

Lincoln Square Synagogue Bulletin



200 Amsterdam Ave.

New York, N.Y. 10023

Adar-Nissan, 5732

February-March, 1972

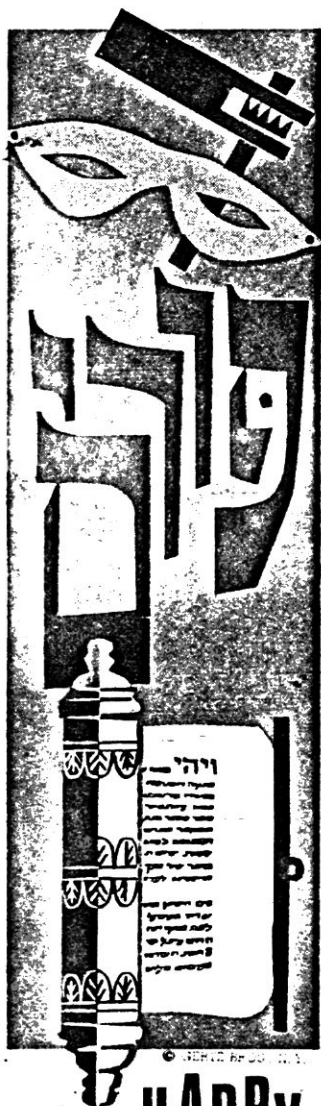
Reaching Out to the Non-Committed

by Rabbi Steven Riskin

In the contemporary American Orthodox Jewish scene there have emerged two distinct attitudes towards the non-orthodox majority: the one may be called isolationist and the other expansionist. The former maintains that, like the Biblical Noah, we have neither the strength nor the resources to concern ourselves with the non-committed. All that we can hope to achieve is the establishment of our own ark, our own sectarian institutions and even communities, in the hope of rescuing ourselves and our families from the flood of secularism seeking to inundate us. The expansionists, on the other hand, seek to emulate our Patriarch Abraham by reaching out actively to the non-orthodox in an attempt to convince them of our divine *Weltanschauung* and persuade them to adopt our way of life. It is the task of this article to demonstrate that the orthodox Jew is halachically bound to explore the proper means by which he will be enabled to convince his co-religionists to return to their heritage.

Biblically we are commanded: "Thou shalt surely reprove thy neighbor and thou shalt not bear iniquity because of him."¹ Maimonides, in his *Mishneh Torah*, clarifies and codifies this obligation: "If one sees his friend transgressing or going in an evil direction it is obligatory to restore him to the good path and to inform him that he is transgressing against himself with his evil deeds, as it is written, 'Thou shalt surely reprove thy neighbor . . . And anyone who has it within his power to prevent (another's transgression) and does not prevent it, becomes himself involved in the transgression'.²" Nowhere do we find a clearer manifestation of the principle that "every Israelite is a co-signer one for the other." Not only must I instruct my neighbor as to his proper conduct, but I also share in his guilt if I refuse to carry out my obligation.³ Jewish law explicitly denies the American golden rule of 'Mind your own business.'

(Continued on Page 7)



HAPPY PURIM



Lincoln Square Synagogue

200 AMSTERDAM AVENUE
New York, N.Y. 10023
874-6100

Steven Rinkin Rabbi
Sherwood Goffin Cantor
Herschel Cohen Ritual Administrator
Daniel Marx Honorary President
Sidney Trompeter President
Wolf Reichard 1st Vice-President
Morris Tiefenbrunn 2nd Vice-President
Maurice S. Spanbock 3rd Vice-President
Samuel Caracushansky Treasurer
Mrs. Joseph L. Greenberg, Executive Vice-Pres.
George Feldman) Honorary Vice-Presidents
Julius Haines)
Leon Bergman Executive Secretary
Jay Golub Recording Secretary
Mrs. Ruth L. Belaky Corresp. Secretary
Mrs. Anne Abramson Financial Secretary

BOARD OF TRUSTEES

Walter Freeman Chairman of the Board
Arthur Aaron Leon Leisau
David Abrams Arthur Morgenstern
Abraham Alpert Louis Olshan
Jack Bendheim Ben Rosenberg
Charles Blumenfeld *Morris M. Satin
Irving Chesnin Meyer Slotkin
Mrs. Irving Chesnin Dr. Arthur Stern
Miss Cele Edelman Roy Stern
Barry Eisenberg Frank L. Taks
Samuel Feld Mrs. Frank L. Taks
Dr. Martin Finkel Oscar Wach
Stanley Getzler Mrs. Gerson E. Wald
Julius Golding Henry E. Winston
Comm. Daniel Greer Nathan Woloch
Milton S. Jacobson Sol L. Zavon
Richard W. Joselit Morton Langer
Julius Kahn (Men's Club)
Herman Kaplan Mrs. Aaron Glickman
Adolph Katz Mrs. Leon Bergman
Elmer Klein (Sisterhood)
Joseph Klein

BOARD OF GOVERNORS

Peter Abelow Aron Landau
Edward Abramson Morton Landowne
Manny Bankhalter Edward Lukashok
Joseph Brenner Henry Moed
Mrs. Sigmund Brief Eugene Neuberger
Jack Brown Joseph Orleans
James J. Burton Mrs. Harry Pine
Mrs. Anna J. Cohen David Pollins
Salamon Davis Samuel Rachlis
Fred H. Diamond Glenn Richter
Fred Ehrman Michael Ries
Benjamin Fruhlinger Edwin Rindsberg
Maier Gang I. Arthur Rosenberg
Emery Geller Jack Schenker
George Gold *Charles Scholar
Mrs. Hilda Goldner Simon Schulz
Louis Goodman Mrs. Joseph Shapiro
Theodore Grand Bernard Skolnick
Henry H. Gross Rabbi Solomon
Jonathan Herlands Shoulson
Stuart Herman William M. Stanley
Dr. Milton I. Houpt Arturo Stern
Mrs. Sara A. Jack Mrs. Frances Sukenik
Alan Jacobs Emanuel Weidberg
Isak Jakubowicz Martin Weinberger
Edward Janis Morris Weiner
Bernard J. Kabak Dr. Michael Weingarten
Jacob Korn Abraham Wiseman
Benjamin Kramer Martha Cohn
Office Secretary

*Deceased

Schedule of Services

MONDAY, FEBRUARY 28

FAST OF ESTHER

MAARIV

(Evening Service) 6:15 P.M.

Reading of the Megillah 6:30 P.M.

TUESDAY, FEBRUARY 29

Morning Service and

Reading of the Megillah 6:45 A.M.

and 8:00 A.M.

FRIDAY, MARCH 3

Kindle Sabbath Candles 5:29 P.M.

Mincha and

Kabbalat Shabbat 5:40 P.M.

Oneg Shabbat 8:45 P.M.

SATURDAY, MARCH 4—KEE TISSA
SHABBAT PARAH

Shabbat Morning Services 8:45 A.M.

Exodus 30:11-34:35; Numbers 19

Ezekiel 36:16-38

Talmud Class 4:45 P.M.

Mincha 5:30 P.M.

FRIDAY, MARCH 10

Kindle Sabbath Candles 5:37 P.M.

Mincha and

Kabbalat Shabbat 5:50 P.M.

Oneg Shabbat 8:45 P.M.

SATURDAY, MARCH 11

VAYAKHEL-PEKUDE

SHABBAT HACHODESH

Shabbat Morning Services 8:45 A.M.

Exodus 35:1-40:38, 12:1-20

Ezekiel 45:16-46:18

Talmud Class 4:55 P.M.

Mincha 5:40 P.M.

THURSDAY, MARCH 16

ROSH CHODESH NISAN

FRIDAY, MARCH 17

Kindle Sabbath Candles 5:45 P.M.

Mincha and

Kabbalat Shabbat 5:55 P.M.

SATURDAY, MARCH 18—VAYIKRA

Shabbat Morning Services 8:45 A.M.

Leviticus 1:1-5:26

Isaiah 43:21-44:23

Talmud Class 5:00 P.M.

Mincha 5:45 P.M.

FRIDAY, MARCH 24

Kindle Sabbath Candles 5:52 P.M.

Mincha and

Kabbalat Shabbat 6:00 P.M.

(Continued on Page 14)

President's Message

We are approaching March 19th rapidly, the Sunday when our Tribute Dinner to MR. AND MRS. ADOLPH KATZ will take place. To insure the success of this function it is essential that each of us do his share not only by subscribing to the Dinner but by securing Journal ads so important for the financial gain upon which we depend.

Our Synagogue does not conduct open appeals. We have operated, heretofore, on the principle that our congregants will respond when called upon individually to help in maintaining our budget and programs. We have managed with difficulty to make ends meet. The expansion of our programs and activities calls, however, for concerted effort, and a successful Journal would help immeasurably.

There is still time. Please do your part.

An Invitation

You are cordially invited to attend the

ANNUAL DINNER

HONORING MR. AND MRS. ADOLPH KATZ

on

SUNDAY, MARCH 19, - 7:00 P.M.

at the Synagogue

Dress Optional

Couvert \$50.00 per person

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, Tuesday, February 29, 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 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 Passover sacrifice. The red heifer, or *Parah Adumah*, was a necessary aspect of the ritual.
Shabbat Hachodesh — On the Sabbath closest to Rosh Chodesh Nissan we read "Hachodesh Hazeh" to remind the people of the coming Pesach.
- RABBI AND MRS. STEVEN RISKIN invite his students to a PURIM SEUDAH TUESDAY, FEBRUARY 29, at 1:30 P.M. in the Beth Midrash.

SUquehanna 7-1715

FISCHER BROS. and LESLIE

Strictly כשר כשר כשר כשר Kosher

Meats - Poultry - Delicatessen
Bar-B-Q Chickens - Farm Fresh Eggs
230 WEST 72nd STREET
New York 28, N. Y.

For Quality and Integrity Try Us

Mikvah

234 West 78th Street

Phone: 799-1520

MEAL MART

"YOUR PERSONAL CHEF"

Caterers to All Social Functions

2189 BROADWAY

SUquehanna 7-4720

We Deliver

HOME MADE KOSHER DELICACIES
STRICTLY GLATT KOSHER DELICACIES
Closed Saturdays and All Jewish Holidays



Sisterhood Scannings

Sisterhood is once again busily engaged in activities that will benefit both our Synagogue and Community. We have much to look forward to in the months ahead.

We extend our warmest praise and thanks to our Vice President Sue (Mrs. Jay) Golub on the splendid job she has done as Program Chairman. Our January meeting was most heart-warming due to the splendid contribution of the Abelow Family who entertained us with songs and dances.

It is nice to have our Men's Club join us after the business meeting, to participate with us in the programs and the social hour that follows.

Sue Golub has also initiated another first for Lincoln Square Synagogue. She has formed a group of excellent volunteers to assist in the overflow of both Synagogue and Sisterhood work.

Sisterhood and Men's Club are co-operating on many projects and at this writing we are very busy selling tickets for *Two Fabulous Weeks in Israel for Two* — plus a Treasure Chest of lovely prizes — donation \$15.00. Drawing to be held on April 18th. Everyone has a wonderful chance of winning as we are limiting our sale of tickets to 500. Mr. and Mrs. Bernard Skolnick and Mr. and Mrs. Alex Brownstein are sharing the chairmanship of this project.

BAZAAR —

We urgently request everyone to get busy and secure new merchandise for this very important fund raising project. Mrs. Joseph Klein is Chairman. We will arrange to have packages picked up — so please get busy and secure all the new saleable merchandise that you can.

We welcome into our Sisterhood family our newest members:

Mrs. Regina Kleefeld

Mrs. Irma Spielholz

Mrs. Dora Schneider

Miss Adele Wexler

We are happy to learn that our dynamic Ruth Belsky is home from the hospital. Hurry and get well Ruth — we miss you.

A Refuah Shleimah to Bessie Cohen.

Reminder: Florence Brody is always happy and willing to take care of your requests for Happy Day and Memorial Cards. Please contact her at 873-2278.

We hope that you will all have your share of Hammentaschen and will enjoy the Happy Holiday of Purim.

Sarah Glickman, President

NEW PROGRAM FOR SENIOR ADULTS

Picturesque baskets, made from used greeting cards crocheted together with colorful yarn, were strewn over the tables in the *Beth Hamedrqsh* on a recent afternoon. The attractive baskets were the handiwork of the newly formed Senior Adults Group which meets every Wednesday afternoon from 1 to 4 p.m. in the Lincoln Square Synagogue. Since its inception in January, the Group has been attracting a burgeoning attendance drawn from the local community. Besides handicrafts, activities have included bridge lessons, bingo, reading and music. The members are regaled with refreshments by Mrs. F. Taks, founder of the Group and her enthusiastic co-workers (Mesdames R. Dreizen, M. Finkel, Ch. Josephson, H. Pine, J. Silverstein, B.

Weinstein and Mr. Ira Sommer). Outings, such as a trip to the Alice Tully Hall, are to be another feature of the program, and several members of the committee are sponsoring a Shushan Purim lunch for the group with music by Cantor Sherwood Goffin and his guitar.

Contributions — sewing materials, a portable sewing machine, kosher candy and a portable record player are among the suggestions — would be welcomed and potential donors are asked to contact the organizers. Moreover, the committee will be delighted to hear from individuals willing to offer their talents for the entertainment or instruction of the Senior Adults.

Men's Club

We are delighted to report that our breakfast honoring our Synagogue President and Men's Club member, Mr. Sidney Trompeter, was a huge success.

We welcome the following new members:

Mr. Jack Chasworth
Mr. Joseph Fried
Dr. Martin Mussman
Mr. Robert Marquisee

Mr. Edward Lukashok
Mr. Joseph Silverstein
Mr. Nathan Spiegel

We are in a position to render a positive service to our Synagogue and Community but we need the help of each and every member. We hope, therefore, that you will all join us for the first of a series of breakfasts, which will be held on

Sunday Morning, February 27th — 10:00 A.M.

at the Synagogue. There will be a very nominal charge. Our guest speaker will be DR. BERNARD LANDER, President of Touro College in Manhattan. He will speak about the Forest Hills Controversy, which is of vital interest to us all. For reservations please contact our Chairman, Mr. Morton Langer — or the Synagogue Office.

Israel Trip —

Sisterhood and Men's Club are co-operating in the sale of tickets for a Two Week Trip to Israel for Two — plus a Treasure Chest of Gifts. Donation \$15.00. Everyone has a good chance of winning, as we are limiting our sale of tickets to 500. Mr. and Mrs. Alex Brownstein and Mr. and Mrs. Bernard Skolnick are co-chairmen for this project. Please contact them for tickets. Drawing to be held on April 18th.

Bazaar —

This is a very important fund raising project and we urgently request that you contact your friends and merchants for new merchandise. We will be glad to arrange to have all packages picked up. Messrs. Henry Winston and Irving Chesnin are the co-chairmen.

Please remember — no man is an island unto himself — he is part of the mainland, so with each and everyone's help we can make our Men's Club one of the finest in the City.

At this happy season of Purim, we say SHALOM to each of you.

Frank L. Taks, President

THE PARASHAT HASHAVUAH Group met on February 5 at the home of *Jamie and Diane Burton* to discuss the Torah portion of the week. Parshat Yitro tells of the meeting between Moses and his father-in-law, Yitro, after the Exodus from Egypt. The Parsha then goes on to detail the preparations of the Jewish people for the Revelation at Mount Sinai and describes the giving of the Ten Commandments. The question of why the Parsha which includes the Ten Commandments, is named after Yitro, a Midianite Priest, was raised by *Prof. Burton* and became the focal point of the evening's discussion. Using the commentaries of *Rashie, Ramban* and *Ibn Ezra* which *Prof. Burton* had researched and outlined for the group, it was concluded that Yitro was so honored because he had suggested the foundations for the legal structure that was later adopted by Moses.

Every two weeks the Parshat HaShavuah Group meets at the home of another young couple who are hosts for the evening. Among the regular participants who lend insight into the discussions are *Rabbi and Mrs. Steven Riskin* and *Rabbi and Mrs. Herschel Cohen*. The Chumash Group is open for all young couples of the shul who are interested. Our next meeting will be on February 26 at the home of *Eddie and Miriam Abramson*, at which time Megillat Esther will be discussed. We hope to see many more new faces in the coming months ahead.

Debbie Abelow

Reaching Out to the Non-Committed (Cont'd)

To be sure, it is necessary to admonish in such a way that your words will be respected and not ridiculed, accepted and not maligned. Although we are taught to instruct even if we must reiterate our message one hundred times,⁴ we are still cautioned: "Just as it is incumbent upon a man to speak that which will be accepted, so is it incumbent not to speak that which will not be accepted."⁵ It would be mere folly, therefore, to approach every Sabbath desecrater one meets and give him a tongue-lashing for it. We must first cultivate receptivity for our ideas by making available to our co-religionist the proper educational facilities and materials, by preaching by actions as well as by words. And once we have progressed to the stage of verbal admonition, we must do so with love and encouragement: "... who instructs his friend . . . must instruct him when he is alone. One should speak to him with calm sweetness and soft words, and inform him that one's words are for his own good and to bring him to the life of the world to come."⁶

Limitations are logically placed on our responsibility,⁷ so that if we are certain that our message will go unheeded and might even be resented, it is perhaps preferable to remain silent.

"Until what point is one to reprove?

Rav says, Until he is struck (by the one he is reproving).

Samuel says, Until he is cursed.

Rav Jochanan says, Until he is reviled."⁷

But this only intensifies that which we have been saying. As long as there is no active negative response on the part of the non-committed, it remains our duty to create the proper atmosphere which will allow for religious instruction and admonition.

There are those who will deny my entire assumption by maintaining that many if not all of the non-orthodox Jews of our generation have abrogated themselves from being included in "klal Yisrael" (a more apt phrase than Schechter's Catholic Israel) because of their heretical beliefs. After all, they will argue, does not Maimonides, after enumerating the thirteen essential Articles of Faith, exclude them by declaring: And when an individual believes in all these essentials . . . he enters into the category of Israel and it is incumbent to love him . . . But when there becomes damaged for an individual an article of these articles, behold he is excluded from the category and has denied an essential."⁸

I shall not attempt to discuss the validity of the Maimonidean Articles of Faith within the confines of this essay. However, even according to Maimonides himself the great majority of our Jewish brethren would still be included in klal Yisrael. For a clarification of the position of this great commentator and codifier, we must turn to his magnum opus in Jewish law, the Mishneh Torah:

"Once it becomes publicly known that an individual has denied the validity of the Oral Law, behold he is considered like the rest of the heretics who deny the divinity of the Torah and the slanderers and the rebels, who are not in the category of Israel."

"This statement applies, however, only to a man who initially denies the validity of the Oral Law in his mind . . . and goes after his paltry thoughts . . . like Zadok and Boethius and all of their followers. But the children of these followers and their children's children, whose parents misled them — those who were born among the Karaites and were raised in their traditions — behold, they are as ones who were forced against their will . . . Therefore it is proper to bring them back in repentance and to encourage them with words of peace until they return to the complete power of Torah."⁹

Thus Maimonides has reinterpreted the concept of *onus* (one who has been forced to commit a transgression against his will) to include those who have been reared in a non-orthodox environment and who have never received an opportunity to properly study and practice the tenets of Judaism. How correct was the Psalmist in declaring.

(Continued on next page)

Reaching Out to the Non-Committed (Cont'd)

"Taste and see that God is good," and how tragic is the son of Israel who has never been warmed by the wine of kiddush or inspired by the fragrance of havdolah spice. How much greater is our obligation to turn to these 'youngsters who were captured by the pagans' and imbue them with the truths of our faith!

But what of the individual who has been trained in an orthodox home but has rejected his early education due to the almost overwhelming demands of the secular society in which he finds himself? What of the young man who so plagued and perplexed by intellectual doubts that he finds it impossible to honestly perform the religious precepts taught him by parent and teachers? Are these individuals to be excluded from klal Yisrael? Is the orthodox Jew to be freed from the obligation of attempting in every possible way to restore for such Jews their historic religious perspective? I would submit that there might very well be room in Jewish law to further extend the category of *onus* to include even those who transgress due to emotional weakness or intellectual doubt.

Rabbi Abraham Isaac Hakohen Kuk, in one of his most far-reaching responsa, writes to a father who is distraught over the apostasy of his son:

"Yes, my dear friend, I understand well the sadness of your heart. But if you should concur with the majority of the scholars that it is seemly at this time to utterly reject those children who have swerved from the paths of Torah and faith because of the tumultuous current of the age, I must explicitly and emphatically declare that this is not the method which God desires. Just as the Tosafot in Tractate Sanhedrin (26b) maintains that it is logical not to invalidate one suspected of sexual immorality from giving testimony because he is considered an *onus* — since his instincts overwhelmed him — the Tosafot in Tractate Gittin (41b) maintains that since a maid-servant enticed them to immorality they are considered as having acted against their will, in a similar fashion (is to be judged) the 'Evil Maid-Servant' of the current of the age . . . entices many of your youngsters with all of her wiles to commit adultery with her. They act completely against their will and far be it from us to judge a transgression which one is forced to commit in the same manners as we judge a premeditated, wilful transgression."¹⁰

Therefore we have an indication that the concept of *onus* may very well be extended to include those who have rejected aspects of Jewish law and theology due to the emotional pressures of our age or even due to heterodox intellectual conviction.¹¹ If one would draw this concept to its logical conclusion it might mean a total rethinking of our category of culpability and punishment. At the very least it demands that we have neither the moral nor legal right to exclude the majority of American Jewry from our agonizing concern. We dare not build Noah's arks merely for the preservation of our Orthodox colleagues. We dare not encourage an attitude of cynicism and disdain towards those Synagogue rabbis, educators and laymen attempting to call back our wayward brethren. And most important, each and every orthodox Jew must awaken to his personal responsibility to enter into religious fields of endeavor and, at the very least, to attempt to reach out to those who are Jews in name only.

And there is no question in my mind that we can succeed.

We are living in an age of unprecedented religious interest and concern alongside of the radical theologians and secular city — situation ethic enthusiasts. The Yavneh organization which has successfully brought kosher kitchens and Torah Study to countless campuses. The NCSY and Yeshiva University Seminars and Conclaves which have introduced so many youngsters to Torah-true Judaism, as well as the honest search for values and meaning which lies behind the hippie movement and many LSD trippers all point towards the opportunities which lie before us. First we must have the will and then we must create the vocabulary and the means to speak persuasively to those waiting for our message. The halachic principle that "every Jew is a co-signer one for the other," and which avers that my kiddush is lacking as long as you have not

(Continued on next page)

Reaching Out to the Non-Committed (Cont'd)

made yours, deafeningly denies that we were ever meant to foster the *netura karta* psychology. And the renaissance among Jews who have been subjected to religious influence — in America, Israel (especially through the Geshur movement) and even the Soviet Union — stands eloquent testimony to the eternity of the Jewish spirit, a spirit which will not only survive but which will prevail.

In our modern age of religious apathy and intellectual turmoil, we must contain every Jew — despite his avowed heresies and intemperate behavior — within the banner of *klal Yisrael*, and never yield our obligation and privilege to restore for him the vital teachings of his religion. As Rav Kuk so aptly wrote:

"If we do not cast a stone after those who fall, but rather attempt to draw them closer in accordance with the opportunity, then, when the current of the age will turn back and they will recognize the great error . . . because of which they have rejected their eternal home, they will be prepared for repentance and improvement. The generations which follow them will be ready because of this to be most ennobled and exalted, and they will grasp onto the glory of Israel and the light of God which shines within it with their every strength and power."¹²

NOTES

1. Leviticus 19:17
2. Maimonides, *Mishneh Torah*, *Hilchot Deot* 6:7, 8
3. Compare B.T. *Shabbat* 54b, in which a similar obligation is placed upon one who can prevent transgressions of his family, his city and the world. The very verse in Leviticus might well imply that by not reproving one's friend, one bears his iniquity.
4. B.T. *Baba Metsia* 31a
5. B.T. *Yebamot* 65b, and Rashi *ad loc.*
6. Maimonides, *Mishneh Torah*, *Hilchot Deot* 6:7
7. B.T. *Eruvin* 16b; Maimonides decides in accordance with Rav Jochanan.
8. Maimonides, *Commentary to the Mishnah*, *Sanhedrin* XI:1, Introduction.
9. Maimonides, *Mishneh Torah*, *Hilchot Mamrin* III: 2,3
10. Abraham Isaac Hakohen Kuk, *Iggerot HaRe'ayah I*, *Responsum* 137, P. 171
11. Vide B.T. *Shevuot* 26a, where the Talmud itself seems to exclude the person who is intellectually convinced of the rectitude of his action from the category of a wilful transgressor. In the case of a false oath, Jewish law removes all culpability from one who is forced to make such an oath against his will (*onus*) "what is an example of such an instance? It is as in the case of Rav Kahana and Rav Asi who had been standing before Rav. One took an oath that this was the statement of Rav and the other took an oath that that was the statement of Rav. When they came before Rav, he established his statement in accordance with one of them. The other said to him, 'I have therefore sworn falsely.' (Rav) replied to him: Your heart forced you!" And *Tosafot* in B.T. *Gitin* 35a explains that Rav removed any trace of culpability or obligation from his student by declaring that, in effect, he hadn't even sworn falsely at all.
12. See, too, Norman Lamm, "Faith and Doubt" *Tradition*, Spring-Summer '67.

12. Kuk, *op. cit.*

Manhattan Day School

Parent-Teacher-Association

Israeli Evening

SUNDAY EVENING, MARCH 5, 1972, at 6:00 P.M.

at the Jewish Center, 131 West 86th Street

Israeli Buffet Supper

Broadway Entertainment

For Reservations call: Mrs. Schwarz 663-7699

before 11 A.M. and after 5 P.M.

THE LEGEND OF SONNY-BOY

by Harvey Razenberg

There was Mom and Dad and Sonny-boy. And the Lord said "Let there be love between Sonny-boy and Mom". And Dad said "No!" And the Lord said unto Dad "Learn the wisdom of your ancestors and properly transmit this wisdom to Sonny-boy, and I shall have Sonny-boy repress his love for Mom and identify with you. In this way I shall establish my covenant with you". But Dad did not learn the wisdom of his ancestors and the Lord became very wrathful. And the Lord decreed "Sonny-boy shall grow up without relinquishing his love for Mom, and he shall go out of your house cursing you for not giving him a proper identity and proper wisdom". And so it was that Sonny-boy went out from the land of his father and within him there developed an emotional resistance to all authority and a feeling that he must make it on his own. And Sonny-boy felt alone.

And the Lord saw and said "Why are you in despair? Do you not know that you had many fathers called forefathers, who can give you an identity and teach you their wisdom. Go seek out your forefathers". But Sonny-boy challenged the Lord and said "I do not believe you exist. I do not have faith in you. Look at the state of your world. I would rather find my identity on my own." And the Lord cursed Sonny-boy and promised him that he would wander in darkness. And the Lord resolved to speak no more.

And so Sonny-boy traveled and traveled until he came to "a land called Honni-Lee". The king of Honni-Lee was called Dylan. And Dylan asked "Why are you sad Sonny-boy?" But Sonny-boy did not answer for he realized he did not know. And Dylan spoke further: "I have magic potents that bring deliverance from all sadness". But Sonny-boy hesitated. And Dylan spoke again "When you have nothing, you have nothing to lose". And Sonny-boy dwelled in the land of the Honni-Lee for four years and he was one score when he fully recognized his dissatisfaction. And Sonny-boy was sad again.

From a friend Sonny-boy learned of a great city in the west called Eros, whose king was the mighty wizard Freud. It was legend that Freud could cure all sadness and grant the sincere seeker eternal happiness. And so it was that Sonny-boy sought counsel with Freud. And Freud spoke unto Sonny-boy: "Go and find yourself a woman, and all your problems shall disappear." So Sonny-boy found himself a woman, but Sonny-boy was impotent . . . and Sonny-boy was in deep despair. But the wizard explained "you have plenty to learn about yourself and this will take time". So Sonny-boy sojourned in the house of the great wizard for two and one half years and began to learn about himself.

But then Sonny-boy felt that he could learn no more from the great wizard. He had already heard of a great land called University where it was said the secrets of life could be obtained and so, Sonny-boy, when he was one score and three years, departed for the land of University. The trek to the proper department within the land of University was very long. Sonny-boy was feeling despair and anguish and forlornness when he arrived. In the land of University he became attracted to a group of priests who were collectively called the existentialists. One of the most high priests, Satre, spoke out to Sonny-boy "You have come to find the secret of life. Well, here it is: life is totally free and arbitrary; existence precedes essence; you will be what you make of yourself". And Sonny-boy was ecstatic. And the high priest's attendant, Kofflam, told Sonny-boy that if he wrote a paper glorifying the ideas of the existentialists, he would make him a priest also. Sonny-boy started to write and try as he would nothing came from his pen. Sonny-boy was blocked. And the blockage created anxiety. And Sonny-boy felt despair and anguish and forlornness. And in this state Sonny-boy had thoughts of suicide!!

But as time passed Sonny-boy heard tell of a wise man in the East who had lived in the land of Israel and who had written a book of wisdom and his name was Martin Puber. In the book he spoke as follows "All effective action comes from the saying of

(Continued on page 12)

LSS NEWS AND NOTES

The Sabbath Morning Services now include a new LSS first: the opportunity of questions from the congregation immediately following the Reading of the Torah. Although our sincere and respected Summer Gabbai, *Elmer Klein*, has been urged by his close friends not to ask (in the interest of conservation of time), he makes up for it during Seudah Shlishit . . . The Sanctuary is now filled to overflowing each Wednesday Evening at 8:30 P.M. when close to 500 adults attend Rabbi Riskin's lectures on "Jewish Law Faces the Seventies." Our Rabbi's lectures and classes were publicized in a nationally syndicated article recently, in which many of his students were called "Moses Freaks." Better with an "M" than with a "J" . . . Thanks to the dedicated work of *Mrs. Jay Golub* and *Mrs. Anne Abramson* (together with an ardent group of co-workers featuring *Hilda Goldner*), our Late Friday Night Oneg Shabbat has become a most popular extension of the Friday Evening "Tisch (table)," replete with tea, cookies, Zemirot and animated (sometimes a little too animated) discussion. We were most inspired by our opportunity to meet *Isay* and *Ruth Alexandrovitch*, who spoke to an overflow crowd of the religious motivations not only of the Jews behind the Iron Curtain but also of many Soviet intellectuals. *Prof. Leon Shapiro* and *Leonid Rigerman* did the translations. *Jack Bendheim* and *Richard Joselit* were most instrumental in arranging the Freedom Lights Rally for Soviet Jewry at Madison Square Garden, where Twenty thousand Jews gathered to call upon our Government to take a firmer stand regarding free emigration and greater religious rights for Soviet Jews. Rabbi Riskin introduced the Alexandrovitches at the conclusion of the Program . . . Our Friday Night Programs have included a subdued but impassioned plea for peace by Congresswoman *Bella Abzug*, lively discussions on the University Quota Systems and Scattered-Site Housing by *Jay Golub* and Minority Leader *Albert Blumenthal*, respectively, and a stirring revue of Eldad's *The Jewish Revolution* by *I. Arthur Rosenberg*. The highlight of the

season thus far was a Friday Evening Meal Shabbaton arranged by our Junior League led by *Mrs. Anne Abramson*, *Julia Auron*, *Bess Bergman*, *Debbie Davis*, *Lenore Brown*, *Judy Ruppaport*, *Martine Schenker*, *Marion Spanbock*, *Shirley Wald*. Rabbi *Abner Weiss* presented a fascinating paper on *Apartheid in South Africa*, which was fraught with implications concerning the white-black problem in America . . . The Parashat HaShavuah Groups have been most successful, with a visual aid discussion having been led by the *Peter Abelow*s and an analysis of Jithro's contribution to the Judicial System in Israel by *Jamie Burton*. Our Young Couples Book of the Month Club featured a stimulating reportage of *Sunday, Bloody Sunday* which led into the Jewish concepts of marriage, the family and homosexuality . . . The Morgenstern Nursery and Kindergarten presented a special movie production which enthralled the younger set. On Wednesday Afternoon it is a delight to see the Nursery School children study side by side with our Senior Adults Group, ably chaired by the eternally dedicated *Sophie Taks* and assisted by *Florence Pine* and *Elaine Finkel*. May our projects continue to increase . . . Shabbat Parashat Terumah was stormy in the streets, but the Synagogue was enveloped with warmth as bags of sweets descended upon *Richard Joselit* and spontaneous dancing abounded to the words of *Simon Tov* on the occasion of *Refuel's* Ufruf . . . Special Thanks to *Roy Stern* for having successfully arranged a *Chevra Kadisha* after many trying disappointments . . . We are likewise grateful to *Joel Wachs* and *Peter Abelow* for their efforts on behalf of our *Bikur Cholim* (Visiting the Sick) Society. If anyone is interested in joining either the *Chevra Kadisha* or *Bikur Cholim* Society, please call the Synagogue office. The members will be listed in our next bulletin. Kehillat Lincoln Square has come quite a long way . . . *Joel Wachs* and *Elissa Abelow* are organizing a Young Singles Shabbat Group which promises much success . . . We bid a difficult farewell to *Sidney* and *Frances*
(Continued on next page)

LSS News and Notes (Cont'd)

Trompeter at a Men's Club Breakfast in their honor prior to their moving to Florida. May God grant our hard-working organizer and President together with his noble wife all of their heart's desires...

Mazel Tov and Best Wishes to:

RICHARD JOSELIT, dedicated Board Member and active leader in the Soviet Jewry Movement, upon his marriage to MISS JENNA WEISSMAN. Mr. and Mrs. Irving Weissman are Jewish Communal leaders in Lawrence, L.I. and will hopefully become more and more attached to LSS. Mr. and Mrs. Jacob Joselit are soon going on Alijah.

MR. AND MRS. HENRY MOED, on the marriage of their daughter SANDRA to MR. JEFFREY MEHL, which took place in LSS. Mr. and Mrs. Moed are dedicated and active congregants and participants in Joseph Shapiro Academy.

MR. AND MRS. JULIUS GOLDING on the engagement of their daughter WENDY to DR. JONATHAN ZIZMOR.

MR. AND MRS. NICK ELEFANT on the engagement of their daughter SHARON to MR. RICHARD OBERFIELD.

MR. AND MRS. ADOLPH KATZ and MR. AND MRS. CURTIS KATZ, on the Bar Mitzvah of their respective son and grandson ADAM. Adam led the Shacharit Prayers and chanted the Haftarah, making the capacity-filled Synagogue

ring with praise. Adam was assisted by JASON in leading the final prayer of the Service.

MR. AND MRS. YEHUDA MAZOR on the engagement of their son DR. BENJAMIN MIZRACHY to MARILYN RUBIN.

MR. AND MRS. OTTO SALTZER on the Bar Mitzvah of their son WILLIAM.

RABBI AND MRS. FRED GORSETMAN on the birth of their daughter ATARA NURIT.

MR. AND MRS. MORTON LANDOWNE on the birth of a baby daughter.

Welcome Home from the Hospital:

MR. YEHUDA MAZOR

MRS. MAX BELSKY

May they both experience good health and a Refuah Shleimah.

Sincere Condolences to:

MRS. GEORGE GOMPERTS, on the loss of her beloved husband, our devoted member.

MRS. CHARLES SCHOLAR, on the loss of her beloved husband, our devoted member and regular Sabbath worshipper.

MRS. SAMUEL FELD on the loss of her beloved brother JEROME PERLMAN.

MRS. MARGARET ZAGELSTEIN on the loss of her beloved mother REGINA ZAGELSTEIN, a noble woman in Israel.

MRS. LEON BERGMAN on the loss of her beloved mother.

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

The Legend of Sonny-Boy (Cont'd)

Thou, from the act of faith, the giving over of one's being to that which is over against one". And Sonny-boy knew deep down in his heart that the words of this man embodied the truth. And Sonny-boy decided to follow Buber's way and to place his faith in G-d.

And lo and Behold the Lord spoke unto Sonny-boy "I see you have come to your sense. Now go to the land of Hillel and there you will find a wise rabbi." And Sonny-boy went and the Rabbi said "You are welcome to sojourn in the land of Hillel with us. If you like our community, you may take your identity from it. You may study our great books and thus learn the wisdom of your forefathers for it is your spiritual and intellectual heritage". And Sonny-boy felt relieved of a terrible burden and he rejoiced not only because he could get an identity and learn the wisdom of his forefathers but also because the Hillelites were warm and kind and this he enjoyed most of all.

And Sonny-boy began to sing the praises of the Lord. And the more Sonny-boy sang, the more tranquil he became. And Sonny-boy enjoyed prayer so much, he sang more and more to the Lord and felt ever more personally related to the Lord and became increasingly joyous. And Sonny-boy felt that he would like to do something for the Lord and he prayed that he might more clearly see how to help the Lord. And then the Lord revealed the way to Sonny-boy: if he told his story, perhaps others — enjoying Sonny-boy's tale — would also be inspired to say the *Thou* to the Lord.

FREEDOM LIGHTS FOR SOVIET JEWRY

by Edward Abramson

One must approach an evening such as the Madison Square Garden event, Freedom Lights for Soviet Jewry, on December 13 clothed in two garbs: that of an aesthete and that of a feeling Jew, constantly aware of the heartbeat of his brothers behind the Iron Curtain.

Briefly donning the comedy-tragedy masks of the Thespian, we must hesitantly point to the less than professional quality of the entire evening. Even the good Mr. Swayze with his trusty Timex could have produced a program of more endurable length. Certain of the entertainment portions — notably Paul Stookey and his rock band (though their donated services were certainly much appreciated) — not only consumed too much time, but were completely out of phase with the theme of the evening. Though the dramatic presentation certainly was germane to the focus of the occasion, and gave an all-too-real picture of the Leningrad trials, it was rather "hammy" acted and brought to mind the old "mad Russian" movies.

On the plus side of the entertainment, Theodore Bikel made his usual hit with a catchy Yiddish tune, its rather nasty lyrics directed at the Soviet oppressors. The Russian performers — singer Nechama Lifschitz, cellist Victor Yoran, and poet Yosef Kerler — were all well received and deservedly so. Bess Myerson handled the emcee chores adequately and two personal favorites, the Zamir Chorale and Cantor David Koussevitsky, provided some fine tones with a Chanukah air.

The primary purpose of the gathering however was not that of entertainment, but rather the sounding of a clarion call to our government as well as the one in Moscow for the freedom of Jews imprisoned within Soviet borders. Many distinguished speakers graced the podium to join the crowd of 20,000 sounding this alarm. Rabbi Gilbert Klaperman opened the program and set the tenor of the meeting with inspiring words of freedom, political and religious. Senator Henry M. Jackson reaffirmed his longtime support of the cause of Soviet Jewry, and former Attorney General Ramsey Clark drove home the necessity of righteousness as a characteristic of a true government of the people. Roy Innes of CORE spoke with blunt honesty on the reciprocal relationship that must be effected between Black and Jew, a situation which will enable the Black community to work for Jewish causes. In his keynote address Representative Gerald Ford spoke pointedly of President Nixon's desire to attain a detente with the Soviet Union and expressed his own conviction that this must not be accomplished at the expense of the Jews.

The program concluded with a most moving address by Rabbi Riskin. He stressed the individual responsibility that each of us bears for freeing the Soviet Jews. He introduced Ruth Alexandrovich Averbuch who rose to a thunderous ovation. The audience devoured her few emotion filled words that brought the evening to a fitting close. Our hope remains that the Freedom Lights gathering made a triple impact: on the ears of our administration, on the minds of those in the Soviet Union who would oppress our people, and deeply upon our own hearts.

where you find people who care . . .

RIVERSIDE

MEMORIAL CHAPEL, INC.

FUNERAL DIRECTORS

SOLOMON SHOULSON and CARL GROSSBERG, Directors

MANHATTAN: 76th Street and Amsterdam Avenue • EN 2-6600

• BROOKLYN • BRONX • FAR ROCKAWAY • WESTCHESTER

MIAMI • MIAMI BEACH

Schedule of Services (Cont'd)

SATURDAY, MARCH 25—TZAV

SHABBAT HAGADOL

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

Leviticus 6:1-8:36

Malachi 3:4-24

Mincha5:00 P.M.

SHABBAT HAGADOL

DISCOURSE5:20 P.M.

Important Notice:

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

* * *

Junior Congregation and Nursery:

EVERY SABBATH MORNING AT
10:00 TO 11:00 A.M.

* * *

SEUDAH SHLISHIT, the delightful third meal of the Sabbath, may be enjoyed at our Synagogue each Shabbath afternoon following Mincha.

* * *

Thank You for the**Seudah Shlishit:**

MR. AND MRS. ARTHUR AARON

MR. AND MRS. IRWIN HELFELD

MR. AND MRS. ELMER KLEIN

MR. AND MRS. JACOB KORN

MR. AND MRS. DAVID MOED

MR. AND MRS. JOSEPH B.

ORLEANS

MR. AND MRS. MORRIS

TIEFENBRUNN.

Thank You for the Kiddush:

MR. AND MRS. FRED GORSETMAN

MR. RICHARD JOSELIT

MR. AND MRS. ADOLPH KATZ

MR. AND MRS. HENRY MOED

MR. AND MRS. OTTO T. SALZER

OUR JUNIOR LEAGUE

An exciting new group at LSS is the Junior League, open to all young women. Already this group has conducted a successful Shabbaton dinner, with Julia Aaron and Shirley Wald as able co-chairmen. There are plans afoot for a young couples Festival Purim Dinner with Vivian Eisenmann as chairman, Israel Independence Day festivities, participation in the annual synagogue dinner and Journal, and many other projects. Co-chairmen Leonore Brown and Marion Spanbock report enormous enthusiasm among this group of women

Yahrzeits

JACOB JACOBOWITZ, M.D.

Tuesday Evening, February 29

Wednesday, March 1

BERNARD KUEHNREICH

Wednesday Evening, March 1

Thursday, March 2

GERTRUDE GOLDBERG

Friday Evening, March 3

Saturday, March 4

LEO SKOLNICK

Wednesday Evening, March 8

Thursday, March 9

GERTRUDE MALINA

Sunday Evening, March 12

Monday, March 13

MAX BRENNER

Tuesday Evening, March 14

Wednesday, March 15

NATHAN CUMMINGS

Wednesday Evening, March 15

Thursday, March 16

LEO GELLER

Wednesday Evening, March 15

Thursday, March 16

FANNIE BLOOM

Thursday Evening, March 16

Friday, March 17

MEYER NIDEN

Thursday Evening, March 16

Friday, March 17

HARRY JACOB WURZEL

Thursday Evening, March 16

Friday, March 17

JENNIE WARSHAW

Saturday Evening, March 18

Sunday, March 19

DR. PAUL S. ROSENBERG

Sunday Evening, March 19

Monday, March 20

ESTELLE HARRIS

Monday Evening, March 20

Tuesday, March 21

YETTA BLAUSTEIN

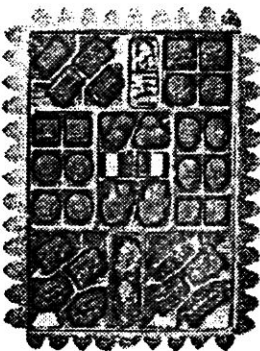
Tuesday Evening, March 21

Wednesday, March 22

who want "to make a difference," to play an active role in building the ever-growing, more satisfying synagogue community:

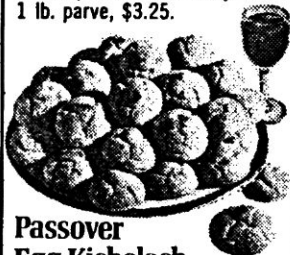
If you would like to have your name placed on the Junior League mailing list, contact Debbie Davis, corresponding secretary, 877-1369, or Julia Aaron, membership chairman, 873-9240.

Our answer to the Fifth Question, "What's for Dessert?"



Jerusalem Assortment

Barton's newest assortment... a variety of luxury centers; nuts, cremes, fruits and many more.
1 lb. parve, \$3.25.



Passover Egg Kichelach

Magically light and fluffy...made with fresh, whole eggs.
6 oz. parve, \$1.39.

Also Passover Dietetic Egg Kichelach. 4 oz. parve, \$1.29.

BARTON'S
boubonniere
continental chocolates
NEW YORK • LUGANO • SWITZERLAND

...over 40 assortments of Passover Chocolates, Pastries, Hard Candies and Kiddy Novelties.

① THE NAME BARTON'S
IS YOUR GUARANTEE
IT'S KOSHER FOR PASSOVER

WELCOME New Members

We are pleased to welcome into the fellowship of Lincoln Square Synagogue the following new members:

DRS. STEPHEN AND JULIET
BERGEN

MISS MARILYN HARRIET COHEN
MR. AND MRS. LEON L.
EISENMANN

MR. ALAN JOSEPH GARFUNKEL
MR. AND MRS. NATHAN GELMAN
MR. AND MRS. GEORGE GERSONY
MR. SIMON GLICK

MR. AND MRS. HARRY HAUSMAN
MR. AND MRS. OTTO T. SALZER
MR. AND MRS. KENNETH
SCHLESINGER

MR. SHELDON SCHNEIDER
MR. AND MRS. MARVIN SOLOMON
MR. AND MRS. JOEL STEINER
MR. AND MRS. MARVIN SUSSMAN
MR. AND MRS. ALEX TAYLOR

**MADE
FOR THE JOURNAL
MOMENT**

La Maison Jacques

Beauty Salon

208 AMSTERDAM AVENUE
(69th and 70th Streets)

Sundays

MISS ANNETTE & MISS ZAHAVA

* * *

Special

MON.—Tues.—Wed
MR. ASHLEY & MARGI

* * *

TR 4-9748

Lincoln Square Synagogue
200 Amsterdam Avenue
New York, N.Y. 10023

Non-Profit Org.
U.S. POSTAGE

PAID

New York, N.Y.
Permit No. 3507

Mrs. Martha Cohn
114 West 86th Street
New York, N Y 10024



GERTZ BROS., N.Y.C.

Travel To The Moon in 1980?

WE'LL LIST YOU RIGHT NOW,
and make sure you will be one of
the first there!

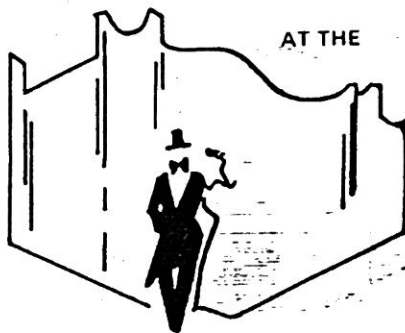
But we'd also like to book some
of your more earthly current travel
needs.

Empire State Travel Bureau

201 West 52nd Street
New York 19, N. Y.
LT 1-1400

Charles Blumenfeld
President

Kay Caterers



Lincoln Square Synagogue

200 Amsterdam Ave. at 69th Street, N.Y.C.
For Appointment Call EN 2-5555
Parking Facilities - Capacity 500