

ר"ה 5735, Kislev

Volume 10 Number 3



LINCOLN SQUARE  
SYNAGOGUE



## Lincoln Square Synagogue

200 AMSTERDAM AVENUE  
New York, N.Y. 10023  
874-6100

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\*Deceased

## THE TENTH ANNIVERSARY OF THE SYNAGOGUE

This year as we prepare once again to celebrate the great miracle of the Maccabees we must also remember with great pride and joy our own miracle, the miracle of the inception and growth of L.S.S.

Ten years ago on a rainy miserable night, erev Shabbat Chanukah, a bare minyan had congregated at a street floor apartment at 150 West End Avenue to daven the Maariv and Kabbalat Shabbat services. The following morning twelve men and four women met for Shacharit. Who could have envisioned then that those fifteen families who were interested in a new community would be fruitful and multiply into the vast "Empire" of 750 member units that the Synagogue serves today, as well as all the manifold activities in which we are all so actively involved?

For a great number of us the shul is a raison d'etre. Many of those families with small children might have moved to the suburbs but preferred to combat the trials and tribulations of Manhattan in order to stay within the community; many of those people in the suburbs who contemplate a move to New York City are finally persuaded by the warmth and magnetic influence of the shul.

Therefore as we say the "Al Hanisim" we must render our thanks to the Almighty for having allowed us to reach this time and we pray to Him to give our beloved Rabbi together with all his dedicated colleagues the strength to continue "ad meah ve-esrim".

V.C.E.

IN HONOR OF OUR FIRST DECADE, JACK BROWN HAS DESIGNED THE MAGNIFICENT NEW SYMBOL FOR OUR SYNAGOGUE WHICH WE FEATURE ON THE COVER OF THIS ISSUE.

# Schedule of Services

## Friday, December 6

Kindle Sabbath Candles .....4:09 P.M.  
 Mincha and  
 Kabbalat Shabbat .....4:20 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, December 7 (Vayeshev)

Shabbat Morning Services...8:45 A.M.  
 Genesis 37:1-40:23 Amos 2:6-3:8  
 Talmud Class .....3:25 P.M.  
 Mincha .....4:10 P.M.

## Sunday Evening, December 8

Kindle First Chanukah Candle

## Friday, December 13

Kindle 6 Chanukah Candles  
 before .....4:08 P.M.  
 Kindle Sabbath Candles .....4:09 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, December 14 (Mekaytz)

Shabbat Chanukah  
 Rosh Chodesh Tevet  
 Shabbat Morning Services...8:45 A.M.  
 Genesis 41:1-44:17, Numbers 28:9-15  
 7:42-47; Zechariah 2:14-4:7  
 Talmud Class .....3:25 P.M.  
 Mincha .....4:10 P.M.

## Sunday, December 15

Rosh Chodesh Tevet

## Friday, December 20

Kindle Sabbath Candles .....4:11 P.M.  
 Mincha and  
 Kabbalat Shabbat .....4:20 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, December 21 (Vayigash)

Shabbat Morning Services...8:45 A.M.  
 Genesis 44:18-47:27, Ezekiel 37:15-28  
 Talmud Class .....3:25 P.M.  
 Mincha .....4:10 P.M.

## Tuesday, December 24

Asarah b'Tevet— Fast Day

## Friday, December 27

Kindle Sabbath Candles.....4:15 P.M.  
 Mincha and  
 Kabbalat Shabbat .....4:25 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, December 28 (Vayechi)

Shabbat Morning Services...8:45 A.M.  
 Genesis 47:28-50:26, I Kings 2:1-12  
 Talmud Class .....3:30 P.M.  
 Mincha .....4:15 P.M.

## Friday, January 3

Kindle Sabbath Candles .....4:21 P.M.  
 Mincha and  
 Kabbalat Shabbat .....4:30 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, January 4 (Shemot)

Shabbat Morning Services...8:45 A.M.  
 Exodus 1:1-6:1, Isaiah 27:6-28:13,  
 29:22-23  
 Talmud Class .....3:35 P.M.  
 Mincha .....4:20 P.M.

## Friday, January 10

Kindle Sabbath Candles .....4:28 P.M.  
 Mincha and  
 Kabbalat Shabbat .....4:40 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, January 11 (Vaera)

Shabbat Morning Services...8:45 A.M.  
 Exodus 6:2-9:35, Ezekiel 28:25-29:21  
 Talmud Class .....3:45 P.M.  
 Mincha .....4:30 P.M.

## Monday, January 13

Rosh Chodesh Shvat

## Friday, January 17

Kindle Sabbath Candles.....4:35 P.M.  
 Mincha and  
 Kabbalat Shabbat .....4:45 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, January 18 (Bo)

Shabbat Morning Services...8:45 A.M.  
 Exodus 10:1-13:16, Jeremiah 46:13-28  
 Talmud Class .....3:50 P.M.  
 Mincha .....4:35 P.M.

## Friday, January 24

Kindle Sabbath Candles.....4:44 P.M.  
 Mincha and  
 Kabbalat Shabbat .....4:55 P.M.  
 Oneg Shabbat .....8:30 P.M.

## Saturday, January 25 (Beshalach)

Shabbat Shirah  
 Shabbat Morning Services...8:45 A.M.  
 Exodus 13:17-17:16, Judges 4:4-5:31  
 Talmud Class .....4:00 P.M.  
 Mincha .....4:45 P.M.

## Monday, January 27

Tu B'Shvat

**The Sabbath is terminated Saturday evenings one hour after the Candles were lit on the previous Friday afternoon.**

## DAILY MINYAN

Weekdays .....7:15 and 7:50 A.M.  
 Sundays and Holidays.....8:30 A.M.  
 Mincha and Maariv .....at Sunset

## SHABBAT SERVICES

Early Services .....8:00 A.M.  
 Followed by Classes in Bible  
 and Talmud  
 Third Minyan Services.....10:00 A.M.  
 Hebrew School Junior  
 Congregation .....10:30 A.M.

# נַעֲשֶׂה וְנִשְׁמַע

(This article was first published in the magazine "Judaica Book News" whose Editor, Ernest Weiss, is a regular student at the Shapiro Institute.)

By RABBI STEVEN RISKIN

It is already commonplace to say that in order to preserve Judaism one must study the tenets of the Jewish faith. We have been called by many people, Gentiles as well as Jews, the People of the Book. Our synagogues are known as *Beth Kneset*, House of Gathering; as *Beth Tefilah*, House of Prayer, but most important of all as *Beth Mi'rash*, House of Study. It was more than 2000 years ago that Rabbi Yehoshua ben Gamla, one of the great architects of the Talmud, insisted upon compulsory Jewish education for every Jewish child past the age of six. Study for us is a form — perhaps the highest form — of worship, and it is precisely for this reason that there is no Sabbath or Festival service without its central portion being dedicated to Torah reading, that is, Biblical study. Some date this tradition all the way back to *Moshe Rabbenu*, Moses our Teacher. The Sages of the Talmud insist that just as it is impossible for a person to endure three days without water, so it is impossible for a Jew to live three days without the study of the Torah. Hence, in the synagogue the Torah is read Monday and Thursday mornings, Sabbath morning in much greater length, and Sabbath afternoon. A Jew who attends the synagogue each Sabbath morning will each year conclude the Five Books of Moses, and will have gone through a major portion of the prophetic literature which is read as the Haftarah, the completion of the reading, each Saturday.

The greatest hero in the Jewish world is the Rebbe, the teacher. Moses is not called "our king," or "our saint," but *Rabbenu*, "our teacher." The one individual in the society who was always held in the highest respect was the teacher, the scholar, the one who understood in depth the classical texts of the Jewish tradition. This valuation is also reflected in the folk culture. In "Fiddler on the Roof," Tevye sings of the glories of a rich man. For him the greatest glory of all is studying seven hours a day. It was the scholar, the *Talmid Chacham*, the Disciple of the Wise who always stood at the pinnacle of Jewish religious society. It was the scholar to whom the daughter of the best or wealthiest householder of the town was wed. It was he who deserved to sit in the seat of honor along the eastern wall of the synagogue. It was the scholar who preserved the Jewish people, and was most beloved by all of Israel.

Deeply imbedded in Jewish tradition is the verse "You shall meditate therein by day and by night." Accordingly, every adult Jew must study Torah for some designated period every day, and some designated period every night. It is interesting to note that the Hafetz Hayyim, Rabbi Israel Meir Kagan, who lived in the late 19th and early 20th centuries, spoke in rather denigrating terms of his fellow Jews in the town of Radun who devoted only four hours to Torah study every day, before they would go on to pursue their professions. We are indeed known as the People of the Book, because we never allowed our holy books to be far from the sight and the concern of every committed Jew.

Despite the tremendous importance of learning for the preservation of Judaism, I do not believe that this is at present the only manner in which we can raise a committed generation of Jews in America. Learning is a most necessary ingredient, but it is hardly the only one. As important as the rise of the day-school, the development of good Hebrew schools, and the expansion of adult education courses are, there is no question that knowledge alone cannot provide the answer to a searching but basically non-committed Jewish-American generation. The first of the Ten Commandments reads, "I am the L-rd your G-d Who took you out of Egypt, out of the house of bondage." The major biblical commentators, chief among them

## "We shall do and we shall hear" (Cont'd)

R. Abraham ibn Ezra (born 1092) asked why G-d introduced Himself to the people as a whole as the One Who took the Jews out of the land of Egypt. Should He not rather have introduced Himself as the Creator of heaven and earth? Was not Creation a far greater act of power than the exodus from Egypt? Rabbi Ibn Ezra answers his own question: the heavens and the earth were created to benefit all of mankind, while the Exodus was brought about for the benefit of the Jewish people alone. The answer suggested by the Ibn Ezra contains one of the most profound truths for modern American Jewry. G-d can not introduce Himself in a vacuum. If the Jewish people are to begin to appreciate G-d, they must begin to appreciate Him from within the context of their own experience. The people did not experience the creation of the heavens and the earth, and therefore, they could not respond deeply to the omnipotent Creator of the Universe. However, they all experienced the exodus from Egypt, they all felt G-d's hand of redemption. Hence, they were able, and could be expected to feel love and loyalty, and dedicate themselves to the G-d Who brought them out of slavery into freedom. Rabbi Ibn Ezra's commentary is fundamental to all of Jewish history and tradition. Judaism is not merely an intellectual exercise. Its message is hardly exhausted by the written word and the printed text. Judaism is first and foremost a lifestyle, a very unique lifestyle which expects its adherents to live in a very unique fashion. When every Jew lived according to this life-style, the Rabbis emphasized the study of the texts so that everyone knew the reason behind his practices. Today we are faced by entirely different circumstances. The overwhelming majority of our people are ignorant of the lifestyle and have not the slightest idea of the expression of the practices (expressing themselves in the practices; what the practices express). The Talmudic term for Bible is Mikra, which means "to read," or "to call." "To read," because the Bible is publicly read; "to call," because, if the Bible does anything at all, it calls out to those who study it to practice in a certain way, to live in a certain way.

Judaism certainly contains as many notions of the love of G-d and the love of man as are found in any religion. What makes Judaism special and unique is the fact that it has its own specific manner to express the truths of the human right to freedom, of the human need for compassion. These ideas and ideals are spelled out in daily living. It is the task of the Jew to first and foremost live as a Jew. Hence we are enjoined to teach each generation about the Exodus from Egypt. "*Ve'higaddeta le'bincha,*" and you shall tell it to your child; but the telling is not merely an intellectual exposition. Unless the telling has an existential, experiential meaning, it is worth very little. Therefore, the Bible prescribes a Seder evening in which every participant tastes of the "poor bread" which their ancestors ate in the land of Egypt, eats the bitter herbs which symbolize the bitterness of servitude, drinks the four cups of wine to feel the dizzying joy of new found freedom. If the Torah wants us to feel the compassion of the G-d who enabled the Jews to dwell in booths during their sojourn in the desert, we do not merely reflect upon G-d's compassion during the many trials and tribulations of Jewish history, we actually build the Sukkah, the booth, and live in it for eight days, taking no meal outside of it. Thereby we begin to comprehend the experience of G-d's compassion and of His role in history.

Jewish learning dare not be merely cerebral, it must move our hearts as well as our minds. It must educate our actions as well as our thoughts. Religious leaders must teach as well as touch, they must inspire action as well as knowledge. At the Joseph Shapiro Institute of Jewish Studies of the Lincoln Square Synagogue, we have developed an interesting adult education program. Close to one thousand adults study with us each week. Courses range from elementary Hebrew to the most advanced levels of Talmud and Jewish Thought. But most significant is the Shabbaton Program in which we invite all of our students to experience a Shabbat

(Continued on Next Page)

with us, experience a festival with us. In the words of the Psalmist, 'Ta'amu', "taste and see that G-d is good"; experience Judaism while you are learning about it. Feel it emotionally while you are studying it intellectually. Only then will you understand what real Jewish education is about. This is, after all, Israel's initial response to G-d as they stood at the foot of Sinai, *na'aseh v'nishma*, we shall do and we will understand. Judaism is a lifestyle for action. True understanding of the act must be based upon the experience derived from its daily performance.

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## A MESSAGE FROM OUR PRESIDENT

Week after week they are in the midst of battle; they try to keep the peace but only find themselves surrounded by controversy. I am not writing about the peace-keeping forces of the United Nations; far from it, I am referring to our own ushers. These volunteers strive on Shabbat to preserve order and decorum in an overflowing Sanctuary.

If in fact they had been part of an Army, they would be entitled to "battle pay" and a few "Medals of Honor," to boot.

However, all we can do is to give them our cooperation as they have given theirs to us, give them our help as they have and are willing to help us, and, finally, I give them my thanks for a job well done.

Some members find it to their advantage to pay their 1975 dues and pledges before the end of the Calendar Year. I hope all of our members have had a profitable year in 1974 and will have an even better year in 1975. It might be to your benefit to prepay your 1975 dues or your pledge made in 1974. If you decide to use this tax-saving technique please send a note with your check to the Synagogue Office or mark the check as a prepayment.

*Arthur Morganstern*

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PLEASE REDEEM ANY PLEDGES WHICH YOU HAVE MADE IN 1974 BEFORE THE END OF THE YEAR!

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## A WOMAN OF VALOR

It is almost impossible to express in writing the profound emotional sentiments experienced by those who were privileged to meet Mrs. Sylva Zalmanson at the first Oneg Shabbat of the current season. Rabbi Riskin pronounced that it was one of the few rare occasions of a lifetime that we, the Jewish People, see before us the positive result of our communal prayers to the Almighty.

Rabbi Riskin drew the parallel of this young heroine together with her husband, brothers and friends to that of the Maccabees whose victories and valiant accomplishments we are preparing to celebrate again in a few days time. These few Russians initiated a new era. They were instrumental in making Soviet Jewry a household word. Their plight served as the masthead for demonstrations throughout the Free World; demonstrations which have resulted in the Iron Curtain being drawn to a limited extent for the first time in decades.

Sylva was introduced by the Hon. Eugene Gold, Chairman of the Greater New York Conference of Soviet Jews, who had accompanied her on her journey from Israel. Chazan Goffin then led the assembly of over 350 people in a trio of songs dedicated to Sylva. Finally, here in our own L.S.S., the still small voice of a woman to whom we all owe so much was heard. Sylva, with the help of an interpreter, stressed the need for our concern. We must write; we must send; we must act. She answered several questions and reiterated her gratitude to us for all our help.

The evening was concluded with the singing of the Hatikvah.

V. C. E.

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For those of us who have labored for Sylva Zalmanson's release for six long years — four of them spent in the notorious Potma labor camp — her presence both at an *Oneg Shabbat* and a Student Struggle for Soviet Jewry meeting at Lincoln Square Synagogue was living proof that our strong, continuous efforts can pierce the thick Kremlin walls.

Sylva's message was simple and direct — her release was a token concession to worldwide public pressure, but an attempt to have us forget the scores of other Jewish Prisoners of Conscience suffering in Soviet labor camps. Sylva's husband Edward is serving a 15 year sentence, her older brother Wolf, 10 years, and younger brother Israel, 8. Israel has just been denied a long-awaited visit from his family. At the same time, the Kremlin is making absolutely no moves to abide by the terms of the Jackson Amendment "agreement" reached several weeks ago. Harrassment and terror against those seeking to leave for freedom continues unabated.

In a world so constantly beset by crises of a grand scale, it is easy to forget Jewish suffering thousands of miles away. Yet it is precisely the concept of *Klal Yisroel* — a worldwide Jewish peoplehood — that we must convey to Russian Jews. The means is as close as the end of your pen; the time can be counted in minutes. "Adopt" a Soviet Jewish family by writing to them. Besides reaching out and establishing a warm, personal contact, you will put the USSR authorities on notice that a family has friends in the West concerned for their fate. Sylva told us that the fact that she received 20 letters a week from the West, signed by persons she did not know, gave her the strength to hold on.

If you would like to adopt a family or a prisoner, please contact us at the Student Struggle for Soviet Jewry; 200 West 72nd Street; suites 30-31; New York, N.Y. 10023. Our telephone is 799-8900. We're in the neighborhood, so drop in and find out what's going on and how you can help.

—Glenn Richter

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## T'CHIYA MEANS REBIRTH *by Yehuda Shapiro*

The other night, a friend showed me a brochure — the brochure of an organization called T'CHIYA.

It was, to be sure, a skillfully produced brochure, chock-full of facts and figures.

It told of T'CHIYA's founding, in 1972, and of its dedication to helping Russian olim. It told of the organization's growth over the past two years, and of its work this past summer at absorption centers across Israel.

But, as well written as a brochure can be, it can never hope to capture the élan of its subject. Let others see T'CHIYA as so much data and detail — for me, it will always be a series of emotions.

I think of the laughter of the little Georgian girl, delighted at her first Oneg Shabbat. I think of the tears of the old Daghestani man brought to the Kotel for the first time in his life. I think of Duddy, the brain-injured young man, to whom I would read and tell stories; and I can still feel the farewell embrace of Mimon Bendahen, and hear his parting words: "You are my malach".

It was in Kiryat Shmona that I met all these people, working as a T'CHIYA volunteer. For many, Kiryat Shmona is a symbol of Jewish tragedy — the town where eighteen Israelis died in a terrorist attack. But it was only two blocks from the massacre site that T'CHIYA would run its daily youth club; and in a courtyard where Katusha rockets had fallen during the war, there it was that we held our Melaveh Malkah.

It was characteristic of the T'CHIYA groups throughout the Jewish State: to reach out and teach, to touch and be touched. It is characteristic of the T'CHIYA group that remains in Kiryat Shmona even yet, and will no doubt be characteristic of the volunteers that T'CHIYA hopes to send to Israel in the next few months.

For T'CHIYA, you see, means Rebirth.

For more information call: Yehuda Shapiro (FL 8-7353)

Abraham Rooper (567-8894)

Schlomit Rosenfeld (362-8736)

## REFLECTIONS ON JEWISH BOOK MONTH . . . A NON-EVENT

by David M. L. Olivestone.

(David Olivestone was recently appointed Editor of the Hebrew Publishing Company)

There should be no necessity for a periodic reminder of the centrality of books in Jewish life. Many of our *mitzvot*, such as *K'riat haTorah*, *Mezuzah* and *Tefillin* are dependent on the written word. Since the first Hebrew book was printed very nearly five hundred years ago, Jewish learning has leant heavily on the printed word.

Nevertheless, publishers of Jewish books constantly lament the small sale their books attain, and all too often one can find a gem of a Jewish book in a remainder book store at a ridiculously low price. While this means a bargain for the finder, in all probability the book has been a financial failure for both the author and the publisher. Both are likely to think twice before investing more time, effort and money into another similar venture, however significant or important it may be. In addition to this, Jewish bookstores are unable to be sure of a constant stream of customers searching for the latest and the best books on Jewish subjects. Instead, they rely heavily on the bulk orders of synagogues or other institutions, or on their sale of giftware and other items apart from books. Thus, most of them make no attempt to encourage browsers or to bring young people into their stores to educate them into book buying as a regular habit.

The bookshelf in any home remains an at-a-glance guide to the personality and interests of the family that lives there. Books have always had a place of honor in the Jewish home and there is no doubt that they exert an influence by their very presence, even if they are rarely or even never opened. Therefore a decline in the number of books published on Jewish subjects, or in their quality, could have a direct effect on the quality of Jewish life, not to mention the effectiveness of Jewish educational programs.

In order to stimulate interest in Jewish books, the Jewish Book Council, part of the National Jewish Welfare Board, organizes an annual Jewish Book Month (this year from November 8th through December 8th). However, as has been pointed out by Ernest Weiss, editor of *Judaica Book News* (and a good friend of our shul as well as of anyone with an interest in Jewish books), the Council has never distinguished itself as one of the more imaginative of Jewish organizations. Having no funds of its own, and only one full-time functionary, it has failed to arouse the enthusiasm of the general Jewish public or to stimulate more than a minimal interest in its aims, except among those already involved in the world of Jewish books. It initiates no events of its own for Jewish Book Month, but acts mainly as a clearing house for any program which may be arranged by local Jewish communities.

This is a shame because this annual event could provide a framework to seize the imagination of the Jewish public in perhaps the same way that Hebrew Book Week does in Israel. A good annual public relations campaign for the Jewish book could do an enormous amount for Jewish education and awareness. Since the Community as a whole seems unwilling to invest the necessary money and manpower to bring this about, the responsibility devolves on each individual to conduct such a public relations campaign within his own home and surroundings. In order to ensure the future of Jewish book publishing on a sufficiently large scale, committed Jews must give impetus to the efforts of authors, publishers and booksellers alike, by making the purchase of Jewish books a regular habit and by educating their children to do likewise, encouraging them to set up their own bookshelf and to add to it through regular purchases made from savings for this specific purpose.

The great debates of Jewish life, whether in the realms of *halachah*, philosophy or social action, have always been conducted through the medium of the written or printed word. We can help maintain this dynamic movement by ensuring the continuation of Jewish book publishing on a large scale, which in practical terms means encouraging, buying and reading more Jewish books.



## MANHATTAN HIGH SCHOOL

*MANHATTAN HIGH SCHOOL FOR BOYS — MESIFTA OHR TORAH* is now a reality! For a number of years Rabbi Riskin has dreamed of establishing a Yeshiva that "touches as well as teaches, a Yeshiva which trains personality as well as mind, a Yeshiva which stresses commitment to the Jewish people as well as academic excellence." Even as late as last April, the prospects of opening this year seemed slim but the School opened on schedule with an excellent enrollment of potential Jewish leaders.

As one might expect, Rabbi Riskin has assembled a talented faculty that feels, as he does, the need for meaningful Yeshiva education. In order to find the right man for Principal, the Rabbi had to go as far away as Vancouver, British Columbia. Rabbi Pinchas Bak, originally from Baltimore, had, as Principal of the Vancouver Day School, almost single-handedly inspired a sincere commitment to Torah and learning among the young people of that city. One only has to count the number of Vancouver students at Yeshiva University or Stern College to see the impact of Rabbi Bak on that community. As well as Rabbi Bak, the faculty includes two full-time members, Rabbi Moshe Sosevsky (10th grade Rebbe) and Mr. Peter Abelow (Mathematics and Science), and also a number of part-time personnel. The school is also proud and privileged to have as its Chairman of the Board, Mr. Max Stern, whose commitment to the furtherance of Jewish education is known to the entire community.

Manhattan High School opened in September with a 9th and a 10th grade in a unique way. The first classes were held during a four day retreat at a Camp in upstate New York, an event which bespeaks the philosophy of the School. The Staff feels that they must strive not only for academic excellence but also to convey a sensitivity to a way of life and a deep commitment to that way of life. This will be achieved both in classes and at the special events, camp retreats and Shabbatonim in which students and faculty will regularly join. During classes, appropriately chosen Biblical and Talmudic material is presented in order to deepen an ultimate commitment.

Temporarily for this year the M.H.S. is meeting at the Riverdale Jewish Centre. The facilities there include classrooms, a full Science laboratory, a library of the School's first 2,500 books and the use of a gymnasium. Of course, the dreams are that within a short span of time the M.H.S. will have a building of its own and a sister school for girls. Both seem remote at this time but Rabbi Riskin is used to pulling off just those things that seem impossible . . .

*Peter Abelow*

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A new young Orthodox Jewish community has been formed in the North Riverdale area. Its proximity to the M.H.S. should attract many families in the near future. Anyone at all interested is invited to contact Sara Jesselsohn (543-6527) who will be happy to give you further information regarding price and availability of homes. Mrs. Jesselsohn is not a broker but purely interested in the development of the "kehillah."

## EFFIE REPORTS

It's been quite a month! The fall term of Joseph Shapiro Institute has commenced with the largest enrollment ever. If you happen to visit on a Tuesday or a Thursday evening, you may find a class being held in the ballroom, or in the Rabbi's office, or even on the mezzanine near the coat room.

Particularly impressive is the large enrollment in the beginner's level classes. If anyone has any doubts about the spiritual revival taking place among Jews, they will be quickly dispelled by a visit to our elementary level classes.

Similarly impressive is the success of the Torah Van, now making local visits on a regular schedule. Several thousand Shabbat candles were distributed by the Torah Van volunteers. Hundreds of local residents who visited our "Synagogue-on-Wheels" were treated to coffee, tea, soda and cake, and given a button with a picture of the Van and the inscription: "The Synagogue on the move". Books on topics of Jewish interest were sold at discount prices; and many people signed forms requesting further information.

When not busy drumming up business on the main corners of our neighborhood, the Torah Van has been visiting local high schools. The reception that the Torah Van has received among the young people has also been encouraging. In fact, a number of schools have even asked the Torah Van staff to present programs of a Jewish nature at assemblies within the school.

Complementing the Torah Van — Reach Out Program is the reorganized Melanie Ross Jewish Information Center. Open every Sunday, 2-5 P.M., the Information Center serves as an excellent follow-up to the Torah Van activities. Here a visitor may pick up information, join in a song on the guitar, buy Jewish books, or just discuss any topic on one's mind.

In the near future look for the resumption of the Lincoln Towers reach-out program. Also planned for early December is a Shabbaton for J.S.I. Elementary students, and an all new program for Jewish singles of the area.

A great deal of the credit for the efficiency and effectiveness of these new programs goes to Shmuel Goldin, Assistant to the Director of J.S.I. But it goes without saying that were it not for the numerous volunteers who have given selflessly of their time and energies to make these programs work, none of these exciting and important functions would be possible.

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The following anonymous letter was received by Ephraim Buchwald and Shmuel Goldin. It concisely and precisely expresses the purpose of the Torah Van and the Reach Out Program.

November 10

"I got your names and the Synagogue address from one of the blue sheets handed to me outside your "van" last Thursday. Seeing your "synagogue on wheels" was quite an experience but I'm writing to thank a girl I met inside, Mimie. She was so honest, and I could see that her belief was sincere. She was intelligent, but above all I really think she understood me, and cared. I am 35 years old and until Thursday, I had always been ashamed of my Jewish birth. Today, I am proud. I can accept my Jewishness and because there are people around, like you, who care, I can stop trying to hide.

Please tell Mimie, that I will always remember the things she said, and that she brought me to understand a little about who and what I am, tell her that she saved a lost, a desperate soul.

When I am more settled, I will come to your drop-in center, till then let me remain an anonymous but deeply grateful passerby."

\* \* \* \* \*

The Editor is proud of her favorite cousin, Miss Mimi Bloch.

## THE MELANIE ROSS YOUTH CENTER

*by Joseph Epstein, Youth Director*

The Melanie Ross Youth Center is continuing and expanding its activities in reaching out and serving the teenage youth of L.S.S. and the West Side. We are trying through our informal and formal activities to give our members a greater awareness of Jewish life. With your continued support and help we hope to bring in more teenagers through the L.S.S. sponsored Torah Van, Drop-in Centers and Beit Cafes.

The officers for the Group have recently been elected. They are:

Marna Schwarz: President.  
Elizabeth Okin: Vice President for the Organization.  
Nathan Lebowitz & Annette Sternberg: Vice Presidents for Programming.  
Beth Kabakow: Corresponding Secretary.  
Stephanie Montague: Recording Secretary.  
Larry Tiefenbrunn: Treasurer.

The Committee heads are:

Beit Cafe: Ruth Elbaum, David Lunzer and Joseph Schwarz  
Shabbatonim: Susan Grunes, Michelle Barrakette.

We congratulate them all:

Every Sunday the M.R.Y.C. meets for an activity. Usually every other Shabbat the Youth Group has a Shabbat meal followed by a Shabbat program. We are sponsoring both here and in other areas Beit Cafes, Shabbatonim and other educational-social activities. We are working in close cooperation with the Gustav Stern High School to combine the formal and the informal youth program.

A successful Basketball team and Gymnastics program has been established on Sunday afternoons. A well attended Israeli folk-dancing group has been formed by the Youth Group on Thursday evenings. We have affiliated ourselves with the National and Regional N.C.S.Y. and hope to benefit from their programs and ideas.

### *Forthcoming Events:*

December 7th — Mini-Shabbaton at L.S.S.  
December 8th — Beit Cafe.  
December 15th — Activity.  
December 21st — Shabbat program.  
December 25th - 30th — Torah Leadership Seminar.

All teenagers are invited to join the M.R.Y.C. Bring your friends and have a good time. For further information — contact the M.R.Y.C. c/o the Shul Office.

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**The HILDA AND ARTHUR MORGANSTERN NURSERY AND KINDERGARTEN OF L.S.S. together with the TANYA AND GEORGE FELDMAN HEBREW SCHOOL (Grades 1-3) are hosting a Grand Chanukah Party for children of the community aged 3-8 years.**

Featured will be: — Traditional candle lighting ceremony.  
Workshop on Chanukah decorations.  
Chanukah songs led by Chazan Goffin.  
Singing and dancing with the teachers.  
Mrs. Miriam Kaplan on the accordion.  
**LATKES!**

The children will be given menorahs, candles and a surprise Chanukah gift.

Date: SUNDAY, December 8th, 1974.

Time: 12 Noon.

Place: Second floor — Nursery School rooms.

Admission: \$2.50.

Make sure that your child participates in this festive event.

## NEW L.S.S. YOUTH SERVICE INAUGURATED

Can a month go by without something new happening at L.S.S.? You know that is unlikely and the most recent addition to the weekly schedule of events is a new Shabbat morning Youth Service. Under the watchful eye of Peter Abelow, the young people of our congregation and Hebrew School, ages 7-13 years, lead and run their own Shabbat Service beginning with Shacharit through an abbreviated Kriyat HaTorah. From the youngsters who are assembled at 10:25 a.m. each week are selected the Baalei Tephillah, the Baal Koreh, the Gabbaim and even someone to give a brief Dvar Torah on the Parshat HaShavua.

Parents are of course also invited and it is hoped that parents of younger children will accompany their offspring and help them to become familiar with the words and melodies.

Could a Shabbat morning be complete without a Kiddush? Following the davening, all the participants of the new Youth Service are invited by the Feldman Hebrew School to join in wine and cake.

It has been exciting to see how in the first three weeks of operation the Youth Service has grown. Binyamin and Hayim Freedman, Ricky Finkel, Harold and Joy Verschleiser, Malka Schwartz, Moshe Serevich, Allison Montague, Raquel Smith, Marc and Esther Eisenmann, and Eric and Alyssa Ehrman already all consider themselves as "regulars".

Here there is plenty of room, (yes it's true!), so COME!

*Peter Abelow*

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## ADULT SENIOR LEAGUE

*Sophie E. Taks*

Our first reunion and get-together for this season was held on October 28th and a wonderful afternoon was enjoyed by all our Senior Citizen friends.

It was a delight to greet our regular members and the many new ladies who joined us. An exciting bingo game was in progress most of the afternoon with prizes for the winners and refreshments for all.

We received a beautiful letter of thanks from the Israeli Hospital for Mentally Retarded children, thanking us for the toys we had made and had sent to them. They wrote "if you could see the faces of the children when they saw the toys you sent them, you would be more than happy with what you have done for them."

We hope to continue making these toys and in addition we are planning to introduce some new projects. Our capable bridge teacher, Ira Sommer, will once again teach bridge.

A special thanks to Beulah and Ruth Gluckman who have so generously given of themselves in collecting many beautiful prizes for our bingo games. Thanks also to our many friends who have donated very nice prizes that we keep giving to the lovely ladies of our group.

We invite all Adult Seniors to join us every Monday afternoon at 12:30 P.M.

Our volunteers for this season are: Livia Davon — Mildred Heffner — Nettie Korn — Ira Sommer — Melanie Ziering — and yours truly. (P.S. I mustn't forget to mention my husband, who is a wonderful help to us. Thanks, Frank).

## SISTERHOOD AT WORK

Sisterhood is a part of the Synagogue — just as the Synagogue is a part of the Community, and just as the Community knows the Synagogue, so we should like to know YOU. Why not give us the opportunity to prove to you how much we want YOU to join with us.

There are many projects and plans which are already underway — and top priority is being given to the “Chanukah Gelt” Tickets. Whether you join with Sisterhood, or not, join the Blue Ticket Drive.

Lincoln Square Synagogue, YOUR Synagogue, is a busy, active, bursting at the seams operation — and this is as it should be! L.S.S., YOUR Synagogue, is a mecca for the young, the middle-aged and the aged alike — and this is as it should be! L.S.S., YOUR synagogue, needs help, support and cooperation — and this means you — and this too is as it should be.

Take your tickets — send your money — sell additional tickets to your friends, your family, your neighbors — and don't forget to put your name, as the one who sold the ticket, on the back of the stub. Sisterhood will give two tickets to the play “The Big Winner” to the member who sells the Blue Ticket to OUR BIG WINNER. Interesting? This means that anyone can win both the Chanukah Gelt and the theatre tickets. Just send your money together with your stubs to Sue Golub, at the Synagogue. The more stubs you send — the better your chances.

N.B. CHANGE: CHANUKAH GELT DRAWING — DECEMBER 11th and NOT December 15th as originally planned.

\* \* \* \* \*

Sunday afternoon, February 9th, 1975: Mark your calendar for our theatre outing to “The Big Winner” at the Eden Theatre.

\* \* \* \* \*

Among our many plans is a WHITE ELEPHANT SALE. We hope to make it a gala occasion but need the assistance of the entire membership. Here is an opportunity to put to good use the collection YOU have of odds and ends which you no longer use but cannot throw away. (No used clothing, please). Bring your contributions to a Sisterhood meeting or to the Shul Office and make someone else happy.

\* \* \* \* \*

Sisterhood is also soliciting “BONUS POINTS” — that little blue square on the back of many foods and cleaning products. Watch the things you purchase and if there are “bonus points” remove them, put them into an envelope and either mail them to Ruth Gluckman c/o the Synagogue, or bring them there. Such a simple way to help; such a painless contribution.

We welcome the following new members:

Helen Hockman, Miriam K. Siegel, Bessie Grand, Rebecca Kevelson, Dora Levine, Betty Mandel, Mrs. H. Nadelberg.

Sisterhood also welcomes back into the fold: Frances Fink, Esther Kramer and Esther Schiff.

To all our members our best wishes for a happy and joyous Chanukah.

*Beulah Gluckman, V.P.  
Sisterhood, L.S.S.*

## JUNIOR LEAGUE NEWS

The first open meeting of the Junior League this season was held on Monday night, November 4th, at the home of Rabbi & Mrs. Fred Gorsetman. There was a large attendance with quite a few new faces all of whom were immediately recruited for the forthcoming projects. A telephone squad has been organized but in order for this to operate efficiently we have to be certain of an accurate mailing list. If you are not receiving mail please contact Debbie Abelow (799-2033) or Miryam Alter (595-9384).

The immediate concerns of the Junior League are a  
Game Night — November 15th and the  
Annual Chanukah Party — Wednesday, December 11th.

In the embryonic stages are the  
Annual evening in aid of the Hebrew Institute of the Deaf,  
a family outing to the Yeshiva University Museum,  
an evening to benefit the "T'chiya" program which is concerned with the  
absorption and development of the Soviet Jews in Israel,  
and Tu b'Shvat night, Sunday, January 26th.

\* \* \* \* \*

Attention all 3-6 year olds! Francesca Lunzer is waiting to play games with you and teach you Hebrew songs and dances every Shabbat afternoon at 2 p.m. at the Shul.  
V. C. E.

---

## B A C H

by Louis J. Frank

The Bach juggernaut continues to roll forward.

Our Chanukah luncheon is coming up on December 14. (The following one is January 18.) We look forward to the presentation of the annual Chanukah skit, this year prepared largely by Marc Sonnenschein and Richard Brown. Another important item on tap is a joint meeting with Sisterhood on November 25th.

Behind us lies the most exciting and eventful month in Bach's short history. Over Thanksgiving, Stanley Weinstein, assisted by Board leaders Suzanne Paul and Helen Kuzinec, led a contingent of Bach soldiers to Puerto Rico (only, of course, to explore the possibility of establishing a Bach command post on that forsaken land). November too was the month of our Get-Involved Shabbaton Kumsitz.

Bach dedicated that weekend to the three areas of Synagogue life which are our greatest concern. Friday evening was devoted to our new Russian friends. Miriam Sternberg was pure Miriam, and Michael Platzer delivered a sincere plea for assistance to the Soviet Jews. He decried large rallies ("Jewish Rites of Spring") which produced little substance. The Oneg Shabbat which followed, concerning the PLO, sparked vigorous debate among Bachniks afterward. Tuvia Rome represented Bach on the panel. (Were there other discussants?)

On Shabbat, Shmuel Goldin spoke about the underpinnings to Lincoln Square's reach out programs. In one short derash, he captured the message of our weekend: The story is told of a Russian Czar whose chariot, despite the efforts of four of the most well-bred horses in the land, could not be extricated from a steep pit. The Czar would crack his whip, the chariot would inch forward — but then always would fall back. Along came a poor Jew (who always seems to be popping up at the right time!) who offered to lend the Czar the services of his two well-worn mules to extricate the chariot. Naturally the Czar scoffed, but as the incapability of his horses became painfully obvious, the Czar permitted the Jew's mules to try. The tired mules succeeded. Why? That Jew explained for all past and future generations: when the Czar struck one of the horses, that horse tugged strenuously, but the others remained complacent; yet the mules understood that they were brothers, and when the one was struck, the other hurt too, and they both pulled together.

Afterwards, Gail Aranoff, the Synagogue's Hakarat Tov leader, spoke about our growing elderly programs. She drew the most sustained applause of any weekend speaker (but only because she was addressing an extremely partisan crowd). Then Bach did what we do best — we acted. Nearly 200 strong, we trooped down West End

Avenue to our second home, the Park Crescent Nursing Home, to celebrate with our elderly friends the recent engagement of two of our favorites, Perla Weinstock and Barbara Licht. As both girls are social workers in this Home, the only dispute arose as to who enjoyed this joint simcha most: the kallot, the elderly, or the Bachniks.

Yet the highlight for many was the evening kumsitz. Entertainment began with dancing instruction by a professional, one of our own, Adinah Kaufman, assisted by May Schulz and Yehuda Juravel (who both appeared awfully professional too). The Khaboura Band played for a spell, but the evening peaked with our Cantor's performance. Bach deeply appreciated his coming. Around midnight, the Rabbi tied our weekend all together — chesed is intrinsic to Jewish religiosity — the highest form of chesed is assisting those from whom we can anticipate no return favor — chesed is the cornerstone of Lincoln Square — chesed is the cornerstone of the world.

Naturally, a weekend with so many activities required much effort. We might present a long list of those who contributed. Yet the good soldier of Bach is content to toil mightily, but anonymously, in a great endeavor. Nevertheless, two soldiers who served above and beyond do deserve mention: Phyllis Glasser and Debbie Klaff are the greatest.

Two thoughts more: Mrs. Sue Golub, the President of the Sisterhood, made a surprise appearance during our Shabbaton. Bach will not forget the gesture, or her warm words. Finally, Bach succeeds to a small degree because we still execute on Lincoln Square fundamentals — we care about one another, we work hard, we welcome newcomers. We try.

\* \* \* \* \*

*A special thank you to all of those who graciously served as hosts and hostesses for the BACH Shabbaton.*

*Minnie Grabin and Debbie Klaff, Chairmen*

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## NEWSBRIEFS

Anyone interested in joining an informal Jewish music appreciation group, to meet on a regular basis, or in a more formal class structure to study Jewish Music, is invited to contact David Olivestone (tel: 787-5093).

\* \* \* \* \*

### **U.J.A. DINNER AT L.S.S. . . . DECEMBER 7th**

On Saturday night, December 7th at 7 p.m., all the synagogues in Manhattan will gather at L.S.S. for the U.J.A./Federation Dinner. There will be a minimum contribution of \$500. Rabbi Riskin will be one of the three Rabbinical Chairmen. All are urged to attend. Please call the Office for your reservation immediately.

\* \* \* \* \*

### **MAYOR ABRAHAM D. BEAME TO BE HONORED AT ANNUAL HANUKKAH DINNER OF YESHIVA UNIVERSITY DEC. 8**

Lincoln Square Synagogue is participating in Yeshiva University's Annual Hanukkah Dinner which this year will honor Mayor Abraham D. Beame on Sunday, December 8th, at the Waldorf Astoria.

Governor-elect Hugh L. Carey will be guest speaker.

The dinner co-chairman is Morris Tiefenbrunn. Associate chairmen are Arthur Morganstern, Rabbi Steven Riskin, Martin Romerovski and an extensive committee.

Mayor Beame, an honorary alumnus of the institution, will be presented the University's Distinguished Service Award.

The chairman of the dinner is Morris B. Abram, attorney, educator and community leader, chairman of the University's Board of Governors of the Graduate Schools. Honorary chairman is Charles H. Silver, former president of the New York City Board of Education, advisor to municipal government, who has been associated with the Hanukkah dinner for nearly 50 years.

## MAZEL TOV:

### Births:

The Editor apologizes to Mr. & Mrs. Alan JACOBS for the error in the last Bulletin. The Jacobs family is to be congratulated on the birth of a darling daughter.

Mr. & Mrs. Joseph C. KAPLAN on the birth of a daughter.

\* \* \*

### Bar Mitzvah:

Mr. & Mrs. Alan DEUTSCH on the Bar Mitzvah of Andrew.

Mr. & Mrs. Daniel MERIMS on the Bar Mitzvah of Adam. Mazel tov also to the grandparents, Mr. & Mrs. Samuel Merims.

\* \* \*

### Engagement:

Miss Barbara LICHT to Dr. Jerry HOLLANDER.

Miss Ruth HELLINGER to Rabbi Joseph SIEV.

\* \* \*

### Marriage:

Miss Judi HAUPTMAN to Dr. Milton ADESNIK.

## CONDOLENCES TO:

Mr. Nathan AGAR on the loss of his beloved wife.

Mrs. Emanuel ROSEN on the loss of her beloved husband.

Mrs. Benjamin KLEBANER on the loss of her beloved mother.

## REFUAH SHLEMAH:

Mr. Jack Aronson

Mrs. Lottie Fruhlinger

Mrs. Irwin Helfed

## CALENDAR OF MAJOR EVENTS

December 7th—

U.J.A. Dinner at L.S.S.

M.R.Y.C. Shabbaton

December 8th—

Grand Children's Chanukah Party

Y.U. Dinner at Waldorf Astoria

M.R.Y.C. Beit Cafe

December 11th—

Annual Shul Chanukah Party

December 14th—

BACH Chanukah Luncheon

December 25th-30th—

M.R.Y.C. Torah Leadership Seminar

January 26th—

Junior League Tu B'Shvat Party

February 9th—

Sisterhood Theatre Outing

## Wahrzeits

DEBORAH HALBERSTAM-IWIANSKY

Saturday Evening, December 7

Sunday, December 8

NATHAN SCHATTNER

Saturday Evening, December 7

Sunday, December 8

BECKIE BLOCHINSKY

Monday Evening, December 9

Tuesday, December 10

ANNA DRESKIN

Monday Evening, December 9

Tuesday, December 10

MELANIE BEATRICE ROSS

Monday Evening, December 9

Tuesday, December 10

SIDNEY CHESNIN

Tuesday Evening, December 10

Wednesday, December 11

ROSE ROSENBLATT

Tuesday Evening, December 10

Wednesday, December 11

SARAH ORLOFF

Wednesday Evening, December 11

Thursday, December 12

DAVID WALDMAN

Wednesday Evening, December 11

Thursday, December 12

NINA GREENBERGER

Thursday Evening, December 12

Friday, December 13

LOUIS R. KRASSNER

Thursday Evening, December 12

Friday, December 13

MAMIE BECKER

Sunday Evening, December 15

Monday, December 16

MAX E. BRAFMAN

Monday Evening, December 16

Tuesday, December 17

EDITH EDELMAN

Monday Evening, December 16

Tuesday, December 17

SIGMUND NEUSTADT

Thursday Evening, December 19

Friday, December 20

BELLE WARD SPANBOCK

Saturday Evening, December 21

Sunday, December 22

JULIUS SOLAN

Tuesday Evening, December 24

Wednesday, December 25

BERTRAM SELIGMAN

Thursday Evening, December 26

Friday, December 27

WILLIAM FRUHLINGER

Friday Evening, December 27

Saturday, December 28

RAY MELZER

Wednesday Evening, January 1

Thursday, January 2

MAX MORRISON

Thursday Evening, January 2

Friday, January 3

JOSEPH SHAPIRO

Thursday Evening, January 2

Friday, January 3

MOSES KORN

Saturday Evening, January 4

Sunday, January 5

GERTRUDE BERLINER

Sunday Evening, January 5

Monday, January 6

MIRIAM MORSE

Tuesday Evening, January 7

Wednesday, January 8

JOLAN GELLER

Thursday Evening, January 9

Friday, January 10

PHILIP KLUG

Saturday Evening, January 11

Sunday, January 12

FRANK M. LOWENSTEIN

Saturday Evening, January 11

Sunday, January 12

HILDA F. LOWENSTEIN

Sunday Evening, January 12

Monday, January 13

ESTHER CHARTOVE

Monday Evening, January 13

Tuesday, January 14

SAMUEL ASHER

Tuesday Evening, January 14

Wednesday, January 15

HARRY LEON LOBSENZ

Tuesday Evening, January 14

Wednesday, January 15

SAMUEL TOMBERG

Thursday Evening, January 16

Friday, January 17

ESTHER KLINGER

Sunday Evening, January 19

Monday, January 20

MOE NATHAN

Wednesday Evening, January 22

Thursday, January 23

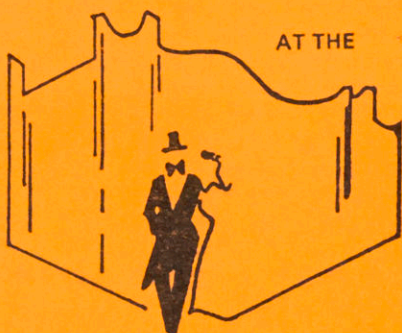
DANIEL J. LEVOWITZ

Friday Evening, January 24

Saturday, January 25



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