



Lincoln Square Synagogue

200 AMSTERDAM AVENUE
New York, N.Y. 10023
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215 WEST 78th STREET
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King Antiochus wrote to his whole Kingdom that all should be one people and that each should forsake his own laws. He sent letters unto Jerusalem and the cities of Judah that they should profane the Sabbaths and feasts, pollute the sanctuary, and build altars and temples and shrines for idols; Whoever would not do according to the word of the King, that person would be put to death.

In those days, rose up Mattathias, a priest from Jerusalem. He saw the blasphemies that were committed in Judah and in Jerusalem. Mattathias and his five sons rent their clothes and put on sack cloth, and mourned exceedingly.

Then Mattathias said with a loud voice: "Though all the nations that are under the King's dominion obey him, yet will I and my sons and my brethren walk in the covenant of our fathers. Whosoever is zealous for the law and maintaineth the covenant, let him follow me!"

First Book of Maccabees

Schedule of Services

Friday, December 16

Kindle Shabbat Candles 4:10 P.M.
Mincha and
Kabbalat Shabbat 4:20 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, December 17 (Vayigash)

Shabbat Morning Service 8:45 A.M.
Genesis 44:18-47:27,
Ezekiel 37:15-28
Talmud and Bible Class 3:25 P.M.
Mincha 4:10 P.M.
Mincha and Maariv for the
Remainder of the Week 4:25 P.M.

Tuesday, December 20

Asara B'Tevet (Fast Day)
Morning Services 7:00 and 7:30 A.M.
Mincha 4:15 P.M.

Friday, December 23

Kindle Shabbat Candles 4:13 P.M.
Mincha and
Kabbalat Shabbat 4:25 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, Dec. 24 (Vayechi)

Shabbat Morning Service 8:45 A.M.
Genesis 47:28-50:26, I Kings 2:1-12
Talmud and Bible Class 3:25 P.M.
Mincha 4:10 P.M.
Mincha and Maariv for the
Remainder of the Week 4:30 P.M.

Friday, December 30

Kindle Shabbat Candles 4:18 P.M.
Mincha and
Kabbalat Shabbat 4:30 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, Dec. 31 (Shemote)

Shabbat Morning Service 8:45 A.M.
Exodus 1:1-6:1,
Isaiah 27:6-28:13, 29:22-23
Talmud and Bible Class 3:30 P.M.
Mincha 4:15 P.M.
Mincha and Maariv for the
Remainder of the Week 4:35 P.M.

Friday, January 6

Kindle Shabbat Candles 4:24 P.M.
Mincha and
Kabbalat Shabbat 4:35 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, January 7 (Vaera)

Shabbat Morning Service 8:45 A.M.
Exodus 6:2-9:35
Ezekiel 28:25-29:21
Talmud and Bible Class 3:40 P.M.
Mincha 4:25 P.M.
Mincha and Maariv for the
Remainder of the Week 4:40 P.M.

Monday, January 9

Rosh Chodesh Shevat
Morning Services 7:00 and 7:40 A.M.

Friday, January 13

Kindle Shabbat Candles 4:31 P.M.
Mincha and
Kabbalat Shabbat 4:40 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, January 14 (Bo)

Shabbat Morning Service 8:45 A.M.
Exodus 10:1-13:16
Jeremiah 46:13-28
Talmud and Bible Class 3:45 P.M.
Mincha 4:30 P.M.
Mincha and Maariv for the
Remainder of the Week 4:50 P.M.

Friday, January 20

Kindle Shabbat Candles 4:39 P.M.
Mincha and
Kabbalat Shabbat 4:50 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, January 21 (Beshalach)

Shabbat Shirah
Shabbat Morning Service 8:45 A.M.
Exodus 13:17-17:16, Judges 4:4-5:31
Talmud and Bible Class 3:55 P.M.
Mincha 4:40 P.M.
Mincha and Maariv for the
Remainder of the Week 4:55 P.M.

Monday, January 23

Tu B' Shevat

The Sabbath is terminated Saturday evenings one hour after the official candle-lighting time on the previous Friday afternoon.

SHABBAT SERVICES

Shabbat Early Services followed by classes in Bible and Talmud 8:00 A.M.
Regular Services 8:45 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 Hamoed 7:00 and 7:40 A.M.
Fast Days 7:00 and 7:30 A.M.

From The Rabbi's Desk

The classical question which is asked by all of our Commentaries regarding Chanukah is why we light eight candles and not seven. After all, according to Megilat Taanit there was sufficient oil to last for one day. Hence the miracle was for seven days and not for eight.

In addition to the various suggested answers I have presented in the past, I would like to propose the following solution. History bears testimony that in the main even when revolutions succeed, in reality they fail. The tragedy of human nature is that the revolutionaries are generally guilty of greater excesses than was the rulership which they overthrew. The French Revolution transformed their dream of liberty, fraternity, and equality into a mass blood bath and the Communists were guilty of far more crimes than had ever been committed by the Czars. Indeed it seems as though the revolutionaries immediately forget the ideals for which they fought in the first place as soon as they taste victory. Hence we celebrate Chanukah not only for the miracle of the military victory but also for the miracle of remembrance of the ideals for which the battle had been fought initially. We light the first candle because the first act committed by the Maccabees was the rededication of the Holy Temple and the kindling of the menorah. They were successful revolutionaries who did not forget their original motivation. This is as much a miracle as is the tiny cruse of oil.

Chanukah is a very special festival for the Lincoln Square Synagogue family. This is our Bar Mitzvah year, since it was Shabbat Chanukah thirteen years ago when we had our first Sabbath service at 150 West End Avenue. We began a small synagogue with revolutionary zeal, with dreams of bringing about a religious renaissance in the West Side. We projected a vision of a synagogue which would be far more than a House of Prayer alone; we believed that a synagogue must be a House of Study, a House of Chesed — (loving kindness), a House of Gathering for the needs of all of Israel. At this our Bar-Mitzvah year, I write to you in gratitude and thanksgiving. Certainly we have not yet fulfilled all of our goals. Many of our congregants are still not attending Torah classes regularly and are still not involved in some kind of Chesed project. Our daily minyanim are very sparse considering the number of Sabbath worshippers. We dare not rest on our laurels until each and every one of our members is involved in communal worship, in daily Torah study, in daily acts of Chesed and outreach. But nevertheless we have maintained our ideals and our idealism and have never forgotten for one moment the basic concept upon which L.S.S. was originally established. The congregation has permitted me to be first and foremost a teacher of Torah and has spared no cost in helping to spread the message of authentic Judaism in every way possible. We have much to be proud of as well as much to strive for in this our Bar Mitzvah year. May we celebrate together many more festivals of Chanukah and may each bring in its wake a personal rededication in the hearts and actions of each and every one of us.

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Echod's Chanukah Cover was designed expressly for us by Joan Mesznik.

The cartoons on page 7 were drawn by Marlene Schwarz. The L.S.S. draydel on page 5 was drawn by Jack Brown.

MIKVAH

234 West 78th Street
799-1520



Galia and Elly invite you to join them, if you are between 3 and 5 years old, at the Morgenstern Learning Center, Lincoln Square Synagogue's Nursery School. Further details may be obtained from the Group leaders, Bruria Okonsky, Fern Yanofski and Chava Gorsetman.

תענוגים

Our condolences to:

Mrs. Joyce CHENEY on the loss of her husband and Mr. Isaac CIECHANOWICZ on the loss of his brother, our dedicated member, Dr. Joseph CHENEY.

The family of Sam GNAIZDA, our long-time member and regular worshipper.

Dr. Howard KAUFMAN on the loss
of his beloved mother.

Mr. Abe MILSTEIN on the loss of his beloved sister, Feiga SEID.

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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עזר טוב

Births:

Mr. and Mrs. Benjamin BARTEL and Mr. and Mrs. Charles BARTEL upon the birth of their grandson and son respectively. The Rav spoke with father and grandfather at the circumcision.

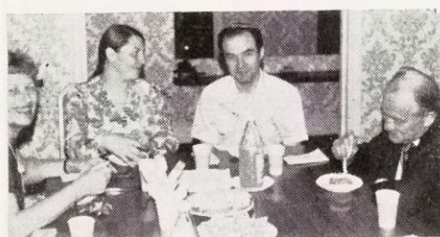


Dr. and Mrs. Perry DAVIS upon the birth of a son.

Mr. and Mrs. Nicholas ELEFANT and Dr. and Mrs. Richard OBERFIELD upon the birth of a grandson and son, respectively.

Mr. and Mrs. Moses FEUERSTEIN and Mr. and Mrs. Henry FEUERSTEIN upon the birth of a granddaughter and daughter respectively.

Mr. and Mrs. William STANLEY upon the birth of a daughter. The Stanleys are shown below at an early conclave of the Synagogue's new New Member Club, which they chair. *Echod* Managing Editor Pearl Kaplan is at the left and new member, Julius Richman, is at the right.



General:

Cantor Sherwood GOFFIN upon his reelection to the Board of the Cantorial Society.

Israel JACOBS upon mention in *The Tattler* as "one of the great men in America."

Julia KAHN upon her special birthday.

Mr. and Mrs. Jacob KORN upon their son's selection, by the students of Columbia Law School, as one of the best and the most amiable professors.

Gerald LEWINSOHN upon receiving the honor of "All American" status in the insurance field.

Engagements:

Ayala KLEIN to Shlomo GODIC. The new couple, hoping to be married in Israel in December, are planning to live in Efrat where Shlomo's rebbe, Rabbi Brovender, is expected to be active with the educational institutions.

To advise us when congratulations are in order, and please do, contact Associate Editor Phyllis Hollander (RA 1-0268).

Rumanian Jews

by Cyrus Gilbert Abbe

Last year I spoke at the Synagogue about the desperate plight of Jews who want to leave Rumania and go to live in Israel, and, in particular, about several Jewish families I met in Rumania who had given me letters begging for assistance in obtaining exit visas. I asked each of you to write to your Congressman requesting he bring pressure to bear on the Rumanian Embassy in Washington to have exit visas granted to these Jewish families. Rumania enjoys favorable trade privileges with America which are subject to Congressional review each year and therefore Congressional pressure can be quite effective. Many of you responded magnificently by writing your Congressmen and helping us to organize a national campaign on behalf of these Jewish families. The Bach group ran a successful benefit which enabled us to pay for this national campaign. Now I am extremely happy to tell you that many Senators and Congressmen started working on these cases after they received our letters and all twelve Jews whom we assisted are now living in Israel.

Because of our success, we have been contacted by other Rumanian Jews who request our assistance. Would any volunteers who are willing to work five hours a week or more contacting Congressmen or arranging publicity regarding the problem of Jewish emigration from Rumania, please write to me at 14 West 90th Street, New York, New York 10024. If any person knows of Rumanian Jews whom we could help to emigrate from Rumania, please have them contact me.

Kibbutz Letter

(Mr. and Mrs. Jay Golub are sharing this letter from their grandson. He is spending six months in Israel, four months at Kibbutz Yotvata, near Eilat.)

"This is my fifth day on my Kibbutz, a fairly old and very successful one, established to 'make the desert bloom.' It is in the southern part of the Aravah. Well, today I was up at 4:00 A.M. and in the fields by 5:00 A.M. I broke for breakfast at 8:00; worked till 1:00 P.M. We were constructing an irrigation system for melons. I think it helped my tan, but seriously, I enjoyed the work. On school days, school starts at 6 to 7:30 and lasts to 12 to 2:30. I'm taking 34 hours weekly at the High School on the Kibbutz, including Hebrew lessons (8 hours a week). I've been told after a month or so I'll understand more of what's going on in the regular high school classes in an Israeli Kibbutz. I'm in the 12th grade here with 14 Israelis and 4 Americans from my program. My roommate is a Jewish kid named Kadshore from India. He fits into the group beautifully. I have an adopted family. They are fairly young. They have a two-year-old child. They are very friendly.

I spent one and a half months studying Hebrew at the Ben Shemen Youth Village. That was quite fruitful. We had a lot of work to do. This was interspersed with a one-day trip and a half-day trip. Afterwards we had 2½ weeks of intensive touring which included Sinai, Haifa and Jerusalem. We had been to Tel Aviv.

O.K. My reactions to Israel. The people on the Kibbutz are very friendly, and more important, very open in their opinions. But they are not quick to make judgements. "I don't have an opinion yet on that political issue," is something I never heard in the States. So far I like the people, the land — the "Holy Land" — the Homeland of the Jews. I felt this Love of the Land when I landed, when I prayed at the Wall, and every day, just plainly, by being here. The stay in Israel has given me a new, greater, fuller, indescribable sense of my own Judaism. This feeling hasn't settled into something tangible, as yet. At this point, the most beautiful things I've ever seen is Jerusalem in the early morning from Mt. Scopus, the sunrise view from atop of Masada, the sunrise seen from Mt. Sinai, the red mountain across the desert in the distance at sunset from my very own Kibbutz. **GOD MADE OUR HOME BEAUTIFUL!!!**

With love,
Paul Halpern

A TIME FOR POETRY AND SONG

by Benjamin Lunzer

CHANUKAH COMMITTEE, 5738

Janet Abelow	Sue Golub
Jeannette Aptheker	Rachel Herlands
Shulie Cohen	Annette Langer
Peggy Gellman	Rose Levin
Phyllis Glasser	Pam Sherman
Beulah Glickman	Hannah Zilbergeld

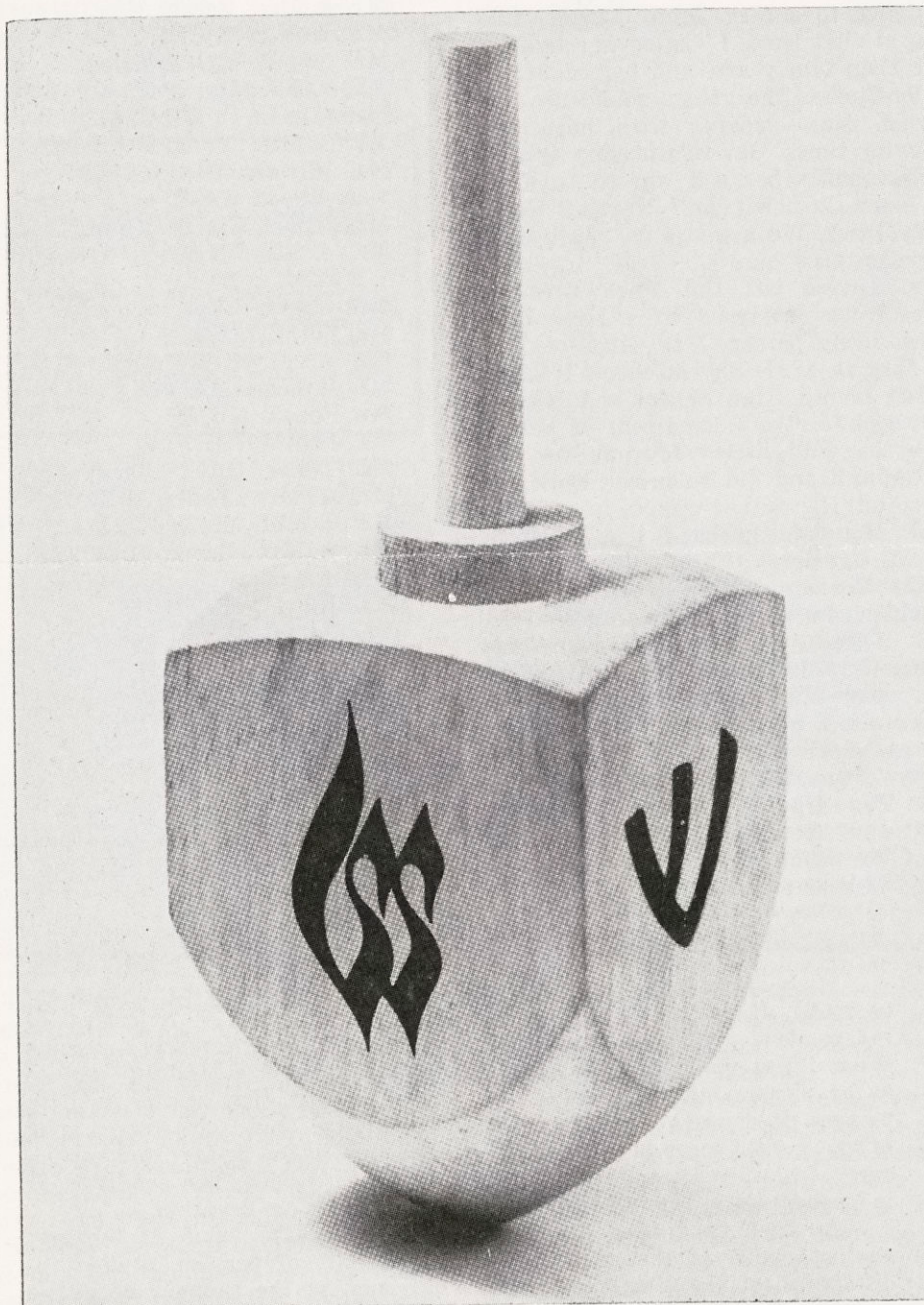
Hanukkah celebrates a dual miracle — the national victory of the Has-moneans (leaders of a grass-roots rebellion against the hellenized ruling class) over the Syrian, Antiochus Epiphanes, and a religious triumph symbolized by the purification of a defiled Temple and by the subsequent reinstitution of the daily sacrifices. Yet, nearly one hundred years passed before Hanukkah was established as a holiday. The miracle was not at first accepted by the religious authorities of the time although it did temporarily end a *Jewish* civil war between the Maccabees and their urban hellenized brothers. As Irving Greenberg notes, "History is rarely as neat and as edifying as later ideology makes it out to be. Divine miracles are usually more ambiguous and less instantly credible than we think."

The miracle of Hanukkah was the successful struggle of a small guerrilla band against enormous odds. The eight day holiday celebration, commencing on the 25th day of Kislev, first took place three years to the day of the Temple's falling into Syrian hands. The dedication festivities both of the Tabernacle in the wilderness and of the Temple in Jerusalem lasted eight days. Stretching a passage in Maccabees II, some writers have it that the celebration was eight days long because it was a delayed Sukkot, the guerrillas having been sequestered in caves at the time of the yom tov and, hence unable to celebrate Sukkot in its appointed place and time. The miracle of the oil — a day's worth burning for eight days — was not the cause of celebration; it was, instead, taken as a sign of Divine approval of the proceedings.

Unlike the other holidays, there is no sacred text associated with Hanukkah. There are historical records in Josephus' *Antiquities* and legends, such as that of Hannah and her seven sons, an early instance of a Jewish martyr and that of Judith killing the general, Holofernes. In the Apocrypha, one finds a Maccabees I & II, written perhaps a century after the event, and there does exist a *Sefer Antiochus*, written in the 8th or 9th century and containing the accumulated legends to that time. However, their reading has not been made a part of the holiday's observance.

The focus of the celebration has become the kindling of the Hanukkah lights, not so much for their commemorating their miracle of the oil as for their symbolizing the victory of the righteous. The public display of the lights testifies to us and the

(Continued on Page 9)



L.S.S. CHANUKAH PARTY is on December 5, 1977 beginning at 8 p.m. The evening will feature the L.S.S. Makhelah led by Choir Leader Joel Baumer, the Shelly Daube Dancers of the Joseph Shapiro Institute and the Dramatic Players starring Shlomit Rosenfeld and "Rabbi" Jonathan Herlands. There will be a raffle plus "an extravaganza of desserts." AN EVENT NOT TO BE MISSED. A SPECIAL CHANUKAH party for new members will take place the following evening. For more information, please contact the Synagogue office.

האקראט טאָב

For more information about Hakarat Tov, please contact the Group Leader, Deborah Klaff, by leaving your name in the Synagogue office.

Social workers at the Park Crescent Nursing Home regularly informed leaders of our Visiting the Elderly program that Mrs. Fanny Schulz's first visitee, of whom she writes below, would primp for hours in excited anticipation of a visit (which frequently also included L.S.S. Trustee, Simson Schulz). Yet the Schulz's contribution to Hakarat Tov extends much deeper than their individual visits. Their commitment to the elderly has galvanized and inspired this Synagogue Group that, until their joining, consisted exclusively of Bach Singles.

*

by Mrs. Fanny Schulz

About four years ago I began to visit the Park Crescent Nursing Home as a member of the Hakarat Tov Group.

I was assigned to a Mrs. Jenny Levine, who was very down at that time. I visited her twice a week for more than two years, and helped her to overcome her loneliness. She gained confidence and changed a great deal—looking with hope and confidence to better times. Our relationship became very close. Subsequently her son wanted to move her nearer to him to a newly-built Nursing Home with medical facilities. We are still in touch, even though I no longer visit her.

After Mrs. Levine left the Park Crescent Nursing Home, I was assigned to a Mrs. Julia Aronson, a very lively person. Mrs. Aronson was born in New York in 1897. She attended P.S. 15, then Washington Irving High School and Hunter College. She worked for the Department of Labor, for N.B.C., for the Wall Street Journal, for the United Jewish Appeal and did volunteer work for Beth Israel Hospital. Her father was an interpreter at Ellis Island. Her late husband had a Men's Hatter Store in Gramercy Park. She was the President of the Gramercy Park Nursing Home on behalf of which she wrote articles. When the Gramercy Park Nursing Home closed, many patients were transferred to the Park Crescent Nursing Home, where she joined them as a fellow patient. She has many hobbies, such as Art and Crochet work, at which she excels.

The visiting of people in the Nursing Homes by the Hakarat Tov Group gives the patients in the Home a lift and strength. At the same time, visiting Hakarat Tov members gain great pleasure in being involved in such a worthy cause. You gain more than you give!



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Mr. William BERMAN
Ms. Jessica BRITON
Mr. & Mrs. Herbert BUCHWALD
Mr. & Mrs. Isidore A. CANTOR
Mr. Chaim COHEN
Mrs. Mollye S. COHEN
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Mr. Emanuel SAIDLOWER
Ms. Ellen SELIGSON
Ms. Naomi SILVERSTEIN
Mr. Mark STEINER
Mr. Mark WAYMAN
Ms. Linda R. WINTER

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). As life is action and passion, it is required of a man that he share the action and passion of his time, at peril of being judged not to have lived.

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It is important that the message of Hanukkah be understood correctly. Hanukkah is *not* — as is so often supposed — a festival of independence; it is a festival of dedication. And the difference is crucial. What it asserts is not the right of every man to "be himself" and do as he pleases but to be a servant of God and in that service to defy princes. Moreover, so the message continues, the only God whom a man is required to serve is the God revealed to him in the history and experience of his people, not the idol imposed from without. The condition of independence is consecration, and its hallmark is devotion.

Another thing that the festival teaches is the value of the few against many, of the weak against the strong, of passion against indifference, of the single unpopular voice against the thunder of public opinion. The struggle which it commemorates was the struggle of a small band, not of a whole people; and it was a struggle not only against oppression from without but equally against corruption and complacency within. It was a struggle fought in the wilderness and in the hills; and its symbol is appropriately a small light kindled when the shadows fall.

—From Purim and Hanukkah
—By Theodore H. Gaster

CHANUKAH MIRACLES AT LINCOLN SQUARE SYNAGOGUE

by Meshugenah Rifke

The coming of Chanukah always raises the religio-philosophical debate of whether miracles still occur in modern times. For us at Lincoln Square Synagogue though, the resolution of this question is certain. Miracles happen each day.

Take the Rabbi's latest grand endeavor, the creation of a Jewish city in Efrat. No one knows exactly where Efrat will be except Rabbi Riskin. He provides relatively clear geographical guidelines. According to him, the new City is ten minutes from Tel Aviv, six minutes from Jerusalem, three minutes from West End Avenue, and six halaqim from our Shul. Many persons scoff but these doubters fail to consider a crucial point. The Rabbi does not mean that these are the distances **by foot**. He means by bicycle.

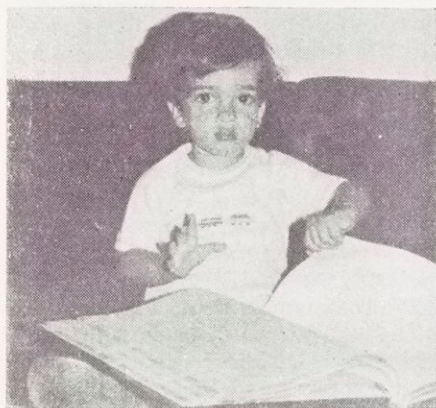
And what about the Joseph Shapiro Institute? Is that not a miracle? The fact that twelve hundred students attend our classes during the week is a tribute to Rabbi Buchwald's insistence that Judaica be studied at every level. Next term, he

TO MY READERS

This short box note is just to assure you that I will continue to answer congregant's mail in upcoming issues of Echow. Keep those letters coming in.

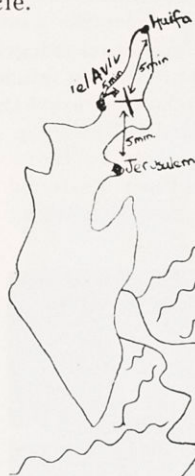
Confidential to J.G.: Just because you simultaneously are dating seven girls who live in the Esplanade Hotel does not permit you to ride the elevator there on Shabbat so as to avoid bumping into them on the staircase. The allowance to which you refer permits desecration to save one's life, not to save one's skin.

has authorized another new course, "Talmud for Tots." The intended instructor is shown preparing in the photo below.



This proliferation of subjects unfortunately leads to overcrowding. As Rabbi Buchwald has noted, the Synagogue Administration continuously juggles classroom space. A possible solution might be to combine courses — for example, "The Yid and the Vegetable," thus making one class from what presently is two.

Another source of overcrowding is the constant emphasis on reaching out to less religiously committed Jews in the neighborhood. Under dynamic Mordechai Reich, the Out-Reach program scored a tremendous hit in the community over Sukkot and hopes are high for further success during Chanukah. What not many congregants know, however, is that Mordechai has been bringing



all sorts of types closer to yiddishkeit in the period in between these Festivals. (See cartoon at right.)

Some may laugh, but Rabbi Cohen already has been approached to double up with a "Banana-Nut" Minyan in addition to the Chulent-Kugel one. Could you just imagine what attendance would be if we collected all the nuts (excluding me) in our congregation at a separate minyan?!

What about our mail from the Synagogue? Is that not a miracle? If the United States Postal Service had one more customer as Lincoln Square Synagogue, all their financial worries would be over. More than one congregant has an additional mailbox just to receive L.S.S. material.

Frankly, the historical experience that a small cruse of oil which was supposed to last one day actually lasted eight does not seem as miraculous as our modern situation that a letter from the Shul dated in September does not arrive until November. You have to admit though that the Shul is honest. Every letter and postcard we receive clearly states on the exterior "dated matter."

I still have not received that itty-bitty little entry card that is supposed to gain me admission to the Main Sanctuary on *Simhat Torah*. This time though I am going to outsmart

those responsible. If I ever receive the card, I intend to hold onto it and utilize the card next year, after dyeing it the appropriate color of course. We all know that this is critical since security is so tight, only card-carrying members actually gain access.

What with all these miracles and craziness going on at Lincoln Square, we at least should be thankful that we have a placid Synagogue bulletin with normal top-notch reporters like me.



Mordechai Reich (left) reaching out.

WEDNESDAY THE RABBI HOLDS CLASSES

by Shelley LaVine

At this year's Wednesday night lecture series of the Joseph Shapiro Institute, Rabbi Riskin is discussing "Rabbi Joseph B. Soloveitchik: A Study in Halachic Existentialism," a series intensely personal to our Rabbi and intensely meaningful to his some six hundred regular listeners.

In his introductory lecture, the Rabbi described his Rav's background. He presented an image of a man upon whom divergent forces had operated from childhood, resulting oddly enough, in a theology based upon an "approach that is not dichotomy, but dialectic." An early influence in the Rav's life was his grandfather, the Briske Rebbe, one of the two Rosh Yeshiva of the Vloshine Yeshiva, a yeshiva whose predominant values included involvement and joy in ritual festivals, profound ethical sensitivity and adamant opposition to secularism. From his first tutor, a Hasid, the Rav derived an appreciation of mysticism. While he learned Gemara for twelve years from his father, he learned of Ibsen and Pushkin from his mother. At age 22, the Rav, whose environment had already been richer and more multifaceted than most, entered the University of Berlin where he obtained a Ph.D. in philosophy, after having immersed himself in the rational, scientific world of neo-Kantian philosophy.

This complicated background produced a teacher of immense intellectual integrity, who could publicly admit to students that he had erred, yet one who could not develop personal relationships with his students because "My father never gave me a kiss, only a handshake." However, the Rav is a speaker and writer who can reveal the depths of his personality to a vast audience.

The Rav was led to a theology whose framework could not be painted in extremes, and in which opposing forces and values can and do live side by side; only by reconciling the resulting conflicts can we achieve the tension that produces profound creativity. We learn the minority law with the majority, for both are valued and must be taken together.



Photo by THOMAS KOEVARY

The essence of the Rav's thinking centers on man and the human situation. The Rav often has said that from a certain perspective, the Torah must be seen not so much as teaching man about Ha-Shem but Ha-Shem about man, his strengths and weaknesses. Since faith is experiential, the Rav does not teach faith but shares his religious experiences while describing the human predicament — faith "cannot be taught, but only caught."

In response to an audience question, the Rabbi, in his Rebbe's footsteps, presented the most severe of the dilemmas of the modern Jew: how to have faith living in a secular world? how to accept the loneliness that is the lot of the modern man of faith? how to reconcile Briske and Berlin, when one lives and breathes faith and the other skepticism, when the ultimate value of one is piety and its arbiter Ha-Shem but the others ultimate value is knowledge and its arbiter the human mind, when they are totally antithetical life styles, when to incorporate is to destroy? How, indeed? The Rabbi gave no answer but in this personal, emotional response, to hear and to see him was to know that the reconciliation is possible.

In discussing the Rav's article, "The Lonely Man of Faith," the Rabbi drew two pictures of man from the two stories of Creation, contrasting Adam I, man created in the image of Ha-Shem, with Adam II, man created of the dust of the earth, each representing vital aspects of human personality. Adam I, whose creativity is a spark of the Divine, who looks at the world and asks "How?", whose philosophy is to conquer and to know all, is Berlin: he can create worlds, learn all, and control all, even people, and is Divinely commanded to do so. Adam II asks "Why, for what purpose?" He wants not to control nature but to sense the Divine Presence. Adam II desires to serve, needs people, and longs to be protected, to have some of the responsibility lifted from his shoulders.

The tension of Adam I and Adam II is the human predicament, that of the lonely man of faith, with one foot in Berlin and one in Briske.

ABOUT YOUR ECHOD

With this, our Chanukah issue, your Synagogue bulletin staff renews its request for your comments and suggestions for improving *Echod*. We deeply appreciate the many kind words we have received from you regarding our efforts thusfar. The lion's share of the credit, if you have enjoyed *Echod*, must be extended to Mrs. Harold Kaplan and Ms. Phyllis Hollander. As to your criticisms, many have resulted in *Echod's* improvement.

There has been some staff turnover. Two important editors, Jeffrey Zuckerman and Marna Schwarz, now will be concentrating on their other Synagogue-related involvements. While *Echod* sorely will miss respectively their business and artistic talent, from the overall perspective of what we are attempting to accomplish at L.S.S., their assumption of significant other responsibilities may be for the best.

To achieve a goal with which we set out, to transform *Echod* into number one, over the past two issues we have made five significant additions to our staff. Marty Leibowitz, an accountant, has become Assistant Business Manager; Judy Weinstein and Herb Weiss will be assisting Phyllis with an aspect of her job, assigning stories and insuring their timely submission. Ron Platzer, who holds a doctorate in English, has assisted with some of our actual editing work. We have formalized with Chashi Freedman our pre-summer understanding that he would bolster our photography team.

What all these new editors share is the extreme high regard in which they are held by our congregation. We are proud that they have joined *Echod*.

Reserve Motzoi Shabbat, January 14, 1978, for a Maleva Malke at which time the Rabbi will discuss the future of Lincoln Square Synagogue.

Reaching Out — On Wheels and by Candle

by Mordechai Reich

Most L.S.S. members shlep to their Sukkahs, but some Westsiders enjoyed the rare opportunity of a Sukkah on Wheels driving up to them. While bystanders gazed in amazement as the souped-up Ford Truck with a Sukkah on its back rumbled up to the curb, L.S.S. volunteers waving Lulavim encouraged them to make the blessings over the "Arbah Minim" (The Four Species), and invited them into the Sukkah for a bite of honey cake.

The L.S.S. Sukkahmobile was a smash success with hundreds of people participating in the Sukkot rituals. One Russian family was particularly moved as they entered a Sukkah for the first time in their lives. Hoshannah Rabbah saw the Sukkahmobile at the Salvation Army Nursing Home, where approximately 120 Jewish patients reside.

With Chanukah upon us, we have planned the distribution of 1500 "Chanukah Kits" which will include candles, literature, and dreidels. Your help will be needed to pack as well as distribute the bags. Please call the synagogue office if you have any free time and can help in the Outreach Program.

Many thanks to all the wonderful volunteers who helped staple, pack bags, drive trucks, wave lulavs, and



Assisting with Outreach, David Fensterheim teaches Blessing over the lulav.

cut honey cake. You have been terrific.

What is that strange vehicle vanishing down Amsterdam Avenue in a cloud of dust? That's the Lincoln Square Sukkahmobile, son.

The Coop Reports

By Chaim Casper

I Can't Believe I Paid the Whole Bill!!

If you have a beef against the high priced kosher butchers, then we have a deal for you. The Coop has started selling © glatt kosher beef, and, compared to the butchers prices, our prices really make sense (cents!). We are now offering ground chuck meat hamburger (the best kind of kosher hamburger you can buy) for \$1.10/lb, and rib steaks for \$2/lb. Tentative prices are: minute steaks—\$2.40/lb.; club steaks and corned beef—\$2/lb.; top of the rib steak—\$2.10/lb.; and roast beef for \$2/lb. Our current chicken price is 90¢/lb., and our cheese list has the largest and cheapest selection on the West Side. For more information, pick up a bulletin and see our special announcements, both by our mailbox in the second floor kitchen. Special offer for Thanksgiving — Turkeys at 80¢ lb. for you to gobble up!! All products have the © *hechsher*. Bye for now and we do mean B-U-Y!

Sweet Surprise!

Where will you be able to eat a lot but gain little? At Levana's Bake Shop, 148 West 67th Street, the new shomer shabbat, pareve, glatt kosher bakery to be supervised by Rabbi Bernard Levy. That answer comes from Mr. and Mrs. Michael Kirschenbaum, new members of L.S.S., who own the Sephardic-styled bakery which will feature Judeo/Arabic yummys.

The explanation behind the small weight gain expected is that Levana's will have tiny bite-size cookies so you may try a little of everything. The bakery is expected to open on January 1.

Nancy Trachtenberg

Poetry and Song (Cont'd)

public at large that God protects his own.

Hanukkah is a time of poetry and song—Hallel, *al hanisim*, and Hanerot halalu (sung when lighting the menorah) all already known in the days of the Amoraim (5th-8th centuries). The famous *Moaz tzur* was written in the Middle ages. Its present tune stems from a Germanic victory song. A lovely melody and choral arrangement for it appears in the "psalm book" of Bendetto Marcello, an 18th century Italian Catholic composer.

The holiday is home-centered. Special foods, latkes fried in oil, milk dishes recalling the soporific meals fed Holofernes, riddles called "ketowes" on the number 44 — the total number of lights burned for the eight days — acrostics, they all demonstrate the domestic nature of the celebrations. Gambling and card games have also been popular Hanukkah pursuits, although the Halachic literature condemns them as a "leprous plague in the House of Israel." The *draydel*, the four-sided top inscribed with the letters from *Nes Gadol Haya Sham*, "a great miracle happened there," has served, not unlike a parve creamer, as an acceptable, if less satisfying substitute for gambling.

May we soon be privileged to say "nes gadol haya poh" and may the ultimate redemption come speedily, and in our days.

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Junior Groups

The Junior Groups had a great time at their bowling party on November 12. A couple of kids even won surprises from Chaim afterwards!! This is the first of our Sunday afternoon programs that we hope to sponsor once a month. Flyers will be mailed out with the specifics. We would like to invite any children in grades one through six to come and join us.

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WHAT IS CHANUKAH?

by Rabbi Barry Eisenberg

The major laws of Chanukah are simple and straightforward. On the 25th day of Kislev, one lights the Menorah commencing with the appearance of the stars. One can continue to light the Menorah until such time as traffic ceases in the street. The candles should remain kindled for a minimum of one half hour except on Erev Shabbos when they should remain kindled for a period which also encompasses the period of Sabbath candle lighting. The Chanukah lights should be exhibited to the public in the fashion which maximizes exposure of the miracle. Each successive night, one adds another candle starting from the right, adding to the left, but lighting the newest candle at the left first. Before lighting the candle, one recites the blessings.

The aforementioned laws answer the "how" of Chanukah, but really do not reply to the "what." What are we commemorating? A victorious battle, the miracle of the cruse of oil, the eternity of the Jewish People? The answer to this question may be gleaned from an understanding of the famous Talmudic controversy between Bet Shammai and Bet Hillel as to how one kindles the Chanukah Candles.

Bet Shammai believes that one starts with eight candles on the first night and then reduces the number of candles he lights by one each night. In this manner on the eighth night, a Jew lights but one candle. Bet Hillel's view, which we have accepted, holds that we add a candle each successive night until eight candles are kindled on the last night. An understanding of this dispute will explain the "what" of Chanukah.

Rav Zevin in his book, points out that light and fire represent two different concepts. Fire, even when it serves a beneficial purpose, as opposed to a destructive one, accomplishes its end by destroying the medium which it feeds on. Thus there is destruction even when it serves the necessary purpose of uprooting of evil. Light, on the other hand, represents the enlightening quality of fire without the destructive side.

What then is the central lesson of Chanukah? Was it the rooting out of the evils of Hellenism by the Hasmoneans or was it the reinstallation of the Reign of Torah? Bet Shammai felt that the most important element was the fire which destroyed Hellenism. Thus, as in every fire, there is a large conflagration which begins to dissipate as it consumes and ultimately extinguishes itself. Hence, according to Bet Shammai, we start with eight candles and work down to one.

Bet Hillel believed that the essential lesson of Chanukah was the reinstatement of the light of Torah throughout the land. Certainly the battle was essential but the battle without the subsequent dispersal of the light of Torah to every nook and cranny of Israel would have been a pyrrhic victory. Thus, according to Bet Hillel, we light the candles in ascending order to show that the spread of Torah which resulted from the Hasmonean victory will continue to grow eternally.

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