

Kehilath Jeshurun Bulletin



JANUARY 17, 1969

VOLUME XXXVII

NUMBER 15

TEVET 27, 5729

RABBI SOLOMON GOREN TO ADDRESS MEN'S CLUB AT SPECIAL CONVOCATION WEDNESDAY, JANUARY 29th

Last November, the Men's Club of the congregation sponsored a special convocation attended by some three hundred members of the congregational family in honor of Ambassador Yosef Tekoah. On Wednesday evening, January 29th, the Men's Club will sponsor a similar convocation to honor and to present to the Kehilath Jeshurun family the revered and the admirable Rabbi Solomon Goren.

Rabbi Goren is Chief of Chaplains of the Israel Defense Forces, a position which he has held almost since the establishment of the State of Israel. Recently, he was elected Chief Rabbi of the City of Tel Aviv.

Rabbi Goren is one of the most dynamic and beloved personalities in the young Jewish State. He is the Rabbi of all Israeli soldiers — not just the Orthodox ones. He has maintained the finest kind of religious observance among the varied recruits of the Israel Defense Forces and he has helped to use the compulsory military training period as an opportunity for religious education for the young Israelis.

A brilliant scholar and one of the finest students produced by the Sainted Rabbi Kook, Rabbi Goren will be remembered as the one who accompanied the paratroopers in the Sinai campaign with Sefer Torah and Shofar. During the recent Six Day War, Rabbi Goren was one of the first to reach the Western Wall, arriving there with the head of the paratrooper corps, Mota Gur. It was he who sounded the Shofar on the Temple Mount.

Please reserve the date; come with your families and with your friends to do honor and to listen to one of the great spiritual, military heroes of the State of Israel.

CONGREGATION WINS IN ATTEMPT TO CHANGE ZONING LAWS

Our congregation gained a victory in the attempt to change the zoning laws which would have permitted the construction of a movie theatre immediately to the rear of our synagogue. The applicant for the change, realizing the public clamor and opposition to the plan, withdrew his application last Tuesday when the Board of Standards and Appeals was ready to announce its decision.

We have every reason to believe that the decision of the Board would have been in our favor.

As we rejoice in this victory, we must remember that it was achieved through the cooperation of many, in and out of the congregation and the Ramaz families.

We are deeply indebted to Hon. Percy E. Sutton, President of the Borough of Manhattan, who took a very strong stand both by letter and in person and expressed clearly his opposition to the variance in the zoning. We know how much the Board of Standards and Appeals respects the view of the Borough President in this matter.

We are similarly indebted to Hon. Edward I. Koch, the Representative of the 17th Congressional District in the House of Representatives. He, too, wrote a strong letter in support of our position.

We are particularly grateful to Monsignor Harry J. Byrne of the Chancery Office of the Archdiocese of New York and to the Reverend Philip A. C. Clarke, Senior Minister of the Park Avenue Methodist Church. We are similarly grateful to Rabbi Judah Nadich of the Park Avenue Synagogue and to the New York Board of Rabbis, all of whom cooperated with us.

We owe a special debt of gratitude to our esteemed member, Mr. Benjamin Bartel, whose legal skill was at our disposal and who devoted abundant time and talent to make this victory possible.

The New York Times and the Anglo-Jewish press throughout the country featured our battle. It was regarded in the public press as a fine manifestation of all faiths joining in an effort to preserve the sacredness of a House of God of a particular faith. In a sense, this was ecumenism in action.

As the session of the Board of Standards and Appeals came to a close, Rabbi Joseph H. Lookstein was given permission to make a statement. The Rabbi said as follows:

"I wish to convey to this distinguished body the collective thanks of Congregation Kehilath Jeshurun which for almost a century has been a religious landmark in the borough of Manhattan, and of Ramaz School which for thirty years has educated a generation of students of our city. We are all grateful for your patience, understanding and insight into our problem.

"We are pleased that Mr. William Zeckendorf saw fit to withdraw the application and this helped to bring to an amicable end a most unpleasant controversy.

"These are rash and hectic days in our city. The torch has ceased to be a symbol of light and learning but has become a tool of destruction and desecration. It is comforting, therefore, to find in these turbulent days that the gentlemen of this Board have demonstrated such understanding and concern for the sanctity of a House of God."

**RABBI JOSEPH H. LOOKSTEIN WILL PREACH THIS SATURDAY AT 11:00 A.M.
"ISRAEL REMAINS CALM AND CONFIDENT"
A REPORT FROM JERUSALEM**



VAERA

"The Exodus As a Symbol"

"I will **free** you from the burdens of the Egyptians and **deliver** you from their bondage. I will **redeem** you with an outstretched arm . . . And I will **take you** to be My people and I will be your God . . . I will **bring you** into the land which I pledged to give to Abraham, Isaac, and Jacob . . ."

The five expressions of redemption: "free", "deliver", "redeem", "take you", and "bring you" are the five references for which, according to our tradition, we drink four cups of wine on the night of Passover and set aside an additional cup for "Elijah the Prophet." The first four expressions were fulfilled in the exodus from Egypt and in the conquest of the Promised Land. The last expression was partially fulfilled at that time but its total realization remains for the time to come when all Israel will be united in the Land of Israel.

The exodus from Egypt, which constitutes the dominant theme in the second book of the Bible, has come to be considered as one of the most important themes in Jewish history, Jewish law and Jewish liturgy. It has retained this importance because it represents the clear and unmistakable revelation of God in history. In this way, the story of the exodus testifies to each generation that there is a God and that He is concerned with the Jewish People in particular and with the welfare of man in general.

Such a realization is a sine qua non of our observance of God's law. Only if our concept of God is one in which we see His care for and concern with human beings, can we be preoccupied with the observance of His ethical revelation. That is why when God reveals Himself to the Jewish People in the beginning of the Ten Commandments He speaks of himself not as the creator of heaven and earth but rather as, "I am the Lord your God who took you out of Egypt, from the House of Bondage."

Prayer to God would also be inconceivable without the symbol of the exodus before our eyes and upon our hearts. This is why Jewish law requires us to proceed from that portion of the morning service which deals with Geulah — redemption — directly to the main prayer of the service—Shemoneh Esreh. We are not allowed to make an

MRS. YOSEF TEKOAH TO ADDRESS SISTERHOOD ON MONDAY, JANUARY 27th

The wife of the gallant and courageous Ambassador of the State of Israel to the United Nations will be the guest of the Kehilath Jeshurun Sisterhood on Monday afternoon, January 27th, at 12:30 o'clock, at its regular open meeting in the Social Hall of the congregation.

On that occasion, Mrs. Yosef Tekoah will address the Sisterhood on the subject: "Diplomatic Life — The Roses and the Thorns." It is expected that she will take the ladies of the Sisterhood on a talking tour through the life of an active and militant Ambassador of Israel, not only here in the United Nations, but in other lands and places where the Tekoahs have served.

Those of our ladies who know Mrs. Tekoah know that she will be an interesting speaker to hear. She herself

is a most personable and attractive personality. We hope that the ladies will take advantage of this opportunity by coming to listen to her and to greet her.

Coffee and cake will be served preceding the program. Remember the date, January 27th, and the time, 12:30 o'clock.

PLEASE NOTE

Our original program for January 27th, "What's New in Fashion and Faces," with Evelyn Lauder as guest speaker, will take place instead on Monday, February 24th, the date originally scheduled for Mrs. Tekoah. We made the switch as an accommodation to both of our speakers each of whom separately asked for this switch in program dates.

WITHIN OUR FAMILY

Birthdays—

Many happy returns of the day to Lewis Braff, Mrs. S. Lawrence Brody, Elmer G. Engel, Dr. Isadore Givner, Mrs. Fred S. Kahn, Abraham R. Kirshon, Mrs. Leo Ritter and Robert H. Zessman.

Anniversaries—

Warmest greetings to Mr. and Mrs. Max L. Birnbach, Mr. and Mrs. Henry K. Chapman, Mr. and Mrs. Leo Davenport and Mr. and Mrs. Louis Etra.

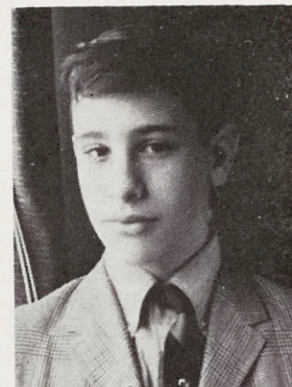
Birth—

Congratulations and a hearty Mazel Tov to Mr. and Mrs. Harry L. Septimus upon the birth of a son to their children, Mr. and Mrs. Chaim Septimus. May this grandson grow up in the finest tradition of Torah, Chupah and Ma'asim Tovim.

interruption between the concept of redemption and the articulation of prayer because prayer is meaningless unless there is a God who is concerned sufficiently with mankind to be interested in and capable of mankind's redemption.

The exodus from Egypt is, therefore, not only a fact of history; it is also the symbol of our faith in God, that he cares enough to give us laws by which to live and that he is concerned enough to listen to our prayers and, hopefully, to answer some of them.

H. L.



DAVID ORWASHER
BAR MITZVAH

Congratulations to our devoted members, Mr. and Mrs. Louis Orwaser upon the forthcoming Bar Mitzvah of their son, David. The happy event will take place at our regular synagogue service this coming Saturday morning.

David is the third of the Orwaser boys to become Bar Mitzvah in our Synagogue, following in the footsteps of his brothers, Stanley and Abram. David is a student in Form II in the Ramaz Upper School. He will chant part of the Torah Portion and the Haftarah as part of our services.

The kiddush this Saturday will be sponsored by the Orwaser family in honor of this happy milestone.

KEHILATH JESHURUN
BULLETIN SUPPLEMENT

***"13 Lives in a Jerusalem Market;
13 Planes in a Beirut Airport;
An Indifferent World is Suddenly Concerned"****

By RABBI HASKEL LOOKSTEIN

* This sermon was delivered at Kehilath Jeshurun on Saturday morning, parshat Vayechi, January 4, 1969. Its publication was made possible through a gracious gift to the congregation by one of its members who was present that morning.

The best lessons for human conduct come not from books, but rather from life. Morality, ethics, piety and humanity are all derived most persuasively from life situations rather than from rule books or dogmatic essays.

This will explain, in a large measure, why the Torah devotes roughly 40 percent of its contents — and the entire first Book — to life snapshots which portray scenes graphically, poignantly, and in a manner designed for maximum impact.

One such snapshot is reproduced at the beginning of Vayechi (Genesis 47:29,30). Jacob, on his death bed, summons Joseph to his side and pleads with him: *ועשית עמדי חסד ואמת, אל נא תקברני במצרים. ושכנתי עם אבותי, וקברתני בקבורתם. ויאמר, אנכי אעשה כדברך.*

"Do for me an act of supreme loving kindness; do not bury me in Egypt. Let me be laid to rest with my forefathers; bury me on their grounds. And Joseph said: I will act in accordance with your words."

There are two principal characters in this dialogue and two distinct roles. Both protagonists, however, coalesce in their thoughts to provide one basic lesson in the Jewish outlook on life.

Jacob is revolted at the idea of burial in Egypt. He was forced to descend to Egypt because of circumstances quite beyond his control. There was famine in Canaan and food in Egypt.

Egypt, the land of opportunity

Of course, once Jacob arrived in Egypt, he was treated royally. Pharaoh made this quite clear to Joseph (Genesis 47:6). "The land of Egypt is open to you." All opportunities are yours for the taking. Housing is available; neighborhoods are unrestricted; the society is open and free.

Moreover, Pharaoh suggested to Joseph that he "settle his father and his brothers on the choicest lands." Live off the fat of the land, they were told. Enter the finest universities; set up the most lucrative professional practices; organize the most profitable businesses; and make the biggest and quickest returns on your investments.

There was even an open invitation to join government service. "And if you know of some among you who are exceptionally capable, let them tend not only their flocks, but mine as well." One can imagine that, following in the footsteps of Joseph, the Children of Israel rose to prominence in Egypt as Supreme Court Justices, Secretaries of the Treasury and Labor and even as Ambassadors to the United Nations of that day.

It is clear that for Jacob and his descendants in Egypt the sky was the limit. What started out as a refuge from

famine and travail, became a blessed and sun-kissed soil in which Jacob and his family could strike firm and fruitful roots.

Jacob's misgivings

But, despite all of this good fortune and blessing, Jacob never truly comes to terms with Egyptian life and civilization. "Don't bury me here in Egypt," he pleads with Joseph. Don't let me become identified and associated with Egyptian history and culture. Don't let them build a pyramid for me! In the language of the Psalmist (26:7) "Do not lump me together with sinners and sinfulness."

We can, with a bit of thought, understand quite well Jacob's revulsion. In the annals of ancient civilization, Egypt came to personify technological achievement — at its best and at its most grotesque.

At its best, this technology produced the massive pyramids and the sphinx, the highly intricate irrigation system through which to control and utilize the flood waters of the Nile, the storage cities of Pithom and Ramses and other similarly spectacular technical feats.

What in ancient Greece developed into the adoration of beauty, in Egypt became the glorification of technical prowess—bigness; efficiency; precision; streamlined, technological achievement.

The price of technological prowess

But all of this came at a high price. The price was the dehumanization of man. The machine became the idol and man became as depersonalized as a machine — only far less potent. Hordes of slaves were needed to actualize the potential of the Egyptian drawing boards. Faceless masses built the pyramids, carved out the sphinx, constructed the plush palaces, dug the irrigation ditches, manned the chariots, lashed the rebellious and smote the indigent.

The vital ingredient that made the Egyptian technology hum was *avodat parech* — slaves who were worked in such a manner so that — *mefarechet et ha-guf* — their backs were broken. But, in reality, more than their backs were broken. Their backbone was also shattered; their humanity was crushed.

And so Jacob, as his life's strength ebbs, pleads with Joseph — and the plea is also a warning — "*Al na tikbereini b'mitzrayim* — don't bury me here"; let me not be identified with Egypt. And you, my son, you who have demonstrated such great political acumen, you who have, with God's help, developed a method for long range economic forecasts, and you who have coupled this with a genius for economic planning — you, too, must be careful not to fall into the morass of technological depersonalization.

V'asita imadi chesed v'emet — I ask you to do an act of absolute *chesed*; kindness for which there can be no reward, not even a thank you. Do what your callous technocrat friends in Egypt could never do. Take me to the land of Canaan, after my death *u'k'vartani bi-k'vuratam*, and bury me there with my forefathers. *You* bring me and *you* bury me. Don't turn me over to impersonal undertakers and callous gravediggers and walk away. You do it yourself; although no one will *even* thank you for it. This will be an act of supreme humanity.

"And Joseph said: I will act in accordance with your words." As modern and cosmopolitan as he was, Joseph understood this fundamental message of Judaism: life, dignity, human personality, human feelings — these are the first matters of concern, the matters of ultimate concern, and they may never be sacrificed or subverted in the name of technological achievement.

Contemporary vestiges of the Egyptian heritage

It is one of the tragedies of modern life that the depersonalization of ancient Egypt is becoming increasingly manifest in our day. Moreover, the reason is the same. The main focus of modern life is upon technology; better machines, more sophisticated computers, automation, cybernetics. Man is eclipsed by the machine. Human worth is downgraded and human life is cheapened.

We saw this cruel imbalance on Thursday morning, December 26th, when we picked up the New York Times. In column 8 we read the fascinating account of the moon orbit and the beginning of our astronauts' return trip. Balancing this was a totally different account in column 1. The headline announced: "200,000 heatless, thousands in danger, complicated by flu; city declares health peril."

What a woeful disgrace! The technological challenges of space are being met; but the human problems of strikes, disease, poverty, misery, suffering — these are eclipsed by the sun of technology. Truck drivers didn't want to deliver fuel on Christmas Day and the oil companies did not want to pay overtime wages. Consequently, thousands suffered in the cold, many of them sick, some of them destined to die simply because of the lack of heat.

What is the whole flight around the moon worth if people die on earth because others do not care?

A similar imbalance between technological achievement and human concerns is manifest in the bumbling behavior of diplomats in Paris. While mature men quibble over the design of a table—round, square, oval or hybrid—thousands die or are maimed weekly in the benighted country of Vietnam. Apparently, our technological capacity to wage wars half way around the world has far outstripped our ability to solve the human problems which would make peace possible.

Distorted view of Middle East crisis

Finally, it is this same imbalance between technological concerns and human interests that has revealed itself so shockingly in the reaction to the most recent crisis in the Middle East.

On December 26th, two Arab terrorists shot up an El Al plane, killed one innocent civilian and left a stewardess paralyzed for life. And only by a miracle, 37 other innocent civilians, including women and children, were unharmed when the bullets with which the fuselage was sprayed failed to hit them and the 30 tons of fuel on the El Al Jet failed to explode. And nobody said a word. No government protested, no American undersecretary of state summoned a ranking Arab diplomat to his office for a stern rebuke.

And this merely compounded a previous felony of indifference. For, just about four weeks ago, a huge explosion in a crowded Jerusalem marketplace took 13 lives and left 55 wounded. And again, no one spoke. The Security Council did not even meet — let alone censure anyone for this monstrous deed — a deed which violates every accepted rule, even of war.

But, when Israel strikes back, then a world suddenly comes to life. International machinery begins to hum. A pious prince of the church in Rome sends a hypocritical message of comfort to the President of Lebanon. And for what?

Comfort for what?

For 13 planes that were destroyed on the ground? For the products of man's technical genius that were disabled? For the wounding of steel and for the injury to upholstered seats? Is this the cause of Rome's anguish?

No lives were lost in this raid. The Israelis systematically led all persons to safety and announced warnings over portable loudspeakers before setting the charges — all of this at great risk to their own lives. There were no wounded left behind in this battle; no crying widows in its wake; no pathetic orphans in its aftermath. The only tears that were shed were those of Lloyds of London — as well as a few other American, British and French economic interests.

But a callous, indifferent, insensitive world came to life and expressed its self-righteous indignation.

Thirteen dead and a Pope is mum. *Thirteen planes* and he dashes off a telegram of condolence.

Thirteen dead and the U.N. is silent. *Thirteen planes* and the talkathon begins.

Thirteen dead and the U. S. State Department "observes the situation with some concern." *Thirteen planes* and the Department becomes a bee-hive of frenetic activity.

There was one good non-Jewish reaction which I have found, one sensitive statement on the whole affair. It was buried in a column in the Times on January 2nd.

This reaction defended the Israeli raid on the Beirut airport on the grounds that it was "not so much a reprisal as an act of self-defense." It also noted that the Israeli attack was directed at property rather than at human life.

"If the accent is put where it belongs — 13 airplanes against one human life — then it is clear that the wanton attack on an innocent passenger is evil while the attack on airplanes which are after all, things, is not," it said.

Do you know who is the author of this reaction? His name is, Msgr. John M. Oesterricher, of the Secretariat for Catholic-Jewish Relations of the National Conference of Catholic Bishops. Apparently, the Pope has problems with more than his Birth Control pronouncements. He is under moral attack on a far broader front.

It is heartwarming to see one "goy" with guts; one churchman who comprehends and applauds the Jewish respect for life. Maybe there is some value to dialogues after all.

Human life is paramount

This, then, is our concern. Our concern is with lives, not things. Moshe Dayan was asked if he didn't think the raid would adversely affect the Jewish image. He answered — in effect — we had better stop worrying about our image and start worrying about our lives. What good is our image if we are dead?

Levi Eshkol reacted similarly, we are told, when asked whether Israel had not, through this reprisal, dissipated the diplomatic advantage it had gained through the Athens incident. He replied sarcastically that, by this line of reasoning, had the terrorists in Athens succeeded in blowing up the whole plane, Israel's advantage would have been even greater. Moreover, by this same distorted logic, Israel's diplomatic advantage would have been simply overwhelming had it lost the Six-Day War.

Perhaps this was on the mind of a prominent Israeli journalist who responded to a question on the Beirut raid with these words: "Better 13 planes should be destroyed than we should have to build an additional wing in Yad Vashem." Golda Meir put it well: "Better the world's condemnation than the world's condolences."

It is the shame of our world that it does not maintain a balance between human concerns and technological interests.

It is the shame of our world that heatless slums and rat-infested, delapidated ghettos can exist side by side with a space technology that runs rings around the moon.

It is the shame of our world that when civilians are machine gunned on an airliner or when a crowded market place is blown up, a technologically drunk mankind slumbers; while when a few planes are destroyed, then power politics arouses an indignant world to censure the one nation that places its supreme value on every single human life.

Repudiate the heritage of Egypt

This is the heritage of Egypt in all its horror. Jacob refuses to become absorbed in its earth. And Joseph learned his father's lesson well. As he himself approached death, he said to the people of Israel (Genesis 50:24,25): "God will remember you one day and take you out of Egypt . . . When he does, take my bones out of Egypt with you."

This, then, is the lesson from life as recorded in the Torah and in our own day. Be human beings; caring, concerned, compassionate human beings. Use technology's gifts, but do not become depersonalized by them. Above all remember: things are expendable; human life is indispensable.

Let the world know this. And if the world does not, at least let the Jew know it!



**BAR-ILAN TO HONOR
RABBI JOSEPH H. LOOKSTEIN
AT ANNUAL DINNER**

**Honorary Degree to be Presented
to Chief Justice Warren**

A notable event in the young life of Bar-Ilan University will take place on Sunday evening, February 2nd, at the Waldorf Astoria Hotel. The occasion will be the annual dinner of the University.

At that dinner, an Honorary Degree for the Doctor of Laws will be presented to Hon. Earl Warren, Chief Justice of the United States Supreme Court. The Chief Justice will deliver the guest address that evening as well.

Of particular interest to the Kehilath Jeshurun family will be the fact that our own Rabbi Joseph H. Lookstein, the Chancellor of the University, will be the guest of honor at the dinner commemorating the tenth anniversary of his assuming the Presidency of Bar-Ilan University.

Members of the Kehilath Jeshurun family who would like to attend this dinner, and by their attendance demonstrate their support for this academic institution of higher learning under Orthodox Jewish auspices in Israel, are urged to contact the Bar-Ilan office at 641 Lexington Avenue for tickets. There will be no solicitation of funds at the dinner.

— REMINDER —

**COUPLES CLUB MEETING
This Saturday night at 8:30
in the home of
DR. AND MRS. MOSES NUSSBAUM**

— Guest —

**LINCOLN LYNCH
Executive Director, New York
Urban Coalition**

Attendance by reservation only

**SPRING SEMESTER OF ADULT INSTITUTE TO
FEATURE STUDY GROUPS IN JONAH AND PRAYER**

**Sessions to Be Led by Dr. Meyer Herskovics and
Rabbi Martin Gordon**

The Kehilath Jeshurun Adult Institute is about to launch its spring semester of courses. The highlight of the semester will be two study groups designed to meet the needs of members and friends of Kehilath Jeshurun who seek knowledge and intellectual stimulation as part of their religious life.

The Book of Jonah

Our first study group will analyze the Book of Jonah, one of the shortest books in the Bible. The story, of course, is well known from its use in world literature and from the fact that the Book of Jonah is read every year on Yom Kippur afternoon.

What is not as well known is the fact that the book contains important historical information, philosophical concepts and many matters of linguistic interest. The instructor for the group will be Dr. Meyer Herskovics, Associate Professor of Bible and Jewish History at Yeshiva University. Dr. Herskovics gained a large following in our congregation from his study group last year on the History of Jerusalem.

The Book of Jonah study group will meet on the following Thursday evenings from 8:30 to 9:45 in the Synagogue Library:

January 30th
February 13th
February 27th
March 13th
March 27th

Prayer

Our second study group will concern itself with the study of the Prayer Book. This will be the beginning of a series which we expect will continue

for several years and which is designed to cover the complete Siddur in depth and in breadth over the course of the years.

Our first sessions this year will be devoted to the study of the morning blessings and that part of the service which precedes Baruch She'amar. The text will be studied with its pertinent laws as well as the concepts and thoughts that are reflected in it.

The group will be led by Rabbi Martin Gordon, instructor in Bible and Judaic Studies at the Stern College for Women. Rabbi Gordon will be remembered as the young Rabbi who delivered such an outstanding lecture in our lecture series last year on the subject of Ethics and Morality. He is one of the leading young Jewish scholars in Jewish life today.

The sessions will be held on five Wednesday evenings from 8:30 to 9:45 in the Synagogue Library according to the following dates:

February 5th
February 19th
March 5th
March 19th
March 26th

We already have a fine advance registration for both of these study groups from our original Adult Institute mailing in the fall. We are in a position, however, to accept a few more registrants before the rolls for these study groups are closed. Those who are interested are asked to clip out the registration form in this Bulletin, and send it to Rabbi Haskel Lookstein at the synagogue office without delay.

**CONGREGATION KEHILATH JESHURUN
ADULT INSTITUTE**

Please enroll me in the following study group for the Kehilath Jeshurun Adult Institute's spring term:

..... The Book of Jonah

..... Prayer

Name

Address

Cong. Kehilath Jeshurun

125 East 85th Street
New York 10028, N.Y.
HA 7-1000

Synagogue Officials

Joseph H. Lookstein Rabbi
Haskel Lookstein Assoc. Rabbi
A. Joseph Cohen Cantor
Israel D. Rosenberg Ritual Director
Noam Shudofsky Youth Director

Officers of the Congregation

Max J. Etra President
Joseph Roth Vice-President
Elgin Shulsky Treasurer
Irwin Shapiro Secretary
Mrs. Leon A. Feldman Pres. Sist.
Martin R. Rochlin Pres. Men's Club

SCHEDULE OF SERVICES**FRIDAY**

Lighting of Candles 4:35
Evening 4:45

SATURDAY

Morning 9:00
Junior Congregation 10:15
Pre-School Service
Dining Hall 11:00

Weekly Portion: Vaera**Exodus 6:2 - 9:35****Haftorah: Ezekiel 28:25 - 29:21****ROSH CHODESH PRAYERS**

Rosh Chodesh Shevat will be on
Monday, January 20th.

Evening 4:45
Conclusion of Sabbath 5:30

WEEKDAY SERVICES

Morning 7:30
Sunday Morning 8:30
Evening 4:50

SISTERHOOD KIDDUSH HOSTESSES**Saturday, January 18th**

Mrs. Harry Etra
Mrs. Nathan Goldsmith
Mrs. Jacob M. Miller
Mrs. Norman D. Mosesson
Mrs. David Pik
Mrs. Reuben N. Popkin

JUNIOR CONGREGATION**Saturday, January 18th****Cantors**

Jonathan Medwin
Binyamin Shudofsky
Kenneth Barany

Torah Reader

George Blumenthal

YAHREZEITS**January**

18-JANE FISCHER
18-CLARA LEWIS
18-ELIAS I. GORDON
18-LOUIS J. LEBOWITZ
18-AMELIA SIEGEL
18-MAXWELL KLEIN
19-WOLF SIGALL
20-HANNAH FOLKMAN
20-FANNIE ZESSMAN
20-HENRIETTA HIRSCH
20-LOUIS HEYMAN
20-FREDERIK SAX
20-NATHAN LIPMAN
21-MORRIS H. GELFAND
21-ETTEL KLEIN
21-DR. HENRY RAPHAEL GOLD
21-MAX A. ROSENGARD

21-REBECCA W. WOLF
22-EVA HOFSTADTER
22-BERTHA GORDON
22-HEYMAN COHEN
22-SARAH ROSENBERG
22-ROSE HORWITZ
22-LEA ZUKERMAN
22-BREINA CHARNEY
23-HARRY B. KOCH
23-YETTA ARBEIT
23-GUSSIE CHARNOW
23-LOUIS SCHLEIFER
24-JOSEPH FEINBERG
24-IDA E. BECKER
24-KRAINA BROZ
24-REGINA MARGARETEN
24-AARON REINHOLD
24-ABRAHAM J. BIBERSTEIN

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Harry Heyman
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Abraham I. Holzer

Thank you for your cooperation in helping to maintain the
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