





Lincoln Square Synagogue

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874-6100

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Shavuot Law and Lore

Tikun Leil Shavuot — Study for the perfection of the soul during the first night of Shavuot. Every holiday has a special object as the symbol of its observance — Passover matzot, Sukkot Etrog and Chanukah menorah. Shavuot commemorates the giving of the Torah to the Jewish people, and the study of Torah is therefore the only significant Festival symbol. It is a custom to remain awake engrossed in Torah for the entire first night of the holiday to express our dedication to G-d's law. Shacharit Morning Services are held at the first rays of the new dawn.

Milk Products mark the culinary aspects of Shavuot. According to Jewish tradition, the wicked Holofernes wished to destroy the Jewish community in Israel. The valiant Judith enticed him to her home where she fed him to surfeit with blintzes and milk. As soon as he fell asleep, she severed his head from his body, thus significantly contributing to the Jewish military victory. As we eat our milk products this Shavuot, let us remember our responsibility to our Land "flowing with milk and honey," and do all in our power to protect the homeland of the Jewish people from her many vicious enemies. The future of the Jewish people is inextricably bound up with the future of Medinat Yisrael, and even the Jews of the Diaspora are historic citizens of the Land of Israel. May we never waiver in our commitment, responsibility and dedication.

It is traditional for the Aron Kodesh to be bedecked with fragrant flowers in order to demonstrate our wish to adorn the Torah with nature's beauty.

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COVER PHOTOGRAPH by SALOMON DAVIS

An open letter from the outgoing President, Arthur Morgenstern to his successor, Maurice Spanbock

Dear Maurice,

I want to tell our membership how fortunate they are in having you accept the presidency of Lincoln Square Synagogue, and to take this opportunity to extend to you and to all the new officers and board members my good wishes for a successful term.

Our congregation should know of your many hours of service to the synagogue, how you have given of your good judgment and experience in forming the plans and policies that have made Lincoln Square Synagogue a better institution.

Three years ago this synagogue had difficulty in meeting its payroll. . . . There were some weeks when people were not paid. Many of our suppliers did not receive payment for goods and services over a period of months. Once the entire membership became aware of these alarming facts they responded in a most generous fashion and to a great extent these problems have been solved. I can safely say that our credit rating as of this date is good.

Communication is the key to successful leadership. The congregation knowing the nature of the problems will help in their solution. I have tried to the best of my ability to follow that principle. A congregant attending any of our board meetings had to come away with a clearer picture of how synagogue money was collected and how it was spent.

I am proud of having made it possible for our key personnel to have decent and adequate housing, backed by fair employment contracts and last but not least a much needed insurance and pension plan. That would not have been possible without your help, the board's help and the help of the congregation.

Much still remains to be done. Our sanctuary is dangerously overcrowded on many occasions. We need a better system of billing and receipts although our new computer system is helpful in this area. I would like to see more of our congregation participate in the day to day activities of our shul. Progress has been made but I know under your leadership much more will be accomplished.

Again my thanks to all the officers and board members for their constant cooperation in the past. Good luck to you in the future.

Sincerely,

Arthur Morgenstern

A Message from Rabbi Riskin

According to a recent statistical study, the majority of American Jews do not belong to Synagogues. According to a recent sarcastic jibe, "G-D is not dead; He simply cannot find a place in American Synagogues." And according to most young American Jews, the synagogue is the least relevant Jewish institution to which they can relate. The orthodox are finding greater prayer satisfaction in the *shul*, and the non-observant are not attending services anywhere. Intensive Jewish expression is manifesting itself through the Day School Movement for the former and U.J.A. and Hadassah groups for the latter. After the optimistic edifice complex of the 50's and early 60's the Synagogue appears to be on the wane.

In order to attempt to rectify the situation, we must first analyse the function of the Synagogue. The prototype for the synagogue was the *mishkan* (sanctuary), Biblically commanded by G-D to be constructed in the desert. Rashi suggests that this imperative followed the sin of the Golden Calf and served as an atonement for this transgression. From this vantage point, the synagogue in general and the ritual it imparts in particular may be seen as a necessary protection against idolatry. The incident of the Golden Calf proved to G-D that the Jew—a creature of five physical senses in addition to his divine portion—could not relate to pure spirit without the aid of physical objects. The average worshipper in the path to communication with the Almighty requires a prayer-book to hold, kiddush wine to drink, incense to smell, a sanctuary to behold, and a Torah scroll to kiss. And by means of the Jew's relationship to sacred materials which were revered by his progenitors before he was born and will be revered by his descendants after he dies, he participates in and achieves a glimpse of that eternity which is his link with the Divine.

Nachmanides goes one step further in his analysis. He insists that the commandment to erect the sanctuary immediately followed the revelation at Sinai and entirely preceded the sin of the Golden Calf. It was neither an atonement nor a prophylactic. The *mishkan* must be the channel through which the divine revelation continues to be experienced. Indeed, throughout the period of the First Temple, our rabbis suggest that G-D continued to address man from between the two cherubs. At the very least, the *mishkan* served as a source of inspiration for every Jew who entered. The ritual service was awesome in its majesty and beauty. And the Torah—the literal embodiment of the revelation—was taught and developed within the Holy Temple itself since the Sanhedrin convened in the *lishkat hazazit* (office of the hewn stone). Thus, the sanctuary became a House of Communal Service, Prayer and Torah study as a means of connecting the Jews with their history and their G-D.

At the time of the destruction of the Bet Hamikdash, we lost the glory and dignity of the majesty of holy place, the beauty of priestly vestment and the euphony of Levitic song. The synagogue then became the religious home of the Jewish community, the place where the congregation of committed Jews dreamed their collective dream, cried over their collective anguish, and studied their collective Holy Writ. It was the focal point of a community where life-style and life-substance consisted of the four ells of *halacha*, from morning to night, from cradle to grave. It was in the synagogue that the Jew began his day, and it was from the synagogue that his funeral bier was brought to its final resting place. And it was the Ray of the

Synagogue who directed the lives of the congregants and teachers and interpreted those laws which were the very fabric of their lives.

The American Jewish community has neither the majesty of the Holy Temple nor the commitment to Jewish life and learning of the European experience. We built edifices—in the main as a response to the Christian churches—which are fully utilized but three days a year and are largely given over to a caterer for the other 362 days. Indeed, in most suburban communities, the catering hall was built before the Sanctuary. Within this context, a Jewish Center has come to mean a place where Jews sauna and eat gefilte fish together rather than a fount of traditional learning and historical experience. The Rabbi serves as pastor at best and administrative fund-raiser at worst, delicately orchestrating his time between Sisterhood luncheon invocations and cemetery unveilings.

One of the primary challenges of our times is to radically alter the primary functions of both the synagogue and the rabbi. If there is to be a legitimate connection between synagogue and *mishkan*, and if the loss of the Temple service, the agonies of Jewish persecution and the scientific secularism of modern times have all conspired to make the art of prayer difficult if not impossible, we must restore the initial purpose of synagogue as *bet medrash*, house of Jewish study. The synagogue must become the source of Jewish learning for old and young alike, in formal classes and informal group discussions, and in this manner serve as a continuation of the Divine Revelation at Sinai.

And I do not mean the establishment of a superficial Hebrew School for the children and a popular lecture series for the adults featuring a different star on the Jewish hit parade each week. This degenerates into pediatric Judaism for the former and Kaffee-klatch Judaism for the latter, and will only evoke the seriousness it deserves. The Synagogue ought to house a Day School for informal Jewish education for the young, as well as a Hebrew School for a minimal religious exposure. A Yeshiva High School and Hebrew High School, with an adjunct Youth Center, must provide the necessary learning for the adolescent years, and an Adult Education Institute on a sophisticated level must enable each congregant to develop his Jewish learning from the most elementary Hebrew class to advanced courses in Talmud and Jewish theology. Our own Synagogue has close to one thousand adults participating in some thirty classes each week, with a possibility of individual development in almost every field of Jewish knowledge. A number of especially eager students—some in their sixties—have requested private tutors to accelerate their literary development, and we have encouraged and provided this service as well. And—*mirabile dictu*—since there is a minimal charge per course and no class confirmed with less than ten students, our Adult Institute even makes a slight profit at the end of the year.

But the Synagogue cannot merely be turned into the classical "*lehrhaus*" of textual analysis. Since Judaism is experimental as much as it is cognitive, any learning program must contain the deed as well as the word. Students of all ages—from Hebrew School to Adult Institute—must celebrate Sabbath and Festival meals together, dance on Yom Haatzmut and mourn on Tisha b'Av. One traditional Sabbath meal replete with *shalom aleichem* and the blessing of the children is worth ten

(Please turn over)

lectures on the theology of the Sabbath, and a creative study program will include building a Sukkah, baking matzot and visiting an Old Age Home. Each Synagogue must become a mini retreat center, and expose its student-congregants to the fullness of the authentic Jewish experience. Circumcision, Simchat bat, bar-mitzvah and wedding ought naturally be celebrated in the Synagogue since the home is generally too small and the hotel is devoid of religious association. Those who study and celebrate together create the meaningful bonds which provide companionship in times of joy, comfort in times of sorrow, courage in times of stress. And the traditional Synagogue community always prided itself on a *chevra kadisha* which cared for the deceased with proper respect, dignity and concern.

Thus the Synagogue emerges as a community of learning which is the center of Jewish life at a time when so many private homes lack the knowledge and the incentive to be the source for the Jewish experience. Of course, the Rabbi must understand that he cannot serve as an encyclopaedia, ready with the answers for anyone with the wherewithal to open the pages. The Rabbi must aggressively reach out to the entire Jewish community, and with inspiration and understanding draw them into the synagogue community. We have a Torah Van which serves as a Synagogue-on-Wheels, providing reading material, festive ritual objects and personal counsel to the Jews on the streets who would never on their own initiative walk through a synagogue door. Our public model *sedarim*, Purim *mishloach manot*, Chanukah candles and Sabbath table displays have won countless unaffiliated Jews to our services and our classes. A free outdoor *Yizkor* service and Simchat Torah dancing in the streets proved to scores of others that one could be encouraged to pray even without a ticket. And our Sunday afternoon Library Information Center, where a passer-by could ask any question he wishes about Judaism, drink a cup of coffee, and experience human concern is a necessary adjunct of any true House of Learning. May we all continue to study and celebrate together for many years to come.

As the Shavuot issue of the Bulletin traditionally marks the end of the current Volume, I would like to personally thank you all for your cooperation, ideas and suggestions. However, above all, I have to thank Jack Brown for having designed each and every one of the gorgeous covers of this past year, covers which have given our Bulletin the professional look of an important magazine.

The Shul is again looking for a new bulletin editor. It is a very rewarding position; a position which gives one the opportunity to get really involved in the mechanics of our wonderful organization. It is also personally satisfying to correct such printer's mistakes as "Chazan Coffin" and the Russian butcher who almost got into print as looking for a job as a "bitcher". The job also carries with it the "fun criticism" — for example, I inadvertently had the "Please patronize our advertisers" sign over the Riverside Memorial Chapel advertisement in the Purim bulletin!

Anyone who would be interested in working on next year's bulletin should please call either Mrs. Cohn at the office or myself (874-1853).

I would like to take the opportunity to wish you all a very pleasant Shavuot and a marvelous summer ahead.

VIVIAN EISENMANN

L'Shem Matzohs Mitzvah...

On Thursday afternoon March 20th a chartered bus drove over sixty wide-eyed children, students and teachers of Manhattan High School, and also members of L.S.S. to a Shmura Matzoh bakery in the heart of Boro Park. The expedition was sponsored for the second year in succession by our esteemed member Mr. Jerome Stern. Those who went on the trip had the coveted opportunity to bake their own *shmura matzoh*. It was a very interesting and stimulating experience to watch and participate in the entire process from the measuring of the *mayim shelanu* (specially stored water) and the *shmure mel* (flour), the rolling of the *taig* (dough), the making of the perforations, and, finally the actual baking in the oven.

To have the feeling at the *Sedarim* of having actually baked the "bread of affliction" which one is eating enables one to relive the Exodus of Egypt in a very real sense.

The imprint of this outing on the minds of the children is so great that my own seven year old son Marc who had gone last year to the Matzoh Bakery turned down the offer of a trip to Europe with his father in order not to miss what to him is certainly one of the most important events of the year.

V. C. E.

Reflections on Yom Hashoa

by Nina Freedman

"I was born in Bergen Belsen. . ."

The moving words, the searing memories of Menachem Rosensaft, who lost so much of his family . . . the long, long list of death camps which saw the last of his grandfathers, of his brother Benjamin . . . Andreas Rappaport, Andreas who was only sixteen years, never seventeen . . .

Tramp, Tramp, my own memories returned, a little girl of three, four, standing in the hall on Erev Shabbat at home, watching a line of boys descending the stairs . . . boys who had come to England in flight from Hitler's Europe, who had left behind them their parents, a whole world no man would ever know again . . .

Shelomo Ben Israel, tearing at the heart of so many in the audience who had known that world, who had lost that world. . .

Z'chor

I remember the aristocratic, bewildered elderly German refugees, so cultured, so fine, so sure that the German people would never accept Hitler and his ruffians, would never allow to perish a people who had contributed so much to the land of their adoption.

Z'chor

Sidor Belarsky . . . Ani Ma'amin . . . again, beneath the agony, the eternal question, the hope in despair, the pride in humiliation, the humanity and brotherhood in the midst of bestiality.

From Hitler to Arafat, from the cruelty of Nazism to the immorality on the East River, but a difference — the message of Ambassador Morris, that the State of Israel stands — stands with determination and with strength, a strength born of the horrors of the past, the realities of the present, and the sureness that World Jewry stands at their right hand, as the State is the right hand of Diaspora Jewry throughout the world. . . .

Veshinantam LeVanecha

Where's my doll's house, Mummy? . . . I gave it to Mrs. Weinberg's new little girl, darling . . . she left her Mummy and her Daddy and all her toys. . . .

Veshinantam LeVanecha

Six million peoples, six million Jews, Ima, says the five-year-old, lighting one of the six candles, That's awful much people. Why, Ima?

Z'chor. Veshinantam LeVanecha.

Yom Ha'atzmaut

The Jewish Center hosted a commemorative service for the 27th Anniversary of the State of Israel on Tuesday evening April 14th. Rabbi Riskin and Rabbi Reichel of the West Side Institutional Synagogue joined with Rabbi Lamm in psalms of praise. The Hon. Eugene Gold, District Attorney of Brooklyn, then spoke forcefully against the policy of the United States Government and the failure of the diplomatic mission of Dr. Henry Kissinger in the Middle East. After the shofar had been blown Rabbi Lamm concluded by telling us that on this night of *simcha* when the future of Israel is being debated by World Powers, the most important thing is our *betochon* in the Almighty, our *betochon* in *am Yisroel chai* . . . Refreshments were served and spirited dancing followed in the Jewish Center social hall.

V. C. E.

LSS - News and Notes

Congratulations and Mazal Tov to Arthur and Hilda Morgenstern on the engagement of their daughter Johanna to Mr. Marty Abraham. During our President's term of office, he has turned the shul around from a \$200,000 deficit into a balanced budget. Rumor has it that President Ford is co-opting his service . . . Special thanks to Florine Skolnick who so graciously serves as usherette each Shabbos . . . Aaron and Mildred Green demonstrated excellent taste as well as generosity when they dedicated the ritual cabinets which adorn the Aron Kodesh . . . The Community Pesach Seder was a wonderful success, replete with explanation, song and dance . . . Mrs. Chernick really got into the spirit of things, and was to be outdone only by the students of the Hebrew School . . . Jay Golub and Marvin Goodman are about to be granted "Salesmen of the Year" awards . . . our latest L.S.S. duo: Ehrman and Ehrman . . .

Beloved Israel

*Cambodia, has surrendered,
Israel mustn't fall,
Humanity to say,
With ardent call,
Meir Kahane defender,
His people render,
Love, devotion to G-d,
Israel a promising sod,*

*The shofar to declare,
Freedom's call is near,
With one voice shout,
What it's all about,
With the Lord's decree,
Our people with shalom,
Will all be free.*

Theodore Posner

The Origin of Fixed Synagogue Melody - "Nusach"

By Cantor Sherwood Goffin

You may have often wondered why certain synagogue melodies are "fixed" such as the *Kaddish* before *Musaf*, the special melodies for Holidays, certain motifs that always appear in the same place, etc., and are never changed. In this short article I will try to distill 2,000 years of Synagogue tradition. To begin with, I am not discussing music such as "*Adon Olan*" or "*Ki MiTzion*," etc., which can be changed and are "recent" compositions, but rather the above examples which are very old and not to be varied from.

After the destruction of the Temple (70 C.E.), the small synagogues that had proliferated all over Israel for hundreds of years earlier, took over the role of spiritual centers for the Jews. They had been "*Maamadot*" — gathering places where the Priests and Levites who were not on duty at the Temple gathered to recite some of the Temple prayers and read from *Bereshit*. Now they had been made into a permanent gathering place — the synagogue, led by a Precentor or "*Shliach Tzibbur*." This first "*Chazan*," after reciting the beginning prayers with the tune of that day, had to improvise prayers according to the need of the hour — words and music that were fashioned after the tunes of the Temple Service that they held so dear in their memories.

As the centuries went by, these "new" prayers were added to the Service — especially those composed by the great personalities of each generation. In fact, many great Rabbis of the Talmudic period also served as Cantors, among them Rav Hiya and Rabbi Akiva. The community Cantor also taught children, and conducted all weddings until the 10th Century and was only entirely replaced by Rabbis in the 14th Century.

Rabbi Jacob Mollin, Chief Rabbi of Mayence, Germany (1356-1427) — the "*Maharil*" also functioned as a Cantor as well as being the Rabbinic leader of his generation. He was an extremist on the preservation and importance of tradition, and worked to control a developing problem. Whereas the Near-Eastern Jew had a "fixed" synagogue melody structure, the "Western" Cantor-Composer often took advantage of his freedom and introduced "foreign elements" into the service. Besides, many "Traditions" had arisen. The *Maharil* took it upon himself to choose and compile those which he found to be the most correct and authentic, and followed the lead of another great Rabbi-Cantor two centuries earlier, the *MAHARAM* of Rutenberg. As both the *MAHARIL* and the *MAHARAM* were the Chief Rabbis of the "Triplet" cities of Mayence, Worms and Speier — the largest Jewish cities of that time — they had a tremendous effect on our Musical "*Nusach*" up to the present day. The *Maharil* called these prayer-melodies "*Scarbova*" — sacred, and "*Missinai*" — tunes from Sinai," overstated but with a stress on their authenticity. If you realize that for many of them their musical origins were from the Temple with tunes possibly going back to the time of King David and perhaps even further, you will realize that "*Missinai*" was not that exaggerated.

Pogroms, Crusades, etc., brought World Jewry to and chased them from the Triplet cities all over the Western World. Consequently this tradition set up by the *Maharil* spread and gained Western World acceptance.

In conclusion, it can be said that our "*Ashkenazic*" tradition of *Nusach* was standardized between 900-1400 C.E. Therefore, from now on, when you hear a standard "*Nusach*" melody at certain points in the service, and certain "styles" of chanting for weekdays, Shabbat, and especially Holidays and High Holidays, you will know where they come from and why they should not be changed. Just as the traditions of our customs are safeguarded, equally precious are our "fixed" melodies. There is much room for new melody and modern Chassidic tunes, but they must be chosen with care, sensitivity, and a knowledge of where and what may or may not be changed. Therefore, the next time you hear a "*balabos*" yelling out "*Nusach! sing Nusach!*" you will know what he is talking about. For a goodly number of our finest members, the *Maharil* is alive and well at Lincoln Square.

An Orthodox Simchat Bat

Joseph C. Kaplan

When my wife, Sharon, gave birth to our first child a short time ago, we were overjoyed that our prayers appeared to be answered and that we were blessed with a healthy baby. In addition, the fact that our first-born was a daughter had, at this time in our lives, an additional special personal and religious significance; it gave us the opportunity to express our joy and our thanks, on this most joyful and thankful of occasions, in a religious ceremony of our own choosing and design. As Orthodox Jews, we of course confined ourselves to work within the *halachic* tradition, but we felt certain that we could still prepare and perform a *simchat bat* in a manner that would be within the traditional framework while still giving expression to our own deeply felt emotions, thoughts and desires.

And so we did. On the Sunday following Thanksgiving (a singularly appropriate day), we celebrated, together with about 100 of our relatives and friends, a *simchat Bat* in honor of our daughter Micole Seanne (or in Hebrew, Sara Michal). Although we consulted with our rabbi, Steven Riskin, as to the appropriateness of the ceremony and received his approval, it was *our* ceremony, saying what we wanted to say, and bringing our daughter into the covenant between G-d and the Jewish people in a way that we hope *she* will appreciate as she grows older.

The following outline (written for the sake of clarity in the third person), is a summary of the ceremony as it was actually performed.

1. Micole was brought into the room by her grandmothers, and was then passed from her aunts and uncles to Joseph's grandparents who, as the senior members of the family, ceremonially presided over the *simcha*. Her voyage to the front table (where she was laid on a white pillow upon an antique silver platter) was accompanied by her uncle's singing of two verses from the Bible which, by starting and ending with the first and last letters of her Hebrew names, symbolize them:
 - (a) Hatred stirs up wrath, but love covers all transgressions (Proverbs, 10:12).
 - (b) How good are thy tents O Jacob, thy dwelling places O Israel (Num. 24:5).

The tree symbolizes life

2. Joseph explained the section of the *Talmud* (*Gitin*, 57a) which recounts a custom in ancient Israel. Upon the birth of a daughter, her parents would plant a pine tree, with the prayer and the hope that their daughter too would grow strong and fragrant. And the tree they planted would not be cut until their daughter was engaged to be married, so its branches could be used for the *chupah* under which she and her beloved would stand.

In order to perpetuate this ancient, beautiful and very meaningful — although unfortunately neglected — custom it was announced that both sets of Micole's grandparents planted a tree in Israel in her honor, in the hope and prayer that she would be raised to be a source of pride to her family and the entire Jewish people, and that all who celebrate at her *simchat bat* would be together once again as she stands under the *chupah*.

3. As we planted for the future, Sharon thanked G-d for the past and present by reciting the two blessings symbolizing this gratitude: the *birchat hagomel* thanking G-d for bringing her through this wonderful experience in good health, and the *birchat shehechyanu*, thanking G-d for bringing all to that day of joy and *simcha*.
4. Sharon then compared Micole's birth to the blessings over the *Torah*. Before the *Torah* is read, we refer to it as "His *Torah*" (*torato*); only after it is read, after we have had a personal experience of *Torah*, do we call it a "*Torah* of Truth, a tree of life" (*torat emet, chayai olam*). So too with Micole. While we appreciated and loved our many nieces, nephews and children of friends and relatives, it took the birth of Micole, our own child, for us to understand and appreciate more deeply what it means to care for, raise and love a child.

Meaning is created through prayers and blessings

5. Sharon, her sister, Joseph's sister and their sister-in-law (all mothers), then read from the prayer of Hannah (Samuel 1, 2:1-10), whose words of gratitude to G-d upon the birth of a firstborn are one of the most striking and touching prayers recorded in the Bible.
6. Although all of Israel is a nation of priests, since Joseph is a *kohayn*, Micole was born into a family of priests, and thus was privileged to be blessed by her paternal grandfather with the traditional Priestly Blessing (Numbers, 6:24-26).
7. Micole's maternal grandfather, a practicing rabbi, then recited the special prayer from the Song of Songs, and the *mi sheberach* (with certain minor emendations) found in the Spanish and Portuguese Prayer Book. Once again, her name was proclaimed as a true daughter of Israel (as was her namesake, Sharon's paternal grandmother). While the aforesaid was being recited, Sharon inscribed Micole's name into a family tree prepared especially for this occasion, so Micole could take her rightful place in the family, and hopefully follow in the tradition that was set for her.
8. Joseph again thanked G-d for all the good he bestowed upon them by reciting the blessing of *hatov vehamativ* (the G-d who does Good).
9. The blessing was recited over the wine (which was shared by Micole and Joseph), words of *Torah* were spoken by Rabbi Riskin and Micole's grandfathers and great-grandfather, and, as in all traditional Jewish ceremonies, a sumptuous homemade spread, indeed a *yom tov* feast, was enjoyed by all.

This was our ceremony; it said what we wanted and felt should be said. Others need not follow it; they should say and do what they want and feel. But if they truly appreciate their daughter and her relationship to the People of Israel and its covenant with G-d, they must say and do *something*; they must sanctify her birth and her becoming part of that covenant with a religious ceremony of gratitude to G-d.

The above article was reprinted from the March 21st issue of the magazine "SH'MA." Joseph Kaplan, a trustee of L.S.S., is a graduate of Yeshiva University and Columbia Law School and is now a lawyer in New York.

Schedule of Services

Shavuot

Thursday Evening, May 15

Kindle Festival Candles	7:46 P.M.
Mincha and Kabbalat Yom Tov	7:55 P.M.
Midnight Bible Class	11:30 P.M.
"The Decalogue in Deuteronomy"	

Friday, May 16 Sunrise Services

Hashkama Minyan	
Shavuot Morning Services	8:45 A.M.
Shavot Morning Services	8:45 A.M.
Exodus 19:1-20:26, Numbers 28:26-31, Ezekiel 1:1-28, 3:12	
Talmud Class	6:55 P.M.
Mincha	7:55 P.M.
Kindle Sabbath Candles	7:46 P.M.

Saturday, May 17

Shabbat Shavuot Morning Services	8:45 A.M.
Deuteronomy 14:22-16:17, Numbers 28:26-31, Habakuk 2:20-3:19	
Yizkor Memorial Services	
Talmud Class	6:45 P.M.
Mincha	7:45 P.M.

Friday, May 23

*Kindle Sabbath Candles	7:53 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, May 24 (Naso)

Shabbat Morning Services	8:45 A.M.
Numbers 4:21-7:89, Judges 13:2-25	
Talmud Class	6:55 P.M.
Mincha at 6:00 P.M. followed by a discussion	
Led by Yehuda Ben-Meir, member of the Knesset	

Friday, May 30

*Kindle Sabbath Candles	7:59 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, May 31 (Behaalotecha)

Shabbat Morning Services	8:45 A.M.
Numbers 8:1-12:16, Zechariah 2:14-4:7	
Talmud Class	7:00 P.M.
Mincha	8:00 P.M.

Friday, June 6

*Kindle Sabbath Candles	8:04 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, June 7 (Shelach)

Shabbat Morning Services	8:45 A.M.
Numbers 13:1-15:41, Joshua 2	
Talmud Class	7:05 P.M.
Mincha	8:05 P.M.

Monday, June 9 and Tuesday, June 10 Rosh Chodesh Tammuz

Friday, June 13

*Kindle Sabbath Candles	8:08 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Please tear out center pages and keep for reference

Saturday, June 14 (Korach)

Shabbat Morning Services	8:45 A.M.
Numbers 16:1-18:32, I Samuel 11:14-12:22	
Talmud Class	7:10 P.M.
Mincha	8:10 P.M.

Friday, June 20

*Kindle Sabbath Candles	8:10 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, June 21 (Chukat - Balak)

Shabbat Morning Services	8:45 A.M.
Numbers 19:1-25:9, Micah 5:6-6:8	
Talmud Class	7:10 P.M.
Mincha	8:10 P.M.

Thursday, June 26 Shiva Asar B'Tammuz**Friday, June 27**

*Kindle Sabbath Candles	8:11 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, June 28 (Pinchas)

Shabbat Morning Services	8:45 A.M.
Numbers 25:10-30:1, Jeremiah 1:1-2:3	
Talmud Class	7:10 P.M.
Mincha	8:10 P.M.

Friday, July 4

*Kindle Sabbath Candles	8:11 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, July 5 (Mattot - Masel)

Shabbat Morning Services	8:45 A.M.
Numbers 30:2-36:13, Jeremiah 2:4-28, 3:4, 4:1-2	
Talmud Class	7:25 P.M.
Mincha	8:10 P.M.

Wednesday, July 9 Rosh Chodesh Av**Friday, July 11**

*Kindle Sabbath Candles	8:08 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, July 12 (Devarim)

Shabbat Chazon	
Shabbat Morning Services	8:45 A.M.
Deuteronomy 1:1-3:22, Isaiah 1:1-27	
Talmud Class	7:25 P.M.
Mincha	8:10 P.M.

Thursday, July 17 Tisha B'Av**Friday, July 18**

*Kindle Sabbath Candles	8:04 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, July 19 (Vaefchanan)

Shabbat Nachamu	
Shabbat Morning Services	8:45 A.M.
Deuteronomy 3:23-7:11, Isaiah 40:1-26	
Talmud Class	7:20 P.M.
Mincha	8:05 P.M.

Friday, July 25

*Kindle Sabbath Candles	7:59 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Schedule of Services Continued on Next Page

Saturday, July 26 (Ekev)

Shabbat Morning Services	8:45 A.M.
Deuteronomy 7:12-11:25, Isaiah 49:14-51:3.	
Talmud Class	7:15 P.M.
Mincha	8:00 P.M.

Friday, August 1

*Kindle Sabbath Candles	7:52 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, August 2 (Re'ay)

Shabbat Morning Services	8:45 A.M.
Deuteronomy 11:26-16:17, Isaiah 54:11-55:5	
Talmud Class	7:10 P.M.
Mincha	7:55 P.M.

Thursday, August 7 and Friday, August 8 Rosh Chodesh Elul**Friday Evening, August 8**

*Kindle Sabbath Candles	7:44 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, August 9 (Shofetim)

Shabbat Morning Services	8:45 A.M.
Deuteronomy 16:18-21:19, Isaiah 51:12-52:12	
Talmud Class	7:00 P.M.
Mincha	7:45 P.M.

Friday, August 15

*Kindle Sabbath Candles	7:34 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, August 16 (Kee Tefzel)

Shabbat Morning Services	8:45 A.M.
Deuteronomy 21:10-25:19, Isaiah 54:1-10	
Talmud Class	6:50 P.M.
Mincha	7:35 P.M.

Friday, August 22

*Kindle Sabbath Candles	7:24 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, August 23 (Kee Tavol)

Shabbat Morning Services	8:45 P.M.
Deuteronomy 26:1-29:8, Isaiah 60	
Talmud Class	6:40 P.M.
Mincha	7:25 P.M.

Friday, August 29

*Kindle Sabbath Candles	7:14 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, August 30 (Nitzavim - Vayelech)

Shabbat Morning Services	8:45 A.M.
Deuteronomy 29:9-31:30, Isaiah 61:10-63:9	
Talmud Class	6:30 P.M.
Mincha	7:15 P.M.
Selichot	

* It is our custom to begin Mincha Friday afternoon at 6:45 P.M. throughout Daylight Savings Time. Those who usher in the Sabbath earlier with the congregation must instruct their wives to kindle the Sabbath candles by 7:10 P.M. Once the congregation chants Mizmor Shir Leyom Hashabbat (the Psalm for the Sabbath Day) the Sabbath has officially begun for the worshippers and their families.

The Sabbath is terminated Saturday evenings one hour after the Candles were lit on the previous Friday afternoon.

Daily Minyan

Weekdays	7:15 and 7:50 A.M.
Sundays and Holidays	8:30 A.M.
Mincha and Maariv	at Sunset

Shabbat Services

Early Services	8:00 A.M.
Followed by Classes in Bible and Talmud	
Third Minyan Services	10:00 A.M.
Hebrew School Junior Congregation	10:30 A.M.

Effie Reports

Pesach has come and gone, but the results of the Lincoln Square "reach-out" program linger. Before and during Pesach, by means of the Torah Van, the Model Sedarim and the Lincoln Towers "reach-out" program, over 1500 Matzoh Shmurah kits were distributed. In addition to the Passover information included in the kits, each matzoh bag contained a pre-paid "request for information" post-card, which we are now receiving and to which we are responding. The interest generated by these programs has been most encouraging. In fact, the record enrollment in the basic courses at the Joseph Shapiro Institute, is in no small measure due to our efforts to reach out to the community.

On the Sunday preceding Pesach, the model Passover Sedarim were held, first in Central Park and later at Lincoln Towers. Each Seder attracted a large group of spectators, who partook of our Pesach goodies, and, we hope, went home enhanced by the spiritual baggage offered by Rabbi Riskin and Cantor Goffin. Our thanks to Moshe Berl for providing the spiritual atmosphere through music and song.

This time of the year is an active period for the Torah Van. Under the leadership of Shmuel Goldin, the Torah Van has distributed vast amounts of literature relating to the observances of Yom Hashoa and Yom Haatzmaut. Yom Yerushalayim will, once again, be marked with the Mobile Information Center focusing in on the theme of Israel.

By the time that this article appears, the new summer brochure of the Joseph Shapiro Institute should be available. Once again our program includes four intensive Torah Institutes during the day, for beginners and advanced students, in addition to the standard summer evening courses. I urge all who are able, to avail themselves of this unique opportunity to study.

Just in case you think that we have run out of new ideas, listen to this! The Joseph Shapiro Institute, together with Camp Oren, has undertaken the sponsorship of the "Torah College Institute." The Institute, a three-week retreat program (June 8-29) in Nicholson, Pa., will provide a unique opportunity for students of college age, with a background of little or no Jewish studies to explore the fundamental issues of Judaism with some of the foremost Jewish thinkers of America. More information and applications (deadline May 15) are available through our office.

A most exciting program, now in the planning stages for this summer, is the anticipated "cross-country" tour of the Lincoln Square Torah Van. A specially selected staff of young men and women will embark on a tour of various cities in the United States, to establish local study groups, and organize Shabbatonim and Seminars for the local youth.

As you can imagine, all these activities involve a tremendous amount of effort and resources. I would personally like to thank the officers, members and congregants of the Lincoln Square Synagogue for their support, sympathy and continued encouragement.

Rabbi Riskin's Spring Lecture Series

by Phyllis Bergman

Rabbi Riskin's Spring lecture series was concerned with the status of *Medinat Yisrael* in the light of Jewish history and the *halachic* implications of the modern State. The following are some of the themes that I saw emerging from the Rabbi's talks.

What is the Jewish State, Biblically and *Halachically*?

First, no king (or political leader) is ideal; the Law is ultimately supreme for the king stands in place of the real Ruler. The king must be more a Rebbe than a king; he must represent the Law and move his people closer to G-D. In Biblical Israel the Rebbe-King was the chief political personage; the priests were the Rebbe-Teachers and attendants of the Holy Temple; the *Sanhedrin* legislated law and the prophets arose to direct everything towards G-D; to remind the king that his first allegiance was to G-D, the Priest that ritual had meaning, the legislature that laws had to be G-D and people-directed.

All justice (capital, civil, and social) is ultimately based on G-D. Only belief in G-D insures justice because then every human being, created in G-D's image, has ultimate worth, and every man must be given every opportunity to develop the aspect of G-D within him. The government is responsible for the protection and welfare of each person; each man is responsible for the welfare of the Priest-Rebbs and the needy. A part of one's field, one's harvest belonged to the Priests and to the poor because it was really owned by G-D.

The *Shemittah* (Sabbatical) and *Yovel* (Jubilee) years affirmed the equality of man. Every seventh year slaves became free, debts were cancelled, the land had no ownership (other than G-D's). Every fiftieth year land (which may have been acquired as payment) was returned to the original owner; no minority could have the power of ownership of the majority of the land. The laws concerning the land (e.g. giving of tithes and sacrifices) causes the people to come into contact with the great Priest-Teachers, pointed men towards G-D, and reminded him of his ultimate destiny.

Medinat Yisrael presents the challenge for the religious party to apply the concept of *shemittah* in an industrial society, for the Ministry of Welfare to abandon its U.S.-like policies for the Biblical policy of letting the poor work for their sustenance (and self-esteem), and for the political leadership of Israel to express its acceptance of the Law that stands above it and the state.

Judaism understands that we come closer to G-D not by separating ourselves from the world but by being involved to the greatest depths with everything in it. G-D is the essence of all that is, and we must look beneath the surface of everything to see the Divine within. Man sanctifies an object when he utilizes it in terms of the aspect of G-D within, when he expresses its innate Divine aspect through *mitzvah*. The sanctity of Israel comes from the G-D without and from the G-D within, through man. The *Rambam* defines three types of sanctity of the land. First, there is the land sanctified by conquest by a king or legitimate government of Israel (e.g. the land conquered by King Solomon). When such territory is lost, the sanctity of the land is lost with it. Second is the sanctity of settlement or inheritance, (e.g. the land conquered by Ezra). Ezra sanctified the land through *mitzvah* and that sanctity is henceforth

eternal. Finally, there is the sanctity that comes from the G-D without, the *Shekhinah* (Divine Presence) over Jerusalem; that sanctity can never be destroyed.

Man expresses the sanctity of the land of Israel through special *mitzvot* "dependent on the land" (e.g. laws on produce to be given to the Priests or the poor). Through the land man creates a link between himself and the aspects of G-D within. The land becomes a means to come closer to G-D, it rises above its mere physical being and becomes holy. In the leadership of the movement against giving up any of the liberated territories and in settling here are Orthodox Jews who are following the lesson of Ezra that every piece of land we settle we can establish as holy. *Halachically*, with respect to the liberated territories, we must ask not where should the boundaries be, but how will the most lives be saved. History has taught us that outside of a Jewish homeland we have not fared well. The road to peace may lie not in the relinquishing of territory but in settlement.

If the sophisticated Jew spurns the idea of the sacrificial cult, it may be because he looks only at its external form and not at its internal meaning. In that meaning are many lessons for modern man. As exemplified by the sacrifice of Isaac, sacrifice says everything we own, everything we are belongs to G-D. If everything we own belongs to G-D we must concentrate on developing ourselves, not our possessions. Sacrifices brought the Jew together with the Priests, the great Torah Teachers and keepers of religious moments of ecstasy. It made every Jew a religious functionary; each shared his sacrificial meal with the Priests and, because it had to be eaten within a prescribed time, with anyone who was hungry. Sacrifice was more than the verbal commitment to G-D in the prayer to which it was linked, it was a commitment of action, a sharing of oneself with G-D and man.

The crucial message of Judaism is that G-D is not only "out there" but also within every aspect of the physical world. Through sacrifice (as through the *Pesach Seder* — the re-experiencing of the Pascal sacrifice) one feels the presence of G-D in the everyday activity of eating; food is no longer an end, but becomes a means for man to draw closer to G-D. Perhaps the ritual of sacrifice could restore the majesty, the sense of the presence of G-D that so often seems lacking in synagogue services today. Halachic sources provide material for the resumption of the sacrificial cult even in the absence of the Holy Temple (since the sanctity of Jerusalem is eternal). Perhaps, Rabbi Riskin noted, the modern Jew should experience the ritual before he rejects it.

As the Jew pursues his task of teaching the world how to act in accordance with the will of G-D, he repeatedly becomes the object of persecution, but he carries with him the promise of ultimate redemption and the return to the land that will eventually belong to him. Suffering is inextricably tied to redemption. The matzoh, the Bread of Affliction is also the *Afikoman*, a taste of redemption. *Yom Ha'atzmaut*, celebrating the birth of *Medinat Yisrael* barely three years after the destruction of six million Jews, and falling eight days after *Yom Hashoa*, (Holocaust Day), on the Jewish calendar, is the Jewish response to the Holocaust, the vindication of Jewish faith, the fulfillment of the prophecy that after the blessing and the curse "the L-RD will bring the Jewish people back to the land of our forefathers." So we interrupt the period of semi-mourning of the *Sefirah* to sing and dance and recite the *Hallel*.

(Please turn over)

The Rabbis have established that whenever the Jewish people are faced with imminent destruction and are redeemed, they should recite the *Hallel*. *Yom Yerushalayim* (Jerusalem Day) is such a day, commemorating a battle which brought the Jewish people "from death to life," which freed Jerusalem after almost two thousand years of foreign domination, and so we recite the *Hallel* with the blessing. *Yom Ha'atzmaut* is the beginning of a promise, but full redemption and the recitation of *Hallel* with the blessing must wait until man merits them.

The State of Israel is a deliverance for the Jewish people. It saved thousands of people, physically and spiritually, at the heels of the Holocaust and it continues to provide succor to any Jew who wishes to come. But, Israel is more than just the national homeland that the secularists see. At the Burning Bush, Moses asked G-D whom he should say had sent him to bring Israel out of Egypt, and G-D answered, "I AM what I WILL BE." We must see the creation of *Medinat Yisrael*, and every event in history, as an expression of the will of G-D. The divine will of G-D is expressed through the acts of man. Man, especially the Jewish people, is responsible for the fulfillment of G-D's plan and ultimate redemption. The prophet Ezra thought that redemption does not require the Messiah on a donkey, but that it does require religious spirit. Whether the creation of *Medinat Yisrael* is the Deliverance that leads to ultimate redemption depends on Israel, her leaders and her people.

Sisterhood News

Sisterhood wishes to thank all those who contributed, who came and who worked for the White Elephant. Figures are still incomplete but we raised in the vicinity of \$1,500.00. Our sincere and grateful thanks to all.

Sue Golub, President

Beulah Gluckman, Vice President

Bach

While we look forward to more fantastic Bach activities, we look back with fond memories at recent events such as winter volleyball and ice skating.

Our Shabbot Hagadol luncheon was truly *gadol* as well over one hundred people listened to Justin Lewis speak on the *Parshah Hashavua*. The Bach singing troupe then proceeded to the West End Manor.

For the last two *Parshot Hashavua* we owe a debt of thanks to Faya Alpert and Peter Abelow for their thought provoking discussions. And to Faya we owe a special debt of gratitude for her perseverance in arranging the *Parsha Hashavua* series.

Bach will be celebrating Lag B'Omer with a volleyball game on Tuesday, April 29 in Central Park. Our next luncheon will be held on Shabbat, May 10.

Look forward to such future Bach events as a hike and picnic, a wine-cheese party, and the resumption of our annual summer volleyball games.

Bach would like to extend a Mazal Tov to Sheldon Schneider and Sheila Shapiro, and to Barbara Spector and Harry Fishman (who met at a Bach luncheon!) upon their recent engagements.

Likewise, a Mazal Tov to Stanley Weinstein and Lenore Bienfeld (who met at a Bach volleyball game!), and to Gail Aranoff and Chaim Slanders upon their forthcoming marriages. It is with great joy that we destroy their "Bach membership cards."

Best wishes for a happy summer to one and all.

Member of Knesset to Speak at L.S.S.

On Shabbat, May 24, at 6:00 P.M., we will be privileged to be addressed by the Honorable Yehuda Ben-Meir, the distinguished member of the National Religious Party in the Knesset. He is here on a mission by courtesy of the Israeli Government, to inform various select groups in the U.S. of the present situation that faces the State of Israel. There will be a question and answer period following his address, and there will be absolutely *NO* solicitation of funds. Make sure to be there, and bring your friends, for a most informative afternoon.

The Melanie Ross Youth Center N.C.S.Y. Chapter has been awarded the Regional N.C.S.Y. "Chapter of the Year" Award at the recent May 2nd to May 4th Regional Convention. Also honored, was Joey Epstein, Youth leader who was given the "Advisor of the Year" Award.

The community MIKVAH is located at 234 West 78th Street.
Telephone: 799-1520.

* * * *

The Chevra Kadisha

We urge our members to immediately contact the Synagogue office or the homes of Rabbi Riskin, Rabbi Cohen, or Roy Stern if Chas Va Shalom, a death should occur in their family. We will then, after consulting the family, make the proper arrangements with the Funeral Chapel, thus saving the mourning members of our congregation as much difficulty as possible.

Rabbi Riskin799-4644

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Congratulations and Mazel Tov to:

Births:

Philip and Donna BENDHEIM on the birth of a daughter.

David and Linda DEROVAN on the birth of a son.

Bar Mitzvah:

Stefan FINN

Steven SMITH

Leonard DAVIDSON

Dennis HIRSCH

Carl SUKENICK

Alex HELD

Richard FINKEL

Bas Torah:

Amy SCHWARTZ

Engagements:

Mazel tov to our esteemed President, Arthur MORGENSTERN and his wife Hilda on the forthcoming marriage of their daughter Johanna to Mr. Marty ABRAHAM on June 15th p.G. at L.S.S.

Hannah ROMEROVSKI, daughter of Mr. & Mrs. Martin Romerovski, to Larry NEWMAN.

Mr. Sheldon SCHNEIDER to Sheila SHAPIRO.

Barbara SPECTOR to Harry FISHMAN.

Condolences:

to our Associate Rabbi Hershel COHEN and his family on the loss of their father and husband, respectively, Professor I. Edward COHEN.

to Mrs. Josephine CHALIF on the loss of her beloved brother Irving FISCHER.

to Jonah and Norman KUPIETZKY on the loss of their beloved father, Rabbi Jacob KUPIETZKY.

to the family of Lillian ROSENBERG on the loss of their sister.

to Mrs. Bernice SILVERMAN on the loss of her beloved mother.

to the family of the late M. Mendel SCHACHNE.

Refuah Shlemah:

Mr. Nicholas ELEFANT.

New Members:

Miss Susan Grunes

Mr. Morton Lazarus

Dr. George de Leon

Mrs. Sylvia Slepian

My family and I are deeply grateful for the outpouring of kindness, comfort, and affection expressed by the congregation during my recent period of loss.

I pray that we may experience only joys together in the years to come.

*In sincere appreciation and friendship,
Herschel Cohen*

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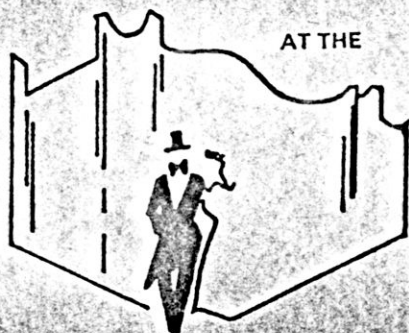
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It has been traditional with the Synagogue Bulletin to print your "New Year Greetings" in the first Fall issue preceding Rosh Hashanah. This offers a wonderful way for you to extend greetings to all of your friends in the Congregation and at the same time show your support of the Bulletin. The charge for greetings — \$10.00 each—will be the same as in previous years. The deadline for these greetings is August 1st, 1975.

NEW YEAR GREETINGS . . . 1975/5736

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