

# Lincoln Square Synagogue Bulletin



150 West End Ave.

New York, N.Y. 10023

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April - May, 1970

## From The Rabbi's Desk

The Jewish pendulum swings between universalism and particularism, concern for world and concern for Jew, Rosh HaShanah and Passover. Despite the necessary tension of a life-style which emphasizes involvement in world affairs as well as the intensification of ethnic ties, Judaism teaches that it is only after we view ourselves as Jews that we can become contributing citizens of the world. It is unity within diversity, respect for the right of peoples to be different, which is the message of Jewish freedom. Passover is therefore the holiday of particularism and freedom at the same time. Nisan, our first month, commemorates Jewish national independence. But Moses' plea to Pharaoh was the right of ethnic groups to be different from the norm of the masses, to worship and live in a distinctive fashion. Passover may very well teach us that the Williamsburg Hasid is a greater testimony to the American ideal than is Senator Javits, that the true test of a democracy is not in the way it treats its WASP constituents but rather in the way it respects its minority groups, allowing each "to do its own thing."

In this vein I believe it apropos to Passover to quote an excellent article entitled "Orthodox Judaism in America," which appeared in "The American Way," regular publication of American Airlines. Perhaps the spirit of Passover will serve to intensify the Jewishness in each of us:

"Fran Schloss, Radcliffe '57, mother of five, is in some ways the archtypical California housewife. She is tall, she believes in lots of salad, and she drives constantly between her Beverly Hills home and her high school teaching job. The difference crops up when she

*(Continued on Page 3)*



happy passover



**Lincoln Square Synagogue**

150 WEST END AVENUE  
New York, N.Y. 10023  
874-6100

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**Schedule of Services**

**FRIDAY, APRIL 17**

Kindle Sabbath Candles .....6:20 P.M.  
Mincha & Kabbalat Shabbat...6:30 P.M.

**SATURDAY, APRIL 18 (METZORAH)  
SHABBAT HAGADOL**

Shabbat Morning Services...8:45 A.M.  
Leviticus 14:1-15:38  
Malachi 3:4-24

Mincha .....5:30 P.M.  
Shabbat Hagadol Discourse...5:45 P.M.

**HALLEL: PSALMS OF PRAISE**

When and why we recite Hallel on Pesach, Yom Haatzmuth and Yom Jerusholayim

**SUNDAY EVENING, APRIL 19**

Search for the Chametz .....7:15 P.M.

**MONDAY, APRIL 20**

Morning Services .....6:30 A.M.  
Siyum B'chorim

The first born are invited to complete a Talmudic Tractate with Rabbi Riskin, which will enable them to eat on what would normally be a fast-day for the first-born.

The latest time to eat

Chametz .....9:20 A.M.

The latest time to burn

Chametz .....10:35 A.M.

Kindle Festival Candles .....6:22 P.M.

Mincha and

Kabbalat Yom Tov .....6:35 P.M.

**FIRST NIGHT**

**PASSOVER SEDER**

**TUESDAY, APRIL 21**

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

Exodus 12:21-51

Numbers 28:16-25

Joshua 5:2-6:1, 6:27

Mincha .....6:35 P.M.

Kindle Festival Candles .....7:22 P.M.

**SECOND NIGHT PASSOVER**

COMMUNITY SEDER .....7:15 P.M.

**WEDNESDAY, APRIL 22**

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

Leviticus 22:26-23:44

Numbers 28:16-25

II Kings 23:1-9, 21-25

Mincha .....6:35 P.M.

**FRIDAY, APRIL 24**

Kindle Sabbath Candles .....6:27 P.M.

Mincha & Kabbalat Shabbat...6:40 P.M.

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## President's Message

The festival of Passover is synonymous with the spirit of freedom. Unfortunately, too many of us take this blessing for granted. We tend to forget that so many of our brothers under the yoke of oppression still read the Haggadah as a recounting of their own bitter experiences. In Arab lands, in Communist countries, the yearning for freedom still exists after these thousands of years with the hope for another Moses to lead them to a promised land.

We have lived to witness as a forerunner to the Geulah of the Jewish peoples the establishment of the Jewish State. Most important, however, is that for the first time in thousands of years Jews are able to bear arms in their own defense and fight for what is rightfully theirs. The casualties of war are indeed terrible, especially the loss of the young, but such is the price of freedom historically.

The resolution of this Passover for all of us who partake at the Seder table is to remember that the taste of the herbs is much more bitter to those for whom freedom is still only a hope.

In wishing all of our congregants a Happy and Joyous Passover it is also a wish that they share in the obligation of helping through the coming year in the redemption of those who look to us for such support. Our enjoyment of the Holiday will take on a richer, fuller and more complete meaning if we do not forget our own responsibilities.

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### From the Rabbi's Desk (Cont'd)

talks about her grandfather, Ben Byers. "He owned one of the first Torahs in the Indian Territory," she says.

The Torah, of course, is the Hebrew scroll that contains the first five books of the Bible, and Mrs. Schloss is an Orthodox Jew. Neither she nor her husband, Steve, who grew up in Sioux Falls, South Dakota, come from Orthodox homes. Yet both of them, like many other young Jews whose parents were of the Conservative, Reform or unaffiliated Jewish persuasion, now prize their membership in an Orthodox synagogue.

Surprisingly enough, Orthodoxy by most accounts is the fastest growing of Judaism's branches. In an age of increasing secularism, it is thriving despite its adherence to traditional, seemingly burdensome, forms. In the past twenty-five years, more than one hundred new Orthodox synagogues, two hundred day schools and thirty Talmudic academies for the study of religious law have been established.

To the faithful, Orthodoxy offers tangible rewards: an enviable family stability (even though divorce is permitted, it is extremely rare); an almost non-existent rate of juvenile delinquency (children who attend school from 7:30 in the morning until 6 in the evening don't have much time or inclination to make trouble); an accommodation with, and respect for, authority, and a rich tradition of scholarship. There is the security of the old faith, which enables the Orthodox Jew to stand firm amid the most chaotic and distasteful turn of events in modern society. And unlike some of the rest of us, the Orthodox Jew has a firm grasp of his identity; he is aware that his roots derive from Abraham, Isaac and Jacob.

The three branches of Judaism, Orthodoxy, Conservatism and Reform, each claim about one million members. The remaining two and a half million American Jews are unaffiliated with any Synagogue. Orthodox congregations, of which there are 1,700, tend to cluster in the nation's large cities, and in the East primarily, although

(Continued on Page 8)

# Sisterhood Scannings

"Time is neutral — What we do with it is not what it does with us." We of the Sisterhood of the L.S.S. have put our time to good use in that we are proud to report that through the efforts of our dynamic, conscientious, devoted members, we have been able to raise the necessary funds to fulfill our pledge to the Synagogue Building Fund. As a matter of fact we have over-subscribed our contribution for this year and we are looking forward to the time (in the very near future, we hope), to turn our interests to setting up the equipment and furnishings for our specific undertaking.

\* \* \* \* \*

We are now on the threshold of electing a new regime. At the last Board meeting, Mrs. Anne Abramson, Chairman of Nominations presented the following slate which will be acted upon at a subsequent general meeting:

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\* \* \* \* \*

The highlight of our April meeting which was held Tuesday evening the 1st was an address by Rabbi Steven Riskin on the Rules of Passover and a Tour of Haggadah. A question and answer period followed this inspiring and enlightening talk.

\* \* \* \* \*

To our many members and friends who are leaving on cruises and trips, far and wide — Bon Voyage and a safe return home.

Reminder! Florence Brody, 873-2278 is always ready to take care of your request for Bricks (\$5.00); Happy Day and Memorial Cards (\$2.00). Kindly contact her.

\* \* \* \* \*

Attention Please! Help boost Israel's economy by purchasing Israeli products, knits, leather-wear, suedes, wines, cheese, canned goods, Jaffa oranges, honey, beer, art and ceremonial objects, etc., etc.

A Happy, Happy Pesach to all!

*Fanny Lindsey, Reporter*

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## 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*.

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## Seder Symbols & Customs (Cont'd)

### Search for Chametz

The house should be thoroughly cleansed of Chametz during the week before 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.

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## Seder Symbols and Customs (Cont'd)

### 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 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.

**TUESDAY EVENING, APRIL 21st**

**at 7:15 P.M.**

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## From the Rabbi's Desk (Cont'd)

there is at least one in every state of the Union. More than eighty percent of Orthodox Jews were born in America, and more than half their parents were.

Orthodoxy involves the whole man and his entire framework of existence, actual the deepest reason for its great appeal in an insecure age. Its practice determines not only how a man prays, but what he eats, how he makes a living, and where he lives. "From the moment a person opens his eyes until he goes to sleep, there is directive in Jewish law to guide him," says Rabbi Chaim Uri Lipschitz, research director of the Yeshiva Torah Vodaath and Mesivta in Brooklyn, the world's largest Orthodox seminary.

The pious pay homage to God in the morning, after lunch, at dusk and before each meal. A man tries to say his morning prayers in the synagogue. He wears *tallith* (prayer shawl), a *yarmulke* or *kippa* (skull cap) and *tefillin* (phylacteries—small black leather cubes containing Biblical verses on parchment).

Though women are excused from daily prayer, they do carry the chief responsibility of maintaining *kashruth*, the dietary laws. These classify all food as either *kosher* (fit) or *traife* (torn).

It is the housewife who ushers in the Sabbath. After filling the *Kiddush* (sanctification) cups with wine, she lights two candles and says prayers over two loaves of *challah*, twisted bread. At this moment, usually eighteen minutes before sundown on Friday, the Sabbath formally begins. From then until an hour after sunset on Saturday, there is total rest. No one must exchange money, lock their doors, flick an electric switch, drive or even shave. A pious Orthodox Jew will not even ask a gentile to work, and the housewives will not patronize food stores that remain open on the Sabbath. During this time, the Orthodox Jew may only eat, pray (the Saturday morning service lasts three hours), talk, walk, visit with friends and court his wife. But he may not walk more than 2,000 cubits (less than two-thirds of a mile) outside the town limits. He tries to live within walking distance of a synagogue.

The only justification for breaking the Sabbath rules is to save human life. "When I was an intern and my patients were sick," recalls Dr. Seymour M. Glick, the Orthodox chief of medical services at New York's Coney Island Hospital, "I took care of them, but I tried to get Sunday duty rather than Saturday."

Respect for the Sabbath leads Orthodox Jewish boys away from many on-call jobs such as newspaper reporting and firefighting and into occupations that permit strict observance. Still, Rabbi Lipschitz believes, "A man can be in any state of American life and observe his religion to the 'T'."

Certainly Orthodox observance has not barred Dr. Alvin Radowsky from becoming chief architect of the nuclear submarine, nor has it prevented other Orthodox Jews from achieving great success in business. Says Arnold Neustadter, president of Zephyr American Corp., a large manufacturer of office equipment, "Every year in Chicago there's a trade show with three hundred or four hundred exhibitors. One booth—mine—has a sign on Saturday morning, CLOSED TODAY. WILL REOPEN TOMORROW. I don't let my gentile salesmen work either. By keeping the booth closed on the Sabbath for twenty-nine years I became a success."

All the attention to the observance of forms is an outward sign of the inner faith summed up in the *Shema* prayer: *Shema Yisroel, Adonoi Elohenu, Adonoi Echod* (Hear O Israel, the Lord our God; the Lord is One).

The Orthodox Jew believes that God made a covenant with Abraham binding his descendants to the Law. No gesture is really empty. Each prayer and each act are to serve as reminders of the splendor of the Lord or an event in Jewish history. Each is also a means of nearing God in an after-life. Blood must be removed from meat before cooking because blood is a symbol of God-given life. Each night during the eight-day *Hanukkah* festival, the Jew lights an additional candle in the *menorah*.

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### From the Rabbi's Desk (Cont'd)

(branched candlestick) in honor of the time when the Maccabees swept the Assyrians from the Temple and found a one-day supply of oil that miraculously burned for eight days.

Orthodoxy comes easiest to those who were reared in it. But, since America is more or less an open society where an adolescent may choose most any way of life, many young people, and particularly those who attend secular colleges, pass through a crisis that tests their identity and their faith. A few Orthodox Jews do opt out of the faith, but the majority holds fast.

Besides the other rewards, there is enjoyment in the observance. Fran Schloss' husband, Steve, says: "On Friday night, I put the car away, take the money out of my pockets. There's nothing to do for twenty-four hours except go to synagogue, visit with friends and family. It's nice to have a day with nothing else to do. It's serene and comforting. Basically, one knows that for thousands of years this has been the way the Sabbath has been observed."

If there's any sure demonstration of the relevance of Orthodoxy, it's the way it is retaining youngsters. Between 1949 and 1968, attendance in Orthodox day schools increased to 70,000 students in 349 schools from only 10,000 students in 69 schools. And orthodox youth movements are growing. "The greatest commitment within the Orthodox movement today is from young people," says Rabbi Hirt of Yeshiva University. "Young people today are seriously looking for values. Young people are opposed to a shallow institutionalism. Orthodoxy offers an encompassing way of life. Orthodox Judaism—its demands, its commitments and its consistency—makes sense to young people."

### LSS NEWS AND NOTES . . .

The Purim spirit(s) truly captioned LSS. Baal Koreh *Eddie Davis* switched from a base Ahasveros to a soprano Queen Esther to a snide Haman to a benign Mordechai without missing a note of the cantillation, and the Hebrew School Purim Plays were in the finest taste. *Wolf Reichard* and *Rabbi Riskin* hosted sixty young adults at the Rabbi's annual Purim Seudah, with *Michael Reichard* splendidly acting as caterer. *Mr. and Mrs. Nat Woloch's* Champagne joined the wine and whiskey to make the afternoon an all time "high." Miraculously, the Rabbi made it to our Waldorf Astoria Purim Seudah Dinner, in honor of *George and Tanya Feldman*, which was the finest Dinner yet.

Under the Chairmanship of *Wolf Reichard*, with the added grace of *Sidney Trompeter*, the evening was filled with Purim warmth and tasteful entertainment. The lavish smorgasbord was followed by the Israeli Guest Artist, *Sadok Savin*.

After an excellent meal spiced with social and Israeli-Chassidic dancing, the third level Hebrew School class repeated their musical-comedy Purim play. A stirring presentation was made by the Rabbi to the Feldmans, and George sincerely thanked LSS "for making me remember that I am a Jew." Our young adults put on a traditional Purim Spiel (Shalom, Lincoln Square Synagogue) . . . and the memorable evening concluded to the inspiring songs of an LSS favorite. The Korean boy. We now anxiously await our Chanukat Habayit.

The Young Couples Groups continue to abound. *Fred and Chaya Gorsetman* led in a discussion of the Sin of the Golden Calf, and *Eddie and Meira Davis* conducted a discussion of Kashruth in the Parashat HaShavuah Group which meets twice monthly. The Book of the Month Group is preparing to meet on May 3 at the home of *Arthur and Julia Aaron* to discuss Dr. Spock's *Decent and Indecent*. Perhaps our older couples might like to emulate the youngsters with a similar cultural group. Please inform the Rabbi if you are interested.

## MEN'S CLUB

Our Purim Party was enjoyed by all the ladies and gentlemen present, and we thank the ladies of the Sisterhood for their help in serving the refreshments.

Our main project of the year is the Cantorial Concert, to take place on *Wednesday Evening, May 20th*, at Carnegie Hall. The Jewish Ministers Cantors Association — with 50 beautiful voices — starring *Cantor David Kusevitsky* — will present a diversified program of Israeli - Folk - Cantorial and Liturgical numbers. We assure you, you will be treating yourself and your friends to an evening of musical magnificence. We were fortunate in being able to secure a choice selection of tickets and are able to sell them to you at the regular Box Office price of \$10.00 each. The sale of the tickets is progressing well, but in order to make this a complete financial success, we need the help of each and every member of our Men's Club and Synagogue. It is therefore our earnest hope that you will contact our Chairman, Rabbi Shoulson, myself, or the Synagogue Office for your tickets. Orders are being filled on a first come, first served basis.

The Men's Club is in a position to render a positive service to our Synagogue, but only if you all will cooperate. So please purchase tickets for yourself and your family, also sell them to your friends.

The next meeting of the Men's Club will be held on Tuesday Evening, May 5th.

The Officers and members of the Men's Club join me in wishing each of you and your families a very Happy Passover Holiday. Shalom and may there be peace in Israel.

*Frank L. Taks, President*

## Hahzfits

FANNIE BLOOM  
Tuesday Evening, April 7  
Wednesday, April 8

MEYER NIDEN  
Tuesday Evening, April 7  
Wednesday, April 8

JENNIE WARSHAW  
Thursday Evening, April 9  
Friday, April 10

ESTELLE HARRIS  
Saturday Evening, April 11  
Sunday, April 12

ETHEL CHESNIN  
Sunday Evening, April 19  
Monday, April 20

IRVING KOMISAROFF  
Monday Evening, April 21  
Tuesday, April 22

HARRY SUKENIK  
Thursday Evening, April 24  
Friday, April 24

HYMAN SANDLER  
Sunday Evening, April 26  
Monday, April 27

BENJAMIN WIENER  
Saturday Evening, May 3  
Sunday, May 3

IRVING J. COHEN  
Wednesday Evening, May 5  
Thursday, May 7

SOLOMON DUBNER  
Thursday Evening, May 6  
Friday, May 8

NATHAN MARGOLIS  
Thursday Evening, May 6  
Friday, May 8

MARTIN MORGENSTEIN  
Tuesday Evening, May 7  
Wednesday, May 13

MOLLIE RUBENSTEIN  
Saturday Evening, May 10  
Sunday, May 17

ANDREW ARGANZA  
Sunday Evening, May 11  
Monday, May 18

SARAH REDFORD  
Thursday Evening, May 14  
Friday, May 22

MORRIS BROOKS  
Wednesday Evening, May 21  
Thursday, May 28

**Schedule of Services (Cont'd)**

**SATURDAY, APRIL 25**

SHABBAT CHOL HAMOED

PESACH

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

Exodus 33:12-34:26

Numbers 28:19-25

Ezekiel 37:1-14

Talmud Class .....6:00 P.M.

Mincha .....6:40 P.M.

**SUNDAY, APRIL 26**

(Beginning of Daylight Savings Time)

Kindle Festival Candles .....7:29 P.M.

Mincha & Kabbalat

Yom Tov .....7:45 P.M.

**MONDAY, APRIL 27**

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

Exodus 13:17-15:26

Numbers 28:19-25

II Samuel 22:1-51

Mincha .....7:40 P.M.

Kindle Festival Candles .....8:29 P.M.

**TUESDAY, APRIL 28**

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

Deuteronomy 15:19-16:17

Numbers 28:19-25

Isaiah 10:32-12:6

*Yizkor Memorial Service*

Mincha .....7:40 P.M.

**\*FRIDAY, MAY 1**

Kindle Sabbath Candles .....7:34 P.M.

Mincha & Kabbalat Shabbat...6:45 P.M.

**SATURDAY, MAY 2—ACHARAY**

BAR MITZVAH OF

ANTHONY GELLER

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

Leviticus 16:1-18:30

Amos 9:7-15

Talmud Class .....7:00 P.M.

Mincha .....7:45 P.M.

**WEDNESDAY, MAY 6 and**

**THURSDAY, MAY 7**

ROSH CHODESH IYAR

**\*FRIDAY, MAY 8**

Kindle Sabbath Candles .....7:41 P.M.

Mincha & Kabbalat Shabbat...6:45 P.M.

**SATURDAY, MAY 9 KEDOSHIM**

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

Leviticus 19:1-20:27

Ezekiel 22:1-19

Talmud Class .....7:05 P.M.

Mincha .....7:50 P.M.

**MONDAY, MAY 11**

ISRAEL INDEPENDENCE DAY

**\*FRIDAY, MAY 15**

Kindle Sabbath Candles .....7:49 P.M.

Mincha & Kabbalat Shabbat...6:45 P.M.

**SATURDAY, MAY 16 EMOR**

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

Leviticus 21:1-24:23

Ezekiel 44:15-31

Talmud Class .....7:15 P.M.

Mincha .....8:00 P.M.

**\*FRIDAY, MAY 22**

Kindle Sabbath Candles .....7:55 P.M.

Mincha & Kabbalat Shabbat...6:45 P.M.

**SATURDAY, MAY 23 BEHAR**

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

Leviticus 25:1-26:2

Jeremiah 32:6-27

Talmud Class .....7:20 P.M.

Mincha .....8:05 P.M.

**SUNDAY, MAY 24 LAG BA'OMER**

\* Those who usher in the Sabbath earlier with the Congregation (it is our custom to begin Mincha at 6:45 P.M. throughout Daylight Savings Time) must instruct their wives to kindle the Sabbath Candles by 7:10 P.M. Once the Congregation chants *Mizmor Shir LéYom Hashabbat* (The Psalm for the Sabbath Day), the Sabbath has officially begun for the worshippers and their families.

*Pirkei Avot* — Each Sabbath afternoon between Mincha and Maariv specifically between Passover and Shevuot, but customarily until the High Holy Days, a Mishna from *The Ethics of the Fathers* is taught and expounded upon by Rabbi Riskin. Men and women alike should greatly benefit from this intellectually enriching and ethically inspiring experience.

**DAILY MINYAN**

Weekdays .....7:15 A.M.

Sundays and Holidays .....8:30 A.M.

Rabbi Riskin briefly teaches a halacha (Law) following daily Services.

**JUNIOR CONGREGATION**

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Mr. and Mrs. Samuel Feld

Mr. and Mrs. Morris Tiefenbrunn

Mr. Richard Joselit

Mr. and Mrs. Joseph Orleans

**Thank you for the Kiddush:**

Mr. and Mrs. Morris Tiefenbaum

**MANHATTAN DAY SCHOOL****The Festival of the Arts**

The Parents-Teachers Association of the Manhattan Day School proudly announces a Festival of the Arts, which will take place at the Spanish-Portuguese Synagogue, at 8 West 70th Street. Under the leadership of MRS. JACOB HABERMAN, her co-chairman Mrs. MYRON SMITH, and her able staff, we can look forward to an event of interest, beauty and vitality.

Remember: May 9th and 10th, 1970—a date you will not soon forget, having attended the beautiful Manhattan Day School Art Exhibition and Sale!



to the family of MR. SIDNEY KULOK on the loss of their beloved father.

May the Almighty comfort the family among the mourners of the Holy Temple.

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**CONGRATULATIONS AND  
MAZEL TOV**

MR. AND MRS. SIGMUND BRIEF of the Bat Torah Celebration of their daughter RENEE. She is one of the outstanding students of our Hebrew High School.

MR. AND MRS. MAURICE SPANBOCK on the appearance of their daughter BETSY on the Jeopardy TV-Program.

Mr. and Mrs. SAMUEL FELD on the engagement of their daughter Goldie.

MR. AND MRS. ALAN FELD on the birth and circumcision of their son Samuel Bennett.

May we enjoy many simchot together in the LSS family!

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*That the Jews of the Soviet Union may know that they have not been forgotten . . .*

The American Jewish Conference on Soviet Jewry, an association of 25 national American Jewish organizations seeking the elimination of the wrongs inflicted on Russian Jews by the Soviet government, urges that the following statement be read at the Seder of every American Jewish household.

The leader of the service adds the following comments when distributing the matzoh after the blessing over the matzoh. He lifts a matzoh, sets it aside and says:

## This is the matzoh of hope

This matzoh, which we set aside as a symbol of hope for the 3 million Jews of the Soviet Union, reminds us of the indestructible link that exists between us.

As we observe this festival of freedom, we know that Soviet Jews are not free to learn of their Jewish past, to hand it down to their children. They cannot learn the languages of their fathers. They cannot teach their children to be the teachers, the rabbis of future generations.

They can only sit in silence and become invisible. We shall be their voice, and our voices shall be joined by thousands of men of conscience aroused by the wrongs suffered by Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shall yet see a great light.

(Clip this statement now so that you will have it available at your Seder Service this year!)

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