



אחד LINCOLN SQUARE SYNAGOGUE BULLETIN OUR 25TH ANNIVERSARY YEAR

Volume 25, No. 8

SHAVUOT

Iyar-Sivan, 5750 - May-June, 1990

Shavuot is the Hebrew name for the "Feast of Weeks." It is one of the three pilgrimage festivals, the "shelosh regolim," and occurs on the 6th and 7th of Sivan. It is the only holiday for which the Torah does not give a specific date, but rather, it is determined by counting seven weeks after Passover. In English it is also known as Pentecost (derived from Greek) since it begins on the fiftieth day after the completion of the "Sefirah" or the "Counting of the Omer." In the days of the Temple, two loaves of bread made from wheat were offered to the priests as the first fruits of the harvest. The holiday is therefore also called Hag Ha-Bikurim, the Festival of the First Fruits and less frequently "Atzeret" meaning "termination" of the Passover period. Shavuot commemorates the declaration of the Ten Commandments on Mount Sinai and hence the festival is also known as "Zman Mattan Toratenu," the "Season of the Giving of our Torah."

In the synagogue the book of Ruth is read because the description of Ruth embracing Judaism and the scene of harvesting are appropriate to the festival. In addition, the synagogue liturgy includes the chanting of "Akdamut", a medieval hymn in Aramaic extolling the glory of the Lord and Revelation. One stanza is paraphrased in Hertz' "Book of Jewish Thoughts":

*Could we with ink the ocean fill,
Were every blade of grass a quill,
To write the love of God above,
Would drain that ocean dry.
Nor could the scroll contain the whole,
Though stretched from sky to sky.*

Because of the agricultural significance of Shavuot (Festival of the First Fruits) it is customary to decorate our homes and synagogues with plants and flowers. A popular custom is to eat dairy foods in honor of the Torah, which is as nourishing as milk and as sweet as honey, or in honor of Israel, the land of milk and honey. It is also customary to spend the entire first night of Shavuot in study of sacred texts.

SHAVUOT



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Founding Rabbi

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Cantor

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PRESIDENT'S MESSAGE

As the summer approaches I want to put some "periods" at the end of a series of sentences that I began writing almost a year ago.

Just before Rosh Hashanah our former Executive Director announced his intention to take a position in private industry. I asked Janet Horwitz to take on the job of interim Executive, and she served most competently and with dedication as we searched for a permanent replacement. Ashes to ashes, corporate sector to corporate sector . . . Lo and behold our *Jewish Week* ad received a very effective response, the most startling was a letter and resume from Kenneth Werden. Kenneth, a resident of Scarsdale, had an illustrious career in marketing, sales and finance with several internationally successful companies. He also served, in a lay capacity as president of two synagogues (though not simultaneously). He saw our ad, and undertook a *cheshebon Hanefesh* (a spiritual, as opposed to fiscal, self-audit). Lincoln Square was, to Ken, as it is to so many of us, a world-renowned center of Orthodoxy. He decided to make his avocation his vocation, and we decided to take from the corporate world as it had taken from us.

Please find an opportunity to stop by LSS during the weekday and say "welcome" to Ken Werden. He is a true breath of fresh, businesslike and *menshlich* air. We will, I pray, justify his pride in us, as we take pride in his contributions to LSS and the wider Jewish community.

My thanks to Fred Ehrman, Morty Landowne and Barry Cheskin who served with me on our search committee and led us to Ken Werden.

We have lacked a really effective chief superintendent for several years. After the high holidays we undertook an active search and found a jewel in our midst. Well . . . almost in our midst. Our Programming Coordinator Hyla Carey was married to Richard Carey, and Richard, though an artist, spent much time mending and tending a building in even worse shape than ours. Richard is our new super Super and I am grateful to a search committee made up of Richard Joselyn, Ed Stark and Simon Katz for helping LSS find another *metziah*.

While on the subject of maintenance, I want to thank our Treasurer Alan Smith and our very devoted member, Peter Kolvzon and his associates at Kramer, Levin for making our Bank Leumi capital repair loan a reality. For the next few months you will see scaffolding, engineers, and maintenance specialists making sure that our building is warm enough in winter, cool enough in summer and dry enough all the time. Interior plastering, painting and clean up will be completed by September 1990. As promised, the physical appearance of our shul will match the luster of our spiritual presentation.

I want to thank Dr. Milton Houpt and Ms. Zelda Stern for making the most important contribution to our sense of community and allowing me to make good on another

(continued on page three)

ABOUT SHAVUOT . . . DID YOU KNOW . . .

The festival of Shavuot begins exactly seven weeks after the second night of Passover. In Sephardic communities throughout the world in order to highlight the significance of these seven weeks, it is customary to study a chapter from *Pirkei Avot*, Ethics of the Fathers, on each of the six Sabbaths between Passover and Shavuot. Among Sephardim of Turkey and the Balkans, these rabbinic teachings are chanted in *Ladino*, Judeo-Spanish, on Shabbat, just prior to the afternoon services.

On the first night of Shavuot, many Sephardim stay up the entire night for a special service called a *vilada*, a night watch. The *vilada*, which traditionally takes place in someone's home, or in a synagogue, consists of studying a *tikkun*, a special text selected because of its appropriateness for the holiday. Remaining awake all night and reading sacred lore is a way of expressing love and devotion for Torah.

In some Sephardic synagogues on the first morning of Shavuot, congregants chant in Hebrew the *Ketubbah de la Ley*, a marriage contract between the Torah and the Jewish people. On the second day, many Sephardim sing it in *Ladino*.

In Sephardic communities, prior to the afternoon service on the first day of Shavuot, it is customary to sing the first two chapters from the Book of Ruth as well as the "positive" Biblical commandments compiled in the *Azharot*, a poem by Solomon ibn Gabirol (1020-1069). The *Azharot* lists all 613 commandments of the Torah in poetic form. On the second afternoon of Shavuot, both the remaining chapters from the Book of Ruth and the "negative" commandments contained in the *Azharot* are chanted.

Among Iraqi Jews, it was customary on Shavuot to visit the graves of the Biblical heroes buried in the land. These include Ezekiel the Prophet, in the village of Kfil; Ezra the Scribe, near the city of Bosrah; Hananiah, Mishael, and Azariah, in the city of Karkukh. Prayers were also recited at the graves of outstanding rabbis and other religious leaders. Because of the custom, Shavuot is known among Iraqi Jews as *Eid al-Zirah*, the Festival of Visitation.

In numerous communities, it is customary to eat dairy meals on Shavuot, reminding us of the Biblical praise of the land of Israel as a land flowing with milk and honey. A typical Greek menu for Shavuot might include honey-yogurt bread, salmon croquettes, spinach pie, rice pudding, and Mount Sinai cookies. These cookies are dome-shaped to resemble Mount Sinai, where the children of Israel received the Ten Commandments. A pecan half is pressed into the top of each cookie to symbolize the two Tablets of the Law. A Syrian menu might include yogurt-phylo pie, fish with *tahina* sauce, beet salad, and lentils and rice.

Adapted by Zelda Stern from *Sephardic Holiday Cookery* by Gilda Angel, Decalogue Books, Mt. Vernon, New York.

PRESIDENT'S MESSAGE (continued)

promise. You're looking at it. ECHOD has gotten more praise than any single event or membership service. ECHOD has style and wit (and a nice amount of advertising income). It makes us feel closer as a community and confirms the sense that we are more than just the "people of the Book", we are the people of the Bulletin.

A year ago, I promised to make some fiscal as well as physical repairs. Is our fiscal house in order? Ask me on June 11, the day after our annual dinner.

This month your generous response to a fabulous team of dinner and journal chairpeople and in honor of the outstanding Landowne family will make all the difference in the world.

Yet even now, we can say with pride that this year more people joined LSS and more people contributed time and money to LSS than ever before (though we didn't increase dues or the cost of high holiday seats)—and in return, LSS gave more in return than ever before. With God's help, the best is yet to come!

Perry Davis

THEN 1974

SOVIET JEWISH IMMIGRATION TO THE U.S.

(LSS has been involved in helping newly arrived Russian Jewish immigrants for many years. The following is reprinted from the Cheshvan, 1974 issue of our Bulletin, Echod.)

Soviet Jewish immigration to the U.S. is on the increase. Since the early sixties when the "Free Soviet Jews" movement began, the Soviet Jews have been trickling out of the Soviet Union. In 1973 the trickle became a flood which neither Israel nor the U.S. were totally prepared to accommodate.

While a considerable number still go to Israel, (33,400 in 1973) many do not wish to go there. They find that they cannot live in Israel due to the climate, or mixed marriages, and leave. Others find the job market in Israel too difficult to contend with. As a caseworker indicated in the N.Y. Times of June 11, 1974; "How many Russian violinists can Israel hire?" For these as well as probably many other reasons, many Soviet immigrants decide to come to the U.S. or Canada.

Everyone is no doubt aware of the difficulties encountered by any Soviet citizen who tries to emigrate and of the opposition of the Soviet Government. However, most people do not realize the obstacles and heartache experienced by Soviet Jewish immigrants who finally arrive in the U.S.

The adjustment for the approximately 4000 Jews who have come so far has been most difficult. There is no reason to expect that it will become easier in the near future. This article is an attempt to help us all—You, Me, the Immigrant—understand each other a little better so that we can be mutually beneficial to each other—us to the immigrants today, them to us and Klal Yisroel tomorrow, P.G.

In 1973 almost 1500 Soviet Jews arrived in America with 1200 of them settling in the N.Y. area alone and increasing the total of Soviet immigrants in the area to approximately 2500. The Hebrew Immigrant Aid Society or HIAS is an organization that was formed in 1884 to "meet the needs of newly arrived Jews who had fled Czarist Russia". Throughout the decades, HIAS has aided Jewish refugees who have fled their homes crisis after crisis: World War I, Fascism, World War II, the Hungarian Revolution of 1956, the Cuban Revolution of 1958, Algeria in 1962 and Czechoslovakia in 1968. Recently HIAS has come full circle by once again aiding Russian Jews.

HIAS is the organization that meets the Russians, puts them up in hotels and supplies them with food in Vienna and Rome. HIAS helps them obtain visas and provides them with transportation. Those Jews who come to N.Y. under HIAS are then eligible for aid from the New York Association for New Americans, NYANA. NYANA was established in 1949 and has assisted over 150,000 Jewish immigrants. The organization is financed by the United Jewish Appeal. NYANA places the immigrants in six week language courses, provides job counseling and financial support in the form of loans to be repaid when the immigrant becomes self-supporting.

NYANA has assisted 573 family units or 1700 individuals between 1969 and March 1974. During the first three months of 1974, \$300,000 was spent on direct assistance to the Russian immigrants. NYANA reports that 80-85% of all Russian newcomers are self-supporting within 3-6 months and living in their own apartments. Before this they were sent to welfare hotels, mainly the Bretton Hall on 86th St. and the Embassy on 70th. These hotels are filled with minorities which the Soviet immigrants fear. Fortunately, however, there have been no muggings.

Some of the immigrants go directly to their relatives who applied for their visas for help. When in some cases, these relatives refuse to help them further, NYANA assists them. However, those who come to us indirectly, by way of Israel, are not further assisted by the organization. Also those brought in by non-Jewish organizations such as the Tolstoy Foundation and various Churches cannot usually get help from NYANA.

Various community ad hoc groups have been formed throughout the N.Y.C. and northern New Jersey area to supplement the work of NYANA. The West Side of Manhattan is the area which first received most of the immigrants as the Bretton Hall and the Embassy are in that neighborhood. The Jewish Center and Lincoln Square Synagogue have each taken responsibility for reaching out to the immigrants in these two hotels. To supplement NYANA's professional work, members of the community have extended hospitality, given advice on jobs and apartments, tutored in conversational English, and overall given the immigrant the sense that there is a viable, concerned Jewish community around him. The language barrier and strange culture are not the sole reasons Soviet immigrants feel alienated. Justly or unjustly the average Soviet emigre arrives with all kinds of expectations that the Jewish

(continued on page five)

SOVIET JEWISH IMMIGRATION TO THE U.S. *(continued)*

community will provide them with all kinds of resources so that their lives here will at least parallel their life-style in Russia. Some of them are professionals who wish to maintain their self-image and dignity despite their immigration status. Unlike their immigrant predecessors, many do not feel that they are running from persecution and their decision to come here was based on some very complicated factors which this article cannot develop. Needless to say, the Jewish community cannot fulfill all their expectations and the immigrants become frustrated and angry at those who are helping them. The education of the Soviet immigrant to the American Jewish way of life should be paralleled in our understanding of their need to maintain their dignity, pride and independence of thought, despite their immigrant status which typically represents being low on the sociological totem pole in America.

There are also communities of Soviet Jewish immigrants in Jersey City, Washington Heights, Pelham Parkway, Brighton Beach, Forest Hills and Jackson Heights. It is hoped that an official N.Y. Metropolitan Co-ordinating Committee for Russian Refugees will eventually coordinate the work of these community based groups, the physical resources of the Jewish community (jobs, apartments, clothing, kitchen equipment, furniture) and the work of NYANA. Until such coordination is realized we are using the Shul Bulletin to advise members of the community of the current concrete needs of the immigrants.

In spite of the fact that some Soviet immigrants are ungrateful or feel that certain things are "owed to them", many appreciate what is being done to help them and begin to feel a part of our Jewish community even though they realize that this is just another transitory step since they first left their homes in Moscow, Riga and Leningrad to apply for exit visas.

Maimonides characterized "fostering self-help" as the highest level of Tzedakah (charity). This is what we are asking of you. Many wish to be self-supporting as soon as possible. It is hard on them to have to receive charity from our communal organizations while waiting still longer to enter the mainstream of society. Hence we are approaching you to aid us in finding work for these courageous people. You are in the best position to publicize the material needs of the immigrants. We thank you and hope that the Jewish Community will succeed in this joint endeavor of absorption-assimilation of Soviets into the American Jewish community.

IMMEDIATE REQUIREMENTS OF THE RUSSIAN IMMIGRANTS:

1) Jobs for

Injection moulder in plastic
Apprentice electrician or plumber
Tool and die maker
Ladies' garment cutter
Dental assistant
Photographer who can develop and process
Butcher
Chrome plater
Painter

Physicist
Construction worker
Experienced plumber
Zoologist
Violinist
Office jobs (clerks, etc.)
Salesman
Furrier
Commercial artist

- 2) A mature intelligent 35 year old man who speaks excellent English would like to learn to drive but has no money for lessons or to rent a car. Would someone with a car like to volunteer?
- 3) Furniture. Any type of beds, especially high-risers, tables, chairs, lamps, dishes and linens in good condition.

Needed Urgently:

Warm Clothing, Radio and Television Sets which will help the Russians to learn English.

Mike Platzer is to be praised for his superb organization of activities of our Russian friends throughout the entire holiday season.

Miriam Sternberg

CONFISCATED HAGGADOT

This is a page of one of the Haggadot confiscated last year when Rabbi Brander visited the Soviet Union. This year it was used with recent emigres. Next year, in Jerusalem . . .



מרור
МАРОР

Пронизосит благословение «Ал ахилас маройр» и съедают горькую зелень, величковой с «казант», предварительно обмакнув в «харосет».



בורר
KOREX

Делают своеобразный сэндвич из двух кусков мацы, прокладывая между ними «хазерет», и, прижавши «Кейн Осо Халлел...», съедают.

שלחן עורך

ШУЛХАН ОРЕХ



Праздничная трапеза.



צפון

Едят «аффикоман», величковой с «казант».



ברכה

БЕРАХ

Наполняют третий бокал вина и пронизосит застольную молитву.



הלל

Наполняют четвертый бокал вина и пронизосит специальную хвалебную молитву «Халлел».



נרצה
НИРЦА

После окончания правильно проведенного Сейдера можно быть уверенным, что он был одобрен Всевышним.

ПОРЯДОК СЕЙДЕРА



קדש
КАДДЕШ

Пронизосит Е и д д у ш над бокалом вина.



ורחץ

Омыляют руки, но не пронизосит при этом обычного при омовении рук благословения.



כרפס
КАРПАС

Обмакивают «карпас» в соленую воду, пронизосит благословение над овощами и вкушают.



יחץ
ЯХАЦ

Среднюю мацу, из трех находящихся на «кеаре», делит на две части; большую часть прачут для «аффикоман».



מגיד

Начинается чтение Агады. До того, как младший в семье задаст вопросы «Ма ништана» наполняют второй бокал.



רחץ

Омыляют руки для еды, но на этот раз с обычным благословением.



מוציא
מא

Пронизосит благословения «Хамойци» и «Ал ахилас мацо», и съедают кусок мацы, величковой с «казант».

AND NOW 1990

WEST SIDE SYNAGOGUE ACTION IN ABSORPTION OF JEWISH IMMIGRANTS FROM THE SOVIET UNION.

- I. **Arrival: Working with NYANA:**
 - A. Welcoming immigrants arriving at Hotel:
 1. Warm Welcome
 2. Food package available upon arrival
 3. Encouraging to read all information received from NYANA
- II. **Acculturation: Relationship with NYANA:**
 - A. Shabbat/Holiday programming
 1. Explanatory meals every Friday night
 2. Purim, Chanukah, Sukkot, Pesach and High Holiday programs
 - B. Prayer Book availability:
 1. Siddurim, Chumashim in Russian/Hebrew
 - C. Provide volunteer tutoring
 - D. Drop-in center:
 1. Open Wednesday nights 7-10 p.m. at the Jewish Center (West 86th Street)
 2. Programming for children
 3. Programs for adults
 4. Seven community volunteers present for informal discussions discovering needs and job networking
 5. Provide food coupons, clothing and toys for children
- III. **Adopting-A-Family:**
 - A. Matching families for ongoing friendships
 - B. Orchestrate program with J.B.F.C.S. to train families on the needs of new immigrants
 - C. Informing them of availability through NYANA of Brises, Mezuzot, Tefillin, Tallisim
- IV. **Transition to Other Communities:**
 - A. Provision of minimum supplies to furnish dwellings
 - B. Provide contact in community to which they are moving
- V. **Supplies necessary each month:**

A. Strollers	D. Toys
B. Mattresses	E. Clothing
C. Kitchen supplies (sets of pots, pans, dishes, utensils)	F. Baby furnishings
- VI. **Volunteers utilization:**
 - A. Drop-in center:
 1. 7 people for four consecutive Wednesday nights 7-10 p.m.
 2. 2 people for four consecutive Wednesday nights 6-7 p.m. for set up
 - B. Organize Friday night meals
 - C. Prepare food packages
 - D. Deliver food packages
 - E. Tutors for children
 - F. Translators
 - G. Job Networking
 - H. Arranging moves
 - I. Community Integration
 - J. Clothing

The community spends approximately \$15,000 per month for all the items and services described above.

Rabbi Kenneth Brander, Chairman of the West Side Synagogue Action Committee.

MORE PURIM NIGHT LIVE!

"Purim Night Live", performed at the Beginners-Intermediate Purim party this year, was repeated in an abbreviated version the following day at the LSS annual Purim Seuda. In last month's issue of The Lincoln Square Synagogue Bulletin, we printed several of the skits performed. By popular demand, we present several additional skits. Writers collaborating on the pieces were Shelley Stangler, Betty Jacobs, Steve Kaplan, Andy Linder, Larry Brauner, Joe Schwarz, Ellen Silber, and Ira Weinstock.

THE BEGINNERS MINYAN

- Substitute Rabbi: Good Shabbos. I'm Joe Schwarz. Rabbi Buchwald can't be here today or next week, or the week after next so I'll be leading the service. Don't worry, I'm going to Rabbi School and besides, I'm better looking. OK. Any questions?
- Beginner #1: Rabbi, what I want to know is if we're waiting for the end of the world because we want the Mashiach to come, why don't we just use nuclear bombs and end it. That way the Mashiach will come now.
- Substitute: Good question . . . excellent question . . . does anyone have any answers?
- Beginner #2: Well if Rabbi Buchwald were here, he'd say the entire problem lies in Jewish education.
- Beginner #3: Right. Or else he would tell us that women are exempt because they're spiritually superior to men.
- Beginner #4: Right. And if that doesn't work he just says that the answer is in the Bible but we can't understand it because we can't read Hebrew.
- Substitute: I guess he doesn't know the answer, either.
(RABBI BRANDER ENTERS)
- Substitute: Hello, Rabbi Brander, what are you doing here?
- Brander: Who are you?
- Substitute: I'm . . . I'm standing in for Rabbi Buchwald!
- Brander: I can't believe it! another guest rabbi? He's getting to be more like Johnny Carson every week.
- Beginner #3: It's a good thing this is an Orthodox Shul, otherwise every time Rabbi Buchwald is out we'd have to look at Joan Rivers.
- Brander: Where is he this week?
- Substitute: He's been working in Memphis on his new program: Turn Thursday night into the night before Shabbos.
- Substitute: Well, Rabbi, how can we help you?
- Brander: It's already 9:30 and we don't have a Minyan in the Intermediate Minyan yet. Can you spare anyone?
- Substitute: Sure. Take him. Just don't let him ask any questions!
- Brander: Thank you so much. This is great. All I need is 9 more men and we'll have a Minyan!
- Substitute: Why don't you try the main Minyan?
- Brander: Good idea.
(EXITS WITH A BEGINNER)
- Substitute: O.K. . . . now what does Rabbi Buchwald usually say at this point?
(HOLDS UP BOOK "BUCHWALD MINYAN FIRST EDITION")
- Substitute: O.K. We're about to recite the Amidah. Everyone please stand at your places. O.K. Now everyone take 3 steps backwards. Now everyone take 3 steps forward. Now take 3 steps to your left, take 3 steps forward, and 3 steps backwards.
- All: As we do the Hokey-pokey and shake it all about, that's what it's all about!
- Substitute: Simon says: Everyone hands on hips—Now we bend at the knee and we bow at the waist, touch your hands to the floor as we shake it all about touch your hands to your shoulders and raise them to the sky.
- All: As we do the Hokey-pokey and shake it all about—that's what it's all about. Hey!
- Substitute: I love Beginners—you can tell them anything and they'll do it. O.K. everyone please be seated. Ah-Simon didn't say. Everyone stand up. Now Simon says everyone be seated. Miss—what's your name?
- Beginner #2: Ellen

(continued on page nine)

THE BEGINNERS MINYAN *(continued)*

Substitute: Ah—Simon didn't say. You're out. Now leave the Beginners Minyan and go down to the Intermediate Minyan. Now where was I? Ah, yes—Surely we're always in the presence of God. But we take 3 steps backwards and 3 steps forwards in order to . . . in order to . . . I can't read this—

All: Concretize that abstract feeling!

THE INTERMEDIATE MINYAN

(Rabbi Brander pacing)

Brander: 9:01 . . . No Minyan.
 9:02 . . . No Minyan.
 9:03 . . . Still No Minyan

(A COUPLE OF MEN WANDER IN).

Brander: I have to speak to Ruchie about having more sons so we can make a Minyan!
 (MORE MEN SHOW UP MAKING 9, AND WOMEN COME IN, TOO)

Brander: Well, so now we've got enough men for a baseball team. Now, can we try for a Minyan?

(ONE LAST MAN WALKS IN)

Now let us begin with the morning blessings.

(Starts)

Brander: Look, we have to move along. Boruch Atah . . . I hate to cut this short, but we have to read the Torah now, because our guest Lainer has just come from the Hashkomah Minyan and has to leave.

Lainer: (Reads Torah in English) In the Beginning

Brander: (Correcting him) In the Beginning

Lainer: In the Beginning . . .

I hate to do this . . . But I have to Laine for the Hashkomah Minyan now
 (1st LAINER LEAVES)

2nd Lainer: I'll Laine. (Reads in English faster) In the Beginning

Brander: No, No, this way
 (RABBI BERMAN COMES IN)

Intermediate: Hi, Rabbi Berman

Rabbi Berman: Listen, you know, we can only give you this guy for a few minutes. Unfortunately, we have to take him back to the main Minyan.

(2nd LAINER OUT)

3rd Lainer: I'll Laine (Reads Torah) Once upon a time. In the Beginning . . .

(RABBI COHEN COMES IN)

Intermediate: Hi, Rabbi Cohen

Cohen: We need to take him back to the Kugel-Cholent-Toffutti Minyan

Brander: No

Cohen: Yes

(THEY ENGAGE IN A TUG OF WAR OVER THE LAINER—COHEN WINS)

Brander: OK, forget the Torah reading. We're about to do the Amidah. We take 3 steps forward and 3 steps backward to show that we're in the presence of God. Surely we're always in the presence of God, but this comes in order to . . .

All: Concretize that . . . (BRANDER CUTS THEM OFF)

Brander: We don't use that "C" word in here! Now, who do we have to give a Dvar Torah?
 (No one answers)

I said—Any volunteers to give a Dvar Torah?

(No one answers)

I have the next 10 weeks open—does anyone want to do a Dvar Torah?

(All Intermediates talk to themselves)

This is your last chance, and I mean it! . . . Well, at least next week I'm not going to be here. This will be Joe Schwarz's headache. OK, I guess I'll have to give one.

All: I'll give one!!

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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.

HATZOLOH 230-1000

ABOUT LAG B'OMER . . . DID YOU KNOW . . .

Beginning on the second evening of Passover and for the next 49 days until Shavuot, Jews count the Omer. The period of the *sefirah*, or counting, is associated with great sadness. According to Talmudic and Midrashic sources, 24,000 of Rabbi Akiva's students died in a plague during the weeks immediately following Passover. Some scholars speculate that these students were actually killed fighting in the revolt Bar Kochba led against the Romans.

The first 32 days of the Omer are considered a time of mourning. On the thirty-third day of the Omer—Lag B'Omer - or Lag L'Omer as referred to by the Sephardim, the mood changes and Jews celebrate. Many believe the plague afflicting Rabbi Akiva's students stopped on that day. Others say that the thirty-third of the Omer was the first time manna fell to feed the Israelites while they were wandering in the wilderness.

Lag B'Omer is also a time for recalling the Bar Kochba rebellion against Rome (132-135 C.E.) Rabbi Akiva's students were said to have carried bows and arrows into the forests, ostensibly to hold shooting contests during picnics. But in reality, their intent was to study Torah, which was forbidden under Roman rule, and to ready themselves for overthrowing the oppressive Roman tyranny.

The thirty-third day of the Omer also coincides with the anniversary of the death of Rabbi Shimon Bar Yohai, the great Kabbalist regarded as the author of the Zohar, the classic work of Jewish mysticism. Pilgrimages on this day to the saintly scholar's grave in Meron (near Safed), Israel, have become an annual event. Tradition has it that this sage accepted his death with joy, and in keeping with this view, celebrations are carried out on Lag B'Omer with singing, praying, dancing, and the lighting of large bonfires. The event is known as a *Hiloula*, that is, a mystical wedding between heaven and earth. In North Africa, it is a widespread custom among Jews living there to make pilgrimages on Lag B'Omer to the graves of the revered rabbis of their own communities. In Morocco, the major pilgrimage is to the grave of Rabbi Amram Ben Diouane in Asjen, though other tombs elsewhere in the country are also visited, *Hiloula* being celebrated at these cemeteries.

A typical Moroccan menu for Lag B'Omer might include chicken and phyllo pie, roasted lamb, and cooked tomato-pepper salad. A Syrian menu might include *baba ghanoujh* (eggplant dip), *tabouleh* (cracked wheat salad), *tahina*, and miniature meat patties.

Adapted by Zelda Stern from *Sephardic Holiday Cookery* by Gilda Angel, Decalogue books, Mt. Vernon, New York.



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AN ETHIOPIAN PASSOVER STORY: 1989

When I was a little girl in Ethiopia several years ago, my big sister ran away to reach the Israel of our dreams.

The police came to our house and demanded of my father, "Where is your daughter?"

He would not tell them, so they took him to jail.

While he was in jail, Passover came. During Passover, like all Jews, we eat only unleavened bread. We also eat chickpeas. There is not much else we can eat during Passover in Ethiopia.

I knew my father could not get Passover food in jail and I was afraid he would have to break Passover to keep from starving. I cried and cried.

So when Passover was ended, and everyone else went back to eating other food, I myself kept Passover for an extra week—for my father.

Many months later, they let my father out of jail. He told us that during Passover he only drank water and ate a few chickpeas when he could get them. He was very hungry, but he would not break Passover.

Today I am in Israel with my sister. My father and my mother and my two little brothers are still in Ethiopia. I still cry for them.

But someday I know we will all be together for Passover. We will sit together at our Seder table and sing of freedom.

That will be my true Passover. May it come soon, for my family, and for all Ethiopian Jews, and for all Israel.

AN ETHIOPIAN PASSOVER STORY: 1990

This year, my family came home.

My mother, my father, my little brothers came to me in Israel at last.

How can I tell you what I felt?

For five years I cried in the night because I thought I would never see my loved ones again.

For five years I held out my arms, but I could not reach so many miles to touch them.

And then—they came home.

The day we were all together again, we held each other and cried, this time for happiness.

We kissed many, many times, as Ethiopians do.

My little brothers had gotten very big in the five years we were apart, and at first they did not know me. But I knew them, for in my dreams I watched them grow.

Now, I will teach them Hebrew. I will show them Israel. I will say to them, "All this is yours. You have come home."

In a little while, we will sit together at our Seder table in Jerusalem, just as I prayed. My youngest brother will ask, "Why is this night different from other nights?" We will give the ancient answers of our tradition.

But at my Seder table, we will also answer: "Because tonight we are together at last."

And for that we will thank God, we will thank our true and eternal homeland Israel, and from the bottom of our hearts, we will thank thousands of American Jews who helped my family stay alive and come home. We will bless you because you made it possible for us to say, "This year in Jerusalem."

May you bring all my people to freedom and safety and joy, soon and in our day.

Elana

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NEWS AND NOTES FROM YESTERYEAR

(In honor of our 25th anniversary, we print selected news from previous editions of the bulletin. The following are from 1974 and 1975.)

Rumor has it that *Arthur Morgenstern* is sending a laser beam from Israel to do away with the baby carriages congregating in the Lobby . . . The Younger Set of the Morgenstern Nursery School and Feldman Hebrew School were extremely photogenic on WABC television . . . The ever resourceful *Fred Gorsetman* has arranged a minyan in Schwab House Friday afternoons for mincha and Kabbalat Shabbat. But, *Fred*, what about Shabbat mincha and seudah shlishit? . . . M.R.Y.C. has sent close to fifteen teenagers to Torah Leadership Youth Seminar this season . . . Young Couples *Morton and Rose Landowne* and *Jack and Joan Bieler* hosted two excellent Chanukah sessions. We learned how to combat the P.L.O. and when it is permissible to tell a lie . . . *Professor Louis Feldman* gave a rather pessimistic report on the future of the American Jewish Community at a recent Friday night Oneg. In 1930, 3.7% of the American population was Jewish; in 1974, 2.9%; in 2000, the estimated figure is 1.6%. Apparently we need Jewish children, not dogs (canine hara) on the streets of New York, and more Torah institutions like J.S.I. and Manhattan Day School. The onegs which featured *Sylvia Zalmanson's* stirring appearance and *Mordechai Reich's* presentation of combating the Jesus Freaks, the tenth Anniversary of L.S.S. activities and the Manhattan Day School Shabbaton will hopefully prove the Professor's obituary to have been premature, although his warning is well advised . . . We warmly welcome *Perry and Margy-Ruth Davis* in their new co-op apartment in our community and congratulate *Perry* on his Doctorate in Political Science . . . *Sam Feld* is outdoing himself in providing the best herring in town for Seudah Shlishit . . . We are all thankfully surprised that the Secret Police let *Glenn Richter* out of the Soviet Union . . . Our Cantor has become a T.V. star and our Rabbi an Israeli celebrity during the past two weeks. The former starred in a WNBC television program dedicated to Jewish Music Month and the latter presented a paper to the leadership of the Kibbutz Hadati on the relationship between the orthodox and non-orthodox . . . Mazel tov to *Rabbi Herschel Cohen* on his new well-deserved title of Associate Rabbi . . . This has been the season for boys, *Marvin and Aviva Sussman's Yisroel Yosef* and *Rabbi and Vicky Riskin's Yonatan Ephraim* are hopefully future leaders of L.S.S. Our Rabbi and Rebbitzin hosted some 300 people at the Brit Milah, and despite the 90 minute wait for *Rav Josef Dov Soloveitchik Shlita* (who honored the congregation by serving as Sandek) it was a stirring experience. The Rabbi explained that we were given the opportunity of fulfilling a second commandment, that of showing proper respect for a Gadol Hador (religious giant of our generation). The *Rav's* lateness was certainly understandable since he had lectured on the occasion of the Yahrzeit of his father z'l from 8:00 p.m. until 12:15 a.m. the night before . . . Kudos to *Debby Abelow, Miryam Alter* and their marvelous committee for arranging a magnificent Congregational Purim Seudah, which climaxed a most orderly and high spirited Purim celebration. *Amos* is now reciting the Megillah in his sleep (the 11:15 P.M. reading in his home attracted over twenty participants) . . . *Vivien Eisenmann* as the roving reporter and the Rabbi as Kohen Gadol were among the most memorable costumes. The "If you've got the time, we've got the shiur" spoof of L.S.S.—masterfully written by *Peter Abelow, David Olivestone, Shlomit Rosenfeld* and their committee—was an excellent commentary on shul priorities. *Effie's* acting ability was an especial delight . . . *Mrs. Cohn*, at 73 is more vigorous than most people at 37. Baruch Hashem; May she be with us in good health until she is 123! . . . We all thrilled to the stirring Oneg Shabbat at which we heard *Binyamin Mazuz*—Yeshivat Keren BeYavneh student captured by the Syrians during the Yom Kippur war—recount his experiences.

Edited by *Zelda Stern*

MODERN RELIGIOUS DILEMMAS: CHALLENGES FACING THE ISRAELI RABBINATE OR HOW A PARATROOPER SAVED KASHRUT

In a fascinating lecture, Rabbi Shlomo Goren, former Chief Rabbi of Israel, discussed contemporary issues facing the Israeli rabbinate. It was not a *modern* dilemma in that there had been uninterrupted *tzores* for the past 42 years and he felt it would be easier to bring *Mashiach* then to unite the rabbis of Israel. The major difficulty was that the Shulchan Orech dealt only with civil issues, and since there was no army at the time of its writing, it did not deal with issues affecting the military, for example, the use of power stations on Shabbat, transplantation of organs, and the use of human skin for burn victims. Because the Nturai Karta (ultra right wing orthodox) contributed large amounts to Hadassah hospital in Jerusalem, the hospital was not permitted to transplant human skin from Jews for burn victims, and between 1973 and 1982 skin was brought from non-Jews in Holland. In general, Rabbi Goren was opposed to solving problems by the use of non-Jews and he felt that most issues could be dealt with by the use of technology within halacha.

Rabbi Goren reminisced that whenever he had a problem with religious issues in the military, Ben Gurion resolved conflicts in his favor. Kashrut was to be established for the complete military, there would be no regular training on Shabbat, and a synagogue was to be established in every training camp. Although only seven to eight per cent of the soldiers were orthodox, they would be able to practice orthodoxy anywhere in the armed forces. However, Rabbi Goren remembered problems he had had with one general. It was General Ariel Sharon, who refused to implement kashrut at his paratroopers' training camp. There was no synagogue and Shabbat training exercises were standard. General Sharon felt these restrictions were unnecessary as there were no orthodox paratroopers; but he did agree to change if Rabbi Goren would find just one orthodox paratrooper. Whereupon, Rabbi Goren himself enlisted in the paratrooper school! General Sharon kept his word, cancelled Shabbat training exercises, established a synagogue in the camp, and instituted kosher food for all, which continues to this day.

LSS DINNER TO HONOR THE LANDOWNES

On June 10th, Lincoln Square Synagogue's 26th anniversary dinner will honor Rose and Morton Landowne, a couple who exemplify the spirit of LSS. As our most recent past president, Morty served with a dedication, enthusiasm and warmth that earned him a special place in the hearts of LSS congregants. Rose continues to play a leading role in our outstanding nursery program and both are leaders in numerous other communal activities.

We all know the qualities that make LSS special: the breadth of its educational programs, the warmth of its Shabbat and holiday services, the commitment to a wide range of social and community causes, and more. Last year we celebrated an important milestone—Lincoln Square Synagogue's 25th anniversary. Now the time has come to lay the groundwork for the next 25 years.

The annual dinner and journal campaign are the most important social and fundraising events of the year. We need all of our members to show their support by contributing generously. Please be sure to send in your ad early and don't miss out on a fabulous evening.



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YOUTH COLUMN

Purim was the focal point of March, and MRYC celebrated with gusto. Sunday, March 4th was our pre-Purim Carnival, complete with food, clowns and a raffle. Each group presented a booth. The booths included miniature golf, shoot-the-candle, a sponge toss, name-that-TV theme, count the chips (chocolate chips in a spoonful of marshmallow fluff), candygrams, and facepainting. At each booth you could win tickets, redeemable for prizes at the end of the carnival.

The highlight of the carnival was the Funhouse, organized by the high school group. A route was set up using partitions and tables and children were wheeled through on rolling chairs. Items in the room included eyeball soup, shaving cream, and witches' hair. Over 75 children attended the Purim Carnival.

On Purim morning, the high school had its own Megillah reading. After davening, 25 high schoolers set out for the Parc Lincoln hotel, laden with Mishloach Manot for the newly arrived Russian Jews. We went around from room to room, singing, dancing and explaining the holiday.

After the Parc Lincoln, a smaller group went uptown to visit residents at the Jewish Home and Hospital for the Aged. There we went from floor to floor, singing, talking to the patients, giving them Hamantashen, and letting them pinch our cheeks and try to fix us up with their grandchildren.

THE HIGH SCHOOL LOOKS TO THE FUTURE

On March 30-31, MRYC held its 4th annual Shabbaton of the Decade at Manhattan Day School. High schoolers from the neighborhood came and brought their friends, and college students joined us as advisors. The Shabbaton's theme was "Looking to the Future," with a focus on leadership at various levels.

After davening Friday night, we walked down 75th street to the Parc Lincoln to pick up a group of Russian Jews who joined us for dinner. The Shabbat meal was full of *ruach*. We danced and sang together, giving some of the new immigrants their first Jewish experience ever.

Dinner was followed by a mock Middle East politics game. We divided into tables, each one representing a major player: Israel, Jordan, Syria, and Iraq, as well as the PLO, the United States, the USSR and the media. After the initial briefing, members of each "government" negotiated with each other in an attempt to make peace. All actions had to be approved by the control and were then submitted to the press for publication.

Between davening and lunch on Shabbat, the first-ever LSS Gabbai Olympics were held. J.J. Sussman, *gabbai rishon* of the Teen Minyan, and David Spira, *gabbai sheini*, fought it out for the title of Gabbai of the Year in events such as a find-the-page race and a prepare-the-laining contest. The contest was so close that an official winner was never declared.

Rabbi Berman, Rabbi Brander, and their respective families joined us for lunch. At the end of lunch, Rabbi Berman told the story of Gershon the Gorilla, who learned three important words—please, thanks and sorry—the hard way.

The afternoon program was entitled, "Meet the Rabbis." At the beginning, small groups discussed various moral dilemmas. When we reassembled, Rabbis Brander, Cohen, and Berman each spoke about why and how they became communal leaders and addressed one of the dilemmas.

Rabbi Buchwald, despite the flu, spoke at Seudah Shlishit about helping to bring people back to Judaism. We davened Maariv and made Havdala, and went home to get ready for the night program. The Saturday night program began with a Melave Malka—dancing and pizza. We were then entertained by comedian Marc Wiener, an alumnus of the Beginner's service and of Saturday Night Live. Afterwards, five of the leaders presented *The Reunion*, a skit about some high school friends who get together after fifteen years to save their alma mater. At the end of the skit, people in the audience were asked to read letters that the characters had written to themselves when they were finishing high school, describing how they imagined themselves in the future. After the skit, we all wrote our own letters and put them in a time capsule, along with mementos from the Shabbaton. Mrs. Martha Cohn, the First Lady of Lincoln Square was entrusted with the key to the capsule, which will be opened, and the letters mailed back to us, in five years. The evening concluded with more dancing, and everyone left looking forward to next year's Shabbaton.

Dena Landowne

MAZEL TOV AND BEST WISHES

ENGAGEMENTS

Harvey Hoffman to Rose Jacobson
Renee Lieberman to Yussie Margolies
David Schonbrun to Helene Rosen

MARRIAGES

Jeff Davis to Risa Uvlin
Dr. Priscilla Konecky to Dr. Mark Tepper
Sara Parzen to Martin Schandelson

BAR MITZVAHS

Tobi and Charles Gati on the Bar Mitzvah of their son Daniel
Marilyn and Armin Osgood on the Bar Mitzvah of their sons Marc and Jared

BIRTHS

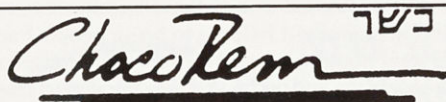
Ann Crane and Victor Zakay on the birth of a son
Sue Ellen Eckstein and Howard Stotsky on the birth of a daughter
Nina and Rabbi Paul Freedman on the birth of a granddaughter and to the parents Dorit and Binny Freedman
Mr. & Mrs. Sy Katz on the birth of 2 grandchildren, a boy and a girl
Elaine and Scott Liebman on the birth of a son
Malki and J. Philip Rosen on the birth of a daughter
Elizabeth and Izzy Tauber on the birth of a son and to the grandparents Mr. & Mrs. Josef Dashiff

SPECIAL HONORS

Mazel tov to Dena Landowne, daughter of Rose and Morton Landowne and Avi Sussman, son of Aviva and Marvin Sussman on being selected as National Merit Scholarship finalists
Mazel tov to Leonard Shaykin on his being honored by Mesivta Ohr Torah on the dedication of the Ohr Rivkah Institutions for women
Mazel tov to Mrs. Jennie Kessler on her 91st birthday
Mazel tov to Mrs. Martha Cohn on her 88th birthday
Mazel tov to Joshua Getzler, son of Phyllis and Stanley, on being selected Distinguished Student Speaker at the 250th Commencement of the College of Arts and Sciences of the University of Pennsylvania.

CONDOLENCES

Mr. Jules Brody on the passing of his mother Mrs. Gussie Brody
Mrs. Caryl Reichman on the passing of her mother Helen Klein
Mrs. Julie Rubin on the passing of her sister Mrs. Jaffa Mirzoeff



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FIRST ISRAEL SHABBATON

Those of us at Lincoln Square on Shabbat, March 30 and 31, took some welcome time off from thinking about and preparing for Pesach to think and talk about Israel at the Israel Affairs Committee's first Israel Shabbaton.

The event featured Professor Alice Shalvi—professor of English at Hebrew University, principal of the Pelech experimental religious girls' high school in Jerusalem, chair of the Israel Women's Network and 1989 recipient of Israel's human rights award—and Uriel Palti, Consul for Information at the Israeli Consulate General in New York.

In a provocative speech at Friday night's oneg Shabbat, Prof. Shalvi criticized Israel's proportional representation election system for allowing splinter parties with a very small percentage of the vote—including small religious parties—to hold the balance of power and make excessive demands as their price for joining a coalition government. For example, said Prof. Shalvi, religious groups that do not actively support the state and do not require national service for their young people nevertheless request substantial amounts of state funds for their schools.

Although Israel calls itself a democracy, she added, the government "does not represent the will of the people." Voters do not choose individual representatives but vote for a party's entire slate of candidates. Once elected, the winners are not accountable to any particular constituents.

Prof. Shalvi claimed that "the majority of Israelis want to sit down and talk with the Palestinians" and supported the Palestinians' right to choose their own representatives to negotiate with Israel. Meetings with women from the territories have convinced her that the Palestinians "don't want to throw us into the sea . . . They recognize that Israel is here to stay."

This view evoked some disagreement among the audience, and heated discussion continued long after the lecture was over.

In a Shabbat afternoon talk on "Israel's Political Crisis: Why, How, What Next?", Mr. Palti described the fall of Israel's government and the different ways it might be put back together again. He agreed with Prof. Shalvi on the need for reform of Israel's electoral system but was not optimistic that such reform would happen soon.

One recent change in the Israeli-Arab equation, noted Mr. Palti, is the massive immigration of Soviet Jews to Israel, which is alarming the Arab states.

During the last few years, Mr. Palti said, Israel's image in the American media has been eroded and public opinion about it has shifted. Americans used to consider Israel an efficient, moral, peace-loving country, an underdog fighting for survival. Now, he said, Israel is often seen as a powerful oppressor that is inefficient, immoral and militaristic.

The climax of the Shabbaton was a speech by Prof. Shalvi at *seuda shlishit* on "Israel Women, Religious and Secular: Challenges and Choices." The notion that women have full equality in Israel is a myth, she said. Women are paid less than men, their unemployment rate is increasing faster than men's and very few women appear on party lists of candidates running for the Knesset—either because men deliberately do not include them or because Israel's political system does not attract them.

Social attitudes in Israel reflect the traditional association of women with domesticity and of men with public life, said Prof. Shalvi. Israelis often fail to recognize women's potentially significant contributions to the public sphere or the importance of men's role in the family.

She also felt that misogyny, not necessarily halachic objections, led to the violence against the "Women of the Wall" in Jerusalem who wish to daven together publicly.

Prof. Shalvi ended with an eloquent plea for Jewish leaders to confront the problem of individuals who refuse to give or accept a get. The increasing number of *agunot* in Israel, many of whom cannot remarry or have children for many years, is "a *chilul hashem*," she said, and she urged the observant Jewish community represented at LSS to pressure rabbinic authorities to find a halachically acceptable solution to the problem.

The Israel Shabbaton was coordinated by Community Action director Jonathan Wolf and organized by the Israel Committee chaired by Tuvia Rome and Arlene and David Stone.

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GARLIC CHICKEN
HONEY ROAST CHICKEN
BOILED CHICKEN
SESAME CHICKEN
ROAST DUCK
ROAST TURKEY
PEPPER STEAK
BRISKET OF BEEF

MEAT LOAF
SWEDISH MEATBALLS
STUFFED CABBAGE
STUFFED PEPPER
STUFFED ZUCCHINI
VEAL CUTLET
VEAL PATTY
VEAL SCALOPINI
VEAL ROAST
CHOPPED LIVER
LIVER SAUTE
GEFILTE FISH
CHICKEN FRICASSE
POTTED MEATBALLS
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DELI

CORNEB BEEF ROYALE
CORNEB BEEF
PASTRAMI
ROAST BEEF
PICKLED TONGUE
SMOKED TURKEY BREAST
ROAST TURKEY BREAST
SMOKED STEAK
SALAMI
BOLOGNA
TURKEY ROLL
TURKEY PASTRAMI

SOUPS

CHICKEN
VEGETABLE
MUSHROOM & BARLEY
SPLIT PEA
FRUIT
CABBAGE
MATZO BALL
KREPLACH
SOUP NOODLES

SIDE DISHES

SPICEY RICE
SPANISH RICE
CABBAGE & NOODLES
KASHA VARNISHKES
SHLISHKES
POTATO KUGEL
SWEET NOODLE PUDDING
SALT & PEPPER NOODLE
RICE PUDDING
SPINACH SOUFFLE
BROCCOLI SOUFFLE
SPINACH & NOODLE
CAULIFLOWER SOUFFLE
ZUCCHINI SOUFFLE
APPLE PUDDING
SPINACH BUREKA
BROCCOLI BUREKA
POTATO BUREKA

POTATO KNISHES
KASHA KNISHES
SPINACH KNISHES
COCKTAIL FRANKS IN BLANKET
COCKTAIL POTATO KNISHES
COCKTAIL KASHA
COCKTAIL LIVER
BREADED BROCCOLI
BREADED CAULIFLOWER
POTATO PANCAKES
SPINACH & POTATO PANCAKES
POTATO PIROGEN
GLAZED CARROTS
TZIMIS
FRIED EGGPLANT
BABY POTATO
STUFFED DERMA
MUSHROOM & BARLEY

SALADS

COLESLAW
POTATO SALAD
ISRAEL POTATO SALAD
PASTA SALAD
HEALTH SALAD
RED CABBAGE SALAD
ARTICHOKE SALAD
CUCUMBER SALAD
MARINATED SALAD
TABULI
CHOPPED EGGPLANT

ISRAEL EGGPLANT SALAD
CORN SALAD
CARROT SALAD
WALDORF SALAD
FRUIT SALAD
CRANBERRY SALAD
BEET SALAD
MACARONI SALAD
CHICKEN SALAD
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Two months ago the synagogue began the Mishna Learnathon whereby the complete Mishna would be studied communally by members of the congregation. Since that time hundreds have joined in with private or group study so that by the second day of Shavuot the entire Mishna will have been completed. At that time there will be a special meal, a special celebration, to which all are invited. There is still time to take part in study. Why not be fascinated as are so many others in this special program of study!

TURN FRIDAY NIGHT INTO SHABBOS, REVISITED

Remember that crowd of strangers roaming in off the streets that first Friday in March, just as most of us were finishing our prayer service? No, they weren't latecomers, they were brave souls about to venture, some a little timidly, into the world of the Orthodox Shul.

On March 2, LSS held TFNIS, the second one of 5750. The first, held November 3, as well as this most recent one, were chaired by Steven Eisenberg and Sharona and Steven Spivak. Organized by LSS Programming Coordinator Hyla Bassel Carey and TFNIS Program Assistant Reva Spero, they were sponsored by fifty members and friends of Lincoln Square Synagogue. Both were a great success! The tremendous care that went into grooming and revising the already popular program resulted in a highly spirited, educational, and joyous evening for all involved. Rabbis Buchwald, Cohen, and Brander, and Chazzan Goffin were as lively and inspirational as ever, and our thirty committed and very special hosts were informative and gracious.

Over the past few years changes have been made in the program to help raise the level of impact the evening has on those Jewish souls we really need to reach—the unaffiliated, unaware, sometimes misinformed Jews. Our hosts participated in an orientation program involving discussions and materials to help them create a warm and inviting atmosphere for our guests to ask questions and raise their concerns. Reducing the number of participants allowed for more personalized attention—and lots of highly spirited dancing!

Some of the participants have started taking classes and attending the Beginners Service as a result of TFNIS. A follow up event is taking place on April 28 where participants will attend a special Beginners Service, have Shabbos lunch in their hosts' homes, and return for tea and discussion with Rabbi Buchwald.

With each TFNIS a few more individuals experience the beauty of Shabbos for the first time. For some, this positive exposure is enough to kindle a flame in them that had all but extinguished; they feel for the first time the joy of being Jewish. It is a tremendous gift this Shul offers, and all should be proud of their contributions to this wonderful program.

Cindy Greenberg

Ed. Note: Ms. Greenberg was once a guest at TFNIS, and is now a host

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- Parent-child friction?

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HOURS Sunday: 9:00 A.M.-12:00 Noon; 9:00 P.M.-11:00 P.M.

Monday Through Thursday: 8:00 A.M.-12:00 Noon and 8:00 P.M.-11:00 P.M.

Friday: 8:00 A.M.-12:00 Noon

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1973 SISTERHOOD OF LSS IN REVIEW

In order to refresh your memory of the past year
A review of our activities you shall hear.

In August at the home of our President (Ann Abramson)
Our Executive Board had met.
We planned on having a number of affairs,
To relieve the Synagogue of its cares.

In October we had our drive for members-
It's a day each of us well remember.
Our Hall at the Synagogue was crowded inside,
All of us celebrated the evening with pride.
This evening also we cannot forget-
Many of us still talk of the supper-show yet.

At our next Board meeting, although we didn't tell her,
We had a farewell party of Janet Geller.
She was moving to Florida and leaving our midst.
Her helpful presence will surely be missed.

Then on November 16th we had our Bazaar,
With the merchandise we obtained we did go far.
With the help of our young adults and the men at work,
No one in their efforts did shirk.

Next on December 3rd we had our Chanukah affair,
For crowding them in we sure have a flair.
Our Rabbi told us how our Synagogue grew
To hundreds from just a few;
And our Cantor entertained on his guitar
All who came from near and far.
While our members were busy during his songs
Serving kugel and apple sauce to the throngs.

And in December we bought tickets for a show
To see Yoshe Kalb we all did go.
This we found to be very enjoyable
Besides making the function so very profitable.

Next came the news with excitement and joy
Of our Rabbi's and Rebbitzen's birth of a boy.
A week later we were invited to the circumcision
Followed by a breakfast and great elation.

In January we had our movie shows
With each event our reputation grows,
For you must have heard of the crowds that attended.
This, too, shall long be remembered.

In February all came to the Klein's farewell,
Who were planning to live in the land of Israel.

On Sunday of Purim the Magillah was read with groggers and demonstration,
The attendance far beyond our expectation.
This was followed by a lavish brunch
With skits and dancing and rejoicing midst the munchin'.
So widely have we grown in our reputation
That our activities were even seen on television.

(continued on page twenty four)

OPEN DIALOGUE ON CONTEMPORARY ORTHODOXY

If *COSMOPOLITAN ORTHODOXY* is defined as modern orthodoxy which is concerned with secular education, committed to Israel, and willing to participate in communal issues with the non-orthodox, whereas *PAROCHIAL ORTHODOXY* is defined as having no commitment to any of the above, which type of orthodoxy is making greater progress? This issue was the question discussed on March 28 by three eminent rabbinic scholars during the special Wednesday evening lecture series. Chaired by Sheldon Rudoff of the Board of Directors of the Orthodox Union, the dialogue featured Rabbi Emanuel Rackman, Chancellor of Bar Ilan University, Rabbi Shlomo Riskin, founding Rabbi of LSS and now Rabbi of Efrat, and LSS Rabbi Saul J. Berman.

Rabbi Rackman began the discussion by stating that the question was not a good one, as numbers were unimportant. He recognized some changes in Parochial Orthodoxy, particularly in regard to educating women, and he was optimistic about other changes in the future.

Rabbi Riskin spoke about his "tante Chana" who taught him "historiosophy" of Jewish history. He was reminded about the Look magazine article "the Vanishing American Jew", but Look magazine vanished and American Jewry was thriving. Of the distinctions between Cosmopolitan and Parochial Orthodoxy, Rabbi Riskin stated that the differences were narrowing because of changes taking place within Parochial Orthodoxy: 1) Right wing yeshivas now were accepting higher secular education. 2) Many right wing groups now accepted the State of Israel and were participating in the government. 3) There were now outreach programs sponsored primarily by Parochial Orthodoxy. 4) "PSAK" was now dealing with modern issues (for example, Rav Moshe Feinstein considered the issues of artificial insemination and the use of women as mashgichot in slaughterhouses). Rabbi Riskin also stated that there were many new congregations with modern orthodox rabbis and that the new Chief Rabbi of England was a centrist orthodox rabbi.

Although both Rabbi Rackman and Rabbi Riskin were optimistic about the future of Cosmopolitan Orthodoxy, Rabbi Berman had serious reservations. He agreed that the proper foundations were being laid, for example, the expanding day school movement; but he was concerned that the educational system was being forfeited to the right wing, as Cosmopolitan Orthodoxy placed little value on developing teachers. In addition, there was a startling difference in birth rate ratios, with the Parochial Orthodox having much larger families. Rabbi Berman felt that many accommodations by Parochial Orthodoxy were only on the surface. Basic attitudes had not changed in a fundamental sense and it might need at least another fifty years before there would be real change.

Rabbi Riskin countered by distinguishing between philosophy and practice, and Rabbi Rackman stressed that changes do take time.

In a response to a question about how to make outreach successful, Rabbi Berman stated that we must model proper behavior, and in so doing, we must deal with three factors: our concern with materialism, our lack of spirituality, and insufficient emphasis on ethics.

A rapt audience could have listened for many hours, but the clock moved quickly, and there was no time left to consider the four other questions prepared for the program.

1973 SISTERHOOD OF LSS IN REVIEW (continued)

In April came our big event of the year-

The dinner was a success, you needn't fear.

The Tiefenbrunns were honored on this occasion

And justly so for their untiring effort and our admiration.

Following this came the Passover holiday

With its Seders held on Monday and Tuesday

Observed at the Synagogue in our Social Hall

Which was completely filled from wall to wall.

With our Rabbis and Cantor in attendance

The services were beautiful in all their elegance.

If you've worked with us right from the start

You'll know down deep in your Heart

That though it sounds like only fun,

It has been a year's hard work well done.

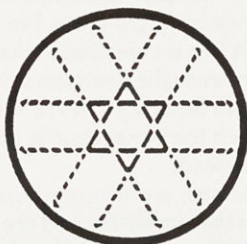
And so may a pleasant vacation be had by all

And come back with renewed effort in the early Fall.

S'long!

Lillian Goodman

MAZON



LET ALL WHO ARE HUNGRY ENTER AND EAT—A Response
Pesach. 5750: LET ONE WHO IS HUNGRY ENTER AND EAT

Once upon a time, when our forefathers and foremothers read the words "Let all who are hungry enter and eat," the words carried a different meaning from their meaning in our own time. Those who spoke them were able to open their hearts and their doors to neighbors whose names and faces were known to them. In our own time, we are sealed off from our neighbors, the more so from those who suffer from hunger and homelessness. When, therefore, we read the ancient words, whether or not our doors are open, there is no one actually waiting on the other side of the threshold to accept our invitation. And our words remain just words, unless we find a way to give them meaning, to give them life.

MAZON: A Jewish Response to Hunger, is one such way. MAZON is the principal vehicle of the Jewish community for responding to the scandal of hunger in our own country and around the world. And at our seder table tonight, along with thousands and thousands of others across the land, we are joining with them to acknowledge the needs—and the pain—of the hungry by the symbolic addition of one more guest at our table. Through each family's gift of chai—\$18-to MAZON, the ancient words take on new meaning, are transformed from a sweet evocation of the past to an effective response to our own world. Through this gift, let the pain of one who is hungry be relieved.

Please join in this effort: let all who are compassionate join and redeem our invitation, our promise.

*Mazon is the national Jewish "Response to Hunger". Members of LSS are encouraged to set aside **three percent** of the costs of celebrations and simchas to feed the hungry.*

Mazon, A Jewish Response To Hunger, 2940 Westwood Boulevard, Los Angeles, California 90064

In honor of a simcha or a yahrzeit, or simply out of the goodness of your heart—
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Kiddush prices:

Main	\$300
Hashkama	150
Shiur-Kugel-Cholent	250
Beginners	40
Intermediate	40

(Prices reflect actual costs to the synagogue)

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

CHEVRA KADISHA

"What is the greatest example of chesed, of compassion?" Rabbi Riskin once queried of the Joseph Shapiro Academy Wednesday night class. No one knew. "Those acts we perform for the dead", the Rabbi explained. When we are kind to the living, the latent thought of reward may always exist. There is no recompense the dead can give the living. Roy Stern accepted the Rabbi's challenge by founding Lincoln Square's Chevra Kadisha, our Holy Society, the Burial Society. The caring community which the synagogue is developing for the living, the Chevra Kadisha is striving to extend to the dead.

After a number of practice sessions, we witnessed our first burial ceremony a few days ago. What is immediately striking is the simplicity and the symbolism. Rich, poor, successful, not successful, beautiful and not so, all end in the same plain pine box, white kittel, and straw pillow. The case before God must rest only with our soul.

Three knots tied in one place commemorate the three needed for "benching"; seven knots in another symbolize the Shabbat; ten elsewhere represent the Ten Commandments. The "chevra" element enters as two together quickly count aloud to thirteen, memorializing Maimonides' principles. "Aleph, bet, gimmel," . . . and the final knot turned into the letter shin for God's name. ("It wasn't as bad as I thought it would be," someone said. "I tried not to think about it," was the reply.)

Through it all there are the prayers to say. The most common word is "berachamim", meaning compassion. We'll have to learn the prayers by heart because it's difficult to do one's duty while holding a siddur in one hand. Finally, the simple black yarmulka and the tallith with one fringe cut. When we are all reunited, the midrash goes, we'll just tie the loose fringe back. Washing hands and then,

"Auf simchas."

"Auf simchas."

And you know that for the members of the Chevra Kadisha, and the entire community, simcha will have an even deeper glow at LSS. We are caring for the departed, and we appreciate better the fragility of life and the inherent dignity of the human body.

Members of the first Chevra Kadisha Committee:

Julia Aaron	Barry Eisenberg	Judi Riskin	Roy Stern
Peter Abelow	Fred Gorsetman	Ingrid Roth	Joel Wachs
Eddie Abramson	Morton Landowne	David Stern	Shirley Wald

Reprinted from the January 1973 issue of Echod

One service of LSS which we pray may be unnecessary is that of the **Chevra Kadisha**. To insure the provision of a proper burial service, we urge our members to immediately contact the synagogue office, or any of those listed below.

Rabbi Berman	724-3267
Rabbi Cohen	877-1504
Leon Eisenmann	874-1853
Morton Landowne	799-3470
Rachel Herlands	799-2176
Andrea Rosen	873-9895

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, May 4th

Kindle Shabbat Candles	7:37 p.m.
Mincha and Kabbalat Shabbat	7:50 p.m.

Saturday, May 5th (AHARE/KEDOSHIM)

Hashkomah minyan	7:40 a.m.
Shabbat Morning Services	8:45 a.m.
Daf Yomi given by Rabbi Berman at	6:05 p.m.
followed by his Talmud class at	6:50 p.m.
Talmud and Bible Classes	6:35 p.m.
Mincha	7:35 p.m.
Daily Mincha and Maariv	7:50 p.m.

Friday, May 11th

Kindle Shabbat Candles	7:44 p.m.
Mincha and Kabbalat Shabbat	6:30 and 7:55 p.m.

Saturday, May 12th (EMOR)

Shabbat Morning Services	8:45 a.m.
Daf Yomi given by Rabbi Berman at	6:15 p.m.
followed by his Talmud class at	7:00 p.m.
Talmud and Bible Classes	6:45 p.m.
Mincha	7:45 p.m.
Daily Mincha and Maariv	7:55 p.m.

Sunday, May 13th Lag B'Omer

Morning Services	7:15 and 8:30 a.m.
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Friday, May 18th

Kindle Shabbat Candles	7:51 p.m.
Mincha and Kabbalat Shabbat	6:30 and 8:00 p.m.

Saturday, May 19th (BEHAR/BECHUKOTAI)

Hashkomah minyan	7:40 a.m.
Shabbat Morning Services	8:45 a.m.
Daf Yomi given by Rabbi Berman at	6:20 p.m.
followed by his Talmud class at	7:05 p.m.
Talmud & Bible Classes	6:50 p.m.
Mincha	7:50 p.m.
Daily Mincha and Maariv	8:05 p.m.

Tuesday evening, May 22nd and

Wednesday, May 23rd Yom Yerushalayim

Morning Services	7:10 and 7:50 a.m.
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Friday, May 25th

Kindle Shabbat Candles	7:57 p.m.
Mincha and Kabbalat Shabbat	6:35 and 8:10 p.m.

Saturday, May 26th (BAMIDBAR)

Shabbat morning service	8:45 a.m.
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(continued on page twenty eight)

SCHEDULE OF SERVICES *(continued)*

Daf Yomi given by Rabbi Berman at	6:25 p.m.
followed by his Talmud class at	7:10 p.m.
Talmud & Bible classes	6:55 p.m.
Mincha	7:55 p.m.
Daily Mincha and Maariv	8:10 p.m.

Monday, May 28th Memorial Day

Morning services	7:10 and 8:30 a.m.
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Tuesday, May 29th Erev Shavuoth

Kindle Yom Tov candles	8:00 p.m.
Mincha and Kabbalat Yom Tov	8:10 p.m.
Midnight Bible Classes	11:30 p.m.

Wednesday, May 30th

Hashkoma Minyan	4:45 a.m.
Main Minyan	8:45 a.m.
Daf Yomi	7:05 p.m.
Kindle Yom Tov candles not before	9:01 p.m.
Mincha and Kabbalat Yom Tov	8:05 p.m.

Thursday, May 31st

Yom Tov morning services including Yizkor	8:00 and 8:45 a.m.
Daf Yomi	6:55 p.m.
Mincha followed by Seudah Shlisheet	
Neilat Hachag	7:55 p.m.

Friday, June 1st

Kindle Shabbat candles	8:03 p.m.
Mincha and Kabbalat Shabbat	6:40 and 8:15 p.m.

Saturday, June 2nd (NASO)

Shabbat Morning services	8:45 a.m.
Daf Yomi given by Rabbi Berman at	6:30 p.m.
followed by his Talmud class at	7:15 p.m.
Talmud and Bible Classes	7:00 p.m.
Mincha	8:00 p.m.
Daily Mincha and Maariv	8:15 p.m.

Friday, June 8th

Kindle Shabbat Candles	8:07 p.m.
Mincha and Kabbalat Shabbat	6:45 and 8:20 p.m.

Saturday, June 9th (BEHAALOTECHA)

Shabbat Morning services	8:45 a.m.
Daf Yomi given by Rabbi Berman at	6:35 p.m.
followed by his Talmud class at	7:20 p.m.
Talmud and Bible Classes	7:05 p.m.
Mincha	8:05 p.m.
Daily Mincha and Maariv	8:20 p.m.

Friday, June 15th

Kindle Shabbat Candles	8:11 p.m.
Mincha and Kabbalat Shabbat	6:45 and 8:20 p.m.

Saturday, June 16th (SHELACH)

Shabbat Morning Services	8:45 a.m.
Daf Yomi given by Rabbi Berman at	6:40 p.m.
followed by his Talmud Class at	7:25 p.m.
Talmud and Bible Classes	7:10 p.m.
Mincha	8:10 p.m.
Daily Mincha and Maariv	8:20 p.m.

Friday, June 22nd

Kindle Shabbat Candles	8:13 p.m.
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(continued on page twenty nine)

SCHEDULE OF SERVICES *(continued)*

Kindle Shabbat Candles 8:13 p.m.
 Mincha and Kabbalat Shabbat 6:45 and 8:25 p.m.

Saturday, June 23rd (KORACH)

Shabbat Morning Services 8:45 a.m.
 Daf Yomi given by Rabbi Berman at 6:40 p.m.
 followed by his Talmud Class at 7:25 p.m.
 Talmud and Bible Classes 7:10 p.m.
 Mincha 8:10 p.m.
 Daily Mincha and Maariv 8:20 p.m.

Friday, June 29th

Kindle Shabbat Candles 8:13 p.m.
 Mincha and Kabbalat Shabbat 6:45 and 8:25 p.m.

Saturday, June 30 (HUKKAT)**Rosh Chodesh Tammuz**

Hashkoma minyan 7:40 a.m.
 Shabbat Morning Services 8:45 a.m.
 Daf Yomi given by Rabbi Berman at 6:40 p.m.
 followed by his Talmud Class at 7:25 p.m.
 Talmud and Bible Classes 7:10 p.m.
 Mincha 8:10 p.m.
 Daily Mincha and Maariv 8:20 p.m.

Sunday, July 1st Rosh Chodesh Tammuz

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

Wednesday, July 4th Independence Day

Morning Services 7:15 and 8:30 a.m.

Friday, July 6th

Kindle Shabbat Candles 8:12 p.m.
 Mincha and Kabbalat Shabbat 6:45 and 8:20 p.m.

Saturday, July 7 (BALAK)

Shabbat Morning Services 8:45 a.m.
 Daf Yomi and Bible Classes 7:10 p.m.
 Mincha 8:10 p.m.
 Daily Mincha and Maariv 8:20 p.m.

Tuesday, July 10th**Fast of 17th day of Tammuz**

Fast begins 4:22 a.m.
 Morning Services 7:00 and 7:30 a.m.
 Mincha 8:10 p.m.
 Fast concludes 9:00 p.m.

Friday, July 13th

Kindle Shabbat Candles 8:09 p.m.
 Mincha and Kabbalat Shabbat 6:45 and 8:20 p.m.

Saturday, July 14th (PINCHAS)

Shabbat Morning Services 8:45 a.m.
 Daf Yomi and Bible Classes 7:10 p.m.
 Mincha 8:10 p.m.
 Daily Mincha and Maariv 8:15 p.m.

Friday, July 20th

Kindle Shabbat Candles 8:05 p.m.
 Mincha and Kabbalat Shabbat 6:45 and 8:15 p.m.

Saturday, July 21st (MAATOT/MASEI)

Hashkomah minyan 7:40 a.m.
 Shabbat Morning Services 8:45 a.m.

(continued on page thirty)

SCHEDULE OF SERVICES (continued)

Daf Yomi and Bible Classes	7:05 p.m.
Mincha	8:05 p.m.
Daily Mincha and Maariv	8:10 p.m.
Friday, July 27th	
Kindle Shabbat Candles	7:59 p.m.
Mincha and Kabbalat Shabbat	6:40 and 8:10 p.m.
Saturday, July 28th (DEVORIM)	
SHABBAT CHAZON	
Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Classes	7:00 p.m.
Mincha	8:00 p.m.
Daily Mincha and Maariv	8:05 p.m.
Monday, July 30th Eve of Tisha B'Av	
Fast begins	8:14 p.m.
Mincha	8:20 p.m.
Tuesday, July 31st Tisha B'Av	
Morning Services	6:30 and 8:00 a.m.
followed by a class	
Mincha	7:50 p.m.
Fast concludes	8:44 p.m.
Friday, August 3rd	
Kindle Shabbat Candles	7:51 p.m.
Mincha and Kabbalat Shabbat	6:30 and 8:00 p.m.
Saturday, August 4th (VAETCHANAN)	
SHABBAT NACHAMU	
Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Classes	6:50 p.m.
Mincha	7:50 p.m.
Daily Mincha and Maariv	7:55 p.m.
Friday, August 10th	
Kindle Shabbat Candles	7:43 p.m.
Mincha and Kabbalat Shabbat	6:30 and 7:55 p.m.
Saturday, August 11th (EKEV)	
Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Classes	6:45 p.m.
Mincha	7:45 p.m.
Daily Mincha and Maariv	7:45 p.m.
Friday, August 17th	
Kindle Shabbat Candles	7:34 p.m.
Mincha and Kabbalat Shabbat	7:45 p.m.
Saturday, August 18th (REEH)	
Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Classes	6:35 p.m.
Mincha	7:35 p.m.
Daily Mincha and Maariv	7:35 p.m.
Tuesday, August 21st and Wednesday August 22nd	
Rosh Chodesh Elul	
Morning Services	7:00 and 7:40 a.m.
Friday, August 24th	
Kindle Shabbat Candles	7:23 p.m.
Mincha and Kabbalat Shabbat	7:35 p.m.
Saturday, August 25th (SHOFTIM)	
Shabbat Morning Services	8:45 a.m.

(continued on page thirty one)

SCHEDULE OF SERVICES *(continued)*

Talmud and Bible Classes	6:25 p.m.
Mincha	7:25 p.m.
Daily Mincha and Maariv	7:25 p.m.

Friday, August 31st

Kindle Shabbat Candles	7:12 p.m.
Mincha and Kabbalat Shabbat	7:25 p.m.

Saturday, September 1st (KITETZE)

Shabbat Morning Services	8:45 a.m.
Daf Yomi and Bible Classes	6:10 p.m.
Mincha	7:10 p.m.
Daily Mincha and Maariv	7:15 p.m.

Monday, September 3rd Labor Day

Morning Services	7:10 and 8:30 a.m.
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Friday, September 7th

Kindle Shabbat Candles	7:01 p.m.
Mincha and Kabbalat Shabbat	7:10 p.m.

Saturday, September 8th (KI TAVO)

Shabbat Morning Services	8:45 a.m.
Daf Yomi with Rabbi Berman	5:30 p.m.
followed by his Talmud class at	6:15 p.m.
Talmud and Bible Classes	6:00 p.m.
Mincha	7:00 p.m.
Daily Mincha and Maariv	7:05 p.m.

Friday, September 14th

Kindle Shabbat Candles	6:51 p.m.
Mincha and Kabbalat Shabbat	7:00 p.m.

Saturday, September 15th (NITZAVIM-VAYELECH)

Shabbat Morning Services	8:45 a.m.
Daf Yomi with Rabbi Berman at	5:20 p.m.
followed by his Talmud shiur at	6:05 p.m.
Talmud and Bible Classes	5:50 p.m.
Mincha	6:50 p.m.
Daily Mincha and Maariv	6:55 p.m.
Early Selichot	10:15 p.m.
Lecture	11:30 p.m.
Selichot	12:30 a.m.

Wednesday, September 19th Erev Rosh Hashanah**SO YOU THOUGHT WE WOULDN'T DO IT!**

Frankly, we were not too sure ourselves when we made the commitment to publish the Bulletin regularly each month. We hope you have enjoyed these past eight issues—that you have learned a bit, and perhaps laughed a bit . . . With this last issue of the season, we thank Hyla Bassel Carey, our very particular coordinator, and Bonnie Stepien, our meticulous typesetter.

Have a good and healthy summer!

The Editors

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MAY CALENDAR OF EVENTS

- | | | |
|-----------|------|---|
| SATURDAY | 5 — | TEEN MINYAN 9:00 A.M.
7th-8th GRADE GROUP
H.S. ONEG 5:45 P.M. |
| SUNDAY | 6 — | CLOTHING DRIVE, Annex 10 A.M.-1 P.M.
SHADCHAN COMMITTEE BRUNCH
1st - 4th GRADE ROLLERSKATING 12:00 P.M.
5th - 6th GRADE ROLLERSKATING 2:30 P.M.
7th - 8th GRADE PROGRAM - details to follow |
| MONDAY | 7 — | BEGINNERS' SCHMOOZE |
| WEDNESDAY | 9 — | SINGLES' BUFFET DINNER, 6:45 P.M.
WEDNESDAY NIGHT LECTURE, 8 P.M.,
Rabbi Shlomo Riskin, "Pluralism Within Jewish Law:
A Halachic Analysis" |
| SUNDAY | 13 — | Lag B'Omer
ISRAELI DAY PARADE |
| SATURDAY | 19 — | INTERMEDIATE LUNCHEON
YOM YERUSHALAYIM SEUDA SHLISHEET |
| SUNDAY | 20 — | OVER 50 AND SOLO WORKSHOP, 10 A.M.-Noon |
| TUESDAY | 22 — | YOM YERUSHALAYIM PROGRAM |
| WEDNESDAY | 23 — | Yom Yerushalayim |
| FRIDAY | 25 — | Rosh Chodesh Sivan |
| SATURDAY | 26 — | NO Youth Minyan or Afternoon Groups - Childcare will be available |
| SUNDAY | 27 — | SHADCHAN COMMITTEE BRUNCH |
| TUESDAY | 29 — | 7th GRADE - H.S. DINNER at the Branders, followed by a night of Limud Torah at L.S.S. |
| WEDNESDAY | 30 — | Shavuot |
| THURSDAY | 31 — | Shavuot
SIYUM HASHAS |

JUNE CALENDAR OF EVENTS

- | | | |
|-----------|------|--|
| SATURDAY | 2 — | BEGINNERS' LUNCHEON |
| MONDAY | 4 — | JSI SPRING/SUMMER SEMESTER begins |
| SUNDAY | 10 — | OVER 50 AND SOLO WORKSHOP 10 A.M.-Noon
26th ANNUAL DINNER HONORING ROSE AND MORTON LANDOWNE |
| SATURDAY | 16 — | WOMEN'S TEFILLAH SERVICE and ANNUAL FAMILY LUNCHEON, 9 A.M., Hamilton Senior Center, 141 W. 73rd St.
Last week of Youth Minyan and Afternoon Groups |
| WEDNESDAY | 20 — | M.R.Y.C. AWARDS CEREMONY AND BAR-B-Q - 5:30 P.M. |
| THURSDAY | 21 — | H.S. END OF THE YEAR TRIP |
| SATURDAY | 23 — | Rosh Chodesh Tammuz
INTERMEDIATE LUNCHEON |
| SUNDAY | 24 — | Rosh Chodesh Tammuz
SHADCHAN COMMITTEE BRUNCH |
| TUESDAY | 26 — | JSI SUMMER DAY LEARNING PROGRAM begins |