

Lincoln Square Synagogue Bulletin



150 West End Ave.

New York 23, N. Y.

Vol. 3, No. 7

April, 1967

Adar II-Nisan, 5727

From the Rabbi's Desk . . .

A number of weeks ago, my wife and I were privileged to attend a most unique dinner. The Rabbi Jacob Joseph Yeshiva held a Fiftieth Anniversary celebration in honor of the High School Graduating Class of 1917, and our own Joseph B. Orleans — as the Math instructor of that class — presented the awards to the "Golden Graduates." The entire evening was a tribute to the Day School Movement in America. R.J.J. did pioneering work in attempting to bridge the worlds of European Torah learning and American secularism, and the various alumni reflected in their own professional and personal lives the success of that attempt. The Acceptance Address was movingly delivered by one of the most illustrious of the 1917 graduates, Dr. Joseph Lookstein, who is the Rabbi of Congregation Kehilath Jeshurun, Professor of Practical Rabbinics at Yeshiva University and Chancellor of the Bar Ilan University in Israel. Coincidentally, Mr. Orleans is presently a member of the faculty of Ramaz High School, an upper East Side Day School founded by his former pupil Dr. Lookstein.

What was most inspiring, however, was the number of "students" who embraced Mr. Orleans, reiterating with simple sincerity: "How good it is to see you. You cannot imagine how much you've done for me." Obviously, Mr. Orleans did a good deal more than merely teach axioms and equations to his Math classes. He attempted to open their minds to a world beyond the materialistic demands of the hour and to inspire them with respect for the eternal accomplishments of the intellect and the spirit. It is because the successful teacher must be a living example of the values he is imparting that direct contact between instructor and student remains an irreplaceable necessity even in the Age of Automation.

(Continued on Page 6)



C. GERTS BROS., N.Y.C.



Lincoln Square Synagogue

150 WEST END AVENUE

New York 23, N. Y.

874-6100

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PRAYER SCHEDULE

Friday, April 7

Kindle Sabbath Candles by 6:07 P.M.

Mincha & Kabbalat Shabbat 6:15 P.M.

Oneg Shabbat 8:45 P.M.

Saturday, April 8

Sabbath Morning Service..... 8:45 A.M.

Talmud Class 5:30 P.M.

Mincha 6:10 P.M.

Tuesday, April 11 —

Rosh Chodesh Nisan

Friday, April 14

Kindle Sabbath Candles by 6:13 P.M.

Mincha & Kabbalat Shabbat 6:15 P.M.

Oneg Shabbat 8:45 P.M.

Saturday, April 15

Sabbath Morning Service..... 8:45 A.M.

Talmud Class 5:30 P.M.

Mincha 6:15 P.M.

Friday, April 21

Kindle Sabbath Candles by 6:21 P.M.

Mincha & Kabbalat Shabbat 6:15 P.M.

Oneg Shabbat 8:45 P.M.

Saturday, April 22

Sabbath Morning Service..... 8:45 A.M.

Shabbat Hagadol Discourse 5:00 P.M.

Mincha 6:30 P.M.

Monday, April 24

Kindle the Passover Festival

Candles by 6:24 P.M.

Mincha & Kabbalat

Yom Tov 6:15 P.M.

Tuesday, April 25

Festival Morning Service..... 8:45 A.M.

Mincha and Kabbalat

Yom Tov 6:30 P.M.

Kindle Passover Festival

Candles 7:15 P.M.

Second Passover

Community Seder 7:30 P.M.

Wednesday, April 26

Festival Morning Service 8:45 A.M.

Talmud Class 5:45 P.M.

Mincha 6:30 P.M.

Friday, April 28

Kindle Sabbath Candles by 6:28 P.M.

Mincha & Kabbalat Shabbat 6:30 P.M.

Oneg Shabbat 9:00 P.M.

Saturday, April 29

Sabbath Morning Service..... 8:45 A.M.

Talmud Class 6:00 P.M.

Mincha 6:40 P.M.

Sunday, April 30

Kindle Festival Candles..... 7:30 P.M.

Mincha & Kabbalat

Yom Tov 7:30 P.M.

Monday, May 1

Festival Morning Service 8:45 A.M.

Talmud Class 7:00 P.M.

Mincha 7:40 P.M.

Kindle Festival Candles..... 8:15 P.M.

Tuesday, May 2

Festival Morning Service 8:45 A.M.

YIZKOR MEMORIAL SERVICES

Talmud Class 7:00 P.M.

Mincha 7:40 P.M.

Friday, May 5

Kindle Sabbath Candles by 7:36 P.M.

Mincha & Kabbalat Shabbat 7:30 P.M.

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President's Message

This is Election Time in the Lincoln Square Synagogue, and campaigning is not only permissible, but mandatory. I hope those of you who are desirous of holding office will come forward and give your qualifications to the Nominating Committee chaired by Stanley Getzler. I am sure that those who accept the nomination and are elected, will serve diligently and make this year the most exciting and progressive ever.

This will be the year in which all of the planning of the various Committees will jell together and — much like in the building of a railroad, when one train starts from one side and the other from the other side — you wait with great anxiety to see if they will meet at the appointed spot.

Most of the excitement this year will come from the construction of the Sanctuary, and the huge financial commitments which were made will be coming due. I'm confident that we are ready for this event and look forward to the challenge.

The progress which we have made so far is worthy of the highest honors, but what can be done in this coming year defies comparison. I expect that our present Membership of about 300 families will increase by at least 50% and I expect that our present Building Fund pledges which have now passed \$400,000, will increase to over a half million dollars.

If re-elected, I promise the same diligent administration as in the past. I promise the same dedication to our cause, the same understanding of the wishes of *all* of our members, and not just special interests. I promise to do my best to see that the Synagogue leadership will serve to the best of its ability and protect the Constitution of our Organization.

Despite the fact that at this moment there are no candidates opposing me, I feel that your vote is important if for no other reason than saying that you have confidence in me and wish to see the same policies which we adopted in the past continue to be carried out in the future.

Daniel Mars, President

Prayer Schedule (Cont'd)

Saturday, May 6

Sabbath Morning Service..... 8:45 A.M.
Talmud Class 6:45 P.M.
Mincha 7:40 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:

Mr. and Mrs. Lou Olshan
Mr. and Mrs. Sol Morgenstein
Mr. and Mrs. Robert Herring
Mr. and Mrs. Frank Taks

Daily Minyan

Monday thru Friday 7:10 A.M.
Sundays & Legal Holidays 8:25 A.M.

Important Note:

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

Special Thanks

Mr. and Mrs. Milton Jacobson, for providing us with the spot-light over the Reader's Desk. Philip Bendheim, our Mincha Baal-Koreh, is certainly appreciative of the extra light by which to read the Torah during the minutes of twilight.

Mrs. Irene Myles, for providing the Cantor with a large Sabbath and Holiday Prayer Book in addition to the daily one given by Mr. and Mrs. Henry Cohen.

Philip Bendheim, for donating a "lighter-gun" for the havdalah candle.

* * *

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SISTERHOOD

My heartfelt thanks to Mrs. Leon Bergman, Chairman of the Purim Party, and her able committee for having so efficiently planned and arranged for the celebration which was an overwhelming success both socially and financially. The program was most entertaining and judging by the enthusiasm of the guests (an overflowing attendance) an enjoyable time was had by all.

I also wish to express my deepest appreciation to Stanley Getzler, our very eloquent Master of Ceremonies; to Selma Streifer who organized the choral group; to Mr. Jacob Jacobson and his friend Dr. Emanuel Ornstein for their efforts in obtaining the TV set at a tremendous saving for our raffle; to Mr. and Mrs. Nathan Woloch, Mr. and Mrs. Morris Tiefenbrunn, Mr. and Mrs. Wolf Reichard, Shari Wald and Mrs. B. Auerbach for donating the other valuable raffle prizes; to our Synagogue President, Daniel Mars, who rendered his poetic treatise of the Synagogue's influence on the Lincoln Square community; and last but not least our beloved Rabbi Riskin, who, in his inimitable and fascinating manner, and in the traditional spirit of Purim, added so much to the joyous festivities of the program.

To all of you, we are most grateful!

* * * *

Our first afternoon meeting was held on Tuesday, March 14th. Although the attendance was small, those present spent an enjoyable afternoon. Plans were made for a group visit to the Jewish Museum on Tuesday afternoon, April 11th. Please contact Mrs. Anne Goldman, Chairman, TR 4-2908, if you wish to join this most interesting and informative outing.

* * * *

Coming Events:

Sunday evening, May 14th, a double event — Israeli Evening and celebration of *Yom Ha Atzmaut*. Those who attended the Israeli Celebration last year will well remember the exciting and delightful evening. Mrs. Ben Edelman, Chairman, and her committee are again planning a most interesting and joyful get-together. Please come and bring your friends.

Closing Function to be held some time in May or early June. Details will follow.

Thursday evening, June 8th, Promenade Concert at Philharmonic Hall. As stated previously, tickets are being distributed on a "first come basis." The sooner you call for your tickets, the better seats you will receive. Our Chairman Mrs. Nathan Woloch (SC 4-5489) is presently vacationing, but Co-Chairman Mrs. Gershon Wald (SC 4-7423) will be glad to fill your requests. Please contact her immediately.

* * * *

Welcome home —

Mr. and Mrs. Norman Harris and Cecile Sobel from their Caribbean Cruise.

* * * *

Congratulations to

Mr. and Mrs. Daniel Mars on the addition of a baby girl to their family. May they derive much "nachas" from their new little daughter.

* * * *

Our heartfelt sympathy to Doris Sapper on the untimely death of her husband. Because of her close association with the Sisterhood and her readiness at all times to lend her assistance in behalf of the Synagogue and Sisterhood, she has endeared

(Continued on Page 6)

Community

Seder



Please remember to reserve the second Seder Night, Tuesday, April 25, at 7:30 P.M. *promptly* in the Hotel Esplanade, for the Lincoln Square Synagogue Community Seder. Wolf Reichard is diligently preparing an inspiring event which should not be missed. Our Rabbi and Cantor will officiate, and the traditional melodies complete with English explanations and readings should make this a most edifying experience. The children of the Hebrew School are busily preparing Passover songs, and each individual table will have ample opportunity to participate.

Send in your reservations as quickly as possible (\$15.00 for adults, \$10.00 for children) so that adequate arrangements can be made by our committee.

Wives and Mothers: This is your opportunity to sit and be served for at least one Seder night. There's nothing wrong with being a "back-seat *baalabusta*" once a year!

Mechirat Chametz —

The Rabbi will be available to act as your agent in the sale of chametz 3-5 P.M. Monday through Thursday, April 17-20, Wednesday Evening, April 19 following Adult Education and Sunday Morning, April 23 from 10:00 A.M. to 1:00 P.M. Please avail yourselves of this simple *mitzvah*, and if you cannot come at the specified times, feel free to call the Synagogue office.

NEW MEMBERS

Mrs. Miriam Bazerman
Miss May Brenner
Mrs. Florence L. Brody
Mr. Manny Bankhalter
Mr. and Mrs. Daniel Burdett
Mrs. Anne Goldman
Mr. and Mrs. Jacob Halperin
Mr. L. M. Kruger
Mr. Morris Landau
Mr. and Mrs. Erwin Lipstadt
Mrs. George L. Livingston
Mr. and Mrs. Solomon Morgenstein
Mr. Michael Ries
Mr. and Mrs. Samuel Sgarlata
Mr. Herman Striegler
Mrs. Edythe Sussman
Miss Sharie Wald


ADULT EDUCATION INSTITUTE
Wednesday Evenings

7:30-8:20

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)

But the Rabbi Jacob Joseph School Dinner confirmed another of my most basic conceptions. Within the Jewish tradition the primary function of Rabbi is that of teacher, which is in fact the very translation of the term. A Rabbi is not an administrator, executive director or fund raiser; he is not even an intermediary between the Congregants and God, solemnly intoning benedictions and moralizing *ex cathedra* from a midway position between heaven and earth. He wears the same prayer shawl and speaks to God from the same Prayer Book as any other worshipper (this is why I am fundamentally opposed to the "rabbinic robe"), and has no religious obligation which is not equally incumbent upon every son of Israel.

The Rabbi does have the benefit of learning, however, and when he speaks it is with the authority of three thousand years of classical Jewish sources in his voice. He is imbued with the thought and dedication of an historical past devoted to the search for God and the realization of human dignity, a past which knew of no sacrifice too great for the preservation of its teachings. In every generation the authentic Rabbi saw himself as the religious authority whose primary task it was to teach the laws of Jewish tradition and make them meaningful to his particular age and environment. He was the spiritual guide of his people, and his personality was molded by a total immersion in the classical works of Jewish history. Without pomp and circumstance, but with the scholarship, intellectual honesty and dedication to his student-congregants, the traditional Rav considered himself and was considered by others a teacher in Israel.

In the Lincoln Square Synagogue the image of the rabbinate which we endeavor to project is that of teacher. Our Adult Education Institute consists of an advanced Talmud *shiur*, a class in the philosophy of Jewish Law and a textual study of the Hebrew and theology of our prayers. We begin each daily minyan with a short explication of a law, and the Torah reading each Sabbath morning is virtually transformed into a Bible class because of the brief words of explanation between each aliyah. A *mishna* is taught during the regular Friday afternoon service, and even the regular Oneg Shabbat and Sabbath morning talks are meant to be instructional and inspirational rather than bombastically "sermonic."

May we always remember that we are not merely creating a *Bet HaKneset* (House of Assembly) but a *Bet HaMidrash* (House of Study). On the American scene this may be an innovation, but in reality it carries the imprimatur of the traditional role of a Synagogue and its Rav.

Sisterhood (Cont'd)

herself to us all. "Our hearts and thoughts are with you dear Doris, in your hour of sorrow. May the good Lord give you the health and strength to carry on."

We welcome to our Sisterhood Family: Mrs. Jay (Bunnie) Alpine, Sue Golub, Mrs. Julia Klein, Mrs. Solomon (Minnie) Lieblein, Mrs. Jane Maller, Mrs. Felicia Oronowicz, Mrs. Samuel Rubin, Blanche Scharfman, Mrs. Nathan (Augusta) Selsky and Margaret Speter.

* * * *

Happy Birthday

Edith Woloch	April 2nd
Sonia Stein	April 20th
Vicki Riskin	May 5th
Helen Olshan	May 14th

Happy Anniversary

Mr. and Mrs. Jay Alpine.....	May 15
Mr. and Mrs. Daniel Rappaport.....	May 29

* * *

With best wishes to you all for a healthful, happy and joyous Passover.

Sincerely,

Sonia Chesnin, President



Seder Symbols and Customs

The Seder refers to the festive evening meal on the first and second nights of Passover. The entire family assembles around the table to relive the bondage as well as to re-experience the initial thanksgiving for freedom. It is obligatory on these two evenings to tell the story of the deliverance from bondage: "And thou shalt tell thy son on that day saying: It is because of that which the Lord did for me when I came forth out of Egypt." The word *seder* means order, for there is a prescribed ritual order which precedes and follows the traditionally sumptuous repast.

The Reclining Posture — was one customarily assumed in olden times by free men at a festive table. It is a symbol further emphasizing Passover as a festival of freedom.

The Three Matzot — are set on the table to symbolize the three classes of Israel: Kohanim, Levites and Israelites.

Moror — the bitter herbs, serve as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. *Moror* in Hebrew means bitter.

Charoset — a mixture of apples, nuts, cinnamon and wine—represents the mortar and clay which the Israelites used in the making of bricks for Pharaoh. The dipping of the bitter herbs in the sweet mixture of *Charoset* is a reminder of that bondage.

Karpas — the parsley, potato or carrot which is dipped in the salt water is a characteristic relish used at festive meals in olden times. Eating it at the Seder is meant to arouse the children's curiosity and to remind them of the meager diet of our ancestors in Egypt and of the tears they shed.

Washing of the Hands (with a cup) — is symbolic of the purity with which one begins his meal, washing his hands before touching food.

Z'roa — a roasted meat bone, serves as a remembrance of the paschal lamb eaten by our forefathers when the Holy Temple was standing in Jerusalem.

Afikomen — is the bigger half of the middle Matzah put away by the head of the family at the beginning of the meal and eaten by all at its end. In the days of the Temple, it was forbidden to eat anything after partaking of the paschal lamb. Today too, no food is served after the *Afikomen* is eaten.

Four cups of wine — required for the Seder, symbolize the Almighty's four expressions of divine redemption. I shall bring them forth . . . I shall deliver them . . . I shall redeem them . . . and I shall take them to me as a nation . . . Exodus 6:6.

Fast of the First Born

Because the first born of the Israelites were spared when the Egyptians were smitten in the tenth plague, all first-born Jewish males fast on Erev Pesach until the Seder. This is called *Taanit B'chorim*. If, however, one attends a *Seudat Mitzvah* (a feast that accompanies the performance of a religious duty), one is not required to fast. It is, therefore, customary in all synagogues that a *Siyum* or conclusion of a Talmudic tractate follows the Morning Service on this day. The conclusion of a Talmudic book is an occasion of rejoicing and warrants a feast or *Seudat Mitzvah*. All first-born males should attend morning services on the day of Erev Pesach and stay for the *Siyum*.

Search for Chametz

The house should be thoroughly cleansed of *Chametz* during the week before
(Continued on next page)

Seder Symbols & Customs (Cont'd)

Pesach. All closets, cabinets, cupboards, and all other places where one suspects the existence of Chametz should be thoroughly examined. Even the pockets of clothing should be searched.

The final or formal search called B'dikat Chametz is conducted on the evening before Erev Pesach. This must be a real search for Chametz and not a perfunctory act. Since in most cases the house has already been thoroughly cleansed, crumbs of bread are placed in each room by a member of the household so that the benediction pronounced over the search is not said in vain. The benediction may be found at the beginning of any Haggadah.

The master of the house proceeds from room to room brushing any Chametz onto a wooden container (e.g. wooden spoon) with a feather that serves as a brush, his way lighted by a candle carried by a member of the household. The candle should have but one wick. Any Chametz found is gathered and, together with the wood, feather and candle, tied up in a cloth and bound with a string. This Chametz is to be burned the following morning, the morning of Erev Pesach.

After B'dikat Chametz, it is necessary to formally renounce ownership of, or desire to benefit from, any undiscovered Chametz in one's possession. This formula of renunciation begins with the words "Kol Chamira" and is found at the beginning of the Haggadah. It may be recited in any language one understands.

What is Chametz?

Throughout the eight days of the festival, we abstain from eating any Chametz or leaven, i.e. edibles which contain grains and have been subjected to even the slightest amount of moisture. Foods about which there is even a suspicion of Chametz must not be eaten, for the minutest amount (ma-shehu) renders an entire product unsuitable for Passover use.

Wheat, rye, barley, oats and generally speaking all grains and grain products, as well as foods and liquids made from them, are subject to the laws of Chametz. Grain products such as grain vinegar (used frequently in pickles and horseradish, etc.) and grain extracts are Chametz.

All baked articles such as Matzot, cakes, macaroons, etc., require reliable endorsement by a "Rav" — a Traditionally ordained spiritual leader who is reputable, observant, sincere and learned. The use of ordinary flour during Passover is prohibited. For home baking, only endorsed matzoh meal or potato starch may be used.

Endorsement is also required for candy, soft drinks, wines, liquors, milk, canned foods, and dried fruits. With the exception of peas and beans, green vegetables may be used.

Packed food products should be purchased only when the Kosher L'Pesach identification is accredited by a reputable rabbinical authority and is obviously a part of the brand label printed on the container by the manufacturer. In any questionable case, consult your Rabbi. He will be happy to advise you.

Children should not be fed Chametz during Passover unless a physician has so advised and after a Rabbi has been consulted as to procedure.

Dishes and Utensils

Since we are not permitted to have even a trace of leaven in our food during Passover, special attention must be given to the use of pots, pans, dishes and utensils. One should use special dishes and utensils set aside exclusively for Passover. Under certain conditions, however, some of the utensils used throughout the year may also be used on Passover. They must be Kashered, i.e., prepared in a special manner for Passover use.

The laws of Kashering are many and varied. If any utensils are to be Kashered, a rabbi should be consulted.

Selling the Chametz

The Bible prohibits the possession of Chametz as well as its consumption during Passover. Furthermore, any Chametz owned by a Jew during Passover is unconditionally forbidden for use at any time from that date on. If, therefore, one cannot

(Continued on next page)

Seder Symbols & Customs (Cont'd)

dispose of all Chametz before the approach of the Passover holiday, one must arrange for a formal Mechirat Chametz or sale of that Chametz to a non-Jew. The transaction is usually arranged by the Rabbi, who acts as agent for his congregants. Neighborhood Jewish grocers and bakers should be asked by their customers whether Chametz products were properly "sold."

Chametz such as bread and cereal should be disposed of. All Chametz dishes and utensils, after having been thoroughly scoured and cleansed, should be placed in a special closet or room until after Passover. This should be done no later than the time limit specified by the Rabbi. If the closet or room has no lock, the door should be fastened with twine as a reminder. After all Chametz is assembled, the Rabbi should be formally authorized to draw up a bill of sale and negotiate transfer to a non-Jew.

The transaction of selling Chametz is a completely legal one, giving the non-Jew all rights of ownership over the Chametz that has been sold to him. After the conclusion of the festival, your agent, the Rabbi, may repurchase the Chametz from the non-Jew. However, none of this Chametz sold to the Gentile may be touched until it has been repurchased. It is, therefore, necessary to wait an hour or two after Passover before using this Chametz, in order to give the Rabbi time for repurchase.

Burning the Chametz

All Chametz in one's possession (including that which was gathered the evening before through B'dikat Chametz) that has neither been sold nor destroyed should be burned in the morning of the day of Erev Pesach before the deadline announced by the Rabbi. The Hebrew term for this burning of the Chametz is Biur Chametz. Another Kol Chamira formula of renunciation of ownership is recited at Biur Chametz. The entire house should by now be clean of all Chametz and ready for Passover.

The prohibition of eating Chametz on Passover begins one hour prior to Biur Chametz.



YAHREZITS

Fannie Bloom

Tuesday evening, April 11

Wednesday, April 12

Ethel Chesnin

Sunday evening, April 23

Monday, April 24

Harry Sukenik

Thursday evening, April 27

Friday, April 28

Hyman Sandler

Sunday evening, April 30

Monday, May 1

Solomon Dubner

Thursday evening, May 11

Friday, May 12

Nathan Margolis

Thursday evening, May 11

Friday, May 12



ISRAELI NIGHT

To celebrate the anniversary of
ISRAEL'S INDEPENDENCE DAY
we are planning a very exciting and
interesting evening in our Synagogue on

SUNDAY, MAY 14, 1967

at 7:30 P.M.

Featured will be:

* * Exhibit of Israeli Art * * Music
and Songs * * Refreshments

Committee:

Sonia Edelman

Debby Tiefenbrunn

Elizabeth Klein

L.S.S. NEWS AND NOTES

People are still talking about the magnificent dinner arranged by *Sidney Trompeter* and the entertainment provided by *Wolf Reichard*. Our Cantor's stirring renditions and Shoshanna Da-Mari's moving authenticity will long be remembered by our congregants. Sidney and Wolf are already working on next year's dinner, which will probably require Philharmonic Hall . . . You can imagine the looks of astonishment surprise on the faces of our young couples when they came to the Mars to discuss *A Man For All Seasons* and discovered a new "happening" . . . Purim brought L.S.S. to "higher and higher" heights this year. In addition to the regular Megillah readings which were traditionally followed by hamentashen and shnapps, the Rabbi set up an afternoon *seudah* at which wine and liquor flowed like water (and was drunk at the same rate of consumption). This is what must have inspired his rhymes (grammen) at the evening's party . . . The children outdid themselves at their special Megillah reading and Masquerade Party. The oldest class certainly proved that the story of Queen Esther is pretty slick and can appeal to the most "mod" of audiences . . . Poor Louis Goodman "complains" about winning the RCA color T.V. at the Purim raffle. In addition to the donations he must now give (to thank God for such good luck), his old T.V. table is hardly fitting for a new color model. He may even require a new living room set of furniture to match the T.V. . . . The Rabbi was beginning to come late to the daily minyan, which may well have inspired Sam Feld's suggestion that a five minute *halacha* precede the service. But who says Torah weakens the strength of men? Our minyanaires moved the piano from the Synagogue like real professionals. It must be the liquor that does it!

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Sincere Condolences to:

Doris Sapper, our dedicated Sisterhood Executive Board Member, on the loss of her husband Hyman.

Mrs. Jacob Leff on the loss of her husband, a faithful Sabbath worshipper.

Aaron Feldman on the loss of his wife.

Joseph Fried on the loss of his mother Celia.

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

* * *

Refuah Shleima:

Mr. Hurkins, the husband of our devoted Secretary Florence.

Mr. Nathan Finkelstein

* * *

A Message from the Ritual Committee:

Anyone requesting an aliyah during the Sabbath morning Services should please notify the Synagogue office during the week. Fortunately we see new faces each Sabbath, and due to our crowded seating conditions (which, with the help of God and our membership will soon be alleviated) it is all too simple for a regular worshipper and even someone commemorating a Yahrzeit to be overlooked. Our Gabbai Sam Feld is doing an excellent job, but please cooperate with a gentle reminder.

* * *

Mazel Tov:

Our President and his wife, Mr. and Mrs. Daniel Mars, were blessed with a daughter Michele Ann, sister to Sally (Shifra). The entire Congregation joined in the celebration with a lavish Kiddush on Sabbath morning, March 18, when Danny stood before the Torah and officially named his youngest addition as a daughter in Israel — Matana Gitel bat Daniel. Congratulations to the proud grand-parents, Mrs. Eva Margolis and Mr. and Mrs. Leo Weiss.

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