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LINCOLN SQUARE SYNAGOGUE BULLETIN OUR 25TH ANNIVERSARY YEAR

Volume 25, No. 6

PURIM

Adar, 5750 - March, 1990

A PURIM GUIDE

I The Four Special Sabbaths:

The weeks between the Sabbath before the beginning of the month of Adar, and the Sabbath before Passover, are spotted with four special Sabbaths. In each case there is one basic change in the order of services which distinguishes the Sabbath. On most Sabbaths of the year, after seven people have been called to the Torah, an eighth is called for the Maftir. The Maftir normally consists of a repetition of the last three or five verses of the portion which had just been read. On these special Sabbaths, however, the Maftir is composed of a special reading which relates to the exceptional nature of the occasion.

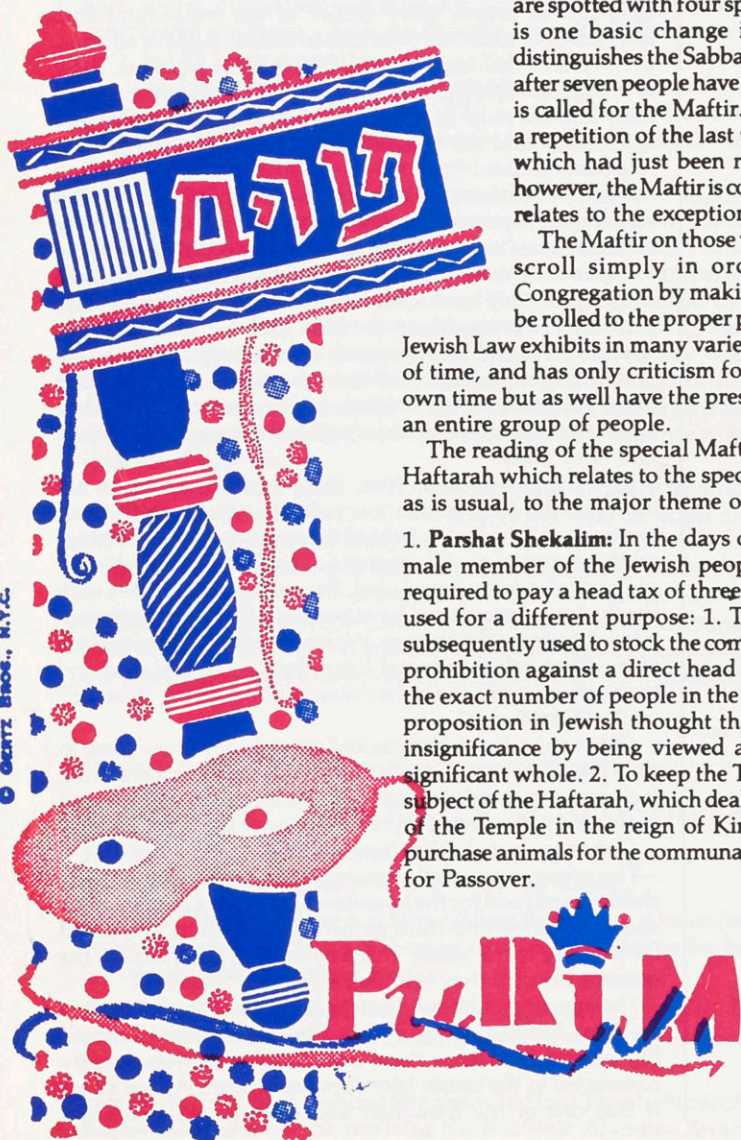
The Maftir on those weeks is read from a second Torah scroll simply in order not to inconvenience the Congregation by making them wait for the first scroll to be rolled to the proper place for the reading of the Maftir.

Jewish Law exhibits in many varied areas a vital concern for the use of time, and has only criticism for those who not only waste their own time but as well have the presumptiveness to waste the time of an entire group of people.

The reading of the special Maftir is followed by the reading of a Haftarah which relates to the special nature of the day rather than, as is usual, to the major theme of the Torah reading.

1. **Parshat Shekalim:** In the days of the Temple in Jerusalem, every male member of the Jewish people above the age of twenty was required to pay a head tax of three half shekalim, each of which was used for a different purpose: 1. To take a census - this money was subsequently used to stock the community charity fund. The Biblical prohibition against a direct head count as the means of arriving at the exact number of people in the community, relates to the general proposition in Jewish thought that man should not be reduced to insignificance by being viewed as a quantifiable part of a more significant whole. 2. To keep the Temple in repair - this theme is the subject of the Haftarah, which deals with the gifts made for the repair of the Temple in the reign of King Joash (2 Kings 12:1-17). 3. To purchase animals for the communal sacrifices - especially the sacrifices for Passover.

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**LINCOLN SQUARE SYNAGOGUE****200 AMSTERDAM AVENUE,****NEW YORK, NY 10023****TEL: 874-6100**SAUL J. BERMAN
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*Assistant Editor***PRESIDENT'S MESSAGE**

With Purim come thoughts of plots, conspiracies and intrigue. A Robert Ludlum version of the Megillah may not be far off. The fact of the matter is that as spine-chilling as the "Esther Chronicle" may be it can't hold a candle to the expose that follows—Geraldo at LSS.

The truth can finally be told, after years of rumors and gossip the ugly and sordid stories of power and manipulation at one of America's most illustrious synagogue have begun to seep out.

The scene: a major Jewish holiday at Lincoln Square Synagogue on Manhattan's fashionable upper West Side. Hundreds of congregants, some of them members, descend *en masse* to crowd every corner of the semi-crumbling, overheated or under-air conditioned edifice. Against all odds, the overcrowded sanctuary in the round is peaceful. For a seemingly inexplicable reason decorum reigns supreme as a man known only as "THE CHAZ" blends melody and spirituality and the bearded Rabbi's words are met with respectful silence.

Then we see them, solitary figures. One man, one woman standing surreptitiously at the entrance way. Why don't they sit down when everyone else does? Why don't they go to the bathroom? No one knows. Their job seems ill-defined. To some congregants they hand a prayer book. Others are greeted and permitted to enter. Many are held back for indeterminate amounts of time creating a crush of humanity. Suddenly the "guardians of the gate" motion to the masses and they enter quietly and take seats. And then, just as mysteriously as they appear the two blend into the crowd and two new gate-keepers take their place.

Two things are clear. First, these mysterious figures are central to the decorum that pervades the sanctuary. Second, someone, a "Mr. Big", is behind the scenes pulling the strings on this conspiracy. All attempts at finding out the identity of the ringleader(s) have failed. Requests for interviews with the shadowy "guardians" have been rebuffed, they have even refused to give us their names. We are left with only one curious clue. When asked to reveal their identity, several men and strangely enough, one or two women simply said, "just call" us the "David-men".

Other episodes of intrigue and mystery have now come to sully the "democratic" reputation of this venerable institution. Is there a secret cadre of leaders? Has an elite group wrested power from the elected representatives of the organization?

Consider several other issues of hidden identity:

—The group seems well-meaning. It solicits toys for needy children and food for the homeless. Conclude a catered affair and you'll often find them gathering up desserts and bread for delivery to the needy. But why do they have to take the caterer's bread if they call themselves the "Bakers"!?

—The synagogue knows that its prominent singles leaders are Miss Weinberger and Miss Pine and Doctor Freilich. But behind the scenes there are others who seem equally committed to the cause. Identities are hidden. All we know is that one of the friendliest and most helpful leaders is

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PURIMS PAST

Twenty years of constant beseeching from the pulpit still grommens in ones' ear: "Remember - this is *not* Purim!" Heard most frequently on Simchat Torah, the admonition had general, liberal usage - on Shabbat or even on Tisha B'Av. Yet on Purim (Purim!) the Shul rocked, for Esther, Mordechai (Eisenmann), multi-voiced Baal Koreh Rabbi Eddie Davis, and many others, came especially alive.

Shushan celebrations were replicated at L.S.S. from its inception. Vicky Riskin and Shlomit Rosenfeld founded the L.S.S. Players, a motley assortment of congregants whose productions varied in quality each year. These are some of the individuals, who in our immediate recollection were perennial stars: Rafi Guber, Peter and Debbie Abelow (whose home, erev Purim, and ideas) made most Purim shpiels possible; Martha Cohn and Rabbi Buchwald were always good sports, but neither ever mastered a role beyond themselves. Mrs. B., behind the scenes, contributed grommen which she thought were good. Each year Rabbi Riskin pleaded for a part, but he never made the cut.

This failure held little real significance because for a good stretch of time Jonathan Herlands reigned and ruled as Rabbi Riskin. This continued until Rabbi Berman assumed the pulpit. The Players compensated and a reluctant Jonathan Spanbock starred as the new Rabbi. Tuli Ruttner, also, naturally, always played a large role.

The real Rabbi Riskin once appeared as the Cohen Hagodol and on another occasion as George Washington. Yet Rabbi Berman stole the show in his debut, appearing as a priest. Gerry Blitzter almost kissed his ring. Shellee attended that Purim as a demure nun.

Some shpiels emphasized song and one particularly memorable Purim featured Phil Gassel, Jenna Joselit and our other best voices. Themes have endured the years—not enough space, not enough inreach, Rabbi Cohen's unique version of the Queen's English.

Probably the most controversial Purim in our history was the Queen Esther Beauty Pageant . . . for men. Some were carried away and the gentlemen in ladies' garb did not sit well with the clergy. Rabbi Cohen won the contest but despite his borrowed clothing and makeup, the consensus was that as Queen Esther before him, the victory hinged more on his modesty than his female allure.

While this brief piece overlooks much, due to faulty memory as much as lack of space, this tragedy of Purim at L.S.S. will always live with us: while most of us were cavorting in the Haines Ballroom and Shul, the young dynamic Ohr Torah principal Rabbi Pinchos Bok suffered a heart attack and died that night in the Beit Medrash.

These Purim memories should not be merely memories at L.S.S. Sometimes today the Friday night Chanukah celebration or the Purim meal are really just that, meals. L.S.S. is L.S.S. because of our Rabbis and educators and innovative programming, but a small portion of our glory is the ability to laugh and to laugh at ourselves. Remember that . . . for this is Purim.

Louis J. Frank and Martha Cohn

FROM LOCAL NEWSPAPERS

Headline: "Seven Students At Y.U.'s Affiliated RIETS Named Irving I. Stone Rabbinic Interns". Among the inaugural Stone Interns is **Chaim Hagler**.

Headline: "Yeshiva College and Stern College For Women Alumni Bestow Revel, Belkin Awards". Among the seven recipients of these awards is **Rabbi Ephraim Buchwald** who received an award for religion and religious education.

Headline: "West Side Congregation Welcomes Soviet Emigres". The chairman of the newly formed West Side Synagogue Committee for Action on Behalf of Soviet Immigrants is **Rabbi Kenneth Brander**.

Headline: "Friends of Yeshivat Sha'alvim To Hold Twenty-Ninth Anniversary Dinner." **Rabbi Kenneth Brander** will be receiving the Rabbinic Alumnus Award.

PRESIDENT'S MESSAGE (continued)

strangely referred to as "stern" and another very active member of the cabal leaves his name "blank".

The list goes on and on. Why do volunteers really gather outside of LSS with Herb Weiss and Howard Zeisel every Saturday afternoon and visit patients at Roosevelt Hospital? Does this have anything to do with Miriam Axelrod's h-o-s-p-i-t-a-l-i-t-y committee?

How does a member of LSS infiltrate this elite cadre of behind the scene leaders? That, we are sorry to say, remains a mystery. Perhaps you can ask one of these conspirators yourself - now that some have finally been unmasked!

Next on Geraldo: The LSS "ritual" committee - who are they and what have they done with your Aliya?

Happy Purim.

Perry Davis

A PURIM GUIDE (continued)

The tax fell due by the first of Nissan, in order that all be in readiness for the great influx of Jews to Jerusalem for Passover. In order to ensure prompt payment, announcements were made for the entire preceding month, that of Adar. The best opportunity to reach all of the people was to make the announcement on a Sabbath morning at the communal services. Therefore, the Sabbath on which this public announcement was made, on the one which precedes Rosh Chodesh Adar, or on Rosh Chodesh if it falls on a Sabbath, became known as Shabbat Shekalim, or Shabbat Parshat Shekalim.

2. Parshat Zachor: After the Jewish people left Egypt and began their long trek to the promised land, they were attacked by the nation of Amalek. In view of the fact that the normal motivations for war did not exist in this case, since Amalek was not fighting to protect itself, nor did they stand to gain either material wealth or great honor by their defeat of the poor escaped slaves, the Rabbis viewed the actions of Amalek as having the basest of all possible motives, the pure desire to kill and destroy. Thus God's command, "That thou shalt blot out the remembrance of Amalek from under heaven" (Deut. 25:19) has a double application. Its initial meaning, the actual physical destruction of the nation of Amalek has become impossible, since as the Gemara testifies, the ancient nations of the world have become so intermingled with other nations and peoples, that no possibility of identification remains. However, the second aspect of this commandment, "Remember what Amalek did unto thee by the way as ye came forth out of Egypt" (Deut. 25:17) makes it incumbent upon us to constantly keep in mind the nature of human depravity, the depths to which man can sink when his standards fail him.

The section of the Prophets which is read after the special Maftir tells of the defeat of Amalek by King Saul. Since Haman is referred to as "the Agagite", and is believed to have been a descendant of Agag, King of Amalek, it was found appropriate to read these sections on the Sabbath before Purim.

3. Parshat Parah: This third of the four special Sabbaths also functions in the nature of an announcement and reminder. The special portion read for Maftir deals with the rites of purification from ritual defilement, which involved the use of the ashes of the red heifer. Since a person who had come into contact with death (which is the primary category of ritual defilement) was not permitted to enter the Temple, nor participate in the offering of sacrifices, it was necessary to make public announcements in the weeks just prior to Passover to remind people to participate in the purification ceremony so that they would be able to enter the Temple, make the Pascal sacrifice and participate in the meal.

The eternal correlative of the physical act in Jewish thought, the moral and intellectual commitment which accompanies it, is manifestly clear in this case. The physical purification accomplished partly by the use of the red heifer must be accompanied by the spiritual reform which can make the whole process meaningful. In order to emphasize this lesson, the Rabbis selected as the prophetic portion for the Haftarah, a passage from Ezekiel of which the theme is the moral purification of Israel.

4. Parshat Ha-chodesh: On the Sabbath just prior to the first day of the month of Nissan, in which Passover falls, we read for Maftir the passage from Exodus dealing with the fixing of Nissan as the first month of the Jewish calendar (for certain purposes) and which describes the regulations and preparations for the Passover celebration.

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A PURIM GUIDE *(continued)*

II The Seven Mitzvot of the Day of Purim

1. **Reading of the Megillah:** The central obligation of the Holiday of Purim is the reading of the Megillah, the Book of Esther, in the evening and the morning. A special blessing was instituted for this Rabbinic Mitzvah which is binding on men and women alike. Although the reading is a positive commandment which must be performed at a specific time, a category of mitzvot from which women are normally relieved, this one remains obligatory on women because of their special involvement in the events of Purim in the person of Esther.
2. **Mishloach Manot:** The sending of gifts to friends on the day of Purim is one of the ways in which we express the joyousness of our celebration. It is customary to send at least two food products which are immediately edible, to at least one of our friends on Purim.
3. **Gifts to the Poor:** It is characteristically Jewish that any celebration is incomplete without providing for those members of the community who are destitute. It is necessary to send, again, at least two gifts to at least two needy people, so that they too may join in the celebration of Purim. These practices are referred to in the Megillah itself, when Mordecai urged the Jews to celebrate the days of Purim, and "that they should make them days of feasting and gladness, and of sending portions to one another, and gifts to the poor." (9:22)
4. **Special Torah Reading:** On the morning of Purim we read the passage from Exodus which describes the vicious attack of Amalek on the Jewish people immediately after their having left Egypt, and of the defeat of Amalek. This reading is appropriate not only in general terms of its describing the rescue of the Jews, but as well because of the traditional assertion that Haman was a descendant of Agag, King of Amalek.
5. **Al Ha-nisim:** During the day of Purim, a brief paragraph which begins with the words al ha-nisim, concerning the miracles, is added to the Shmoneh Esrey, the silent Amidah in each service, and to the Grace after Meals. This paragraph tells very concisely the entire story of Purim.
6. **Purim Feast:** On the afternoon of Purim it is customary to participate in a feast in celebration of the Holiday. This too is part of the usual fashion of celebration, and is referred to in the Megillah itself. (9:22).
7. **Prohibition against Fasting and Eulogies:** The various positive forms of celebration are accompanied by their negative correlatives, that forms which are normally indicative of sorrow and mourning may not be partaken of on the days of Purim.

III Purim in the Synagogue

1. **Machatzit Ha-Shekel:** Just prior to the reading of the Megillah on the night of Purim, it is customary to fulfill the obligation of the payment of the tax of three half shekels which was announced in the synagogue a number of weeks earlier, on Shabbat Parshat Shekalim. In order to assure that everyone be able to fulfill that obligation by giving three half dollar coins (the modern equivalent to the three half shekels), it is customary for the synagogue to have prepared a container in which there are three such coins, and to have them available to anyone who desires to fulfill the mitzvah. Anyone may then purchase the coins for any sum of money which he wishes to contribute, on the condition that he then recontribute the three coins for similar use by any other member of the congregation.
2. **Beating of Haman:** The custom of making noise when the name of Haman is read in the Megillah, has taken various forms through the years. In some countries, children would draw the name or figure of Haman on two smooth stones or pieces of wood and knock them together until the inscription was obliterated - thus obliterating the name of Haman. Some would accomplish the same purpose by writing Haman's name on the soles of their shoes, and stamping their feet at every mention of his name. Some synagogues were opposed entirely to what seemed to be indecorous conduct in the synagogue. In 1783, the Board of Trustees of the Spanish-Portuguese congregation in London ruled that anyone making a disturbance was to be evicted from the synagogue.
3. **"Ad D'lo Yadah":** The Talmud in Tractate Megillah records the statement of Raba that, "It is the duty of a man to mellow himself (with wine) on Purim until he cannot tell the difference between 'Cursed by Haman' and 'Blessed be Mordecai'."

(continued on page six)

A PURIM GUIDE *(continued)*

IV The Significance of Purim - Things to Think About

1. The events described in the Book of Esther are certainly not rare in the long history of the Jewish people. Rather Purim stands as a prototype for the long history of Antisemitism in the world. But the story of Purim likewise represents the faith of the Jewish people in the operation of God within human history by the use of human action in what appears to be the normal course of historical events. The Book of Esther represents to the Rabbinic mind the prime example of the "Nes Nistar", the hidden miracle.
2. The Feast of Esther, designed as a reminder of the fact that Esther asked the Jewish community to fast and pray on her behalf before she went to the King to ask that the Jews not be killed, was actually observed by the Jews of Shushan during the month of Nissan, a full eleven months before Haman's decree was to be executed. Nevertheless, the date that was set by the Rabbis for the fast was the 13th of Adar. They seemingly felt that it would be best to have the fast observed immediately before the celebration of the salvation which had come. The clear implication which is intended is that the fasting and praying of the 13th is the direct cause of the salvation of the 14th.
3. The date which Haman had chosen on which the Jews would be exterminated was the 13th of Adar. It was on that day that the Jews eventually protected themselves successfully against the attacks of private Persian citizens. Yet the date set for the celebration of those events was not the 13th, but the 14th. It was as if the Sages were telling us that we may not celebrate the downfall of our enemies though they be as evil as Haman. A day on which it was necessary for Jews to kill other human beings is not a fit day for joyous celebration. Therefore, celebrate your having been rescued, but on the next day, the 14th. On the 13th, we fast.
4. Shushan Purim, the 15th of Adar, represents the same theme. The original decree had extended the right of massacre of the Jews to the 14th of Adar as well as the 13th in cities which were completely surrounded by walls, such as Shushan, the capital of the then Persian empire. Again, the celebration of the salvation was postponed to the 15th in those cities.
5. Two passages of the Book of Esther seem to indicate almost an intentional avoidance of the use of God's name. In 4:14, when Mordecai is trying to convince Esther to go to the King to plead the case for the Jews, he says, "For is thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place . . ." And in the same chapter when Esther asks Mordecai to tell the Jews of Shushan to fast for her, without making any mention whatsoever of the prayers which would normally accompany such a fast. One reason suggested for this intentional omission is that "since the Megillah was to be read at the annual merrymaking of Purim, when considerable license was permitted, the author feared that the Divine Name might be profaned if it occurred in the reading."
6. The Fast of Esther is one of the four Minor Fasts, of only 12 hour duration, from sunrise till the stars emerge, in contradistinction to Yom Kippur and the fast of the Ninth of Av which last from sunset till the emergence of the stars on the next evening, a period of approximately 25 hours. The other Minor Fasts are the Tenth of Tevet and the Seventeenth of Tammuz, both of which recall to memory events leading to the destruction of the Temple, and the Fast of Gedaliah on the day after Rosh Hashanah, which memorializes the assassination of the man who was the governor of Judea after the destruction of the Temple.

Rabbi Saul J. Berman

The **Bikur Cholim Society** will visit any *member* of LSS who is in the hospital, recuperating at home, or homebound. If you would like to be visited, or know of someone who would, please contact the synagogue office.

ABOUT PURIM DID YOU KNOW

On Shabbat Zachor, the Shabbat before Purim, many Sephardi congregations throughout the world observe a particular custom. During the reading of Parashat Zachor the congregants bang softly with their hands and feet when the name of Amalek is mentioned. Shabbat Zachor is also marked by the complete recitation of the piyut, or poem, by Rabbi Yehuda Halevi called *Mi Kamocha* and which contains the story of Megillat Esther. This Shabbat is therefore popularly known as Shabbat de Mi Kamocha.

The day preceding Purim is known as Taanit Esther, the fast of Esther, and while everyone should fast, those women in the Judeo-Spanish (Ladino) communities whose name is Esther must absolutely fast.

Among the Spanish and Portuguese Jews, the Megillot are enclosed in richly decorated cases. Some of the Megillah parchments are illuminated with decorative motifs or pictures illustrating the story of Esther.

The Moroccan Jews, as well as Jews from a number of other Sephardi communities observe a particular custom. On Taanit Esther, towards the evening, after the Mincha Service, everyone contributes machazit hashekel, half a shekel, as a means of commemorating the half a silver shekel which was collected for The Sanctuary from each individual in the desert. This act commemorates the census taken in the Sanctuary. The shekalim are then sent to various Israeli Torah and medical institutions. Also among the Moroccan Jews, the Seudah, or meal, to break the fast of Esther, features a hen and couscous. This is symbolic of the fact that it was a woman who brought about the holiday of Purim.

Adapted by Zelda Stern from "A Treasury of Sephardic Laws and Customs" by Rabbi Herbert Dobrinsky, KTAV Publishing House and Yeshiva University Press.

SINGLES COLUMN

The pre-Purim gala, originally scheduled for March 3, and billed as a holiday-related event in last month's bulletin has been re-vamped and re-scheduled. Now planned for March 31, the event will be called "An Evening at Rick's Cafe" - a direct allusion to Humphrey Bogart's *Cafe American* in the movie "Casablanca."

In keeping with the theme, the gala fundraiser, which will be held at the shul, will feature a '40s motif, Moroccan cuisine, and entertainment corresponding to the ambience. Although black tie is optional, formal attire is *de rigueur*, and participants are encouraged to wear period clothing.

Notes Mark Frielich, one of the program's organizers, "our stress is on getting singles to show their support for Lincoln Square Synagogue." Says Debbie Pine, another organizer, "we want to encourage non-members to attend."

Reservations for "An Evening at Rick's Cafe" must be in by March 15. Tickets are \$75 for members, \$100 for non-members. Watch for your invitation in the mail.

Chanie Roth

The Lincoln Square Singles Committee will again be sponsoring a **Shalach Manos package delivery** to older shul members. On Purim morning March 11, 1990, singles are invited to listen to Megillas Esther and then fulfill the mitzvah of bringing packages of food to others (with schmoozing and a nosh for brunch thrown in). Noshing, socializing and packing baskets will begin at 10:30 A.M. with package delivery on the way home about noon.

The cost to single members is a minimum contribution of \$7. Non-members are asked to contribute a minimum of \$10 and anyone who pays at the door (IF space is available) will be asked for a minimum contribution of \$15. Left-over money will be used for other LSS Chesed activities so larger contributions are encouraged.

Please have your paid reservation in the shul office by March 5th.

Last year LSS singles delivered packages to about 70 older members. The turnout for the event was so great that this year we hope to deliver one hundred packages.

Art Blazer

The Singles Committee thanks Morton and Shellie Goldberg and Doba Treitel for their efforts with the Mix and Match Shabbaton.

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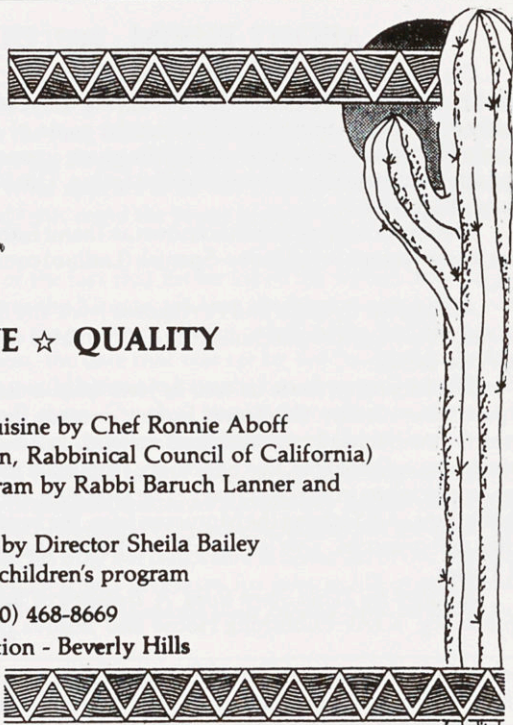
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CHANUKAH POSTSCRIPT

All the Chanukah activities at L.S.S. would have been impossible without the ongoing involvement and dedication of literally dozens of L.S.S. members, chairpeople, and staff. A very partial listing of people who deserve extra special thanks (and apologies to those who belong on this list but were somehow left off): **Toy Drive** Homelessness Committee Chair Bracha Lieberman, Rabbi Jonathan Kohn, Jeff Litwin, Sara Parzen, David Seidman, Syd Baker and generous contributions from Cong. Ansche Chesed, Beth Israel Synagogue Center, and West Clarkstown Jewish Center. **NACOEJ Crafts Fair and Policy Briefing:** World Jewry Co-Chair Barbara Gordon, Rusty Moslow, Ed Weberman, Deborah Sue Goldberg. **Hats, Gloves, and Scarves Drive:** Vivian Kalib, Evan Kotel, Richard Morris, Debbie Schiller. **Singles Chesed Doubleheader:** LSS/Dorot Partnership Co-Chairs Ray Karlin and Sharon Goodman, Doba Treitel, Ray Edelman, Linda Honigwachs, and Melody Morrow in the Dorot office. **American Jewish World Service party:** Owen Kupferschmid and Ruti Teitel, Michael Rose, Rafael Schutzer, Debra Sloss. **Shul Chanukah Dinner:** Dinner Chairs Michelle and Eli Salig. **72nd Street Chanukah Menorah:** Youth Director and rabbinic intern Chaim Hagler, David Debow, Shama Berman. **Chanukah Outreach Packets:** Ari Katz, Yossi Katz, Avi Spira, Zachary Schenker, Yedidiah Buchwald. **MRYC Chanukah Party:** Atara Gorsetman and all the Youth Leaders. **Goddard-Riverside Community Center Soup Kitchen:** Ruth Karp, and special thanks to Food Emporium for donating cakes and pies for the holiday dinner. **Senior Citizens' Center party:** David Debow and the L.S.S. high school group.

Project ORE party for homeless Jews: Mark Kolber, Dianne Esses. **Beginners/Intermediates' Chagiga:** Cindy Becker, Martin Berkowitz. **Beyond Shelter Coalition party:** Karen Waldmann, Libby Dreisinger. **Soviet Immigrants Chanukah party:** Soviet Immigrants Committee Chair Aviva Sussman; Patty Harte, Elise Slobodkin, and Abby Knopp from NYANA; Dena Landowne, Shama Berman, Yonah Schmeidler, drummer Avi Sussman and keyboardist Bram Cardozo; Ruth Markowitz and Shoshana Jedwab of the West Side Synagogues Action Committee for Soviet Jewish Immigrants. And none of these programs could possibly take place if not for the beyond-any-call-of-duty commitment and steadfastness of Acting Executive Director Janet P. Horwitz, Asst. Executive Director for Programming Hyla Bassel Carey, and Maintenance Supervisor Richard Carey and his tireless custodial staff, Tertulien Noel, Tim Raynor, and Willie Ramos. No one would know any of this was happening without the indefatigable work of Art Blazer, mailings coordinator, and our *Echad* bulletin. And behind so many of these L.S.S. activities are the manifold talents of Bella Winkler, who so capably involves herself in mailing, proofreading, arranging events, selling tickets, and all the other jobs which make these programs possible. Our community's limitless thanks to all of them!

ELDER SUPPORT NETWORK

The Association of Jewish Family and Children's Agencies is the parent body for over 135 service agencies throughout North America. Several years ago, they established the Elder Support Network to act as a telephone bridge between adult family members and Jewish Family Service agencies that provide social and supportive services to elderly persons in need living in distant cities.

If you need further information, please call 1-800-634-7654. (In Canada, call collect 201-821-0397).

ALZHEIMER'S SUPPORT GROUP

We would like to call to your attention an Alzheimer's Support Group that meets at Lincoln Square Synagogue on Tuesdays at 10:30 A.M. This group is for caregivers, spouse or family members involved with someone who has Alzheimer's disease. For additional information, please call Rea Kahn, R.N. M.P.S., Support Group Coordinator at (212) 983-0700.

HATZOLOH **230-1000**



Not the First, but Probably the Last

MISHUGAS, SHLOMO'S PLUM

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MESHUGENAH'S MEGILLAH

CHAPTER I

ויהי בימי ספנבך

This is Spanbock who reigned from the Hashkomah Minyan even unto the Beginner's Minyan, but not unto the Coliseum House, Home of the Lincoln Square Yeshiva (which is free and independent "gone from the shackling, confining, stultifying hegemony" of the remainder of L.S.S. except for financial matters in which case the Yeshiva crawls, begs, borrows, and is subservient as every other offshoot). In those days, when the King Spanbock, in the third year of his reign, sat beside the Cantor Goffin, on the throne of the Synagogue (the only place one's seat is safe), which was on Amsterdam Avenue, nowhere near Efrat, Israel, he made a kiddush unto all his Officers and Board Members (to which the entire congregation is invited upon the conclusion of "Adon Olam." Please remain in your uncomfortable seats until that time, unless there is an "emergency" or natural disaster, in which case you may leave earlier). The Social Hall was jammed because no one has more Officers and Board Members than the King Spanbock. There, he showed the debts of his glorious kingdom; Rabbi Buchwald announced the thousands of homes that recently had been kashered. Then the King made a pitch for funds. Since that emptied the Social Hall pretty fast, the King made a kiddush unto all the congregants that were present in Lincoln Square, yea even unto the Chulent-Kugel Minyan, since they were too stuffed to eat too much anyway. Then the King made another pitch for funds. Each congregant gave 73% of his income, as that was the most recent interpretation of the law, as to the proper percentage to donate by the Rav of Lincoln Square. The congregants might have given more, but our kiddushim are no great shakes. Then the Office Secretary Martha Cohn (who many suspected was the real King) mailed out computer print-outs which carefully delineated how much each congregant owes from the year one.

And they gave us drink in plastic cups that were so tiny they doubled as thimbles. And Rav Effie prepared his special Simhat Torah brew. And the drinking was according to the law; none did comply except Rav Riskin who gets stoned on Purim.

Also Peggy Gellman, Phyllis Glasser and Hannah Zilbergeld, the queens of the Women's League, made a fashion show for the women in the royal house which belonged to Maintenance Superintendent Lou Fenton. When the heart of the King was merry with schnapps, he commanded Getzler, Ehrman, Stern, Golub, Landowne, Alter and Taks, most of whom were Vice-Presidents, to bring Esther Baldinger, the Joseph Shapiro Institute Administrator, before the King to show her beauty, for she was fair to look upon. Yet the Administrator Esther refused to come, for she only responded (usually) to Dean Effie.

Thereupon, the King kept his cool and summoned Martha Cohn. The seven Vice-Presidents were scared of Mrs. Cohn and said they would rather summon the Rav. However, as the next available time to make an appointment with him was three years hence, the King summoned Martha Cohn.

However, the telephone was busy. When the King finally got through, Miriam Sternberg picked up and asked him if he could take a Russian family for supper. Then Miriam Weiss asked him if he could provide hospitality. Finally, Owen Gottfried signed him up for a singles luncheon (but without zemiroth). Then he was placed on "hold." Four hours later, Mrs. Cohn picked up and said: "Ich arbeit; ich hab kein zeit. Shalom, Lincoln Square Synagogue." (Roughly translated that means, "it's a typical day at the Synagogue.") Then she hung up.

(continued on page thirteen)

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MESHUGENAH'S MEGILLAH (continued)

Therefore was the King very wroth, and the chulent-kugel burned in him. Then the King said to the Rabbis (almost as numerous as the Vice-Presidents), who knew the score, for so was the King's manner toward all those who could announce pages: "What shall we do unto Martha Cohn forasmuch (the King was also a lawyer) as she hath not done the bidding of the King Spanbock?"

And Fred Ehrman, one of the Veeps, answered before the King and the Rabbis: "Martha Cohn, the Office Secretary, hath not done wrong to the King only, but also to all the officers, and to all the congregants, that are in the minyanim of the King Spanbock. So what else is new? . . . If it please the King, let there go forth an announcement from the pulpit, after the announcements *ad nauseum* about Rose Levin's group and Robert Burnat's Instant Hospitality, etc., and let it be written among the Synagogue postcards, which never arrive on time, that Martha Cohn work twice as hard at half the pay, and that the King give her Royal typewriter unto another that is better than she."

Then answered the King: "She already works twenty-four hours a day, six days a week. Besides, *no one* is better than she." And I, Meshugenah Rifke, said: "*Anyone* is better than she," and I added, "Let her work on Shabbat too." This grieved Rabbi Cohen who said: "What a willie, what a loser, what a Shul." (It was not exactly clear whether Rabbi Cohen was describing me, the Veep, the King or the Office Secretary since he uses that phrase about everything.) So they compromised. And the compromise pleased the King and the Officers, and the King did according to the word of Meshugenah Rifke, for he sent postcards to every congregant and messages to every minyan (except the First Minyan, which had davened so fast, they had left already). Then they also raised our dues.

CHAPTER II

After these things, when the wrath of King Spanbock was assuaged, he remembered Joel Wachs and that the editor still was single. Then said Stanley Getzler, the Top Veep: "Let there be sought for Joel young damsels fair to look on. Let the King appoint members of the Bach Group in all the minyanim of his kingdom, and all the classes of the Joseph Shapiro Institute, even unto the Morgenstern Nursery, that they may gather together all the fair young damsels unto Lincoln Square." And the thing pleased the king and he did so.

There was a certain Jew in Efrat whose name was Rav Riskin. And he tried to stay away from Joel because *Echod* was bad news. And the Rav insisted at the Shul Chanukah celebration that Joel be engaged by Purim for the reason that no good spouse would allow him to edit the bulletin. So it came to pass, when the King's commandment and his decree finally reached the congregation, that the Rav urged that Mrs. Cohn marry Joel. And the maiden pleased him and she obtained extra copies of the bulletin.

And Rabbi Effie said "that's getting rid of two yekkes with one engagement," and it was written in *Mishugas*, before the King. And Joel added: "the young couples of L.S.S. are great."

And the community of Lincoln Square shouted and was glad. The Jews had light and gladness, and joy and honour. And in every minyan, and in every Synagogue group, whithersoever the Rav's commandment and his decree came, the congregation had gladness and joy, a feast and a good day.

Reprinted from Echod, Vol. XIII, No. 6, March 1978.

ALIYAH ANYONE?

While every effort is made to insure that our members receive an Aliyah on Shabbat morning in a systematic and organized fashion, inevitably, some members are overlooked. If any member feels that he has not received an Aliyah for an extraordinarily long time or that he has obligatory Aliyot coming up, please contact either Rabbi Cohen or the synagogue office.

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In addition, the Kiddush Fund welcomes donations of any size.

PURIM MITZVAH LIST

WHAT	WHEN	WHY
תענית אסתר Fast of Esther	The 13th of Adar	To commemorate the three days Esther and the Jewish people fasted before she approached the King without permission. The original fast occurred on Pesach, and since we may not fast on a holiday such as Pesach, we commemorate the fast on a day when the Jews fought their enemies — a day of battle, on which they surely also fasted.
מקרא מגילה Listening to the reading of the entire Megillah, including the three brochos preceding it.	Once on the evening of the 14th of Adar, and again the next day (also the 14th). Those who live in Yerusholayim, or any other city that was encircled by a wall since the days of Yehoshua, listen to the Megillah on the 15th of Adar.	To commemorate the great Purim miracle, in accordance with the mitzvah of our Chachamim (wise Rabbis). The she-hechianu brochoh recited during the day also refers to the mitzvos of mishlo'ach monos, matanos lo'evyonim and the Purim feast (see below).
מיטלה מנות איש לרעהו Sending two types of ready-to-eat food to at least one friend. These gifts should be sent by a messenger.	During the day of the 14th	To symbolize the spirit of unity which kept the Jewish people together in the face of the threat from Haman and his cohorts.
מתנות לאביונים Giving a gift to each of at least two poor people.	During the day, preferably after the reading of the Megillah.	These gifts are a special mitzvah, not to be included in the amount of money a person may set aside for charity during the rest of the year. The custom on this day is to give unquestioningly to any and all who ask for aid.
סעודת פורים Eating a feast, to celebrate the holiday.	Late Purim afternoon, when we are no longer busy with mish-lo'ach monos.	To commemorate the parties Esther made for Haman and Achashverosh. We also drink ad-d'lo-yodah — until we can't tell between Haman and Mordechai, because Esther served drinks at these parties.
על הנסים Reciting the special prayer of thanks, Al Hanisim.	In the bentsching and in the Sh'moneh Ezer.	We express our gratitude to Him Who controls our destinies and guards our lives.



Purim Seudah visitors: Rabbi and Mrs. George Washington

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Rabbi Cohen	877-1504
Leon Eisenmann	874-1853
Morton Landowne	799-3470
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You are cordially invited to attend **The Twenty-Ninth Anniversary Dinner** *of* **Friends of Yeshivat Sha'alvim** **in Israel**

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COMMUNAL MISHNA STUDY PROGRAM

The Rabbis at LSS have long urged the study of Torah as a medium for vitalizing links among family members, friends and members of our kehillah. The Shul's board has long urged the use of fiscal restraint as a medium for sustaining the links among the bricks of our physical plant. The Mishna study program provides an opportunity for simultaneously accomplishing all these goals, while fulfilling an important mitzvah.

The Mishna program is for everyone. The Mishna touches on virtually all aspects of life and religious observance. The initial written compilation of the Oral Tradition, the Mishna spans all aspects of daily life and religious observance, including topics as diverse as business transactions, Shabbat and Yom Tov observance, the technical details of the service in the Temple and the intimate relations between husband and wife. The matters are treated in both direct and sophisticated ways so that portions of the Mishna are accessible and challenging to students at almost any level of learning. The Mishna study program will provide you with materials in English and/or Hebrew and an assignment appropriate to your level. We will provide you with a study partner and a tutor if you request.

We want to start now so that collectively we will have ample time to complete the entire Mishna before Shavuot. When the Shul last conducted this program, in 1987, more than forty groups of family members and friends participated. We collectively completed the entire Mishna and culminated this joint effort with a communal luncheon on the second day of Shavuot.

We believe that each of the participants involved shared our experience of participating in an event that was deeply rewarding on both a communal and a personal level. We encourage you to call us during business hours at 732-4888 or Rabbi Brander at the Shul if you have not already committed to participate in this important and enriching program.

Lloyd Epstein and Judith Weil

MARCH YOUTH MARCH

Purim has always been an exciting holiday for the children, and this year at MRYC will be no different. The **annual Purim carnival** will take place on Sunday, March 4th, from 12:30 to 3:30 PM.

Boys and girls of all ages, 1st grade through 8th, are invited to join us in this spectacular event. Each group will organize and run its own booth. The high school group will design the 1990 model of their haunted house. Food will be served, tickets redeemed, and prizes raffled off just like last year, but BETTER!

On Purim itself, March 11th, following the 8:30 AM Minyan, MRYC will be delivering Mishloach Manot to newly-arrived Russian immigrants. In the afternoon, we will be performing the mitzvah of Matanot L'Evyonim, bringing food packages to a homeless shelter.

March will end with a bang, as we usher in the nineties with the 4th annual MRYC high school Shabbaton of the (new) Decade, on the 30-31st.

All in all, it promises to be a very rewarding and exciting month for everyone with MRYC.

Dena Landowne

LSS WOMEN'S SERVICE

The schedule of services for the LSS Women's Service for the rest of the year is as follows:

March 3, 1990	Parshat Terumah
April 21, 1990	Parshat Shemini
June 16, 1990	Parshat Shelach Lecha

The June 16 davening will include our annual luncheon. All of the davenings will take place at the Hamilton Senior Center, 141 West 73rd Street at 9 A.M. Hope to see you then.

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Gamla Emerald Hill Red 1989	5.99	66.00	Hungarian Cabernet Sauvignon 1985	5.50	57.00
Hautes Cotes De Nuits 1985, Tieb	13.50	144.00	Kesser Crown Red (Magnums only)	5.75	30.00

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BIRTHS

Tamar and Irwin Major on the birth of their daughter Breindel Ariella
Gwen Straus on the birth of her grandson, Samuel Justin Rubin

BAR MITZVAH

Mazel tov to Martine and Jack Schenker on the bar mitzvah of their son, Zachary

Lenore Richter on receiving the community service award from Yeshiva Katana of Manhattan
Roselyn Bell on the publication of her book, *The Hadassah Magazine Jewish Parenting Book* (The Free Press).

CONDOLENCES

Ida Langsam on the passing of her father Sydney Langsam
Myrna Lebov on the passing of her mother Anne Weinberg Lebov
H. Lee Michelson on the passing of his mother Caroline Michelson

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Your choice of nuggets, sesame chicken, or cold cuts stuffed in a pita with Israeli salad and topped with alfalfa sprouts. \$4.99

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A DECADE OF DRISHA

A decade ago, *Drisha* was founded with less than a handful of students. Rabbi David Silber, founder and director of *Drisha*, had two goals: to provide adult Jewish women the opportunity to engage in serious Torah scholarship; and to train committed, bright women to be Jewish educators. To date, *Drisha* has taught over 3,000 women and trained over 60 women as professional Jewish educators.

Drisha runs five programs targeted at different needs within the community. All five share the common goal of developing the student's ability independently to approach and analyze fundamental texts in the areas of Bible, Talmud, Rabbinic Codes, Midrash, and Philosophy.

Drisha Institute for Jewish Education

Jewish women of varied ages receive intensive training in traditional texts in both day and evening courses in Fall and Spring semesters, as well as in evening courses during the summer. Typically, undergraduate and graduate students from local universities attend evening classes two to three times a week, while working women and mothers from the greater metropolitan area walk and drive to classes, day and evening. They prepare in class by studying with a partner (*chavruta*), a method that stimulates critical and analytical thinking and enhances the value of the lecture.

Drisha Summer Institute

The Summer Institute affords the opportunity for intensive study to those women who wish to commit their summer to full-time study. Among others, it attracts graduate students in Jewish studies who seek to supplement their regular academic programs.

Drisha Fellowship Program

Now in its fourth year, the Drisha Fellowship Program was begun with the primary goal of providing intensive training in text, particularly in the area of Rabbinics, to young women already having facility with Jewish texts. The one-year, full-time program helps participants prepare for careers in Jewish education and/or Jewish studies. The program is tuition-free. Fellows receive a stipend of \$7,500 to help cover their living expenses. To date sixty students have participated in the program. Most of this year's fourteen fellows come to *Drisha* from out of state.

Drisha Summer High School Program

Since the Summer of 1988, *Drisha* has offered a full-time, five-week program for young women of high school age. The emphasis is on developing skill in interpreting Jewish texts. Eighteen young women attended this past summer, four of whom were returning for their second year. Outstanding in their academic pursuits, they are encouraged to cultivate a peer group interested in careers in Jewish education.

Teacher Enrichment Program (TEP)

TEP is an in-service program aimed at women and men who are actively teaching. *Drisha* instructors visit Jewish day schools of all denominations and expose teachers to a variety of creative methods for studying and teaching Jewish texts. The pilot project in the New York City area began in the Fall of 1988. The program's goal is to reach a national audience of Jewish day-school educators.

SCHEDULE OF SERVICES *(continued from back page)***Saturday, March 24th (VAYAKHEIL/PEKUDE)****Parshat Hachodesh**

Hashkamah Minyan	7:40 a.m.
Daf Yomi	8:00 a.m.
Shabbat Morning service	8:45 a.m.
Talmud and Bible classes	5:05 p.m.
Mincha	5:50 p.m.
Daily Mincha and Maariv	6:05 p.m.

Tuesday, March 27th Rosh Chodesh Nissan

Daily Morning Services	7:00 & 7:40 a.m.
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Friday, March 30th

Kindle Shabbat Candles	6:00 p.m.
Mincha and Kabbalat Shabbat	6:10 p.m.

Saturday, March 31st (VAYIKRA)

Shabbat Morning Services	8:45 a.m.
Talmud and Bible Classes	5:15 p.m.
Mincha	6:00 p.m.
Daily Mincha and Maariv	6:15 p.m.

A DECADE OF DRISHA

The Drisha Institute First Annual Dinner

Sunday, March 18, 1990/22 Adar 5750 at the Ramaz School, 60 E. 78th St.

\$250 per person

Reception at 5:30 PM

For Further Information, call the Drisha Institute:

(212) 595-0307

There will be a shiur by Rabbi David Silber prior to dinner

SCHEDULE OF SERVICES**Daily Morning Services**

Sunday	7:15 & 8:30 a.m.
Mon. & Thurs.	7:10 & 7:50 a.m.
Tues., Wed., Fri.	7:15 & 7:50 a.m.

Sabbath Morning Services

Hashkamah Service	7:50 a.m.
Main Service	8:45 a.m.
Intermediate Service	9:00 a.m.
Beginners Service	9:15 a.m.
Shiur Cholent-Kugel Service	9:45 a.m.
Youth Service	10:00 a.m.
Child Care	From 8:30 a.m.

Friday, March 2nd

Kindle Shabbat candles	5:30 p.m.
Mincha and Kabbalat Shabbat	5:40 p.m.

Saturday, March 3rd (TERUMAH)

Daf Yomi	7:40 a.m.
Shabbat Morning service	8:45 a.m.
Talmud and Bible Class	4:45 p.m.
Mincha	5:30 p.m.
Daily Mincha and Maariv	5:44 p.m.

Thursday March 8th**Fast of Esther**

Fast begins	5:00 a.m.
Morning services	7:00 & 7:30 a.m.
Mincha	5:35 p.m.
Fast Ends	6:26 pm.

Friday, March 9th

Kindle Shabbat candles	5:38 p.m.
Mincha and Kabbalat Shabbat	5:50 p.m.

Saturday, March 10th (TETZAVE)**Shabbat Zachor**

Hashkoma minyan	7:40 a.m.
Daf Yomi	8:00 a.m.
Shabbat Morning services	8:45 a.m.
Talmud and Bible classes	4:35 p.m.
Mincha	5:40 p.m.
Additional reading of Parshat Zachor after Mincha	

Daily Mincha and Maariv	5:55 p.m.
Maariv only Megillah reading	6:35 p.m.
Additional Megillah reading	9:15 p.m.

Sunday, March 11th**Purim**

Morning services and Megillah reading	7:00 & 8:30 a.m.
Additional Megillah readings	12:45 & 4:30 p.m.
Early Mincha	5:20 p.m.
Regular Mincha	5:50 p.m.

Friday, March 16th

Kindle Shabbat Candles	5:46 p.m.
Mincha and Kabbalat Shabbat	5:55 p.m.

Saturday, March 17th (KI TISSA)**Shabbat Parah**

Hashkoma Minyan	7:40 a.m.
Daf Yomi	8:00 a.m.
Shabbat Morning services	8:45 a.m.
Talmud and Bible classes	5:00 p.m.
Mincha	5:45 p.m.
Daily Mincha and Maariv	6:00 p.m.

Friday, March 23rd

Kindle Shabbat Candles	5:53 p.m.
Mincha and Kabbalat Shabbat	6:05 p.m.

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Lincoln Square Synagogue
200 Amsterdam Avenue
New York, N.Y. 10023

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MARCH CALENDAR OF EVENTS

FRIDAY	2 —	"TURN FRIDAY NIGHT INTO SHABBOS," 7 P.M.
SATURDAY	3 —	WOMEN'S TEFILLAH GROUP SERVICE, Hamilton Senior Center, 141 West 73 Street, 9 A.M.
THURSDAY	8 —	Taanit Esther
FRIDAY	9 —	MRYC HIGH SCHOOL ONEG SHABBAT
SATURDAY	10 —	MRYC TEEN MINYAN, 9 A.M.
SUNDAY	11 —	Purim Collection and delivery of MISHLOACH MANOT for Soviet immigrants and MATANOT LEVYONIM for homeless Jews, 7 A.M. - 2:00 P.M.
		SINGLES BREAKFAST AND MISHLOACH MANOT DELIVERY to older members of LSS, 10:30 A.M. - Noon PURIM SEUDA, Mincha 5:20 P.M., Seuda immediately following
SUNDAY	18 —	SHADCHAN COMMITTEE EVENT
THURSDAY	22 —	NACOEJ OPEN MEETING, 8 P.M.
FRIDAY	23 —	MRYC HIGH SCHOOL ONEG SHABBAT
SUNDAY	25 —	OVER 50 AND SOLO, Annex, 10 A.M. - Noon
FRIDAY	30 —	MRYC SHABBATON OF THE DECADE ONEG SHABBAT TALK, Professor Alice Shalvi on Orthodox Women in Israel, Annex, 9 P.M.
SATURDAY	31 —	MRYC SHABBATON OF THE DECADE SINGLES GALA TO BENEFIT LSS, "An Evening at Rick's Cafe American," 9 P.M.

SAVE THE DATE

JUNE 10

LSS ANNUAL DINNER

Honoring Rose and Morton Landowne