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LINCOLN SQUARE SYNAGOGUE BULLETIN

Vol. 9, No. 6

Nisan, 5734

April, 1974

From The Rabbi's Desk

For the first time in nineteen years, *Erev Pesach* falls out on the Sabbath. Since the most hectic day of the year — for a householder as well as a Rabbi — is the day before the seder is to begin, and since the Sabbath must be celebrated as a festival in its own right and dare not be used as a preparatory agent for Passover, there are a host of *halakhic* considerations which must be taken into account for this year.

The fast of the first-born comes out on Thursday, since it is forbidden to fast either on the Sabbath (with the sole exception of Yom Kippur) or on Friday (with the exception of *Asarah BeIvet*). The search for chametz takes place on Thursday evening, and the burning of the chametz should be done before noon on Friday. The formula of nullification (*kol chamira*) is made on Sabbath morning before 11:31 a.m.

The greatest problem, however, is how and when to rid the home of chametz. It is forbidden to eat *matzah* on the day preceding Passover (and according to some customs from two to four weeks before Passover) in order that we eat the *matzah* on the seder night with relish. It is likewise forbidden to eat *chametz* after 10:17 a.m. Saturday morning. And at the same time it is mandatory to have two loaves of *challah* in honor of the Sabbath Friday evening and Shabbat lunch. In addition, the house must be ready for Passover before the Sabbath, since no Pesach cleaning or preparation is permitted on the Sabbath day itself. Hence the confusion and apprehensions concerning proper procedure this year.

The Talmud suggests that the entire home be prepared for Passover by Friday afternoon with the exception of the food for the two Sabbath meals, which should be eaten on chametz utensils with *lechem mishnah* (at least two rolls per meal).

(Continued on Page 11)





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Executive Board

by Marvin Sussman

With a cold wind blowing and snow falling outside, our hearty Executive Board members convened at the Synagogue for their second meeting of the year on Monday, February 25th. The minutes of the past meeting were submitted by the Recording Secretary, Mr. Jay Golub, and were accepted with minor corrections.

Jack Schenker, Treasurer, was present to answer the questions posed at the last meeting with regard to the financial statement for the year 1973. Mr. Schenker explained the various points raised and noted in response to one particular inquiry that the item "Sukkoth" in the financial statement referred to the Festival of Sukkoth which ran at a financial loss this past year. (Query: Should this festival be discontinued for next year, or should it be retained as a loss leader?)

The next item of business was the Journal. It was pointed out that the Journal was a major source of income for the Synagogue, and that the response to date was not what it should be. All present were asked to solicit ads and to urge their friends and associates to do the same, so that this year's goal of \$30,000.00 would be reached.

Several other items were discussed, including the Synagogue's negotiations with the caterer, the possibility of the Synagogue's sponsoring a group tour to Israel tentatively scheduled for May, and the case of the missing expansion questionnaire. This was followed by Mr. Spanbock's motion to adjourn, which was approved unanimously.

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Sunday, March 24

Rosh Hodesh Nisan

Friday, March 29

*Kindle Sabbath Candles6:57 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, March 30 (Vayikra)

Shabbat Morning Services.....8:45 A.M.

Leviticus 1:1-5:26,

Isaiah 43:21-44:23

Mincha6:10 P.M.

followed by the Shabbat Hagadol
Discourse "The Eve of Pesach that
Falls on Shabbat," Halachic and
Theological Implications

Thursday, April 4

Siyum B'Chorim6:45 & 7:45 A.M.

The first born are invited to com-
plete a Talmudic Tractate with Rab-
bi Riskin so that they may be able
to eat on what would normally be a
Fast Day for the First Born

Search for the Chametz7:55 P.M.

Friday, April 5

Burning of the Chametz should be
done before Noon

*Kindle Sabbath Candles7:05 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, April 6 (Tzav)

Shabbat Hagadol

Shabbat Morning Services.....8:30 A.M.

The Latest Time To Eat

Chametz10:17 A.M.

The Latest Time To Nullify

Chametz11:31 A.M.

Leviticus 6:1-8:36,

Malachi 3:4-24

Mincha6:00 P.M.

Followed by a Talmud Shiur in the
Laws of the Seder

Ma'ariv Kabbalat Yom Tov...7:30 P.M.

First Community Seder8:00 P.M.

Kindle Festival Candles

Not Before8:00 P.M.

Sunday, April 7

Festival Morning Services.....8:45 A.M.

Exodus 12:21-51

Numbers 28:16-25

Joshua 5:2-6:1, 6:27

Mincha7:15 P.M.

Kindle Festival Candles

Not Before8:00 P.M.

Second Community Seder.....8:00 P.M.

Monday, April 8

Festival Morning Services.....8:45 A.M.

Leviticus 22:26-23:44

Numbers 28:16-25

II Kings 23:1-9, 21-25

Mincha7:15 P.M.

Friday, April 12

*Kindle Sabbath

Festive Candles7:12 P.M.

Mincha and Kabbalat

Shabbat Yom Tov6:45 P.M.

Saturday, April 13

Shabbat Festival

Morning Services8:45 A.M.

Exodus 13:17-15:26

Numbers 28:19-25

II Samuel 22:1-51

Mincha7:00 P.M.

Followed by Seuda Shelisheet

Kindle Festival Candles

Not Before8:05 P.M.

Sunday, April 14

Festival Morning Services.....8:45 A.M.

Yizkor Memorial Services

Deuteronomy 15:19-16:17

Numbers 28:19-25

Isaiah 10:32-12:6

Mincha7:30 P.M.

YOM HASHOA

will be observed on Thursday Eve-
ning, April 18th, with a Special
Service at 8:00 P.M. at the West Side

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Schedule of Services

Monday, April 22 and

Tuesday, April 23

Rosh Chodesh Iyar

Thursday, April 25

Celebration of

Israel Independence Day

YOM HA ATZMAUT

ISRAEL INDEPENDENCE DAY

Yom Haatzmaut is celebrated this year on Thursday, April 25th. A special service will begin at Lincoln Square at 8:00 P.M. with a party to follow, in observance of this festive occasion.

Friday, April 26

*Kindle Sabbath Candles7:27 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, April 27 (Tazria-Metzora)

Shabbat Morning Services.....8:45 A.M.

Leviticus 12:1-15:33

II Kings 7:3-20

Talmud Class6:45 P.M.

Mincha7:30 P.M.

Friday, May 3

*Kindle Sabbath Candles.....7:34 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, May 4 (Achare-Kedoshim)

Shabbat Morning Services.....8:45 A.M.

Leviticus 16:1-20:27

Amos 9:7-15

Talmud Class6:50 P.M.

Mincha7:35 P.M.

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.....Editor
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Fraternity

by Beatrice L. Wald

Rabbi Epstein spoke last month about the Institute for the Deaf, the only Orthodox institute of its kind. Should you desire to make a contribution to this very worthy cause, or ask any questions of a personal nature, please contact them at 2025 - 67th Avenue, Brooklyn, N.Y. 11204. Their phone number is 259-2626.

Our next open meeting will be Monday evening, March 18th, when our own Vicki Riskin, assisted by Rabbi Riskin, will give us a very comprehensive discourse on the Dos and Don'ts for this Pesach. As you are aware, the First Seder will take place on Saturday night, April 6th, preparations for which will be somewhat varied and perhaps different from our usual routine. Do join us for a full and detailed explanation at this most important meeting.

The Jewish Center and the West Side Institutional Synagogue will join us, at our Shul, on April 24th for the Yom Haatzmaut celebration. Our Purim Party on March 7th was a delightful evening of fun and good food. It was a celebration jointly sponsored by the Junior League and Sisterhood. Don't forget your Ads for our Journal in conjunction with our Annual Dinner to be held on April 20th.

TRADITIONAL

COMMUNITY SEDER

The First Night of Passover
Saturday Eve., April 6th, 1974

at 8:00 P.M.

At The Hotel Esplanade,

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Hakarat Tov — "My Lady"

by Louise Fluk

Louise Fluk, one of the six founders of our Synagogue Visiting the Elderly Group, reflects on one year of performing this Mitzvah.

Hakarat Tov started its program of Bikur Cholim one year ago with a program of visits to a number of elderly residents of the Park Crescent Nursing Home. Prior to my first visit, I was apprehensive about how I would be received by a total stranger who might consider my offer of company merely condescending. At first, my fears seemed confirmed. "My lady", as I came to refer to her, told me point blank that she was miserable and depressed and did not need anyone to visit her and that she would be had company anyway. Then she proceeded to talk non-stop for one hour, at the end of which she agreed that I might come again, if I wanted to. Since then, I have made more or less regular once-a-week visits.

"My lady" is 90 years old, somewhat hard-of-hearing, bed-ridden since a fall from her wheelchair a few months ago, an avid reader and an eager observer of the life around her. We talk largely about her books — the breadth of her reading and her curiosity would put many a college student to shame. It is that, in my opinion, which maintains her sense of humor, indeed, her sanity, under difficult circumstances. We also talk about her family, her life and the Home and its residents. She asks me about my family and my work. We never lack for conversation and except in recent months since her fall, the conversation is rarely depressing.

One learns a world of truths from one hour a week in a nursing home: that the old, like the young, want to continue to live good lives, in dignity, no matter how circumscribed by physical infirmity; that the old, more than the young, appreciate the value of health, of having days ahead to fill with worthwhile activity, of having someone to talk to, of being the subject matter of conversation. Elderly people are not "nice little old ladies" or gentlemen — they have the good qualities and the faults which, no doubt, they have had since childhood. They need to be accepted as they are and cared for because they have cared for our generation and, above all, because they are lonely and value, yes, even one hour a week with a perfect stranger who becomes a friend.

Visiting on a regular basis can be difficult. Sometimes there seems to be no time for a visit, yet one hour is very little and the reward is a friend who says "I knew you would come." There were also times when I thought my visits were not accomplishing too much; then I discovered that my friend made a point of putting on make-up the evenings she knew I was coming. There is a felt need and it does express itself.

(Continued on Page 10)

Hakarat Tov Facts

Hakarat Tov is Lincoln Square Synagogue's Visiting the Elderly Group. Thirty congregants, mostly from the Bach Singles, with some members of the Sisterhood and Junior League, have been visiting the neighborhood elderly on a regular basis for over a year.

Most of these visitors have no special training in dealing with the elderly. Louise Fluk, for example, is a full-time librarian. What sets these congregants apart is not that they

care — everyone cares — but that they have cared enough to act.

Do you?

We implore you to join us. We have one requirement — you must visit your elderly person, whom we select on the basis of need and possibly mutual interest with you, at least once, for one half-hour, every ten days. The time of your visits may suit your convenience. You see, our *Jewish* elderly have little place to go. Contact Gail Aranoff through the Synagogue office.

WEDNESDAY

by Ron Platzner

The Rabbi's lecture series this term concerns the Messianic ideal in Judaism. Belief in a Messianic future is crucial, the Rabbi holds, for a Messianic destiny imparts meaning to history and shows God's love for mankind. Redemption for Jews means a return to the union of the physical and spiritual which existed in Eden. In biblical terms, this union weds B'chorah (the Messianic blessing) with B'rachah (the physical blessing). It was his B'chorah which Esau sold for a pot of lentils. Jacob, however, cared about the Messianic hope. Their father, Isaac, mistakenly intended to divide B'chorah and B'rachah by giving the former to Esau and the latter to Jacob but was tricked into granting Jacob the B'rachah as well through the ingenious plan of Rebecca who foresaw the uniting of both physical and spiritual in Jacob. Years later Jacob again divided the blessings among his sons, thus turning his people, if only temporarily, from their final goal of joining B'chorah and B'rachah on earth.

To reach the Messianic ideal, the Jew dare not neglect non-Jews. This is the major lesson of the book of Jonah. The representative of the Jews, Jonah is shocked at God's concern for the non-Jew. Unable to understand that mankind's destiny depends on the Jewish people, he is not ready to change the world and is, therefore, thrown into the sea. Later rescued that he may warn the iniquitous city of Nineveh, Jonah grows angry upon learning that repentance can save Nineveh. He even wishes for death when the gourd, God had provided to shade him, dries up. God then reminds Jonah that if he shows compassion towards the ephemeral gourd, how much more compassion must he and all Jews have for mankind.

But the non-Jew is not only an object of concern for the Jew. Indeed, the Messiah is the product of Jew and non-Jew. The Messiah stems from King David whose ancestors are Ruth and Boaz. Ruth, a Moabite, converted to Judaism, leaving the land of her birth much like her spiritual ancestor Abraham had, centuries earlier. And Boaz, while a Jew from birth, stemmed from Jew and non-Jew, Judah and Tamar.

Messianic redemption, furthermore, will take place primarily through the inhabitants of Israel. Although the redemption from Egypt was spiritual and physical, later biblical prophets felt the Exodus to be incomplete, for the Jews were then outside Israel, yearning to return. True redemption was to come from within the Holy Land.

Each of the prophets had a different Messianic vision. Amos prophesied a day of divine judgment, punishment for sin, and repentance leading to redemption. Judgment would involve physical suffering and physical deprivation. Redemption would encompass the whole world, physically through a great harvest, spiritually through an ingathering of Israel's remnants.

Isaiah saw the Messiah as an individual redeemer ushering in an age which would feature universal temple sacrifice and universal redemption. Jeremiah, combatting false prophets who held that Israel's unique bond with God could never be destroyed, correctly predicted the

(Continued on next page)



Soldier Kits

by *Sophie Taks*

Sisterhood has undertaken a very worthy new project. Israel's hospitals are filled with wounded young men and women. Others are at the front, with only the few possessions that they took with them when the sirens called them from the Synagogue on Yom Kippur. Just as we sent ditty bags filled with personal toilet articles to young men in the U.S. armies, a similar service is now being provided for these Israelis.

To send the gift items from the United States poses a number of difficulties — postage, time and cost. The kits will therefore be made up in Israel of Israeli products, by Israeli volunteers, who are already working with the military there. This procedure, in addition to getting more for our money and providing the help more quickly, is a boost to Israel's economy.

A \$3.00 contribution will provide the basic toiletries and other necessities that the boys and girls in hospitals, as well as on active duty, need. Please send a note (or notes) with your check. Your notes will be included in the kits. These notes have been a wonderful morale booster.

Please make checks payable to Sisterhood, L.S.S. and indicate on the envelopes "Kits for Israeli Soldiers." Thank you very much.

Wednesday (Cont'd)

impending exile to Babylon. Forsaking the divine law could break this bond, Jeremiah said. He prophesied the ultimate free acceptance by Jews of a new covenant, one which would not be urged on them as was the one during the Exodus. Jews, finally, would experience a covenant of the heart, not just the lips, and all men would come to the Jews to learn Torah.

Ezekiel was the prophet of an incomplete vision. Already living in exile, he foresaw only the return to Israel as a Messianic ideal, and did not, perhaps, realize that universal redemption depends on the Jewish people living a moral existence in the Holy Land.

CONDOLENCES

MRS. HUGO ADLER on the loss of her beloved brother.

MRS. BENJAMIN MICHAELS on the loss of her beloved husband.

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Monday, March 25

MEYER NIDEN
Sunday Evening, March 24
Monday, March 25

HARRY JACOB WURZEL
Sunday Evening, March 24
Monday, March 25

SAM S'VEIN
Tuesday Evening, March 26
Wednesday, March 27

JENNIE WARSHAW
Tuesday Evening, March 26
Wednesday, March 27

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Wednesday Evening, March 27
Thursday, March 28

ESTELLE HARRIS
Thursday Evening, March 28
Friday, March 29

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Friday Evening, March 29
Saturday, March 30

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Monday Evening, April 1
Tuesday, April 2

ETHEL CHESNIN
Friday Evening, April 5
Saturday, April 6

MENDEL OSHEROWITCH
Friday Evening, April 5
Saturday, April 6

MILTON D. WIENER
Friday Evening, April 5
Saturday, April 6

JETTY KAUFMAN
Saturday Evening, April 6
Sunday, April 7

JOSEPH KAUFMAN
Saturday Evening, April 6
Sunday, April 7

IRVING KOMISAROFF
Saturday Evening, April 6
Sunday, April 7

HARRY SUKENIK
Tuesday Evening, April 9
Wednesday, April 10

HYMAN ROSENBERG
Wednesday Evening, April 10
Thursday, April 11

HYMAN SANDLER
Friday Evening, April 12
Saturday, April 13

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Wednesday, April 17

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Wednesday Evening, April 17
Thursday, April 18

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Thursday Evening, April 18
Friday, April 19

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Thursday Evening, April 18
Friday, April 19

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Tuesday, April 23

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Tuesday Evening, April 23
Wednesday, April 24

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Tuesday Evening, April 23
Wednesday, April 24

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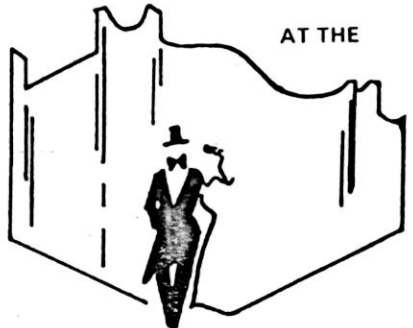
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A Passover Midrash

by Richard Joselit

B'CHOL DOR VADOR . . . "in each and every generation a person is obligated to regard himself as if he personally had come out of Egypt." (Ex 13:8) Why was it necessary to reinforce the statement "a person is obligated . . ." by saying "in each and every generation"? The answer is given to teach us that even in times of despair, the Babylonian exile, the destruction of the temple, the Cossack massacres — the exodus from Egypt must be remembered and celebrated.

A story is told of Rabbi Levi Yitzhak of Berdichev, who celebrated the Seder with such intensity, that every word was said and every ceremony was performed with all the holiness of its mystical significance. At dawn Rabbi Levi Yitzhak sat contemplating the previous night's Seder. He heard a voice saying, "More pleasing to me than your Seder is that of Chaim, the water-carrier."

The rabbi summoned his disciples, and inquired about the man whose name he had heard. Nobody knew him. At the zaddik's bidding some of his disciples went in search of him. They had to ask around for a long time. At the outskirts of the city, where only poor people live, they were shown the house of Chaim, the water-carrier. They knocked at the door. A woman came out and asked what they wanted. When they told her, she was amazed. "Yes," she said, "Chaim, the water-carrier, is my husband. But he cannot go with you because he drank a lot yesterday and is sleeping it off now. If you wake him you will find that he cannot manage to lift his feet."

"It is the rabbi's orders." They went and shook him from his sleep. He only blinked at them, could not understand what they wanted, and attempted to turn over and go on sleeping. But they raised him from his bed, took hold of him, and brought him to the zaddik. The rabbi had him put in a chair near him. When he was seated, silent and bewildered, Levi Yitzhak leaned toward him and said: "Chaim, what mystic intention was in your mind when you gathered the hametz?" The water-carrier looked at him dully, shook his head, and replied: "Rabbi, I just looked into every corner, and gathered it together."

The astonished zaddik continued questioning him: "And what holy matter did you think about when burning it?" The man looked distressed, and said hesitatingly: "Rabbi, I forgot to burn it. It is all still lying on the shelf." When Rabbi Levi Yitzhak heard this, he grew more and more uncertain, but he continued asking. "And tell me, Chaim, how did you celebrate the seder?"

"Rabbi, I shall tell you the truth. You see, I always heard that it is forbidden to drink brandy the eight days of the festival, so yesterday morning I drank enough to last me eight days. And so I got tired and fell asleep. Then my wife woke me, and it was evening, and she said to me: 'Why don't you celebrate the seder like all other Jews?' I said: 'What do you want of me?' I am an ignorant man, and my father was an ignorant man, and I don't know what to do and what not to do. But one thing I know: Our fathers and mothers were in captivity in the land of the Gypsies, and we have a God, and he led them to freedom. Now we are again in captivity and I know, and I tell you, that God will lead us to freedom too.' And then I saw before me a table, and the cloth gleamed like gold, and on it were platters with matzot and eggs and other dishes, and bottles of red wine. I ate of the matzot and eggs and drank of the wine, and gave my wife to eat and to drink. I was filled with joy, so I raised my cup to God, and said: 'See, God, I drink this cup to you! And you lean down to us and make us free.' So we sat and drank and rejoiced before God. And then I felt tired, lay down, and fell asleep."

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Hakarat Tov (Cont'd)

Is visiting the elderly depressing?

— No. One gets to know an individual, to understand limitations, to make allowances, in short, to accept that individual as a friend. But visiting in the nursing home — THAT IS depressing. For every elderly person who has a modicum of health, who has family and visitors, there are dozens of sick, bordering on or over the edge of senility and very, very lonely. No matter how pleasant the home or how attentive its staff, one cannot help thinking, as one walks in the halls, of the long, probably full and active lives which are ending here in unbearable and unforgivable loneliness. And the problem is that one hour a week helps but only as a drop of water contributes to make an ocean.

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From the Rabbi's Desk (Cont'd)

It is understood that the Sabbath morning meal must be eaten and concluded by 10:17 a.m. A practical variation on this theme would be making the home "Pesachdig" — including the Sabbath food and utensils — by late Friday afternoon. You should merely put aside four small rolls in wax paper in a special corner of the house. Friday night after kiddush the head of the family should relocate the family to this corner for the purpose of making *hamotzi* over two of the rolls, and should distribute a small piece of roll to each family member. The family should then continue their meal on *Pesachdig* utensils at the regular *Pesachdig* dining area. The process should be repeated Saturday morning, with any left-over roll to be flushed down the toilet.

In order to ease the complication and to react to the uniqueness of the situation as a community, L.S.S. is making the following provision: Our Congregants should make their homes completely ready for Passover by Friday afternoon. The complete Sabbath meals should be prepared on PESACHDIG utensils with only KOSHER FOR PASSOVER products. The meals should be eaten at home without CHALLAH or MATZAH. After services on Friday evening, we will all go down to the social hall, make KIDDUSH, wash and eat LECHEM MISHNAH (two rolls). We shall then go home to continue our meal and recite BIRKAT HAMAZON over a PESACHDIG dinner. On Sabbath morning we shall begin services at 8:30 a.m. We shall conclude SHACHARIT by 9:30 a.m., after which we'll go to the social hall, make kiddush, wash, have LECHEM MISHNAH and recite BIRKAT HAMAZON. We shall then return to the Synagogue for Torah reading and Musaf, and eat at home a PESACHDIG meal with neither MATZAH or CHALLAH.

May all of our loved ones enjoy a kosher and joyous Passover, and may we merit complete redemption.



WELCOME NEW MEMBERS

Mr. Ronnie Sellig Bauch
Miss Susan Gellman
Mr. Julius J. Koenig
Miss Bina Kozach
Mr. and Mrs. Leonard J. Lefcort
Mr. and Mrs. Daniel Merims
Miss Lisa Gale Naiburg
Miss Hilda Novig
Mr. and Mrs. Cedric J. Olivestone
Miss Carla Sydney Stone

MAZEL TOV

MISS MARILYN HARRIET COHEN on her engagement to Mr. Norman Skydell.

DR. AND MRS. MARTIN FINKEL on the Bar Mitzvah of their son LARRY.

MR. ROBERT GOLDMAN on his engagement to Miss Shoshana Mafaldi.

MR. AND MRS. ZACHARY LEBWOHL and DR. AND MRS. OSCAR LEBWOHL on the birth and circumcision of a son and grandson, respectively.

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Purim at LSS

by Clarisse E. Giffler

As has often been the case, Purim at Lincoln Square Synagogue was marked by throngs of people filling the Beis Medrash as well as the main shul and overflowing into the streets. There were two excellent Megillah readings, by Nathan Offenbacher in the Shul and Amos Alter in the Beis Me'crash. Although hungry, the crowd managed to express exuberant hatred for the evil Haman.

Preparations for the party downstairs were supervised by Miriam Alter for the Junior League and Anne Abramson for the Sisterhood. The committee consisted of Debbie Abelow, Janet Abelow, Jeanette Aptheker, Bess Bergman, Anna Cohen, Molly Gassel, Peggy Gellman, Sylvia Giffler, Beulah Gluckman, Hilda Goldner, Chaya Gorsetman, Tirtze Kahan, Laurie Kunkel, Rose Landowne, Estelle Satin, Betty Singer, and Marion Spanbock. Sylvia Giffler (aided by her daughter Clarisse) deserves special notice for her difficult job as 'keeper of the gates.'

The party began, for obvious reasons, with eating. This was followed by the LSS Hebrew School players. We were privileged to see a play written entirely by the students in the Hebrew School, directed by Judi Stern. The next play was presented by the members of the Junior NCSY group recently begun at the shul for elementary school students. This play was written and directed by Marcella Altman and Debby Pine who did a wonderful job.

The festivities continued, especially the eating, and the next event in the program was a performance by our Chazan, Sherwood Goffin. As Jonathan Herlands, the master of ceremonies for the evening stated, no program at Lincoln Square Synagogue could be complete without his singing.

The big event of the evening, the annual Purim Speil, was entitled "A Congregant on the Roof (because there's no place anywhere else)." The performers were Debbie Abelow, Peter Abelow, Amos Alter, Clarisse Giffler, Jonathan Herlands, Sam Kahan, Tirtze Kahan, Jack Kunkel, Laurie Kunkel, Shlomit Rosenfeld, Marc Sonnenschein, and Roy Stern. Specific notice must be mentioned

Purim Tunes

"A congregant on the roof." Sounds crazy, no? But in our little Shul of Lincoln Square, there's no room anywhere else "

(to the tune of "Tradition")

Who day and night will answer
all our shilas,
Be in on every crisis, listen to all
our meisis?
Who TAKES the right that goes with
his position
To have the final word in shul?
It's Sam Feld, The Gabbai—Tradition
Sam Feld, The Gabbai—Tradition

(to the tune of "If I were a rich man" . . . sung by "Martha Cohn")
"If there were more yekies"

"IF I WERE A RICH MAN"

sung by "Rabbi Riskin"

If I were a rich man,
Ya da da . . .
Yeshiva U. the Synagogue would
flank,
Instead of Chase Manhattan Bank.
If I were a rich man,
Ya da da . . .
My Wednesday night lecture
WOULD seat one and all,
'Cause I'd hold the class in
Philharmonic Hall!

PLAY DEDICATION

We dedicate this Purim Spiel to the Abramson Family—
to Yitzhak and Miriam,
—with fondest memories of Purim plays
past, and fervent hope for the future
and to Mrs. A.
—May she NEVER be impeached

of performances by Debbie Abelow as Mrs. Cohen, Marc Sonnenschein as Fred Ehrman, Roy Stern as Joel Wachs and especially to Jonathan Herlands for his fantastic rendition of Rabbi Riskin. Special thanks goes to Peter Abelow who not only did a superb job as narrator but was gracious enough to offer the use of his home for the preparation of the script.

The final and best performance of the entire evening was a portrayal of Adam Ha Rishon and his charming wife Chava, by Mordecai and Esther Eisenman.



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Synagogue News & Notes

"SELL ADS! SELL ADS says Ehrman
Fred Ehrman says we MUST SELL ADS!

Marc Sonnenschein's Purim song reminds us to give huge thanks to Fred Ehrman and his Committee for their successful ad campaign... Thanks, too, to the Abelow's for our Synagogue Purim celebration... Debbie (plus Miriam Alter) arranged the affair and Peter spearheaded the skit work... Next year, to get even, the Rabbi promises to imitate Jonathan Herlands...

Congratulations to the Rabbi on the start of his dream, a High School — "a school which touches as well as teaches" . . . Max Stern is senior Chairman of the Board . . . The School is called Manhattan High because it is in Riverdale . . . Rabbi Pinchos Bak will serve as Principal, which just goes to prove the old Synagogue adage that, when the chips are down you can always rely on Bach (or so they say) . . . Junior Leaguers enjoyed Joseph Kaplan's talk on "The Megillah and the Jewish Attitude Toward Women" . . . the entire Synagogue enjoyed recently Droshtot by Mr. Yaakov Groner and Harav Aharon Lichtenstein.

Special thanks for putting Tu B'Shvat on the Lincoln Square calendar to Junior League Co-Chairladies Shirley Wald and Vivien Eisenmann . . . next year, we should split that winning combination and give Shirley, Purim, and Vivien, Tu B'Shvat . . . and Shirley, Chanukah, and Vivien, Yom Haatzmaut, and Shirley, . . . That should teach them not to do such an excellent job!

Thanks, too, to Audrey Ward (Simchat Torah?) for the lovely fruit-basket decorations and Marion Spanbock for revving up her car and bringing us the fresh fruit . . . The money collected at this affair will sponsor our Shabbat program for 5-7 year olds . . .

Thanks to Barbara Luken for picking up the goodies for a recent youth group Shabbaton . . . how nice it was to have Ben and Asnath Rosenberg back in our midst — a little too much mushy stuff, though, when Marilyn Isler and others embraced Asnath on her entry into the Synagogue . . .

Cannot resist special Mazel Tov to two old-timers — Larry Finkel and his family upon his Bar Mitzvah, and Marilyn Cohen upon her engagement . . . Marilyn has been very active in numerous Shul activities.

Mark Eisenmann was nonplussed when he saw the Rabbi at the Spanish Portuguese Synagogue for the Finkel bar mitzvah, but it was only when he spotted Gabba! Sam Feld that he concluded "Lincoln Square must be closed this Shabbat" . . . There is no worry that the Rabbi will leave us for our Sephardic neighbor—his bowing technique is awful . . . Dr. Martin Finkel did a bit better, but only Larry shone.

Rabbi Cohen suggests that the Echod staff be place in Cherem . . . Others would be satisfied with forced resignation . . . but Martha Cohn and a few more believe slow torture is the only answer . . . There are unconfirmed reports of some streaking incidents at the Morgenstern Nursery . . .

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For more information contact Morrie Klians or Renee Brief at the Synagogue office.

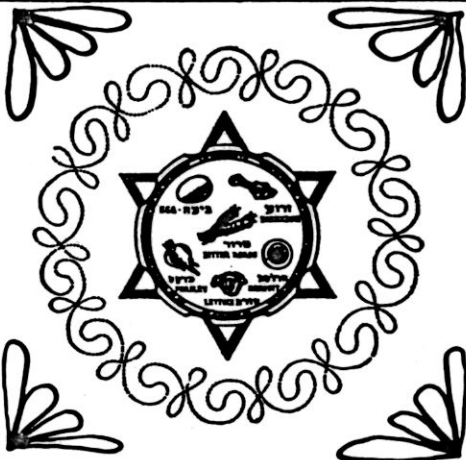
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