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LINCOLN SQUARE SYNAGOGUE BULLETIN

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PURIM

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FROM THE RABBI'S DESK . . .

HOME STUDY PROJECT

Yehuda Ha'Levi in his philosophical work, the Kuzari, describes Shabbat as a weekly oasis in time for spiritual reflection and introspection. The power of rejuvenation innate in Shabbat affects not only the individual in his or her spiritual development, but also the family unit in its relational character.

Shabbat is a time for children to reconnect with their parents and for husband and wife to interact with each other without the constraints or pressures that are so much a part of the working week.

At the Shabbat table both individual spiritual rejuvenation and intensified family togetherness can be synthesized through family study of Torah. In this spirit, we are once again engaging upon a community drive to complete the study of the entire Mishnah. We will divide the six orders of Mishnah into small portions, assigning them to individuals or families, together with adequate source materials to enhance their study. The completion of this project would be marked by a communal luncheon on Shavuot, at which time we would study the last Mishnah together.

This project will, once again, be coordinated by Judy Weil and Lloyd Epstein, whose tireless efforts last year allowed this program to be a resounding success. Their efforts allowed members of varied backgrounds to participate in the communal study of Torah. Details of this Mishnah study program will be forthcoming.

I urge you all—those who have participated in the past and those who have not yet enjoyed the experience of participating in communal study—to join in this home study project.

B'Yedidut,
Rabbi Kenneth Brander



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PRESIDENT'S MESSAGE

For almost two years now I have used this column as a forum to remind you of the uniqueness of Lincoln Square Synagogue. In so many ways, involving both inreach and outreach activities as well as the more commonplace functions of any shul, there is a twist or spin that LSS puts on almost everything. We do it better, sooner, with more elan and with a greater sense of excitement than any other synagogue I know... Simply as cases in point, the recent Chanukah dinner and theatre parties were stellar events and kudos to the chairpeople, David Bodek, Gloria and Richard Kestenbaum, and Elissa Shay, who carried the theatre party; Rivka and Elliot Falk, Joyce and David Friedman, Ellen and David Goldschmidt, Ron Goldofsky, and Chani Newman, who chaired the Chanukah party. But the plethora of special programs and functions conducted by LSS for LSS is not where our uniqueness as a bellwether Jewish institution ends.

I was struck the other day by a Mazel Tov Rabbi Brander offered to Sheldon Rudoff, who was just elected Chairman of the Union of Orthodox Congregations of America. The feeling of pride I felt knowing that our congregation could boast that the lay leader of orthodoxy in America is a staunch LSS member goes beyond simple bravado related to pure luck. Members of LSS are active officers and board members of the OU. They have molded its policy on Middle East and Kashrut issues. They recently directed all aspects of its national convention program in Washington. Shelly's leadership is just what the OU needs at a time when its policy positions and programming need a good second look. We wish him well.

Moreover, our Jewish communal role at LSS is not limited to the OU. Consider the following:

- On a professional level, our "Clei Kodesh" have taken the lead on the Midtown Board of Kashrut, the local Mikzah, and the National Jewish Outreach Center. Our "Chaz" is President of the Cantorial Council of America. While he was Rabbi at LSS, Rabbi Riskin was Dean of Manhattan Day School. Rabbi Brander is the founder and chair of the West Side Synagogues' Action Committee for Soviet Jewish Immigrants.
- In addition to the OU leadership role played by our Baalei Batim, our prominent members are also lay leaders of Amit and Emunah Women. They are founding members and leaders of Manhattan Day School, West Side Hatzolah, and the Yeshiva Ketanah of the West Side. They are on the Boards of Ramaz, Yeshiva University High Schools, RIETS and other Y.U. divisions. They are active with UJA/Federation, the Coalition to Free Soviet Jews, Israel Bonds, Ohr Torah and Ohr Rivka Institutions including Midreshet Lindenbaum, B'nei Akiva, Shaare Zedek Hospital and scores of other organizations of international repute.
- Finally, some of our lay leaders serve or served as key Jewish professionals or lay chairpeople in major local and national institutions: Elliot Gibber and Fred Ehrman as Chairmen at Manhattan Day School, Leonard Shaykin as Chairman at Ohr Rivka, Rabbi Paul Freedman as a Director at United Synagogue Youth, Ruth Jacobson as former Chairperson at

(continued on page three)

SPOTLIGHT ON KENNETH BRANDER

As Friday's sun slowly descends and the joy of Shabbos permeates the air, Rabbi Kenneth Brander can look back at his work week with a sense of accomplishment and pride. His devotion to learning and his dedication to the LSS community comprise his well-rounded and rich work week. As a result of his unbridled energy, we are all enriched, too.

Rabbi Brander takes the dual purposes of study and service very seriously. He struggles with the concept of balance in all aspects of his life. Constantly reflecting upon extensive and intensive involvements, he sets high standards so that all of life's dichotomies receive more than their fair share.

In fact, it was the observation of balance in others, who later became his role-models, which inspired Rabbi Brander to enter the rabbinate. Prepared to study dentistry, he took a two year break to study at Yeshiva Sha'alvim in Israel. There, he saw rabbis and fellow students who were connected to both the world at large and to their studies. With the flame of Yiddishkeit burning, he let go of his planned career path, listened to his inner voice, and decided to follow his heart. He returned to the States, where he graduated from Yeshiva University with two degrees—Smicha from RIETS and a B.S. in computer science and math.

Rabbi Brander has no regrets. He is in personal harmony with his decision, so that his energy and enthusiasm have a strong inner source. He rises at 6:00 and studies until 6:45, before davening Shacharit. Two days per week the balance of his work is centered on research and study for sermon preparation. During the rest he attends meetings, collaborates with his staff on short-term and long-term planning, handles over forty telephone calls per day, and attends to other in-house affairs. After 5:00, Rabbi Brander meets with lay leaders, teaches, and then finishes returning calls once he is home. His day can extend until midnight.

Every aspect of his work is important to Rabbi Brander. He has even extended the range of activities of LSS, and feels general non-sectarian issues matter, too. He has reached out to coalitions for the homeless and also stretched our commitment to Soviet immigrants, Ethiopian Jewry, Syrian Jewry.... The list is endless.

Rabbi Brander especially enjoys working with teenagers. They are our future and are impressionable. He delights in motivating and then watching their growth towards Yiddishkeit.

In Rabbi Brander's own words, he is "very proud to be a part of LSS." He feels ours is a special and unique synagogue whose values reflect his own. He is also not reluctant to say that "LSS is great because of our outstanding lay leadership and their concern." While he connects to our community, Rabbi Brander realizes the importance of all of us connecting to each other.

If Rabbi Brander had to identify one specific LSS goal for the 90's, it would be to move all LSS members to become more connected to our shul. Building bridges, bonds and relationships are all part of his agenda.

Speaking of relationships, Rabbi Brander cherishes the ones he shares with his own family. His wife, Ruchie, is his special gem. Being supportive, loving and creating a beautiful homelife, Rebbetzin Brander also has a career outside of the home. It is probably no coincidence she is in a helping profession—occupational therapy. Together they are raising two sons who can only benefit from the exemplary ways of their parents.

And so, as the sun sets on Friday and the sweet spirit of Shabbos knocks on our doors, we can all look back at the week and feel inspired by the dedication of our Rabbi...to each and every one of us.

Faith Fogelman

PRESIDENT'S MESSAGE (continued)

Amit, Belda Lindenbaum at American Friends of Bar-Ilan University, Dr. Alvin Schiff as head of the Board of Jewish Education, Margy-Ruth Davis as former Executive Director at the Greater New York Conference for Soviet Jewry, Glenn Richter and Yaakov Birnbaum at the Student Struggle for Soviet Jewry, and Ilana Stern at JDC. Gitelle Rappaport and Jonathan Mark are part of the Jewish fourth estate as key reporters for the *Jewish Week*.

This still incomplete list (let me know if I've left anything off) represents a cornucopia of lay and professional affiliations between LSS and the broader Jewish community. What do all of these Jewish leaders have in common? They have chosen LSS as their spiritual home. We are proud of them and of LSS, which will continue to be a nurturing atmosphere for future Jewish leaders.

Perry Davis

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A DAY OF CHESSED

Sunday, December 2, was a day of chesed at LSS. The main event of the day, our annual blood drive, was a resounding success. However, a large part of that success was due to the careful coordination of several programs.

The blood drive brought in a record 67 potential donors, and drew warm thanks from the Red Cross. The drive was held at LSS, rather than at the local Red Cross building. Registration and screening were held in the Annex, and the actual donations were taken in a Red Cross vehicle parked immediately outside.

Our second annual pre-Chanukah hat/scarf/gloves drive was also held that day in our Annex, providing an opportunity for two acts of chesed in one trip. To make it even more convenient and enjoyable, the day also featured a singles brunch, for which part of the admission price was the contribution of a warm hat, scarf, or pair of gloves.

Finally, the Melanie Ross Youth Center scheduled a Chanukah arts and crafts party that day, where children could have fun while their parents gave blood.

Our thanks to Hyla Carey, who helped organize the day's events; Helene Levkowitz, who organized the singles brunch; Deborah Schiller, who coordinated the hat/scarf/gloves drive; Douglas Soclof, the MRYC director; Shirley Wald, blood drive coordinator; and all those who helped with phone calls: Joel Bassan, Joe Blank, Gayle Kaufman, Robin Schechter, Noreen Wachs, and Marcy Zwecker. Thanks also to those who stayed on during the day as hosts to our donors.

M.R.Y.C. ISRAEL SHABBATON HUGE SUCCESS

The Melanie Ross Youth Center held its first ever reunion Shabbaton in Israel at the home of Chaim and Chavie Hagler in Yerushalayim on November 9 and 10, Shabbat Parashat Chaye Sarah. Thirteen students, who are spending the year learning in Israel, came together to spend Shabbat with their M.R.Y.C. friends.

While we are all having a great time in our repective Yeshivot, it was especially nice to spend Shabbat together with people we grew up with and remind us of home and LSS. Everyone spoke about how happy they are that they came to Israel to learn for a year, and what they like best about their Yeshiva. In addition, everyone reminisced about fun times we had together at LSS.

We all love being here in Israel very much, but we miss everyone at LSS and hope that you all come visit soon. Our next reunion is planned for Saturday evening December 8 at Mama Mia's.

Hope to see you all there!

Chaim Hagler

THANKS

LSS would like to thank Joyce and David Friedman, Ellen and David Goldschmidt, Rivka and Elliot Falk, Ron Goldofsky, and Chani Newman for providing the LSS community with a very successful Shabbat Chanukah Dinner.

The members of the Chanukah Dinner Committee would like to express their appreciation of the beautiful centerpieces created by Rose Edinger of RGE Designs.



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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.

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.

(continued on page eight)

A PURIM GUIDE *(continued)*

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.

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).

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A PURIM GUIDE *(continued)*

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 be Haman' and 'Blessed be Mordecai.'"

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 Fast 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 by 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.

(continued on page ten)

A PURIM GUIDE *(continued)*

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 if 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.

Compiled by Rabbi Saul J. Berman

SEAT DEDICATIONS

A few seats have become available for dedication in the synagogue's Sanctuary. Should you be interested in dedicating one or more seats, please leave your name with Janet Horwitz in the synagogue office who will have either Rabbi Cohen or Mrs. Cohn get back to you to make arrangements. The price of seat dedications is \$5,000 per seat payable over a two-year period.

For those of you who have asked in the past to be placed on the list awaiting seat availability, it would be appreciated if you too would contact Janet to confirm your continued interest in obtaining seats at the prices and under the payment terms which prevailed at the time you made your reservation.

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.

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.

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.

CHANUKAH ON BROADWAY 5751

The LSS Public Menorah Lighting at 72nd Street and Broadway

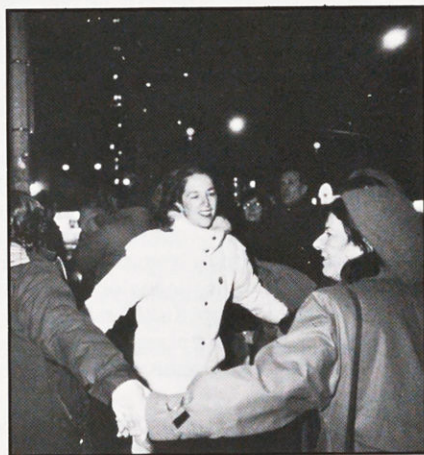


Left: Finishing touches—Rabbi Brander and Cantor Goffin stand by to begin the first night's ceremony while Richard Carey and custodian Oumar Sy prepare the LSS Public Chanukah Menorah for lighting.

(Photograph by Sydney Baker.)

Below: On Sunday night, December 16, Borough President Ruth Messenger spoke about the holiday and said the blessings over the lights. Here she joins a circle of dancers.

(Photograph by Ken Siegel.)



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Daily and Shabbat Prayer Book (Astscroll)	20.00

The Yaron Foundation Wednesday Night Lecture Series provided the Lincoln Square Synagogue community with many exciting and informative lectures and debates in the fall of 1990. One of the more outstanding events was a debate between Rabbi Shlomo Riskin and Rabbi David Hollander on the right wing vs. modern Orthodoxy. Below is a summary of the event as reported by Susan Rosenbluth of *The Jewish Voice*, and reprinted with permission.

RABBINIC DEBATE AT LINCOLN SQUARE: TEMPEST IN A TEAPOT OR STORMY WEATHER IN THE ORTHODOX CAMP?

NEW YORK—The two Orthodox rabbis squaring off at the Lincoln Square Synagogue probably agree with each other on most subjects under the Jewish sun, except one. The debate between Rabbis David Hollander and Shlomo Riskin on the pros and cons of the so-called right-wing Orthodox movement versus its younger brother, the so-called modern-Orthodox movement, boiled down to one point: Who in the Orthodox world has the right to issue halachic decisions? Rabbi Riskin says he has; Rabbi Hollander disagrees.

Arguing for the right-wing camp, Rabbi Hollander, a columnist for *The Jewish Press* and a former president of the Rabbinical Council of America, maintained that modern-Orthodox rabbis, sometimes referred to as centrist-Orthodox, have taken many of their stands without first consulting the major rabbis of the generation.

Most grievous, said Rabbi Hollander, is the modern-Orthodox decision to take part in organizations such as the New York Board of Rabbis and the Synagogue Council, in which rabbis from the Conservative, Reform, and Reconstructionist movements also participate. Such organizations, he said, have been condemned by the major *poskim* of this generation, because the groups "mislead hundreds of thousands of Jews, suggesting that the religion they are taught in Conservative and Reform institutions is a valid form of Judaism."

Stressing that he in no way condemned the "mislead" Jews, Rabbi Hollander maintained that, by joining mixed-rabbinic boards, celebrating joint weddings with "Reform or Conservative clergy," and suggesting the possibility of a joint Beth Din for the purposes of conversion, the modern-Orthodox rabbinate has bestowed prestige upon non-Orthodox rabbis.

Rabbi Riskin, formerly of Lincoln Square and currently chief rabbi of Efrat, Israel, is regarded by many as a quintessential modern-Orthodox rabbi. Characterizing the argument over the New York Board of Rabbis as "a tempest in a teapot," he dismissed Rabbi Hollander's claim that participation in the organization is the major issue that separates the two movements.

According to Rabbi Riskin, much more important is whether Israel should be central to Orthodoxy and whether there is a place for secular learning in the Orthodox world.

"Most right-wing yeshivas are anti-Yeshiva University, because of its position on secular learning," said Rabbi Riskin.

Other issues high on his agenda include sanctioning a blessing for the State of Israel, considering service in the Israeli army a mitzvah, and viewing the establishment of the State of Israel as the beginning of the redemption.

Rabbi Hollander charged the modern-Orthodox rabbis with skewing the truth when they accuse the right wing of neglecting the importance of secular learning; of being unconcerned with the plight of women, especially those who need halachic help in being delivered from problematic marriages; or of being less than devoted to Israel.

"Our rabbis understand that secular learning for the sake of G-d and Heaven is important, but they worry about the effects of the atmosphere and faculty at secular universities on young people," he said. "Academics with Ph.D's number among the greatest enemies of Israel today. Secular education is not sacred."

Continuing, he reminded Rabbi Riskin that, when the Who-is-a-Jew issue was being discussed in the Knesset, it was not right-wing Orthodox rabbis who threatened Israel with an economic boycott, but, rather, the Reform and Conservative leaders, who, he added, were never condemned by the modern-Orthodox for their activities.

Rabbi Riskin maintained that he does not consider the non-Orthodox movements legitimate institutions of Judaism, and, therefore, does not discuss halachic aspects with their rabbis. The New York Board of Rabbis, he said, concerns itself solely with communal affairs and not with matters of halacha.

RABBINIC DEBATE AT LINCOLN SQUARE *(continued)*

Still, as opposed to Rabbi Hollander, Rabbi Riskin said he does not view the non-Orthodox rabbinate as "public enemy number one." That honor he gave to the problem of assimilation.

Rabbi Hollander countered, arguing that by granting "prestige" to non-Orthodox leaders, modern-Orthodox rabbis are "pulling unsuspecting Jews down the road of assimilation and worse."

"By warning those affiliated with non-Orthodox movements that their only halachic option is to abandon their leaders who are misleading them into thinking that what they are getting is true Judaism, I am building Orthodoxy," said Rabbi Hollander. "If I fail, it is because Rabbi Riskin has granted them legitimacy."

Rabbi Riskin admitted that, if given the choice, he would accept a speaking engagement at a non-Orthodox synagogue before an Orthodox one.

"Because they'll accept you," shouted a young man in a black hat from the audience.

"No," insisted Rabbi Riskin, "because I want them to hear my message. Whenever I speak before a Reform or Conservative congregation, I tell them I'm an Orthodox rabbi who believes that halacha has a veto, not merely a vote, and that I won't pray with them in their sanctuary. But every time I speak to them, some of them understand that the Torah has a message for them, and some of them find their way back to authentic Orthodox Judaism. They're not the enemy; they're the potential, if we learn to work properly and bring them to Orthodoxy."

"I don't make a division between the holy and the unholy," he continued. "I make a distinction between the holy and the not-yet-holy; between the religious Jew and the not-yet-religious Jew."

"But if you enter a Conservative or Reform institution, you must do so based on halacha. Who gave you a *heter* to enter one of those places?" asked Rabbi Hollander. "If you can prove from the halacha that you had a right to go in, then we can discuss it, but you can't just do so on your own. If you had no right to enter one of their institutions, then all your success is valueless."

Rabbi Hollander recalled that Rav Avraham Kook, the revered first Chief Rabbi of Israel, would not enter a non-Orthodox house of worship even during the week when there were no services.

"You need to get clearance from a competent Orthodox rabbi before you act or you are not behaving appropriately," said Rabbi Hollander. "Every Jew needs the sanction of halacha, and, if you don't have it, you may well be violating laws."

Rabbi Riskin maintained the leaders of the modern-Orthodox movement, including himself, have written halachic responsa, but that the right-wing movement would not accept them. "I don't need a *haskoma*," he said, using the Hebrew word for rabbinic endorsement.

He then railed against right-wing groups, such as the Council for Authentic Judaism, which has denounced as heretics many of the leaders of the modern-Orthodox movement, including the officers and faculty of Yeshiva University.

The council recently upbraided Rabbi Riskin in print, charging that he had authorized a non-existent rabbi to serve on a conversion beth din. Rabbi Riskin said the entire affair was due to a typographical error that the council members should have picked up immediately.

Rabbi Hollander said it was unfair to characterize the young men who vilified Rabbi Riskin and the Y.U. faculty as representing the right wing. "They're not exempt from the law that before they can act they must secure halachic permission," he said.

"Will you agree that anyone with Orthodox *smicha* is a rav and, as such, is worthy of respect?" asked Rabbi Riskin.

"I have no problem with that," replied Rabbi Hollander, "provided the individual behaves correctly." He added that, according to written statements by Rabbi Joseph Soloveitchik, a rabbi who approves mixed seating in a synagogue relinquishes his right to function as an Orthodox spiritual leader.

The rabbis agreed that, despite their differences, there is no danger that either of their movements would stop recognizing the other as legitimate.

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MAZAL TOV AND BEST WISHES

ENGAGEMENTS

Mazal tov to Jordana Brown on her engagement to Jonathan Fischer, and mazal tov to her parents, Lenore and Jack Brown;
to Barry Friedman on his engagement to Susan Feldman;
to Maury Priwler on his engagement to Gail Salezny;
to Tova Radinsky on her engagement to David Cooper;
to Rose and Simeon Schreiber on the engagement of Jacob Schreiber to Edna Levy;
to Dr. Hope Sirull on her engagement to Sidney Langer;
to Jennifer Spira on her engagement to David Ottensosser, and mazal tov to her parents, Gale and Steven Spira;
and to Elissa Stieglitz on her engagement to Ari Tuchman.

MARRIAGES

Mazal tov and best wishes to Elana Alexander on her marriage to Shay Oron, and mazal tov to her parents, Barbara and Arthur Alexander;
to Vardi Lazarus on her marriage to Leonard Jacober, and mazal tov to her parents, Cynthia and Ashley Lazarus;
and to Debra Pine on her marriage to Mark Orenshein, and mazal tov to her parents, Florence and Harry Pine.

BIRTHS

Mazal tov to Karin and Gerald Feldhamer on the birth of a grandson;
to Debbie and David Gold on the birth of a son;
to Mr. and Mrs. Myron Greenfield on the birth of a granddaughter;
to Miriam Heller on the birth of a grandson in Jerusalem;
to Deena and Daniel Jarashow on the birth of a son. Mazal tov to the great grandmother, Mrs. Jeanette Jarashow;
to Sharon and Joseph Kaplan on the birth of a daughter;
to Menucha and Robert Krengel on the birth of a daughter;
to Sandra and David Lerer on the birth of a daughter;
to Mazali and Gabriel Menaged on the birth of a son;
to Chavi and Ira Roth on the birth of a daughter;
to Susan and Tully Ruttner on the birth of a granddaughter;
and to Greta Weinman on the birth of a great-granddaughter.

BAR MITZVAHS

Mazal tov to Margy-Ruth and Perry Davis on the Bar Mitzvah of their son, Chaim;
and to Francesca and Ivan Berkowitz on the Bar Mitzvah of their son, Zev.

ANNIVERSARIES

Mazal tov to Suzan and Fred Ehrman on their 25th wedding anniversary;
and to Beatrice and Gerson Wald on their 61st wedding anniversary.

ORDINATION

Mazal tov to Nina and Rabbi Paul Freedman on the occasion of their son, Chashi, receiving his rabbinic ordination.

ALIYAH

Tzetchem L'Shalom to C.B. Gast, and to Dr. Allen Schwartz, who have made aliyah.

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Jewish holidays. Imagine! Meet famous Jewish children's authors. Hear spellbinding Jewish stories! Delight in animated Jewish Storybook worlds. Weave the thread of Jewish identity from one generation to the next at Tzivos Hashem's Fourth Annual Jewish Family Expo: A Great Big Hands-On Experience! Toddlers to teens, young parents to senior family members will all find activities to engage and excite them.

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Saturday, February 2—8:30pm-1:00am
Sunday, February 3—10:00am-10:00pm

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CONDOLENCES

We extend our sympathy to Blima Abramson on the passing of her father, Chaim Tuchmajer;
to Pauline Eilender on the passing of her brother, Leo Kirschenbaum;
to Mrs. Anne Feld on the passing of her mother, Sadie Perlman;
to Yaffa Golden on the passing of her father, Murray Golden;
to Dr. Jacob Lewittes on the passing of his brother, Rabbi Mordechai Lewittes;
to Chaim Rosen on the passing of his mother, Adela Rosen;
to Helen Sherman on the passing of her sister, Frances Allen;
and to Kenneth Werden on the passing of his mother, Juliette Werden.
Condolences to the families of Lucy Dawidowicz and Mildred Schachne on their passing.

NEW MEMBERS

LSS is pleased to welcome our new members:

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Stanley and Saradee Fortgang
Joan Gallant
Susan Hayes
Laurel Eve Henschel
Lou and Ruth Jacobi
Dr. Mark Nathan Jacobson
Dr. Hal Klestzick and Dr. Laurie Lebowitz
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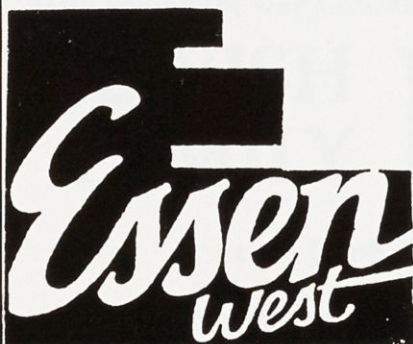
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Come home to your roots.
Come back to where it all began.
Wrestle with Revelation.
Sail with Noah on his couples only cruise.
Trek the Sinai with Moses.
Take a dip in the Red Sea.

You don't know Hebrew? No problem!
Need a place to mooch for lunch?
No problem!
Single and looking—that could be a problem!

Get it now. Avoid the Meshiah rush.
Kiddush starts at 12:15.
No social skills required.
And—a complementary soul, free of charge.
So—why wait until Yom Kippur?
Start now. Don't be a fool. Come to Schul.

JUDAISM—IT'S INSANE!

Gal #1: Well, another Shabbaton. Time to broaden our horizons, meet some new men.

Gal #2: Broaden our horizons? We've been to every Shabbaton in the Tri-State area.
And we're still trying to meet some new men.

Gal #1: My mother said, it only takes one.

Gal #2: I've got an idea. I know where we can broaden our horizons. Meet new men.

Gal #1: Where?

Gal #2: The Intermediate Minyan!

(To the tune of "If I only had a Brain")

Women: I'd have as many kids as Leah
I'd even say a prayer
A sheitel I would buy!
I would teach my children Torah
I would learn to dance the hora
If I only had a guy.

Men: I'd perform most of the Mitzvas
I'd even give up shikas
My sideburns I would curl
I'd wear tallis and Tefillin
And my life would be fulfillin'
If I only had a girl.

(continued on page twenty one)

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PURIM SHPIEL *(continued)*

All: Oh, where is my beshert
(S)he's certainly not here
To another Shabbaton I will not go
Well, maybe one...you never know.
We have been to every shadchen
Our names they have forgotten
Oh, what are we to do?
We would like to have a shidduch
And to have a little kid-duch
But it must be with a Jew.

COMMERCIAL: SHABBOS EXTENDERS

Guy #1: I'm so depressed because Shabbos is over. But you look so happy—How do you do it?

Guy #2: Haven't you heard about new Shabbos extenders? I just take two, and it feels like Shabbos for another 25 hours. It lets me be me. My wife takes two, and it puts her in the mood for the Friday night Mitzvah.

Voice over: See your Rabbi for a prescription.

COMMERCIAL: SHEER HAMALOS

Girl: I just love my new stockings. They come in grey, taupe, blue—and for the Borough Park Look, white with a black seam and black with a white seam. I wouldn't be caught anywhere in town without my Sheer Hamalos.... New Sheer Hamalos graces your legs after meals—and the males will be after you.



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SCHEDULE OF SERVICES

Daily Morning Services

Sunday	7:15 and 8:30 a.m.
Monday and Thursday	7:10 and 7:50 a.m.
Tuesday, Wednesday and Friday	7:15 and 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, February 1

Kindle Shabbat Candles	4:56 p.m.
Mincha and Kabbalat Shabbat	5:05 p.m.

Saturday, February 2 (YITRO)

Shabbat Morning Services	8:45 a.m.
Talmud and Bible Classes	4:10 p.m.
Mincha	4:55 p.m.

Daily Mincha and Maariv	5:10 p.m.
Maariv Only Monday-Thursday	6:20 p.m.
Last week of Maariv only Minyan	

Friday, February 8

Kindle Shabbat Candles	5:04 p.m.
Mincha and Kabbalat Shabbat	5:15 p.m.

Saturday, February 9 (MISHPATIM) Shekalim

Hashkamah Minyan	7:45 a.m.
Shabbat Morning Services	8:45 a.m.
Talmud and Bible Classes	4:20 p.m.
Mincha	5:05 p.m.

Daily Mincha and Maariv	5:15 p.m.
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Thursday, February 14 Rosh Chodesh Adar

Morning Services	7:00 and 7:40 a.m.
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Friday, February 15 Rosh Chodesh Adar

Morning Services	7:00 and 7:40 a.m.
Kindle Shabbat Candles	5:13 p.m.
Mincha and Kabbalat Shabbat	5:25 p.m.

Saturday, February 16 (TERUMAH)

Shabbat Morning Services	8:45 a.m.
Talmud and Bible Classes	4:30 p.m.
Mincha	5:15 p.m.

Daily Mincha and Maariv	5:25 p.m.
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SCHEDULE OF SERVICES *(continued)***Monday, February 18 Washington's Birthday**

Morning Services 7:10 and 8:30 a.m.

Friday, February 22

Kindle Shabbat Candles 5:21 p.m.

Mincha and Kabbalat Shabbat 5:30 p.m.

Saturday, February 23 (TETZAVE) Shabbat Zachor

Hashkamah Minyan 7:45 a.m.

Shabbat Morning Services 8:45 a.m.

Talmud and Bible Classes 4:35 p.m.

Mincha 5:20 p.m.

Additional reading of Parshat Zachor after Mincha

Daily Mincha and Maariv 5:35 p.m.

Wednesday, February 27 Fast of Esther

Fast Begins 5:22 a.m.

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

Mincha 5:25 p.m.

Maariv and Megillah Reading 6:15 p.m.

Thursday, February 28 Purim

Morning Services and Megillah Reading 6:30 and 7:30 a.m.

Additional Megillah Readings 12:45 and 4:30 p.m.

Early Mincha 5:15 p.m.

Regular Mincha 5:35 p.m.

Synagogue Purim Seudah

Friday, March 1 Shushan Purim

Kindle Shabbat Candles 5:29 p.m.

Mincha and Kabbalat Shabbat 5:40 p.m.

Saturday, March 2 (KI TISSA)

Shabbat Morning Services 8:45 a.m.

Talmud and Bible Classes 4:45 p.m.

Mincha 5:30 p.m.

Daily Mincha and Maariv 5:40 p.m.

One service of LSS which we pray may be unnecessary is that of the **Chevre 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 Brander	721-7445
Rabbi Cohen	877-1504
Leon Eisenmann	874-1853
Morton Landowne	799-3470
Rachel Herlands	799-2176
Andrea Rosen	873-9895

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JANUARY CALENDAR OF EVENTS

WEDNESDAY 30— Tu B'Shvat

FEBRUARY CALENDAR OF EVENTS

SHABBAT	1-2—	BEGINNERS' LUNCHEON
SUNDAY	3—	OVER 50 AND SOLO
MONDAY	4—	BEGINNERS' SCHMOOZE
SHABBAT	8-9—	SCHOLAR IN RESIDENCE: Rabbi Reuben Poupko
SUNDAY	10—	GALLERY PERFORMANCE
MONDAY	11—	JOSEPH SHAPIRO INSTITUTE WINTER TERM BEGINS
TUESDAY	12—	BONE MARROW TESTING
WEDNESDAY	13—	BONE MARROW TESTING
SATURDAY	16—	WOMEN'S TEFILLAH GROUP; 9 a.m. Schwab House
SUNDAY	17—	MARRIAGE COMMISSION 11 a.m. - 5 p.m.
SHABBAT	22-23—	SCHOLAR IN RESIDENCE: Rabbi Reuven Bulka
SUNDAY	24—	MRYC CARNIVAL
		FOOD FUNNEL CHAMETZ DRIVE
WEDNESDAY	27—	Fast of Esther
		BEGINNERS-INTERMEDIATE PARTY
THURSDAY	28—	Purim
		SHUL DINNER

MARCH CALENDAR OF EVENTS

SHABBAT 2— BEGINNERS' LUNCHEON