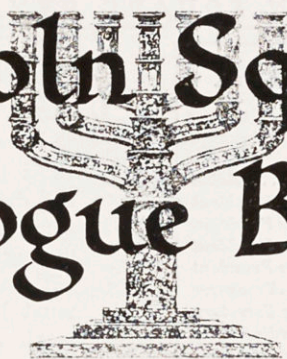


Lincoln Square Synagogue Bulletin



150 West End Ave.

New York 23, N. Y.

Vol. I, No. 4

March, 1965

Adar II, 5725



The
LINCOLN SQUARE SYNAGOGUE

cordially invites you to attend an

OPEN HOUSE

PURIM CELEBRATION

in our enlarged quarters

at

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SUNDAY 7:30 - 10:30 P.M.

MARCH 14, 1965

*The evening will be dedicated to
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Happy Purim

Lincoln Square Synagogue

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PRAYER SCHEDULE*Friday*

March 5	Light candles by 5:30 P.M.
March 12	5:39 P.M.
March 19	5:47 P.M.
March 26	5:54 P.M.

Mincha and Kabbalat Shabbat

March 5	5:40 P.M.
March 12	5:40 P.M.
March 19	6:00 P.M.
March 26	6:00 P.M.

Oneg Shabbat

Every Friday evening	8:30 P.M.
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Sabbath Morning Service

Each Sabbath morning	9:00 A.M.
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Sabbath Afternoon Service

March 6	5:40 P.M.
March 13th	5:45 P.M.
March 20	6:00 P.M.
March 27	6:00 P.M.

Special Purim Service

Wednesday, March 17	6:45 P.M.
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Reading of the Megillah

Parents are invited to bring their children.

Thursday morning, March 18

PURIM LAW AND LORE

1. *Purim Seudah* — a glorious repast in honor of the holiday.

It is incumbent upon every Jew to eat, drink and make merry in celebration of Purim. The feast should begin during the day (Thursday, March 18th) and extend into the night. Wine must be an internal element of the meal, and our Sages have taught: "One may drink on Purim until he can no longer distinguish between the blessing of Mordecai and the curse of Haman."

2. *Mishloach Manot* — the sending of portions.

Each person must send at least two gifts (two types of food ready to be eaten) to his neighbor. The custom is to send the gifts through a messenger.

3. *Matanot L'Evyonim* — gifts to the poor.

Every Jew, even if he be among the poorest in Israel, must give at least two gifts to two poor people (one gift to each indigent).

4. *Kriat HaMegillah*—the public reading of the Scroll of Esther.

The Megillah should be read on the eve and morning of Purim. It is customary for the children to drown out the name of Haman by sounding their "greggers" (noisemakers) whenever his name is read aloud from the Scroll.

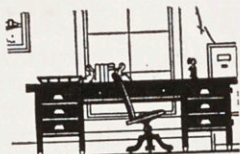
5. *OVERCOMING ISRAEL'S ENEMIES.*

The Kобрiner Rebbe was accustomed to command his Hasidim to give Purim gifts to each other and to pay for the messengers by a special donation to the poor of Palestine. "This is the best way to strike at Haman," said the Rabbi.

Wednesday — 8:20 P.M.

THE ART OF READING HEBREW

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FROM THE RABBI'S DESK

Among all the "minor" festivals of the Jewish calendar, Purim is the holiday for unrestricted joy and good fellowship. Purim was given over to this light-hearted revelry because, like no other holiday, it commemorates a smashing victory over the condemnation of Jews, characteristic of bigots in every country and every age.

Haman has become the prototype of all the persecutors of the Jewish people. His complaint to Ahasuerus that "There is a certain people scattered and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people . . ." strikes a familiar chord, echoing in Jewish history as the tried and tested formula of anti-semites and anti-Jewish plotters. Haman's charges, as further explained in the Talmud, that "They do not eat with us, nor drink with us, nor intermarry with us," were undoubtedly true; but only inveterate hatred could make it an argument for the destruction of the Jews.

The story of Purim has thus ever brought renewed hope to Jews, who, living in strange lands, have been constantly exposed to this criticism of their heritage as preaching religious separatism and isolation.

Purim is a personal holiday, a people's holiday, bringing with it the memory of Divine intervention on behalf of Israel, the righting of a great injustice, the averting of a terrible calamity and the punishment of the instigator of all the evil. During the times of persecution, Purim provided an occasion when each Jew, identifying himself with Mordecai of old, surmounted despair by recalling triumph over peril and the frustration and fate of Haman. Even the darkest night must end with the rising dawn. Purim brought the promise that Israel's discomfort, too, would be only temporary and soon be relieved.

The Rabbis in the Midrash seem to have had this interpretation of Purim in mind when they said: "Esther is likened unto the dawn. For, as when the dawn breaks, the stars are dimmed in its presence, so the light of Esther caused the stars of Haman and his sons to wane."

This yearning, longing hope has been carried over to the weekly Havdalah service with which the Sabbath is ushered out and the new week welcomed. Each week, the Jew holds high his goblet of wine and reaffirms his constant faith in G-d: "Behold G-d is my salvation: I will trust and will not be afraid; for the Lord is my strength and song and He is become my salvation." and he adds, as a prooftext, the verse from the Book of Esther symbolizing the complete victory: "The Jews had light and joy and gladness and honor." To make this dream his own, he proclaims, "So may it be with us."

Purim became so dear to the Jewish heart that one of our Sages was led to affirm that if all the Torah were conceivably to be forgotten, the Book of Esther would still be retained. And another, so impressed by Purim's message of hope, maintained that Purim was as great as the day in which the Torah was given on Sinai. Please celebrate Purim with us so that the Lincoln Square Synagogue may be filled with the joy of the holiday and inspired by its optimistic hope for the future of our faith.

* * *

A PERSONAL NOTE

In the name of our daughter Batya, my wife and I would like to thank all the congregants and friends of the Lincoln Square Synagogue for the myriads of "well-wishes" we've received during the past few weeks. It was a source of inexpressible joy and satisfaction to realize that our personal *simcha* was shared by so many of you. May the Almighty grant that we be privileged to experience together many moments of happiness and achievement in the years to come.

President's Message

Now that the walls are down and our temporary synagogue is completed we are ready to accommodate many new worshippers.

Much work and effort was put in by our members to accomplish this and I hereby express my gratitude for a job well done.

The attendance at each of our services, as well as at the Adult Educational Institute is extremely gratifying. Each week I see a greater number of people present and at the conclusion of these occasions I see many happy faces. If you have not as yet had the opportunity to visit our synagogue, please make arrangements to do so. I assure you that you will be amply rewarded.

On the front page of this bulletin, as well as by personal invitation, you have been notified of our dedication and Purim Party. I look forward to greeting you on this occasion.

PRAYER AND SONG

By Dr. Abraham Chaiken

Song is an inseparable part of prayer. There are many types of prayers. Some extol the Deity. Others plead to G-d. We have some prayers expressing contemplation, others denoting pain and pathos.

The traditional melodies, known as "Nussach," come from very ancient times. They have been transmitted to us from generations of a distant past. Their tenacious and melodious sweetness and charm touch the heart of every individual endowed with some spark of spirituality. "Nussach," or traditional Hebrew melodies, is most important to a synagogue.

It is said that a Jew will recognize the day of the Jewish Calendar by hearing the chanting which comes from a house of worship.

Most of these melodies are of a universal character. They are the same in every part of the Hebrew world and in every climate. We must always adhere to them and retain them in their original forms.

The importance of melody in prayer is

that the music supplements and emphasizes the meaning of the words. It is especially helpful to those who do not have sufficient learning in the Hebrew tongue to understand the original context of the prayer. The ritualistic melody in a way grips his heart and he *feels* what he may not be able to translate in his own language.

Always remember the words inscribed above the Holy Ark: "Know Thou Before Whom Thou Standeth." The music, therefore, must be dignified and exalting.

Here is something to remember; every religious performance must begin with the exaltation of the Creator. In music we have major and minor keys or tones. We always begin in the major tone. We extol the omnipotence and omnipresence of the Lord. We say for instance, "Ein Kamocha" — "There is no G-d like ours," in a major, with exultation and enthusiasm. When we have established the greatness of our G-d, we make our supplication in a minor key. We plead "Father of Mercy," et cetera.

Services performed in a house of worship must be dignified and filled with charm. Such performances will grip the hearts and minds of the worshippers. They will be inspired and will therefore refrain from indulging in distractions. They will learn to love the synagogue and they will be looking forward to attending services. They will be inculcated with true religion. Our new synagogue will grow in strength and will become a monument at Lincoln Center of our traditional music.

SISTERHOOD

We are pleased to announce that since its inception, the membership of our sisterhood has more than doubled. However, let us not rest on our laurels.

Traditionally, a synagogue is as strong or as weak as its sisterhood is. So if we want a strong and growing synagogue let us pool our efforts together to make our sisterhood ever stronger and ever greater.

Those who wish to join please contact the synagogue. Your membership will prove a rich and rewarding experience.

A View From The Editor

*The recent articles on the
"Vanishing Jew"*

Intermarriage: Assimilation compels us to inquire "Have we adjusted to the land of freedom? Are we faithful to Judaism and its teachings?"

The Ghettoized Jew in Europe largely protected himself by "barriers of fences and hedges about the law." Every effort was made to set up a social and spiritual curtain between the Jew and his non-Jewish neighbor. Judaism had a purpose and a goal, not merely survival, but survival of Judaism to exist. We cannot and certainly do not wish to ghettoize ourselves. But I do believe it is vital that we re-evaluate the purpose of our survival.

In this country where religious freedom is part and parcel of our constitutional rights many have cast aside the traditions of the past; but what have we substituted for them? Has the time come for stock taking? Has the moment not arrived to re-examine our American Judaism? To ask ourselves where are we going? To what purpose? And how can we attain this goal? Each generation must re-evaluate itself. Should we not ask ourselves, what are our responsibilities in this new era to meet our religious needs?

Now that we live in a land of freedom may we be thankful and faithful to our G-d.

A SHORT ESSAY HERMAN KAPLAN

Statements for Dues for the year 1965 were mailed to all members in January. Prompt payment of your dues will help your Synagogue.

Our deep appreciation to those who have already paid.

Financial Secretary

Wednesday — 9:00 P.M.

ADULT EDUCATION INSTITUTE

The Ideas And Personalities

Which Founded Our Faith

Part I: Bible Study

Mazel Tov to:

ELAINE AND JACK VERSCH-
LEISER on the birth of JOY REBECCA.

NEWS (LSS) NOTES

MR. AND MRS. BEN EDELMAN gave a Kiddush in the name of the Sisterhood, on the birth of BATYA CHAYA RISKIN. We congratulate the EDELMAN'S whose son MARVIN (MEIR) just passed his oral examination at Brandeis University and is now preparing his Ph.D. thesis in biology.

Thanks to MR. AND MRS. IRVING CHESNIN for the presentation of a blackboard to our most successful ART OF READING HEBREW CLASS held every Wednesday evening.

MR. AND MRS. SAM RACHLIS celebrated with a Kiddush the return of MRS. RACHLIS from the hospital.

MRS. HELLER returned from the hospital. Our best wishes for her good health and well being.

SHIRLEY FREEDMAN, active member of the Sisterhood is feeling well enough to resume her membership drive.

Glad to see PAUL ARNOLD feeling chipper again — it is nice to see Paul and Sylvia at the synagogue.

We wish to thank the management of the BEACON HOTEL for their neighborly donation of a suite, to our Rabbi and Cantor. We hope our members will remember this, when they have visiting relatives or friends, where they can be near you, and receive, fine and friendly attention.

MR. DANIEL GREER, a worthy member, has donated five beautiful prayer shawls (*taleisim*) to the synagogue. Daniel is a brilliant young lawyer — alerting all girls — he is also a bachelor.

New Members

We wish to extend a hearty welcome to the following members who have recently joined the Lincoln Square Synagogue:

CHARLES H. BENDHEIM
JOSEPH HOROWITZ
DR. ABRAHAM A. KAUFMAN
ELMER KLEIN



LINCOLN SQUARE SYNAGOGUE
THEATRE PARTY MARCH 25th

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"I HAD A BALL"

With Richard Kiley

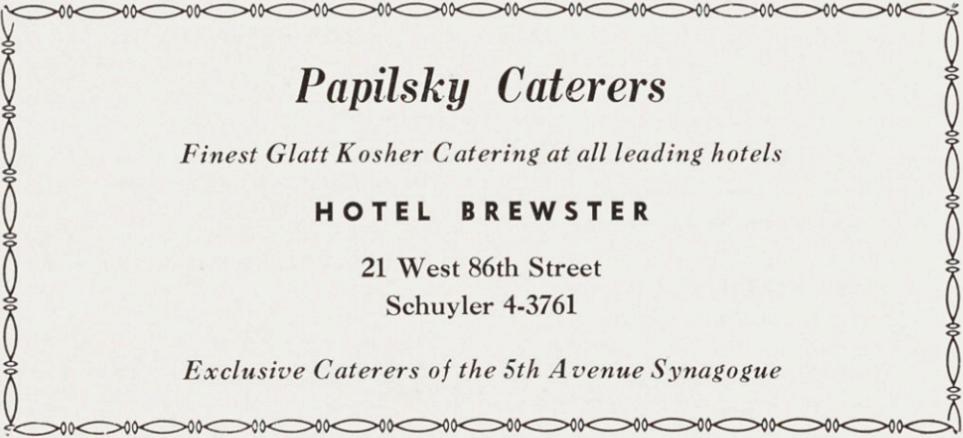
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In Memoriam

We express our deep sympathy to Miss Frances Goldberg, on the loss of her sister GERTRUDE GOLDBERG, one of our first and faithful members. The entire congregation and many people in the New York City school system mourn her passing.

* * *

We are deeply grieved to learn of the loss sustained by Mr. and Mrs. Nat Lukin in the passing away of their daughter MRS. JEROME B. GOLDEN.

* * *

Our deepest sympathy to MRS. BELLE FRIEDMAN, on the loss of her father, Frank.

"May the Lord comfort them together with the other mourners of Zion and Jerusalem."

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