



Chick Brown



Lincoln Square Synagogue

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The new Board of Governors will be listed
in the next Bulletin

A Message from our President

The Officers and Directors of Lincoln Square Synagogue, in the year that lies ahead, will seek, under the leadership of Rabbi Riskin, Rabbi Cohen and Cantor Goffin, to maintain and develop the religious, educational and communal activities of the Synagogue.

Ultimately, the success of these efforts will depend upon the participation and encouragement of the entire Synagogue family. It is this broad and effective participation which has distinguished our Congregation during its relatively brief but remarkable past; and which will, I am confident, mark the year to come.

My family and I extend to all of you our best wishes for a Shanah Tova.

Maurice S. Spanbock

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Cover Design by Jack Brown

A Letter from the Rabbi

Dear Congregant,

The Gerer Rebbe once questioned one of his chassidim concerning the well-being of another. When the response admitted ignorance, the Rebbe was appalled. "You study together, and pray together and celebrate your festivals together, and you do not know if he is sick or well?"

Unfortunately, the critique lodged by the Rebbe is only too true of many modern congregations, even our own. We join together for the High Holy Days, for Sabbaths, Festivals, and lectures, and then often disappear as single, disparate entities without truly relating to each other as individuals, as friends.

Perhaps this is the necessary price we must pay for "success," for the fact that we now have close to eight-hundred membership units with more than five-hundred families belonging to Lincoln Square. It is admittedly difficult to be intimately involved with an extended family of close to three-thousand souls!

Nevertheless, there are two important steps which can and must be taken to enhance the warmth and affection within our synagogue community. Every worshipper, young and old, must greet his neighbors with "Shabbat Shalom" and "Chag Sameach," and make it a practice to regularly invite shul acquaintances for a festive meal, kiddush or tea. It is also important that these invitations not be limited to one's own age group. A real family has grand-parents as well as children, single as well as married relatives. "Breaking the ice" may cause initial embarrassment, but the rewards are invaluable. And please — don't wait for the other person to speak up first. Consider yourself to be that other person!

I would also suggest the establishment of one or more *chavurot*, more intense personal groups consisting of no less than ten or more than twenty-five individuals, within the Synagogue family. The members of each group would obligate themselves to spend at least one evening each month (in addition to Synagogue courses), and to work together on at least one project for L.S.S. as the unique contribution of that *chavurah*. I would urge those who are interested in pursuing this idea of *chavurot* further to contact the Synagogue office by phone or mail. I'm very anxious to begin a first experimental *chavurah*, which I'm certain will result in great benefit and growth.

Vicky joins my prayer that the Almighty grant us a year of peace to Israel, good health, well-being and development as Jews and as people.

Rabbi Shlomo Riskin

Medinat Yisrael: A Theological Perspective

Almost two years have elapsed since the tragedy of the Yom Kippur War — and the destruction of so many of our dreams and fantasies in its wake. The battle itself, the tragic and inestimable loss of so many of our youth, the unfortunate timing of the cease-fire, the overt American pressure for peace at all costs, have laid bare to the world Israel's almost total political dependency upon the United States. And the latest revelations of the Israeli press, — accounts of misappropriation of funds, political scandal, rising crime rate, increased emigration — unmask an internal moral decay which cannot but bring to world Jewry an ominous sense of foreboding.

How different is the mood from the elation which followed the initial establishment of the State in 1948, and the stunning victories of the Six Day War in 1967! Messianic yearnings had begun to reassert themselves, the resurrection of Ezekiel's dry bones has assured contemporary relevance, the ingathering of the exiles seemed a fulfillment of our deepest prayers, and the liberation of Jerusalem appeared to be the sign of Divine imprimatur to the secular state.

And now the recent events replace optimistic hopes with agonizing doubt. Once again the inscrutable will of the Divine can only be glimpsed through a cloud darkly by day and from behind the fire of military skirmishes by night. And with every fibre of his being, the Jew — weary from two-thousand years of exile, persecution pogrom — cries out his eternal quest to his G-D of History, of Abraham, Isaac and Jacob: Are these indeed the footsteps of the Messiah, is this truly the "beginning of the sprouting of redemption?"

Jewish tradition maintains that contemporary history is illuminated by the words of our prophets and sages. In accordance with their teachings, we can neither refer to the fifth day of Iyar 1948 as ultimate deliverance nor to Yom Kippur 1973 as devastating delusion. The final chapter has not yet been written, and its placement significantly depends on our actions.

The Talmud records a crucial debate as to whether repentance must precede redemption:

"Rav said: All the predestined dates (for redemption) have passed, and the matter (now) depends only on repentance and good deeds. But Samuel maintained: It is sufficient for a mourner to keep his (period of) mourning" — (Sanhedrin 97b)

Samuel's position is explained by Rashi to either refer to Israel — the mourner whose suffering has cleansed him of all impurities and merits him immediate redemption — or to G-D Himself — the Divine Presence who descends into the exile with His children and cannot wait for the process of repentance to redeem them. And the Talmud continues to explain that the real difference of opinion is not whether or not redemption and repentance are inextricably intertwined; everyone agrees that ultimate redemption is only possible with the repentance of Israel. The question is as to who must take the initiative. Must Israel first repent in order for G-D to redeem, or will G-D first extend His hand and begin the redemption, to which — if it is to culminate with the coming of the Messiah — Israel must respond by repentance.

Does the Almighty declare: "Return unto Me and (then) I shall return unto you," or rather "Return unto Me for I have already redeemed you?"

The origins of this Talmudic debate are to be found within the prophets themselves. Isaiah maintains that the Almighty will redeem Israel only after Israel has returned to Him: "They shall not hurt nor destroy in all my Holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. . . ." (Isaiah 11:9) and immediately thereafter:

"And it shall come to pass on that day, that the Lord shall set His hand again the second time to recover the remnant of His people . . . and He shall set up an ensign

for the nations and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth (11:11, 12)."

Ezekiel, on the other hand, sees G-D's redemption as coming first and leading into national repentance:

"Son of man, when the House of Israel dwelt in their own land, they defiled it by their own way and by their doings . . . and I scattered them among the nations and they were dispersed through the countries. . . . But I had compassion for my Holy Name, which the House of Israel had profaned among the nations. . . . Therefore say unto the House of Israel, thus saith the Lord G-D: I do not this for your sake. . . . and I will sanctify My Great Name . . . and the nations shall know that I am the Lord. . . . For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land . . . (Ezekiel 36:16-24)."

And after the return of the exiles, after the settlement of Israel, will come the repentance which alone can secure complete redemption:

"A new heart also will I give you and a new spirit will I place within you. . . .

And I will place My spirit within you and cause you to walk in my statutes, and you shall keep my judgments and do them, and you shall dwell in the land that I gave to your fathers, and you shall be My people and I will be your G-D (36:25-28)"

Ezekiel pictures G-D as rejected by the nations of the world as long as His people are reviled and persecuted in exile. The Almighty must begin the process of redemption in order to vindicate Himself, as it were; "it is sufficient for the (Divine) mourner to keep His (period of) mourning." From this perspective the difference between Isaiah and Ezekiel becomes understandable. Isaiah had not witnessed the destruction of Jerusalem and the exile of all of Israel. The beginning of redemption still required repentance, G-D had not yet become a mourner. Ezekiel, however, experienced a holocaust — the devastation of our Holy Temple and the dispersion of Israel to Babylon. Israel must be returned to Zion for G-D's sake — the mourning of people must be restored by their mourning G-D — and then through their repentance will emerge the ultimate redemption.

The events which have occurred since the establishment of the State of Israel are nothing short of miraculous. Israel the fossil has been transformed into Israel the nation, the dry bones have assumed flesh and limbs. The Almighty has stretched out His arms, has gathered us from the four corners of the earth, has returned His people to His presence. An inspiring incident is recounted of a Rav who lost his entire family to the Nazis, emigrated to Israel, and started anew. His only two sons were killed in the Six Day War. At the cemetery, the Rav exclaimed: "I never before understood the phrase of solace: 'May the *Makom* comfort you among the mourners of Zion and Jerusalem.'"

Although the word *makom* may legitimately refer to G-D, it literally means place. Why do we not utilize a more commonly used term for the Almighty like HaShem or Elokim? But today I understand. When my first family was slaughtered in Europe, I could find no comfort. The suffering was inscrutable, the tragedy beyond comprehension. But now, the *makom*, the place, gives me solace. My sons were killed defending Jerusalem, preparing the road for the footsteps of the Messiah. . . ."

And indeed this is our profoundest hope. G-D our Father has demonstrated His desire to end His mourning and the mourning of His children. But "everything is in the hands of heaven except the fear of heaven." Whether the millennium is at last at hand depends upon us. This may well be the beginning of the sprouting of the redemption, but whether or not it flowers into the messianic age is the challenge of our lifetime. The hearts of the children have yet to be turned to the fathers of Jewish tradition, to our Eternal Father in Heaven. G-D has cried out to us: "Return to Me for I have redeemed you." May He grant that we respond to His cry and the redemption move to fulfillment.

Rabbi Shlomo Riskin

Ten Fruitful Years

Our Gala Anniversary Dinner — Sunday, May 11, 1975

Once upon a time a boy met a girl, and they married and had a family. And then they fell in love again, together, with a shul and a community, with a faith and a community, with a faith and a commitment, and they married all those too. . . .

The LSS Tenth Anniversary Dinner, dedicated this year to Rav and Rabbanit Riskin, was just a retelling of that story. It was, just like every day in the life of the Riskins, every day at Lincoln Square, a crowded and exciting day. Most of us went to the Israel Parade on Fifth Avenue and somehow after disentangling one's family from different sections of New York, there was barely time to dash home, change into elegant (one hoped) garb and run breathlessly to Shul.

The projector whirled . . . ooh, there's so-and-so . . . oy, did you put on weight . . . upstairs, in the darkened Beit HaMedrash, the memories turned with the rain-darkened skies, umbrella-shaded smiles of ten years ago . . . it seemed incredible that so much could really have been achieved in the years between . . . downstairs to continue the family simcha. . . .

Mincha . . . a tremendous warm feeling of *family*, of belonging, of affection . . . bursts of laughter, a sense of real pride and love for the Riskins and their family, for the Shul, for one another . . . this is what stood out even above the oratory of Rav Besdin, the projection of our Rabbanit's personality from the pulpit, the presentations, the replies . . . Ma'ariv. . . .

Downstairs to the glories of the dinner . . . was that cake real? — the singing, the dancing, the jokes . . . always that real feeling, even for those of us who really haven't been around that long, that we all belonged there . . . everything just so tastefully and lovingly arranged — the Journal, the Benschers, and how many nights did Rav Riskin sit up writing out those dedications, each one different, in the new edition of Philip Birnbaum's "Book of Jewish Concepts." . . .

Thank you, Fred Ehrman and Vivien Eisenmann, thank you everyone who worked so hard for so long . . . thank you from just the ordinary guys in the community . . . you know, if a Jew had been brought up in the jungle, and someone had brought that Jew to explain what Judaism is about, the first, very first experience should have been to walk into Lincoln Square Synagogue that night. Because of your efforts, he just would have seen that so much joy, so much enjoyment can come from being a Jew with other Jews.

And that, of course, is what Lincoln Square Synagogue does say, what the Riskins say, to a lot of people . . .

and that, of course, is why we need more space . . .

and so . . .

on to the next ten years . . . on to today, and tomorrow. . . .

Nina Freedman

The following is the exact translation of the Life Contract given to Rabbi Riskin at the Tenth Anniversary Dinner:

With the Help of G-d,

Honor shall be the inheritance of the wise. Blessed is G-d, Blessed is He Who gave the Torah to His people Israel, and planted in our midst this precious person our teacher and our Master, Rabbi Shlomo the son of Tzvi HaCohen Riskin, Shlita, of whose waters we drink.

It is now ten years that he serves our congregation Merkaz Torah LSS with great distinction transmitting to us what he has been taught by his own teachers in the corridors of Yeshivat Rabbi Isaac Elchanan (Yeshiva University), and in particular from Rabbi Joseph B. Soloveitchik, Shlita.

Through his vibrant words, his appropriate actions, he succeeds in bringing those who are distant, close to Judaism, and strengthens those who are close, to their father in heaven, and establishes institutions to spread the Torah throughout the people of Israel.

Therefore, at the gathering of the leaders of our community, we agreed to write, seal and deliver to the hands of our Rabbi this certificate, Ktav Rabbanut, a document of Rabbinat, so to say, dwell amongst us and be for us a teacher of righteousness in free will ascend the seat of the Rabbinat with us and amongst until the coming of the Messiah.

We hereby pledge to support and sustain, to learn, study and teach, to observe and to accomplish. Our thoughts are with you, Rabbi Shlomo, and your thoughts are with us. Do not forsake us and we will not forsake you.

May G-d make the words of His Torah pleasant in your mouth and in our mouths so that we may all know His name and His Torah. We pray, for Israel, for our teachers and for our Rabbi Shlomo, the son of Tzvi HaCohen and for all who study the Torah, here in LSS and everywhere. May they have abundant peace, bring kindness and mercy, for now and forevermore. In the name of all our members and friends we herewith seal our names,

New York, Rosh Chodesh Sivan 5735, all is in effect and proper
Aharon, the son of Mordecai Morgenstern, President, Witness
Asher Zelig, the son of Shmuel Pinchas Ehrman, Chairman, Witness

(translated by Ephraim Buchwald)

The Maven

By Yitzchak Yoel Poe
(Edward Abramson)

Once when I was but a student,
Wild-eyed and a bit imprudent,
Looking for a goal in life
To make my own existence gel,
I met a rabbi who, when speaking,
Jumped and got the floor-boards creaking,
And I found my interest peaking,
Peaking to a mighty swell.

Only this I have to tell.

He had a shul, I found out quickly;
New it was, and somewhat sickly.
Only a small membership,
In an apartment they did dwell.
But when I came and heard a sermon,
I was able to determine,
Amidst the Latin, Greek, and German
That I would buy what he would sell.
He had something great to tell.

Torah taught he without tiring,
Informing and at once inspiring
Everyone who came from miles
Around to that obscure apartment cell.
Apart ideas together piecing
With energy that was unceasing,
Commitment to Hashem increasing
All the while poured forth the well.

The word of G-d he had to tell.

More and more then came to hear him,
And all who listened did endear him;
To their lives he brought an order
From a meaningless pell mell.
The small room could no longer hold them,
So he first of all cajoled them,
Then he very clearly told them,
Told them to expand the cell.

"A home we need, so we can tell."

So we built a home in beauty,
Everyone performed his duty
Making known our brand new presence
Like the clanging of a bell.
Out-reach programs getting started,
New friends came and old departed,
At last, at last we're finally charted,
As a force no force can quell

Because we have a tale to tell.

Now we must ourselves give tribute
To the one who did contribute
So much to each precious life
Which to his loving nature fell.
Time now is it to rejoice
That he has helped us make the choice
That all the world shall hear G-d's voice
So loud and clear—a tolling bell,
And listen to Him very well.

Tisha B'Av

Tisha B'Av is much more difficult of realization in Galut. For our parents' generation, many of whom did not see, perhaps never really expected to see Yerushalayim — even though they prayed, some of them, with a fervency most of us can only imagine — Tisha B'Av was sort of crystallization of Galut.

Since 1948 it was different. I knew an old lady in England, who used to weep bitterly that she could no longer go to the Kotel, that the Old City was no longer open. When we lived in Yerushalayim in the late fifties, we would go up on the roof on Har Tziyon, to gaze hopelessly and resentfully at the cypress trees behind which, we were told, stood the Kotel we couldn't really visualize.

Since 1967, it is different again. The Har Habayit is just there, up the slope, it's really there. Since 1967, to be in Galut for Tisha B'Av is an agony. In Yerushalayim, on Tisha B'Av, one can smell the smoke, feel the heat of the flames, hear the shuffling feet, the cries, the crash of falling stone. To read Echa in Yerushalayim is to travel back in time. It is also, in a sense, a triumph, for where are the Babylonians, where are the Romans? And again, how far, how very far are we from Y'mei HaMashiach . . . after all, the very physical nearness of the Har HaBayit, with its triumphant dome, shouts continually the spiritual distance that we have to travel. Indeed we seem to be rather dismayingly close to the days of Jeremiah. . . .

So, to get into one's sneakers in New York City and shuffle over to even such a sympathetic milieu as Lincoln Square, is not easy. Perhaps even one would honestly prefer to sit home, read Echa alone and dream dreams.

The lights dimmed . . . the crowded Shul (what a good thing the fire inspector was on vacation) became a people mourning its lost home, its lost joys, its lost spirit (at which point of course *my* son had to leave for a short space of time, and I was dragged back from Yerushalayim in 586 to New York in 1975 and the necessity of climbing over tens of pairs of stretched-out, sneakered feet.) Rabbi Cohen helped to take us back, and the voices of Amos Alter, of Charles Popper and of Steve Tiefenbrunn. Perhaps, after all, it is necessary to be in Galut sometimes for Tisha B'Av, so that one may mourn for the hills of faith in ruins, not just for one hill in particular; weep for Kedusha unattained, unrenewed, rather than for a building not yet rebuilt.

Perhaps, and yet, as Tisha B'Av draws to a close, we, weary, dream, LeShana HaBa'a BeYerushalayim HaBeuaya . . . Yavo VeYegalenu. . . .

Nina Freedman

High Holiday Law and Customs

Elul —

The month preceding Rosh Hashona (beginning of the year), the Shofar is blown each morning and everyone must prepare himself for the Days of Awe (YOMIM NORAIM). Our Sages tell us: "The thirty days of ELUL to what are they compared? To the thirty days of grace, which a court grants a debtor in which to pay his debts and be freed of his creditors."

Kever Avot —

The graves of the ancestors. It is customary during this period of sobriety to visit the cemetery and strengthen one's ties with the ideals of the faith of our fathers.

Tsedaka —

It is also the custom to liberally distribute charity to the poor. Compassion for one's fellow man is the prerequisite for any communication with G-D.

Hadlakot Hanerot —

The woman of the house lights candles in honor of the New Year so that warmth and love permeate the home. Just before the nightfall which ushers in each evening of ROSH HASHANAH and YOM KIPPUR (Day of Forgiveness), the following two blessings are recited upon the lights:

"Blessed art Thou, Lord our G-D, Ruler of the Universe, who has sanctified us with His Commandments and has commanded us to kindle the Festival lights (on Yom Kippur substitute: "the lights of the Day of Forgiveness)."

"Blessed art Thou, Lord our G-D, Ruler of the Universe, Who has kept us in life, preserved us and enabled us to reach this season."

Aseret Yemai Teshuvah —

The Ten Days of Penitence or Return. These are the days between and including Rosh Hashanah and Yom Kippur. It is customary to greet one another during this period with the blessing: May you be inscribed and sealed for a good year (*Ketiva Vechatima Tova*). It is important to note that one can only be Divinely forgiven for those transgressions committed against G-D. It is therefore incumbent upon every individual to seek forgiveness of his fellow man during these days for any wrongdoing he may have committed against him in the past year. The people of Israel must stand before G-D with hearts purified by love of man.

Apple and Honey —

Upon returning from the Synagogue on the evenings of Rosh Hashanah there is a beautiful custom to first dip CHALLAH and then a slice of apple into some honey. This special hors d'oeuvre is eaten with the prayer: "May it be Thy will to renew unto us a good and sweet year."

Kittel —

All the sacred vestments in the Synagogue — as well as the robe (or *Kittel*) worn by the Rabbi and Cantors — are white during these ten days. The Talmud presents the following reason:

"When men are summoned before an earthly ruler to defend themselves against some charges, they appear downcast and are often garbed in the black robes of mourners. Israel, however, appears before G-D on the Days of Judgment in white garb of a feast in the confidence that as soon as one returns to G-D in repentance there will be immediate forgiveness."

White is likewise a symbol of purity, and evokes the prophetic verse: "Though your sins be as scarlet, they become as white as snow."

Tashlich —

Literally, to cast away (one's transgressions). The first afternoon of Rosh Hashanah usually marks the fascinating TASHLICH ceremony, which takes place on the bank of a river or near some body of fresh water. Appropriate prayers are recited and then it is customary for each person to shake the corner of his garment. This is to indicate that it is in man's power to shake himself free of sin and to mend his ways. In the presence of an ever-flowing stream one is immediately moved to think of the infinitude of G-D and in contrast the finitude of man. This year, because the first day falls on Shabbat, *Tashlich* will be observed on Sunday.

Shofar or ram's horn —

It is the highlight of the Rosh Hashanah morning services and signals the conclusion of the Yom Kippur fast. Among the many reasons for the blowing of the Shofar are:

- (a) To proclaim the sovereignty of G-D on the anniversary of the creation of the world (The Kings of Israel were coronated amidst the sounding of the ram's horn).
- (b) To rouse the slumbering individual from his sleep of complacency and to stir him to repentance.
- (c) To remind G-D (as well as ourselves) of Abraham's willingness to sacrifice Isaac, his only son. The Bible relates that a ram was substituted for the beloved Isaac. In such a manner do we hope to be saved from impending death.

Shabbat Shuva —

The Sabbath of Return, which is the designation for the Sabbath between Rosh Hashanah and Yom Kippur. Its name is taken from the *haftarah* (portion from the Prophets) chanted on that Sabbath, which begins: "Shuva Yisroel, Return O Israel unto the Lord Thy G-D)" (Hosea 14:22).

Yom Kippur Fast —

In ordaining Yom Kippur, the Bible states: "You shall afflict your souls." This is the basis of fasting, the abstinence from food and drink on the Day of Forgiveness. The purpose of the fast is to emphasize the spiritual nature of man and demonstrate the G-D-like quality in each of us. Children usually begin to fast at the age of thirteen.

Kol Nidre —

"All the vows," the beginning of the dramatic prayer which inaugurates Yom Kippur. The haunting and inspiring melody speaks of G-D's absolution of religious vows. It is conjectured that the music was composed during the Spanish Inquisition (1492), when many Jews were forced to publicly vow their allegiance to Christianity.

Non-Leather Shoes —

It is customary to wear non-leather shoes during the entire Yom Kippur period. This is because:

- (a) Leather is a sign of luxury;
- (b) The death of an animal is necessary in the production of leather shoes. On Yom Kippur we must be made aware of the dependence upon a Higher Source which unites all of G-D's creatures.

Sukkot Law and Customs

1. Chag Ha Asif —

The feast of Ingathering is another name for the Festival of Sukkoth. Due to the agricultural significance of the holiday, the Synagogue becomes permeated with the colors and fragrance of four species of the glories of nature.

2. Ethrog —

The Bible commands us to take the "Fruit of a goodly tree, branches of palm trees, boughs of thick trees, and willows of the brook, and you shall rejoice before the Lord your G-D seven days." By "fruit of a goodly tree" was meant the Ethrog, a citrus fruit which has many similarities to a lemon, but is of a different species.

Usually an Ethrog is imported from Israel for the Sukkoth celebration, thus recalling to us the beautiful land of our fathers where the Chag Ha-Asif was originally celebrated. It is permissible to use an Ethrog from any other part of the world, provided it meets the religious requirements. Now that we rejoice in the rebirth of the Jewish State, one should of course seek to unite himself visibly with Israel by having an Ethrog which comes from our Holy Land.

There are a host of rules about the shape and appearance which an Ethrog should have. It is usually more expensive to buy than any other fruit simply because it requires supervision and care.

One of the important parts of an Ethrog is the Pitom, the blossom at the top of the fruit. If the Pitom has been removed, the Ethrog is no longer fit for ritual use. However, if the fruit grew originally without such a blossom it is permissible to use it for Sukkoth.

3. The Lulov —

By "branches of palm trees" the Torah meant a Lulov, which is a branch of the palm trees. We use American-grown Lulovim, because if they were imported they would no longer retain their freshness.

4. Hadasim —

Leaves of myrtle are used in accordance with the statement, *boughs of thick trees*. Three of them are used, and they are tied to the Lulov by palm trees.

5. Arovoth —

Two willow twigs are tied with the Lulov to complete the injunction about four species on Sukkoth.

A blessing is recited over the "four species" during each of the seven days of the Festival. In colorful pageantry the worshippers march around the Synagogue holding aloft their symbols of Divine Bounty during the holiday services.

6. Our Sages —

Tell us that of the Four Species, the Ethrog is fragrant as well as tasty, the myrtle leaves are fragrant, the willow is tasty and the lulov has neither fragrance nor taste. The four are held together, reminiscent of the various types of Jews who comprise the people of Israel. Even those of our people who have "neither taste nor fragrance" must be included and encouraged.

7. Intermediate Days —

The third, fourth, fifth, sixth and the seventh days of Sukkoth are called Chol Ha-Moed, which might be translated as semi-holidays. The rules about forbidden kinds

of labor on a holiday are greatly relaxed on these intermediate days. The prayers of these days have a dual character. The regular week-day prayers are recited, with the addition of *Yaaleh V'Yovoh* ("May there rise and come before Thee...") in the Eighteen Benedictions. In addition, Hallel is recited every morning, and the Musaf as well.

8. *Hoshanah Rabbah* —

The last of the Intermediate Days has a special character. It is called *Hoshanah Rabbah* ("The Great Hoshanah"). The morning service becomes infused with a solemn character similar to the Day of Atonement and many of the prayers sound like an echo of the Yom Kippur Service. According to tradition, the final seal of the decree for the New Year (*G'mar Chusimah Tovah*) is proclaimed in heaven on this day. Another opportunity for repentance is granted at this time.

9. *Shemini Atzeret* —

The eighth and ninth days are full Holy Days, with the same restrictions as the first two days of the Festival. The eighth day is called *Shemini Atzeret*. The translation of this phrase is "the eighth day, a day of solemn assembly." The word *Atzeret* also suggests the thought of delay — to delay, as it were, the closing of the holiday season by celebrating an additional day before closing this month of holidays.

10. *Simchat Torah* —

The final day of the holiday is the most joyous of all. *Simchat Torah* means "The Festival of the Rejoicing of the Torah." It is the occasion for the expression of the joy which is the characteristic of every Jew who appreciates that he is one of a people to whom study and the practice of the Torah, has been entrusted. "We are a people principally in the possession of the Torah," was the statement of Saadya Gaon, the great philosopher of the early Middle Ages. Similarly Rabbenu Gershom, "The Light of the Exile," writing about the year 1000, said, "The only possession left to Israel is the Torah. Even though we fall short in our observance of the precepts of the Torah, whether from negligence or indifference, our glory as Jews is that we are the People of the Book — that is — the people of the Torah."

This year we hope to again close traffic into the Lincoln Tower area. We need room to dance.

11. *The Hakafot* —

Next come the *Hakafot* — the processional with the Torah scrolls. All the scrolls are taken out. The *Chazan* advances in front chanting:

Great and mighty, O help us!

Kind and merciful, O help us!

The others walk behind repeating the chant. In the rear of the march are the children with their flags. Everyone kisses the scrolls as they are carried by. Upon reaching the starting point in front of the ark, the marchers strike out singing and dancing. This is repeated as many times as may be necessary to give every one a turn to carry a scroll. Each round is concluded by singing and dancing. In the morning the *Hakafot* are repeated in the same manner.

Another Torah ceremony takes place at the morning service — reading the last and first chapters from the Torah. One man is chosen to be *Chatan Torah* (*Chatan* means bridegroom) and another one to be *Chatan Bereshit*. Last year Amos Alter was given the honor of being *Chatan Bereshit*, *Jack Schenker* was *Chatan Torah* and *Peter Abelow* was *Chatan Maftir*. Everybody in the synagogue is called up. Even boys under thirteen, several together under a large *Talit*, are honored in this manner.

Schedule of Services

Rosh Hashanah

Friday, September 5

Kindle Shabbat Rosh Hashanah Candles	7:02 P.M.
Mincha and Kabbalat Shabbat Rosh Hashanah	7:10 P.M.

Saturday, September 6

Shabbat Rosh Hashanah Service	7:45 A.M.
Mincha	7:10 P.M.
Kindle Rosh Hashanah Candles Not Before	8:00 P.M.

Sunday, September 7

Rosh Hashanah Service	7:45 A.M.
Tashlich Walk	6:10 P.M.
Mincha	7:10 P.M.

Monday, September 8

Fast of Gedaliah

Friday, September 12

*Kindle Shabbat Candles	6:51 P.M.
Mincha and Kabbalat Shabbat	6:45 P.M.

Saturday, September 13 (Haazinu)

Shabbat Shuvah	
Shabbat Morning Services	8:45 A.M.
Deuteronomy 32, Hosea 14:2-10, Micah 7:18-20, Joel 2:15-27	
Mincha	6:00 P.M.
Shabbat Shuvah Discourse: The Repentance of Moshe Rabbeinu	

Yom Kippur

Sunday, September 14

Mincha	3:00 P.M.
Kindle Yom Kippur and Memorial Candles	6:47 P.M.
Kol Nidre Service	6:50 P.M.

Monday, September 15

Yom Kippur Service — Main Sanctuary	8:00 A.M.
Auditorium	9:30 A.M.
Final Shofar Blast	7:47 P.M.

FOR OUR CHILDREN SPECIAL JUNIOR CONGREGATION
AND NURSERY SERVICES

ROSH HASHANAH — Saturday and Sunday 11:30 A.M. - 12:45 P.M.

YOM KIPPUR — Sunday Evening 7:00 P.M. - 7:45 P.M.

Monday 11:30 A.M. - 12:45 P.M.

Sukkot

Friday, September 19

Kindle Shabbat Festival Candles	6:39 P.M.
Mincha and Kabbalat Shabbat Yom Tov	6:45 P.M.

Saturday, September 20

Shabbat Sukkot Morning Service	8:45 A.M.
Talmud Class	5:40 P.M.
Mincha	6:40 P.M.
Kindle Festival Candles Not Before	7:38 P.M.

Sunday, September 21

Sukkot Morning Service	8:45 A.M.
Talmud Class	5:40 P.M.
Mincha	6:40 P.M.

Please tear out center pages and keep for reference

Hoshanah Rabbah

Friday, September 26

Morning Services	6:30 and 8:00 A.M.
Kindle Shabbat Festival Candles	6:27 P.M.
Mincha and Kabbalat Shabbat Yom Tov	6:40 P.M.

Shemini Atzeret

Saturday, September 27

Shabbat Festival Morning Service	8:45 A.M.
Yizkor Memorial Service	
Mincha	6:40 P.M.
Kindle Festival Candles Not Before	7:25 P.M.

Simchat Torah

The Children are especially invited to participate in the Hakafot

Sunday, September 28

Festival Morning Service	8:30 A.M.
Mincha	6:35 P.M.

Friday, October 3

Kindle Shabbat Candles	6:15 P.M.
Mincha and Kabbalat Shabbat	6:25 P.M.

Saturday, October 4 (Beraysheet)

Shabbat Morning Services	8:45 A.M.
Genesis 1:1-6:8, I Samuel 20:18-42	
Talmud Class	5:15 P.M.
Mincha	6:15 P.M.

Sunday, October 5 and Monday, October 6

Rosh Chodesh Cheshvan

Friday, October 10

Kindle Shabbat Candles	6:04 P.M.
Mincha and Kabbalat Shabbat	6:15 P.M.

Saturday, October 11 (Noach)

Shabbat Morning Services	8:45 A.M.
Genesis 6:9-11:32, Isaiah 54:1-55:5	
Talmud Class	5:05 P.M.
Mincha	6:05 P.M.

Friday, October 17

Kindle Shabbat Candles	5:53 P.M.
Mincha and Kabbalat Shabbat	6:05 P.M.

Saturday, October 18 (Lech Lecha)

Shabbat Morning Services	8:45 A.M.
Genesis 12:1-17:27, Isaiah 40:27-41:16	
Talmud Class	4:50 P.M.
Mincha	5:50 P.M.

Friday, October 24

Kindle Shabbat Candles	5:43 P.M.
Mincha and Kabbalat Shabbat	5:55 P.M.

Saturday, October 25 (Vayera)

Shabbat Morning Services	8:45 A.M.
Genesis 18:1-22:24, II Kings 4:1-37	
Talmud Class	4:40 P.M.
Mincha	5:40 P.M.

Schedule of Services Continued on Next Page

Friday, October 31

Kindle Shabbat Candles	4:34 P.M.
Mincha and Kabbalat Shabbat	4:45 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 1 (Chaye Sara)

Shabbat Morning Services	8:45 A.M.
Genesis 23:1-25:18, I Kings 1:1-31	
Talmud Class	3:45 P.M.
Mincha	4:30 P.M.

Tuesday, November 4 and Wednesday, November 5

Rosh Chodesh Kislev

Friday, November 7

Kindle Shabbat Candles	4:26 P.M.
Mincha and Kabbalat Shabbat	4:35 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 8 (Toledote)

Shabbat Morning Services	8:45 A.M.
Genesis 25:19-28:9, Malachi 1:1-2:7	
Talmud Class	3:40 P.M.
Mincha	4:25 P.M.

Friday, November 14

Kindle Shabbat Candles	4:20 P.M.
Mincha and Kabbalat Shabbat	4:30 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 15 (Vayetzay)

Shabbat Morning Services	8:45 A.M.
Genesis 28:10-32:3, Hosea 12:13-14:10	
Talmud Class	3:35 P.M.
Mincha	4:20 P.M.

Friday, November 21

Kindle Shabbat Candles	4:14 P.M.
Mincha and Kabbalat Shabbat	4:25 P.M.
Oneg Shabbat	8:30 P.M.

Saturday, November 22 (Vayishlach)

Shabbat Morning Services	8:45 A.M.
Genesis 32:4-36:43, Obadiah 1:1-21	

Friday, November 28

Kindle FIRST CHANUKAH CANDLE	4:05 P.M.
Kindle Shabbat Candle	4:10 P.M.

Please reserve your Succot meals with LSS. We will have excellent catering and some space to bring your own meals each evening and afternoon of the Festival. Space is extremely limited so reserve early and avoid disappointment. More details will be forthcoming.

JOSEPH SHAPIRO INSTITUTE OF JEWISH STUDIES
FALL TERM WILL START SEPTEMBER 29th, 1975

The program for the Fall Term will be mailed by September 10th.

For further information please call the Synagogue Office.

Feldman Hebrew School News

We are proud to announce the appointment of *Mrs. Judi Stern* as Administrator of the Hebrew School, where she will assist Cantor Goffin in his duties as Principal. Judi will continue to teach the oldest girls group, where she has been very effective, serving as an inspiring example to scores of future Jewish women.

This year, the curriculum has once again undergone a major revision to meet the current needs of our students. In addition, a brochure describing the philosophy and goals of the school and Lincoln Square Synagogue, in general, has been distributed to prospective and present student families.

The Feldman Hebrew School, the largest and only growing Hebrew School on the West Side, will have over 100 students in the coming year, and many exciting educational and extra-curricular activities are being planned for the students. We are also continuing our optional third day ULPAN CLASS in conversational Hebrew. Our first day of classes is *MONDAY, SEPTEMBER 8th*.

If you are interested in enrolling your child in our Hebrew School, or if you know someone who may be a potential student, please contact the Office and leave the name, address and phone number with the Secretary. If you are recommending someone, indicate if you wish us to use your name when we contact them.

Have a very Happy and Healthy New Year.

Cantor Sherwood Goffin, Principal

Sisterhood

And so the Summer months are gone, the months of heat, of quiet and of lethargy are past, and now come the plans, the work, the satisfactions and frustrations of a new year.

Sisterhood invites you to join with us in what we hope will be a happy, harmonious and pleasure filled 5736.

You will receive invitations to our "COME AND JOIN US" Meeting. True, you will hear about Sisterhood, but you will also have a gay and fun-filled time.

You will receive invitations to our ART SHOW — a sparkling evening at L.S.S. in the past. Perhaps this will be the year of YOUR find, YOUR securance of something you have always secretly desired.

You will receive invitations to a THEATRE PARTY — a delightful time to get together — an opportunity to meet and greet each other.

You will receive invitations to purchase and sell our CHANUKAH RAFFLE — early this year because Chanukah is early. And smile you not — this invitation is privileged — not everyone is invited — only YOU — the members of Sisterhood and L.S.S. may share in the sale.

And most important of all — we invite you to a most Happy and Healthy year. L'Shana Tova. May you all share with your families and your friends a glorious time of contentment, of joy and of peace at home and abroad.

Sue Golub, President, Sisterhood, L.S.S.

Our Senior Adults will resume their meetings after the High Holidays.

Bach

We had a very successful summer.

Our volleyball games have surpassed those of previous years in their quantity and spirit.

The quality and mood of our summer luncheons were greatly enhanced by our speakers — Peter Abelow, Ephraim Buchwald and Benny Steinberg. In conjunction with our luncheons, we have continued the Project Yahad visits to neighborhood nursing homes.

We extend our appreciation to Jack and Joan Bieler, Benjamin Lunzer, and Shulamit Leiter for their inspiring Devar Torah groups.

A first endeavor for Bach was our picnic at Clove Lake Park in Staten Island. Bachniks enjoyed the ferry ride, the volleyball games and the boating. A good time was had by all, even though the weather was not quite "picnic perfect."

Look forward to these following activities: Dinner with Bach in the L.S.S. Sukkah, Midnight Simchat Torah Hakafot; as well as a wine-cheese party.

A very happy New Year to y'all.

Hakarat Tov

A young mother leads an old woman shut in by blindness to the fresh life of the park. . . .

A librarian shares her love for books with an aged colleague, 60 years her senior. . . .

A middle-aged couple, through weekly visiting, pulls a despairing nursing home resident out of deep depression and into new hope. . . .

A young Jew visits an old Jew. They talk and they learn, and soon both are re-examining their heritage and finding it abridged between generations. . . .

The bridge to the aged is being built by Hakarat Tov, a unique group of volunteers based in Lincoln Square Synagogue. They are single and married, young and old, but they share one aim—to bring light, human contact and warmth into the gray, lonely life of the aged.

In their caring for old people, volunteers gain significant rewards for themselves. While working with the aged, one's perspective changes. There is a look backward. No longer is there the dream of what life may become, but there is a stark look at what it was. Working with older people can sensitize a person to the little treasures, the moments, the paper shreds that give life meaning. One learns that each human being has intrinsic value, the meaning and dignity of being human.

We have 40 volunteers. Hundreds remain unvisited. An elderly person needs you. Please contact: Debbie Klaff, chairman, 799-8191 (night) or Chani Friedenson, Park Crescent Nursing Home Volunteer Coordinator, 595-4410 (day).

The new year has brought new leadership to Hakarat Tov. The various aspects of the group have been divided among five individuals. Debbie Klaff, chairman, is in charge of the monthly meetings, where we meet to discuss our varied experiences as volunteers; Phyllis Glasser is heading volunteer recruitment; as Bikur Cholim coordinator, Sheila Klein contacts the shul weekly to obtain names of those individuals in the hospital so that we can visit them. Dorothy Lipson prepares mailings, and Ron Platzter is in charge of the telephone squad, communicating with volunteers to discuss their progress or problems.

Rosh Hashana 5736

By Raphael Bing

On Rosh Hashana, our motto, we pray,
Inscribe us to Life, for many more days.

"Me-olam tidreshenu,
"be-ito achishenu."

Jeshaja. Ch. 60

Your age old desire,
I shall not tarry,
On this day of judgment,
I shall it hurry.

Open your eyes to reality,
your soul and faith to loyalty.
open your mouth to truth and praise
your heart and spirit to affirm ME with YES.

"Ki eleph shonim be-enecha
"kejom etmol, we-ashmura balela.

Psalm 90

A thousand years in My eyes
are like a day gone by,
My gleaming stars, yes all night,
seek you, to ask you why?

"Why are you so doublefaced,
"Why are you so vain, a villain,
"Why your virtues so depleted? ? ?
"Oh, I wished that I could fill in."

Fill your urge to move ahead
Stop your urge, moving backwards
Fill your urge to circumvent,
Stop your urge, downwards bent.

Ezekiel. 1

Why not upwards, may I ask?
Look to My stars, they are your reward.
In the stillness of night,
Greetings.

"Hamelech hajoshev no,
"al kisse rom wenisso."

Open our eyes to reality,
our soul and faith to loyalty.
Our mouth shall tell truth
our lips shall give praise,
Our L-rd, oh, Our King, You
we shall affirm You with YES.

MAZEL TOV

Births:

Rabbi and Mrs. Edward ABRAMSON and Mrs. Anne Abramson on the birth of a son and grandson.

Dr. and Mrs. Michael ANDORSKY and Mrs. Julia KLEIN on the birth of a son and great-grandson respectively.

Mrs. Anna J. COHEN on the birth of a grand-daughter.

Mr. and Mrs. Perry DAVIS on the birth of a daughter.

Mr. and Mrs. Simon GLICK on the birth of a son.

Mr. and Mrs. Arthur MARCUS on the birth of a grandson.

Dr. and Mrs. Charles POPPER on the birth of a daughter.

Mr. and Mrs. Steve WOLINSKY on the birth of a daughter.

Engagements:

Chaim FRUCHTER to Miss Miriam Wolovits.

Miss Debbie FRUCHTER to Mr. Morris ROBINSON.

Marriages:

Mr. Henry FEUERSTEIN and Miss Mimi BLOCH.

Mr. Harold FISHMAN and Miss Barbara SPECTOR.

Mr. Harold Michael KATZ and Miss Amy MONCHER.

Mr. Jonathan MORGENSTERN and Miss Elisheva MARGOLIOT.

Mr. David OLIVESTONE and Miss Ceil WEINBERG.

Mr. and Mrs. Benjamin WARTELL.

Mr. Stanley WEINSTEIN and Miss Lenore BIENENFELD.

Congratulations to:

Miss Freeda GOODMAN, the tireless and devoted helper of all projects and mailings of L.S.S. on the occasion of her 75th birthday. A surprise party was held at the home of Mrs. Helen Becker. May Freeda continue her happy ways of life for many years to come.

* * *

Chava Reyna POLLOCK graduated Valedictorian from City College.

* * *

Marcella ALTMAN, Debby PINE, Julie LANDAU and Chashi FREEDMAN graduated from Manhattan Day School. Julie was Valdeictorian.

Cantor Sherwood GOFFIN has been elected to the position of Vice-President of the Cantorial Council of America.

* * *

Our founding members Bruce and Jeanne GOLDNER were recently honored at a Dinner of Congregation Rodfei Shalom, San Antonio, Texas, for their service to the synagogue. Bruce has been recently appointed Vice-President for the South-West Region of the Union of Orthodox Jewish Congregations of America.

* * *

Dr. Marvin S. BELSKY, son of Mrs. Ruth BELSKY has written a book entitled "*How to Choose and Use your Doctor.*" The book is published by Arbor House and promises to be a best seller. It can be purchased at all leading Book-stores.

☆ ☆ ☆

In honor of the marriage of their children Stanley and Lenore, Mr. and Mrs. George Weinstein have given two Scholarships to the George and Tanya Feldman Hebrew School.

WE WELCOME OUR NEW MEMBERS

Mr. Howard Anolick

Mr. Felix Brand

Mr. Benoit M. Brief

Mr. and Mrs. Erwin B. Davidson

Dr. Saul Feder

Dr. and Mrs. William Garber

Ms. Janet F. Goller

Mr. and Mrs. Jerome Gross

Mr. Jan Henri Horowitz

Dr. and Mrs. Howard Kaufman

Mr. and Mrs. Richard E. Kobrin

Miss Harriet Krupenie

Mr. Irving Lashinsky

Mr. Michael S. Levine

Miss Shari Pollock

Mr. Ephraim Propp

Mr. and Mrs. Seymour L. Ribakove

Miss Bettina Rosenberg

Dr. Meri Schachter

Mrs. Olga Shalit

Mr. Alan B. Slifka

Mrs. Hylda D. Wolfson

Dr. Lydia M. Ziemska

Refuah Shlemah:

Mrs. Julie CRONEN.

Mrs. Fannie LURIE.

CONDOLENCES:

We extend our heartfelt sympathy to Laurie and Yehoshua KUNKEL on the tragic passing of their beloved son Ariel who had spent so much of his brief life in the Synagogue and Bet-Medrash.

Mr. Abraham ALPERT on the loss of his beloved brother.

Mr. Morris APELAST on the loss of his beloved father.

Mr. Saul FEDER on the loss of his beloved mother.

Mr. Harold FISHMAN on the loss of his beloved father.

to the family of the late Mr. Joseph FRIED.

Mr. Benjamin FRUHLINGER, founding member and active Co-Chairman of our High Holiday Committee, on the loss of his beloved wife.

Miss Jean GREENSPAN on the loss of her beloved brother.

Mrs. Mildred HEFFNER on the loss of her beloved husband.

Mr. Henry MOED on the loss of his beloved mother.

Mrs. Rochelle SAIDEMAN on the loss of her beloved father.

Mr. Abraham WIDLANSKI on the loss of his beloved wife.



Consul Shlomo Levin ה"צ

Shlomo Levin: In Memoriam

Shlomo Levin was a man of sanctity;
Shlomo Levin was a man of peace;
Shlomo Levin was a man of Jerusalem.

Sanctity extends and encompasses. *Kedushah mitpashetet*. Hence Shlomo extended himself, encompassed with love and concern, every Jew with whom he came into contact. His warm eager smile, his bright, joyous eyes, his strong, gentle arms opened wide before every Jew with whom he spoke. This personality of sanctity touched religious and non-religious, observant and non-observant, committed and non-committed, leaving his indelible influence, his unforgettable impress, upon his every contact.

Peace is a promise, a dream, a fulfillment. Peace must first be an expression of one's own soul, one's own being, and then one can act with peace and thus symbolize the ideal of mankind. Kishmo Ken hu — as his name, so was he, — Shlomo Levin had an inner peace which radiated a special warmth to everyone in his presence.

Yerushalayim is a city of sanctity, the sanctity of the Divine Presence. Yerushalayim is the City of Peace, the City which unites every Jew, the City which unifies disparate elements of our people and joins them together as one. Shlomo told of why an individual is generally buried in a casket: The body is holy, the earth is not. A divider, a separator, a *mechitzah* between body and earth is therefore necessary. But Jewish custom ordains that burial in Yerushalayim is without a casket. There the earth is holy. It needs no divider, no separator, no *mechitzah*. Shlomo Levin's body of sanctity is now forever merged with the earth of Yerushalayim, sacred city of peace.

Shlomo Levin was a man of sanctity; Shlomo Levin was a man of peace; Shlomo Levin was a man of Jerusalem.

Rabbi Shlomo Riskin

The community MIKVAH is located at 234 West 78th Street.

Telephone: 799-1520.

* * * *

The Chevra Kadisha

We urge our members to immediately contact the Synagogue office or the homes of Rabbi Riskin, Rabbi Cohen, or Roy Stern if Chas Va Shalom, a death should occur in their family. We will then, after consulting the family, make the proper arrangements with the Funeral Chapel, thus saving the mourning members of our congregation as much difficulty as possible.

Rabbi Riskin799-4644

Rabbi Cohen799-8521

Roy Stern595-3915

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MISSING

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MISSING

PAGE

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New Year Greetings 1975 - 5736

Best wishes for a Happy New Year.
Joseph BRENNER.

May Good Health, Happiness and Peace fill the hearts of all our friends at Lincoln Square Synagogue. Rosalind and Alex BROWNSTEIN and Noah.

Best wishes to our Rabbis, the Cantor and their families. May G-D grant peace to Israel and to all the world. Anna J. COHEN.

We wish the Rabbis, the Cantor and the entire congregation a Healthy and Prosperous New Year. Mr. and Mrs. Samuel M. COHEN.

May the New Year bring Peace to all and continued success to L.S.S. Martha COHN.

Best wishes for the New Year. Dr. and Mrs. Horace W. COSLA and son.

Best wishes to the Rabbi, his family and to the entire congregation for a Happy and Healthy New Year. Salamon and Debbie DAVIS and Daniel.

Dr. and Mrs. Martin FINKEL, Lawrence and Richard wish you every blessing of Health and Happiness in the New Year.

A Good Year to all the Congregation, Rabbi Riskin, Rabbi Cohen, Cantor Goffin and their families. Edith GELLMAN.

Holy Day Greetings to Congregants, Friends, Rabbi Riskin, Rabbi Cohen, Cantor Goffin and their families. Peggy GELLMAN.

A Healthy and Good Year to all of our friends. Phyllis, Stanley and Joshua GETZLER.

Best wishes to all for a Healthy and Happy New Year. Ann GLUSKER.

"Peace Dwell on thy Rooftops and in thy Heart" (Psalms). Sue and Jay GOLUB.

Best wishes for Good Health and Peace. Lillian GOODMAN.

לשנה טובה תכתבו

Mr. and Mrs. Oscar HAAS.

A Happy and Healthy Year to all.
Sylvia A. HELLER.

New Year Greetings 1975 - 5736

A very Happy and Healthy New Year
for my family and friends. Mrs. Frieda
HEUBERG.

Best wishes for a Happy and Healthy
New Year to Rabbi Riskin, Rabbi Cohen,
Cantor Goffin and their families. Ann
HOLLANDER.

לשנה טובה תכתבו

Liora, Gili, Barbara and Milton HOUPt.

Our very best wishes for a happy,
healthy and prosperous New Year. Ruth,
Alan and Lisa JACOBS.

Sincere wishes for peace and happi-
ness in the New Year. Marilyn, Gerald
and Adam KAHN.

With our best wishes to the entire
congregation. Aron, Edith, Julie and
Rachel LANDAU.

A Happy and Prosperous New Year
to all my friends and teachers. Teddy
LARKIN.

Rosh Hashanah Greetings. Mr. and
Mrs. Zachary LEBWOHL.

Charles and Medinah POPPER.

כ"ח"ח"ט

The American LUNZERS.

Best Wishes for a Happy and Healthy
New Year to all. Nat MARK.

Happy New Year. Mr. and Mrs. A.
MINTZ and family.

לשנה טובה תכתבו

Arthur and Hilda MORGENSTERN.

We wish all our dear friends a most
happy and healthy New Year. Dr. and
Mrs. Martin MUSSMAN and Laurie.

A most Happy New Year to Lincoln
Square Synagogue; to its Rabbis, Cantor,
Officers and entire Congregation. Mr.
and Mrs. David PERLMAN.

Happy and Healthy and Prosperous
Holiday Greetings for my family and
friends and Peace in Israel. Mr. and
Mrs. Morris PERLSTEIN.

Happy New Year and joyous holidays
to the Rabbis, Chazan, Officers and their
families; to all our friends and relatives
in Lincoln Square Synagogue. Benjamin
and Sharie PERLSTEIN.

Greetings for a year of redemption for
Soviet Jews. Glenn and Lenore RICH-
TER.

New Year Greetings 1975 - 5736

Best Wishes. Mr. and Mrs. Edwin
RINDSBERG.

May the New Year be a Year of
Happiness and Peace for Kol Yisroel
and Mankind. Dr. Dora ROSENTHAL.

May the Shanah 5736 bring to all the
Peace and Good Health for which we
so earnestly pray together. Mrs. Morris
M. SATIN.

Best Wishes for a Healthy and Pros-
perous New Year to Rabbi Riskin, Rabbi
Cohen, Cantor Goffin and their families.
Joseph SCHREIBER.

Best wishes for a Happy and Healthy
New Year. Joan SCHWACHMAN.

Best Wishes to Rabbi Riskin, Rabbi
Cohen, Cantor Goffin and their families
and to all my friends. Mrs. Miriam
SIEGEL.

"Make a joyful noise unto G-D, all ye
lands." Happy New Year. Florine and
Bernie SKOLNICK and Mark.

Holy Day Greetings from Mr. and
Mrs. Meyer SLOTKIN.

Sincere wishes for a Good Year.
William M. STANLEY.

From Israel we wish to you all G-D's
choicest blessings. Michael, Elaine and
Chaya Gavriella STRASBERG.

Best wishes for a good year to the
entire Congregation.
The SUKENIK family

Family TIEFENBRUNN extends our
heartfelt best wishes for a healthy and
prosperous New Year to the entire
Lincoln Square Synagogue Congregation.

Sincere Holiday Greetings to the Con-
gregation and to my friends in Lincoln
Towers. Sadie WASSERMAN.

May we all be inscribed in the Book
of Life. Samuel WEITZMAN.

A. WIDLANSKI and sons wish
שנה טובה לעם ישראל בא"י ובתפוצות

ANNOUNCEMENT

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- iv BURRY'S have added six more items to their list of cookies under supervision. These are Burry's Best Chocolate Chip, Burry's Best Oatmeal, Burry's Best Coconut Macaroon, Burry's Best Sugar, and Burry's Best Sugar Fudge. In addition Burry Amandel has been included in this group.

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