This essay was written by Dr. Lynn Davidman, professor of sociology at the University of Pittsburgh. In 1984 Lynn spent many months at LSS studying and researching the Beginners Service. The results of her research were recently published by the University of California Press entitled <u>Tradition in a Rootless World: Women Turn to Orthodox Judaism</u>. I urge you all to read this fascinating work.



I was born into a modern Orthodox family in the mid-nineteen-fifties, in Forest Hills, Queens. Our family was very activist in the local Orthodox synagogue, the Young Israel of Forest Hills, which my parents and grandparents had helped to found. I grew up in an orderly, secure world in which my place, and that of my family, was clearly known and in which our lives were defined and shaped by the observance of Halacha, Jewish law. When I was twelve my mother, a young woman, died tragically and my sense of order in the Universe, and belief in God, disintegrated.

As a teenager I strayed from Orthodoxy and as I grew older and established an independent life I attempted in various ways to express and affirm the centrality of my Jewish identity, but did not go back to traditional observance.

At the age of twenty-seven, in search for a topic for a doctoral dissertation, I thought of doing a community study of Lincoln Square Synagogue. It is a modern (although the founding rabbi of this synagogue now refers to it as "centrist") Orthodox that along major dimensions interpretation of Jewish law and levels observance, resembles the community in which I had grown up. I have relatives who are members of that synagogue and through them I had the chance to observe an Orthodox community that was not only somewhat liberal in its interpretation of Jewish law, but also was open to a broader range of people (including Asians, African Americans and other non-Jews) than any synagogue I had ever seen. As I became more focused I decided to concentrate on the "outreach" dimension of the synagogue, and in particular, the young, highly educated, on professional women who are attracted to Orthodoxy through the synagogue's programs. And in order to have a more rounded and complete understanding of the "outreach" programs at Lincoln Square and the women who are attracted to them, I decided to build in a comparison with a Hasidic group, Lubavitchers.

When I began this study, I told anyone who asked about my topic that there were three reasons for my doing this particular project: two were academic and

one was personal. From a sociological perspective, the attraction of secular Jewish women to Orthodoxy is surprising in two ways: one, that it seems to contradict the predictions of secularization theorists that more "traditional" forms of religions would wane as societies became more modern. prediction was also supported by students of American Jewish life, who had predicted that Orthodoxy would wane as the Jews integrated into American life. The second surprising aspect was that women, who appeared to have many options in the 1980's, several decades into the "second wave" of the feminist movement, were actually choosing a religious community that defined their roles in conventional terms, as wives and mothers in nuclear families. The personal reason I would have recited was that I was very curious to understand why these women would make choices so different from my own. And did they not see the feminist issues there that were so glaring to me? How could they not care?

Through the course of getting to know the women in my study, my perspective changes. I changed my question from "how could they do this?" to a much more nuanced understanding of the many meaningful benefits Orthodoxy brings to their lives; such as community, identity, a strong sense of roots, models of warm nuclear family lives, clarity about gender; all important dimensions of life that can be hard to find in secular, U.S. society. I developed an appreciation for the meaning the women were finding through Orthodoxy and was able to conclude that this way of life "worked" for them, despite its not having worked for me.

In retrospect, having written what I believe is a sympathetic account of the ba'alot teshuva (newly Orthodox Jewish women), I understand that another motivating factor for me was the desire to return as an adult, back to the religious contexts I had left so rebelliously as a teenager, and made a different sort of peace with it. Having spent months with the women who were becoming Orthodox, I came to an appreciation of the power and meaning of Orthodox life by observing its impact on these women. Thus this study was also a process of my coming to better terms with my religious background and working out a new sensibility about it.



CONGRATULATIONS AND MAZAL TOV

ENGAGEMENTS

Jennifer Boden and Jason Hubert
Deborah DeWinter and Philip Sussman
Barbara Goodstein and Rob Rosenblatt
Sheryl Keevak and Ron Signor
Lisa Marcus and Steven Abramovitz
Beth Portnoy and Marc Bengualid
Shelley Stangler and Cliff Wener
Jody Rosen and Atyeh (Larry) Braumer
Annie Wiesenthal and Richard Linhart



BIRTHS

Karen and Stuart Adler, on the birth of a boy, Aaron
Diane and Jeffrey Aiken, on the birth of triplet boys: Daniel, Elan and "TBA"
Susan and Dr. Chaim Banner, on the birth of a girl, Rivka
Norma Birnbaum and Dr. Jerome Ehrlich, on the birth of a boy, Dorian Yisrael
Tamar and Alec Gindis, on the birth of a girl, Miriam Rachel
Gail and Michael Haas, on the birth of a boy, Seth David
Karen and Alain Ickovics, on the birth of a girl, Sarit Leah
Israela and Dr. Andrew Krakauer, on the birth of a boy, Mordechai
Miriam and Akiva Lane, on the birth of a boy, David Zalman Yitzchak
Vivian and David Relkin, on the birth of a boy, Yehoshua Leib
Melanie Renchner and Dr. Bernie Kaminetsky, on the birth of a boy, Joshua
Elisa and Joel Rosen, on the birth of a boy, Netanel Mordechai
Alison and Craig Statler, on the birth of a girl, Sylvia Louise
Penny and Erwin Stern, on the birth of a girl, Melanie Marina

TZEITCHEM L'SHALOM to live and/or study in Israel Daniel Diker Irene and David Disenhouse Adam Kahn Andy Linder Edyl and Chaim Resnick

REFUAH SHLEMA

Maurice Orkin Judith Calof

BAR MITZVAH

Ezra Reich, son of Beryl Korot and Steve Reich

CONGRATULATIONS

Elaine Housman, upon her successful one woman Sculpture show at the Paris-New York-Kent Gallery

Alan Kaye, for the front page photo of him which appeared in the New York Times story about new immigration laws

Thomas Yehuda Torino, unon his piano debut at Alice Tully Hall, Lincoln Center, to rave reviews

MAZAL TOV

Renee and Allan Leicht - "Hatan Torah," and Michelle and Benjamin Belfer - "Hatan Maftir," first members of the Beginners Service to be so honored on Simchat Torah

CONDOLENCES

Jay Abrams, on the loss of his mother, Naomi R. Spencer Sharon Goodman, on the loss of her father, Stuart Raskas Alan Magill, on the loss of his father, Paul Magill Deborah Y. Mann, on the loss of her father, Harry Mann Steve Reich, on the loss of his father, Leonard Reich Eli Salig, on the loss of his mother, Margot Salig Ganit Steifman, on the loss of her brother, Schachar Graicer



Roberta Fink and Robert Hadi
Cindy Greenberg and Steven Goldrich
Sharon Harvey and Avi Rosenberg
Marina Kaplan and Alexander Kochmann
Lisa Krawet and Jim Shenwick
Ellin Ronee Pollachek and William Rittenhouse
Deborah Schiller and Mark Rosalimsky
Micaella Schmeider and Robert Harari
Jane Stiefel and David Sperling
Hillary Weiss and Yossi Kaufman



YOTZOT BEMACHOL

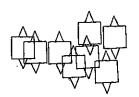
Yotzot Bemacho! is a company of three women dancers who, following the halachos of the Torah,dance for women only. The name of the company, which means "those who went out in dance" is taken from the description of the women in the Torah who followed Miriam with drums and dancing in praise of G-d after the splitting of the sea.

Bringing out laughter, tears and introspection, the dances are performed on Jewish themes, and are explained to the audience before each dance by a narrator, Claire Ciss, who is a local artist and calligrapher. The founder of the company is Lisa Marcus, a graduate of the LSS Beginners Service and the Juilliard School with a wide range of professional experience who, since becoming observant of halacha, has been teaching and dancing for women only.

This group first started performing in Israel in such diverse spaces as Binyanei Hauma, a theatre in Jerusalem, where 1,500 women were able to attend, to an intimate rooftop at night, overlooking the inspiring hills and lights of Jerusalem.

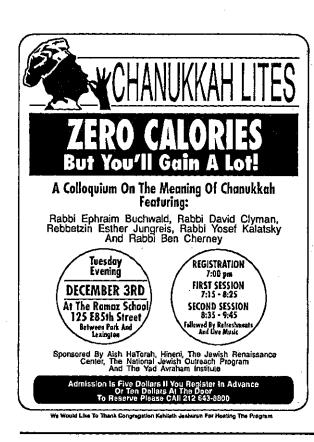
The company is now based in Toronto, and has been performing locally and in the United States

Yotzot Bemachol is available for bookings. For more information, call or write (416) 764-0832 or P.O. Box 936,Thornhill,Ontario L3T4A5.









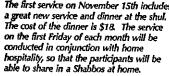
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We all know someone with little or no background in Judaism. Someone who would enjoy good company and good food. Starting on Friday, November 15th, and thereafter the first and third Fridays of every month, there will be a Friday night Beginners Service.

The first service on November 15th includes a great new service and dinner at the shull



Reservations must be in by the Tuesday before the coming Shabbos.

FOR PEOPLE WHO WANT TO KNOW MORE.



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SCHEDULE OF SERVICES

·		
Friday, January 3rd	ri, Feb 7	Shabbat, March 14th (VAYIKRA) Parshat Zachor
Kindle Shabbat candles4:23 p.m. Mincha and Kabbalat Shabbat	Kindle Shabbat candles	Shabbat Morning services
Ainche and Rabbalac Shapbat	Mincha and Kabbalat Shabbat	Talmud And Bible Classes
Shabbat, January 4th(VAERA)	Shabbat, Feb 8 (TERUMAE)	Mincha
Shabbat Morning services8:45 a.m.	Shabbat Morning services8:45 a.m	Daily Mincha and Hasriv
Talmud and Bible classes	Talmud and Bible classes4:20 p.m.	p.m.
Mincha4:25 p.m.	Mincha	Wednesday, March 18
Daily Mincha and Maariv4:35 p.m. Maariv only Mon-Thurs	Daily Mincha and Maariv5:15 p.m.	Past of Esther
odry Most Andreas	(Last week of Maariv only)6:20 p.m.	Past begins4:54 a.m.
Monday, January 6th Rosh Chodesh Shevat	Wednesday Feb 12 Lincoln's Birthday	Morning services
Morning Services 7 & 7:40 a.m.	Horning Services	Maariv and Megillah reading
Ward Account of the Control of the C		· · · · · · · · · · · · · · · · · · ·
Friday, Jan 10th Kindle Shabbat candles4:30 p.m.:	Fri, Peb 14	Thursday, March 19
Mincha and Kabbalat Shabbat4:40 p.m.	kindle Shabbat Candles	Purim
ала маране - опарада теттеттеттеттеттетте р.ш.	Mincha and Kabbalat Shabbat5:20 p.m.	Morning services and Megillah reading6:30 & 7:30 a.m. additional megillah readings
Shabbat, Jan 11 (BO)	Shabbat, February 15 (TETZAVVEH)	Early Mincha5:15 p.m.
Shabbat Morning services8:45 a.m.	Shabbat Morning services	Regular Mincha5:55 p.m.
Talmud and Bible Classes	Talmud and Bible classes	Synagogue Purim Seudah
Mincha	Mincha	
Maariv only Mon-Thurs	Daily Mincha and Magriv	Friday, March 20th Shushan Purim
	Monday, Fab 17th Washington's Birthday	Kindle Shabbat Candles
Friday, Jan 17	Norming Services	Mincha and Kabbalat Shabbat
Kindle Shabbat candles4:37 p.m.		
Mincha and Kabbalat Shabbat4:50 p.m.	Friday, Feb 21	Saturday, March 21 (TZAV) Shabbat Morning services8:45 a.m.
Shabbat, Jan 18 (BESHALACH)	Kindle Shabbat Candles	Talmud and Bible Classes
Shabbat Morning service	namena and resource shappactritting p.m.	Mincha5:50 p.m.
Talmud and Bible classes	Saturday, Feb 23 (KI TISSA)	Daily Mincha and Maariv6:00 p.m.
Mincha4:40 p.m.	Shabbat Morning services,	
Daily Mincha and Mauriv	Talmud and Bible classes4:35 p.m.	Friday, March 27th Kindle Shabbat Candles
N-mar. Only from 1882501111111111111111111111111111111111	Mincha and Maariv	Mincha and Kabbalat Shabbat
Monday, January 20 Tu B'Shevat	00117 1000000 and destration 1000000000000000000000000000000000000	p.m.
	Friday, Feb 28.	Shabbat, March 28th (SHEMINI) Parshat Parah
Friday, Jan 24 Kindle Shabbat candles4:46 p.m.	Kindle Shabbat Candles	Shabbat Morning services8:45 p.m.
Mincha and Kabbalat Shabbat4:55 p.m.	Mincha and Kabbalat Shabbat	Talmud and Bible Classes
тини для дамини и и и и и и и и и и и и и и и и и и	Saturday, Feb 29 (VAYAKHEL) Parshat Shekalim	Daily Mincha and Maariv6:10 p.m.
Shabbat, Jan 25 (YITRO)	Shabbat Morning services8:45 a.m.	
Shabbat Morning Services	Talmud and Bible Classes	Priday, April 3
Talmud and Bible classes	Daily Mincha and Maariv5:40 p.m.	Kindle Shabbat Candles
Daily Mincha and Meariv	- ·	Mincha and Kabbalat Shabbat6:15 p.m.
Maariv only Mon-Thurs	Thursday & Friday March 5 & 6 Rosh Chodesh Adar II	Saturday, April 4th
	Horning Services 7 & 7:40 a.m.	Rosh Chodesh Nisan (TAZRIA) Parshat Hachodesh
Friday, Jan 31	Priday, March 6	Shabbat Morning services
Kindle Shabbat candles4:54 p.m. Mincha and Kabbalat Shabbat	Kindle Shabbat Candles 5.35 n m	Talmud and Bible Classes5:20 p.m.
	Mincha and Kabbalat Shabbat	Minche
Thabbat, Feb 1 (MISPATIM) abbat Morning services	•	Daily Mincha and Maariv
abbat Morning services	Shabbat, March 7 (PERUDAI) Shabbat Morping Services8:45 p.m	
ncha4:10 p.m.	Talmud and Bible Classes4:50 p.m	Friday, April 10
paily Mincha and Maariv	Mincha	Kindle Shabbat Candles
Maariv only Mon-Thurs6:20 p.m.	Daily Mincha and Maariv5:45 p.m	nimona and nassarat shassat
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Tuesday & Wednesday Feb 4 & 5 Rosh Chodesh Adar I Horning Service ? & 7:40 a.m.	Friday, March 13th Kindle Shabbat Candles	Shabbat Morning services
	Mincha and Kabbalat Shabbat5:50 p.m	Mincha followed by Shabbat Hagadol Discourse6:25 p.m.
	у	Daily Mincha and Maariv7:25 p.m.

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