

FROM THE RABBI'S SUMMER DESK — UNDER A TREE IN KIBBUTZ EIN TZURIM

I have often mentioned a debate between the Kotzker and Voorker Rebbes regarding the relative power of various commandments. Said the Voorker: "The commandment of *Sukkah* is on a higher plane than the commandment of the *four species*. After all, when you lift up the four species you are in contact with sanctity, but when you place them down, you are no longer joined to *kedushah*. With the commandment of *Sukkah*, however, the sanctity encompasses the individual and is therefore of greater effect." "Ah," responded the Kotzker, "but the commandment of Shabbat is the greatest of all. Remember, you can walk out of the *Sukkah* but you cannot walk out of the *Shabbat*."

I believe that the dispute is basically a discussion of the sanctity of place (*Sukkah*) versus the sanctity of time (*Shabbat*). Here in Israel, however, and especially on the Kibbutz, the two sanctities intersect with unbelievable potency. One feels constantly enveloped by *kedushat makom* (sanctity of place) from which there is no desire of exit, and each day assumes a Shabbat-like character of immersion-in-holiness.

Our family is almost completely integrated in kibbutz life, with Batya and Elana joining their respective age groups for recreation and work, Hilly and Yoni occupying most of their mother's time, and me preparing for next year's teaching season and giving two-three lectures here each evening.

The pear-picking season has recently begun, which means 4:30-7:30 A.M. in the fields. This, too, is an extension of sanctity, for only in Israel does the very working of the land constitute an expression of divine command. If I sound enthused and enthralled, it is because I feel a deep sense of peace and gratitude for the opportunity of studying the Torah of Israel in the Land of Israel.

There is an ancient *piyut* recited by many congregations on the first night of Rosh Hashanah:

"Ended is the year with its decrees of harshness

Beginning is a year with its expectations of blessings."

May it be G-d's will that we all share a year of blessing and growth, of physical and spiritual health and at-onement.



Our masthead above was designed by L.S.S.'s premiere artist, Jack Brown.

The name — *Echod*, One — has dual significance. The word was emphasized by the Rabbi in the first midrash he ever related at L.S.S. The significance today is that oneness, in *imitateo Dei*, is our individual and communal goal. As our "divine challenge" is to forge a vibrant, caring, all-inclusive community, our publication is entitled *Echod* to serve as a monthly reminder of that goal.

Calligraphy by our award-winning artist Joan Mesznik appears inside on pages 6 and 7, as does more about *Echod*, on page 15.



Lincoln Square Synagogue

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Schedule of Services

Friday, September 2

Kindle Shabbat Candles 7:07 P.M.
Mincha and
Kabbalat Shabbat 6:45 P.M.

Saturday, September 3 (Kee Tavo)

Shabbat Morning Services 8:45 A.M.
Deuteronomy 26:1-29:8, Isaiah 60
Talmud and Bible Class 6:05 P.M.
Mincha 7:05 P.M.
Daily Mincha and Maariv
for the Remainder of
the Week 7:15 P.M.
Selichot and Daily Morning
Services 6:45 and 7:30 A.M.

Selichot Schedule

10:45 Installation of Officers
11:30 Rabbi Riskin's lecture
12:30 Selichot Services

Friday, September 9

Kindle Shabbat Candles 6:56 P.M.
Mincha and
Kabbalat Shabbat 6:45 P.M.

Saturday, September 10 (Nitzavim)

Shabbat Morning Service 8:45 A.M.
Deuteronomy 29:9-30:20,
Isaiah 61:10-63:9
Talmud and Bible Class 5:55 P.M.
Mincha 6:55 P.M.
Daily Mincha 7:10 P.M.

ROSH HASHANAH

Monday, September 12

Selichot and Morning
Services 6:00 and 6:45 A.M.
Kindle Rosh Hashanah
Candles 6:51 P.M.
Mincha and Kabbalat
Rosh Hashanah 7:00 P.M.

Tuesday, September 13

Rosh Hashanah Services 7:45 A.M.
Tashlich Walk 6:00 P.M.
Mincha 7:00 P.M.
Kindle Rosh Hashanah
Candles Not Before 7:51 P.M.

Wednesday, September 14

Rosh Hashanah Services 7:45 A.M.
Mincha 7:00 P.M.

Thursday, September 15

Fast of Gedaliah
Morning Services 6:45 and 7:30 A.M.
Mincha 6:50 P.M.

Friday, September 16

Kindle Shabbat Candles 6:44 P.M.
Mincha and
Kabbalat Shabbat 6:55 P.M.

Saturday, September 17 (Vayelech)

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

Deuteronomy 31, Hosea 14:2-10
Micah 7:18-20, Joel 2:15-17
Mincha Followed by Shabbat
Shuvah Discourse 5:50 P.M.
Daily Mincha and Maariv for
the Remainder of
the Week 6:55 P.M.
Selichot and Daily Morning
Services 6:45 and 7:30 A.M.

YOM KIPPUR

Wednesday, September 21

Selichot and Morning
Services 7:00 and 7:30 A.M.
Mincha 3:00 P.M.
Kindle Memorial and
Yom Kippur Candles 6:35 P.M.
Kol Nidre Services 6:40 P.M.

Thursday, September 22

Yom Kippur Services
Main Sanctuary 8:00 A.M.
Auditorium 9:30 A.M.
Final Shofar Blast 7:35 P.M.

For our children special Junior
Congregation and Nursery Services

Rosh Hashanah

Tuesday and
Wednesday 11:30 A.M.-12:45 P.M.

Yom Kippur

Wednesday Evening 6:45-7:30 P.M.
Thursday 11:30 A.M.-12:45 P.M.

Friday, September 23

Kindle Shabbat Candles 6:32 P.M.
Mincha and
Kabbalat Shabbat 6:45 P.M.

Saturday, September 24 (Haazinu)

Shabbat Morning Service 8:45 A.M.
Deuteronomy 32, II Samuel 22:1-51
Talmud and Bible Class 5:30 P.M.
Mincha 6:30 P.M.

SUKKOT

Monday, September 26

Kindle Festival Candles 6:27 P.M.
Mincha and
Kabbalat Yom Tov 6:40 P.M.

Tuesday, September 27

Sukkot Morning Services 8:45 A.M.
Talmud and Bible Class 5:40 P.M.
Mincha 6:40 P.M.
Kindle Festival Candles
Not Before 7:27 P.M.

Wednesday, September 28

Sukkot Morning Service 8:45 A.M.
Talmud and Bible Class 5:40 P.M.
Mincha 6:40 P.M.
Daily Services During Chol
Hamood Sukkot 7:00 and 7:40 A.M.

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

SHABBAT SERVICES

Shabbat Early Services followed by classes in Bible and Talmud 8:00 A.M.
Service for beginners and those with little Synagogue background 9:15 A.M.
Third Minyan followed by a class in Bible 9:45 A.M.
Junior Congregation 10:00-11:15 A.M.
Shabbat Nursery (3-5 years old) 10:00 A.M.

DAILY MINYAN

Weekdays 7:15 and 7:50 A.M.
Sunday 7:15 and 8:30 A.M.
Legal Holidays 8:30 A.M.
Rosh Chodesh 7:00 and 7:40 A.M.
Chol Hamood 7:00 and 7:40 A.M.
Fast Days 7:00 and 7:30 A.M.

KOLLEL: SUMMER 1977

By Rabbi Shlomo Grant

Fifty students attended the all-day learning program this summer, and with their completion of the program, a chapter of my own life has come to a close. I have been involved with Lincoln Square Synagogue since 1965, and have taught in every school Rabbi Riskin initiated. As Lincoln Square has grown, so I have grown, and perhaps because of the Synagogue, I am ready to begin my own professional career in earnest, as have so many of my friends.

Of all the programs I have taught, I have enjoyed the summer Kollel program the most. Beginning five years ago with a handful of dedicated young women, the program has now grown to maturity. We have three divisions: beginners, intermediate and advanced, each of which consists of fifteen to twenty students. We learn Jewish philosophy, Jewish Law, Mishna, Talmud, Bible and Hebrew. The men and women who have given up a summer vacation to learn with us include colleagues, graduate students and professionals. All are bright, dedicated and highly motivated. Perhaps more important, however, is that they are searching to find roots, searching to strengthen roots.

It is this search which to me is what Lincoln Square is all about. I have seen so many of my friends seek and find meaning in Lincoln Square that at times I am overawed. Perhaps it has been the dedication to learning and Mitzvot which has been so effective; more likely it is the tolerance. No



YOUNG MEN LEARNING IN THE BEIT MIDRASH

Pifke Photo

matter on what level of observance or non-observance a person might be, he can come to Lincoln Square and feel at home. It is this element, more than any other, which has made Lincoln Square a bastion of modern orthodoxy.

As the summer draws to a close, and we, of the Kollel, teachers and students, prepare for our yearly endeavors, we can look back to what was a marvelous summer of learning. Gratitude must be extended to Rabbi Yaakov Lerner, Rabbi Eliezer Diamond and Michael Reich, for their inspired teaching. The greatest thanks, however, goes to the students of the Kollel, who have made our teaching so enjoyable. I pray that they will continue their learning, and return to Lincoln Square next summer.



MIRIAM WEISS

Bikur Cholim

By Rose Levin

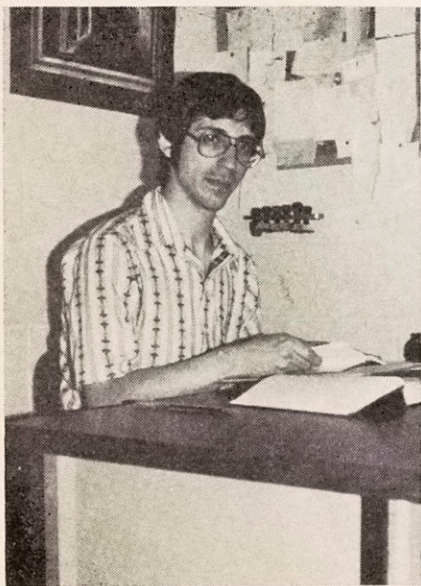
We would like you to join us some Sabbath afternoon when volunteers from the Bikur Cholim Group visit the patients at Roosevelt Hospital.

One can derive much satisfaction from the mitzvah of visiting the sick, spending time talking with patients and sharing the joy of the Sabbath with them.

The patients appreciate visits from the Bikur Cholim volunteers. These encounters uplift their spirits, making them aware that they are not alone, and that we in the community care about them.

High Holy Day Services shall be held for patients at the hospital, and if you are able to assist, please contact the Synagogue Office.

I would like to take this opportunity in expressing my sincere appreciation in thanking our very wonderful Bikur Cholim Volunteers who spend their Shabbat with those less fortunate.



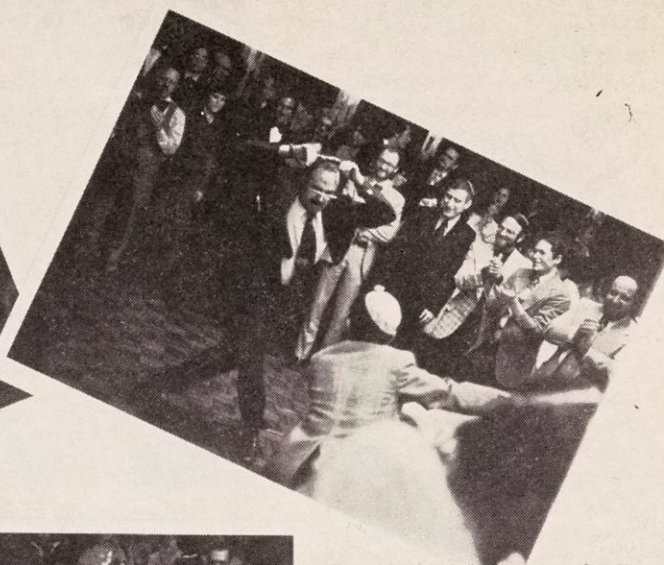
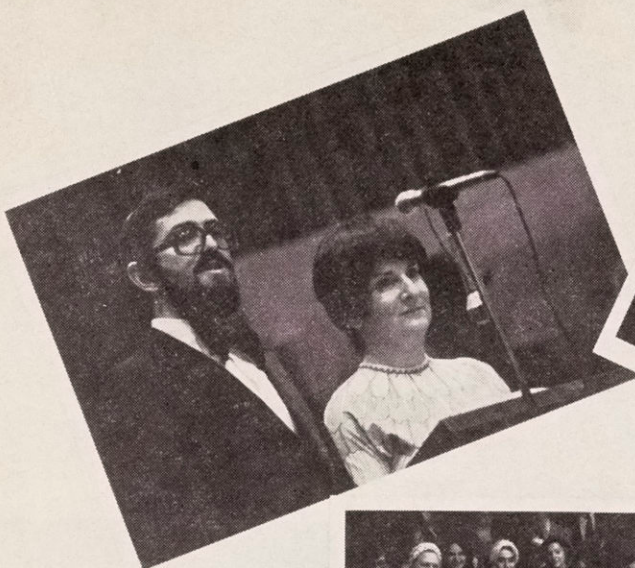
Pifke Photo

RABBI SHLOMO GRANT

We take this opportunity to extend a sad Shalom to our teacher and friend, Rabbi Shlomo Grant, and his quiet, lovely helpmate, Linda. As Rabbi Grant writes, he taught the intermediate Talmud Shiur at the Joseph Shapiro Institute, in addition to teaching at the Kollel. For many students at Lincoln Square, Stu's meticulous easy style made him their favorite.

While the Grants never actually lived here, we felt their presence from their camaraderie as well as teaching. They are assuming the pulpit in Mount Holyoke, Massachusetts. The move represents a full-cycle return to Stu's roots in Springfield, Massachusetts. While we will miss them, we hope and trust that the move will have much significance for Massachusetts too!

LINCOLN SQUARE SYNAGOGUE — TWELFTH ANNUAL DINNER

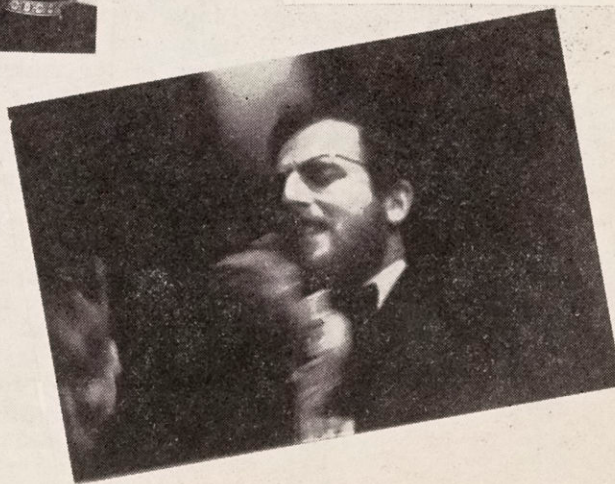


**D'Var Torah of Rabbi
Ephraim Buchwald on Yom
Yerushalayim 5737 at the
Annual Dinner**

"There are no two people I know (referring to the Goffins) who better personify the ideals of Yerushalayim. "IRU-SHALAYM" — the city of peace, the character of peace and the character of "Shlaymut" — of seeking perfection. Ten years ago, G-d brought about the reunification of the city of Jerusalem. It was as if Jerusalem — "Yerushalayim" — felt for the dignity of the Jewish People.

Is it not time that the Jewish people feel for the dignity of "Yerushalayim"?

We pray that G-d should give us strength to continue in our efforts to reunite the people of Israel with the city of Jerusalem."



Photos by Jeffrey D. Smith

HONORING THE GOFFINS

(i.e. "the Chaz" and Batya)

אני לשם, אני לשירה

With these words "I am to the Lord, I am to song" as our guide — on our beautiful light-blue invitations and on the gifts we gave, the Congregation honored Cantor and Mrs. Sherwood Goffin at Lincoln Square's twelfth annual testimonial dinner, just before the summer began. The Goffins mentioned many times that the Dinner was the most beautiful event in their lives, besides their marriage and the birth of their children and, for many congregants, the affair was one of their most beautiful as well.

The Dinner was chaired by Mrs. Paul Freedman and David M. L. Olive-stone. By their speech, as well as by the Dinner itself, they lent "a touch of class" to Lincoln Square. Journal Committee Chairman Stanley Getzler protested the unfairness of being called upon to speak after two Britishers, but his few remarks were on the David-Nina level. His class really came through, though, in the very different and visually provocative journal all the guests received. The thirty-page booklet (much less bulky than in previous years) featured a cover photo of the Cantor and Batya, photos of the Cantor in his formative years, brief comments from the Synagogue leaders, an interview with the Chaz conducted by Rafi Guber, plus all our supportive ads. Each guest also received a copy of the book "Legends of Jerusalem" by Zev Vilnay.

The evening commenced with a reception in the Social Hall, followed by Mincha in the Sanctuary. In addition to speeches by our Rabbis, we heard from the son of the Bostoner Rebbe, Rabbi Avraham Horowitz.

Batya Goffin was presented with a ceramic fruit bowl; the Chaz received a special 12-string guitar, something he always had wanted. Both gifts were inscribed:

אני לשם, אני לשירה

Services concluded with Maariv, with

special prayers to mark Yom Yerushalayim.

In the ballroom we were entertained by the Shelly Lang Orchestra and The Lincoln Square Children's Choir singing a medley of Cantor Goffin's songs. The latter, led by Beth Konigsberg, stole the evening. The program also included "entertainment" by the "Rabbis of Lincoln Square Synagogue,"

Dear Friends at Lincoln Square:

The Journal Dinner in our honor this past May 1977 was inspiring and beautiful, and much more than we could have ever dreamed for. Joining together with our good friends and fellow congregants was an experience we shall never forget. Our children join us in thanking you for your expressions of friendship and sincere affection. May Hashem grant that we will merit being together on many similarly beautiful Simchos with all of you, in the future.

Batya and Sherwood Goffin

grommen-singing by Rabbis Riskin, Cohen and Buchwald together.

The evening concluded with the Chaz singing his own songs.

Rabbi Horowitz had remarked that the standard interviewer's question to an old person: "How did you come to live for 120 years?" was not a particularly perceptive one. A better question, the son of the Bostoner Rebbe said, was: "How did you come to maintain your Judaism for so long?" We gained an insight into the answer at the Dinner — by its beauty, and by the beauty of the people we honored.

Jerusalem Gardens

If you leave the spanking new KOSHER Jerusalem Gardens with just a pizza, falafel, or some other of their many goodies, you missed the point. Try their philosophy. The two men running our newest restaurant, just east of Broadway on 79th Street, Yitzhak Fried and Joel Schwartz, are selling Jerusalem and a theory about gardens more than the Jerusalem Gardens. Ask them.

With a boost from Rabbi Shlomo Carlebach whose Shul is just a block away, and our own Rabbi's promise to be their "best customer," the two stress that they are taking Judaism "to the street level, into the streets." Torah learning is essential they maintain, but so is the need for people to come together. You really must believe their commitment — Jerusalem Gardens actually is located *below* street level.

The store was financed by a respected businessman in the neighborhood, A. C. Nussbaum.

Joel Schwartz has studied at many yeshivot including Klossenberg and Vishnitz. Prior to opening Jerusalem Gardens, he ran a prison drug rehabilitation program. Yitzhak Fried learned with Lubavitch.

They are lousy businessmen. They forget to take your money. One reminds the other to charge you. They give incorrect change. If you smile a little, they offer you something for free; if you smile a lot, they offer you the whole shop. Nevertheless, they may succeed because their food is excellent. Try the philosophy too.

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FREE SCHATNES TEST

Remember זכור

The following is the first of a series of articles which will appear in alternating issues of Echod, concerning the experiences of members of Lincoln Square Synagogue during the period of the murder of six million of our people.

Rabbi Riskin has strenuously emphasized many times that the Holocaust is the most significant occurrence of our lifetime. He has devoted two separate series of lectures of the Joseph Shapiro Institute to the Holocaust.

Many persons from both within and without our community, including both the interviewer and the interviewee of the story below, disagree with some of his tentative conclusions, most particularly as to linkage of the Holocaust with the creation of the modern state of Israel. Yet the stories which will appear in this space are not intended to be interpretative in any way; we are merely telling the story for our children — this is what happened to certain members of our Synagogue. The Center for Holocaust Studies, of which the Rabbi is an active member, supports our effort.

The first person to be interviewed, Mr. A., is an esteemed and long-time member of our Congregation.

Even before sitting down, Mr. A was defensive — "you know I was never actually in the camps." He had been teased by a close friend, a congregant who survived Auschwitz, "what do you know?"

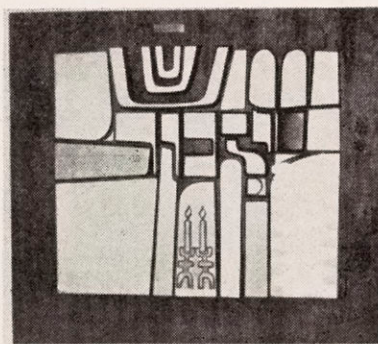
Mr. A. knows a great deal. He lost nearly his entire family.

Mr. A was born and lived with his parents in Nuremberg. His family was middle class — his father was in the lumber business. As the detailed Nuremberg Laws enumerating what Jews could and could not own, and what Jews could and could not do, were enacted in the early 1930s, the A's considered leaving. As the great majority of our people, though, they were reluctant to leave what they had. Middle-aged persons were unwilling to start anew in another country. Mr. A himself, however, went to Luxembourg.

Mr. A did not return to his parents in Nuremberg until the day after the Night of Von Rath, Crystal Night. (On November 9, 1938, the

Nazis burned synagogues and Jewish places of business, and arrested thirty thousand males; the actions were taken after a Jewish teenager, Herschel Grynszpan, killed the third secretary of the German embassy, Von Rath, in France.) Everyone was astonished that Mr. A. had returned to Germany, but he was concerned for his parents' welfare. In Mr. A's home, the broken glass, particularly in the dining room, was so deep one could not pass. All the paintings were slashed. Yet the A's were thankful for their lives. As Mr. A explained, everything depended on the officer in charge of the raid — "some were human beings — others were beasts — most were beasts."

After the Night of Von Rath, the A's intensified their efforts to leave Nuremberg. Mr. A bitterly remembers that the transaction for the sale of his home, for which, of course, nothing was received, stretched out over a two year period, although the transfer might have been accomplished in less than an hour. He



**Significance of Holocaust at L.S.S.
demonstrated by plaque near
Sanctuary Door**

remembers, too, that the sale was consummated by the Nazi buyers forcing Mr. A's father to crawl under the negotiating table.

Subsequently, seeking freedom, A's parents accompanied him to Luxembourg. So did the Nazis. When the Nazis entered Luxembourg, Mr. A's father was railroaded to Theresienstadt, a concentration camp in Czechoslovakia. (As Mr. A relates, this camp was the Nazi's showpiece for the world. They pointed to Theresienstadt whenever the outside world intimated that the camps served an evil design. Theresienstadt featured artists, musicians, an opera and a theatre.) Mr. A himself, as discussed

below, ultimately escaped to Morocco.

From Morocco, Mr. A maintained correspondence with his father in Theresienstadt. The letter exchange travelled through Switzerland. Mr. A wrote to connections in Switzerland who forwarded the letters to his father. Since the letters to and from the camp were obviously censored, to outwit the Nazis, Mr. A described the weather in Switzerland as though he were living there. Mr. A's father acknowledged receipt of the dried fruit, condensed milk and some other small goods sent to him, but, of course, the signed receipts constituted no guarantee that he actually retained the gifts. Whether or not he did soon became irrelevant. Mr. A's father was sent to Auschwitz.

The most poignant aspect of the letters is that Mr. A learned that his father had been reconciled with his brother (and business partner) on the railroad trip to Theresienstadt. The two made the final journey together to Auschwitz. Subsequently, Mr. A learned that they were killed simultaneously too.

How Mr. A reached Morocco from Luxembourg is also an interesting tale. Exactly one day before the Nazis entered Luxembourg, on May 10, 1940, Mr. A left to see his mother in Brussels. He remembers that his mother asked what he would do next, if the Nazis came to Belgium. "You think I would leave you alone?" he recalls responding incredulously. A few days later, Mr. A had the opportunity to prove himself. The Nazis entered Brussels.

From Brussels, Mr. A drove with his mother to Ostend, Belgium. He recalls that thousands of cars making the same trip choked the roadways. Although these were obviously civilian refugees, the Nazis indiscriminately bombarded them.

The Germans kept coming. Mother and son entered France. The Nazis followed. The A's escaped to the south of France, through Spain, and then on to Morocco.

In Morocco, Mr. A. began working with the local Jewish community which at that time numbered about

(Continued on Next Page)

(Continued from Previous Page)

300,000 persons. Under the aegis of Osé, a health organization, Mr. A strove to create health facilities, kindergartens, homes for the elderly, seminars for boys and girls, and professional schools for the Jews. After a short time, Mr. A started working actively for the American Joint Distribution Committee and the Spanish Red Cross. The aim was clear — to save Jews. Mr. A *personally* helped save one thousand persons from Hungary, nine hundred of whom were children. They were housed in the basement of the Spanish Embassy in Budapest.

The Spanish Red Cross itself attempted to secure passports for all Sephardic Jews, those who spoke Ladino, from Bulgaria, Turkey, Rumania, Greece, and other countries. Many were sent to Palestine by A.J.D.C. and Hias. Mr. A. remembers trying to obtain passports for emigrants to the U.S.A. and Canada, for transit through Portugal. The Portuguese Government approved at the last moment and the Portuguese Consul in Morocco was also willing, but he claimed he had no employees to stamp the many passports. For Mr. A, this was not an insurmountable difficulty. He spent nights stamping passports which were then signed by the Consul.

Every survivor, of course, has a particular horror story to relate. Mr. A's concerns a friend's being killed as he was chased up a hill by a pack of dogs.

Yet at only one point in our talk did Mr. A express anger. His anger was directed at those who today question why the Jews of the Holocaust failed to fight back. Those who ask, he says, show no comprehension of what transpired. Our people's spirit had been broken by the German's laws through the years. Each minute of terror and anxiety seemed an eternity. Aside from our spirit, we were physically assaulted. When bullets became too expensive, Jews were simply struck down. The German officer who commanded: "Go right; go left," he emphasizes, possessed a gun; the Jew did not.

Through all these impossible years, Mr. A remembers one haunting refrain among the people he encountered: "where is G-d?" At the outset, this article mentions that Mr. A is both an esteemed and long-time member. It must stand as some incomprehensible response to the haunting question he remembers, that Mr. A is a very observant member of the congregation as well.

Condolences

David and Jack ABRAMS on the loss of their beloved sister.

Rosalind BROWNSTEIN on the loss of her beloved mother.

Ruth COOPER on the loss of her beloved mother.

Israel JACOBS on the loss of his beloved brother-in-law.

Harold KAPLAN on the loss of his beloved sister.

Martin LEIBOWITZ on the loss of his beloved father.

Jean PAVENICK on the loss of her beloved husband, one of the founding

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A Good New Year.

תחנונים

members of L.S.S.; at the funeral, Rabbi Cohen compared him to the Eternal Light and remembered him as "the first among first" for he held the key that opened the doors for our early daily minyan.

Ysak PESSELL on the loss of his beloved wife.

Martin ROMEROVSKI on the loss of his beloved brother.

ISIDOR ROSNER on the loss of his beloved sister.

Florence SIEGEL on the loss of her beloved father, a founding member of L.S.S.

Grace SHEVEL on the loss of her beloved father.

Sam WEINBAUM on the loss of his beloved father.

THE CHEVRA KADISHA

We urge our members to immediately contact the Synagogue office or the homes of Rabbi Riskin, Rabbi Cohen, or Leon Eisenmann, 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.

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Women's League

By Joan Schwachman

We look forward to another happy, prosperous, healthy year. Many exciting activities such as guest lecturers, films, a fashion show, discussions of contemporary literature, events, and halacha will take place at our monthly meetings. We also anticipate fund-raising activities involving crafts, theater parties, and other social-educational events.

The Women's League guarantees new friendships and the strengthening of old ones. Everyone is welcome to our meetings.

Our first year concluded with a fantastic slide lecture on "Jewish Art —The Life Cycle" given by our member Leah Tourkin Bar Zev. She and her husband made Aliyah this summer. She had worked with Judaic Art at the Jewish Museum, Yeshiva University Museum, and assisted in the illustrations of the *Encyclopedia Judaica*. She is now preparing her Masters in Jewish Art at the Hebrew University in Jerusalem. Her lecture was a wonderful and enlightening introduction to the Jewish Museum's permanent collection and their Fall exhibition on Jewish Textiles. We were all fortunate to have had Leah speak to us at our final meeting for 5737.

To Members and Friends of the

LINCOLN SQUARE SYNAGOGUE

We Extend Best Wishes For A Happy New Year

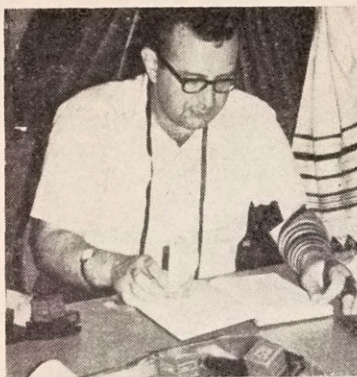


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BLACKOUT

L.S.S.

By Louis J. Frank

Darkness sometimes illuminates, and Lincoln Square Synagogue showed up well during the July Blackout of New York City.

When the lights went out, Wednesday night classes at the Joseph Shapiro Institute were in their final few moments, and students and teachers calmly left the building. The Shul remained partially lit for an hour as we possess some battery-operated lights. As a congregation, we are indebted to Maintenance Superintendent Lou Fenton's assistant, James Mormanda (that's Jimmie). He spent the evening in the Synagogue in the event of difficulty. Happily, although our neighborhood was affected by "the night of terror," there were no incidents connected with the Synagogue except the uprooting of a large bush in our front courtyard.

Naturally, we were concerned for one another. Many spoke with one another and many stayed with one another. So, for example, the Jacobs Kornes checked up on the safety of Freeda Goodman, and William Stanley assured the well-being of Janet Abelow. Three of our young single men, Norman Alpert, Herb and Sol Dan, visited each of the many young ladies in their building to insure that they were well.

After assuring the safety of our own, we sought to help others. Robert Miller and Jesse Cogan assisted vehicular traffic in the vicinity of the Shul. Jossi Ratner performed similarly on the east side. Helen Kuzinec and Dr. Dan aided one ill person. Solly also was instrumental in rescuing a visiting young orthodox boy from an assault, one block away from Lincoln Square. Pearl Kaplan calmed someone caught in the elevator of her building, and distributed Shabbat candles, as did many others. Jonathan Herlands aided an elderly woman in the Schwab House.

One congregant made the mistake of promptly phoning Martha Cohn to inquire as to her welfare. She by-passed that question, and the very first words out of her mouth were: "Do you think Rabbi Cohen locked the Synagogue? Do you think the Shul is O.K.?" Then she sent the caller over to the Shul to insure that the Synagogue was indeed locked. She slept soundly an hour later when she was assured the doors had been locked. The following morning she complained that her work was impeded since the electric typewriter did not operate. David Olivestone queried why she had come in altogether. The explanation lay in Mayor Beame's emergency declaration which had proclaimed that only "essential" persons work and "essential" functions be performed during the day.

Morning minyan also, of course, was essential. The regular minyan convened at the regular hour at the regular place, with slight modifications, as shown in Sidney Cohen's davenning in the photo above. (Look for candle.)

By mid-morning, electricity was back on, and so was the summer kollel for a while. Evening classes, however, were cancelled. Everyone was relieved that no accident had occurred and that the lights were back on, except for Yehuda Cohen, the Rabbi's son, who was quite upset that his one-man flashlight exploration of the Synagogue had come to a sudden end.

Although the Federal government, the State, the City and Con Edison all created blue-ribbon commissions to investigate the cause of the blackout, *Echod* dispatched its ace reporter, Meshugenah Rifke, to come up with the real reason. Rifke's definitive conclusion is that new Board Member Miriam Sternberg was at fault. Miriam was doing all her wash in preparation for the nine days before Tisha B'Av. She had just commenced her sixth load when the electricity shut off. The cause and effect is so certain that congregants are urged to reprimand Miriam at the next opportunity.

Meshugenah Letters

edited by Meshugenah Rifke

To the Editor:

With the New Year fast approaching, as a relatively new member of the Lincoln Square Synagogue, I face a semi-halakhic problem for which I hope you may provide some guidance. On Shabbat, the eight o'clock Hashkomah Minyan meets much too early for me. I would attend the 9:15 Beginners Minyan but Rabbi Buchwald rants and raves too much.

The regular 8:45 davenning in the Main Sanctuary would be fine except that I feel cramped and am unable to sit for such a long period of time. I know that the ideal place for me is the ten o'clock Chulent-Kugel Minyan, but therein lies my problem — I can't stand Chulent and kugel. What should I do? **CONFUSED.**

*

Dear Confused:

Rest assured that the difficulty you face is endemic here. The option of many choices always poses problems.

But enough philosophy. The answer to your specific problem is an easy one. At ten o'clock, in the Library, Junior Congregation meets under the able direction of Chaim Casper. Chulent and kugel are NOT served.

* * *

To the Editor:

Are you able to inform the congregation whether or not the Rabbi had a productive summer at his kibbutz in Israel? **Summer News?**

*

Dear Summer:



Photo by Chashi Freedman

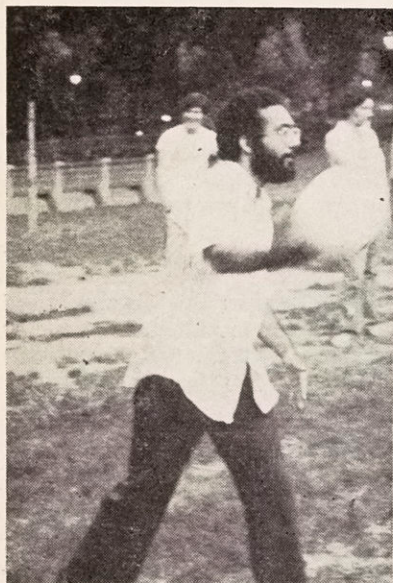
Well, now at least we know those pear-picking stories are true.

BACH

Bach continued its long tradition of summer volleyball games in Central Park. Over fifty people attended the once-a-week games. Side activities included bike-riding, frizbee, and shmoozing.

We would like to thank Norman Alpert and Les Hinson for their interesting and informative Divrai Torah given at the June and July Friday night dinners, respectively. Participants were able to become better acquainted at the Oneg Shabbat that followed.

We look forward to such fall and winter activities as a Succoth party, rap sessions pertinent to Orthodox singles, and a Saturday night ice cream party.



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תבתבו ותחתמו

Rabbi and Mrs. Steven RISKIN,
Batya Chaya, Elana Sharon, Hillel
Seraya and Yonathan Ephraim
*wish the entire Congregation a year of
health, happiness and growth.*

Cantor and Mrs. Sherwood GOFFIN,
Nisa, Tsipi, Elly and Uri
*wish the entire Congregation a happy
and healthy New Year in which our
prayers will be fulfilled for our loved
ones and all of Israel.*

Rabbi and Mrs. Herschel COHEN,
Yehuda and Gisela Devorah
*wish the entire Congregation a year
of health and rejoicing.*

שפע ברכות לידידנו בשנת תשל"ח
Aidel, Ephraim and Yedidiah
BUCHWALD

*Our best wishes to all the members of
L.S.S. for a Healthy and Prosperous
New Year.*

Maurice and Marion SPANBOCK,
Jonathan and Betsy

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

Martha COHN

לשנה טובה
to all, and especially to the Senior
Citizens of our community from the
special group of volunteers who care..
HAKARAT TOV

WOMEN'S LEAGUE of
Lincoln Square Synagogue
extends best wishes for a
Healthy and Prosperous New Year

לשנה טובה תכתבו ותחתמו
to all our friends at L.S.S.

BACH

לשנה טובה תכתבו ותחתמו
to the entire L.S.S. Family
Janet ABELOW

*For a year of health, growth,
prosperity and peace.*
The ABELOWS: Debbie, Peter,
Avi, Dani and ...

*Wishing everyone a happy and
prosperous New Year*
Kay and Hugo ADLER

Greetings from
Miryam and Amos ALTER,
Yoel and Lea

לשנה טובה תכתבו
Jeannette Zevin APTHEKER

*Best wishes for a happy and healthy
New Year.*

Mr. and Mrs. Martin BALSAM
and family

*From one congregant to all the others,
the Rabbis and all other leaders:
Best wishes for a wonderful New Year.*

L. N. BLAU

לשנה טובה תכתבו
Anne, Kenneth, Jonah and Tamarah
BOSSEWITCH.

*Wishing for a peaceful New Year
to All.*

Lenore and Jack BROWN,
Jay, Jerolyn, and Jordana

To L.S.S. — Best New Year Yet!
Hy CHALOM

*Best wishes for a happy and healthy
New Year.*

Robert and Susan Maizel CHAMBRE.
*Greetings for the New Year to the
Rabbis, congregation and all of Israel.*

Mrs. Anna J. COHEN.

Mr. and Mrs. Samuel M. COHEN
*wish the entire congregation a year
of good health and prosperity.*

*A year of peace, health and love —
here and in Israel.*

Dr. and Mrs. Irving DAVIS,
Melissa and Eric.

*Best wishes for a healthy and happy
New Year.*

Perry and Margy-Ruth DAVIS and
Rena Ariela.

Dr. and Mrs. Martin FINKEL,
Lawrence and Richard
*extend best wishes for a happy and
healthy New Year.*

*Our best wishes to the Congregation
for a healthy and good New Year.*
Phyllis, Stanley and Joshua GETZLER

לשנה טובה תכתבו
Phyllis M. GLASSER

*"Peace Dwell on the Rooftops and in
thy Heart" (Psalms)*
Sarah and Jay GOLUB

לשנה טובה

Best Wishes for a Healthy and Happy New Year.

Lillian GOODMAN



Best Wishes for a Healthy and Happy Year.

Mr. and Mrs. Oscar HAAS



Best wishes for a happy and healthy New Year.

Mr. and Mrs. Phil HOCHBERG
and family



Best wishes to the entire Congregation of Lincoln Square Synagogue for a healthy, happy and peaceful year.

Anna H. HOLLANDER and her children



לשנה טובה תכתבו

The HOUPITS — Liora, Gili, Dani,
Milton and Barbara



New Year's quiz: What bracha can be made on a Wednesday or Thursday? (Answer in Echod for next New Year.)
Happy New Year to all!

Bernard Joshua KABAK



Best wishes for a very happy and Peaceful New Year from your managing Editor and her devoted husband.

Mr. and Mrs. Harold KAPLAN



Best wishes for a Happy and Healthy New Year.

Howard and Martha KAUFMAN



A Good New Year Ya'all.

Deborah KLAFF



Best Wishes to all our friends and members for a happy and healthy New Year.

Mr. and Mrs. Jacob KORN



SHALOM—Bertram KRAMER

Best Wishes for a happy and healthy New Year.

Aron and Edith LANDAU,
Julie and Rachel



לשנה טובה תכתבו ותחתמו

Mr. and Mrs. Zachary LEBWOHL
and family



A Healthy New Year
to the Congregation.

Mr. and Mrs. Leon LESLAU



A happy and healthy New Year
to the congregation of L.S.S.

Nat MARK



לשנה טובה

Arthur and Hilda MORGENSTERN

Wishing a very happy and Healthy New Year to the Rabbis, Cantor, Officers, all our friends and to the entire congregation.

Sharie and Benjamin PERLSTEIN



לשנה טובה תכתבו ותחתמו

Medinah, Charles and Tamar POPPER



Best wishes for peace for Israel and redemption for Soviet Jews.

Glenn and Lenore RICHTER



Best wishes for Leschono tovo

Mr. and Mrs. Edwin RINDSBERG



Best wishes from Brookline to our friends at Lincoln Square.

Morris, Debbie and Judith Kayla
ROBINSON.



Best wishes for a good and healthy New Year.

Mr. and Mrs. Isidor ROSNER



A Good New Year to All.

Mrs. Ethel ROUS



Best Wishes for a Happy and Healthy New Year.

Dr. and Mrs. M. ROTHBERGER
and Family.



Best wishes to the entire L.S.S. family for the blessings of health, happiness and peace during the New Year.

Leonie SACHS



A Good New Year

Mrs. Estelle M. SATIN



New Year Greetings to All

Anne H. SCALL



לשנה טובה תכתבו ותחתמו

Miriam SIEGEL



Best wishes for the New Year

Aviva and Bill STANLEY



With best wishes to our entire community in the New Year.

Joel M. WACHS



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

Sadie WASSERMAN



Towards a Year of Oneness — individually and as a community.

אהרן

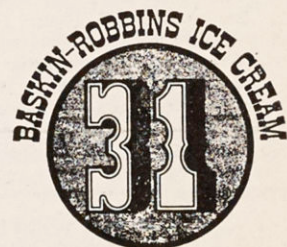


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Mr. David A. SCHWARTZ
Mr. and Mrs. Stanley STERN
Miss Susan TOBOLOWSKY
Dr. Isaac WIENER
Mrs. Lynn Z. WURTZEL

We heartily welcome you to Lincoln Square Synagogue. Those individuals not yet members should contact Glenn Richter (850-5318). To join the army of Lincoln Square, to become active in our activities, please call Jeannette Aptheker (799-7608).

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THE JEWISH CALENDAR

By Amos Alter

To compute the calendar in accordance with the traditional formulas is a Biblical commandment (Rambam, Affirmative Commandment 153). The Talmud (*Shabbos* 75a) sharply criticizes those who are able to compute the calendar but fail to do so, and declares that "Your wisdom in the eyes of the nations" (Deuteronomy 4:6) means computation of the calendar.

Nevertheless, too many of us today are content to let a funeral parlor or a local bank tell us when Yom Tov falls, rather than performing the mitzvah of computing the calendar ourselves. Yet with a few simple rules and a pocket calculator, one can compute a nineteen year calendar in about five minutes.

There are essentially two variables in the Jewish calendar — regular or leap year (12 or 13 months, respectively), and length of the year (353, 354 or 355 days in a regular year, and 383, 384 or 385 days in a leap year). To determine whether a year is a leap year, divide the Hebrew year number by 19; if the remainder is 3, 6, 8, 11, 14, 17 or zero, it is a leap year, and otherwise it is not. To determine the length of the year, compute on what day of the week Rosh Hashanah falls (see below), and what day of the week the next Rosh Hashanah will be, and choose the year length that fits.

The months all alternate between 29 and 30 days, Tishrei being 30, except that Marheshvan and Kislev are both 29 days for a minimum-length (353 or 383 day) year, and both 30 days in a maximum-length (355 or 385 day) year. In a leap year, there are two months of Adar, 30 and 29 days long, respectively.

Rosh Hashanah (first day) is on the day of the moled of Tishrei (for computation of moled, see below), subject to a one or two day delay based on four rules: (1) Rosh Hashanah may not fall on Sunday, Wednesday or Friday, and is delayed a day if this would otherwise occur. (2) If the moled occurs at noon or later, Rosh Hashanah is delayed until the following day. If that day is a Sunday, Wednesday or Friday, Rule (1) causes a further one-day delay.

Rules (3) and (4) are quite rare, averaging once every 30 and 186 years, respectively. Since they do not occur in the present 19-year cycle, they will not be discussed here.

The moled is based on the average time between two consecutive new moons, regardless of when the astronomical event actually occurs. Each moled is always 29 days, 12 hours and 793 halaqim after the moled of the previous month (there are 1,080 halaqim per hour, or 18 per minute). Each day is deemed to be exactly 24 hours long, beginning at 6:00 P.M. The moled of Tishrei in the Hebrew year Zero was 2 5 204, or the second day (Sunday night - Monday), 5 hours and 204 halaqim, i.e., 204 halaqim past 11:00 P.M. Sunday night. One can thus easily compute when each subsequent moled falls during the week, by adding multiples of the constant period between one moled and the next.

Since the year 5738 is exactly divisible by 19, this will be a leap year. A few minutes with a calculator will show that the moled of Tishrei this year is 3 14 25, and next year will be 2 11 614. Since none of the four rules enumerated above regarding the delay of Rosh Hashanah is applicable in either case, then Rosh Hashanah will be the day of the moled in both cases, i.e., Tuesday this year and Monday next. The year must accordingly be 384 days (54 weeks and six days) long.

The Jewish year, despite its wide variation (353 to 385 days), manages to average about 365 days, 5 hours, 55 minutes. It thus keeps pace with the solar year, despite the fact that each year is always measured in lunar months. The sages who decreed the formulas, and we who follow them, thus truly demonstrate "wisdom in the eyes of the nations."

Tisha B'Av

"The elders of Zion sit mournfully upon the ground and are silent; they have covered their heads with dust and girded themselves with sackcloth. . . . My eyes grow weak from weeping; my heart is troubled; I am deeply pained for the destruction of my people. . . ."

Rabbi Cohen commenced Tisha B'Av services by noting that, as the Fast Day fell motzoi Shabbat, the transition was "difficult" for him. Nevertheless, he continued, this changeover "in the twinkling of an eye" was somehow appropriate as the tragedies which had befallen us also had followed good periods.

After Barechu, we removed our leather shoes and davened Maariv. Subsequently, four young leaders of L.S.S., Amos Alter, Rabbi Eliezer Diamond, Charles Popper and David Olivestone, each read a chapter from Eichah. The Service concluded with the special tradition of Lincoln Square — that of reading the Lamentation in commemoration of the Holocaust.

On Sunday, after Services and readings, Rabbi Diamond conducted a class on the book of Eichah. Rabbi David Silber then reviewed Kinot.

"The Lord will not forsake us forever. Though He cause grief, He will have compassion according to His abounding mercies."

שלום

We semi-welcome newlyweds Mordechai and Sema Reich to our community. Mordechai will be spearheading the Synagogue's Outreach Program. Sema will be Administrator of the Feldman Hebrew School, under Cantor Goffin's leadership, and also Coordinator of our Gustav Stern Hebrew High School, assisting Rabbi Cohen.

The tentativeness in our first sentence welcome exists only because Mordechai is no stranger to Lincoln Square. Mordechai served as the first Director of the Melanie Ross Youth Center. He was one of the successful secret infiltrators of the Beit Sar Shalom which plagued our neighborhood some years ago.

Mordechai has studied at the Gush Ezion Yeshiva and Yeshivat Har Yitzion. Presently, he is entering his second year of the Smicha program at Yeshiva University. We trust that the affection in which Mordechai is held by our teenagers soon will spread to Sema as well, and that the two together will be a significant addition to the extended family of Lincoln Square.

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CONGRATULATIONS AND MAZEL TOV

Bennett BERGMAN on passing the Bar Exam.

At graduation ceremonies of the Hebrew Academy of Morris County, New Jersey in June, Mr. Harold KAPLAN, the "silent" gabbai of the Hashkomah minyan, presented a Sefer Torah to this Yeshiva, which his grandson attends.

Mr. and Mrs. Jacob KORN on their 50th Wedding Anniversary.

Dr. William PACE on his special birthday.

Bar Mitzvah:

Mr. Israel JACOBS on the Bar Mitzvah of his grandson in California.
Moshe Aharon BEER Kevin KRIEGER
Leonard DANIELS Lee ROSS
Martin FORRO Michael SKLAR
Daniel JACOBSON

Bat Mitzvah:

Debbie WIENER

Births:

Mrs. Karen BAK, wife of the late, beloved Rabbi Pinchas Bak, on the birth of twin daughters.

Rabbi and Mrs. David FREEDMAN on the birth of a son. The young man was born on 7/7/77 weighing 7 pounds 7 ounces on 77th Street. That should have been enough. His circumcision fell on Blackout Morning.

Dr. and Mrs. Ronald S. GIFFLER and Mr. and Mrs. Eli GIFFLER on the birth of a daughter and granddaughter respectively.

Mr. and Mrs. Daniel GREER and Mrs. Bess BERGMAN on the birth of a daughter and granddaughter respectively.

Mr. and Mrs. Jonathan GREER and the GREER and FEUERSTEIN families on the birth of a daughter and granddaughter respectively.

Mr. and Mrs. Jerry GRUENHUT on the birth of a son.

Mr. and Mrs. Jonathan MORGENSTERN and Mr. and Mrs. Arthur MORGENSTERN on the birth of a son and grandson respectively. The new grandfather, of course, is a former president of Lincoln Square.

Mr. and Mrs. Morris ROBINSON on the birth of a daughter (that means Debbie Fruchter is a mom).

Mr. and Mrs. Chaim SANDERS on the birth of a son (that means Gail Aranoff is a mom).

Dr. and Mrs. Alan SEPLOWITZ on the birth of a daughter.

Rabbi and Mrs. Joseph SIEV on the birth of a son.

Mr. and Mrs. Norman SKYDELL on the birth of a son;

Mr. and Mrs. Sam STONE and Mr.

Ben's/Irv's and Manny's

By Phyllis Bergman

One always wondered why our growing community did not have a kosher restaurant. Such an establishment would serve many needs — a place to meet friends, grab a bite before or after Joseph Shapiro classes, hold small committee meetings or just eat dinner when we did not feel like preparing it.

Two L.S.S. members, Irv Reinstein and Manny Glouberman, have made those day-dreams edible. The new, glatt kosher, shomer Shabbat Ben's Delicatessen is already close to the hearts, and stomachs, of many of us.



Pifke Photo

IRV AT BEN'S

The new Ben's has been linked to the Shul since its inception. The idea came about informally at a Shabbat lunch, hosted by an L.S.S. member, and Irv

and Mrs. Isidore WIRTHEIMER on the birth of a son and grandson respectively.

Mr. and Mrs. Stanley WEINSTEIN and Mr. and Mrs. George WEINSTEIN on the birth of a son and grandson respectively.

Weddings:

Gary BOVYER to Michelle KANE

Tim BOXER to Nina NAHAM

Lawrence COLE to

Elaine FERNBACH

Joey EPSTEIN to Rona EPSTEIN

Harold FRUCHTER to Rena TROY

Adina FUCHS to Gary ESTERSON

Beth KONIGSBERG to

ASHER ASSOULINE

Sam MARCUS to

Shelley WINTERS

Mordechai REICH to

Sema KRIEGER

Shimon ROTHMAN. We applaud

Shimon's decision to exchange his

water-bed for YEHUDIT

Vicky WIRTHHEIMER to

Peter ARNOT

and Manny began planning in earnest that very motzoi Shabbat. The rabbis became involved in the project very early, offering practical suggestions as well as halachic advice.

Rabbi Buchwald was Ben's first customer, on Friday, July 1st, just before 17 Tammuz. As it would not be "mazeldik" to open a new store between 17 Tammuz and Tisha B'Av, the Rabbi purchased a salami, the only kosher item then available. Since that first day, the menu and the clientele at Ben's have increased considerably. The stuffed cabbage, Roumanian tenderloin and corned beef on rye, for example, are great.

One is likely to meet at least three friends, even if you have just run in for a "sandwich to go."

The deli's name may change soon (your suggestions are welcome), but you will find it at 165 West 72nd St., just east of Broadway. See you there!

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RABBI HERSCHEL COHEN
Principal

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HIGH HOLIDAY LAW AND CUSTOMS

Elul —

The month preceding Rosh Hashona, the Shofar is blown each morning and everyone must prepare himself for the Days of Awe (YOMIM NO-RAIM). 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 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, the following two blessings are recited upon the lights:

"Blessed art Thou 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 evening 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 the 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." Our Rabbi has asked that all married men wear kittels in the Shul.

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. Our congregation traditionally celebrates at Riverside Drive Park. 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.

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:

- To proclaim the sovereignty of G-D on the anniversary of the creation of the world ("The Kings of Israel were crowned amidst the sounding of the ram's horn").
- To rouse the slumbering individual from his sleep of complacency and to stir him to repentance.
- 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.



MR. LOUIS GOODMAN

During August, our congregation bid sad farewell to two founding dedicated members, Mr. and Mrs. Louis Goodman, who are now residing in Florida. This modest couple, married over fifty years, always insisted that they were "just plain members." Yet they actually were much, much more to us, particularly to the Minyan Club and the members who regularly sit in the western section of the Sanctuary.

Long before Hakarat Tov came into being at Lincoln Square, long before we had a Bikur Cholim group, Louis Goodman constituted a one-man visiting squad. He understood, in depth, the proper mixture of sensitivity, compassion, and moderated good spirit essential for a successful hospital visit. He served as an inspiration for the younger people who now carry on these activities for the Shul.

While the Goodmans were not "just plain members," they very definitely were "of the congregation." Although they held strong admiration for the leadership, they were of the people and for the little guy, and they criticized the injustices they saw. They were very loyal, but they were also independent, and we will miss them very much.

Before coming to Lincoln Square, the Goodmans were active members of an orthodox congregation on Long Island. Mr. Goodman served as president. Mrs. Goodman was a leader in Hadassah. In 1949, Mr. Goodman was honored by the United Jewish Appeal for his efforts on Israel's behalf at a ceremony attended by David Ben Gurion. His picture, along with the Prime Minister, appeared in *The New York Post* and other newspapers.

Mr. Goodman's salty barbs were always punctuated with the refrain: "I paid my dues; I can talk." Those who knew him would readily agree with both points!!

Bert Martin

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ABOUT YOUR ECHOD

Echod's staff was honored during the summer, for both personal and professional reasons, to have worked with our artistic long-time members, Jack Brown and Joan Mesznik. The former, who designed our masthead, prepared the flaming LSS symbol (see our back page) which has become an LSS trademark. Ms. Mesznik, who has been awarded first prize for her artistry by the Brooklyn Museum for the past two years, happily has agreed to be our official calligrapher.

As a congregation, we are indebted to Rabbi and Mrs. Gershon Fluk for editing this Bulletin last year. We wish them well in their new home in Montreal. The Fluks contribution to Lincoln Square extended far beyond this publication. Gershon served as Administrator of the Feldman Hebrew School. He trained many of our Bar Mitzvah boys; he taught the Talmud shiur at the conclusion of the Hashkoma Minyan.

Gershon served as an active member of the Board of Governors and was largely responsible for the introduction of our guard system. In June, he was elected to a three-year term on the Board of Trustees. Louise organized the Synagogue Library. She was a founding member of Hakarot Tov. This represents just some of their contributions.

As to the Bulletin, the two worked many late hours in continuing the Eisenmann - Landowne - Landau - Weidberg/Getzler - Abramson - Cohn - Haupt record of excellence. My staff and I pledge to strive mightily to continue that tradition this year.

Your "new" Managing Editor is Mrs. Harold Kaplan — with the adjective in quotes because she served in a similar capacity four years ago. At that time, she mothered the modern L.S.S. bulletin by arranging for direct mailing from our printer, Gertz Bros. She is the most essential cog in our day-to-day staff of eight. To assist her, we have enlisted the aid of Denise Lieber. The Stanley Liebers have been members since the Bar Mitzvah of their son, Bennett, last year.

Your Business Manager really is "new" in that he has been a member of Lincoln Square for less than a year. Yet in this short time, besides his *Echod* position, Jeffrey Zuckerman was selected to be Secretary of the Lincoln Square Yeshiva. Our Assistant Business Manager is Mrs. Yossi Siev. In her single days here, Ruthie was involved with the Woman's Minyan. Today, she is the proud mom of a one month old son. Please call her at 799-6331 concerning *Echod* advertising.

Associate Editor Jeannette Aptheker has been present almost since the Creation . . . of the Synagogue anyway. She has a strong record of dedicated service to Lincoln Square, particularly with Sisterhood, and her joining *Echod* this year is a great coup for us. Our

During August, Kaylee Laskowitz organized a team of young ladies in a round-the-clock watch for an Israeli girl flown into Mount Sinai Hospital for special treatment.

Miriam Sternberg advises that a job is needed for a bright, personable 37 year old Russian woman in the field of physical chemistry/metallurgy. The woman has 12 years experience in powder metallurgy and inorganic synthesis. If you are able to assist, please contact Eva Feuerman, TR 3-9258.

other Associate Editor is Phyllis Hollander, a very active member of the Bach group, and a sometime usher in the Sanctuary. She will lend a decided spark to these pages. Another coup for us was landing Jeff Smith to be our Photography Editor. His pictures will speak for themselves. Jeff has contributed photos to a publication of Mount Sinai Hospital. Complementing Jeff on the artistic aspect of *Echod* is a second teenager, Assistant Editor Marna Schwarz. An art student, she prepared the *Echod* Mailbox, which hangs right opposite Mrs. Cohn's office on the second floor of the Shul, as a convenient drop for your comments and articles vis-a-vis *Echod*. If you prefer, you may write to *Echod* at 215 West 78th Street, New York, N.Y. 10024. Otherwise, we would like you to call Phyllis (RA 1-0268) or myself (TR 3-7271).

We expect to have two regular feature writers working with us. Beginning in December, the by-line Nancy Trachtenberg will appear; if the name sounds familiar that is because Nancy has been published by over a half-dozen local papers. We thank Rabbi Buchwald for directing her to us. Finally, with trepidation, we welcome back Meshugenah Rifke, an "investigative" reporter in previous years, on a full-time basis. For those unfamiliar with Rifke's incisive analyses on various issues facing Lincoln Square, be advised that Rifke's writing here actually has been censored (Vol. 9, No. 2). Although some congregants wish that all of Rifke's contributions were censored, we have brought this somewhat controversial reporter back slowly, first to edit correspondence in this issue (p. 9) and the next, and subsequently to expose what the Meshugenah one perceives to be the major problems facing Lincoln Square today — finding a spouse for our Baal Koreh Michael Widlanski and exposing the behind-the-scene machinations of Synagogue Treasurer "Boss" Joz.

Thus the staff reflects the Synagogue, with representation from long-time congregants to spanking new ones, and somewhat elderly to somewhat young. We hope this mixture will permit us to cover all the goings-on at Lincoln Square.

The responsibility for what appears in *Echod* is mine, not the Rabbi's. That sentence should not be read as either masochism or martyrdom on my part, but rather simply a realistic understanding of the way in which the Bulletin func-

tions. All of us recognize that the Rabbi has a few more important things to do than edit *Echod*.

Rabbi Riskin writes his article "From the Rabbi's Desk." Rabbi Cohen prepares the Schedule of Services. Mrs. Cohn contributes the Mazel Tovs, Condolences and listing of new members. Whatever else is contributed by our leaders, lay and religious, bears their by-line; aside from the above, little other input is anticipated from them. Therefore, your criticisms, hopefully gently phrased, must be directed at me.

A very real concern for many of you must be the cost of *Echod*. Even before the summer, we pledged to President Spanbock, Treasurer Joselit, the Rabbi and others, that we would not spend more Synagogue money than was expended during each of the past two years on the Bulletin. Now, we repeat that pledge to you. This first issue costs Lincoln Square less than any first issue in recent years. If you would like more details, they will be supplied.

To pay for our additional editorial costs and to aim for the record frequency of publication set during Dr. Milton Haupt's tenure, we have literally taken to the streets to sell advertising. Of the people who assisted, Deborah Klaff deserves special mention. She proved the adage that if one wants a job completed, give it to someone who is busy. Despite a full-time job, and Synagogue responsibilities as a member of the Bach Board and leader of Hakarot Tov, for me the most important group we have, she helped out considerably.

Finally, I am extremely pleased to relate that our standing in the community is good. Not only is Rabbi Riskin highly regarded, but we, as a congregation are as well, particularly in the most immediate environs of the Synagogue. The only somewhat discouraging note I heard was from a florist who said she enjoyed the Rabbi's visits, but "preferred Rabbi Sally" of the neighboring Stephen Wise Free Synagogue.

As for us, we are known as the place with all the young people, with all the action, and with many nice members. May it be G-d's Will that this year our reputation deservedly be maintained and enhanced, a worthy challenge probably more demanding than that of attaining our good name in the first instance.

Joel

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Photograph by Jeffrey D. Smith



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