

Lincoln Square Synagogue Bulletin



150 West End Ave.

New York 23, N. Y.

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March, 1967

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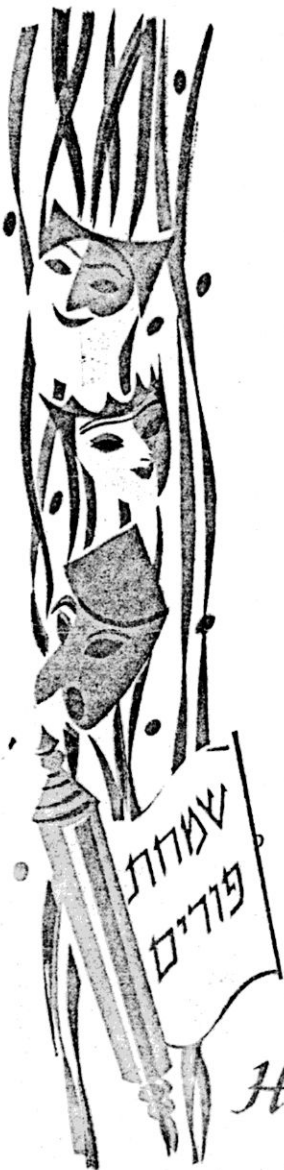
From the Rabbi's Desk . . .

A great deal has been written recently about the new wave of ecumenicism which is extending to the laity of the church as well as to the Synagogue. Undoubtedly this new ecumenical spirit was ushered in with the advent of the Ecumenical Council of Pope John XXIII, and although it initially involved the church alone, the Synagogue has become its staunchest advocate. A lead article in a recent edition of the New York Times (Monday, February 20, 1967) was headlined: "Dialogue Among Catholics, Protestants and Jews Is Entering A New Phase" and went on to explain how theological issues are being vigorously discussed and debated among the various religious groups. Interfaith Services are very much in vogue, and a Manhattan Congregation recently boasted that two priests helped officially install their rabbi into his new position. Coffee Klatches are being instituted in private homes throughout the country at which Jewish-Christian dialogues are being served together with the sugar and cake. In short, although Synagogue attendance may be declining and the rate of inter-marriage is rising alarmingly, Jews throughout America are becoming interested in inter-faith dialogues.

There is certainly a great deal of honest ferment within the church of the Twentieth Century. Ancient dogmas are being seriously questioned and certain of the traditional rituals are being discarded. There is a greater degree of openness and self-criticism within the Catholic and Protestant ranks, and theologians such as Reinhold Niebuhr and Bishops Robinson and Pike are coming to grips with basic questions of religious belief. The entire "God is Dead" controversy strikes at the root of a Christian ethic which has traditionally equated acceptance of God with rejection of world and hence acceptance of world with rejection of God. Civil Rights and the War against Poverty run counter to the doctrine that the meek and poor shall inherit the earth, and the struggle for universal social justice defies a "turn the other cheek" ethic. Our age of social consciousness cannot but evoke a major rethinking of policies and ideals in the minds of serious churchmen. Moreover, the Nazi holocaust and the almost universal waves of

(Continued on Page 3)

Happy Purim





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PRAYER SCHEDULE AND CALENDAR

Friday, March 3

Kindle Sabbath Candles by 5:28 P.M.
 Mincha & Kabbalat Shabbat 5:40 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, March 4

Sabbath Morning Services 8:45 A.M.
 Talmud Class 5:00 P.M.
 Mincha 5:40 P.M.

Friday, March 10

Kindle Sabbath Candles by 5:37 P.M.
 Mincha & Kabbalat Shabbat 5:50 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, March 11

Sabbath Morning Services 8:45 A.M.
 Shabbat Shekalim

Talmud Class 5:00 P.M.
 Mincha 5:45 P.M.
 Sun., Mar. 12 Rosh Chodesh Adar II
 Mon., Mar. 13 Rosh Chodesh Adar II

Friday, March 17

Kindle Sabbath Candles by 5:44 P.M.
 Mincha & Kabbalat Shabbat 5:55 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, March 18

Sabbath Morning Services 8:45 A.M.
 Talmud Class 5:00 P.M.
 Mincha 5:50 P.M.
 Thursday, March 23 Fast of Esther

Friday, March 24

Kindle Sabbath Candles by 5:52 P.M.
 Mincha & Kabbalat Shabbat 6:00 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, March 25

Sabbath Morning Services 8:45 A.M.
 Shabbat Zakhor
 Talmud Class 5:15 P.M.
 Mincha 6:00 P.M.
 Reading of the Megillah 7:00 P.M.

Sunday, March 26

Daily Minyan 8:30 P.M.
 PURIM
 Reading of the Megillah
 Children's Masquerade and
 Reading 11:00 P.M.

Friday, March 31

Kindle Sabbath Candles by 5:59 P.M.
 Mincha & Kabbalat Shabbat 6:10 P.M.
 Oneg Shabbat 8:30 P.M.

Saturday, April 1

Sabbath Morning Services 8:45 A.M.
 Shabbat Parah
 Talmud Class 5:30 P.M.
 Mincha 6:10 P.M.

Seudah Shlishit, the delightful third meal of the Sabbath, may be enjoyed at our Synagogue each Sabbath afternoon following Mincha. Last month's sponsors were:

Rabbi and Mrs. Shoenfeld
 Mr. and Mrs. Haines
 Mr. and Mrs. Mars
 Mr. and Mrs. Bergman
 Mr. and Mrs. Hershel Weinrauch

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Rabbi's Message (Cont'd)

anti-Semitism which came in its wake have caused the church serious misgivings about its traditional attitude towards the Jew. An historical document of Christian Anti-Semitism called *Europe and the Jews* by Malcolm Hay and the searing indictment of Pope Pius XII entitled "The Deputy" by Hochhuth have not gone unnoticed in theological circles. The re-establishment of the State of Israel after our two-thousand-year-long exile has likewise served to refute the doctrine of a spurned and despised people, doomed to wander as a just punishment for having rejected the Messiah. All of these phenomena are responsible for the agonizing questions within certain segments of the church as well as for their interest in the Jew. I might add that we may be in a position to provide some of the answers.

We have always accepted the world in an attempt to realize its intrinsic sanctity by means of our commandments. Our prophets were the originators of social consciousness, and our Law is indeed capable of forming the Great Society. We are historically the suffering servant, and if suffering ennobles, we are the noblest people on earth.

However, *caveat emptor*. We must never forget that the Gospel according to Matthew quotes the Jews as having declared at Jesus' crucifixion: "Let his blood be on our hands and the hands of our children." This is the text which is still considered divine scripture by the church and is taught in every parochial school. Perhaps even more significant, the imperative to proselytize with which the Book of Matthew concludes has been echoed and re-echoed throughout Christian history, and was forcefully restored in the first draft of the Ecumenical Council's Declaration on the non-Christian religions. And in the final version of the Declaration, according to no less an authority than Cardinal Bea of the Vatican, the church "explicitly and openly declares that it is both her duty and her desire to preach Christ." Even the recent New York Times article contained a most interesting and revealing paragraph which may well have been overlooked by many readers:

"The Reverend Carl F. H. Henry, editor of the evangelical weekly *Christianity Today*, said that fundamentalists have established contacts with Jewish leaders recently and that 'understanding is the primary objective.' He added, however, that 'it would be an act of lovelessness to exclude the Jews from an initiation to personal faith in Christ'."

And even in the midst of our present era of ecumenicism, there are hundreds of missions established in Israel in order to wean especially the Oriental children away from the faith of their fathers and into the arms of the Church. The doctrine of "non salus extra ecclesiam," that there is no salvation outside of the church, is obviously still very much alive within many segments of Christianity.

I would therefore maintain that the only ones capable of responding to the honest questioning within the church are the Jewish theologians and religious leaders on the highest academic level. They will be fully equipped to meet the issues of the age, search for solutions and provide a meaningful substitute for secularism. Most important, the church may discover that Judaism is post rather than pre Christianity.

However, I would insist that theological dialogues never involve the local synagogues and churches. Christians and Jews on every level can and should work together on matters of Civil Rights, World Peace, Urban Renewal and Anti-Poverty. The Lincoln Square Synagogue has already demonstrated our willingness to cooperate with our non-Jewish brethren on such projects. Theological areas are far too personal and profound to be discussed in open forum with those who have never experienced the rudimentary practices of our faith. Interfaith Services and Public Dialogues may win newspaper headlines and attract large audiences, but I wonder how many of those who come to hear the clergy discuss the Messiah and the Trinity attend the Synagogue each Sabbath and make kiddush every Friday night. Most of the

(Continued on Page 4)

President's Message

Several weeks ago Rabbi Riskin and I were scheduled to speak at a meeting of an upstate Synagogue as representatives of Yeshiva University and Lincoln Square Synagogue. Because of his illness, Rabbi Riskin was not able to go. In his place came Rabbi Berglass of the Lido Beach Synagogue, which incidentally is one which we helped get started.

I told the upstate group about the Lincoln Square Synagogue, our Rabbi, our Board and our Members; they were genuinely interested and impressed. The audience was made up of young and elderly adults of varied levels of observant backgrounds. They asked interesting questions and we tried to answer them truthfully and sincerely.

Surprisingly enough, this congregation seeking guidance from us is not one about to be formed, but an organization established over 50 years ago and possessing TWO buildings: one a sanctuary, and the other a Jewish Center. Speaking at these meetings not only arouses those who have not had an opportunity of exposure to our traditional approach to Judaism, but gets me equally enthused and stimulated. We not only get a chance to speak for Yeshiva, but we also spread the news about Lincoln Square Synagogue, thereby increasing our own reputation and prestige.

Three years ago, Yeshiva University took great risks and spared no energy in getting Lincoln Square Synagogue to join with it. We can never repay this favor completely, but we are in our small way trying.

May it be His will that all future Spiritual and lay leaders of Lincoln Square Synagogue feel the responsibility not only to try to practice what they preach, but to try to preach what they practice.

Daniel Mars, President

(Continued from Page 2)

Thank You for The Ongei Shabbat

Mrs. Jacob Lurie

Mr. and Mrs. Hershel Weinrauch

Thank You for The Lovely Kiddush

Mr. and Mrs. Julius Haines

Sam Feld and the Daily Minyan

Daily Minyan

Monday through Friday ... 7:15 A.M.

Sundays & Legal Holidays 8:30 A.M.

Important Note:

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

* * *

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Wednesday Evenings

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Elementary Hebrew Reading

Mrs. S. Brief

Understanding The Prayer Book

Rabbi S. Riskin

8:30 - 9:30 P.M.

The Philosophy of Jewish Law

Is Jewish Tradition Relevant to
Twentieth Century Life?

Rabbi S. Riskin.

Rabbi's Message (Cont'd)

lay Jews who participate in these dialogues can barely understand the Bible in the original and are hardly conversant with our legal and philosophic source material. How can such individuals discuss theology and staunchly maintain their own faith commitment when their knowledge of Judaism is on such a superficial level? Let us more productively use our time in developing our own religious understanding and declare with the Prophet Micah:

*"For let all the peoples walk each one in the name of its particular god
But we will walk in the name of the Lord our God forever."*



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, Sunday, March 26, and extend into the night. Wine (and even a little schnapps) must be an integral 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." (Maimonides interprets this to mean that one should merely drink and fall asleep, for sleep makes intelligent distinction impossible).
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 the poor people (one gift to each indigent).
4. *Kriyat Ha Megillah* — 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 from the Scroll.
5. *Special Sabbaths*: There are four different Sabbaths during the year on which a special Maftir is read:
Shabbat Shekalim — the Sabbath before Rosh Chodesh Adar is so designated, because during Temple times each Jew was called upon to give one half *shekel* as a poll tax on the first day of Adar. As a reminder of this duty, the passage from Exodus 30 is read as the Maftir.
Shabbat Za Khor — the Sabbath before Purim derives this name from the Maftir read on this day which begins with the word *Za Khor* — "Remember Amalek." According to Jewish tradition, Haman was an Amalekite.
Shabbat Parah — On the Sabbath before the season of Nissan (the month of Passover) the laws concerning the proper steps to become ritually clean are read, so that each Jew would be enabled to partake of the Sabbath sacrifice. The red heifer, or *Parah Adumah*, was a necessary aspect of the ritual.

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Something New In Our Sisterhood:

We are planning afternoon social and cultural get-togethers. Our first such event will take place Tuesday, March 14th at 1:00 P.M. at the Synagogue. Come and enjoy a social afternoon of cards, etc. You and your friends are welcome. Coffee and cake will be served. I look forward to greeting you on this occasion.

Sonia Chesnin,
President.

L.S.S. NEWS AND NOTES . . .

Welcome Home from points south to Mr. and Mrs. Irving Chesnin and Mr. and Mrs. Stan Getzler . . . Kudos to Sidney Trompeter, who did a yeoman's job in arranging the magnificent First Inaugural Dinner of the Lincoln Square Synagogue. Wolf Reichard arranged for the entertainment provided by the Cafe Sahbra, which certainly enhanced the dinner. Mr. Feld commented that the Korean youth sang Hebrew and Yiddish so well because, after all, he is a Baal Korea.(!) Since the speeches were short (except for Mr. Chase, who explained at length that it is the purpose of Alcoa Residences, Inc. to make money and thanked those assembled for using linens on their tables and foil to wrap potatoes) and the entertainment long, a marvelous time was had by all . . . Thank you Mark Wald, for helping produce a most fitting journal. Yechiel Eisenstein outdid himself, and with the help of Mrs. Norman Harris the ads were many and interesting . . .

Thank you, Rabbi Hershel Cohen, for substituting so ably for Rabbi Riskin

during the two Sabbaths of his absence. But why did the services suddenly last twenty minutes longer? . . . Rabbi Has-kel Lookstein gave a most enjoyable talk on the importance of Ethics and Judaism during a Men's Club Breakfast Forum. I wonder how many will heed his words on April 15? . . . Adult Education Institute was miraculously transformed into a Musical Interlude as Cantorial Voices were heard and expounded upon. Arthur Rosenberg explained with great erudition the Music of the Bible, and Sherman Siff and Vel Pasternak each stirringly portrayed American Cantorial and Chassidic Music respectively. Most impressive of all, however, was our own Cantor Goffin, who gave a fascinating History of Liturgical Music. With his poise and fine speaking ability, he can even substitute for the Rabbi and give a Sabbath morning sermon . . . Dr. Martin Finkel seems to be at the head of the class in our Prayer Book Group. He is setting a hard pace, but everyone seems to be adequately marching along. How wonderful it is to finally understand the Siddur . . .

THE RABBI SAYS, "THANK YOU"

During my recent illness I came to realize that the Lincoln Square Synagogue is, in truth, a family, whose members are deeply concerned for each other's welfare. Your cards and calls were greatly appreciated, for they made me realize that our relationship is far more significant than the usual Rabbi-Congregant association. It is perhaps because we are striving together to create a House of God that we have become so closely bound up one with the other. My office entitles me to your respect. Your love is a beautiful gift, and I pray God I may be worthy of it.

NEW MEMBERS

Mr. and Mrs. Joseph Silverstein
 Mr. and Mrs. Samuel Cohen
 Mr. and Mrs. Larry Finley
 Mr. Charles Kahn
 Mr. and Mrs. Milton Kirshenberg
 Mr. Michael Klaristenfeld
 Mr. L. M. Landau
 Mr. and Mrs. S. Jacob Lifschutz
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 Mr. and Mrs. Peter Rubin
 Mr. and Mrs. Leon Seltzer
 Mr. and Mrs. Joseph Silverstein
 Mr. and Mrs. Marcel Smigel
 Mr. and Mrs. Herman Zimmer

SISTERHOOD

My heartfelt thanks to the officers, chairmen and members for having co-operated so graciously during my absence. To —

Mrs. Max Belsky, Vice-President, for conducting the meetings so efficiently.

Mrs. Norman Harris, our able membership chairman.

Mrs. Alfred Stallmeister, our charming hostess.

Mrs. Hyman Sapper, recording secretary.

Hilda Goldner, hospitality chairman.

Cecile Sobel and *Frances Sukenik* for their untiring efforts in seeing that everything ran smoothly.

Fanny Lindey for preparing the Sisterhood report for the Bulletin.

Mrs. Ben Edelman, *Mrs. Elmer Klein* and *Mrs. Morris Tiefenbrunn* for having done such an excellent job on the Hanukkah Party.

Mildred Newman and *Anne Goldman* for taking care of the finances.

Deepest appreciation to all!

* * *

I was indeed sorry to have missed the January 10th meeting about which I received such glowing reports. *Mrs. Max Belsky*, who presided, extends her gratitude to *Mr. Tarik Bulut* and *Miss Daniela Doron* for making this outstanding program possible.

Our thanks to *Mr. and Mrs. Morris Tiefenbrunn* for their generous donation in honor of their son *Steven's Bar Mitzvah*, and to *Mr. and Mrs. Nathan Woloch* in honor of the birth of a grandson. May the proud parents of *Steven* and the joyful grandparents of the new arrival derive much *nachas* from them.

Refuah Shleima to *Fanny Lurie*, *Mr. Hyman Sapper*, *Rochelle Stalmeister* and *Bess Wasserman*. We are happy to report that *Rabbi Riskin* has completely recovered from his recent illness.

Welcome home — *Doris Sapper* and *Anna Apanowitz*.

We welcome to our Sisterhood Family — *Florence L. Brody*, *Mrs. Samuel Caracushansky*, *Belle Cohen*, *Seeda Heiber*, *Margaret Z. Speter*, *Sharie Wald* and *Mrs. David Williams*.

Mrs. Leon Bergman (TR 7-8093), Chairman and her able committee are working very hard to make our Purim Party on Sunday, March 26th an outstanding event. Plan to be with us on this occasion and bring your friends.

Keep Thursday evening June 8th open for our first Promenade Concert at Philharmonic Hall. Tickets are now available and are being distributed on a "first come" basis. Please contact *Mrs. Nathan Woloch*, Chairman, (SC 4-5489) immediately.

We are pleased to report that we have had a splendid response to our *NEW PROJECT — Cards for Various Occasions* — thanks to our capable Chairman, *Florence L. Brody* (873-2278) who would be glad to hear from you.

Happy Anniversary —

Mr. and Mrs. Ben Edelman March 1
Mr. and Mrs. George Kaplan ... March 21

Mr. and Mrs. Nathan Woloch ... March 24
Mr. and Mrs. Arnold Kirschberg April 11

Happy Birthday —

Mildred Newman February 9th
Gussie Rudow " 12th
Helen Goldberg " 17th
Marie Kahn " 18th
Bess Bergman " 26th
Blanch Brettler March 6th

Florence Michaels " 6th
Mrs. George Feldman " 8th
Rose Weiner " 17th
Toni Cline " 24th
Edith Woloch April 2nd
Sonia Stein " 20th

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Refuah Shleima

Dr. Jacob Leif
Mr. Nathan Finkelstein
Mr. Samuel Asher
Mr. Robert Herring
Mrs. Nathaniel Levensohn

* * *

Condolences to

Mrs. Joseph Osterweil, on the loss of her husband, a regular Sabbath worshipper and faithful member. May the Almighty comfort her among the mourners of Zion and Jerusalem.

* * *

Our Sincere Condolences to

Mrs. Max Belsky, on the loss of her sister-in-law.

Mr. Morris Kantor, on the loss of his brother.

Mr. Morris Landau, on the loss of his wife.

Mrs. William Shernoff.

May the Almighty comfort you among the mourners of Zion and Jerusalem.

* * *

Mazel Tov

Mr. Lawrence A. Kobrin, on his engagement to Miss Ruth E. Friedman. Mr. Kobrin, one of the first members of the Lincoln Square Synagogue, is a New York Attorney who is most active on the American-Jewish scene. He is a member of the Executive Committee of the Union of Orthodox Jewish Congregations of America, Vice President of Camp Morasha, and Board Member of RaMaz Day School.

Dr. and Mrs. Alan Friedman on the birth of a daughter Lisa Iris, sister to Neil Jay.

Mr. and Mrs. Nathan Woloch, on the birth of a grandson.

Mr. and Mrs. Henry Gross, on the marriage of their grand-daughter Tina Gardiner.

Mr. and Mrs. Abraham Pavenick, on the engagement of their grand-daughter Karen to Charles Rubin.

* * *

YAHREZITS

David Cohen

Wednesday Evening, March 15

Thursday, March 16.

Sidie Schreiber

Sunday Evening, March 19

Monday, March 20.

* * *

Congratulations

Mr. and Mrs. Ben Edelman, on their son Marvin's (Meir) American Cancer Society Grant for two years at the Weitzman Institute in Israel. Marvin received his Ph.D. in Biology from Brandeis in 1966 and is presently a Research Fellow in Medicine at Harvard University ...

Mr. and Mrs. Mark Wald, on their moving to a new apartment in Stuyvesant Town. We will miss them sorely, but we know what an asset they'll be to their new community.

* * *

Welcome Home

Mr. and Mrs. Henry Gross, from their trip to Texas to celebrate their grand-daughter's marriage. Henry Gross was accompanied by his beloved wife, but in his arms he embraced a Sefer Torah. This was his gift to the Austin Synagogue in which his children are so active.

WHAT'S NEW ON THE RIALTO

The young couple's group met once again in the home of Bert and Janet Borsuk to discuss *In My Father's Court*, by Isaac Bashevis Singer. Everyone seemed to have enjoyed the pleasant vignettes of provincial *shtetl* life, replete with religious faith, deep-abiding love, and naive superstition. The development of a precocious and curious youngster in such an atmosphere makes for fascinating reading. The group espe-

cially enjoyed the questions of marriage and divorce, business and health which were brought before the unworldly rabbi — Isaac's father, and his often ingenious manner of dealing with each human situation on the basis of Talmudic logic. *In My Father's Court* gives us a glimpse into a poverty stricken, fantasy ridden, profoundly moralistic world which is no more, and teaches us that human nature never really changes.

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