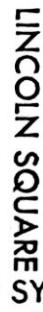


Purim, 5736 Volume 11 Number 4





Lincoln Square Synagogue

200 AMSTERDAM AVENUE

New York, N.Y. 10023

874-6100

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Bicentennial Year

As we are to celebrate
The Bicentennial Year
There are demagogues
Almost everywhere
Our temples are
Desecrated each day
We must punish those
Without, much delay
To give to
Our Jewish poor
Like Abe Lincoln
With his "Four Score"
Then we can
Have a celebration
For our people
And also the nation.

Theodore Posner

PURIM

In the year 516 B.C.E., seventy years after the destruction of the First Temple, most Jews lived in exile under Persian rule. The holiday of Purim which we will celebrate soon recalls the delivery of the Jewish community of Persia from the dastardly plot of Haman, Prime Minister of King Ahasuerus of Persia.

Haman chose the 14th day of the Hebrew month of Adar for the extermination of the Jews. To choose the day, he cast "lots" or "pur" from which the name Purim or Feast of Lots is derived. By the vigilance of Mordecai, who exposed a conspiracy against the king's life, and the intervention of his cousin, Esther, the queen, the Jews were saved, and the crafty Haman was hung on his own gallows which he had prepared for Mordecai. The king appointed Mordecai as Prime Minister in Haman's place.

Purim is an historic feast, and its message is most characteristic of the Jews as citizens of the world. It has proven the profound truth that although our enemies rose against us in every generation, we have survived as a people, to remain the eternal bearers of G-d's word.

Purim comes on the 14th day of the month of Adar.

The "Fast of Esther" is observed on the day before Purim and commemorates the day that Haman had chosen to annihilate the Jews. Instead the Jewish community arose in defense of its life against the attackers. It also recalls the fast that Esther had ordered upon the Jews, as a prayer to G-d to help her save them.

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.

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.

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).

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, March 16, 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).

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.

A Message from Rabbi Riskin

Superficially, there seems to be little relationship between a festival like Purim and a tragedy like the Holocaust.

Purim is, after all, one of those occasions that give the lie to the misconception that Judaism is a solemn and somewhat sad religion. It is a time of raucous revelry, of merriment and joy—of the startling commandment to drink “until one can no longer distinguish between ‘Blessed be Mordecai’ and ‘Cursed be Haman!’” (Talmud, Megillah 7b). And yet, it is precisely from this happiest of holidays that we can discover, with a bit of critical insight, important lessons in the how and why of Holocausts—for Purim is not only the festival of fun: it is also the commemoration of an almost-Holocaust.

If Purim is one of Judaism's most enjoyable festivals, it is also one of its strangest, as well. As we just mentioned, we are bidden to drink on Purim — if not to surfeit, certainly enough to get “high.” This seems out of character with the no-drinking stance of the rabbis, who linked the divine admonition “Ye shall be holy” (Leviticus 19:2) with sobriety and related wine's redness to its ability to cause embarrassed, blushing faces—and even blood-shedding. The Midrash graphically demonstrates this point of view when it tells how Satan offered himself as a partner to Noah when he planted his vineyard (Genesis 9:20) promptly and inundated the clods of earth with the blood of a lamb, a lion, an ape, and a hog—to show that a little wine makes man sleepy like a lamb, more makes him fearless like a lion, yet more makes him gambol like a monkey, and too much makes him wallow like a pig. Yet on Purim, the Law not only permits heavy drinking, but mandates it!

Further, on Purim the normal ban on wearing the clothes of the opposite sex is lifted—for the benefit of the day's masqueraders. Indeed, the very textual basis of the festival is difficult for the religious mind to understand or accept—for while the other twenty-three books of the Bible are infused with a spirit of sanctity, the Megillah (Scroll of Esther) is really a book of wine and parties!

The secular—even Gentile—nature of the Megillah so disturbs the Ibn Ezra that he suggests that the book was originally written by a Persian as part of the history of Persia. From the beginning we become aware of the irreligious theme: “And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the castle, both great and small, seven days in the court of the garden of the king's palace: (Esther 1:5). Note that the party was made for “all the people,” Jew and Gentile alike; note that no special requests were made for kosher food and wine. There is, to be sure, the Midrashic opinion that represents the Jewish community of Shushan as an ancient Williamsburgh or Boro Park — but there is another Midrashic view, as well, that stays closer to the literal sense and asserts that the Jews troubles arose “because they derived pleasure from the party of Ahasuerus.”

We learn that the party-goers let themselves go in another way when we read that Ahasuerus commanded his chamberlains “to bring Vashti the queen before the king with the crown royal, to show the peoples and the princess her beauty; for she was fair to look on” (ibid., 1:11). At the very least, the Midrash tells us, the drunk Ahasuerus wished his queen to appear before his guests “topless.” Apparently no Jew present protested.

But perhaps the best example of the Megillah's impiety comes to the “beauty contest” that was held to replace the rebellious Vashti. The requirements of the “contest” not only included “young virgins fair to look on” (ibid., 2:2), but also that, after twelve months of cosmetic preparation, “the turn of every maiden was come to go in to king Ahasuerus . . . In the evening she went, and on the morrow she returned” (ibid., 2:12, 14). Yet when Esther is taken to sleep with the Gentile king—and when she intermarries and conceals her Jewish background—we read of no censure or objection: not from her adopted father, Mordecai; not from the Jewish

Rabbi Riskin Writes (Cont'd)

community of Shushan; not even from the author of the Megillah! The Gemara, of course, proposes that Esther was taken by force and was completely passive during the sex act—that Mordecai accepted all this since he had a sense of the prophetic (though the Midrash—significantly enough—departs from tradition here and never suggests that the non-Jewish participant in this Biblical episode—Ahasuerus—ultimately converted to Judaism). The old rabbinic adage, however, still holds: “The text does not depart from its literal sense”—and if the Scroll of Esther does not contain the name of God even once, it may well be because it does not merit it.

Nonetheless, the Megillah did become a part of the Canon, if only because of the crucial lessons it imparts. For Purim is, above all, the story of a highly sophisticated, highly hedonistic, highly immoral society—whether it be the Persia of 480 B.C.E. or the America of 1974 C.E. The similarities are striking: sexual morals were loose then, even as they are now; Jews were invited to the royal palace then, even as they're invited to the White House now; Jews were well-to-do and had considerable political clout then (e.g., Daniel, Nehemiah), even as they have wealth and political influence (e.g., Henry Kissinger) now—and just as most Jews then preferred to live in the Diaspora (and risk assimilation) rather than join the growing Jewish community of Israel, so do most Jews now decline to go on Aliyah and remain in the American Melting Pot.

There are basically two kinds of society. One is the moralistic society, which—with its recognition of a moral order above and beyond the individual—never resorts to violence: it is the only type of society in which the Jewish people can ultimately live. The other society, however, is the one in which the Jews have generally found themselves: it is the hedonistic society which figures in the Megillah, existing only to provide pleasure for its rulers and easily degenerating into a tyrannical and bestial society which will destroy for the sake of fun.

Personally piqued by the action of one Jew—or Mordecai—the grand vizier of this immoral society, Haman, approaches its king and says, “There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them. If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries” (ibid., 3:8-9). Now we must analyze Haman's arguments, for they recur repeatedly in history. First he accuses the Jews of being “scattered abroad and dispersed”—literally understood, of being a non-cohesive and assimilated community, occupying every stratum of Persian society—even the highest echelon! Next he charges them with being “diverse,” somewhat separate and different, whether it be by merely taking off a day from work on Yom Kippur or—in rare instances—by leading a fully Jewish life. (Assimilated and yet apart—a seeming paradox that is, nevertheless, historically true!) Finally Haman offers the most compelling case for their destruction: they are the source of loot, whether it be money, merchandise, or real estate. “And the king said unto Haman: ‘The silver is given to thee, the people also, to do with them as it seemeth good to thee’” (ibid., 3:11) — for there can be no other conclusion in an immoral society bent on pleasure, whether it be fifth century B.C.E. Persia or twentieth century C.E. Nazi Germany.

What is Mordecai's reaction? “Now when Mordecai knew all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry” (ibid., 4:1). Suddenly he has become painfully aware of the terrible possibilities of an irrational, erratic, hedonistic society. This is such an important reflection of Jewish history — and such a tragic lesson for us today. It is as if one day we were invited to a big Party at the White House, one day were eating and drinking with the President, one day a Kissinger sat in a position of power and everything was fine and fun — and next day (or month—or year) everything turns topsy-turvy, and we who were

Rabbi Riskin Writes (Cont'd)

dancing and dining with the chief of state are now to be destroyed by his executive order.

What, in turn, is Esther's reaction? "And Esther's maidens and her chamberlains came and told it to her; and the queen was exceedingly pained; and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he accepted it not" (ibid., 4:4). She is afraid—that her Jewishness, that her relationship to Mordecai, will be found out. By sending Mordecai nice clothes, she seems to be saying: Don't make a scene! Don't make waves! Stay low, don't get involved — and maybe we'll ride out the storm!

Mordecai realizes what Esther is thinking and doing, and answers with what are among the most important words in the whole Bible: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knowest whether thou art to come to royal estate for such a time as this?" (ibid., 4:13-14). Don't think, Esther, that because you're a conscious assimilationist you'll be saved—don't think that the pogromchiks will spare you because you defile the Sabbath or eat tref, because you wear a crown or your children will be princes. The people of Israel have a Covenant with God to the effect that there will always be a remnant, and so the Jews will survive even if you keep your silence—but meanwhile, you will be destroyed: physically, and more important, spiritually. Perhaps there was a higher reason for your becoming queen: perhaps your rise to such a key position was really due not to your external beauty but to the hidden hand of God in history. But the existential choice to act is yours alone—if you muffle it, God will provide another deliverer.

Admonished thus, Esther rises to the occasion and says, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish." (ibid., 4:16)—and as all the readers of the Megillah know, the Jews are consequently saved.

This is how I understand the Megillah—I think that this is its literal interpretation. It seeks to teach us an overriding message of Jewish history; that because of their Covenant with G-d, there will always be a Jewish people—but either the Jews themselves will remember that they are Jews and act accordingly, or the Gentile world will have to come and remind them of the fact. One cannot escape his Jewishness—like his circumcision, it's sealed in his flesh. Purim therefore becomes the expression of a Galut (Diaspora) festival, of a G-d Who reminds an assimilated Jewish community of their Jewishness—even, if need be, through the offices of a Gentile king—and suddenly many of the strange observances of Purim become clear to us. Through our festivals, we not only commemorate Jewish history—we try to re-experience it. The Jews of Persia celebrated their deliverance with wine—and so do we; their men dressed as women and their women as men—and so for one day we relax the restriction against transsexual dress. But we are also bidden on Purim to send gifts to our friends and give money to our poor—for the crucial message is that we ourselves must create a cohesive and united Jewish community, and not require a Gentile intermediary, G-d forbid, to remind us.

There is another Biblical narrative with parallels—conceptually and linguistically—to the Megillah: the Joseph Story. Indeed, the analogues are so numerous and so striking, that it may well be that the Megillah was written with the Joseph Story in mind: in both tales, the physical beauty of the protagonists is stressed; in both tales, the protagonists are abruptly plunged into a strange, non-Jewish environment. Beauty is asked to be flaunted in both tales—in the Megillah, by Ahausuerus, and in the Joseph Story, by Potiphar's wife—and in both narratives, the offer is refused—in the former, by Vashti, and in the latter, by Joseph (although the

Rabbi Riskin Writes (Cont'd)

warbling note used in the Biblical cantillation indicates that he didn't have an easy time of it!)

Other parallels exist: two treasonous chamberlains are hanged by Ahasuerus, even as two servants are imprisoned by Pharaoh; there is a "beauty contest" which Esther "wins," even as there's a "dream-interpreting contest" which Joseph "wins;" Mordecai is honored as he rides through the city, even as Joseph is honored as he rides through the city. But the strongest parallel surfaces in the manner in which Joseph becomes a conscious assimilationist, just as we saw with Esther: how he places his trust in Pharaoh's butler rather than in G-d; how he "Egyptianizes" his garb and his name, and marries the daughter of an Egyptian priest; how he names his first-born Manasseh, "for G-d hath made me forget all my toil, and all my father's house" (Genesis 41:51); how he remains in Egypt for twenty-two years without once contacting his father, even after he had become the viceroy. Apparently Joseph had changed drastically in Egypt, and in attempting to "make it" in the Gentile society, had resolved to slough off his Jewish identity.

But as in the story of Esther, "all these words shall find thee" (Deuteronomy 4:30), Joseph is not allowed to assimilate. Behind the scenes, G-d weaves the tapestry of history: in the Megillah, He uses the spectre of Haman to shock the Jews into memory—in the Joseph Story, He uses the arrival of Joseph's brothers. At first Joseph treats his brothers harshly and would imprison them—but soon memory proves too strong, and Joseph reunites himself with his father and family. As in the Megillah, the originally-hesitant protagonist's actions save the people—for had Joseph's family remained in Canaan, they may well have perished in the terrible famine.

It is a theme that recurs in Jewish history: that by dint of circumstance — good or bad—the Jews will be saved from assimilation. Yet once more it is reiterated in the Bible:

"And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them" (Exodus 1:6-7)—and the Midrash brilliantly catches the nuances and asserts that the Jews were creeping and swarming throughout Egyptian society: in the circus, in the theatre, in the gymnasium, in the stadium . . .

"Now there arose a new king over Egypt, who knew not Joseph" (ibid., 1:8)—and suddenly the Jews are stopped in their rush toward assimilation by the ascension of an oppressive ruler.

It is precisely the opposite of what we often think: it is not that the more assimilated that we become, the less objectionable we will be to the Gentile world—but the very reverse. Assimilation creates rather than stems the tide of anti-Semitism, so that ultimately we must demonstrate the message of the egg on the Seder plate, that the more that we are cooked, the harder we become. I remember how an assimilated Jewess who had fled from Hungary once accused me of tempting 'virulent anti-Semitism' by making her daughter religious. I asked her whether she had been observant in Hungary, and when she answered, "No," I pressed her, "And did that stop the Nazis one bit?"

The sages tell us to drink on Purim, for its laughter is a laughter through tears, for its joy is a joy tainted by Galut. As we quoted Rabbi Johanan in the last chapter, "I don't want the punishment, and I don't want the reward!" (Talmud, Brachot 5b)—we won a victory on Purim, but at what cost, at what sacrifice, at what anxiety! Somehow within the secret of Jewish history, it requires a Haman to remind assimilated Jews of their Jewishness — and so we try to rejoice on Purim, we try to be happy, but when we remember the manner of our deliverance, our merriment requires the aid of an external stimulus like wine.

And we are bidden to drink "until one can no longer distinguish between 'Blessed be Mordecai' and 'Cursed be Haman'"—for it is not a part of the absurd

Rabbi Riskin Writes (Cont'd)

mystery of the Jewish condition that were it not for the Hamans we would have vanished long ago, that both the blessing of Mordecai and the curse of Haman contribute to our preservation as a people? Indeed, after a thoughtful reading of the Megillah, the two personalities become so strangely intertwined that it becomes difficult to know whom to praise and whom to damn! It becomes especially difficult for an assimilated community like the Jews of America to know, with its diverse and disturbing parallels to the hedonistic community of Persia of 2500 years ago—to the city that could laugh one day and cry the very next—to the town that needed Haman to remind its Jews of their Jewish roots.

For this is the real message of Purim: that from the very fullness of our being, let us remember that we are Jews—lest we be forced to remember, from an outside, Gentile source.

Effie Reports

"The New Minyan"

A new minyan was begun at Lincoln Square Synagogue on December 13 for people with little or no background in Judaism. This service is expressly designed for people who are not familiar with the traditional prayer service and who would have difficulty following the regular synagogue service.

At the time of this writing, the special service is but two months old but it has already taken on a unique character of its own within the numerous Shabbat services conducted at LSS.

The new minyan is not meant to be a "competing" service at LSS, but rather to function as a learning experience for people who wish to gain proficiency in the Hebrew prayer service so that they may ultimately participate in a more meaningful way in a standard traditional minyan. To achieve this end all participants are first offered an opportunity to join a free "crash course" in Hebrew reading. The course consists of 4 or 5, 1-1½ hour lessons for students who've never read Hebrew before. To date, about 15 or 20 people have availed themselves of these lessons.

The Shabbat service itself is conducted so that participants may gain proficiency in Hebrew reading and an understanding of the meanings and methods of Jewish prayer. The congregation achieves this by following the Sephardic custom of having all participants read the prayers together, emphasizing however the traditional Ashkenazic *nuschaot* (prayer melodies). Many songs are sung and new melodies are taught. Some prayers are read in English, most in Hebrew, and at times in both languages. Frequent explanations are offered throughout the service and questions encouraged. Customs such as bowing, shukling, taking steps backwards and forwards, lifting of the heels are illustrated and explained. The Torah reading is read in English and difficult portions of the reading are interpreted. Congregants often serve as Torah readers.

Between 20 and 35 men and women participate in the new minyan. Many of the congregants are attending services for the first time. Others have just not been able to follow the traditional service. For most, the minyan is what they have been looking for for a long time. Some members of the congregation are getting together for a Shabbat luncheon, after the morning services. In a very real way, a new community of Jews is in formation at LSS.

A personal note of thanks to the following people who have given freely of their time to conduct the crash courses in Hebrew Reading: Esther Baldinger, Vicky Eckstein, Bobbie Friedman, Adina Fuchs and Devorah Klein.

The following letter arrived in the synagogue recently reflecting on the work of the TORAH VAN REACH-OUT PROGRAM under the direction of Chaim Fruchter.

Dear Rabbi Riskin,

I am a widower for the last 15 months. Since my wife passed away, I have more or less gotten away from all the Jewish holidays. As a matter of fact none of the holidays mean much, as I feel "what have I got to celebrate alone?"

On Thursday, November 27, 1975, I got out of the 72nd Street and Broadway subway station, on my way to visit a friend. A nice-looking girl came up to me and asked, "Mister, do you celebrate Chanukah?" I gave her a very curt and short "Why?" Her reply was: "Because I give away, at no charge, Chanukah candles and instructions for Chanukah prayers." I asked her "When is Chanukah?" Her reply was a very polite, "the first candle will be lit tomorrow evening. Here, take these candles and try to light them; prayers for the holiday are enclosed in this bag."

Well, Rabbi, I was greatly thankful to the young lady. Because I had bought presents for my two grandchildren. But not knowing when Chanukah was I thought it must be around Christmas time. So I would wait and give them the presents around December 25th. However, thanks to that young lady I was able to give my grandchildren presents on Chanukah.

I would appreciate if you would give my thanks to this young lady. She will know who she is because she had 2 bags left. One bag had no candles and the other bag had candles. I asked her to give me the bag with no candles, but she insisted I take the one with the candles.

I am enclosing a check for \$18.00 donated to your favorite charity. The check is in memory of my departed wife BETTY who passed away September 19, 1974.

With my thanks to that particular young lady.

From,
H. K.
Brooklyn

LSS News and Notes

While Rabbi Riskin and his family were in Kibbutz Ein Tzurim — where the Rabbi was lecturing twice a day — the population explosion hit LSS. It culminated in the magnificent and touching Brit of Uriel Zev Goffin during shul on Shabbat morning. A standing room only crowd shared in the joy of our beloved Cantor and his wonderful Batya, and when everyone sang *siman tov and mazel tov* there was hardly a dry-eye in the shul (the Rabbi's tears were aided by the natural functions of Baby Uriel, who hardly showed proper respect for either the mohel or the Sandek). Although Rabbis Cohen and Buchwald have some catching up to do, the Bendheim family may soon achieve ascendancy . . .

May we continue to grow in numbers and in Torah . . . The women of L.S.S. gave a special invitation to Reb. Moshe Chaim Tiefenbrunn to attend this term's Wednesday evening lecture series . . . The award for *Bikur Cholim* must go to Sonia Chesnin. She is always there when anyone needs her, and is a sincere and truly devoted friend. May G-d grant her and Irving many years of good health and well-being . . . Rav Goren made quite a hit at the LSS Bonds Breakfast. He marveled at our growth from a Lincoln Towers shtiebel, and had to admit that apparently miracles take place in America too . . .

Schedule of Services

Monday, March 15 — Fast of Esther

Mincha	5:45 P.M.
Maariv and the Reading of the Megillah	6:30 P.M.
Late Evening Megillah Reading	9:00 P.M.

Tuesday, March 16

Morning Services and Reading of the Megillah	6:30 and 8:00 A.M.
Extra Megillah Readings during the day	12:45 and 5:00 P.M.
RABBI AND MRS. STEVEN RISKIN invite his students to a PURIM SEUDAH TUESDAY, MARCH 16, at 1:30 P.M. in the Beth Midrash.	

Friday, March 19

Kindle Shabbat Candles	5:47 P.M.
Mincha and Kabbalat Shabbat	6:00 P.M.

Saturday, March 20 (Tzav)

Shabbat Parah	
Shabbat Morning Services	8:45 A.M.
Leviticus 6:1-8:36, Numbers 19, Ezekiel 36:16-38	
Talmud Class	5:05 P.M.
Mincha	5:50 P.M.

Friday, March 26

Kindle Shabbat Candles	5:55 P.M.
Mincha and Kabbalat Shabbat	6:05 P.M.

Saturday, March 27 (Shemini)

Shabbat Hachodesh	
Shabbat Morning Services	8:45 A.M.
Leviticus 9:1-11:47, Exodus 12:1-20, Ezekiel 45:16-46:18	
Talmud Class	5:10 P.M.
Mincha	5:55 P.M.

Thursday, April 1

Rosh Chodesh Nisan

Friday, April 2

Kindle Shabbat Candles	6:02 P.M.
Mincha and Kabbalat Shabbat	6:10 P.M.

Saturday, April 3 (Tazria)

Shabbat Morning Services	8:45 A.M.
Leviticus 12:1-13:59, II Kings 4:42-5:19	
Talmud Class	5:15 P.M.
Mincha	6:00 P.M.

Friday, April 9

Kindle Shabbat Candles	6:09 P.M.
Mincha and Kabbalat Shabbat	6:20 P.M.

Schedule of Services Continued on Next Page

Saturday, April 10 (Metzora)

Shabbas Hagadol

Shabbat Morning Services 8:45 A.M.

Leviticus 14:1-15:33, Malachi 3:4-24

Mincha and Shabbat Hagadol Discourse 5:20 P.M.

Wednesday Evening, April 14

First Passover Seder

* * * *

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

Daily Minyan

Weekdays 7:15 and 7:50 A.M.

Sundays and Holidays 8:30 A.M.

Mincha and Maariv at Sunset

Shabbat Services

Early Services 8:00 A.M.

Followed by Classes in Bible and Talmud

Third Minyan Services 9:45 A.M.

Junior Congregation 10:00 A.M.

Special Service for those with little or no background 9:15 A.M.



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Our Adult Senior League

We are very proud and happy to announce that to date our ladies have made and sent to various homes and institutions 250 stuffed toys for children.

We have sent 150 of these toys to two institutions in Israel for mentally retarded children. The remainder went to the following New York institutions: The Ohel Home in Brooklyn, The Rusk Institute for crippled children, and The Pediatric Dept. of Mt. Sinai Hospital.

We who work for this project are very grateful that 250 children enjoyed the fruits of our labor.

We also have our wonderful bridge teacher, IRA SOMMER, giving weekly lessons.

We are now planning our Annual Purim Party.

All Senior Citizens are welcome to join us.

MILDRED HEFFNER NETTIE KORN SOPHIE & FRANK TAKS

News of Sisterhood

At our regular meeting on February 23rd we were honored by the presence of, and privileged to hear, Dr. Marvin Belsky, son of our member Ruth Belsky, discuss his ideas and his opinion, as noted in his much talked about Book — "How to Choose and Use Your Doctor." It was a most exciting and lively evening, enjoyed by all who attended. It was a thought provoking session which has provided much meat for private discussion.

On March 22nd, at Sisterhood's next regular meeting, we shall have a "TUPPERWARE" Party — planned so that orders will be delivered before Pesach — enabling us to utilize new and lovely things to greet the celebration. The lettuce keeper is a must—the Bread Boxes are a "MATZAH" saver — and all the other items offered are a delight to behold and a satisfaction to use. You are all cordially invited and we promise you an evening of fun, prizes and an opportunity to browse before you order. We know many of you are familiar with the products — but do you know there are toys for children, and gift items for family and friends. Do join us and "Let US entertain You."

At all our meetings Peggy Gellman displays her Gift Boutique — at which Beauty and Bargains vie with one another.

We have a card and stationery Boutique. Lovely items — at phenomenally low prices. You might enjoy writing on delightful and humorous notes and cards.

We are hoping to have some young plants for sale. What better way to cheer up a corner and greet the Spring. Purple passion makes a grand spot of color and brings a cheery note after the cold and drear of winter.

And then in April—prior to Pesach—Sisterhood's regular meeting will be honored to have the Rabbi and Rebbitzin to answer all your questions—and solve any problems about that Holiday. Come with your list prepared and go home with your answers in hand.

Again Sisterhood requests you all to save Bonus Points for us. 'Tis little—costs you naught—and can help.

Come—join us—we are looking forward to greeting YOU.

Sue Golub, President

Beulah Gluckman, V.P.
Sisterhood

Junior League Reports:

The Junior League sponsored a Tu b'Shvat Plant-In Party for the children of the Community. It was a great success. Every child planted and learned to care for his own fruit seeds under the guidance of Julie Cronen assisted by Debbie Abelow, Anne Bossewitch and Barbara Houpt. Many thanks also to Cantor Goffin for having added his "special touch." In spite of the very cold weather that Sunday, the children

had a very warm and most enjoyable afternoon. Tree certificates were sold and will continue to be available throughout the year. Please contact Tirza Kahan at 865-2508 if you would like to purchase a certificate in honor of an occasion.

Purim is almost wit hus and plans for the Purim Seudah on Tuesday evening, March 16th are well under-way. Everyone anticipates another wonderful and entertaining evening.

The Junior League Shabbaton in honor of several new young couples in the area proved so successful that it is hoped that we shall arrange an additional Shabbat luncheon in the Spring.

The Book Fair has been postponed until May.

Finally, a BIKE-A-THON is being planned in order to raise money for the Hebrew Institute of the Deaf.

Bach

The last few months have seen one Bach success after another. In November we had a successful wine-cheese party; which was followed in December by a fantastic Shabbaton. We would like to thank Rabbi Steven Riskin, Rabbi Dov Zakheim, Margie-Ruth and Perry Davis, and Louise Tourkin for their *Divrei Torah* which added to the ruach of our Shabbaton. Thanks also go to all the committee chairpeople and their committee members for their untiring efforts in making the Shabbaton a huge success.

Thank you to our January luncheon speaker: Rabbi Lenny Presby. Our January luncheon was our celebration of the forthcoming marriage of Tova Davidowicz and Benny Lebovitz. Bach extends a hearty Mazel Tov to them.

We would also like to thank the following people for their having led our *Divrei Torah*: Mark Florsheim, Yehudah Juravel and Tuvia Rome, Adina Mishkoff, Susan Lob, and Benjamin Lunzer.

Bach is sponsoring a certified Red Cross First Aid Course. The course is being given by Benjamin Lunzer on Tuesday evenings, 7-9 at the Shul. Everyone is invited to attend.

Watch for a February luncheon, and a March ice skating party!

Phyllis Glasser

Hakarat Tov

Hakarat Tov, our LSS volunteer visitors to the elderly group, is open to the entire Shul. Although it was initiated by BACH several years ago, its membership includes young, old, single and married. There seems to be a misconception that it is a singles group; one need not be single to bring a bit of warmth and concern to an elderly, lonely person.

"Hakarat Tov," which literally means "recognizing good" or "gratitude" or "thankfulness," describes the two-way gratification which arises out of the meaningful relationship. Visiting someone in a nursing home or in the community takes minimal time and effort on the volunteer's part and means a great deal to the elderly.

There are about 800 Shul members; we have about 40 volunteers. Please care and contact Debbie Klaff, chairwoman, or Chani Friedenson, volunteer coordinator at the Park Crescent Nursing Home, or just come to a monthly meeting of volunteers.

Welcome new members: Debbie Brownstein, Barbara and Harry Fishman, Les Hinson, Matt Hirschhorn, Leah Katzin, Elise Spanglet, Phyllis and Bob Swartz, and Sam Szmulewicz. We look forward to welcoming more of you.

Bichur Cholim (visiting the sick) is an important part of Hakarat Tov. We are undertaking a new project of visiting Jewish patients in Roosevelt Hospital on Shabbat. There are many patients whose families cannot be with them on Shabbat and it would be a big mitzva to visit them. Please contact Sheila Klein or Debbie Klaff for further information.

Mazel Tov to:

Births:

Mr. and Mrs. Amos ALTER on the birth of a daughter.

Mr. and Mrs. Barry EISENBERG on the birth of a son. A new grandson for Mr. and Mrs. Charles BENDHEIM and Mr. and Mrs. Sonny EISENBERG.

Mr. and Mrs. Lewis GERBER on the birth of a son.

Cantor Sherwood and Batya GOFFIN on the birth of a son.

Mr. and Mrs. Danny GREER on the birth of a daughter. A granddaughter for Mr. and Mrs. Leon BERGMAN and Mr. and Mrs. Moses GREER.

Mr. and Mrs. Jerome GROSS on the birth of a daughter.

Mr. and Mrs. Jeffrey MEHL on the birth of a son. A new grandson to Mr. and Mrs. Henry MOED.

Bar Mitzvah:

Adam LAZARUS.

Engagement:

Miss Emily FRIEDMAN to Rabbi Ezra LABATON.

Mr. Shmuel GOLDIN to Barbara LEIFER.

Marriages:

William M. STANLEY to Aviva SELINGUE.

* * *

Refuah Shlemah:

Mrs. Ruth L. BELSKY

Mrs. Helene WACH

* * *

We welcome home from the Hospital:

Mrs. Pauline EILENDER

Mrs. Anne SCALL

Mr. Simson SCHULZ

Mr. Maurice SPANBOCK

* * *

Our Heartfelt Condolences to:

The family of our longtime member and member of the Sisterhood Pauline BERNSTEIN.

The family of Mr. Sylvan DRESNER.

Margaret ZAGELSTEIN-LYONS on the loss of her husband, Dr. Joshua LYONS.

To the Members of the Congregation

It was with a great deal of pride and joy that we were able to share the Simcha of our son's Brith with the congregation, Rabbis and friends, who mean so much to us and are so central to our lives.

Thank you all for making this Shabbat morning so meaningful and unforgettable to us and our son and brother URIEL ZEV.

*Cantor Sherwood and Batya Goffin
Nisa, Tsipi and Elly*

We Welcome our New Members

Mrs. Estelle ALTER

Mr. Levi M. BALDINGER

Miss Robin Ann BIERMAN

Mrs. Natalie COHEN

Dr. and Mrs. Alan J. ELSTEIN

Mr. Samuel Miu KLAPNER

Mr. Robert Bruce KORY

Dr. Chaim KRANZLER

Mr. David MARGULES

Mr. Richard Ethan MARSHALL

Ms. Laura R. PHILLIPS

Mr. Steve REICH

Prof. and Mrs. Herbert SCHREIBER

Mr. and Mrs. Stephen SHAPIRO

Mr. and Mrs. Robert J. SHANSKY

Miss Vivian S. SINGER

Miss Carol Ann STRAUSS

Miss Ruth ZELLNER

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* * * *

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

Telephone: 799-1520.

* * * *

THE CHEVRA KADISHA

There is one service of Lincoln Square Synagogue which we pray may be unnecessary but which is most appreciated when tragedy strikes—our Chevra Kadisha. The Chevra provides for Taharat Haguf (the purification of the body), proper Tachrichim (garments for the deceased), Shmirat Haguf (the recitation of Psalms from death until burial), Seudat Havraa (the meal for the mourners upon returning from the cemetery), and daily home minyanim at the home of the Shiva. Since these laws, as well as the laws of choosing a proper casket and providing a proper burial service are most complex and sensitive, 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 Riskin	799 - 4644
Rabbi Cohen	799 - 8521
Roy Stern	595 - 3915

RELIGION AND MEDICINE

Shaare Zedek is a modern hospital which preserves and observes ancient Jewish tradition. From its inception, the precepts of Judaism have been an integral part of Shaare Zedek's day-to-day activities. Every effort is made to observe religious law (Halacha) within the framework of Shaare Zedek's system of medical technology.

On the Sabbath, for example, special devices are employed so that patients can summon nurses without using electricity, and temperature and blood pressure can be recorded without writing. Food is strictly kosher and Jewish holidays are observed in spirit and letter.

A special unit attached to Shaare Zedek Hospital, the Dr. Falk Schlesinger Institute for Medical-Halachic Research, is charged with investigating and innovating new and religiously-acceptable medical techniques.

CASE STUDY—PIKUACH NEFESH

A dramatic example of religious obligations being put aside when life is in danger—the doctrine of pikuach nefesh—occurred several years ago when Prof. David Maeir, the Director General of Shaare Zedek was returning home through the Old City of Jerusalem after Friday night prayers at the Western Wall. Terrorists threw a bomb at a policeman nearby, and Dr. Maeir was the first medical man to reach the scene. He immediately removed his belt and used it as a tourniquet on the policeman's wounded arm. An ambulance rushed to the spot and Dr. Maeir, even though it was the Sabbath, traveled with the wounded man to Shaare Zedek where major surgery was performed, saving the policeman's arm.

* * * *

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A daughter to ROSE AND MORTON LANDOWNE.

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* * * * *

CORRECTION

The name of SIMEON KLEBANER was omitted inadvertently in the list of regular Junior Congregation participants.

* * * * *

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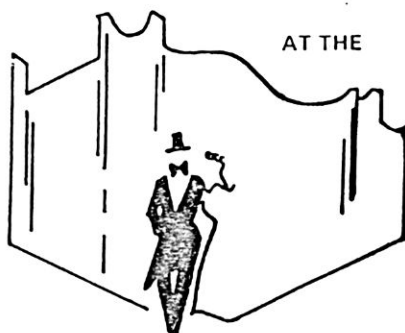
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