

LINCOLN SQUARE



SYNAGOGUE BULLETIN

Volume 9, No. 1

Elul, 5733-Tishre, 5734

September, 1973

From The Rabbi's Desk

Many are the questions which the sensitive Jew must ask himself during the period of Elul and the *Aseret Yemai Teshuvah*, the ten days of repentance. We must begin to review our activities and accomplishments, our omissions and failings, in the light of Divine Judgment, and on that basis seek forgiveness and pray for the opportunity to right our wrongs in the year to come. But there is one most basic question which most Jews forget — or find too difficult — to ask, one question which is perhaps more significant and more self-encompassing than any of the others, one question which is the true quintessence of teshuvah (repentance), the single-worded question which the Almighty addressed to Adam in the Garden of Eden after he sinned against His word: *Ayeka*, where are you?

Now certainly God was not interested in receiving from Adam a geographical response, a descriptive statement which would inform Him of Adam's physical whereabouts. The Divine *Ayeka* is a question of existential estate, is a challenge to Adam to express his moral position, his relative nearness or distance from the God who created him, his responsiveness to the task which this Creator set before him. What is your function and how are you fulfilling it, is the thrust of the Eternal *Ayeka*.

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HAPPY NEW YEAR



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From The Rabbi's Desk (Cont'd)

The musaf amidah on Rosh Hashonah reflects precisely this question. In its tightly developed, tri-partite structure, we begin with *malchiyot*, the Kingship of God. Herein is expressed the ultimate purpose for which the world was created, the goal towards which we must all strive, the climax of history which grants all of history inherent significance. Since God is creator of heaven and earth, He wishes to be accepted, nay He must be accepted by all the creatures of heaven and earth if the purpose of creation is to be realized. Since acceptance of God's creatorship implies assurances of man's creaturehood — which at the one and the same time suggests man's inherent divinity ("and God created man in his image") as well as universal equality (the fatherhood of God ensures the brotherhood of man) — a world of peace and harmony is the result of universal recognition of the kingship of God. This is the messianic dream where "the lamb will lie down with the lion," when "nation will not lift up sword against nation and men will not learn war anymore," when "the knowledge of the Lord will cover the earth as the waters cover the seas." On that day the Lord will be one and his name one.

GOD REMEMBERS EVERY INDIVIDUAL

And just as Abraham was elected father of Israel for the express purpose of eventually turning the world to God ("for in you shall be blessed all the families of the earth"), so does it become the task of every descendant of Abraham to do his utmost to bridge — if ever so slightly — the chasm separating heaven from earth. This is the message of *Zichronot*: God remembers every individual, has a specific function for every individual to perform, and holds every individual accountable for his actions. "Thou doest remember thy ancient work, and art mindful (or *appointeth a task*, "poked" and "tafkid" having the same root) of all who were formed in the days of old . . . who is not called into account on this day? Indeed, the record of every person is set before thee; man's acts and accomplishments (*ufekudato*), the deeds of the steps of the individual, the thoughts of man and his activities, the designs of the actions of the individual . . ."

Indeed, all of Israel received the divine charge, the entire nation perceived the awesome responsibility of becoming a "kingdom of priests and a holy nation," when the Almighty revealed Himself at Mt. Sinai. This revelation was the purpose of our redemption from Egypt, this revelation is to be the constitution of the Jewish State of Israel, this revelation is to follow the Jew wherever He may wander, and this revelation is the means by which all mankind will return to his creator. *Shofrot*, the third division of the musaf amidah, therefore presents to the Jew the confirmation of his task as well as the essential teaching which has the power to transform the world. And we conclude the *Amidah* with the optimistic faith that "on that day a great shofar shall be sounded; those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come and worship the Lord on the holy mountain at Jerusalem." *Shofrot* points towards the realization of *Malchiyot* since the prophet Isaiah through the medium of the *machzor*, guarantees and directs: "all who inhabit the world, all who dwell on earth, look when the signal is raised on the mountains, hark when the shofar is sounded."

ZUSSYE, WHY WERE YOU NOT LIKE ZUSSYE

Hence we begin to perceive magnificent unity between the commandment of *Teshuvah* (repentance), the blast of the *shofar* and the *musaf amidah* on *Rosh Hashonah*. History has meaning, every individual has a function. The collective purpose of the nation is dependent upon the ability of every individual to fulfill his own specific function. "And God created man in his image, in the image of God created He him." Rav Aaron Soloveitchik interpreted the verse that every man has his own unique talent, which it is his task to uncover and utilize in order to fulfill himself. The chassidic saint Rav Zussye of Tarnifal trembled before his death:

"I am about to face the Holy one, blessed be He, and justify my sojourn on the world. If He will ask me: Zussye why were you not like Moses?, I shall respond,

(Continued on Page 3)

From The Rabbi's Desk (Cont'd)

because you did not grant me the powers you granted Moses. If he will ask me: Zussye, why were you not like Rabbi Akiba? I shall respond because you did not grant me the powers you granted Rabbi Akiba. But the Almighty will not ask me why I was not like Moses, or why I was not like Rabbi Akiba. The Almighty will ask me: Zussye, why were you not like Zussye, why did you not fulfill the potential which was Zussye, and it is for this question that I tremble."

The Holy Maggid of Mygritch spoke of God's divine throne, filled with empty spaces of varying sizes and designs. Each space represents the soul of a Jew who has fulfilled his task on this world. Each soul is a different colored jewel; each jewel has its appointed place. Only when the spaces are all filled and the crown is complete, will the Messiah descend and the world be completed...

THE CHALLENGE OF ROSH HASHONAH

A number of years ago I found myself in a darkened basement of the only Synagogue in Rega, Latvia, Soviet Union. The Shabbat services in the main shul were being completed; an emissary from this chassidic underground *minyan* had furtively whispered in my ear that my friends and I were expected downstairs for *kiddush*. We quietly made our way to the basement where we joined fifteen Jews — young and old — around a long table topped with bottles of vodka and sponge cake. We drank *lechayim*, ate some cake, and exchanged *niggunim*. After each song and drink the room began to appear a bit lighter, our voices became a bit merrier and the condition of Jews behind the Iron Curtain seemed a bit more free. For the first time I understood why four cups of wine were necessary to celebrate the Festival of Redemption as long as the Messiah had not yet arrived; for the first time I perceived the message behind the command to drink "*Ad delo Yada*" (Until one cannot distinguish) in order to rejoice on *Purim* our *galut* (exile) festival. Indeed until that moment in the basement of the Rega Synagogue what with the constant threat of KGB (Communist Secret Police) ready to bounce on any Jew who dared learn Hebrew or study Torah, every day seemed like Tisha B'av. Now it was Purim, replete with joyous and frenzied faith.

Reb. Vilvel their *Gabbai* wiped his brow, closed his eyes, and began to speak, to give a *dvar Torah* to these men who risked their very lives to catch a glimpse of Sabbath oneg and peace. He began in a low voice which seemed to come almost from another world.

"R. Jacob said: The reward for the commandments is not given in this world." How could R. Jacob express such an idea? After all, the holy Torah commands: Thou shalt not delay the hire of a day-laborer, at the end of the day you must give his reward. If the Almighty commands us to be prompt in our payment of the day laborer, how much more prompt must He be in granting us immediate reward for the commandments? Reb. Vilvel paused for a moment, and continued with fierce intensity: "But the Talmud distinguishes between the day laborer, who must be paid immediately, and the contractor, who receives recompense after the entire job is completed. Each of us have a divinely ordained function, but we are contractors, not day-laborers. We often cannot even be certain of our functions until the conclusion of our lives, until the end of our contract and sojourn. This is the meaning of the statement of R. Jacob: "the reward of the commandments is not given in this world."

Thus the question, the difficult and agonizing question, the profound and essential question seared into the consciousness of the Jew by the word of the *machzor*, is the sound of the *shofar*: *Ayeka*, where are you, and are you in your proper place. Are you fulfilling your unique function, are you laboring as a contractor in God's vineyard? This is the challenge of Rosh Hashonah.

Belated but sincere thanks to Dr. and Mrs. Milton Houpt for editing this *Bulletin* last year. Their editorship coincided with a period of tremendous growth for the Synagogue and only through their dedication did the *Bulletin* relay all Lincoln Square doings and also become a first rate Journal in the process. Thanks also to their assistant, Marilyn Cohen.



Lincoln Square Synagogue

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will be listed in the next Bulletin

The President's Message

In most synagogues Rosh Hashanah usually means the start of a new season of activities. That is not true at LSS this year. Even though many of our congregants have been away from the city during the summer your Synagogue has been in use. In addition to our religious services I am proud to report that a most successful series of classes have been held under the auspices of the Joseph Shapiro Academy. Also the Melanie Ross Youth Center has been functioning and many young people have been in contact with the synagogue this summer.

I am however looking forward with optimism to another year of progress. We have problems to solve but fortunately they are mainly problems of growth and not decay. Nearly 100 new members have joined LSS since last year. We have the resources to overcome the obstacle of space. We have dedicated congregants, men and women ready to devote their energies to strengthening our synagogue. To perpetuate our traditions is worth all of our efforts in time and money.

As the New Year approaches I pray that the Almighty give this congregation strength to continue in this way. May the coming year bring health, peace of mind and prosperity to all.

Arthur Morgenstern

High Holiday Law and Lore

Elul —

The month preceding Rosh Hashona (beginning of the year), the Shofar is blown each morning and everyone must prepare himself for the Days of Awe (YAMIM NORAIM). Our Sages tell us: "The thirty days of ELUL to what are they compared? To the thirty days of grace, which a court grants a debtor in which to pay his debts and be freed of his creditors."

Kever Avot —

The graves of the ancestors. It is customary during this period of sobriety to visit the cemetery and strengthen one's ties with the ideals of the faith of our fathers.

Tsedaka —

It is also the custom to liberally distribute charity to the poor. Compassion for one's fellow man is the prerequisite for any communication with God.

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High Holiday Law and Lore (Cont'd)

Hadlakot Hanerot —

The woman of the house light candles in honor of the New Year so that warmth and love permeate the home. Just before the nightfall which ushers in each evening of ROSH HASHONA and YOM KIPPUR (Day of Forgiveness), the following two blessings are recited upon the lights:

"Blessed art Thou, Lord our God, Ruler of the Universe, who has sanctified us with His Commandments and has commanded us to kindle the Festival lights (on Yom Kippur substitute: "the lights of the Day of Forgiveness)."

Blessed art Thou, Lord our God, Ruler of the Universe, Who has kept us in life, preserved us and enabled us to reach this season."

Aseret Yemai Teshuvah —

The Ten Days of Penitence or Return. These are the days between and including Rosh Hashona and Yom Kippur. It is customary to greet one another during this period with the blessing: May you be inscribed and sealed for a good year (Ketiva Vechatima Tova). It is important to note that one can only be Divinely forgiven for those transgressions committed against God. It is therefore incumbent upon every individual to seek forgiveness of his fellow man during these days for any wrongdoing he may have committed against him in the past year. The people of Israel must stand before God with hearts purified by love of man.

Apple and Honey —

Upon returning from the Synagogue on the evenings of Rosh Hashona there is a beautiful custom to first dip CHALAH and then a slice of apple into some honey. This special hors d'oeuvre is eaten with the prayer: "May it be Thy will to renew unto us a good and sweet year."

Kittel —

All the sacred vestments in the Synagogue — as well as the robe (or *Kittel*) worn by the Rabbi and Cantors — are white during these ten days. The Talmud presents the following reason:

"When men are summoned before an earthly ruler to defend themselves against some charges, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before God on the Days of Judgment in white garb of a feast in the confidence that as soon as one returns to God in repentance there will be immediate forgiveness."

White is likewise a symbol of purity, and evokes the prophetic verse: "Though your sins be as scarlet, they shall become as white as snow."

Tashlich —

Literally, to cast away (one's transgressions). The first afternoon of Rosh Hashona usually marks the fascinating TASHLICH ceremony, which takes place on the bank of a river or near some body of fresh water. Appropriate prayers are recited and then it is customary for each person to shake the corner of his garment. This is to indicate that it is in man's power to shake himself free of sin and to mend his ways. In the presence of an ever-flowing stream one is immediately moved to think of the infinitude of God and in contrast the finitude of man.

Shofar or ram's horn —

It is the highlight of the Rosh Hashona morning services and signals the conclusion of the Yom Kippur fast. Among the many reasons for the blowing of the Shofar are:

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High Holiday Law and Lore (Cont'd)

- (a) To proclaim the sovereignty of God on the anniversary of the creation of the world (The Kings of Israel were coronated amidst the sounding of the ram's horn).
- (b) To rouse the slumbering individual from his sleep of complacency and to stir him to repentance.
- (c) To remind God (as well as ourselves) of Abraham's willingness to sacrifice Isaac, his only son. The Bible relates that a ram was substituted for the beloved Isaac. In such a manner do we hope to be saved from impending death.

Shabbat Shuva —

The Sabbath of Return, which is the designation for the Sabbath between Rosh Hashona and Yom Kippur. Its name is taken from the *haftorah* (portion from the Prophets) chanted on that Sabbath, which begins: "Shuva Yisroel, Return O Israel unto the Lord Thy God)" (Hosea 14:22).

Yom Kippur Fast —

In ordaining Yom Kippur, the Bible states: "You shall afflict your souls." This is the basis of fasting, the abstinence from food and drink on the Day of Forgiveness. The purpose of the fast is to emphasize the spiritual nature of man and demonstrate the God-like quality in each of us. Children usually begin to fast at the age of thirteen.

Kol Nidre —

"All the vows", the beginning of the dramatic prayer which inaugurates Yom Kippur. The haunting and inspiring melody speaks of God's absolution of religious vows. It is conjectured that the music was composed during the Spanish Inquisition (1492), when many Jews were forced to publicly vow their allegiance to Christianity.

Non-Leather Shoes —

It is customary to wear non-leather shoes during the entire Yom Kippur period. This is because:

- (a) Leather is a sign of luxury
- (b) The death of an animal is necessary in the production of leather shoes. On Yom Kippur we must be made aware of the dependence upon a Higher Source which unites all of God's creatures.

"NEW YEAR GREETINGS"

from

**The Managements of
LINCOLN TOWERS**

RABBI and MRS. STEVEN RISKIN
BATYA CHAYA and
ELANA SHARON
HILLEL SERAYA

*wish the entire Congregation a year of
health, happiness and growth*

RABBI and MRS. HERSCHEL COHEN

*wish the entire Congregation a
year of health and rejoicing*

CANTOR and MRS.
SHERWOOD GOFFIN
NISA CHAYA and
ESTHER TSIPORA and
MEIR ELCHANAN ABBA
*extend best wishes for a
Happy, Healthy New Year*

SISTERHOOD and MEN'S CLUB of
LINCOLN SQUARE SYNAGOGUE

*wish to extend best wishes for a
healthful and prosperous New Year*

*May the Young Couples
Stay Far Away from Us.*
THE BACH SINGLES

*Our best wishes to all the members of
LINCOLN SQUARE SYNAGOGUE
for a healthy, prosperous New Year*

HILDA and ARTHUR
MORGENSTERN

*New Year Greetings to our Rabbis,
Cantor, their families, Officers and the
entire congregation of LSS*

JANET ABELOW
BOB and ELISSA BURNAT
PETER and DEBBY ABELOW

*Heartfelt wishes for a Peaceful Year
with good health and happiness to our
many good friends*

ANNE ABRAMSON
MIRIAM, EDDIE and DORONA-RIVKA

*Best wishes for a
Happy and Healthy Year*

MR. and MRS. LEON BERGMAN

*A wonderful New Year to all
worshippers and friends of L.S.S., by*
ONE OF THEM

PEACE
CHARLES BLUMENFELD

Best Wishes for a Happy New Year
JOSEPH BRENNER

*Best Wishes to all, especially to
little "Yossi" Schenker*

JACK and LENORE BROWN
JAY, JERALYN, JORDANA

Happy New Year to our friends
CELE FASHIONS

*Best wishes to our Rabbis, the Cantor,
and their families. May God grant Peace
to Israel and all the World*
ANNA J. COHEN

*We wish the Rabbi and the entire
Congregation a very healthy and
happy year.*

MR. and MRS. SAMUEL M. COHEN

*May the New Year bring Peace to all
and continued success to L.S.S.*
MARTHA COHN

*We wish you all the blessings of health
and happiness for the New Year.*

DR. and MRS. MARTIN FINKEL
LAWRENCE and RICHARD

*New Year Greetings
May we be granted the strength
to continue our work*

MR. and MRS. AARON GLICKMAN

RABBI and MRS. FRED GORSETMAN
*extend their best wishes for a
happy and healthy New Year
to the entire Congregation*

"PEACE DWELL ON THY
ROOFTOPS AND IN THY HEART"
(Psalms)
SUE and JAL GOLUB

(continued on following page)

*Best wishes to our Rabbis, the Cantor
and their families for a
happy and joyful New Year*
JULIUS H. HAINES

*Best wishes for a very happy
New Year to all*
SYLVIA A. HELLER

לשנה טובה תכתבו

LIORA SHIRA, GILI OREN
BARBARA and MILTON HOUP

Happy New Year and best wishes
MR. and MRS. MOSES JANOWSKI

*Best wishes for a New Year of
Health and Peace*
MR. and MRS. ADOLPH KATZ

*To all our friends a very happy and
healthy New Year*
MR. and MRS. JACK KONIGSBERG
and FAMILY

*Best wishes for a healthy and
happy New Year*
MR. and MRS. ZACHARY LEBWOHL

*A Healthy New Year
to the Congregation*
MR. and MRS. LEON LESLAU

*To my dear friends at L.S.S. and
Sisterhood: Shalom! Heartfelt good
wishes for a year of good health,
happiness and peace*
FANNY LINDEY

*Greetings and best wishes for a
healthy and happy New Year.*
NAT MARK

*Best wishes to our Rabbis, the Cantor
and their families, to the Officers and
the Congregation for a
Happy and Healthy New Year*
MR. and MRS. DANIEL RAPOPORT

New Year Greetings and best wishes
MR. and MRS. ALBERT REINHARD
and LUCIENNE

*Best Wishes
Leshono Tovo*
MR. and MRS. EDWIN RINDSBERG

*Best wishes for a happy and healthy
New Year*

MR. and MRS. MITCHELL
ROSENTHAL

Happy High Holy Days to All!
MYRA and HARVEY ROSS

Best wishes to all our friends!
SAMUEL and FLORENCE SIEGEL

לשנה טובה תכתבו

THE SPANBOCK FAMILY

*A year of love and joy,
a year of fulfillment*
BILL STANLEY

*Best wishes for the holiday season
from the*
FAMOUS DAIRY RESTAURANT
to all of its patrons

FRANCES SUKENIK and SONS
*wish everyone at L.S.S.
a healthy and peaceful 5734*

MR. and MRS.
MORRIS TIEFENBRUNN and SONS
*extend heartfelt best New Year Wishes
to all our friends at L.S.S.*

*To our many friends we wish a
New Year of Peace, Good Health
and Contentment*
FRANCES and SIDNEY TROMPETER

*Towards Growth and Peace
for each of us and for us all together*
JOEL WACHS

*New Year Greetings to Congregation
and friends in Lincoln Towers*
SADIE WASSERMAN

*Best wishes for a Happy and Healthy
New Year to our Rabbis, Cantor Goffin,
their families and to my friends
and relatives*
SHARIE WALD

*A very happy New Year
to everyone at L.S.S.*
MR. and MRS. SOL L. ZAVON

Welcome New Members

We are pleased to welcome into the fellowship of LINCOLN SQUARE SYNAGOGUE the following members:

MR. JULIAN BANNER
MISS JACQUELINE BROWN
MR. & MRS. ROBERT M. BURNAT
MISS GWENDOLYN R. BUTTNICK
MR. ROBERT J. CHAMBRE
MISS TERRY DAVIS
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MR. & MRS. JACON WORENKLEIN

Welcome Ephraim Z. Buchwald,

**New Director of Joseph Shapiro Academy
and Melanie Ross Youth Center**

Ephraim Buchwald is a student at Yeshiva University where he is enrolled in the Rabbi Isaac Elchanan Theological Seminary where he studies with Rabbi Joseph B. Soleveichik, pursuing a course leading to Ordination. He is also completing his doctoral studies at the Ferkauf Graduate School in Jewish Education. Mr. Buchwald has been teaching for many years, most recently at Ramaz High School where he was an instructor in Bible and Jewish Philosophy.

He has been involved in camping for many years with Massad Camps, and for the past 4 years at Camp Yaron in Israel of Geller Howard Travel Ltd. where he is director and head counselor.

He was a founding member of Student Struggle for Soviet Jewry (in 1962) and a member of the Board of Gesher Foundation. His major involvements at this time are Yeshiva University Torah Leadership Seminars which he has coordinated for the past 3 years both in the East and West Coasts, Yeshiva High School Seminars for Yeshiva High School students — a program which he helped initiate in 1972, and the Dirshu organization — a college group that attempts to bring Jewish college students closer to Judaism. B'virchat ketiva v'hatima tova!

We welcome Ephraim Buchwald, and eagerly anticipate an active year of out-reach.

Schedule of Services

Rosh Hashanah

WEDNESDAY EVENING,

SEPTEMBER 26

*ERUV TAVSHILIN

Kindle Rosh Hashanah

Candles6:28 P.M.

Mincha and Kabbalat

Yom Tov6:40 P.M.

THURSDAY, SEPTEMBER 27

Rosh Hashanah Service7:45 A.M.

Tashlich Walk5:45 P.M.

Mincha6:40 P.M.

Kindle Rosh Hashanah Candles

not before7:28 P.M.

FRIDAY, SEPTEMBER 28

Rosh Hashanah Service7:45 A.M.

Kindle Sabbath Candles6:26 P.M.

Mincha and Kabbalat

Shabbat6:35 P.M.

SATURDAY, SEPTEMBER 29

(HAAZINU)

Shabbat Shuvah

Shabbat Morning Services8:45 A.M.

Mincha5:40 P.M.

Shabbat Shuvah Discourse6:00 P.M.

Topic: The Yom Kippur Temple

Service: Its relevance for today.

Auditorium9:00 A.M.

Kindle Sabbath Candles5:42 P.M.

SUNDAY, SEPTEMBER 30

Fast of GEDALIAH

Yom Kippur

FRIDAY, OCTOBER 5

Mincha3:00 P.M.

Kindle Yom Kippur, Memorial,

and Sabbath Candles6:14 P.M.

Kol Nidre Service6:20 P.M.

SATURDAY, OCTOBER 6

Yom Kippur Service

Main Sanctuary8:00 A.M.

Auditorium9:30 A.M.

Final Shofar Blast7:15 P.M.

Sukkot

WEDNESDAY EVENING

OCTOBER 10

Kindle Festival Candles6:06 P.M.

Mincha and Kabbalat

Yom Tov6:15 P.M.

THURSDAY, OCTOBER 11

Sukkot Morning Service8:45 A.M.

Mincha6:15 P.M.

Kindle Festival Candles

not before7:05 P.M.

Sukkot

FRIDAY, OCTOBER 12

Sukkot Morning Service8:45 A.M.

Kindle Sabbath Candles6:03 P.M.

Mincha and Kabbalat

Shabbat6:15 P.M.

SATURDAY, OCTOBER 13

Shabbat Chol Hamoad

Service8:45 A.M.

Talmud Class5:15 P.M.

Mincha6:15 P.M.

Hoshanah Rabbah

WEDNESDAY, OCTOBER 17

Morning Services6:30 and 8:00 A.M.

Kindle Festival Candles5:55 P.M.

Mincha and Kabbalat

Yom Tov6:05 P.M.

Shemini Atzeret

THURSDAY, OCTOBER 18

Festival Morning Service8:45 A.M.

Yizkor Memorial Service

Mincha6:05 P.M.

Kindle Festival Candles

not before6:55 P.M.

Simchat Torah

The children are especially invited to participate in the HAKAFOT.

FRIDAY, OCTOBER 19

Simchat Torah Service8:30 A.M.

Kindle Sabbath Candles5:52 P.M.

Mincha and Kabbalat

Shabbat6:00 P.M.

SATURDAY, OCTOBER 20

(BERAYSHEET)

Shabbat Morning Service8:45 A.M.

Genesis 1:1-6:8 — Isaiah 42:5-43:10

Talmud Class5:00 P.M.

Mincha6:00 P.M.

FRIDAY, OCTOBER 26

Rosh Chodesh Cheshvan

Kindle Sabbath Candles5:42 P.M.

Mincha and Kabbalat

Shabbat5:55 P.M.

SATURDAY, OCTOBER 27 (NOACH)

Shabbat Rosh Chodesh

Shabbat Morning Service8:45 A.M.

Genesis 6:9-11:32,

Numbers 28:9-15 — Isaiah 66

Talmud Class4:55 P.M.

Mincha5:55 P.M.

*ERUV TAVSHILIN — Since it is forbidden to wholly prepare for the Sabbath during the Festival, Jewish law dictates that when the Sabbath immediately follows a two day festival, one must prepare two foodstuffs (like challah and one egg) on the preceding Wednesday. Recite the appropriate formula which is to be found in your prayer book and put these foods aside to be eaten at some time during the Sabbath. This applies to Wednesdays, Sept. 26th, October 10th and 17th.

Women's Kollel — The Rebbe's View

During its short history, Lincoln Square Synagogue has continually encouraged individuals to study their Jewish heritage. Yet, this past summer, a decidedly different sound could be heard emanating from the second floor Beit Midrash — the voices of women studying Talmud. Historically, the orthodox religious establishment has never looked favorably upon women learning the oral tradition and this attitude had gone unchallenged with the recent controversies centering around the woman's role within general society, and, as a logical outgrowth, within Judaism. If a Jew — whether male or female — is expected to acquire a sophisticated secular education, then it becomes quite understandable for him to want to seek out an equal level of sophistication in his religious practices and thought, and in order to achieve such an end, the study of talmud is a crucial requirement. Therefore, this past summer, a group of 19 women of college age and above participated in an all-day program involving the study of talmud, bible, Jewish law and associated topics. In addition to individual study and formal classes, each woman made two presentations during the course of the seven weeks of learning, based upon her research of some aspect of Jewish studies in which she had a special interest. It was rewarding to watch the individual progress of the participants as well as the forming of the bonds that grew between them. The *Siyum* that marked the last session, while being a happy occasion, was tempered with a certain sadness. But with the end of the program was born a resolve to extend and expand the concept of higher Jewish learning for women in the future.

Jack Bieler, Rabbi of the Summer "Kollel" for Women

A Student's View:

What's bothering Rashi? What do the Tosaphot say and why? Anyone walking into the Bet Medrash this summer would discover a group of nineteen women delving into the Gemarrah or Chumash to answer these questions.

The Kollel's Gemarrah program was taught by Yaakov Bieler. Tractate Shabbat was learned with emphasis on the commentaries of Rashi, Tosaphot, the Riff and the Ran. There were two shiurim a day, and many hours spent in hevrutah, girls in groups of two or three reviewing and learning further in the Gemarrah. With great patience, Yaakov unravelled the threads of thought in the teachings of the rabbis.

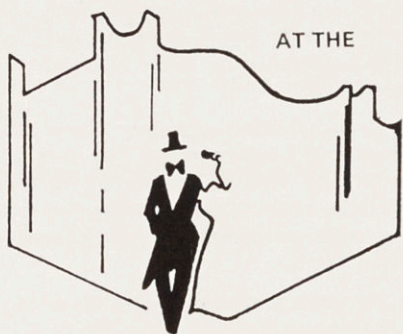
Stuart Grant taught us to apply the analytical method to the chumash portion of the week, with commentaries, giving us particular insight into the teachings of Rashi.

Twice a week, the Kollel was privileged to have Judy Hauptman to teach the laws concerning Tisha Ba'av and David Derovan expound on his research into the Akeidah.

Some of the women travelled two hours to get to the Shul, some gave up jobs to attend,—all agreed the Kollel was one of their most fulfilling Jewish learning experiences. Kain Yirbu.

Miriam Alter

Kay Caterers



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Path of the Just

by Itzhak Rosen

Sitting, Sitting and thinking — and then mewling about life and love and hate ideals and God and philosophy. They sit in cafes, in garnishly lit basements, a joint snaking its sweetish odor in the smoky air, or in ivy-grown halls with a heavy tome perched on their laps. These are the youth, our youth, our bewildered Jewish youth.

And they fumble, searching for that eternal answer, the key to man's nature — and their own.

I see them, always.

A young man, head shaven, beardless, sways to the rhythm of an Indian drum. He tells me that he too was a Jew but that now he has found the answer in Hare Krishna.

Moishe Rosen, *tzizises* flapping, black beard, mouthing Hebrew aphorisms mounts the platform at Madison Square Garden to persuade his fellow Jews that Jesus is the answer.

Hour by hour, day by day, the adult Jewish population of the next generation is being eroded. And yet the Jewish youth continue to search and hope.

A young woman, call her Janet, stops at the door. She looks in, waits, for she too is troubled. "I'm twenty-six, engaged to a great (Christian) boy, and worried—my kids — I want them to be Jews." Confusion in a kernal. She pauses, then relates her life story: despair, uncertainty, anger, desperation — and hope. "Judaism has to have the answer. It must, it must, it must."

Yes, it must — and it does. For this person and thousands others, unknown and unnamed, the Melanie Ross Drop-in Center was set up this past year in LSS. This service is directed toward the many troubled youths who would seek an out from their confusion. Especially this summer, under the leadership of Mike Edelstein and Shimon Rothman, we took a giant step in this endeavor.

The Center was staffed by volunteers who manned it approximately eight hours a day, five days a week. Despite a minimal advertising campaign and the fact that many young people are away for the summer, there have been sixty requests for help. Many of these people are now enrolled in the various courses of the Shapiro Academy. Others wait for an opportunity to spend Shabbat with an observant family; others, just to come back and talk.

The Drop-in Center has temporarily ceased operations, though we plan to have an expanded and extended program after Rosh Hashana.

Many of those who sought us out in the initial phase turned out to be maladjusted individuals, whose psychological conflicts are manifested in the area of religion and religious thought. Because of our hopes and the then undefined goals these people were not turned away. In the coming year, however, the Center will not deal with problems which are primarily psychological in nature, i.e., we will not be a "Jewish" psychotherapy center. People who require intensive psychological counseling will be referred to appropriate agencies such as the Jewish Family Service, drug programs or psychological clinics.

In the coming year we hope to have a much more well-defined purpose, namely, to serve as a clearing house and information center for Jewish youth who are troubled

(continued on following page)

Mazel Tov

Rabbi and Mrs. Miriam Abramson and Mrs. Anne Abramson on the birth of a daughter and granddaughter respectively.

Mr. and Mrs. Abraham Alpert on the birth of a granddaughter to their children Leslie and Lois Katz.

Dr. Steven and Dr. Juliet Bergen on the birth of a daughter.

Rabbi and Mrs. Herschel Cohen on the birth of a son.

Dr. and Mrs. Arthur Cronen on the birth of a daughter.

Gershon Fluk on his engagement to Louise Renee Rosenberg.

Shlomo Grant on his engagement to Linda Yuter.

Margy-Ruth Greenbaum on her marriage to Perry Davis.

Barbara and Dr. Milton Houpt on the birth of a daughter.

Mrs. Miriam Lipstadt on her recent marriage to Mr. William Roth.

Barry Dov Openden on his marriage to Miss Susan Cavell.

May we all share many simchas together!

Welcome Back from the Hospital:

Mrs. Lillian Specter

Hakarat Toda

Hakarat Toda, still performing the same mitzvos, is under new management. Gail Aranoff continues to lead the Visiting the Elderly Group, but now she is joined by Perla Weinstock and Barbara Licht.

Bach volunteers continue coming. Recent additions are Bette Alpert, Debby Claff, Michael Jeff, Marc Sonnenschein and Deena Geller. Rumor is that a large contingent will be following Sisterhood members Fanny Schulz and Rose Goodman into the fold.

Actually, some people think that Mr. and Mrs. Simon Schulz run the group.

Summer fare included a Park Crescent Nursing Home meeting and initial forays into Hakarat Toda's new area of conquest, The Stratford Arms,—led by Ron Platzer and Erica Reingevirtz. Finally, the group is proud of one other summer activity. Rabbi Cohen called on our Bikur Cholim to spend time on Shabbat with a hospitalized woman who had undergone serious surgery. For three successive hot Sabbaths, teams of our young people trekked over to the East side with Lincoln Square Shabbat spirit. Thanks for helping with another Hakarat Toda project go to Mickey Platzer, Bob and Elissa Burnat, Phyllis Helman, Debbie Fruchter, Linda Yuter and Richard and Rita Rothenberg.

The next meeting of Hakarat Toda will be on October 24, at 7:00 p.m. at the Park Crescent Nursing Home.

Path of the Just (Cont'd)

by problems of a religious nature. We will direct them educationally, referring them to the Wednesday night lectures, Shapiro Academy courses, etc. We plan to have "rap sessions" — group meetings led by Rabbi Riskin, Rabbi Cohen or another staff member in which discussion will be free-for-all, taking in any and every problem. We plan to have individual counseling to help people explore their religious needs and feelings. This . . . and much more. These are our goals and hopes!

However, in order to achieve this we need help — volunteered time from you, our committed youth. If you've never done this before — don't panic. There will be a training group and seminars on dealing with specific problems and questions. You won't be alone.

Call us and volunteer your time, so that in the spirit of the prophet Isaiah we may achieve: House of Jacob, come and go in the light of God.

Yitzchak Rosen, Coordinator of Counseling Services

Sukkot Law and Lore

1. Chag Ha Asif —

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

2. Ethrog —

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

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

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

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

3. The Lulov —

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

4. Hadasim —

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

5. Arovoth —

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

A blessing is recited over the "four species" during each of the seven days of the Festival. In colorful pageantry the worshippers march around the Synagogue holding aloft their symbols of Divine Bounty during the holiday services. At Lincoln Square though, if you recall last year, a more apt description would be "inching around".

6. Our Sages —

Tell us that of the Four Species, the Ethrog is fragrant as well as tasty, the Myrtle leaves are fragrant, the willow is tasty and the lulov has neither fragrance nor taste. The four are held together, reminiscent of the various types of Jews who comprise the people of Israel. Even those of our people who have "neither taste nor fragrance" must be included and encouraged.

7. Intermediate Days —

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

(Continued on Next Page)

Yahrzeits

SARA RODETSKY
 Saturday Evening, October 13
 Sunday, October 14
 REBECCA WASSERMAN
 Saturday Evening, October 13
 Sunday, October 14
 MINNIE COHEN
 Wednesday Evening, October 17
 Thursday, October 18
 BERTHA M. TURBERG
 Wednesday Evening, October 17
 Thursday, October 18
 HELEN WURZEL
 Thursday Evening, October 18
 Friday, October 19
 JONAS FRIEDLAND
 Friday Evening, October 19
 Saturday, October 20
 HELEN LOWY
 Saturday Evening, October 20
 Sunday, October 21
 ESTHER FURIE
 Sunday Evening, October 21
 Monday, October 22
 SAMUEL NEUWIRTH
 Sunday Evening, October 21
 Monday, October 22
 GITLA KOHANE
 Wednesday Evening, October 24
 Thursday, October 25
 AARON ZINN
 Wednesday Evening, October 24
 Thursday, September 27
 BERTHA HAHN
 Wednesday Evening, September 26
 Thursday, September 27
 AL D. MYERS
 Thursday Evening, September 27
 Friday, September 28
 KASRIEL THEODORE SIMON
 Saturday Evening, September 29
 Sunday, September 30
 SADIE GOLDBERG
 Saturday Evening, September 29
 Sunday, September 30
 RACHEL SOBEL
 Sunday Evening, September 30
 Monday, October 1
 HYMAN HELLER
 Wednesday Evening, October 3
 Thursday, October 4
 PHILIP SCHIFFMAN
 Thursday Evening, October 4
 Friday, October 5

MAURICE P. WEISS
 Thursday Evening, October 4
 Friday, October 5
 GEORGE SOBEL
 Sunday Evening, October 7
 Monday, October 8
 REBECCA KORN
 Tuesday Evening, October 9
 Wednesday, October 10
 JENNIE FINKELSTEIN
 Thursday Evening, October 25
 Friday, October 26

Condolences

Mr. Barry Bergman on the loss of his beloved father.

Mr. Alex Brownstein on the loss of his beloved mother.

Mr. and Mrs. George Gersony on the tragic loss of their beloved daughter.

Mrs. Julia Klein on the loss of her beloved son.

Mr. Arthur Morgenstern on the loss of his beloved mother.

Mr. Sophie Rachlis on the loss of her beloved husband, Samuel Rachlis, who was a founding members and first Gabbai of LSS. His love for Yiddish, his involvement in everything Jewish and his genuine honesty will inspire us for many years to come.

Mr. Shimon Rothman on the loss of his beloved mother.

Mr. Shlomo Sherman on the loss of his beloved mother.

Sukkot Law and Lore (Cont'd)

Please reserve your Succot meals with LSS. We will have excellent and inexpensive catering each evening and afternoon of the Festival as well as Shabbat Chol Hamoed. Space is extremely limited so reserve early and avoid disappointment. More details will be forthcoming.

8. Hoshanah Rabbah —

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

9. Shemini Atzeret —

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

(Continued on following page)

Sukkot Law and Lore (Cont'd)**10. Simchat Torah —**

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

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

11. The Hakafot —

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

Great and mighty, O help us!

Kind and merciful, O help us!

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

Another Torah ceremony takes place at the morning service—reading the last and first chapters from the Torah. One man is chosen to be *Chatan Torah* (*Chatan* means bridegroom) and another one to be *Chatan Bereshit*. Last year Vice President Maurice Spanbock and Trustee James Burton received these honors. Everybody in the synagogue is called up. Even boys under thirteen, several together under a *large Talit*, are honored in this manner.

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Beyond BACH

"Is there life after Bach?", a philosophical question that has puzzled Lincoln Square pundits since the Young Singles Group's inception, will be attacked frontally this season by the BACH's themselves.

The view currently prevalent is that there simply cannot be life A.B. (After Bach) since there is too much going on within Bach for there to be life afterwards. This school of thought points to Bach's numerous activities—the volleyball games in which the Rosalie Shenkens repeatedly have trounced the Mel Moeds, the BACH Shabbat luncheons to be run by Marilyn Cohen, the socially-oriented programs led by Gail Aranoff, and the group's sundry other activities.

A distinctly minority view posits that there must be life A.B. since such new young marrieds-to-be as Edith Weinberger and Steve Bayme, Barry Openden and Suzy Cavell, Stu Grant and Linda Yuter, Margie Greenbaum and Perry Davis, and Gershon Fluk and Louise Rosenberg, (MAZEL TOV), have survived Bach and will be moving into our community. The trouble with this reasoning though is that it fails to adequately consider exactly "What is life?" The Bachs will answer this question after they answer the initial one.

Singles with a bent towards dealing with such weighty issues are asked to leave their telephone numbers with the office. A very good new Year.

Anita Hamada

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SISTERHOOD NEWS

We hope all has been well with you since we last met. As summer becomes a memory and the year 5734 approaches we look forward with renewed vigor to the many ambitious programs we have planned for the coming season.

You are cordially invited to attend our first meeting of the New Year, a *Tea Party* for paid up members, to be held in our Succah on Sunday afternoon October 14th from 3 to 5 P.M. At that time we'll have the opportunity to socialize and discuss our forthcoming plans.

Extending congratulations to special friends is always a treat. Heartiest Mazel Tov to our President, Anne Abramson. Among her titles is the new one: Grandma. Our best wishes to Rabbi and Mrs. Eddie Abramson who presented her with a granddaughter, appropriately enough for our congregation's reputation for producing prospective rebitzins.

To LSS President Arthur & Mrs. Morgenstern Mazel Tov on their daughter Judith's marriage. We wish them much happiness.

Happy New Year and Holiday Greetings to you and yours. We're looking forward to working together in the months ahead. Be sure to mark your calendars and attend our Tea Party.

Anne Abramson, *President*

Beatrice L. Wald, *Chairman*

What are you doing Friday night after gefilte fish and chicken soup. Come and hear the NOW generation message of Yeshayahu ben-Amotz and other contemporary prophets.

We are forming a Young People's Tanach study group. Our first meeting will be Friday evening Shabbat Parshat Bereishit (10/20/73). For further information, call Itzhak Rosen at 799-2055 evenings between seven and ten.



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Synagogue News and Notes...

A hearty, hearty, hearty Mazel Tov to *Rabbi and Mrs. Cohen* on the birth of their son... now we know *Shulie* was not carrying around the Bach volleyball all this time... *Hillel* was happy to gain a pal...

Henry Kissinger (who has not yet become a member—"The Jewish world is divided into the observant and the not yet observant") has his Year of Europe... Wouldn't you know it, now *Rabbi Riskin* has proclaimed this our Year of Out-Reach... Seems the *Melanie Ross* Youth Center and Drop-in Center (see accompanying articles) will be getting more muscle. Last year we were feeling our way and met with success. Now we really mean business. Ask *Ephraim Buchwald*!... He's joining the community to head these activities.

Of course, some people feel "*Effie*" is interested in Out-Reach because one can't fit a chair in his "office". The room was formerly used to house one box of chalk... And *Rabbi Cohen* thought he was cramped...

What's this about a van the Rabbi is going to ride around in to promote Out-Reach... He never even rides his bicycle... *Levi Tiefenbrunn* has it under raps.

Who will get his law masters first?—*Alan Garfunkle*, *Harold Obstfeld*, or *Amos Alter*... Probably not the last—*Amos* and *Miriam* will be too busy setting up the *Parsha HaShavuah* group.

If *Gail Aranoff* is taking charge of both the *Bikur Cholim* and *Hakarat Toda*, how can she have time for her regular Bach responsibilities... How can *Marilyn Cohen* be a Bach leader, a former Bulletin assistant, and the person in charge of hospitality? (Hint: We have two *Marilyn Cohens*)...

Bette Alpert is Lady Hospitality for the Bachs... Congrats to *Sheldon Schneider* on his sister's appointment to the position of principal at a Yonkers elementary school... Did *Shelley* scare the Board into giving her the high post?... What famous television personality does *Marc Sonnenschein* visit regularly as part of our Visiting the Elderly program?... Ask him. Then join up yourself... If you find a bowtie in the Synagogue area, please return it calling it to the attention of *Roy Stern*... *Jamie Burton* has really taken it all off...

It's so good to have the Rabbi and

his family home, even minus one appendix... and *Martha Cohn* returned from Switzerland looking so well that *Arthur Morgenstern* forthwith decreed absolutely no more vacations... which troubled *Marlene Beer*, but much pleased *Sandra Smith* who subbed in excellently over the summer, although she never quite picked up the necessary accent... which really did not disturb *Jeannette Jerashow* too much as she was too busy working all hours answering the telephone... which rang mostly for *Frank Taks* who organized the Holiday seating... and *Michael Edelstein*, *Shimon Rothman* and *Yitzhak Rosen* who conducted a continuous drop-in... all of which failed to deter *Stu Grant* and *Yaakov Bieler* from teaching the Kollel by day and the Joseph Shapiro Academy by eve... or *Rabbi Cohen* in his exciting fire and brimstone derashim.

Martin Finkel thought *Leon Shapiro* overstayed his trip to Israel to teach a few terms at Hebrew University... The sound you hear on Yom Kippur is the shofar blast of *Amos Alter*... which takes care of one job *Yitzhak Abramson* held—will *Peter Abelow* take on yet another class to fill *Yitzhak's* teaching void... Summer banner headlines from New Rochelle read 'Mrs. M. Faust unanimously elected President of School Board'. Mrs. Faust is the daughter of our members, Mr. and Mrs. *Oscar Haas*...

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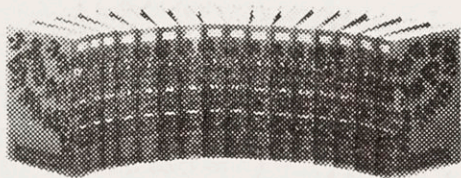
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