



# אחד

## LINCOLN SQUARE SYNAGOGUE BULLETIN

Vol. 9, No. 4

Teves, 5734

January, 1974

### FROM THE RABBI'S DESK

*The following is a reprint of an article, by the Rabbi, which was distributed to guests at Roy and Judi's wedding, as a foreword in a beautiful bencherel.*

## The Jewish Marriage Ceremony

### Biblical View of Marriage

Immediately following the creation of man (Adam), the Almighty declares: "It is not good that man should be alone; I will make a help-counterpart for him (Genesis 2:18)." This statement contains first a recognition of man's existential loneliness and then an attempt to mitigate it through the institution of marriage. Woman's description as a help-counterpart signifies that she is not to be viewed as mere aid and blind amen-sayer, but also as an "opposite view (kenegdo)," an alter ego, who will provide her husband with the companionship and intense relationship they each desperately require.

The Bible continues to record how God caused a deep sleep to descend upon Adam and how He formed Eve from Adam's rib. This symbolic picture intensifies the notion that man and woman were meant to be united from the very beginning of creation; that each comprises but half of the whole which they combine to make. Therefore does Adam declare: "This time (she) is love of my love, flesh of my flesh (Genesis 2:23)."

The Biblical picture is concluded with the ringing affirmation: "Therefore shall a man leave his mother and father, and cleave unto his wife, and they shall be one flesh (Genesis 2:24)." Once the individual achieves mature independence from his parents and finds a mate with whom he

(Continued on Page 9)







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## Senior Adult League

By Sophie Taks

"Av tsulaches" there was rain, snow and miserable weather on Monday, December 17th but like the postman's slogan "neither rain, snow or sleet" will keep us from being there — so 15 hearty ladies came out to our lovely prepared Chanukah luncheon party. So, we all ate doubles!! Rabbi Cohen spoke to us about Chanukah and everyone enjoyed his talk.

Our beautiful kindergarten children entertained us with songs and gave each lady present a Chanukah gift of a pin that they had made. Bingo with prizes was next on the agenda. Our Chanukah party was a delight to all who were able to tackle the elements.

We will meet again on Monday, January 14th. From all of us to all of you may 1974 be kind to each of you.

### RESERVE THE DATE!

**Monday Eve., February 18th  
8:00 P.M.**

Sisterhood will present a sound-movie with a vital message, hosted by THE HEBREW INSTITUTE FOR THE DEAF, with Rabbi Moshe Epstein conducting a question and answer period.

We guarantee an illuminating and rewarding evening. There will be no solicitation of funds. Everyone is invited.

### The EHOD Editorial Staff Assumes Responsibility For All Articles.

**We do not assume responsibility  
for the kashrus of our  
advertisers.**

We are very proud that this issue comes to you directly from the printers. Assembling the master list was a gargantuan task handled by the EHOD staff, chiefly through the efforts of Assistant to the Editor, Pearl Kaplan, and her husband, Harold. There are more advertisements in this year's bulletin than ever before — thanks to Business Manager Robert Burnat.

No wonder more Lincoln Square congregants read the Lincoln Square bulletin than any other single publication.



## Schedule of Services

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.  
Daily Mincha and  
Maariv .....At Sunset  
Hebrew School Family Congregation  
every Shabbat (Sabbath) Morning  
from .....10:00 - 11:00 A.M.

### Friday, January 11

Kindle Sabbath Candles.....5:29 P.M.  
Mincha and Kabbalat  
Shabbat .....5:40 P.M.

### Saturday, January 12 (Shemot)

Shabbat Morning Services.....8:45 A.M.  
Exodus 1:1-6:1,  
Isaiah 27:6-28:13, 29:22-23  
Talmud Class .....4:45 P.M.  
Mincha .....5:30 P.M.

### Friday, January 18

Kindle Sabbath Candles .....5:37 P.M.  
Mincha and Kabbalat  
Shabbat .....5:45 P.M.

### Saturday, January 19 (Vaera)

Shabbat Morning Services.....8:45 A.M.  
Exodus 6:2-9:35,  
Ezekiel 28:25-29:21  
Talmud Class .....4:50 P.M.  
Mincha .....5:35 P.M.

### Thursday, January 24

Rosh Chodesh Shevat

### Friday, January 25

Kindle Sabbath Candles .....5:45 P.M.  
Mincha and Kabbalat  
Shabbat .....5:55 P.M.

### Saturday, January 26 (Bo)

Shabbat Morning Services.....8:45 A.M.  
Exodus 10:1-13:16,  
Jeremiah 46:13-28  
Talmud Class .....5:00 P.M.  
Mincha .....5:45 P.M.

### Friday, February 1

Kindle Sabbath Candles .....5:45 P.M.  
Mincha and Kabbalat  
Shabbat .....6:05 P.M.

### Saturday, February 2 (Beshalach)

Shabbat Shira  
Shabbat Morning Services.....8:45 A.M.  
Exodus 13:17-17:16, Judges 4:4-5:31  
Talmud Class .....5:10 P.M.  
Mincha .....5:55 P.M.

### Thursday, February 7

Tu B'Shevat (Jewish Arbor Day)

### Friday, February 8

Kindle Sabbath Candles .....6:02 P.M.  
Mincha and Kabbalat  
Shabbat .....6:10 P.M.

### Saturday, February 9 (Yitro)

Shabbat Morning Services.....8:45 A.M.  
Exodus 18:1-20:23,  
Isaiah 6:1-7:6, 9:5  
Talmud Class .....5:15 P.M.  
Mincha .....6:00 P.M.

### Friday, February 15

Kindle Sabbath Candles .....6:11 P.M.  
Mincha and Kabbalat  
Shabbat .....6:20 P.M.

### Saturday, February 16 (Mishpatim)

Shabbat Morning Services.....8:45 A.M.  
Exodus 21:1-24:18,  
Jeremiah 34:8-22, 33:25-26  
Talmud Class .....5:25 P.M.  
Mincha .....6:10 P.M.

## Parsha Hashavuah

Now there are two. The Bach Singles have commenced their own Parsha Hashavuah group. At the first meeting in Deena Geller's home, Yitzhak Rosen discussed Joseph's dream interpretations from a Freudian perspective.

Joseph's character was the topic of discussion at the more established Young Couple's Parsha Hashavuah group at the home of Fred and Chaya Gorsetman. Previously, Amos Alter spoke about "Megillat Ruth and its Application to the Story of Yehuda and Tamar." Glenn and Lenore Richter hosted the next get-together.

For information about the Singles' Group, please call Deena (799-9431) or Yitzhak (799-2054).

## J. S. A.

The Joseph Shapiro Academy of Classes resume on February 11. Brochures will be mailed shortly.



<b>THE CHANUKAH COMMITTEE:</b>			
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## Chanukah, 5734

Jeannette Aptheker walked off with the big money, but there were no losers at Lincoln Square's entertainment-packed Chanukah party this year. Over five hundred congregants, with roughly equal representation from all our groups, enjoyed our five Russian classical musicians, the Lincoln Square Chorale, and "The Synagogue Players."

After Rabbi Riskin analogized that, just as the Maccabean victory was capped by a rededication to those ideals which had brought victory, so must our Synagogue successes be marked by a rededication to the goals on which the Synagogue was founded, and after Rabbi Cohen lit the menorah, David Derovan, our inimitable premiere emcee, commenced the festivities.

First there was a much-appreciated classical recital by the Russian musicians assisted by Abbott Ruskin. Following this, Lincoln Square's very own Chorale debuted. Led by Cantor Goffin, the group consisting of Peter Abelow, Amos Alter, Joan Bieler, Harriet Benjamin, Linda Derovan, Cele Edelstein, Deena Geller, Claire Newman, Rachel Rosenfeld, Pam Sherman, Mindy Silverberg and Roy Stern, sang beautifully.

The tunes were so catchy that the congregants were soon up and dancing, accompanied by the able playing of Cantor Goffin and Sol Davis on the accordion. Latkes followed — and **that** was a long interlude.

The BIG MOMENT, the \$1,000 moment, arrived — and David, assisted by our lovely Bat Mitzvah girl Julie Landau, played the suspense for all it was worth. No one fainted though — except maybe Jeannette Aptheker a bit when she was announced the winner. As David quickly pointed out, no one is worthier than she.

The evening was climaxed with the enactment of a Chelmit tale of Sholom Aleichem by the "Synagogue Players", for which Schlomit Rosenfeld deserves all the credit. You see, there was this goat that was a she-goat, or was it a he-goat. . . Well, anyway, the individual performances were matched only by the fantastic costuming.

## "The Players"

Mendele .....	Phyllis Gordon
Melamed .....	Roy Stern
	Flori Hersch
Rifkele .....	Judi Riskin
	Ceil Weinberg
Rabbi David & Dodi .....	Jack Bieler
Goat Seller .....	Joan Bieler
Director .....	Schlomit Rosenfeld

A warm and most appreciative thank you to all those who arranged the fun evening. The Congregation also appreciates the gifts supplied by Meal Mart, Riverside Hardware, Baskin-Robbins Ice Cream Store, and Acker, Merrill, Condit Liquor Store. The very popular stuffed animals were donated by the nephews of the Golubs, Milton and Emanuel Wells.



## Honest Bach

The Bach Singles are honest. Bach is dynamic, but Bach is also honest. Compare our monthly reports to those of the other Synagogue groups. Every speaker that Group X has ever had, has been fantastic — almost as good as Rabbi Riskin! Their teas are always the greatest. Discourse is always tremendously stimulating.

Not Bach. Bach is honest. When things go wrong, we admit it. Take this past month for example. Bette Alpert went ahead and got engaged. Talk about things going wrong — here's a Bach who was instrumental to the success of the Synagogue's Purim Ball, played a role in this year's Chanukah party, is a regular Hakarat Toda visitor, is always helpful, and has been our regular sign-preparer for two years running. (How will people know what BACH stands for if we do not have Bette to make our signs?) Aside from this, everything else is progressing swimmingly. Thank goodness for BACH resilience.

At our past luncheon, Glenn Richter was fantastic, almost as good as Rabbi Riskin.

Honestly, though, Glenn's simple, direct talk was the most forceful and effective we have had. He poignantly showed us that the Russian Jews that the organization which he heads, Student Struggle for Soviet Jewry, is attempting to save, are real people — not numbers, not "the Russian Jews", but Jewish fathers, mothers, sons and daughters. It was a simple message, but one we tend to forget in speaking glibly of the 'plight of the Soviet Jews'. And those of us who heard Glenn could take little solace from Alexander Solzhenitsyn's disclosure that Stalin, before his death, was preparing a tremendous Pogrom. His successors have made life none too easy for our Jewish brothers.

Bach was most proud to have Glenn and Lenore as our guests.

Our next luncheon is January 28th. Our next Parsha Hashavuah get-together is January 18th. On January 24th, we will be going skating.

Incidentally, the tea at our luncheon was the greatest. Discourse was tremendously stimulating. As a matter of fact, the only problem we have is finding out whether Faye Alpert can make signs.

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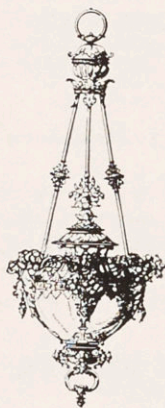
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Monday Evening, January 7  
Tuesday, January 8  
RAY MELZER  
Saturday Evening, January 12  
Sunday, January 13  
MAX MORRISON  
Sunday Evening, January 13  
Monday, January 14  
JOSEPH SHAPIRO  
Sunday Evening, January 13  
Monday, January 14  
MOSES KORN  
Tuesday Evening, January 15  
Wednesday, January 16  
GERTRUDE BERLINER  
Wednesday Evening, January 16  
Thursday, January 17  
MIRIAM MORSE  
Friday Evening, January 18  
Saturday, January 19  
JOLAN GELLER  
Sunday Evening, January 20  
Monday, January 21  
FRANK M. LOWENSTEIN  
Tuesday Evening, January 22  
Wednesday, January 23  
HILDA F. LOWENSTEIN  
Wednesday Evening, January 23  
Thursday, January 24

ESTHER CHARTOVE  
Thursday Evening, January 24  
Friday, January 25  
SAMUEL ASHER  
Friday Evening, January 25  
Saturday, January 26  
HARRY LEON LOBSENZ  
Friday Evening, January 25  
Saturday, January 26  
SAMUEL TOMBERG  
Sunday Evening, January 27  
Monday, January 28  
ESTHER KLINGER  
Wednesday Evening, January 30  
Thursday, January 31  
MOE NATHAN  
Saturday Evening, February 2  
Sunday, February 3  
DANIEL J. LEVOWITZ  
Monday Evening, February 4  
Tuesday, February 5  
JOSEPH HORWITZ  
Tuesday Evening, February 5  
Wednesday, February 6  
SIDNEY SEIFERT  
Saturday Evening, February 9  
Sunday, February 10  
ARTHUR COHN  
Monday Evening, February 11  
Tuesday, February 12  
MARIA D. LANDAU  
Monday Evening, February 11  
Tuesday, February 12  
TESS FOSTER  
Friday Evening, February 15  
Saturday, February 16

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MR. MARK ELBAUM on the loss of his beloved brother.

MRS. ANNA HOLLANDER on the loss of her beloved brother.

May the Almighty comfort the families among the mourners of Zion and Jerusalem.

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## WEDNESDAY

*By Ron Platzer*

Rabbi Riskin devoted several Wednesday night lectures this term to women in Jewish law. The talks dealt chiefly with women in the Minyan, with aliyot for women, with Judaism's conception of marriage, and with the problem of religious divorce.

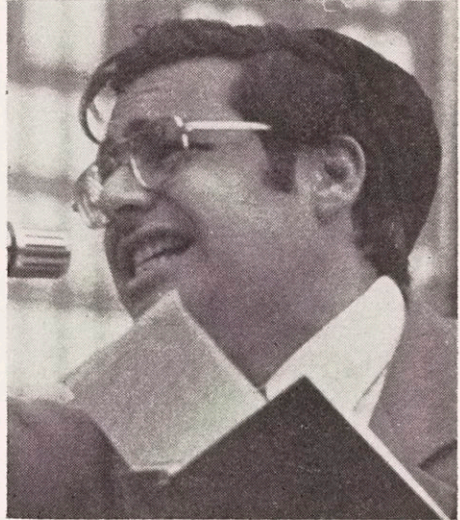
Traditional Judaism's opposition to the inclusion of women in the Minyan was not discriminatory, the Rabbi explained. Equal in value to the man, the woman in Judaism has a key function in the rituals of the home and in the raising of children and, thus, is freed from many positive commandments which are performed at a particular time. Since attendance at a Minyan is a religious obligation, women are excluded because they are not *obligated* to attend. This exclusion is not sexist. Women may form a Minyan to hear the Megillah and may even read it for men because women are obligated to hear it.

In general, women, although not part of a Minyan, are not excluded from public ritual. Women may choose to observe a positive command involving time and may even recite a blessing when doing so. Women can and should fulfill the greatest positive command, Torah study. Although there have been Talmudists who have discouraged female Torah study, others have urged women to learn. The Hafetz Hayim, for example, declared it crucial for the modern woman, sophisticated in secular learning, to also become learned in Torah. The sociological restrictions which once barred many (but not all) women from study, need not hold back the woman of today.

Rabbi Riskin did, however, point out halachic obstacles preventing women from receiving aliyot. A Minyan is required for the public blessing surrounding this recitation, and since women are not obligated in Minyan, women cannot say the blessings, and do not get aliyot.

In discussing the Jewish view of marriage, the Rabbi explained that Judaism holds companionship, not merely procreation, to be the main goal of wedlock, the underlying purpose of which is to

relieve the "existential loneliness" that each mortal faces. Marriage partners obtain in marriage not only biological release but a profound union, one which allows the human being to transcend himself. Ideally each of the partners is a help, a counterweight to the other and



yet a personality complete in himself. The Kiddushin or sanctification of the woman is not a degrading purchase but an act declaring the woman a possession of God and thus is an act calling for responsibility and commitment.

Many marriage nowadays end in divorce, and divorce presents a thorny religious problem because if, as is common, there is no religious divorce, a second marriage is not recognized, and the children of the second union become bastards. Biblically, only the man could initiate a divorce, but through time the Rabbis modified divorce law considerably even to the point where women could initiate divorces as powerful Rabbinic courts forced husbands to give the Get. With the modern breakdown of Rabbinic authority, Rabbis became powerless to prevent husbands from torturing wives by refusing to grant them divorces. Rabbi Riskin sees in the retroactive nullification of marriage a solution to this great problem. Such nullification is pos-

*(Continued on Next Page)*



**Wednesday (Cont'd)**

sible, according to R. Moses Feinstein, in wedding ceremonies without two observant witnesses. It may even be possible in "kosher" ceremonies as proven by historical, legal precedents in which community need demanded retroactive nullification. Echoing modern scholars such as Fryman and Berkovitz, Rabbi Riskin called for sensitive religious courts and councils to nullify all marriages not concluded by a Get.

In these lectures, Rabbi Riskin saw an active, though still limited, role for women in public worship, encouraged an expanded role in Torah study, reaffirmed the value of marriage, and called for continuing change in the law of divorce.

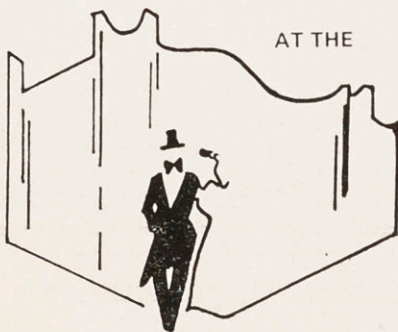
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**L. S. S. Army**

And then there is the tale our Rabbi has related, that was told by Rabbi Henokh of Alexander, of a very very absent-minded fellow. So absent-minded was he, he would forget from eve to morn where he had placed



his clothes. So troublesome was this malady that many hours were wasted just in searching for his garments.

But luckily he struck upon an idea — A Reminder List.

So one evening, as he removed each article of clothing, he quickly jotted down where he had placed it: "My jacket is on the chair, my shirt is on the table, my pants are in the closet, my underwear is in the chest, and I — I am in my bed."

What a Blissful Sleep he experienced that night. Everything would be findable!

Luckily, upon awakening, he quickly found the all-important List. So smooth was dressing now. First he put on his jacket — then over that his shirt — both items precisely where the List said they would be. Then his pants "in the closet", his underwear "in the chest." Never had he dressed, in a manner of speaking, so quickly. Wow! Wowee! Like winning a Lincoln Square Chanukah lottery it was. But then his eyes fell on the last item on the List. He panicked — "And I, Where am I?", he shrieked, while turning his small room upside down.

And you. Where are you? Join the L.S.S. Army. Help write better recruitment stories than this one — If you can help out at any Synagogue activity, contact us at one of these induction centers — Rose Landowne — 799-3470 or Mike Platzer — 799-0720. Please do.



**From the Rabbi's Desk (Cont'd)**

establishes a lasting relationship of mutual commitment, they together help realize the purpose of creation by means of the physical of the sexual relationship. *Rashi* (Biblical commentator par excellence 1040-1105) adds that the child who is the product of this union combines the characteristics of his two parents in his one flesh. Thus our prayer for the unity of the world becomes micro-cosmically fulfilled in the Biblical command of marriage and family.

**Preparation for the Wedding Day****Mikvah**

Within four days of the wedding the bride must immerse herself in a gathering of rain or well water called a *Mikvah*. From time immemorial, water has been a symbol of cleansing purity and rebirth. Ritual immersion in the *Mikvah* expresses to the woman the sanctity of her body as well as the life-potential which is renewed once again within her at the conclusion of her monthly cycle. This immersion in the *Mikvah* is continued following each menstrual cycle after the wedding and is a necessary prelude for the resumption of sexual activity. There is a beautiful custom for the groom to ritually immerse himself in the *Mikvah* on the Friday before his wedding and to continue this practice each Friday thereafter.

**Ufruf**

(Literally in Yiddish — to be called up) The groom should receive an aliyah to the Torah (customarily *maftir*) on the Sabbath prior to the wedding, so that he can formally thank God for the extra commandments which he will soon be privileged to perform as a married man.

**Wedding Day Fast**

It is customary for both bride and groom to fast from sunrise until after the wedding ceremony. Since the wedding begins a new chapter in their lives, the fast serves as an atonement for past misdeeds and as a symbol of repentance for the future. It is understood that the fast is suspended on the Sabbath, holidays and Rosh Chodesh (Beginning of the New Month). Both bride and groom should also recite the *al chet* (confessional) following the afternoon (*Minkhah*) Amidah prayer (as it is recited on *Minkhah*, the afternoon before the Day of Forgiveness).

**Chatan's Tish (lit. Bridegroom's Table)**

Prior to the wedding ceremony it is customary for the groom together with his father, father-in-law, Rabbis, close relatives and friends (generally male), to preside over a table replete with drinks (both hard and soft) and cake and livened by song and dance. At this time he customarily begins a *d'var Torah* (thought from the Scriptures and Talmud in some way related to marriage), and is generally interrupted by the singing of his comrades (so as not to embarrass those bridegrooms incapable of presenting a learned discourse). The afternoon (*Minkhah*) and/or Evening Prayer (*Maariv*) is recited by the assemblage.

(Continued on Next Page)

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**From the Rabbi's Desk (Cont'd)*****Ketubah***

The *Ketubah*, or marriage document, is then filled out by the Rabbi. This contract, at least two-thousand years old and written in the ancient Aramaic, is a unilateral agreement in which the groom obligates himself to serve, cherish, support and sustain his bride in truth, as well as to provide her with a sum of money (sufficient for her to sustain herself for from five to seven years) in the eventuality of divorce or death. This was the original Hebraic alimony and life insurance policy, and expresses the idea that a declaration of love must have concomitant moral and financial responsibility. The groom accepts upon himself the obligations of the *Ketubah* by accepting an object (generally a handkerchief) from the Rabbi in the presence of two male, religiously observant witnesses (who may not be related to bride, groom, or each other) in accordance with the Talmudic law of acquisition. The Rabbi acts on behalf of the bride and the witnesses sign the marriage document.

***Badeken (lit. to veil) The Kallah (Bride)***

The groom flanked on either side by father and father-in-law, escorted by musicians and dancing guests, is led to the seated bride who has been receiving the female guests and is flanked on either side by mother and mother-in-law. He places the veil over his bride's eyes as the Rabbi declares "Our sister, be thou the mother of myriads" (Genesis 24:60), words spoken to Rebecca as she was about to marry Isaac. This custom provides the groom with the opportunity of seeing that he is marrying the right bride, unlike the patriarch Jacob who was given the heavily veiled Leah instead of his beloved Rachel and was thereby deceived. The veil also symbolizes the married state, after which the bride is not to appear publicly with uncovered hair as a sign of modesty and commitment to her husband. The father of the bride then blesses his daughter:

May God make you like Sarah, Rebecca, Rachel and Leah

May the Lord bless you and keep you

May the Lord make his countenance to shine upon you  
and be gracious to you

May the Lord smile upon you and grant you peace (Numbers 6:24-26).

*(To Be Continued)*

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Mr. and Mrs. Jerry Lefkowitz

Mrs. Leona Levy

Miss Karen Luchter

Mr. and Mrs. Jules Miller

Miss Debra Staub



Sonia and I extend our heartfelt thanks to Rabbi Riskin, Rabbi Cohen and all Congregants for their prayers, get well wishes, and concern during my illness.

It was a great comfort to me.

Gratefully,  
IRVING CHESNIN

### Welcome Home from the Hospital

Mrs. Charles Blumenfeld  
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## Sisterhood News

by Beatrice L. Wald

As we write the doings of Sisterhood, our minds are filled with pleasant recollections of the Chanukah Party which we co-sponsored. As you know, this was the second venture with all Lincoln Square groups participating as one unit. Success is like no other feeling, and we are pleased to be a part of it.

The drawing for the Raffle took place that evening, and the lucky winner of the \$1,000-Cash prize was our own Jeannette Aptheker, who has worked so hard and so long, and as often as she is asked, for our many projects. We are so happy for her.

1973 ended in spirited fashion and 1974 promises to maintain the pace with Sisterhood activities. Monday, January 21st, Rabbi Riskin will highlight our open meeting, discussing "The Sabbath Prayer Service." Also reserve Monday evening, February 18th, when we will present an interesting movie, hosted by the Hebrew Institute for the Deaf. Our Purim Party will take place in March. In the offing is our Annual Dinner and Journal on April 20th, and an Art Show which was so delightful last year. More about these two important events will follow as soon as details are completed.

We congratulate the following:

Rabbi and Vicky Riskin on the move to their very spacious and attractive home.

Cantor and Batya Goffin on their new larger apartment.

Janet Abelow on the pidyon haben of her grandson; also to Avi's parents, Debbie and Peter Abelow. We hope they all have many more simchas.

We are happy that Irving Chesnin is home from the hospital, and wish him a full and speedy recovery. Good news also covers Sylvia Heller who is improving, and Gertrude Neuwirth who is feeling better. Bessie Cohen is in our prayers and thoughts.



## GENEVA

By Tuvia Rome

*The following are excerpts from a larger article:*

... It is important to bear in mind the purpose of the conflict — the existence or non-existence of Israel. Both Sadat and Nasser claimed that the existence of Israel, per se, is aggression and that all of Israel exists on Arab land. Heikal has outlined post 1967 Arab strategy as being in 2 stages — regaining the land lost in 1967 and in a second stage regaining the land "lost" in 1948.

... The basic questions, and the ones on which peace ultimately depends are: Have the current Arab leaders and their followers accepted the existence of a viable, sovereign Jewish State? If the answer is yes, then will subsequent Arab leaders maintain this position? Do the Arabs only want to regain some or all

of the land they lost in 1967? Egypt has twice been the beneficiary of major Israeli territorial concessions — Israel returned the northeast corner of the Sinai in 1949, and all of Sinai in 1957. What evidence is there that a third territorial concession by Israel will result in a more stable and peaceful future? If the Conference discusses guarantees, we must note that the only real things to be guaranteed are Arab intentions and purposes. How do you guarantee these? Whatever our replies to these and other questions, we must carefully ask ourselves, "What is the supporting evidence?"

I shall close with the following basic question: How do you meaningfully deal with an opponent who is determined not to accept you and who has the full support of the world's military superpower and much other political support and leverage?

## THE WEDDING

Roy and Judi were married in a lovely and touching ceremony at our Synagogue on Sunday afternoon, December 30th. The Rabbi officiated.

There was an emphasis on family during the entire affair, beginning with the processional, which progressed as follows: Cantor Goffin (whose melodious singing accompanied the subsequent entrances), Reverend Cardozo, of the Spanish and Portuguese Synagogue, Rabbi Cohen, Rabbi Langer, Rabbi Lemberger, Rabbis Pekier and Reichel of the West Side Institutional Synagogue, Rabbi and Mrs. Riskin, Steve and Bonnie Stern (Roy's brother and sister-in-law), Robert and Myra Abrahams (Judi's sister and brother-in-law), James and Joyce Herlands (Roy's sister and brother-in-law), Roy and his mother, Mrs. Gustav Stern, Batya and Elana, Lauren and Dara-Lynn Abrahams (the Abrahams' daughters), Andrew Herlands (the Herlands' son) and then the truly beautiful bride, with her parents, Mr. and Mrs. Harry Riskin.

James Herlands emceed at the ballroom festivities. In addition to an inordinate amount of dancing, including the Rabbi and Rebbitzin in the mitzvah handkerchief dance, Hillel atop the Rabbi's shoulders, a female impersonation by Jonathan Herlands, and six-year old Andrew Herlands in a tremendous solo performance, humorous choral skits were prepared by both families.

A "Sextet" consisting of Rabbi and Mrs. Riskin, Dr. and Mrs. Abrahams, and Batya and Elana, marvelled, among other things, at Judi's prophetic choice of Stern College. The James Herlands, the Jonathan Herlands, Mrs. Myron Smith, accompanied by Mrs. William B. Herlands at the piano, parodied Roy's progress at Lincoln Square Synagogue. In one skit, the Herlands brothers re-enacted the alleged critical meeting when (a bow-tied) Roy informed the Rabbi that he intended to marry Judi.

Family and friends then participated in the mezinka dance around Roy's mother and Judi's parents as, for both, this was the last of their three children to be married.

The Hatan movingly and feelingly thanked the two families, Judi's parents, his mother, and his late father, for all that they had done for the couple.

A very lovely couple — a very lovely wedding.



## Synagogue News & Notes

Every best wish to the *Riskins* in their new home . . . Every best wish to the *Goffins* in their new home.

The Melanie Ross Youth Center is taking big strides . . . Twenty of our youngsters spent six days at Lido Beach . . . *David Kunkel* and *Marna Schwarz* agreed "the trip was great, because you danced during breakfast, you danced during lunch, and you danced during supper" . . . No cases of indigestion were reported . . . *Renee Breif* served as advisor . . .

Back home, our Chanukah party was a huge success . . . *David Derovan* was masterful . . . as were our home-grown chorus and actors . . . but *Joan Beiler* milks goats?! . . . *Shlomit Rosenfeld*, who arranged the entertainment, could become the Shul's acting director any time . . . Congratulations to our big winner *Jeannette Apthecker*. Is she excluded from participating next year? . . . *Julie Landau*, who chose the winning ticket, spent the rest of the evening apologizing to those who were by-passed . . . There were many of us!

*Bei Mir Bist Du Schein* (which, roughly translated, means you look O.K. to me) was the play viewed by our Joseph Shapiro Academy most fun class, the Yiddish class . . . *Bette Alpert* and *Gail Aranoff* said it was the best Yiddish play they ever saw . . . Not the best Synagogue entertainment though . . . That was on television, when *Mark Eisenmann* stole the show, in a half-hour story about Chanukah filmed at the Manhattan Day School . . . He did particularly well on the questions and answers — for which *Rabbi Riskin* took full credit on the theory that *Mark* picked up the skill during our Shabbat question and answer sessions . . . *Rachel Landau* and *Batya Riskin* showed off their dancing prowess on the same program — for which *Rabbi Riskin* took credit on some other theory.

*Barry Eisenberg's* efforts in providing hospitality and seeking jobs for our new Russian friends are much appreciated . . . He is being assisted by *Leon Shapiro* and *Herschel Weinrauch* . . . "Open Marriage" was the topic of discussion at the Young Couples' Book Group at the home of *Peter* and *Agnes Kolvezon* . . . everyone seemed to agree that while more open marriages are good, extra-marital sex is not . . . The next meeting is at the home of *Shlomo* and *Pam Sherman* . . . *Isaac Bashevis Singer* held six hundred congregants spellbound discussing his intellectual and spiritual autobiography, at a recent Oneg Shabbat . . . He said that periods of lax religiosity in the Jewish world brought concomitantly a lack of morality . . . Discussing women and aliyot, the Rabbi commented that few people wanted reviv — to which *Frieda Birnbaum* hurriedly exclaimed "I'll take it!" . . . It can be reliably reported that *Judi* walked down the wedding aisle without *Batya* and *Elana* . . .

## Shabbaton

By Peter Abelow

One of the most looked forward to events in the calendar of the Feldman Hebrew School is the family Shabbaton. This year, the first of two such Shabbatonim was held on Friday night, December 21st, Shabbat Chanukah. Students of our Hebrew School and their families joined *Rabbi Riskin*, *Rabbi Cohen*, *Cantor Goffin*, the teaching staff and their families for a Shabbat meal.

Although the food was, as always, quite good, the highlight of the evening was, unquestionably, the Shabbat spirit being shared by all the participants. Children and adults alike enjoyed Shabbat Zmirot, Hanukah songs, and spirited dancing. Specially thanks to *Joan Bieler*

## Mazel Tov

*Miss Bette Alpert* on her engagement to *Mr. Howard Grossman*.

*Mr. and Mrs. Shlomo Grant* and their respective families on their marriage.

*Mr. and Mrs. Aron Landau* on the Bat Mitzvah of their daughter *Julie*.

*Mr. and Mrs. Joseph P. Orleans* on their 58th Wedding Anniversary.

*Dr. and Mrs. Roy Stern* and their respective families on their marriage.

*Mr. Marv Sussman* on passing the New York State Bar Examination.

and *Judi Riskin* who, ably assisted by *Jack Bieler* and *Roy Stern*, showed they were as talented at waiting on tables as they are at teaching. Also to *Debbie Abelow* and *Judi Riskin* for all the effort in arranging the affair.



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## **Annual L.S.S. Dinner**

*By Fred Ehrman, Journal Chairman*

The annual Lincoln Square Synagogue dinner will take place, please God, on Saturday night, April 20. We are honoring on this occasion our own 1st Vice President, Mr. Maurice Spanbock (who is currently acting president in Mr. Morgenstern's absence) and his lovely wife, Marion. For the many who attended last year's dinner, I needn't tell you what a marvelous evening everyone had. And for those who were unable to attend, I am sure the news of our success reached your ears very quickly. I can only inform you that the Dinner Chairlady, Mrs. Jane Stern, assures me that this year's dinner will be the most gala affair ever sponsored by the Synagogue.

Of course at the dinner we will present to each of our guests the annual Journal. This year we hope to have a Journal with more pages and ads than ever before. As you all know, our Shul is growing, thank God, by leaps and bounds, and concurrently the expenses have also continued to accelerate. The Journal campaign is one of the few times during the year that the shul comes to you in order to help defray these expenses.

In the near future, you will receive in the mail several ad blanks. *Please* do not file these away. Fill them out yourself with an ad, and then go to your friends and business contacts and solicit them. Each one of us must do our share to support our Synagogue. The goal is to realize \$30,000 from this event. It is up to you to see that we achieve that goal, and at the same time, honor the Spanbocks who have done so much for Lincoln Square Synagogue.

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