our actual repair work will be based on our final budget analysis for the coming year. Incidentally, Bank Leumi, which provided the loan, has negotiated final terms with us that are significantly more favorable to the Synagogue than those previously reported. Our Treasurer, Alan Smith was instrumental in securing financing and we are grateful for his help as well as that of our member and Bank Leumi officer Anne Oksenberg.

Thanks to Vice President Freddy Kohn and our member Judy Heicklen who spent scores of hours with LSS Executive Director Ken Wagner and our fiscal professional Marilyn Osgood designing a completely new budgeting and financial system for the Synagogue. Our information will be increasingly timely and allow for even greater fiscal oversight and control.

A new fundraising committee comprised of Phyllis and Stanley Getzler, Rose and Vice President  
*(continued on page three)*



## PRESIDENT'S MESSAGE *(continued)*

Simeon Schreiber, Margy-Ruth Davis and I spent several sultry July Monday evenings together formulating a long-term fundraising strategy for LSS. High Holiday Chairman Bernard Kabak, joined the discussions. The work of the Committee will continue as a source of guidance and support to all future fundraising efforts at LSS.

With the able assistance of Jonathan Wolf and Hyla Bassel Carey, Moderator and LSS Trustee, Jonathan Herlands chaired a mayoral candidates forum at which every Democratic and Republican candidate appeared at LSS to solicit our votes. An overflow audience, including some raucous hecklers, were treated to a great deal of rhetoric by the candidates but an even greater display of dignity, humor and leadership skills by Mr. Herlands and Rabbi Brander.

The singles committee conducted a series of activities including special Seudot Shleeshit and unique seminars.

Dr. Milton Houpt, who edited ECHOD in the 1970s has, happily, agreed to take the helm of the new ECHOD. His talent and commitment is something we will all come to treasure in the months to come.

### WHAT'S IN STORE FOR 5750

Our 25th Anniversary will occasion a year-long series of forums and lectures on the impact of the LSS brand of Orthodoxy on Jewish life - a commitment to embrace the wider world rather than reject it. More specifically, the way Jews relate to Israel, endangered diaspora communities (Ethiopia, USSR, etc.) is markedly different today than it was 25 years ago because of the impact of Orthodox observance. Yet our leaders are under siege from the Haredi form of Orthodoxy. As we take stock of our current condition, our forums will ask some fundamental questions:

- What have we accomplished?
- At what cost? Are we now so smug in the value of our form of Yiddishkeit, that we are neglecting the "Adom LaMokom" tenets of our religion.
- What challenges do we face for the future?
- What is the outlook for LSS - type Orthodox practice

LSS will continue to lead the way with innovative outreach programming as well as with more opportunities to undertake acts of Chesed, including our food and clothing drives. An expanded Bikur Cholim in-reach program led by our Rabbis and members Herb Weiss and Simeon Schreiber will begin after the high holidays.

- The educational programming of JSI promises to be the most outstanding
- in our history. Please watch for the fall bulletin. In addition to regular programming, the Religion on the Job series will provide some unique surprises with an array of special panels and speakers.
- LSS Youth Chairman Mark Hus and youth director Chaim Hagler plan a memorable year for the Melanie Ross Youth Center. Children of all ages will find exciting new weekly and Shabbat programs.
- Singles programming plans are well underway to ensure that everyone will find a unique opportunity to find a program that is both stimulating and enjoyable.

### A FINAL THOUGHT

LSS has changed the lives of many of us. It's mission now as it was 25 years ago is to help us grow as committed Orthodox Jews. Please make the most of your LSS membership. Attend our services regularly and sample some of the magnificent educational, chesed, and social programs we have to offer. You'll find yourself coming back again and again. I also hope that the generosity of LSS will be repaid by your dedication of time, effort and financial support. We need all of you to help more than ever before.

A happy and healthy New Year to all.

*Perry Davis*





## 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 the ideals of the faith of our fathers.

### **Tsedaka —**

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 God.

### **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 God, 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 God, Ruler of the Universe, Who has kept us in life, preserved us and enabled 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 those transgressions committed against God. 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 in the past year. The people of Israel must stand before God with hearts purified by love of man.

### **Apple and Honey —**

Upon returning from the Synagogue on the evening 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 be renew unto us a good and sweet year."

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## HIGH HOLIDAY LAW AND CUSTOMS

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### Kittel —

All the sacred vestments in the Synagogue — as well as the robe (or **Kittel**) worn by the Rabbi 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 some charge, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before God on the Days of Judgement in the white garb of a feast in the confidence that as soon as one returns to God 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."

**Tashlich** — literally, to cast away (*one's transgressions*). The first afternoon of Rosh Hashanah usually marks the fascinating **Tashlich** ceremony, which takes place on the 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 his 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 everflowing stream one is immediately moved to think of the infinitude of God and in contrast the finitude of man.

### Shofar or ram's horn —

It is the highlight of the Rosh Hashanah morning services, and it also 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 God 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 God (*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 **haftorah** (portion from the Prophets) chanted on that Sabbath, which begins: "Shuva Yisroel, Return O Israel unto the Lord Thy God" (Hosea 12:2ff).

### 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-d like 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 God'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 God's creatures.





## SUKKOT LAW AND CUSTOMS

### Chag Ha Asif —

The Feast of Ingathering is another name for the Festival of Sukkot. Due to the agricultural significance of the holiday, the Synagogue becomes permeated with the colors and fragrances of four species of the glories of nature.

### Ethrog —

The Bible commands us to take the "Fruit of a good tree, branches of palm trees, boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your GOD seven days." By "fruit of a goodly tree" was meant the Ethrog, a citrus fruit which has many similarities to a lemon, but is of a different species.

Usually an Ethrog is imported from Israel for the Sukkot celebration, thus recalling to us the beautiful land of our fathers where the Chag Ha-Asif was originally celebrated, it is permissible to use an Ethrog from any other part of the world, provided it meets the religious requirements. Now that we rejoice in the rebirth of the Jewish State, one should of course seek to unite himself visibly with Israel by having an Ethrog which comes from our Holy Land.

There are a host of rules about the shape and appearance which an Ethrog should have. It is usually more expensive to buy than any other fruit simply because it requires supervision and care.

One of the important parts of an Ethrog is the Pitom, the blossom at the top of the fruit. If the Pitom has been removed, the Ethrog is no longer fit for ritual use. However, if the fruit grew originally without such a blossom it is permissible to use it for Sukkot.

### The Lulov —

By "branches of palm trees" the Torah meant a Lulov, which is a branch of the palm trees. We use American-grown Lulovim, because if they were imported they would no longer retain their freshness.

### Hadasim —

Leaves of myrtle are used in accordance with the statement, *boughs of thick trees*. Three of them are used, and they are tied to the Lulov by palm leaves.

### Arovot —

Two willow twigs are tied with the Lulov to complete the injunction about four species on Sukkot.

A blessing is recited over the "four species" during each of the seven days of the Festival. In colorful pageantry the worshippers march around the Synagogue holding aloft their symbols of Divine Bounty during the holiday services. **Our Sages** Tell us that of the Four Species, the Ethrog is fragrant as well as tasty, the myrtle leaves are fragrant, the willow is tasty and the lulov has neither fragrance nor taste. The four are held together, reminiscent of the various types of Jews who comprise the people of Israel. Even those of our people who have "neither taste nor fragrance" must be included and encouraged.

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## SUKKOT LAWS AND CUSTOMS

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### Intermediate Days —

The third, fourth, fifth, sixth and seventh days of Sukkot are called Chol Ha-Moed, which might be translated as semi-holidays. The rules about forbidden kinds of labor on a holiday are greatly relaxed on these intermediate days. The prayers of these days have a dual character. The regular week-day prayers are recited, with the additions of *Yaaleh V'Yovoh* ("May there rise and come before Thee . . .") in the Eighteen Benedictions. In addition, Hallel is recited every morning, and the Musaf as well.

### Hoshanah Rabbah —

The last of the Intermediate Days has a special character. It is called Hoshanah Rabbah ("The Great Hoshanah"). The morning service becomes infused with a solemn character similar to the Day of Atonement and many of the prayers sound like an echo of the Yom Kippur Service. According to tradition, the final seal of the decree for the New Year (*G'mar Chasimah Tovah*) is proclaimed in heaven on this day. Another opportunity for repentance is granted at this time.

### Shemini Atzeret —

The eighth and ninth days are full Holy Days, with the same restrictions as the first two days of the Festival. The eighth day is called *Shemini Atzeret*. The translation of this phrase is "eighth day, a day of solemn assembly." The word Atzeret also suggests the thought of delay — to delay, as it were, the closing of the holiday season by celebrating an additional day before closing this month of holidays.

### Simchat Torah —

The final day of the holiday is the most joyous of all. *Simchat Torah* means "The Festival of the Rejoicing of the Torah." It is the occasion for the expression of the joy which is the characteristic of every Jew who appreciates that he is one of a people to whom study and the practice of the Torah has been entrusted. "We are a people principally in the possession of the Torah," was the statement of Saadya Gaon, the great philosopher of the early Middle Ages. Similarly Rabbenu Gershom, "The Light of the Exile," writing about the year 1000 said, "The only possession left to Israel is the Torah. Even though we fall short in our observance of the precepts of the Torah, whether from negligence or indifference, our glory as Jews is that we are the People of the Book — that is — the people of the Torah."

This year we hope to close traffic again into the Lincoln Tower area. We need room to dance.

### The Hakafot —

Next come the *Hakafot* — the processional with the Torah scrolls. All the scrolls are taken out. The *Chazan* advances in front chanting:

*Great and mighty, O help us!*

*Kind and merciful, O help us!*

The others walk behind repeating the chant. In the rear of the march are the children with their flags. Everyone kisses the scroll as they are carried by. Upon reaching the starting point in front of the ark, the marchers strike out singing and dancing. This is repeated as many times as may be necessary to give every one a turn to carry a scroll. Each round is conducted by singing and dancing. In the morning the *Hakafot* are repeated in the same manner.

Another Torah ceremony takes place at the morning service — reading the last and first chapters from the Torah. One man is chosen to be *Chatan Torah* (Chatan means Bridegroom) and another one to be *Chatan Bereshit*. Everybody in the synagogue is called up. Even boys under thirteen, several together under a large *Talit*, are honored in this manner.



## SCHEDULE OF SERVICES

### Friday September 22nd

Kindle Shabbat Candles .....	6:36 p.m.
Mincha and Kabbalat Shabbat .....	6:45 p.m.

### Saturday, September 23rd (NITZAVIM-VAYELCEH)

Shabbat Morning Services .....	8:45 a.m.
Daf Yomi at 5:05 p.m.	
followed by Rabbi Berman's talmud class at 5:50 p.m.	
Talmud and Bible Classes .....	5:35 p.m.
Mincha .....	6:35 p.m.
Early Selichot .....	10:15 p.m.
Selichot Lecture by Rabbi Saul Berman .....	11:30 p.m.
Selichot Services .....	12:30 a.m.

### Sunday, September 24th

Morning Services .....	7:15 and 8:30 a.m.
Daily Selichot and Morning Services .....	6:45 and 7:30 a.m.
Daily Mincha and Maariv .....	6:35 p.m.

### Wednesday, September 27

Selichot service with explanation led by Rabbi Kenneth Brander .....	9:45 p.m.
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### Friday, September 29th

#### Eve of Rosh Hashana

Selichot and Morning Services .....	6:00 and 7:00 a.m.
Kindle Shabbat Rosh Hashana Candles .....	6:24 p.m.
Mincha and Kabbalat Shabbat Rosh Hashana .....	6:35 p.m.

### Saturday, September 30th

Rosh Hashana Services .....	7:45 a.m.
Beginner's Service .....	9:00 a.m.
Daf Yomi .....	5:20 p.m.
Mincha at 6:20 p.m. followed by maariv and Daf Yomi	
KINDLE ROSH HASHANA CANDLES NOT BEFORE .....	7:22 p.m.

### Sunday, October 1st

Rosh Hashana Services .....	7:45 a.m.
Beginner's Service .....	9:00 a.m.
Tashlich Walk .....	5:25 p.m.
Mincha .....	6:25 p.m.

### Monday, October 2nd

#### Fast of Gedalia

Fast Begins .....	5:40 a.m.
Selichot and Morning services .....	6:40 and 7:15 a.m.
Mincha .....	6:15 p.m.
Fast ends .....	7:08 p.m.
Selichot and Daily morning services .....	6:40 and 7:15 a.m.
Daily Mincha and Maariv .....	6:20 p.m.

### Friday, October 6th

Selichot and Morning Services .....	6:40 and 7:15 a.m.
Kindle Shabbat Candles .....	6:12 p.m.
Mincha and Kabbalat Shabbat .....	6:20 p.m.

### Saturday, October 7th (HAAZINU)

#### Shabbat Shuva

Shabbat Morning Services .....	8:45 a.m.
Mincha followed by Shabbat Shuva Discourse .....	5:25 p.m.

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**SCHEDULE OF SERVICES***(continue from page eight)***Sunday, October 8th****Eve of Yom Kippur**

Selichot and Morning Services .....	7:00 and 8:30 a.m.
Mincha .....	3:00 p.m.
Kindle Memorial and Yom Kippur candles .....	6:09 p.m.
Kol Nidre Services .....	6:15 p.m.

**Monday, October 9th****Yom Kippur**

Main Sanctuary .....	8:00 a.m.
Auditorium .....	9:00 a.m.
Beginners .....	9:00 a.m.
Final shofar blast .....	7:09 p.m.
Daily Mincha and Maariv .....	6:15 p.m.

**Friday, October 13th****Eve of Sukkot**

Morning Services .....	7:15 and 7:50 a.m.
Kindle Yom Tov Candles .....	6:01 p.m.
Mincha and Kabbalat Yom Tov .....	6:10 p.m.

**Saturday, October 14th**

Sukkot Morning Services .....	8:00 and 8:45 a.m.
Daf Yomi .....	5:00 p.m.
Mincha .....	6:00 p.m.
KINDLE YOM TOV CANDLES NOT BEFORE .....	7:00 p.m.

**Sunday, October 15th**

Sukkot Morning Services .....	8:00 and 8:45 a.m.
Daf Yomi .....	5:05 p.m.
Mincha .....	6:05 p.m.
Daily Chol Hamoed Morning Services .....	7:00 & 7:40 a.m.
Daily Mincha and Maariv .....	6:05 p.m.

**Friday, October 20th****Hoshana Rabba**

Morning Services .....	6:30 and 8:00 a.m.
Kindle Yom Tov Candles .....	5:51 p.m.
Mincha and Kabbalat Shabbat Yom Tov .....	6:00 p.m.

**Saturday, October 21st****Shemini Atzeret**

Morning Services including Yizkor Memorial Services .....	8, 8:45 and 9:30 a.m.
Daf Yomi .....	4:50 p.m.
Mincha .....	5:50 p.m.
KINDLE YOM TOV CANDLES NOT BEFORE .....	6:49 p.m.

**Sunday, October 22nd****Simchat Torah**

Hashkomah Minyan .....	6:45 a.m.
Yom Tov Morning Services .....	8:00 a.m.
Family Services (Bet Midrash) .....	9:00 a.m.
Women's Tefillah Group .....	9:00 a.m.
Late Minyan .....	9:30 a.m.
Mincha followed by Seudah Shlisheet Neilat Hachag .....	5:45 p.m.

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# 5 7 5 0 LINCOLN SQ Teshuva Campaign

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MONDAY NIGHT, SEPT. 11 / י"א אלול

תשובה

## 1. Teshuva: Loving The Evil Within?

What do the high holidays mean for those of us who cannot completely remake ourselves in a single moment of turning to God? Can we change while a darker side still lives somewhere within?

Rabbi Tsvi Blanchard, Ph.D.

6:30-8 p.m.

## 2. Teshuva, Theory and Practice: A Mussar Approach

The author of *The Fire Within: The Living Heritage of Mussar Movement*, will analyze the philosophy of Rabbi Israel Salanter and his Novorodok disciples. Rabbi Israel Salanter founded the Mussar Movement which specialized in self-transformation—a topic closely related to Teshuva.

Rabbi Hillel Goldberg, Ph.D.

8-9:30 p.m.

Per lecture: \$5 members/\$7 non-members

**Special Maariv Service** will take place, whose goal is to enhance concentration through use of song. Prepared and conducted by Cantor Sherwood Goffin. 9:45 p.m.

WEDNESDAY SEPT. 13 / י"ג אלול

תפילה

## 3. Music, Meditation and Prayer

A practical use of Jewish meditation technique in prayer. This workshop will attempt to assist individuals trying to pray Shacharit, Mincha and Maariv services with concentration.

Rabbi Moshe Shur

8-9:30 p.m.

\$5 members \$7 non-members

**Maariv Service** designed to use meditation techniques to enhance prayer. Service will be conducted by Rabbi Shur. 9:45 p.m.

SUNDAY SEPT. 17 / י"ז אלול

צדקה

## ALL-DAY CONFERENCE ON TZEDAKA

4. Spend part or all the morning and afternoon studying basic texts on the mitzvah of Tzedaka, hearing and questioning speakers on how these laws apply to today's issues. The ethics of fund-raising, established vs. non-traditional ways of giving, which recipients have higher priority. Also an extensive display of materials about important causes to which one might direct Teshuva season contributions. 10 a.m.-5 p.m.

Full day: \$13 members \$18 non-members

Partial day: \$8 members \$11 non-members

WEDNESDAY NIGHT, SEPT. 20 / כ"א אלול

תפילה

## 5. Taking a Moment to Understand Selichot

For all the time we spend reciting Selichot penitential passages, few of us consider the meanings of this unique dialogue with God. This session will explore the Selichot passages from a historic and thematic perspective.

Rabbi Kenneth Brander

6:30-8 p.m.

## 6. Central Themes in Maimonides' Laws of Repentance

An examination of the main tenets of Maimonides' *Hilkhot Teshuva* (Laws of Repentance) which is a rich synthesis of halakhic rulings, philosophical doctrines, and psychological insights. Focusing on Maimonides' definition of Teshuva, his concept of personal responsibility and his affirmation of the capacity for personality change. Prior familiarity with *Hilkhot Teshuva* is helpful but not essential.

Dr. David Shatz

8-9:30 p.m.

Per lecture: \$5 members/\$7 non-members

**Maariv service**, especially designed to enhance kavana through the use of word comprehension technique. Prepared and conducted by Rabbi Saul J. Berman. 9:45 p.m.

SATURDAY NIGHT SEPT. 23 / כ"ג אלול

תשובה

## 7. Selichot Lecture: Teshuva for Victimless Crimes

Rabbi Saul J. Berman

## First Night Selichot Service

Conducted by Cantor Sherwood Goffin

SUNDAY, SEPT. 24 / י"ד אלול

גמילות חסדים

## 8. Rosh Hashana Package Delivered

Join with Project Dorot in visiting and bringing joy to homebound elders. Call Dorot in advance to schedule your visit (to begin any time from 10 a.m. to 2 p.m.).

WEDNESDAY SEPT. 27 / י"ז אלול

תשובה

## ROSH HASHANA WORKSHOPS

### 9. Beginners/Intermediates

An intensive learning experience relating to the meaning and philosophy of the holiday, especially focusing on the new to observance.

Ms. Sun Kasirer

תפילה

## 10. Advanced: Nullifying Vows: A Halakhic Challenge of the High Holidays

The Tefilot of Hatarat Nedarim and Kol Nidrei, to the liturgy of Rosh Hashana and Yom Kippur, each have a relationship to each other that will be discussed and analyzed from a halakhic and historical perspective. The text of both will be analyzed.

Rabbi Adam Mintz

\$5 members \$7 non-members

**Selichot Services** with explanation by Rabbi Kenneth Brander.

"Repentance, prayer and charity can overcome an unfavorable decree."



## S Q U A R E SYNAGOGUE

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WEDNESDAY SEPT. 23 / כ"ג אלול

## תשובה

Lecture: Teshuva for  
Crimes

erman 11:30 p.m. Free

Selichot Service

antor Sherwood Goffin 12:30 a.m.

WEDNESDAY, SEPT. 24 / כ"ד אלול

## גמילות חסדים

Hashana Package Delivery

ect Dorot in visiting and bringing holiday foods  
elders. Call Dorot in advance at 769-2850 to  
visit (to begin any time from 10 a.m. to 2 p.m.)

WEDNESDAY SEPT. 27 / כ"ז אלול

## תשובה

HASHANA WORKSHOPS

ers/Intermediates

eaming experience relating to the central laws  
y of the holiday, especially for those who are  
nce.

8-9:30 p.m. / Free

## תפילה

aced: Nullifying Vows: The  
Challenge of the High Holidaysatarat Nedatim and Kol Nidrei, their relationship  
of Rosh Hashana and Yom Kippur and their  
each other will be discussed from a halakhic  
perspective. The text of both of these prayers will

ntz 8-9:30 p.m.

non-members

ices with explanation by

Brander 9:45 p.m.

ne an unfavorable judgment."

WEDNESDAY OCT. 4 / ה' תשרי

## תשובה

Tikkun Hamidot—  
Character Improvement

11. During the period of the Ten Days of Repentance, take the time to study various characteristics that one might need to improve, as part of the Teshuva process. Choose two qualities and spend an hour on each. The quality will be defined and a discussion will follow on the question of the pros and cons and the place of each quality in our lives, as well as practical suggestions on how to improve in this area.

Anger—Rabbi Saul J. Berman 7:30-8:30 p.m.  
Jealousy—Rabbi Yosef BlauAnger—Rabbi Saul J. Berman  
Self Respect/Humility—Rabbi Yosef Blau  
Impatience/Tolerance—Rabbi Moshe Kahn 8:30-9:30 p.m.

For both lectures: \$7 members, \$9 non-members

MONDAY OCT. 16 / י"ז תשרי

שמחת בית השואבה  
SIMCHAT BEIT HOSHO'EVA:  
THE WATER FESTIVAL

12. Join Rabbi Ephraim Buchwald in reenacting the joyous ancient Temple ritual. Live music! Juggling! Entertainment! Food! Celebrating! In the Sukka.

\$7 members/\$9 non-members 8-10 p.m.  
(Beginners/Intermediates dinner beforehand 6:30-8 p.m.)

THURSDAY OCT. 19 / כ"י תשרי

תיקון ליל חושענה רבה  
TIKUN LIL HOSHAANA RABA

13. Revive the custom of the Kabbalists of S'fat to learn Torah on the last night of the Teshuva season.

צדקה/Rabbi Saul J. Berman 9-11 p.m.

Urgent Passion and Quantum Leap: Tefila and Teshuva in the life of King David/Rabbi Meir Fund 11 p.m.-1 a.m.

"L'chaim" and middle-of-the-night snack in the Sukka 1 a.m.

Also: Separate Tikan for 7th grade through high school  
Chaim Hagler 9 p.m. - 11 p.m.

FREE

WEDNESDAY OCT. 25 / כ"י תשרי

## גמילות חסדים

HESED FAIR

14. A culmination of the Teshuva season, focusing intentions and ideas into concrete action. Study the Torah values behind the various ways our community engages in acts of *Gemilut Hasadim*, and find out how to become involved in one of them. The concepts and their practical applications will include: *הדרת זקנים* (The L.S.S. Dorot Partnership), *ביקור חולים* (Bikur Holim Society), *מתנות עניים* (Food Funnel, and Homelessness Committee), *הכנסת אורחים* (Hospitality), *ירחים אבילים* (Comforting Mourners), *מיוון שבויים* (World Jewish Activities), Recording "Talking Books" for the Jewish blind; Working with Russian immigrants; and other specific projects through which to carry out the Elul/Tishrei inspiration. 7-10 p.m.

FREE

SPECIAL PROGRAMS DURING SUKKOT  
(In the L.S.S. Sukka:)

Sukka Dinner with Homeless Jews, organized annually by the Homelessness Committee

Sukkot Forum and Celebration with the Beyond Shelter Coalition (West Side synagogues for permanent housing).

Sukkat Shalom program with the N.Y. Shalom Coalition on the Environmental implications of the holiday.





**SCHEDULE OF SERVICES***(continued from page nine)***Friday, October 27th**

Kindle Shabbat Candles ..... 5:41 p.m.  
 Mincha and Kabbalat Shabbat ..... 5:50 p.m.

**Saturday, October 28th (BERESHEET)**

Daf Yomi ..... 8:00 a.m.  
 Shabbat Morning Service ..... 8:45 a.m.  
 Talmud and Bible Class ..... 4:10 p.m.  
 Mincha ..... 5:10 p.m.

followed by special Chatanim Seudah Shlisheet

SET TIME ONE HOUR EARLIER FOR EASTERN STANDARD TIME

Daily Mincha and Maariv ..... 4:45 p.m.  
 Maariv only Monday-Thursday ..... 6:20 p.m.

**Sunday, October 29th****Rosh Chodesh Heshvan**

Morning Services ..... 7:00 & 8:30 a.m.

**Monday, October 30th****Rosh Chodesh Heshvan**

Morning services ..... 7:00 & 7:40 a.m.

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SUNDAY --- SONS INVITED



## Hello from Jerusalem

You may know me as Alyssa Ehrman, a young lady who grew up in Lincoln Square Synagogue. Some of you remember me as a little girl sitting on the steps next to my father and running around the shul from candyman to candyman. As I grew up, I would sit on the top row, this time in the women's section next to my mother.

This year I am spending my year in Israel, studying at the Mabat Program at Midreshet Lindenbaum, a girls' Yeshiva in Jerusalem. During my spare time I have taken up an internship at Israel Resource, a media relations agency, located in the Government Press Building. Here at Israel Resource we read the papers you read and more. You read what the media wants you to see but here at Israel Resource I am just beginning to learn what really goes on. The head of Israel Resource is also a former L.S.Ser, David Bedein. He moved to Israel in 1970 and began Israel Resource in December 1987. Israel Resource works with the Foreign Press to promote positive coverage of Israel and provide journalists with reliable sources. Without Israel Resource, journalists were courted only by Arab sources. Through work with these journalists we can see changes in their coverage and attitude towards Israel.

Here at Israel Resource we also try showing journalists what Israel life is really like. We have weekly tours which take them "across the Green Line" to meet with Israelis- for example, out to Gush Etzion to meet people who have come on Aliya, survivors and/or orphans of the '48 war, and of course, a person all of you know, Rabbi Riskin.

With journalists constantly in and out of this office, we try and give them a sense of hospitality so they can see Orthodox Jews are not what they expect to find. Doing whatever we can for them in a friendly manner sometimes changes their opinions.

We have also seen a noticeable difference in the coverage of NBC, with whom we've been working. It has become more pro-Israel since we began our work with this new bureau.

When you treat reporters with "LSS hospitality," you are sure to make a difference. It is important when you see something which you think is a distortion of the truth, write the reporter and your congressman and tell them how you feel. Please let us at Israel Resource know. Get involved.

Lehitraot.

Alyssa Ehrman



## YOUTH ACTIVITIES FOR BEST YEAR EVER

The Melanie Ross Youth Center has completed, what many believe to be, our most successful year ever, centered around our great Shabbat groups, special programs both educational and fun, and of course highlighted by our extremely successful mission to the "Soviet Union". Throughout the summer, we have been preparing for the upcoming year, and after much work we are confident that this coming year will be the best ever.

The key to the Youth Department always has and always will be our Youth Leaders. Before the summer the Youth Committee made a commitment to hire only those leaders who can add to our success, and I can say with full confidence that we have achieved this goal.

Lincoln Square Synagogue is fortunate to have found leaders who are both talented and Torah loving Jews. Leaders who can instill a sense of Jewish pride in our kids and can serve as positive role models. I urge every member of our synagogue, whether they have children in our Youth Department or not, to get to know our Youth Leaders, and to open our homes and community to those leaders who do not live in this area.

The Melanie Ross Youth Center is looking forward to another wonderful year of programming for both our youth and the community and we encourage everyone to "Get Involved".

KETIVA VA CHATIMA TOVA  
M.R.Y.C.

**TILLEM—Ivan L.** Lincoln Square Synagogue mourns the tragic loss of our member, Ivan L. Tillem, a young man of vision who touched the lives of Jews the world over. A writer and dreamer who was painted by world hunger and moved by his Jewish conscience to forge a new reality.

*Saul J. Berman, Rabbi  
Herschel Cohen, Assoc. Rabbi  
Kenneth Brander, Asst. Rabbi  
Perry Davis, President*



## COMMUNITY ACTION NEWS

The L.S.S. Community Action program begins its third year this fall. Combining long-established projects (like Hospitality and Bikur Holim), committees created during the past few years (such as World Jewry, Food Funnel, and Israel Affairs), and newly-developed programs (Homelessness, Dorot Partnership, Russian Immigrants, Ecology, "Talking Books", Tzedaka, and others), Community Action attempts to involve and educate our members and the larger community in chesed, social responsibility, political issues, and volunteer activism.

Created under the leadership of Rabbi Saul Berman. Community Action is staffed by its Director, Jonathan Wolf, and its Coordinator, Hyla Bassel Carey. But the real work and guidance of Community Action is provided by its committees, chairpeople, and volunteer members. If you have any questions, complaints, contacts, or suggestions, please feel free to call Jonathan or Hyla at their office in the Annex (595-7498, or through the synagogue switchboard). If you are interested in becoming one of the people whose energy, ideas, and leadership help to shape and give substance to Lincoln Square's commitment to our community and our society, please sign up!

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## POLITICAL HUBBUB AT L.S.S.

All six of the New York City mayoral primary candidates and a bustling sanctuary-full of community members appeared for L.S.S.' candidates forum two weeks before the primary.

It was one of the very few events during the campaign which all candidates attended, and each one spoke and answered questions for nearly half an hour. Campaign staffers distributed literature and buttons, and several of the candidates for City Council in our district also showed up to troll for support. Another forum, held just two days before the primary, presented all of the City Council candidates at L.S.S.

Each of the candidates came across strongly and clearly, and the questions from audience members were often fairly sharp, allowing those who attended to get a much fuller picture of the people who were running. The forum continued Lincoln Square's long tradition of plunging into political and communal issues, and it was attended by numerous reporters from Jewish and general media.

One aspect of the event which disturbed many participants was the heckling of Rudolph Giuliani, and Mayor Koch, by a group of AIDS activists who took seats around the room and continually shouted until most of them walked out after the Mayor spoke.

L.S.S. Community Action and Bikur Holim have been exploring ways for us to become more involved in combating AIDS and assisting people with AIDS. The demonstrators have an important concern, but in order to advance it they will need to win support from the public and political leaders.



## REGISTER AND VOTE!

The goal of the election forums at L.S.S. is to allow everyone to cast an intelligent vote. But you can only vote if you have registered.

The be eligible to vote in the November 7 election, your registration form must be postmarked no later than October 10. Registration forms are available at the L.S.S. office (or in the Community Action office in the Annex). If you want a form mailed to you, call the 24-hour hotline: (212) VOTER-89. Also, if you have questions about registration and polling places, call VOTER-89 during office hours.

If you miss all the other deadlines, you can register in person at your polling place on October 12 from 1-9 P.M.

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## RABBI BRANDER MEETS SOVIETS FOR REFUSENIK

At the end of the annual Student Struggle for Soviet Jewry (S.S.S.J.) Tisha B'Av Mincha service at the Soviet U.N. Mission, Rabbi Kenneth Brander, and Rabbi Moshe Morduchowitz of West Side Institutional Synagogue, were invited to meet with Soviet Mission Undersecretary Mr. V. Apalko. During the meeting, the rabbis acknowledged the changes going on in the Soviet Union, and expressed their appreciation to Mr. Apalko for these improvements. At the same time, they conveyed concern over the spread of the anti-Semitic movement Pamyat, and the continual refusal of emigration to many Jews for apparently trivial reasons.

They raised one particular refusenik case: that of Dr. Vladimir (Zeev) Dashevsky. For 12 years, Dr. Dashevsky, one of the outstanding Jewish educators in the Soviet Union known for his innovative educational techniques, has along with his family been denied permission to emigrate to Israel.

Mr. Apalko replied that such matters are often affected by the constant submission of letters and petitions. He agreed to look into the matter provided he was presented with a petition. Within a few days, over 1,000 signatures urging free emigration for the Dashevskys were hand-delivered to Mr. Apalko.

Rabbi Brander and S.S.S.J. are calling on our community to continue the pressure on behalf of the Dashevskys. Please write to your Congressmember (in our district, Rep. Ted Weiss) at House Office Building, Washington, D.C. 20515, and to your Senators at Senate Office Building, Washington, D.C. 20510, urging their immediate intervention with Soviet officials on behalf of Dr. Dashevsky. Let them know that this is an urgent and overdue refusenik case. Dr. Dashevsky is one of the most important unofficial Jewish educators in the U.S.S.R., and he and his family have been waiting for 12 years to go to Israel.

Everyone is also encouraged to write to General Secretary Mikhail Gorbachev, with a copy to Soviet Ambassador to the U.S. Yuri Dubinin, urging the Dashevsky family's immediate release and pointing out that their continued forcible residence does great damage to the image of positive change in the U.S.S.R. Rabbi Brander asks that a copy of any letter you write, and any reply received, be sent to him.



## **MAKE GOOD ON YOUR INTENTIONS AT THE CHESSED FAIR**

All through the Ellul and High Holiday period we re-examine our lives and recommit ourselves to the values in which we believe.

For those of us who are looking for ways to put our resolutions and inspiration into practice, the second annual L.S.S. Chessed Fair, on Wednesday evening, October 25, will provide myriad opportunities.

Members of L.S.S. who lead our collective efforts in many different areas of personal involvement and responsibility will present some of the Torah sources behind what they do, and explain each program, how it operates, and how to become involved.

It's an occasion to hear about, and possibly choose to join in, projects such as the LSS/Dorot Partnership (working with seniors in our neighborhood); Food Funnel (recycling usable food from celebrations, bakeries, and caterers to the hungry); Bikur Hoilm (visiting hospital patients); Russian Immigrants (bringing new arrivals in contact with Judaism); Hospitality (opening your home to guests, or helping to arrange for hosts); Homelessness (volunteering at shelters and soup kitchens); World Jewry (activism for endangered Jewish communities); "Talking Books" (recording Torah works for the Jewish Braille Institute); and other groups.

There is some way in which everyone can give some time and care as part of one or another of these undertakings. As we are reminded all through the autumn Holiday season, these are the kinds of activities which make a Jewish community what it needs to be, and which help each of us who gives to be who we are able to be.

You're invited to the Chessed Fair to find out and decide where your talents, desires, and inclinations fit in best!

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## **A SPECIAL NOTE**

All the members of the Lincoln Square family owe a debt of gratitude to one of our members who has put in countless hours insuring that neither rain nor snow nor gloom of night will prevent the synagogue mailings from going through. Bella Winkler, one of our hardest working volunteers, works diligently proof reading, collating and stuffing mailings.

Also essential to our mail operation have been Mark & Jared Osgood who have given freely of their spare time to help us get things done.

The entire mail process at Lincoln Square takes place under the direction of Art Blazer, also a member, who has taken on the responsibility for the arduous task of mailing out to our members over 500,000 pieces of paper in the past year. This effort is essential to our ability to communicate with you and has necessitated Art's becoming familiar with the arcane rules and regulations of the US Postal Service.

Thanks to all the tireless efforts of all our mail staff we have been able to keep those cards and letters coming in.



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## FOR YOUR INFORMATION

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Beacon	2130 Broadway	787-1100
Empire	63rd St. & Broadway	265-7400
Esplanade	305 West End Ave. (74th St.)	874-5000
Milburn	242 W. 76th St.	362-1006

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Fischer Brothers	230 W. 72nd St.	787-1715
Grossinger's Uptown Bakery	570 Columbus Ave. at 89th	874-6996
Jonas Stern	229 W. 100th St.	662-7081
Meal Mart	Broadway at 78th St.	787-4720
Miller's Cheese	Broadway at 78th St.	496-8855
My Most Favorite Dessert	1165 Madison Ave. at 85th	517-5222
Park East	1163 Madison Ave. at 85th	787-3545
Pumpkin Eater	2452 Broadway at 91st St.	877-0132
Torcello	148 W. 67th St.	721-4343
Verve Naturelle	157 W. 57th St.	265-2255

### MIKVAHS

Mrs. Lobel	234 W. 78th St.	799-1520
Rabbi Friedlander	163 E. 69th St.	472-3968

### MISCELLANEOUS

West Side Judaica	Broadway at 88th St	362-7846
Rabbi Riskin	P.O. Box 400, Efrat 90962 Israel	2-931-717
Rabbi Riskin (NY)	155 E. 55th St., Suite 303	935-8672
Rabbi Buchwald	National Jewish Outreach	986-7450
Kay Caterers		362-5555

**WE'RE BACK!** The Lincoln Square Synagogue Bulletin will be published at the beginning of each month from September until June. Articles and announcements are welcome and should be submitted to the Editor in care of the Synagogue office one month prior to publication.