



אחד

LINCOLN SQUARE SYNAGOGUE BULLETIN

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Tammuz, 5734

June, 1974

From The Rabbi's Desk

The year 5734 has marked its festivals with the blood of Jewish lives. From the Yom Kippur war to the gory Sukkoth battles to the Passover Kiryat Shmonah tragedy to the senseless brutality of Maalot two weeks before Shevuot, we again demonstrate to the world that we live by virtue of the shedding of our blood. The Bible teaches that when Jacob was assailed by the spirit of Esau during that almost endless prototypical night, the enemy attempted to strike Israel at the sinew of the thigh bone. The Ramban explains that this has always been the most sensitive aspect of our People — the loins which produce the future generations, the children of Israel. Those who would destroy us attempt to touch our children; this was the way of Pharaoh, this was the atrocity of Hitler, and this is the vicious cruelty of the Arab marauders.

But the Arabs are not alone in their wilful destructiveness. That sophomoric and hypocritical debating society, which constantly misused its prestige to condemn Israel for retaliating by destroying the property of those who would exterminate our people, and dares to call itself the United Nations shares the responsibility for the slain of Maalot. Even our own United States government which repeatedly urged Israel to act with morality in a world of immorality, to behave with constraint in a world which behaves with utter permissiveness in the taking of Jewish lives, must accept some blame for what is happening now.

(Continued on Page 13)

SHAVUOTH



Lincoln Square Synagogue

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Bach

There will always be a Bach.

The summer is heating us up. Our luncheon June 8th was enjoyable, but we especially look forward to our Old Timers Day Luncheon on July 6th. Invitations are going forward to all former Bachs, including founder Elissa Burnat. Each of the old timers is being asked to speak for a few moments on the topic, "Why I never should have left Bach."

Summer fare also includes volleyball, bicycling and softball. New lines of authority are shaping up, and there is even some talk of breaking up Bach (into two groups).

The Bach Group anticipates a vigorous summer. Hakarat Tov will be meeting next on June 24th. Please speak to Gail Aranoff.

The ECHOD Editorial Staff Assumes Responsibility For All Articles.

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

My staff properly has thanked many congregants for their efforts in Lincoln Square's behalf during this past year. Yet not too many persons deserve greater appreciation, for time and effort input, than my chief helpers, Pearl Kaplan and Bob Burnat. Their dedication and competence allowed me to receive the rewards of editorship without the drawbacks. Thanks, too, to their respective spouses, Harold Kaplan and Elissa. Thanks to those who contributed and advised, and a personal thanks to Phyllis Getzler and Jack Kunkel for their kind words.

This position has broadened my once narrow Bach perspective. There really do exist great strengths within Lincoln Square; there is a growing depth. Many, many congregants care. I deeply believe, led by our Rabbi, we possess the potential to accomplish great deeds.

I appreciated the opportunity to serve. A very good summer . . . Joel

Echod Is Number One

Schedule of Services

Thursday, June 20 and

Friday, June 21

Rosh Chodesh Tammuz

*Kindle Sabbath Candles8:11 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, June 22 (Korach)

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

Numbers 16:1-18:32,

Samuel 11:14-12:22

Talmud Class7:10 P.M.

Mincha8:10 P.M.

Friday, June 28

*Kindle Sabbath Candles8:11 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, June 29 (Chukat)

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

Numbers 19:1-22:1,

Judges 11:1-33

Talmud Class7:10 P.M.

Mincha8:10 P.M.

Friday, July 5

*Kindle Sabbath Candles8:10 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, July 6 (Balak)

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

Numbers 22:2-25:9,

Micah 5:6-6:8

Talmud Class7:10 P.M.

Mincha8:10 P.M.

Sunday, July 7

Shivah Asar B'Tammuz

Friday, July 12

*Kindle Sabbath Candles8:08 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, July 13 (Pinchas)

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

Numbers 25:10-30:1,

Jeremiah 1:1-2:3

Talmud Class7:25 P.M.

Mincha8:10 P.M.

Friday, July 19

*Kindle Sabbath Candles8:03 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, July 20 (Mattot-Masei)

Rosh Chodesh Av

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

Numbers 30:2-36:13,

28:9-15, Isaiah 66

Talmud Class7:20 P.M.

Mincha8:05 P.M.

Friday, July 26

*Kindle Sabbath Candles7:58 P.M.

Mincha and

Kabbalat Shabbat6:45 P.M.

Saturday, July 27 (Devarim)

Shabbat Chazone

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

Deuteronomy 1:1-3:22,

Isaiah 1:1-27

Sunday, July 28

Tisha B'Av

Mincha and Maariv7:45 P.M.

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

Daily Minyan

Weekdays7:15 and 7:50 A.M.

Sundays and Holidays8:30 A.M.

Mincha and MaarivAt Sunset

Shabbat Services

Early Services8:00 A.M.

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REMEMBER MAALOT

Letter

Following is a letter recently received by our leader of the Senior Adults from the National Jewish Welfare Board:

Dear Mrs. Frank Taks:

Many thanks for the Lincoln Square Synagogue's very generous contribution toward the purchase of toiletry kits for boys and girls in the Israeli Armed Forces. May we express appreciation on their behalf as well as ours for the thoughtfulness and love which prompted this gift.

We wish you all a happy and healthy summer and peace to all Israel.

On Being Hebrew And Christian

by Shlomoh Sherman

The author is an active congregant; his article has appeared in Massorah.

You are a teenager or a young adult. You are alienated from your background, from your family, and even from those peers who claim friendship with you and you with them. You are somewhat shy with girls and you have an active fantasy life. Although you have not been exposed to day-to-day religious life, you believe, in retrospect, that you have always had a "religious nature." You are able to remember back to your childhood to a time when your parents' Yiddish accent made you feel ashamed and embarrassed, to a time when you resented not being able to fully share in the joy of your country's great winter festival, to a time when you felt the helplessness and powerlessness that only a child of a minority, excluded from the national mainstream, can feel. And then, one day, as a high school senior, a classmate of yours offers you a solution to your emotional dilemma, a solution so simple and plausible as to allow you to assuage your guilt in accepting it, a solution which will allow you to have your cake and eat it; hence a false solution.

In the winter of 1953 a high school classmate, a junior missionary, offered me such a solution. Nearly twenty years before the advent of the phenomenon of Jesus-freakery I became a teenage Hebrew Christian.

The argumentation appeared so perfect, yet so simple, to an unsophisticated young man. Was not Jesus a Jew? Were not his immediate followers Jews — all Jews? Did not all the Jewish prophets foretell his appearance on earth? I was shown in the book of Isaiah's prophecies how the saviour of the world would be born to a Jewish virgin in Bethlehem, and I was amazed and somewhat irate that this had never before been pointed out to me by any rabbi. I was thereupon told that the reason for this is that traditional Jews were incapable of correctly reading or interpreting the Bible since they did not have the clear vision necessary for this since they lacked the light of Christ. I was told that the only "true" Jews were those who had that light. I was further surprised to learn that there were "many" Jews who had accepted Jesus and that these "Christian-Jews" were the vanguard of the chosen people who would ultimately recognize the error of having rejected their true messiah and that when the time of the gentiles had been fulfilled, these "Jews for Jesus" would take their rightful place as the world's religious leaders. But most wonderful of all, I was told, was the fact that anyone who accepts Jesus as his messiah is assured of not going to hell when he dies.

After having "stood up for Christ" I was told of the existence of a "church" where I would find others, Jews, who like myself had found their messiah, a mission on West 72nd Street called the Beth Sar Shalom. Each Sunday I would go there to pray and receive communion consisting of matzoh and treyf wine. As the time of the Jewish holidays approached we were encouraged to participate in them, and their "true," that is, their Christological, meaning was explained to us. One strange thing about the B.S.S. which I kept trying to push out of my mind all the while that I was attending meetings there was that there were never more than one or two other Jews there, elderly people and like myself lonely. The others all appeared to be run of the mill fundamentalist evangelical Christians, non-Jewish.

A year passed, then two. All the while, Jesus proved himself entirely incapable of freeing me from my existential loneliness. Moreover, he wasn't able to free me from the feeling that I was really allowing myself to be deluded by the belief that one could be a Jew and Christian simultaneously. In effect, preconsciously I began to realize that my "conversion" had been a failure. This was made salient when my Christian "friends" began to indicate that it was time for me to be baptized and join a "real" church. I ought to be spending time with other Christians, they said. Perhaps I could find a Christian girl with whom I could be serious. My young mind tried to follow these suggestions out to their last logical conclusions. The suggestions meant, in reality, a complete break with my past, abandoning old friends and family and

(Continued on Page 7)

Annual Dinner

by Arthur Aaron

On Saturday evening, April 20, 1974, Lincoln Square Synagogue held its annual testimonial dinner, this year honoring Mr. and Mrs. Maurice Spanbock.

At nine o'clock, everyone gathered in the social hall for an hour of cocktails and hors d'oeuvres. At ten, the assembled were requested to find seats in the main sanctuary where the official presentation to the Spanbock family was made by Fred Ehrman, chairman of the Journal, who reported on the success of this year's journal. Rabbi Riskin then addressed the guests and explained that Lincoln Square Synagogue was celebrating a double simcha. Two Sifra Torah, which were donated by the Eisenberg family, were officially placed in the Ark, and the Spanbocks were being honored. The Rabbi said that it was fitting to have the Torah ceremony simultaneous with honoring the Spanbocks because Marion and Maurice were dedicated to Torah and its principles.

In accepting his citation, Maurice Spanbock thanked everyone in behalf of Marion and their children, Jonathan and Betsy. The presentation ceremony and dedication were conducted tastefully and expeditiously thanks to the efforts of Mrs. Jerome L. Stern, who acted as dinner chairman.

At eleven p.m., the ceremonies in the sanctuary concluded and everyone went to the social hall to a meal of champagne, cornish hen and music. Cantor Sherwood Goffin entertained with his singing and violinist Diana Halprin played beautiful selections on the violin. Everyone was delighted to receive a copy of our Cantor's new album "Mimkomo," as a memento of the evening.

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Solomon Laniado

During his last days the many conversations I had with the dear departed Solomon Laniado, during the past years, came back to me. I thought of the shallow praise heaped today on persons who have neither the dignity nor the integrity of the man we are mourning now. Solomon Laniado did not have the ambition to be honored as "the man of the day." From his early youth he had a difficult time brought on by an accident. Yet even then, when his mother brought him to Fostat, the old Cairo, to the synagogue where the great Maimonides was the Rabbi and Teacher, which had later on become a place of pilgrimage to pray for healing, there his mother and Solomon stayed a day and night; when they left for home, he said to his mother: "Do not be disheartened, do not worry, I know the Lord will protect me."

When as a young man he left Egypt to make his own way in the world, he did not spare himself. With enormous energy and his sterling character and great diligence he succeeded and earned the respect of those who did know him well.

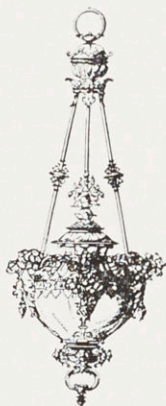
Solomon Laniado was a real son of the "Am Hasever." When his eyesight failed him, he took this too courageously and with the sweetness of his very own nature. Such a person, through a long and not too easy life, was the example of a real great man, a wise one, a charitable one. Quoting the saying: "That from our great Teacher Moses to Moses Maimonides was never a man like him," I want to remark that from: "Solomon to Solomon Laniado, were not many as humble, wise and generous as our dear departed friend who even in a company of real good men, surely was the noblest of them all."

Not having seen him in his last days, I can visualize him, when coming out of a coma-like condition he showed his sweetness of character smiling gratefully for the mercy still bestowed to him, to be able to see his beloved ones, once more.

All who had the privilege to know him well, will surely cherish his blessed memory.

— Mano Becker

Vahrzeits



SOPHIE MASOR
Monday Evening, June 17
Tuesday, June 18
SARAH LEAH BERKOWITZ
Tuesday Evening, June 18
Wednesday, June 19
HANNAH PEARL DUBNER
Saturday Evening, June 22
Sunday, June 23
ANNE ELDRIDGE
Sunday Evening, June 23
Monday, June 24
SIDNEY STEIN
Thursday Evening, June 27
Friday, June 28
BENJAMIN HELLER
Friday Evening, June 28
Saturday, June 29
IGNATZ GREENBERGER
Saturday Evening, June 29
Sunday, June 30
SAMUEL B. ROSENBLATT
Sunday Evening, June 30
Monday, July 1
REV. JOSEPH TAUBENHAUS
Sunday Evening, June 30
Monday, July 1
SOPHIE KELLNER
Monday Evening, July 1
Tuesday, July 2
CAROL WECHSLER
Tuesday, July 2
Tuesday Evening, July 2
Wednesday, July 3

PAULINE FRUHLINGER
Wednesday Evening, July 3
Thursday, July 4
MAX BELSKY
Friday Evening, July 5
Saturday, July 6
IRVING LEVINE
Thursday Evening, July 11
Friday, July 12
JOSEPH L. GREENBERG
Saturday Evening, July 13
Sunday, July 14
TILLIE MACHOF
Tuesday Evening, July 16
Wednesday, July 17
REGINA MORGENSTERN
Friday Evening, July 19
Saturday, July 20
BERTA BORENSTEIN
Tuesday Evening, July 23
Wednesday, July 24
BLOOMA SOBIN
Thursday Evening, July 25
Friday, July 26
HERBERT WALDMAN
Saturday Evening, July 27
Sunday, July 28
ANNA WIENER
Saturday Evening, July 27
Sunday, July 28
M. LOUIS LOWENSTEIN
Sunday Evening, July 28
Monday, July 29

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Mr. Feivel Brill on the loss of his
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Independence Day

By Elissa Burnat

Israel's 26th anniversary was celebrated this year under a cloud of sadness — the Yom Kippur War and Kiryat Shmona. Nevertheless, we celebrated the miracle of the State of Israel, and what we hope will be a peaceful future for Israel. Lincoln Square was joined by the West Side Institutional Synagogue and the Jewish Center for the celebration with Rabbis Lamm, Reichel and Riskin participating in the brief but meaningful service.

The second part of the evening consisted of two films — the first of which began with a re-creation of Yom Kippur services filmed in our Synagogue, and described the American reaction to the Yom Kippur War. The second film, which described the Israeli reaction to the war, left all viewers numb.

The evening culminated with spirited dancing and refreshments in the social hall. The women were especially spirited this year and managed to take over almost the whole dance floor for a short time, leaving the men to dance off to the side. Accordion music was provided by Dr. Yossi Deutsch, a resident at Albert Einstein Medical Center, and entertainment by our own Cantor Goffin.

Adult Senior League

by Sophie E. Taks

We are very proud and gratified that at this writing we are preparing for shipment to Israel almost 100 beautiful stuffed toys for children. The toys have been made by the ladies of our Adult Senior League.

These toys will be sent to Mosad Ruchama —Kfar-Saba, Israel — an institution for mentally retarded children. They normally would not have such beautiful stuffed toys. Our joy in making these toys is knowing that the children who receive them will have a beautiful toy of their own to love and cherish.

We are now checking for the most reasonable and best way for packing and sending these toys to Israel. If any of our readers can tell us how to do this we would really appreciate hearing from you. Please readers give us your experienced advice as to the best and most practical way of handling and shipping these toys.

On May 20th we had our closing party for the season. It has been a gratifying and happy year for all the volunteers and members of our lovely group. We look forward to meeting again in the Fall. Shalom.

On Being Hebrew & Christian (Cont'd)

suppression of my identity as a Jew. I saw now clearly, for the first time. It would have to be one or the other. The choice was Christianity or Jewishness. There was no other true alternative, never had been. At last the real light of Christ entered into my consciousness. The mirage of the "vanguard" dematerialized. In its place there appeared another vision illuminated so well by the glow cast by the light of Christ, that Christ who would no longer be the Jewish messiah but rather the god of the Christians, the god of the GOYIM, one of whom I would become, one of whom I would of necessity have to become. I became really frightened for the first time about this discovery of what being a Christian meant. The vision continued to unfold before me. I was becoming one of THEM! They who had murdered and maimed under the sign of the cross, they who had roasted human beings in the name of the Jew on the cross, they who continued to make the word "Jew" a profanity.

I bottled. The fear made me run. I ran through a world of books. There it was in front of me: the 6 million, the Inquisition, forced conversions, the ancient Germanic gods, Olympus, Hades, Adonis, Osiris, Isis, neolithic horned deities, witches. A world of illusions which had wrought a world of pain and death. And so they too, the Christians as well as the Jews had lied to me. Neither Jesus nor Moses was the answer. What need had I of gods or ethnos when I could have all of humanity? From now on my commitment would be to humanity which really meant no responsible commitment to anything at all. So I bowed down to humanity and made a pesel out of it. Not until nearly two decades later would I find my way back to my people and my G-d. But that is a story for another time.

WHO?

WHO is responsible for our building which sparkles?
 WHO is responsible for our newly painted halls?
 WHO is responsible for seeing that our affairs function smoothly?
 WHO really made our Chanukah party happen?
 WHO is the last man to leave the Synagogue building
 after a major Synagogue function and
 WHO is the first one at the Synagogue the very next day?

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*Our Maintenance Superintendent
 That's Who*

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Our Book Fair

by Tirza Kahan

The first annual Lincoln Square Festival of Books received rave reviews. It proved once again that Lincoln Squarers are a unique breed; they like to read. Featured at the Fair were books that were a "suggested must" for every Jewish home.

The book fair was the "happening" on Sunday, May 5th through Wed. evening, May 8th. It opened with Ms. Chaya Gorsetman giving a workshop in children's books, Cantor Goffin speaking on music, Rabbi David Friedman on Contemporary Jewish Issues, Rabbi Riskin on Sifrei Kodesh, Rabbi Cohen on Basic Judaica in English, Mr. Sam Kahan on Fiction of Interest to the American Reader, and Ms. Jenna Joselit on Jewish History. In addition, a supporting cast of roving book experts, Mr. Glenn Richter, Mr. Jack Bieler, Rabbi Fred Gorsetman, Ms. Judy Hauptman, Ms. Tirza Kahan, and Professor Leon Shapiro, helped people select the most appropriate volumes for their home libraries.

Our best sellers were Noah's Ark, Art for Children: Chagall, and the Jewish Catalogue. This clearly indicated that Lincoln Squarers prefer children's books two-to-one.

Rave accolades were given to the executive producer of the fair, Mr. David Olivestone, to its art director, Mr. Jessie Cogan, and to Ms. Deena Geller, director.

PATRONIZE OUR ADVERTISERS

Effie Reports

by Ephraim Buchwald

Much has happened since my last report to the congregation. The Joseph Shapiro Academy Spring term has progressed with a host of new course offerings and a good number of new students.

Particularly encouraging is the rapid growth of the number of students enrolled in the basic courses. Unfortunately this growth reflects the sad fact that in this time of growing interest in Judaism, there are still only a handful of programs offering these crucial basic studies.

The Joseph Shapiro Academy has been very active in its attempt to meet the challenge of these students. In addition to personal counselling, tutorial programs, and a number of other projects, the Academy has already sponsored three Shabbatonim for elementary students that have met with considerable success. The latest Shabbaton was devoted to the theme of Passover, and was limited to 35 participants. The fact that a substantial number of students found parts of this program too elementary, underscores the personal growth of these students over the past few months.

The Melanie Ross Youth Center has maintained a hectic pace of activities. Aside from the regular Shabbat meals, members of the Melanie Ross Youth Center have in the past few weeks viewed an Israeli movie, attended the Yolanda Benson Honor Society Music Festival, seen a slide program on Israel, visited Yeshiva University and the University Museum, attended the Dirshu Benefit Concert with Shlomo Carlebach, been to another Jewish Coffee House, and quite a few other activities.

The Lincoln Towers "reach-out" program, and the Torah Van, are beginning to make their presence felt. After an initial unsuccessful attempt to bring Tower residents to the Synagogue, a decision was made to bring the Synagogue to the residents. The first project was a mezuzah hanging drive. Volunteers were sent by "Dirshu" — the university "reach-out" program, to conduct this project. Armed with folders-full of literature, mezuzah parchment and boxes, the students successfully convinced 17 residents of 150 West End Avenue to hang mezuzot on their doors.

The Mezuzah drive was followed by a Mishloach Manot project which signalled the first official use of the Torah Van. Over 500 bags of Mishloach Manot were distributed on Taanit Esther and Purim day. Thursday night after the Megillah reading and the Purim party, the Torah Van drove up and down Broadway distributing Mishloach Manot. At one singles' bar on Broadway a Jewish fellow was so impressed with the gift that he went into the bar and called out all the Jewish singles. These people, many of whom had not heard of Purim for years, were thrilled by the whole scene, which was enhanced with song and good humor. On Purim itself, the Torah Van was parked on 72nd Street and Broadway, and people were invited in to partake of coffee, tea and cake.

A little over a week before Pesach, a full-fledged Passover drive was begun throughout the community. Thursday evening, the "Dirshu" representatives arrived once again at 150 West End Ave. The response was overwhelming. Over one hundred bags of Matzoh Shmura were distributed in this building alone. (Before I forget, profuse thanks are due to Judi and Roy Stern for providing the use of their apartment as a "staging area.")

On Sunday, March 31, the Passover drive reached its peak. Although the weather caused the cancellation of the Central Park Model Seder, the Lincoln Towers Model Seder was a great success. Bags of Matzoh Shmura were given to the people on the street, who joined Rabbi Riskin and Cantor Goffin at the Seder. The Seder ended with a rousing "L'shana Haba'ah B'rushalayim." Total strangers joined in song and dance with synagogue members and representatives of the Melanie Ross Youth Center.

With enthusiasm running high, the Torah Van took off to Broadway and 72nd Street, where a phenomenal, 1200 matzoh bags were distributed. Once again, the Melanie Ross Youth members led the way in this distribution.

A question may be asked: Is it all worth it? While it is a bit too early to judge objectively, the initial response to those who participated in these projects has been

(Continued on next page)

Effie Reports (Cont'd)

very positive. People who received Shalach Manot, mezuzot, or Passover bags, couldn't believe that our gift to them was free. Many wanted to give donations. While only 17 mezuzot were distributed on the first visit to Lincoln Towers, many more mezuzot were observed to have appeared on the doorposts in the interim. Perhaps some of the people who had neglected this mitzvah, had been reminded by our visit.

A man and his wife told us that he had never known a synagogue to give, rather than take, that went to the people, rather than wait for the people to come to the synagogue. People kept thanking us profusely and telling us how taken they were with the gesture.

Obviously, the full effects of this program will not be realized unless these projects are consistently followed up. This is where the problem lies. While the synagogue, and the Lincoln Square community, are undoubtedly the major beneficiaries of these groundbreaking programs, until now the bulk of the preparation and legwork for these programs has been done (with few exceptions) by non-synagogue members. Fifteen hundred matzoh bags did not pack themselves. For the Lincoln Towers program to be fully effective, synagogue members should join the "Dirshu" workers in their visits. If we are to continue this work, the aid of synagogue members, on a broad scale, must be forthcoming. It's nice to say "My synagogue is really doing something for Jews," but it would be much nicer to be able to say, "I am helping my synagogue really do something for Jews."

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Sisterhood News

by Beatrice L. Wald

We enjoyed a most informative and interesting lecture by Rabbi Riskin at our last meeting. Our beloved Rabbi never ceases to amaze us by his complete and total knowledge in every area. We are indeed fortunate.

If you attended our Art Auction, you know how enjoyable it was, and if you did not join us, you really missed a lot of fun.

Thanks to the efforts and cooperation of our various groups, we have been able to raise and turn over to our Shul a substantial sum of money, which is most needed and welcome.

We all were very happy to have RUTH BELSKY attend this meeting, her first "appearance" since her recent operation. We wish her to keep up the good spirit and hope for a speedy Refuah Shleimah.

We hope you all have a pleasant summer, and that if you are not going to be with us for the next several months that you come back refreshed, and that we'll hear about it.

Welcome New Members

Miss Rebecca Ausubel
 Mr. Heskell Baher
 Mr. and Mrs. Kenneth Robert Bossewitch
 Mr. and Mrs. Allan Stanley Deutsch
 Mr. Irving Edelsberg
 Mr. and Mrs. Bernard Baruch Falk
 Mr. and Mrs. Leon Finker
 Miss Diana B. Halprin
 Miss Patricia C. Krumholtz
 Miss Kaylee Laskowitz
 Mr. Joseph Lender
 Miss Sharon Lipsy
 Dr. and Mrs. Bertram C. Thorne
 Mr. Andrei Vogel

MAZEL TOV

To Mrs. Ruth L. Belsky, whose two grand-daughters Ann and Jana have graduated High School and have been accepted to Brown University and Clark University respectively.

Mr. and Mrs. Isak Jakubowicz on the marriage of their daughter Lola to Mr. Willy Neuman.

Mr. and Mrs. Julius Meister on the birth and circumcision of their son, Jason Samuel.

Mr. and Mrs. Oscar Haas on the marriage of their grandson, Major Jossi Haas, in Haifa.

Mrs. Sharie Wald on her marriage to Benjamin Perlstein.

Mr. and Mrs. Henry Moed on the engagement of their daughter Nicole to Moshe Tratt.

Mr. and Mrs. Charles Popper upon Medina's commencing her internship at Roosevelt Hospital.

Mr. and Mrs. J. Justin Rothschild on the birth of their daughter Gianine Tracy.

Dr. and Mrs. Roy H. Stern upon Roy's graduation from Columbia College of Physicians and Surgeons and his commencing internship at Babies College of Columbia Presbyterian.

The Rabbi's Bug

by Rifke

In the Rabbi's office, there is a photo of Batya and Elana. In the photo, there is a little tape recorder. In the little tape recorder, I found this little transcript:

EF: Effie Buchwald, Joseph Shapiro Director
 C: Cantor Goffin
 JOZ: Richard Joselit, Financial Secretary
 R: The Rabbi
 LF: Lou Fenton, Maintenance Superintendent
 RC: Rabbi Cohen

EF: So that is the problem: we spent so much money for the Torah mobile, for the gas, for the parking ticket the Rabbi received for double parking, for all the shmura matzoh we handed out...

C: (to the tune of adon olam) Oh Morgenstern/ will surely find out/

JOZ: Where will we get the money?

R: A very good question, very good question.

enter LF

LF: Shalom, Rabbi. Rabbi, the job is done.

R: Lou, I want to thank you for the way you have handled this entire matter. Every time a leak has sprung up here or there, you always have covered up well...

RC: Except for, watchimacallit, the time the whole basement became flooded.

C: (melody excluded) Yeah.

JOZ: There's another angle. How will we keep Echod reporters from digging up the story?

EF: Oh (heck!) (expletive inserted).

C: (to the tune of Hava Negilla): May/be/we could offer them rush money/.

RC: Hush, hush.

R: Excellent, excellent idea.

LF: But they might accept the hush money...

R: THAT would be wrong...

(All derogatory references to Jews generally have been excised.)

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❧ A Letter From Theodore Bikel ❧

The following letter was written by Theodore Bikel explaining why he is Orthodox. Thanks to Rabbi Herbert M. Bialik for forwarding this.

"Dear Mrs. Brody:

I shall not enter into a theological dispute with you, or with anybody else for that matter, on the question of Orthodoxy vs. Reform. In the first instance neither of us is most probably fully qualified to represent any side in this dialogue. Secondly my objections to the ways of the Reformed Synagogue are not really theological in nature. They are sociological and emotional.

Let me take the sociological aspect first:

My intense and fiercely proud faith in Judaism and its precepts is firmly rooted in the heritage we share as Jews. That heritage embodies within its multifaceted character the whole spectrum of Jewish life both secular and religious; the attitude toward learning, toward wisdom, the endurance of persecution and the spiritual triumph over it, the unbreachable faith in the Word, and the customs are rites which evolved from the adherence to the Word. That means, in some instances, that even seemingly unnecessary "rituals" are being gone through, yet without the ritual, Jews would not have survived and we would not stand here today. We owe our very freedom, that self-same freedom which allows you to reject the ancient ritual, to the ritual itself. How ludicrous, useless and unnecessary it seems to us that for 2,000 years in the Diaspora, Jews would have prayed for rain when they were not allowed to wield a ploughshare in the lands of exile. Moreover, they prayed for rain when the rainy season was due not in Poland or Russia but in Palestine, which was alive in a collective group memory only. How easily could a "reformer" have pointed out the illogicality of our forefathers' action, and, had such a modernizer succeeded, you and I would have been deprived today of one of the most beautiful pieces of literature in the Jewish liturgy, the prayer for rain. Who are we to decide what befits our almighty 20th Century? Who are we to mold our Judaism rather than have it mold us? I said this was a sociological point and I shall stick to that line. In going to look at the Reform temple, its architecture, its contents, and the behavior of the worshippers therein I am absurdly reminded of the Protestant chapel next door. You will probably flare up in fury at the comparison, but nonetheless to me it is unescapable.

I am, you must remember, a Jew who came from Central Europe and then arrived on these shores by way of Israel and England. My Jews, you see, wear the same face, and garb all over, and speak the same language in whichever country they are. Reform American Jews, I am afraid, do not. They are a peculiarly American or Anglo-Saxon phenomenon. Even the Reform Jews in America and the Reform Jews of Germany do not see eye to eye and can hardly worship in each other's temples for they are deprived of their central tool, the Hebrew language. And when I say Hebrew, Mrs. Brody, I don't mean a perfunctory lip service of half-a-page of a fragment of a prayer in lieu of the whole. No argument of expediency is valid in my eyes that robs me and possibly my children of one of the proudest possessions I have: my Hebrew Bible, my Hebrew Talmud, my Hebrew prayerbook. "Would you rather the kids mumble an unintelligible string of words" someone asked me recently; and I replied "No, I would not, I would make it my business to see that the words would be intelligible as my father made it his business to see that I read and learned — and understood what it was that I had read and learned."

While we are on the subject of being like the Joneses, tell me how heavy did the yarmulke weigh on the heads of the Reformed congregants so that it had to be dispensed with? Must I be shamed in a house dedicated to Jewish worship by being asked to remove my hat? You chide the orthodox for segregating men and women: possibly in ignorance of the fact that this "segregation" is one of love; that, in recognition of the love and attraction men and women feel for each other, it was thought best they

(Continued on next page)

From the Rabbi's Desk (Cont'd)

The time has come for world Jewry to reassess its posture among nations. We are tired of memorials and we abhor the sympathy and the crocodile tears of an apathetic world. We must act and not merely react. The Lord is a god of vengeance as well as of love, and so He must be if His people is to live in a world of murderers. With every fiber of our being we must support Israel with the requisite manpower and funds to lead the majority Jewish populations of every country in an assault against those who are doing everything in their power to complete the task which Hitler failed to accomplish. The time of pious platitudes has ended. Ein Breira — there is no choice.

Theodore Bikel (Cont'd)

should not distract each other's thoughts during the hours of worship. I wonder what the Reform argument would be in explaining the removal of the hat. I know it is not always done and not everywhere, but, is done nonetheless, and it hurts me.

And so we have slipped from the sociological into the emotional and there, I suppose, for me lies the crux of the matter. I can quite readily forgive a Reform service for leaving me unmoved because after all I was not brought up to accept it as my own, but I cannot possibly forgive the Reform service for leaving its own congregation unmoved. This I have observed myself: a stiffness, a reliance on official interpreters, five gentlemen on a podium, plus a cellist, on Kol Nidre night to express the feelings of a sometimes said so-called "responsive" prayers in very refined English — and there was no soul in it. It was an attempt to express in dramatic terms the story of Kol Nidre, if you will, but I looked at the faces around me and they were no different from the faces I see in an audience. A synagogue does not require an audience, it requires participants.

The next day I walked two miles to a strange city to look for the poor Jews. Their synagogue was not very clean, nor were their prayer shawls . . . both were well worn and well used, and they were loud and not always in tune, but each were my Jews.

That is what I mean, Mrs. Brody, when I say that I am — if anything — an Orthodox Jew who sometimes breaks the rules because when I feel the need to be with Jews — and among — Jews — and I feel the need more and more of late — then I go where I find the real ones, the ones that are not ashamed of their hat and their beard and their tears.

Please forgive me for having been so long-winded and perhaps overly emotional but I would be less than myself if I were not so.

Sincerely,

Theodore Bikel"

ש 15 ד

We much prefer the "welcome" connotation of Shalom at Lincoln Square, but infrequently we are forced to recognize the "good-bye" as well. So a very sad Shalom to David and Linda Derovan, Shlomo and Linda Grant, Mordechai Reich and Richard and Rita Rothenberg.

David Derovan has been one of the mainstays at Lincoln Square. He served as Director of the Joseph Shapiro Academy classes, and gave the Melanie Ross Youth Center its initial impetus; the couple was responsible for the success of many of our projects. His artistry (all our brochures and flyers) has become a Lincoln Square hallmark. The Derovans are moving to Queens.

Shlomo Grant was our teacher par excellence at the Joseph Shapiro level; his meticulous style has left an indelible mark on his students of all ages. (Linda Grant is not too popular since many regarded suspiciously her high marks in Talmud class — as Shlomo was the teacher!) The Grants will be assuming a pulpit in Merrick, Long Island.

Mordechai Reich transformed the Lin-

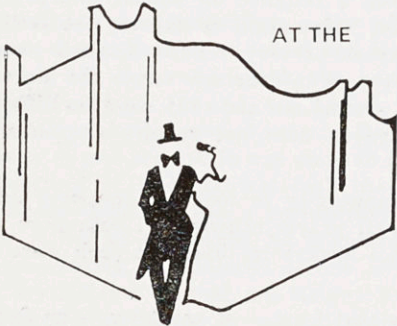
coln Square youth scene in one short year. Our Youth Center's success is attributable to him. Mordechai will be spending the next year studying in Israel. The Rothenbergs will always stand as the Bach Groups' Cinderella story. Richard saw Rita two tables away at a Bach luncheon in our Bais Medrash, and six weeks later they were engaged. Critics argue that the Rothenbergs are Bach's only contribution to Lincoln Square, aside from numerous cases of indigestion. They are moving to New Jersey. Shalom, sadly!

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Synagogue News and Notes

The whole Shul has been running as if on the *Rabbi's* schedule . . .

The Annual Dinner was a grand success — better even than last year . . . After being carried aloft ceremoniously upon a chair, *Marion Spanbock* commented she was glad she had not been married at L.S.S. . . . *Maurice Spanbock* appreciated the honor, but he appreciated the return of *Arthur Morgenstern* more . . . (Great to have the *President* and *Hilda Morgenstern* back — and he thought so too — until he chaired his first Board meeting) . . . had we just received *Cantor Goffin's* record — that would have been enough . . . We shall have to honor Dinner Chairman *Jane Stern* and Journal Chairman *Fred Ehrman* for the job they did . . . the latter profusely thanked *Martha Cohn* for her aid . . . She has been called *Indefatigable* for so many projects that some of the Synagogue youngsters believe that is her first name . . . Lincoln Square paraded in force on Solidarity Sunday . . .

Israel Independence Day commenced in a subdued manner, but concluded with a Lincoln Square bang . . . "Professional" was a word used frequently to describe our most successful Book Fair — which was appropriate since that is exactly what *David Olivestone* is . . . A heartfelt thank you to *Irene Stern* for dedicating a Torah — please join us more frequently . . . Next on the agenda was the Art Auction . . . Special thanks to Co-Chairladies *Lenore Brown* and *Judy Rappaport*; thanks too, to all the Auction's sponsors and to the helpers from Sisterhood and Junior League . . .

Late to bed, early to rise, makes a congregant — tired . . . but to honor *Arthur Morgenstern* for the *Rabbi's* Scholarship Fund, we got up early for breakfast the very next morning . . . *Joseph Kaplan* chaired the affair . . . *Professor Leo Stitskin* spoke . . . Thank you, thank you, *Louis Friedman* . . .

The Hebrew School sponsored a successful Shabbaton for 120 persons at the end of May . . . *Judi Stern* invited six girls to sleep over — which *Roy* commented was six more than he had bargained for . . . Also providing such hospitality were the *Abelows*, *Burnats*, and *Bieler*s . . . Particular thanks to the *Abelows* for their large role in all of the functions mentioned above . . .

Terrific having *Helen Anton* back home . . . better keep *Etti* and *Mark Eisenmann* away from the *Cantor* during Shabbat services — they constantly steal the show . . . Why is *Alan Jacobs* called *Boss Jacobs*? . . . *David Abrams*, *Milton Jacobson* and *Frank Taks* raised interesting seating suggestions at the last Board meeting . . . *Michael Widlanski* will be our permanent Ba'al Koreh beginning next year . . .

David and Goliath

Dr. Robert B. Greenblatt, professor of endocrinology at Georgia Medical College, writing in *Internal Medicine News*, has attributed David's slaying of Goliath to the latter's "tunnel vision." The Doctor suggests that David suspected what is known today, that "Giants are prone to suffer from lateral blindness. Giantism is frequently caused by a tumor of the pituitary gland, the so-called master gland of the body, in the brain, which affects nerves of the visual process." The theory continues that the agile David did some fancy footwork around the Philistine, so that Goliath never was sure where the young Israelite was. For this reason, David could choose his sling shots.

Dr. Greenblatt adds, in the article based on his book, "Search the Scriptures: Modern Medicine and Biblical Personages": ". . . as his adversary hesitated, clumsily turning his head to bring back the youth within his limited field of vision ('And the Philistine came on and drew near unto David . . . and . . . the Philistine looked about and saw David . . .') — I Samuel 17:41-42) David took deadly aim with the slingshot and struck the lone (forehead) spot unprotected by heavy armor . . ."

Our own Meshugenah Rifke independently has researched this area and has reached a similar conclusion. A rock in the head, she admits, also may explain her own malady.

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Our Hebrew School

by Cantor Sherwood Goffin, Principal

The only growing Hebrew School in Manhattan is the George and Tanya Feldman Hebrew School of Lincoln Square Synagogue — now at an all time high of eighty children. This year alone, we enrolled over thirty-five new children! In June 1973, we graduated ten boys and girls, eight of whom are continuing in our Gustav Stern Hebrew High School. In June 1974, G-d willing, we will graduate fifteen children.

Credit is due primarily to our approach. We do not sit and wait for children to come to us to enroll. We go to them — with attractive eye-catching publicity; with a constant barrage of phone calls; with constant searching for potential students; with a fine school reputation that spawns many recommendations; and finally — with visits to homes of potential students which explain and introduce our special approach to Jewish studies and Judaism. As principal, I cannot afford to sit back and expect people to flock to our door. Most of our parents are non-traditional, and are concerned about the attitude of our teachers and the religious bias of our philosophy. My job is to placate their fears and convince them that our school is ideal for students of all backgrounds; that we will not **force** Judaism on their children; that our entire approach is one of love for Israel and a pride in our heritage.

Our teaching staff plays a great part in our success. We can point to a mature but youthful staff of young West Siders who have extensive youth work experience, besides a fine Jewish education. This youth experience is paramount in guaranteeing a teacher who will relate to children on their level; a teacher who loves and is devoted to his pupils. The beauty of our Feldman Hebrew School is that: although our children will often commiserate in having to surrender some of their free time to come to Hebrew School — few, if any at all, will ever complain about their teacher. In most cases, their teacher has become a friend and a model of a Judaism that they may someday embrace. Some contrast to the Cheder School of the 1920's, 30's and even 40's! No wonder that Lincoln Square Synagogue School has the only growing Hebrew School in Manhattan and most of New York City — in the face of massive declining Hebrew School enrollments.

With G-d's help, we shall continue to maintain the kind of school that will be a pride to Lincoln Square Synagogue and the Jewish community.

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