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LINCOLN SQUARE SYNAGOGUE BULLETIN

Vol. 10, No. 1

Elul, 5734 - Tishri, 5735

September, 1974

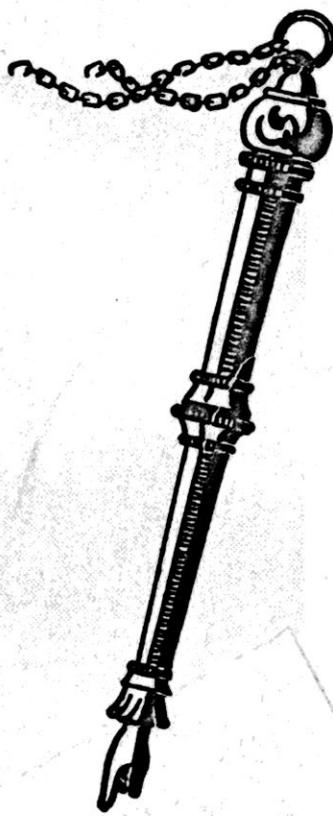
From The Rabbi's Desk

The Torah readings for the festival of Rosh Hashana do not appear to adequately reflect the spirit of the days. The most logical reading for Rosh Hashana, the anniversary of the creation of the world, would be Bereshit the story of God's calling the world into being. At the very least I might expect to read of the commitment of repentance which is after all the major significance of this High Holy Day period. Instead, our Sages have ordained that we read of the birth and dedication of Isaac, son of Abraham, and of the birth and dedication of Samuel, son of Hannah. What connection have these incidents with the historic and halakhic message of Rosh Hashana?

It seems to me that Jewish tradition is attempting to teach us two crucial lessons with its selections of Torah. Rosh Hashana reminds us of the birth of the world, the creation of existence, but creation without purpose, existence without essence is of very little value. An individual who lives and knows not for what purpose he is living, a human being devoid of goal which is greater than he, is indeed living a life of barren meaninglessness. It is the task of men to endow his being with purpose, his life with meaning, this was God's message to Abraham concerning Isaac and Hannah's prayer for Samuel on Rosh Hashana. When we ask the Author of Life for an extended year of life, it is for a year of essence and not merely existence, of dedication and not merely being.

There is a still further message contained in the Torah reading. A God who creates the world does not necessarily love the world. A creation which is viewed from the cold prospective of scientific logic is impersonal at best and haphazardly absurd at worst. Our Sages have, therefore, chosen the love and concern of a parent for the child which

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MIKVAH

234 West 78th Street

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Schedule of Services

Saturday, September 7

Rabbi Riskin will discuss:
The Structure and Significance of the
Selichot Prayers. 11:30 P.M.
Selichot Services12:30 A.M.

Friday, September 13

Kindle Sabbath Candles6:50 P.M.
Mincha and Kabbalat
Shabbat6:45 P.M.

Saturday, September 14 (Nitzavim)

Shabbat Morning Services.....8:45 A.M.
Deuteronomy 29:9 - 30:20
Isaiah 61:10-63:9
Talmud Class6:00 P.M.
Mincha7:00 P.M.

ROSH HASHANAH

Monday, September 16

Kindle Rosh Hashanah
Candles6:44 P.M.
Mincha and Kabbalat
Yom Tov6:55 P.M.

Tuesday, September 17

Rosh Hashanah Service.....7:45 A.M.
Tashlich Walk5:45 P.M.
Mincha6:55 P.M.
Kindle Rosh Hashanah Candles not
before7:44 P.M.

Wednesday, September 18

Rosh Hashanah Service7:45 A.M.
Mincha6:55 P.M.

Thursday, September 19

Fast of Gedaliah

Friday, September 20

Kindle Sabbath Candles6:37 P.M.
Mincha and Kabbalat
Shabbat6:45 P.M.

Saturday, September 21 (Vayelech)

Shabbat Shuvah
Shabbat Morning Services8:45 A.M.
Deuteronomy 31, Hosea 14:2-20,
Micah 7:18-20, Joel 2:15-27
Mincha5:45 P.M.
Shabbat Shuvah Discourse.....6:00 P.M.

(Continued on Page 6)

High Holiday Law and Lore

Elul —

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

Kever Avot —

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

Tsedaka —

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

Hadlakot Hanerot —

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

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

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

Aseret Yemai Teshuvah —

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

Apple and Honey —

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

Kittel —

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

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

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

(Continued on Next Page)

High Holiday Law and Lore (Cont'd)

Tashlich —

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

Shofar or ram's horn —

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

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

Shabbat Shuva —

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

Yom Kippur Fast —

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

Kol Nidre —

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

Non-Leather Shoes —

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

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

Summer at L.S.S.

Buoyed by last summer's successful all-day learning program, the Joseph Schapiro Academy's Summer Institute expanded its curriculum in 1974 to offer both beginner's and advanced level courses in Jewish studies. During the July term, thirty-five students commuted to LSS from all parts of the metropolitan area to attend minyanim and the variety of classes offered in Bible, Talmud, Mishna, Prayer, Hebrew Language, Jewish Thought and Jewish Laws and Customs. David Derovan, Stuart Grant, Rabbi Cohen and I shared the teaching load and faced the challenging task of designing the courses in a manner so that students of varying abilities could benefit from the classwork and outside preparation. One of the aims of the summer was to provide opportunities for the various students to interact with one another, and consequently one could see younger individuals serving as models for those who were chronologically older, but just embarking upon their studies, and enthusiastic beginners inspiring students already possessing significant amounts of Jewish learning. Growth is a wonderful thing to observe in any life process, particularly, in my opinion, when someone begins to progress intellectually and Jewishly, and if one had to underscore the theme of this past summer and the impetus that brought students back day after day as well as had the instructors strain to prepare to the best of their abilities, it would be the sense of the expanding of horizons that pervaded the Kollel experience.

Jacob Bieler

Welcome New Members

Mr. and Mrs. Jacob Aronson
 Mr. Moshe Berliner
 Miss Barbara Anne Bingham
 Mr. Paul B. Brody
 Miss Judith Calof
 Mr. Marc David Cohen
 Mr. Alvin Ehrlich
 Mr. & Mrs. Joseph Farkas
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JOSEPH SHAPIRO INSTITUTE OF JEWISH STUDIES

FALL TERM WILL START OCTOBER 14, 1974.

The program for the Fall Term will be mailed by September 10th.

For further information please call the Synagogue Office.

Schedule of Services (Cont'd)

YOM KIPPUR

Wednesday, September 25

Mincha	3:00 P.M.
Kindle Yom Kippur and Memorial Candles	6:30 P.M.
Kol Nidre Service	6:35 P.M.

Thursday, September 26

Yom Kippur Service	
Main Sanctuary	8:00 A.M.
Auditorium	9:30 A.M.
Final Shofar Blast	7:30 P.M.

Friday, September 27

Kindle Sabbath Candles	6:25 P.M.
Mincha and Kabbalat Shabbat	6:35 P.M.

Saturday, September 28 (Haazinu)

Shabbat Morning Services	8:45 A.M.
Deuteronomy 32, II Samuel 22:1-51	
Talmud Class	5:30 P.M.
Mincha	6:30 P.M.

SUKKOT

Monday, September 30

Kindle Festival Candles.....	6:20 P.M.
Mincha and Kabbalat Yom Tov	6:30 P.M.

Tuesday, October 1

Sukkot Morning Service.....	8:45 A.M.
Talmud Class	5:30 P.M.
Mincha	6:30 P.M.
Kindle Festival Candles not before	7:20 P.M.

Wednesday, October 2

Sukkot Morning Service.....	8:45 A.M.
Talmud Class	5:30 P.M.
Mincha	6:30 P.M.

Friday, October 4

Kindle Sabbath Candles.....	6:14 P.M.
Mincha and Kabbalat Shabbat	6:25 P.M.

Saturday, October 5

Shabbat Chol Hamoed Sukkot	
Shabbat Morning Services	8:45 A.M.
Talmud Class	5:25 P.M.
Mincha	6:25 P.M.

HOSHANAH RABBAH

Monday, October 7

Morning Services.....	6:30 and 8:00 A.M.
Kindle Festival Candles.....	6:09 P.M.
Mincha and Kabbalat Yom Tov	6:20 P.M.

SHEMINI ATZERET

Tuesday, October 8

Festival Morning Service.....	8:45 A.M.
Yizkor Memorial Service	
Mincha	6:20 P.M.
Kindle Festival Candles not before	7:10 P.M.

SIMCHAT TORAH

The children are especially invited to participate in the Hakafot.

Wednesday, October 9

Festival Morning Service.....	8:30 A.M.
Mincha	6:25 P.M.

Friday, October 11

Kindle Sabbath Candles.....	6:02 P.M.
Mincha and Kabbalat Shabbat	6:15 P.M.

Saturday, October 12 (Beraysheet)

Shabbat Morning Services	8:45 A.M.
Genesis 1:1 - 6:8, Isaiah 42:5-43:10	
Talmud Class	6:00 P.M.
Mincha	7:00 P.M.

DAILY SERVICES

7:15 7:50

Mincha and Maariv — At Sunset

* * *

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Sukkot Law and Lore

1. Chag Ha Asif —

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

2. Ethrog —

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

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

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

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

3. The Lulov —

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

4. Hadasim —

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

5. Arovoth —

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

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

6. Our Sages —

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

7. Intermediate Days —

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

(Continued on following page)

Sukkot Law and Lore (Cont'd)

8. Hoshanah Rabbah —

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

9. Shemini Atzeret —

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

10. Simchat Torah —

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

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

11. The Hakafot —

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

Great and mighty, O help us!

Kind and merciful, O help us!

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

Another Torah ceremony takes place at the morning service—reading the last and first chapters from the Torah. One man is chosen to be *Chatan Torah* (Chatan means bridegroom) and another one to be *Chatan Bereshit*. Last year *Mr. Frank Taks* was given the honor of being Chatan Bereshit, *Mr. Jerome Stern* to be Chatan Torah and *Mr. Fred Ehrman* to be Chatan Maftir. Everybody in the synagogue is called up. Even boys under thirteen, several together under a *large Talit*, are honored in this manner.

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

Requiem

By what fluke was I spared, absent,
 unborn
 when German ovens sent their stench
 upon the world,
 while women—shorn heads averted—
 held up babies to die
 and fleshless men, mute and starving,
 awaited the gruesome conclusion?
 and now in a minuscule midstream land,
 that homeland not my home,
 where the descendants of a stubborn
 breed
 shout loud and carry guns in war
 where am I
 while children not my own
 give up the future, expiring
 in a single hour's bloodbath?
 and where is the hope,
 that diplomat supreme,
 the gentle dove,
 the milk of gentile kindness?
 and why am I—Jewish too—not there?

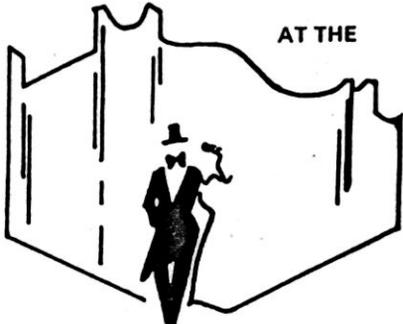
I hear the screams of schoolchildren
 in Maalot;
 in Kiryat Shemona, the housewives'
 final cries.
 And yet—here on Central Park West—
 the face of the terrorist
 is a theory, a guess, at best a blurred
 photograph,
 and the death-cries of children grown
 mute in the distance.

—Martha N. Berman

A NOTE OF THANKS

Our sincere thanks to MR. JOEL WACHS and his dedicated assistants, MRS. HAROLD KAPLAN and MR. ROBERT BURNAT, for their successful effort in editing interesting and informative Bulletins which have made our **תנן** Number One.

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From the Rabbi's Desk (Cont'd)

he brings into the world as the reflection of the love and concern of God for everyone of us, His children. Life would indeed be a mockery were it not for the love of people for people, and for the faith that despite so much tragedy there is God who guides and cares.

Thus the hallmark of the Torah reading on Rosh Hashana is dedication and human concern. Ten years ago we began to create a synagogue which would be marked by dedication to God and the concern for every Jew. As we enter the year of Rosh Hashana 5735 and begin to evaluate what these ten years have meant for our community in particular and for the Jewish world in general, we have much for which to be grateful. But at the same time, we must set our standards for the years to come. We must intensify the depth of our individual commitment even as we think of expanding our activities. We must make certain that alongside of our phenomenal growth in number there be formed a concomitant growth in religious commitment and human relationship. Our synagogue must indeed be a family of commitment one to the other and all of us together to God. It is even a greater challenge than quantitative expansion. but it is the most genuine message of our faith. May we each be granted a year of vigor and well being to provide the strength to fulfill our task,

Yahrzeit

BERTHA HAHN Monday Evening, September 16 Tuesday, September 17	JONAS FRIEDLAND Wednesday Evening, October 9 Thursday, October 10
AL D. MYERS Tuesday Evening, September 17 Wednesday, September 18	HELEN LOWY Thursday Evening, October 10 Friday, October 11
SADIE GOLDBERG Thursday Evening, September 19 Friday, September 20	ESTHER FURIE Friday Evening, October 11 Saturday, October 12
KASRIEL THEODORE SIMON Thursday Evening, September 19 Friday, September 20	SAMUEL NEUWIRTH Friday Evening, October 11 Saturday, October 12
RACHEL SOBEL Friday Evening, September 20 Saturday, September 21	BELLA FOX Monday Evening, October 14 Tuesday, October 15
HYMANN HELLER Monday Evening, September 23 Tuesday, September 24	GITLA KOHANE Monday Evening, October 14 Tuesday, October 15
PHILIP SCHIFFMAN Tuesday Evening, September 24 Wednesday, September 25	LENA ZIEVE Monday Evening, October 14 Tuesday, October 15
MAURICE P. WEISS Tuesday Evening, September 24 Wednesday, September 25	AARON ZINN Monday Evening, October 14 Tuesday, October 15
GEORGE SOBEL Friday Evening, September 27 Saturday, September 28	JENNIE FINKELSTEIN Tuesday Evening, October 15 Wednesday, October 16
HENRY KLUG Sunday Evening, September 29 Monday, September 30	
REBECCA KORN Sunday Evening, September 29 Monday, September 30	
SARA RODETSKY Thursday Evening, October 3 Friday, October 4	
REBECCA WASSERMAN Thursday Evening, October 3 Friday, October 4	
MINNIE COHEN Monday Evening, October 7 Tuesday, October 8	
BERTHA M. TURBERG Monday Evening, October 7 Tuesday, October 8	
HELEN WURZEL Tuesday Evening, October 8 Wednesday, October 9	



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Congratulations and Mazel Tov to

MRS. ANNA BARTEL upon her graduation.

MR. AND MRS. BARRY BERGMAN on the birth of a daughter.

MR. AND MRS. LEON BERGMAN and DR. AND MRS. JUSTIN BERGMAN on the birth of a granddaughter and daughter, respectively.

MISS MIMI BLOCH who graduated from RAMAZ and will enter BARNARD COLLEGE IN SEPT.

MR. AND MRS. BENJAMIN on the wedding of their son Robert.

MR. AND MRS. JOSEPH DASHIFF and MR. AND MRS. EHTAN DASHIFF on the birth of a grandson and son, respectively.

DR. ANDREW DRUCK on receiving his Ph.D. in Clinical Psychology from Adelphi University.

MR. AND MRS. NICHOLAS ELEFANT on their children SHARON and RICH OBERFELD having received the Doctor's Degree.

MR. AND MRS. LEON FINKER on the marriage of their son Marvin.

MR. AND MRS. JONATHAN GREER on the birth of a son.

MR. AND MRS. HOWARD H. HAMROFF on the forthcoming Bar Mitzvah of their son Steven.

MR. AND MRS. HENRY JAKUB on the marriage of their son Nathan to Chanah Melamed.

MR. AND MRS. HAROLD KAPLAN on the birth of a grandson.

MR. AND MRS. GENE KESSLER on the Bar Mitzvah of their son Andrew and the Bat Mitzvah of their daughter Jody.

MR. AND MRS. J. PETER LUNZER on the Bar Mitzvah of their son David.

MR. AND MRS. HENRY MOED on the marriage of their daughter to Moshe Tratt.

MR. WARREN MOSKOWITZ. on his marriage to Shoshana Ayoung.

MRS. FLORENCE NADEL on the birth of a granddaughter.

MR. AND MRS. ABNER SHALMON on the Bar Mitzvah of their son Boas.

MR. AND MRS. HARVEY SHAPIRO on the Bar Mitzvah of their son Daniel.

MRS. SHARI WALD on her marriage to MR. BENJAMIN PERLMAN.

MAY WE HAVE MANY OCCASIONS TO JOIN TOGETHER IN SIMCHOT.

Please forgive us if we inadvertently omitted a name.

Refuah Shleimah

MR. THEODORE GRAND

MR. JOSEPH KLEIN

MRS. N. JAY SCHUMER

Home from the Hospital

MR. IRWIN HELFELD

MRS. JUDITH ORLEANS

MRS. JOSEPH SHAPIRO

The Adult Senior League will resume their meetings again after the Sukkot Holidays.

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לשנה טובה תכתבו ותחתמו

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

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

RABBI and MRS. HERSCHEL COHEN
and YEHUDA

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

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

SISTERHOOD OF
LINCOLN SQUARE SYNAGOGUE
*wishes to extend best wishes for a
healthful and prosperous New Year*

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

*Best wishes for the New Year
to the entire Lincoln Square Synagogue
Family, Peace to Israel*
JANET ABELOW

*Best wishes for a year of health,
happiness and peace*
DEBBIE, PETER and AVI ABELOW

*Heartfelt wishes for a Peaceful Year
with good health and happiness to our
many good friends*
ANNE ABRAMSON
MIRIAM, EDDIE and DORONA-RIVKA

*Best wishes for a
Happy and Healthy Year*
MR. and MRS. LEON BERGMAN

**THIS IS THE YEAR OF
BACH. WATCH**

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

*Our Visiting the Elderly Group,
Hakarat Toda, prays for a year of
compassion and concern for our
neighborhood elderly*

"NEW YEAR GREETINGS"

from

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LINCOLN TOWERS

לשנה טובה תכתבו ותחתמו

*New Year Greetings
and best wishes*
MARTIN and MARLENE BEER

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

*We wish the Rabbi and the entire
Congregation a very healthy and
happy year.*
MR. and MRS. SAMUEL M. COHEN

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

*Best wishes for a healthy and
peaceful year.*
HENRIETTA and CELE EDELMAN

*We wish you all the blessings of health
and happiness for the New Year.*
DR. and MRS. MARTIN FINKEL
LAWRENCE and RICHARD

לשנה טובה תכתבו
RABBI and MRS. PAUL FREEDMAN
CHAIM, BINYAMIN and GIDEON

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

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

*Best wishes for a happy
and healthy year*
MR. and MRS. ELI GIFFLER
and FAMILY

*Best wishes for the New Year to
Rabbi Riskin, Rabbi Cohen, Cantor
Goffin and all my dear friends at L.S.S.*
SYLVIA A. HELLER

A happy, healthy New Year to all
MIMI and HOWARD HAMROFF
STEVEN and SCOTT

To Members and Friends of the

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We Extend Best Wishes For A Happy New Year



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לשנה טובה תכתבו

LIORA SHIRA, GILI OREN
BARBARA and MILTON HOUPT

*Peace, Health and Happiness
for the New Year*

MARILYN, JERRY and ADAM KAHN

*Best wishes for a New Year of
Health and Peace*

MR. and MRS. ADOLPH KATZ

*A Healthy New Year
to the Congregation*

MR. and MRS. LEON LESLAU

*To our many friends we wish
a New Year of good health and peace*
DR. JOSHUA and MARGARET LYONS

*A very happy and healthy New Year
to all our dear friends*

DR. and MRS. MARTIN MUSSMAN
and LAURIE

*Freedom is your business — Help Soviet
Jews in Russia and New York*
GLENN and LENORE RICHTER

לשנה טובה תכתבו

MR. and MRS. CHARLES POPPER

*Best wishes for a happy and healthy
New Year*

MR. and MRS. MITCHELL
ROSENTHAL

New Year Greetings and best wishes
JACK and MARTINE SCHENKER
and YOSEF

*A happy, healthy and peaceful
New Year to all*

SAMUEL and FLORENCE SIEGEL

To our friends

A Happy and Healthy New Year
ROSE and MIKE SLOTKIN

לשנה טובה תכתבו

THE SPANBOCK FAMILY

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

לשנה טובה תכתבו

DR. and MRS. ROY STERN

FRANCES SUKENIK and SONS
*wish everyone at L.S.S.
a healthy and peaceful 5735*

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

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

FRANCES and SIDNEY TROMPETER

*Best wishes to Kol Yisrael for a
peaceful, healthy and fulfilling
New Year*

RUTH TURBERG

*May our tenth year together
be one of renewed strength*
JOEL WACHS

Rosh HaShanah Greetings from
MR. and MRS. SAMUEL WARD
and FAMILY

*Holiday Greetings to Congregation
and friends in Lincoln Towers*
SADIE WASSERMAN

To be continued in our next Bulletin

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