



## Three Ramaz Seniors Declared Finalists in National Merit Competition

We are proud to announce to the Kehilath Jeshurun family that three seniors in the current graduating class of the Ramaz Upper School have just been notified of their position as Finalists in the National Merit Competition. They are: Ron Cohen, Samuel Gamoran, and Laura Shragowitz. Five seniors had originally placed as semi-finalists. These three remain in the competition in this august position.

The National Merit Competition includes all seniors throughout the country. Each finalist is one out of 14,500 students. The honor is a remarkable one for the students themselves and represents quite an extraordinary accomplishment in a school whose senior class numbers 64 students.

We congratulate the students, their families and the entire Ramaz family on this outstanding achievement.

## Seudah Shlishit In Honor of Rena Ranells Shabbat Afternoon, February 24th

A Seudah Shlishit will be held in honor of Rena Ranells on Shabbat afternoon, February 24th, in commemoration of her reaching the age of religious responsibility and becoming a Bat Mitzvah. Mincha services will be held on that afternoon at 5:10., followed by the seudah and ma'ariv.

Rena, a student in Form I at Ramaz, is part of the Ranells family who are regular worshippers in our synagogue and who participate actively in all of our functions. We are happy to be able to celebrate this significant milestone in the family's life.

Rena will give a D'var Torah at the seudah on February 24. A cordial invitation is extended to all our friends to join us in celebrating this religious occasion in Rena's life.

## FOR YOUR ATTENTION AND ACTION

Last week's **New York Times** carried an extraordinary development in the struggle for freedom for Soviet Jewry. I refer to the unprecedented support for that struggle from the Chairman of the House Ways and Means Committee, Representative Wilbur Mills.

Mr. Mills gave his unqualified support to the so-called Vanik Bill, which was introduced in the House of Representatives by Charles A. Vanik (D-Ohio) as a counterpart to the well known Jackson Amendment introduced in the last session in the Senate. The Vanik Bill would withhold "Most Favored Nation" status from countries who violate international standards, specifically including the charging of exorbitant exit fees for citizens who wish to emigrate. The Bill would also withhold loans, grants and credits from those nations which perpetrate such violations.

The Vanik Bill is the key pressure point for American Jewry through which we can gain repeal or weakening of the ransom tax which is now being charged to all educated Soviet Jews who wish to emigrate. Until last week, it was expected that the Jackson Amendment would pass in the Senate but that the Vanik Bill was in serious danger in the House. In effect, this would mean that our effort would have been unsuccessful.

Mr. Mills' public, adamant statement in support of the Vanik Bill and in opposition to Most Favored Nation status for the Soviet Union because of its restrictive policy on emigration, represents a major breakthrough for the Jewish community. It is a result of months and years of work on the part of the National Conference on Soviet Jewry and its various member organizations, including our own New York Conference on Soviet Jewry. This single act by so important a member of the House may do more for the easing of emigration opportunities for educated Soviet Jews than any other combination of acts.

### Our Task

It is up to you and me to support vigorously the stand of Representative Mills and the passage of the Vanik Bill. Please write a letter today to your congressman in order to enlist or approve his support for the Vanik Bill. The chances are that he is already among the 250 signed supporters. Write another letter to Representative Mills applauding his support of human rights for Soviet Jews. Impress upon him your own sense of urgency in this matter. If there are several members of your family, including children, let each write his or her own letter.

The fate of thousands may literally be said to depend upon the passage or defeat of this one bill. An important legislative voice has now been heard in support of the bill. No Jew who cares about his fellow Jews in Russia can afford to be silent at this time. Please do your part today!

Rabbi Lookstein

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**ON SHABBAT MORNINGS, FEBRUARY 17th and 24th** Rabbi Haskel Lookstein will continue his series on: — **"STANDING BEFORE GOD"** — A teaching sermon on the Shmoneh Esreh.



The Sisterhood Invites All Ladies  
to a luncheon meeting  
**Monday, February 26th at 12:00 Noon**  
in the Social Hall

featuring  
**"TRAVEL IN THE SOVIET UNION"**

a slide presentation  
by  
**AUDREY LOOKSTEIN**  
**NECHI SHUDOFKY**  
**AMI TEXON**

Hostesses: Elise Kirshon, Fanny Popkin and Eve Zessman

### **Rabbi Haskel Lookstein Discusses Man's Self-Awareness in Prayer in First Teaching Sermon**

In the first of a series of teaching sermons on the Shmoneh Esreh, Rabbi Haskel Lookstein discussed last Shabbat morning two aspects of man's self-awareness in prayer. Citing the commentators who define the word "l'hitpallel" (literally to pray) as meaning to judge one's self, the Rabbi explained that in prayer we are aware of the following feelings:

1. The feeling of needfulness or creature consciousness. Man prays because he has to pray. He calls to God "out of the depths" and out of a deep sense of helplessness in the face of the many problems which he faces in the struggle of life. Of the three parts of prayer: praise, petition and thanksgiving, petition is the core and it represents this great feeling of need. The extent to which modern man finds it difficult to pray is perhaps attributable to his inability to recognize the need which exists in himself to seek help from a supreme being.

2. The second aspect of man's self-awareness in prayer is his feeling that

standing before God in praise, petition and thanksgiving is logically as absurdity. How can finite and sinful man address the infinite and perfect God, passing judgment upon His world (praise), petitioning Him for his petty needs and thanking Him for the gift of life and health which are quite beyond simple thanks?

It is out of this second aspect of self-awareness that man, when he does feel the need to pray, must ask for God's help in formulating his prayer. He does so in the introductory verse to the shmoneh esreh when he opens his prayer with a prayer: "O Lord, open my lips and let my mouth speak your praise." This phrase reflects on the one hand, the deep need that man has to pray and, on the other, man's realization that essentially the act of standing before God borders on the absurd. It is only God's grace that makes the act of prayer possible.

The Rabbi will continue his series this Shabbat morning with a discussion of the first three blessings in the Shmoneh Esreh.

### **WITHIN OUR FAMILY**

#### **Birthdays—**

Many happy returns of the day to Mrs. Michael M. Barany, Benjamin Bartel, Arthur Brown, Mrs. Benjamin Brown, Mrs. Helen F. Dayton, Dr. William Etra, Mrs. Al Feiner, William B. Fischberg, Bernard D. Fischman, Dezso Goldner, Dr. Frank Goodman, Mrs. Joseph Greenberg, Mrs. Alex Herbst, Maurice N. Jaffe, Dr. Robert M. Richter, Eugene R. Sarezky, Joseph Schlang, Eugene H. Sharpstein, Samuel Singer, Mrs. Samuel Stromberg, Mr. and Mrs. Albert Wald, Mrs. Samuel L. Zuckerman and Mrs. Martin Zuger.

#### **Bar Mitzvah—**

Mazel Tov to Mrs. Malvina Wachter upon the Bar Mitzvah of her grandson,

Stuart Feldman, son of Mr. and Mrs. Jerome Feldman of Queens. Congratulations also to Marco Wachter, who is visiting America for the Bar Mitzvah of his nephew.

#### **Anniversaries—**

Warmest greetings to Mr. and Mrs. Harry Green, Mr. and Mrs. Martin G. Haber and Mr. and Mrs. Walter Koppel.

#### **Condolence—**

We extend our sincere condolences to our esteemed Trustee, Israel Cummings on the passing of his beloved brother, David Cummings.

May the family be spared further sorrow for many years to come.

### **Couples Club Holds Lively Taharat Ha-Mishpacha Meeting**

The Couples Club met at the Blumenthal residence last Saturday night for one of the most vibrant discussions in its history. Dr. Lawrence Bryskin and Dr. William Major delivered papers on the medical and psychological aspects of the laws of Mikveh and Rabbi Haskel Lookstein presented the religious principles and ideas involved in the practice.

The discussion that ensued involved almost every member in the room. Why is mikveh so poorly observed by Jews who are in other respects quite religious? Why did so many couples avoid the meeting entirely? Why do mothers who teach their children kashrut and Shabbat avoid the subject of mikveh entirely?

On a more positive note: why are more young marrieds today far more receptive to the practice than were the newlyweds of ten years ago? What educational techniques can we employ to teach children who are otherwise very well informed sexually to be sensitive to religious teachings and practices that pertain to marriage and the family?

This was a difficult meeting to plan, to present and to attract participants for. It was, however, an extremely worthwhile evening for those who came and who participated in a valuable exchange of information and ideas.

### **In Memoriam**

#### **Nettie Binstock**

The passing of a splendid Eishet Chayil is mourned by the Congregation this week. Nettie Binstock was sweet and gentle, pious and courageous, refined and compassionate.

Born into a learned Jewish family, she made her home a miniature sanctuary. She and Victor gave their sons Lanny and Marvin a Ramaz education and derived joy and nachas from every minute of it.

Her courage in the face of overwhelming illness and personal tragedy can be a lesson to all. May her noble and beautiful life be an inspiration to her beloved husband and sons and to all in the community who cherished her.



# "THE SYNAGOGUE AS AN INSTITUTION AND AN IDEA"

## Part four of the resume of Rabbi Joseph B. Soloveitchik's Centennial Lecture

Having explored the synagogue as an idea representing man's home and refuge from exile, let us turn to the role of the congregation — the tzibbur — in prayer.

The Talmud in the Tractate, Shabbat says: "Two sins of ignorant people carry the most awesome consequences: the calling of the Holy Ark an ark and the calling of the Beit Ha-Kneset a Beit Am (literally, the house of assembly is called the house of the people)."

It is easy to understand the first sin. Referring to the Holy Ark as merely an ark is the secularization not only of a closet but of what is contained in that closet, namely, the Torah. This is a grievous offense.

But what is entailed in the second sin? What is the difference between the House of the Kneset (literally, "assembly") and the House of the People? Upon the answer to this question depends our fuller comprehension of what public prayer means in Jewish life.

### What Is An Agent?

To understand the distinction between the house of the Kneset and the house of the people, we must first explore the institution of shlichut — or proxy — in Jewish law. Shlichut is the bestowal of authority upon another person to act as my agent or deputy. It is a legal form which is necessitated by distance. I cannot be at a certain place; my proxy, therefore, acts for me at that place.

In Judaism, however, shlichut is not only utilitarian, juridic and formalistic; it is also personalistic and metaphysical. It is not only that the shaliach (agent) acts in my place, but that there is a personalistic identification of the agent with the one who sends him.

The Talmud says that an agent of a person is like the person himself. Actually, it is more than that. The agent *is* the person himself. The identities of sender and agent merge in the institution of shlichut. The barriers that isolate egocentric man are removed and the two personalities fuse into one. This is why in Jewish law an agent must also be a member

of the covenant. The metaphysical abyss that separates the Jewish community from the non-Jewish is too wide to be bridged by an institution which requires a merger of two personalities. The two personalities must be committed to the same ideals and future.

For this reason, the institution of shlichut is not confined exclusively to civil affairs. It exists also in religious life. A shaliach can perform a mitzvah for the sender. He can bring a sacrifice. And when the shaliach carries out this function, it is the sender who is considered as the actual performer of the mitzvah.

### Public Prayer and Shlichut

Public prayer and the institution of the synagogue rest on the principle of shlichut. The term tzibbur (community) means a quorum of ten in a technical sense. In reality, however, tzibbur really equals the entire community of Israel. A public sacrifice (korban tzibbur) is a sacrifice of all Israel. Similarly, public worship which is the counterpart of a public sacrifice also involves the entire community.

The source for the idea of a minyan is found in the words "And I shall be sanctified in the midst of the children of Israel" (Leviticus 22:32). The word "midst" implies the presence of all Israel. Why, then, are ten enough?

The answer, of course, is that the ten members of a minyan are the agents for all Israel. But true to the institution of proxy, they are not merely agents of the people; they *are* the people. Even as the relationship of the sender to say to his agent: "your arm will be my arm, your mouth, my mouth, your word my word," so are the ten members of a minyan the embodiment of the entire Kneset Yisrael, not just their agents but rather the entire community itself.

The Kneset Yisrael is not just a collectivity, a crowd, a herd or a multitude. It is a separate entity, a living individuality. It embraces not only contemporary Jews but also the entire history of those people who have lived and died with Shema Yisrael on their

lips. It includes the heroes and the cowards, the great and the small, the well known historical figures as well as the anonymous people who are buried in unmarked graves.

All are part of Kneset Yisrael. All are personified by ten ordinary Jews who gather together to pray as a tzibbur. Jews of the past, of the present, and those yet unborn merge together in that tzibbur which is convened perhaps on a rainy wintry afternoon for Mincha and Ma'ariv. There is only one Kneset Yisrael and it prays with every minyan of ten.

Now it is clear what is wrong with calling the synagogue a house of the people rather than a Beit Kneset. The people is merely a collection of contemporaries; the Beit Ha-Kneset is the home of the great invisible and timeless Kneset Yisrael.

The sanctity of the Beit Ha-Kneset and the meaning of public prayer rest on this timeless community. The past is not yet gone; the future has already arrived. We, who pray as a tzibbur, are the bridge that brings together all of Israel.

## Y A H R Z E I T S

### February

- 17—Benjamin Levy
- 17—Sarah Rothenstein
- 17—George Colvin
- 18—Fannie Levin
- 18—Israel Etra
- 18—Adolph Bernhardt
- 18—Philip J. Spilky
- 18—Esther M. Bernard
- 18—David Isaac Rossant
- 18—Simon J. Vogel
- 18—Boruch Sholom Trainin
- 19—Leon Alpert
- 20—Leah Katcher
- 20—Israel Mandelbaum
- 20—Paul Shapiro
- 20—Israel H. Mandelbaum
- 21—Jacob Freedman
- 21—Nathan Podell
- 21—Esther Kerew
- 22—Lester Nightingale
- 22—Dr. Ira I. Kaplan
- 22—Abraham Ernst
- 22—Adolph Eisenberg
- 22—Martin E. DeGraaff
- 23—Samuel C. Gold
- 24—Harry Feingold
- 24—Abraham Simon
- 24—Jacob M. Waltuch
- 24—David Iekovic
- 24—Lester Udell
- 25—Moses Davis
- 25—Nachum Weisselberger

(Continued on next Page)



**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  
Irving Stern ..... Exec. Director

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Harry W. Baumgarten ..... President  
Nathan Salzman ..... Vice President  
Martin R. Rochlin ..... Treasurer  
Edward Low ..... Secretary  
Mrs. Eugene Hollander ..... Pres. Sist.  
Dr. Charles I. Cohen... Pres. Men's Club

**Schedule of Services**

**FRIDAY, February 16**

Lighting of Candles .....5:10  
Evening .....5:20

**SATURDAY**

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

**Weekly Portion: Tetzaveh**  
**Exodus 27:20 - 30:10**

**Haftarah: Ezekiel 43:10 - 27**

Evening .....5:20  
Conclusion of Sabbath .....6:09

**FRIDAY, February 23**

Lighting of Candles .....5:20  
Evening .....5:30

**SATURDAY**

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

**Weekly Portion: Kee Tissa**  
**Exodus 30:11 - 34:35**

**Haftarah: ! Kings 18:1 - 39**

Evening .....5:10  
Conclusion of Sabbath .....6:17

**WEEKDAY SERVICES**

Morning .....7:30  
Sunday Morning .....8:30  
Father and Son Minyan .....9:30  
Evening .....5:30

**Yahrzeits (Cont'd)**

26—Jacob J. Lubell  
26—Else Levy  
26—Gertrude Ostow  
26—Ethel Weisselberger  
27—Joseph Kailes  
27—Benjamin Ryp  
27—Sarah Kustin  
27—Joseph B. Gimbel  
28—David Frank Philips

**March**

1—Joseph Ritter  
1—Jacob Van Dam  
1—Rose Van Dam  
1—Mary Lipschutz  
2—Jacob Wolf Bab

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