

FROM THE RABBI'S DESK

The events of these last weeks have brought astonishment and hope to the hearts of every committed Jew. When viewed in terms of an event, a leader of Egypt who faced a Parliament of Israel, they are everyday occurrences in the world of international diplomacy. When viewed in the light of history, however, the very presence of a descendant of the Pharaohs in the city of Jerusalem invokes Messianic dreams of Israel's function as a gathering of nations and the uniting force of diverse peoples.

Indeed, on that historic Sunday morning, the Knesset opened its meeting with the reading from the Prophet Isaiah: "Nation shall not lift up sword against nation and humanity shall not learn war any more . . . from Zion shall come forth Torah and the word of the Lord from Jerusalem." Undoubtedly, the road to peace has only begun and many obstacles block our path. The Arab block is far from united, and Anwar Sadat seems almost to be isolated from his brethren, despite the past assurances of our American government. Prime Minister Begin is under enormous pressure to respond in some meaningful way to Sadat's initiative, and some territorial concessions are certainly to be expected. The questions reiterating in all of our minds are frightening in their import. Where does compromise end and appeasement begin? We have taken risks for war, how many risks dare we take for peace? But, nevertheless, a major step forward has been taken in the Middle East. The nation which first encompassed the Straits of Tiran and began a Six-Days' War and then a Yom Kippur War has sent its highest representative to the capital of Israel as a statement of acceptance and in a bid for peace.

Israelis greeted one another on the Shabbat before the momentous visit with the words, "Sadat Shalom." May so be God's will.

It is apparent to me that we are witnessing much more than normal political events. A generation which has witnessed the shadow of Auschwitz and the promise of Jerusalem may yet live to see true peace. But is this possibility not fraught with danger? Are not the problems facing Israel one of the strongest unifying factors binding Jews throughout the world? We are a nation which knows only too well how to come together in days of tragedy. In the face of the rising rate of assimilation, would we know how to unite behind a Messianic effort in a period of peace? The deep challenge facing Jewish leadership is precisely this: If there is any meaning to Jewish history, we must make it as a "light unto the nations," and we must express through world Jewry the conscience of humanity. The events of these years place before us a momentous challenge and an awesome responsibility. Every line of our tradition teaches that the moral and religious experiences of the Jewish people are the necessary prerequisite to world peace and ultimate redemption. We have agonizingly searched for God in the midst of a Holocaust fire by night and a nebulous cloud in a dawning day. God now appears to be searching for us and is straining to hear our voice. The Almighty is waiting for our return, spiritually as well as physically. May our generation live up to its responsibility and not be found wanting.



Leah Katzin (top), Deborah Klaff, and Rachel Herlands (right) modelling at the Women's League Fashion Show. For more on the Women's League, and more models, please see page 6. Lovely models who do not appear include Renee Brief, Shirley Frankel, Hannah Hoffman and Dasha Rittenberg.



Lincoln Square Synagogue

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215 WEST 78th STREET
New York, N.Y. 10024

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TU B'SHVAT — January 23, 1978

by Chaim Casper

The Torah mentions that during a war, the trees of a city should not be destroyed, for they are too important to life and the midrash urges a person to plant many trees in one's life. Thus, it was only natural that there would be a holiday to recognize the importance of trees.

There are many customs associated with this holiday. Sephardim call the day *Hag Hapeirot*, the Holiday of Fruit, where special piyyutim (poems) are recited, and the seven special fruits of Israel are eaten. *Maot Peirot* is a special charity collected to enable fruit to be given to poor people. Since Tu B'Shvat falls in the middle of the winter, the only fruit that was available to Ashkenazim was dried fruit. Some Ashkenazic communities eat such fruits and then say Psalm 104 (which tells about God's greatness in nature), and Psalms 120-134. According to the Hasidim, since Tu B'Shvat is the New Year for trees, prayers asking for a good crop are appropriate, since the fate of the trees are in the balance, just as our lives are in the balance, on Rosh Hashonah.

Schedule of Services

Friday, January 27

Kindle Shabbat Candles 4:47 P.M.
Mincha and Kabbalat Shabbat 5:00 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, January 28 (Yitro)

Shabbat Morning Service 8:45 A.M.
Exodus 18:1-20:23, Isaiah 6:1-7:6, 9:5-6
Talmud and Bible Class 4:00 P.M.
Mincha 4:45 P.M.
Daily Mincha and Maariv for the
Remainder of the Week 5:05 P.M.

Friday, February 3

Kindle Shabbat Candles 4:56 P.M.
Mincha and Kabbalat Shabbat 5:05 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, February 3 (Mishpatim)

Shabbat Morning Service 8:45 A.M.
Exodus 21:1-24:18; I Samuel 20:18-42
Talmud and Bible Class 4:10 P.M.
Mincha 4:55 P.M.
Daily Mincha and Maariv for the
Remainder of the Week 5:15 P.M.

Wednesday, February 8

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

Friday, February 10

Kindle Shabbat Candles 5:05 P.M.
Mincha and Kabbalat Shabbat 5:15 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, Feb. 11 (Terumah)

Shabbat Morning Service 8:45 A.M.
Exodus 25:1-27:19, I Kings 5:26-6:13
Talmud and Bible Class 4:20 P.M.
Mincha 5:05 P.M.
Daily Mincha and Maariv for the
Remainder of the Week 5:25 P.M.

Friday, February 17

Kindle Shabbat Candles 5:13 P.M.
Mincha and Kabbalat Shabbat 5:25 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, February 18 (Tetzaveh)

Shabbat Morning Service 8:45 A.M.
Exodus 27:20-30:10, Ezekiel 43:10-27
Talmud and Bible Class 4:25 P.M.
Mincha 5:10 P.M.
Daily Mincha and Maariv for the
Remainder of the week 5:30 P.M.

Friday, February 24

Kindle Shabbat Candles 5:21 P.M.
Mincha and Kabbalat Shabbat 5:30 P.M.
Oneg Shabbat 8:30 P.M.

Saturday, February 25 (Kee Tissa)

Shabbat Morning Service 8:45 A.M.
Exodus 30:11-34:35, I Kings 18:1-39
Talmud and Bible Class 4:35 P.M.
Mincha 5:20 P.M.
Daily Mincha and Maariv for the
Remainder of the week 5:40 P.M.

Friday, March 3

Kindle Shabbat Candles 5:29 P.M.
Mincha and Kabbalat Shabbat 5:40 P.M.

Saturday, March 4 (Vayakhel)

Shabbat Shekalim
Shabbat Morning Service 8:45 A.M.
Exodus 35:1-38:20, 30:11-16,
I Kings 12:1-17
Talmud and Bible Class 4:45 P.M.
Mincha 5:30 P.M.
Daily Mincha and Maariv for the
Remainder of the Week 5:45 P.M.

Thursday, March 9 and Friday, March 10

Rosh Chodesh Adar II
Morning Services 7:00 and 7:40 A.M.
Kindle Shabbat Candles 5:37 P.M.
Mincha and Kabbalat Shabbat 5:50 P.M.

Saturday, March 11 (Pekude)

Shabbat Morning Service 8:45 A.M.
Exodus 38:21-40:38, I Kings 7:40-50
Talmud and Bible Class 4:50 P.M.
Mincha 5:35 P.M.
Daily Mincha and Maariv for the
Remainder of the Week 5:55 P.M.

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.
If a member requires a shiva minyan at his home, the second minyan meets there.
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.

Around the Square, Through the Winter

The Army of Lincoln Square pushes forward through the cold winter. The Fall 1977 term of the Joseph Shapiro Institute, regularly attended by twelve hundred persons weekly, has concluded, but the Spring semester will begin, please God, on January 30th, and Rabbi Riskin will continue his Wednesday night lectures on Rabbi Soloveitchik.

Planning for a parallel Lincoln-Square-type community in Israel continues unabated. Two corporations already have been established for this purpose and much of the spadework for the contemplated publication, *Ohr*, has been completed. Meanwhile, Synagogue Board Member, Philip Gassel, and J.S.I. instructor Jonathan Wolf continue their campaigns for seats on the local community poverty board. The Synagogue office is in significant transition and *Echod* will provide full details in our next issue.

The Senior Adults, under the able leadership of Sophie Taks intend to continue their 12:30 P.M. Monday afternoon get-togethers. The Bach Group, coming off a most successful benefit for the Lincoln Square Yeshiva, plans an exciting schedule. Owen Gottfried placed his singles organization squarely on the LSS landscape with an entire array of activities in late December, beginning with a Friday night meal and culminating motzoi Shabbat with a wine and cheese party.

News from some of our other fronts appears below and on subsequent pages:

Board Items

LSS's Executive Board promulgated numerous significant actions over the past two months. Membership dues have been raised. The cost for a family now will be \$200, up from \$150. Dues for singles will be \$100, up from \$75. Student membership will remain at \$36. The lone dissenting vote of those Board members present was cast by Executive Secretary Jay Golub.

A second important action was adopted upon recommendation of the Seating Committee which was chaired by Financial Secretary Morton Landowne. The Board adopted the following resolution:

RESOLVED: That a procedure be established for the privilege of sponsoring previously dedicated seats in the main sanctuary of Lincoln Square Synagogue for the High Holy Days and until the designated time on Sabbath and Holidays.

The procedure shall be as follows:

A) Previously dedicated seats shall be available for sponsoring by persons other than the dedicator or his family upon the relocation from the community and/or lapse of membership by the dedicator of the seat, or upon the death of the dedicator of the seat. Upon the death of the dedicator, said seat shall become available for sponsorship provided that next of kin is contacted and indicates no objection.

B) Once a dedicated seat is sponsored by another party, a plaque signifying the sponsorship shall be placed, where possible, immediately in front of said seat. The fee for such sponsorship shall be equivalent to the cost of a seat dedication. However, no plaque shall be placed on the seat dedication wall in the lobby of the Synagogue.

C) A seat dedication plaque shall never be removed; nor shall it be resituated without permission of the dedicator or his family.

The Financial Secretary insisted that sponsorship would not infringe in any way upon the rights of those who have dedicated seats. According to him, "this plan was developed to cope with three problems: first, to determine who has the right to reserve dormant seats for the High Holidays; second, to provide more seating opportunities for current members of the Synagogue; and third, to provide a continuing source of badly needed income."

תענוגים

We record with sorrow the passing of: Mrs. Bessie CHOINA, beloved mother of our dedicated member, Mrs. Rochelle BERGER and Mr. Moses Aron FINK, beloved father of our devoted member, Mrs. Helen BECKER. We also record with sorrow the passing of Mrs. Pearl GREEN, beloved sister of our founding member Mr. George GOLD and Mrs. Beatrice STAVISKY, beloved sister of our devoted member, Mr. Eli HORWITZ. May the Almighty comfort the families among the mourners of Zion and Jerusalem.

ABOUT YOUR ECHOD

While your Synagogue bulletin staff repeatedly exhorted Jeannette Aptheker that *Echod* was priority One, she persisted that her first loyalty was to the Women's League and Shulie Cohen. Now we have formally lost, but we appreciate her efforts on both the business and editorial aspects of our little publication over the past six months. To replace her, we needed a professional and we believe we have found one in Malka Berman, a technical book editor.



J. Aptheker and other responsibility.

Book Club

L.S.S. young couples have revived their book club. At their first get-together, Robert and Susan Chambre reviewed Dr. Sam Heilman's "Synagogue Life." The second discussion took place at the home of Glenn and Lenore Richter, where that couple reviewed "Rabbi: The American Experience" by Murray Polner. To join this group, please leave your name, for Rabbi Cohen, in the Synagogue Office.

Outreach "E" Bomb

More than a score of packages, plain brown envelopes, have made their way by truck and plane, to key destinations all over the United States. Each innocent-looking envelope contained a "bomb" thousands of times more powerful than atomic or conventional explosives. Who was the man behind this operation? — Rabbi Ephraim Buchwald.

Inside these brown envelopes that reached students and families in New York, the Midwest and the West Coast, were a Chanukah menorah, candles, and instructions for kindling the Chanukah lights.

The Jewish student dorming in a South Carolina college lit candles. A family living in an Iowa town lit candles. The "E" bombs activated a chain reaction. Other Jews, seeing the Chanukah lights, remembered their own candles. Seismographs may not have measured the explosion, but the "E" bombs definitely left their mark.

Thanks to the L.S.S. members who submitted the names of friends and relatives to whom we sent the Chanukah packages. We were surprised and touched by the unsolicited contributions some members sent us to help make the project more economically feasible. Thank you.

Mordechai Reich

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Nursery News

(This article represents the combined effort of our nursery and kindergarten children.)

We have a little Torah. It used to be in the teacher's closet. Because of all the wood working that has been going on, we decided to build an ark for our Torah.

First, we built the frame with four pieces of wood. Then we needed a big piece for the back, but we only had strips of wood, so we hammered eight strips together. Then we took the Torah and put it in the ark, but the Torah kept slipping out. Then one teacher had an idea. She put a strip of wood in front of the ark to keep the Torah from slipping. Joseph bought red velvet material and Lea helped sew the ark curtain.

When the ark and the curtain were finished, we invited Rabbi Riskin in, and gathered around him. Rabbi Riskin made a blessing and all of us kissed the ark curtain. From that day on, our Torah has a special ark, and if you happen to walk by on the second floor of the Shul, please come in and visit.



Some of the L.S.S. youngsters who helped build the ark — seated (l. to r.), Tammy Zakov, Michal Zakov, Yehuda Cohen, Elly Goffin. Standing (l. to r.), Nadia Gold, Dina Landowne, Atara Gorsetman, Talya Gorsetman, Samson Fine. Teachers (l. to r.), Amy Rabinowitz, Fern Yanofski and Bruria Okonsky.

עזרה

Engagements:

Claudia ALTMAN to Dr. Sam BLUMENTHAL.

A few issues ago, we reminisced about LSS's Sandy and Clyde, on the occasion of Sandra Smith's engagement. Just as Clyde's bat mitzvah at 150 Amsterdam Avenue followed soon after Sandy's, so now Claudia has followed Sandy's lead by announcing her intention to marry in June. Claudia intends to move to Milwaukee for three years, where Sam is an internist. Claudia herself has been studying pre-med at Columbia. We hope that they will return to the west side, with many children, one of the minor reasons being that we need more youngsters for Purim shalach manos deliveries . . . to assume one of the tasks Sandy and Clyde performed years ago.

Gila MOLDOFF to Paul REINSTEIN.

Gila has been active in our Russian effort and an article by her appears on the opposite page. Although Paul may accomplish much in

his position at a prominent law firm here, his claim to fame within LSS remains that he is the brother of Irv's Delicate Essen Reinstein.

Joan SHWACHMAN to Shlomo YEHIEH.

As the accompanying pages attest, Joan has been a prime mover in our Soviet Jewry effort and at the Women's League where she serves as Corresponding Secretary; she also is that group's stringer to *Echod*. Joan met her fiancée, an Israeli, through the Synagogue's hospitality program.

Sarah WEINSTEIN to Itzhak ROSEN.

Sarah and Itzhak met over the summer on the Bach volleyball court, much as Sarah's brother Stanley met Lenore there years ago. Itzhak was involved with our outreach program at its outset.

Births:

Dr. and Mrs. Andrew DRUCK on the birth of a daughter.

Mr. and Mrs. Richard KOBRIN on the birth of a daughter.

Rabbi and Mrs. Solomon SHOULSON on the birth of a grandson.

Old Jewish Tradition

By Rose Toby Levin

Bickur Cholim is as old as Jewish Tradition and is based on a concept central to Judaism — "kindness and compassion for other people, and the importance of hope." The Talmudic explanation is — "Whoever visits the sick helps them recover, by cheering them, by showing concern." Not everyone is able to do the mitzvah of visiting the sick, but I can assure you that you may be surprised by what you may gain by this very personal experience.

We must try to reach the unfortunate patients who have no friends visiting them as they truly appreciate visits from our Bickur Cholim volunteers. It is a most rewarding experience sharing a Shabbat with these people, and this is made possible only with the continued support of our wonderful volunteers who meet regularly to visit the patients at the Roosevelt Hospital on Shabbat.

A most inspiring event was the Rosh Hashanah-Yom Kippur Services ably conducted by Charles Popper, assisted by Mel Moed, Dennis Nako-nechny and other volunteers.

We shall be pleased to have you join our volunteers any Shabbat afternoon this winter.

THE RUSSIANS ARE HERE!

When the issue of "Soviet Jewry" is discussed, most of us contemplate the vital battle to get Jews out of Russia. Two of our congregants, Margy Greenbaum Davis, Director of the National Conference of Soviet Jewry, and Glenn Richter, leader of the Student Struggle for Soviet Jewry (please read their articles on the following pages), stand at the forefront of this constant effort.

Within the Synagogue, Mindy Stein leads the Chulent-Kugel Minyan effort to aid individual Russians. On February 20th, the Women's League has scheduled a special evening devoted to Soviet Jewry, at which time Joel and Ronnie Basson will speak. Also scheduled to address the group is Herschel Weinrauch, a founding member of LSS, who personally suffered, and has written about, abuse by the Russians.

In this issue of Echod (page 7), David Olivestone reviews some of his recent experiences in the Soviet Union, and Professor Leon Shapiro offers his somewhat different perspective (page 8), reminiscent of Rav Riskin's call some eight years ago at the time that he, Richard Joselit and Daniel Greer worked for the release of Leonid Rigerman, that the struggle must be to allow us to live as Jews or leave as Jews.

Yet the issue of "Soviet Jewry" has become two-edged, particularly in our neighborhood. Here, the problems are jobs, housing, clothing and such basic necessities, for those Russians who have come. On this, the home front, our effort has been waged largely by one young lady, Miriam Sternberg, leading alone.

So, some of the Russians are here, and we need help; if you are able to assist, please contact Jeannette Aptheker (799-7608). Below, one of Miriam's dedicated aides, Gila Moldoff, recounts some of her impressions in meeting Russian Jews:

Encounters

by Gila Moldoff

Many of us tend to paint Jews still living in the Soviet Union as heroic figures valiantly struggling against cultural and spiritual genocide. We have oversimplified the truth for valid political ends, but with time, we have come to believe our own propaganda. We are then unpleasantly surprised to find Russian-speaking Jews can be inflexible, inconsiderate, demanding, and excessively proud, as well as heroic. Upset that our new neighbors seem constitutionally incapable of making and keeping appointments, that they accept invitations and never show up, demand the sky and reject whatever aid we proffer, we often ignore the fact that we come from radically different cultures and do not share the same standards, values or expectations.

Because I speak Russian, I have less trouble than most Americans who attempt to communicate with Soviet Jews. These emigres and I share more than simply a language in which to exchange pleasantries; we know and love the same culture, have walked the same streets, have read the same books. You might say that I provide a bridge between their Soviet past and their American future.

We have met by accident on the street, in stores, in Shul, and by appointment at my home or in the area hotels where they live. I met G, my first and closest Russian friend, at the 92nd Street Y gym. Since I am one to boast my love of Russian, I was wearing a t-shirt with the Russian letters standing for "Russian Club of Georgetown University" blazoned across my chest. G came up to me shyly, and in thickly accented English, she asked me if I spoke any Russian. Our friendship bloomed as we puffed our way through my ballet exercise routine. We do not pedal stationery bicycles anymore, but we chat on the phone and meet over bagels and lox to study for exams.

Like many of the Soviet Jews I have met since, G led an unhappy life in the Soviet Union. She arrived in the States via Israel, lonely and very bitter, expecting that her life would somehow change for the better. Although she has made Jewish friends here and has won her bout with depression and nostalgia, G has very little interest in Yiddishkeit. After 30 years of state-taught atheism, beliefs in God and a religious lifestyle are alien. She did not leave her country to become a better Jew, but rather to satisfy vague urges for change. She says she has found peace of mind in the Buddhist movement, and I have been unable to convince her that Judaism could offer her the same.

G's depression was not as severe as some. Miriam Sternberg once asked me to interpret for her and for Rabbi Cohen. The woman with whom they wanted to speak was suffering from a persecution complex and was quite convinced that the KGB was after her, had kidnapped her son, and had infiltrated the welfare department, NYANA, HIAS and the Shul. While many emigres arriving in this country have mental problems of some kind, most simply need to release pent up tension before settling down. I once phoned one of the emigres in order to arrange further English tutorial help for him, and for the next 45 minutes I was treated to a harangue about the deficiencies of the American system. This particular man was finding it difficult to cope with America's demands for individual initiative. In the Soviet Union, where he was not faced with a bewildering range of choices, he had never developed the skills needed to make choices by himself.

Most of the time my reception is exceedingly cordial. When I have gone door-knocking in the Lucerne Hotel, I am immediately invited in and offered tea, fruit, and cake. (The first topic of conversation is usually kashrut, because I must explain why I cannot have the cake. The second topic is usually their amazement that I speak Russian.) I am always touched by their eagerness to share the little they have. Once we have gotten

past these formalities, I am usually bombarded by requests for job and housing information. Then the complaints begin, slowly at first, and then under encouragement, they gush forth like water from a broken main. The emigres feel less like strangers in a strange land when they have the opportunity to complain, quibble, and joke with an American in Russian. They laugh at my grammar mistakes as they correct them (what a grand ego booster that must be — being on the giving end for once). In such encounters I have also discovered that Leningraders envy and dislike Muscovites. Muscovites disdain Leningraders and Kevites. And everybody dislikes the Odessans. Although we tend to consider them all Russians, one homogeneous group, each geographical group has its own peculiarities.

Once we have met, I will often invite emigres to my home for Shabbat. For two years there has been a steady stream of Russians flowing through my front door. So many "Sashas" now call that I have had to train my roommate to ask "which one" when she takes telephone messages for me. I have gained friends, language tutors, and a warm feeling of being appreciated and useful. In return, my Russian acquaintances have gained a resource person, translator, psyche supporter, and English tutor. It is difficult to say who has benefitted more.

Getting Together



For better or worse, there are few closed doors on the hectic second floor of our Shul. The spirit of cooperation between our departments is characteristic of LSS. Two departments which have been working closely together are our Gustav Stern Hebrew High School and our Melanie Ross Youth Group, the former under Rabbi Cohen's guidance, the latter directed by Jeff Lichtman. Jeff recently led an extremely well-attended and successful Shabbaton.

In our Sunday morning class, we are studying the Jewish life cycle. The students and I, therefore, are appealing for a little show of cooperation and team spirit from the congregation!

For example, why do not all our pregnant young wives aim for a 'brit' on some Sunday morning! You could also keep Sunday mornings in mind for your weddings and Bat and Bar Mitzvahs too!

Sema Reich

Greening of a Jewish Community

By Rabbi Ephraim Buchwald

In years to come, Ed Koch's surprise visit to the Lincoln Square Synagogue on Simhat Torah may very well be looked back upon as the coming of age of the Lincoln Square Jewish Community. Over the past twelve years, the Synagogue has spearheaded an amazing Jewish renaissance on the West Side. Today, this community obviously is regarded as a communal and political force to be respected and reckoned with. During the recent election campaign, the ubiquitous politicos spared no effort in getting their candidates the ear — if not the endorsement — of the Rabbi and the Synagogue leadership. The Jewish Community has come of age.

Look around. The neighborhood is saturated with young Orthodox Singles. It is no longer only the Esplanade, but the Coliseum House, the Cambridge House, the Olcott, the Oliver Cromwell and other furnished dwellings. And more significantly, singles and young couples have been, more and more, leasing unfurnished apartments in Sherman Towers, the Dorchester Towers, Lincoln Towers — showing a more permanent commitment to the neighborhood. Have you noticed which floors are renting fastest in the new Nevada Towers, across from the Synagogue? The lowest floors, of course; the rest of the building lies virtually vacant!

This rapid growth has precipitated a concomitant need for specialized communal services. It was only a matter of time until businesses specializing in Orthodox needs began to appear — the Pizza, the Deli, the Jewish section of Radius Book Store. A week does not go by when we do not receive calls from interested Orthodox entrepreneurs. A small Kosher pastry shop has opened and other business endeavors are being contemplated.

The Synagogue, of course, continues to experience growth and interest in all its divisions. The success of Owen Gottfried's program for Singles, and Chaim Casper's Kosher Co-op, have been particularly impressive. The future of the local Jewish community does indeed, at this point, look favorable. But only a concerned and responsive constituency can keep it that way. We need more Jay Golubs on the Community School Boards. Our candidates for the local poverty boards must be elected. Meetings with government and police representatives and local institutions that affect our neighborhood (e.g. Phoenix House) must continue.

Local businesses are, or can be made, responsive to our needs. Daitech Shopwell increased the number of specialized Kosher products, and removed an offensive magazine from sale at our request. Local banks and other businesses, who had extensive Christmas displays, were sent reminders that Jews constitute a majority of their customers. An effort is under way to contact all local real estate owners to help our members, and future members, find appropriate housing more easily.

The possibilities are infinite; the potential benefits — enormous; the responsibility of each one of us to see that it happens — immense. If you would like to participate in these efforts, please contact us.



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We heartily welcome you to Lincoln Square and invite you to join our army. You must believe something and want something with all your might. So must you do to carry anything to an end worth reaching. More than that, you must be willing to commit yourself to a course, perhaps a long and hard one, without being able to foresee exactly where you will come out. All that is required of you is that you go somewhere as hard as ever you can. The rest belongs to Hashem. One may fall — at the beginning of the charge, or at the top of the earthworks. But in no other way can one achieve the rewards of victory. To help achieve victory, become active in LSS activities by telephoning Jeannette Aptheker (799-7608).



Women's League

Women's League models (l. to r.) Geri Klein, Hannah Zilbergeld and Marsha Cohen joined the following individuals — Leni Goodman (Shell jewelry), Shirley Frankel (leather jackets and small gifts), Barbara Mazel (sweaters), Julia Magor (Israeli fashions), Jules Miller (coats) and Herb Weiss (Indian jewelry) — for a most successful function. The following ladies assisted: Florence Brody, Margit Goldberg, Lillian Goodman, Sue Golub, Ruth Hobert, announcer par excellence Joan Shwachman, Bea Wald and Hannah Zilbergeld.

At the next Women's League meeting on January 23rd, LSS Trustee Dr. Martin Finkel, will speak on cardiovascular diseases. The film "Life is in Your Hands" will be shown.

SSSJ

by Glenn Richter

Picket signs busily painted . . . the mimeo machine clanking out releases and newsletters . . . phones jangling with calls to and from Washington, Jerusalem, and Moscow . . . a journalist at a desk leafing through a file on emigration as the basis of an article . . . Marina, our translator, pulling together the pieces of a story shot-out in rapid-fire Russian by a baffled newcomer from the USSR . . . Sarah, filling out a request form for a speaker. . . .

This bubbling pot is actually the national office of the Student Struggle for Soviet Jewry, located in a building on the bustling corner of 72nd Street and Broadway. Very much a part of the LSS community, the SSSJ's chairman is our own Rabbi Riskin, and the SSSJ's long hours and independent, innovative outlook are reflective of its leader. The lives of many LSS members and friends are interwoven with SSSJ activities: Miriam Sternberg's herculean efforts with Russian immigrants, Joan Shwachman's visit among the "refuseniks" of Moscow and Leningrad, Jerome Stern's dedication to the release of imprisoned emigration spokesman Anatoly Sharansky, and Cyrus Abbe's persistent work on behalf of Jews trapped in Rumania.

Beyond the pages of Jewish history which the SSSJ has helped to write—the miraculous redemption of 130,000 Soviet Jews, so far — we are most proud of the fact that we are a leadership-developing and unifying force in the Jewish community, giving students and their elders alike a sense of the common destiny of the Jewish people.

Fourteen years after our founding, and hundreds of rallies, conferences and sleepless nights later, we find the bulk of our work still undone. Sensitivity to the problem has calloused over. Recalcitrant American, Israeli and World Jewish leaders must still be pushed. And while the Kremlin celebrates sixty years of destruction of the Soviet Jewish community, we must urgently find the way to join Jewish past, present and future together for one-quarter of the Jews still left on this globe.

Jr. NCSY Rolls On

Junior NCSY rolls on, with a November bowling party, a wild and woolly Maccabiah over Chanukah and a skating party planned for January.

At bowling, the high (45, including one strike) was scored by Yonathan Weitz. Nathaniel Weinberger and Giddy Freedman followed closely thereafter. Strikes were also recorded by Aaron Brodie, Benjamin Katz and Eliyahu Verschleiser.

Parents have begun coming to Junior Congregation. Parental feedback on our special and regular programs would be appreciated.

All children, ages 5 to 12, are invited to join us. Junior Congregation begins at 10 A.M., and Junior NCSY starts at 2:45, both on Shabbat.

Chaim Casper

MOSCOW BOOK FAIR

by David M. L. Olivestone

(An LSS Board Trustee and active member, David Olivestone is the editor of the Hebrew Publishing Company. He attended the recent Moscow Book Fair, and related his experiences to the congregation at both a seudah shlishit and an oneg Shabbat. What follows is a condensed and edited version — prepared by Echod Assistant Editor Ron Platzer — of an article by David which appeared in the latest issue of the Jewish Book Council's "Books in Review".)

In my experience, most book fairs are much the same, no matter where they are held or for what purpose they are organized. Moscow was different. This time the location had a significance all its own. This time, at least for the American Jewish and Israeli publishers who attended, the books themselves were almost a secondary factor. It was people, Jews, who provided the primary interest. And, of course, there were no real customers since no one, except the official agencies of the Soviet government, was permitted to buy books. And this time there was no chance of becoming bored with the sales pitch. Each conversation was unique — personal, meaningful, often emotional, and memorable for both sides.

The 350 books brought by the Association of Jewish Book Publishers (AJBP) included Bibles, prayer books, Hebrew language text books, fiction, and books on all aspects of Jewish religion, history and culture for adults and children, in English, Hebrew and Yiddish. On the whole, the Russians made every effort to ensure a successful event, in terms of both public relations and commercial success. For example, when Jack Steinberg, head of the AJBP, met with Soviet publishers to discuss the purchase or sale of rights, he was treated with courtesy in no way different than that accorded other publishers. Unlike other publishers, however, the Jewish book publishers did not measure success by the number of contracts signed. For us, the overwhelming success of our presence at the Fair lay in the huge number of Jews whom we met there and who were exposed to a vast array of Jewish books, almost certainly for the first time in their lives. From the moment the Fair was opened to the public, our booth and the Israeli booth were constantly crowded with Jews, making the Jewish booths by far the most popular exhibits at the fair. There were elderly couples who spoke to us in Yiddish or occasionally in the smattering of Hebrew which they remembered from *heder*. One old man, upon noticing that a large *siddur* was open to the *Shema*, read the prayer aloud to us, tears forming in his eyes. Before long our eyes too became moist.

Many of our visitors were young people who have come to value their Jewishness in recent years and are searching for the knowledge of how to express it. One young couple sat in the booth for more than three hours, helping each other to read a children's Hanukkah story book in English. Words and phrases proved difficult, and they often asked for help, but they did not leave until they had finished the story.

Offering to pay any price, many Jews begged us to give them books. One man even offered tickets to the Bolshoi. "Give me a book, give me a *Luach* (calendar)," people cried. Said one old man, "In all my life, I never wanted to be a *goniff*. Now I want to be a *goniff* and take a book away." What could we do? It was against the Fair rules to sell or give anyone a book. To do so was to risk expulsion from the Fair. In fact, books were stolen from virtually every foreign publisher, and most of them were happy to see books come into the hands of people so long denied any book of their choice.

Most satisfying, perhaps, were the visits of prominent "refuseniks" — Jews whose applications for visas to Israel have been denied. Our booth became a virtual headquarters for people like Essas, Abramovitch, Volvovsky, Prestin, and others. We spent long hours discussing their needs, hopes, and fears, for despite the fact that they could move around freely at the Fair, they, nor we, could forget the shadow of harassment and intimidation which always hung over them.

Words cannot describe the joy we saw in the faces of Jews deprived of the books so familiar to us. Given the chance, we plan to be back at the 1979 Moscow Book Fair. Towards the end of our stay, I told one of the refuseniks that I expected to return in two years and would see him there. He replied, "I hope not."

Our prayers, thoughts and hearts are with the Hollander and Abelow families during these difficult days as Mrs. Edith Nisa Hol'ander struggles for complete recovery from the injury she sustained in a traffic accident on the first night of Chanukah.

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FIGHTING FOR SOVIET JEWRY

by Margy-Ruth Davis

Six years ago, as a doctoral student in English literature, I agreed to take a "temporary" job with a new organization, formed at the behest of the organized Jewish community, which would help Jews to leave the Soviet Union. I would work just until the Spring term, I said, when there would be openings for teachers of remedial reading and freshman English lit courses.

The doctorate was never finished, and the beginners' courses never began. The temporary work became more and more time consuming. Today, the Greater New York Conference on Soviet Jewry is the largest Jewish coordinating body in the United States, with 85 constituent organizations and a combined membership of some two million people in the metropolitan area. I now serve as its Executive Director.

The GNYCSJ is primarily known for its sponsorship of Solidarity Sunday for Soviet Jewry, the biggest event of its kind. While Solidarity Sunday is the highlight of each year's activities, it is only a small part of the Conference's work. Professional coalitions have been established by lawyers, doctors, mental health professionals, women and artists to support their Soviet Jewish colleagues still in the USSR who are unable to emigrate. A comprehensive compilation of legal briefs, which documents Soviet violations of its own and international law, has just been submitted to the Belgrade review session of the Helsinki Accords, as well as to Soviet authorities. Members of our Mental Health Coalition wrote a resolution condemning Soviet abuse of psychiatry and guided its passage through the American Psychiatric Association to the World Psychiatric Association conference this summer. Articles in professional journals, *New York Times* advertisements appealing for the release of a Soviet Jewish colleague, adoptions, and travel to the USSR are all part of the coalitions' efforts.

The GNYCSJ also initiated activity with another important special interest group — the Congressmen who represent the metropolitan area. Each Representative has "adopted" a Soviet Jewish Prisoner of Conscience and has undertaken a number of projects, suited to his or her interests, on behalf of the Society Jewry movement. The results of their activities have been catalogued in a pamphlet, *The Conscience of Congress*, which is published by the GNYCSJ. It details what each Congressman did for Soviet Jewry

during the 94th Congress. Scores of other prominent personalities participated in similar programs.

We have worked hard to broaden the range of Conference activities so that as many people as possible may become involved. Project Yachad encourages personal contact between American and Soviet Jews through a letter-writing campaign. Each weekday for the past year, the Ner Tamid Freedom Vigil has been held outside the Fifth Avenue offices of Aeroflot, forcing that Soviet installation to close

for one hour each day. The Commission on Jewish Life in the Soviet Union seeks to promote Jewish identity within the USSR. Travellers wishing to meet Soviet Jews are enabled to do so. *Echod* readers wishing to volunteer in these and other activities should contact the GNYCSJ office.

Lincoln Square Synagogue is affiliated with the Greater New York Conference on Soviet Jewry both through its parent body, the Union of Orthodox Jewish Congregations of

(Continued on Page 9)

An Interview With Professor Shapiro

What follows is a transcript of an interview conducted by Echod Assistant Editor, Herbert Weiss, with Professor Leon Shapiro. Professor Shapiro is a noted specialist on Russia. At present, he is a faculty member of the Department of Hebraic Studies and the Department of the Soviet Union and Eastern Europe, at Rutgers University in New Brunswick, New Jersey. Both interviewer and interviewee are active and long-time members of our congregation.

"Professor Shapiro, are the Soviets presently increasing pressure on Jews there? If so, why? Is there a contradiction between the Scharansky Trial on the one hand, and the Book Fair on the other?"

"We should always consider the Jewish situation in Russia within an historical framework. I discern historically two trends in Russia with respect to their policy on the Jews. The first, I will call the Derzhavin trend, and the second, the Sperakskii trend. Both of these were writers and statesmen of the late 18th, and beginning of the 19th century in Russia.

The first represents a policy of forced assimilation, repressive measures, etc. The other represents a liberal attitude, and a degree of understanding of the specific Jewish concerns, characteristic of the Jews of Russia, and of Jews generally.

Unfortunately, for many decades already, Soviet policy with respect to the Jewish minority is the Derzhavin policy. It is a policy of outright assimilation, and of refusal to grant the Jews what even, according to the Soviet Constitution, they should have had. There is no contradiction between this, and the permission to include in the Book Fair, a number of Jewish books."

"Is the effort of American Jewry on behalf of Russian Jewry important, and if so, is the present effort satisfactory?"

"Well, I am afraid that I represent a minority viewpoint. It depends what is meant under the American policy. Speaking about the Jewish attitude, I think that the time has come to change priorities. We should naturally continue to demand freedom of immigration for the Jews, the Ukrainians, the Volga Germans, and all other groups. However, our demands should be focused on the internal Jewish life in Russia. We should request from the Soviet Union that it provide for the Jews such conditions as they provide for all other nationalities, and let the Jews live Jewishly. I am, of course, aware of the difficulties inherent in such a policy, but Soviet Russia is changing. The Soviet regime is bound to change by its own technological and social development. There are about 2,700,000 Jews in Russia. We are co-responsible for their future, and we must make all possible efforts that the Jews of Russia should have siddurim, machsorim, tefillin, and all other religious articles, as well as books on Jewish history, sociology, etc., in order to give them a possibility to continue Jewish life; that these should be in well-written Russian language, by qualified people. Quite frankly, I am not very happy with some of the material already sent to Russia.

Our leaders should know that there are certain changes in Russia which should be mentioned. "Sovietish Heimland," starting from September, 1977, has a short Russian and English summary of its contents, thus giving the Jewish reader who does not know Yiddish, the possibility to read the magazine. It is, of course, a Communist magazine, but it has been of late giving a great deal of material of general information to the Jews, as well as information on Israel.

We have information that Moscow is opening a Jewish Chamber Theater of Music and Drama. In fact, they already started recruitment of artists.

As you know, there are now several Russian Jewish students studying for the Rabbinate at the Budapest Theological Seminary. It is of paramount importance — Russian Jewry does not have Rabbis.

It would be very good if, in addition to all our demonstrations in favor of Jewish families preferring to leave for abroad, we would also intensify our efforts for Jews who want to remain and live Jewishly in the Soviet Union proper."

"Professor Shapiro, what do you think about the various visits to the Soviet Union by concerned people from the west?"

"This is a very good question. Every contact with Soviet Jewry is very important. However, many of the people who visit the Soviet Union are quite bereft of elementary knowledge of Russian history, of Russian Jewish customs, and of course, don't speak Russian. I am afraid that their impressions and information which they bring back are neither important nor helpful."

"Thank you very much, Professor Shapiro."

Fighting For Soviet Jewry (Cont'd)

America, and through its participation in the Manhattan Coalition for Soviet Jewry, a borough-wide Soviet Jewry group. The Manhattan Coalition is one of 16 community organizations whose activities are coordinated through the GNYCSJ. Each group tries to involve every synagogue, school, and local chapter in its area in Soviet activities. Most importantly, our esteemed rabbi, Rabbi Riskin, serves as an Honorary Chairman of the GNYCSJ.

Since 1971, when we first began, the Soviet Jewry movement has seen broad gains. Some 130,000 Soviet Jews have been allowed to leave the USSR. Within the past few months, the emigration rate has jumped from 275 to 400 each week.

A dark cloud hangs over the Soviet Jewry movement, however, which may foreshadow worsening times. A 30 year old computer scientist, Anatoly Sheharansky, now faces charges of treason which carry the death penalty. His life hangs in the balance and his fate could determine the decisions which thousands of other Jews will make about their future.

We will do everything possible to save the life of Anatoly Shcharansky and to secure his right to rejoin his wife in Israel. But as we do so, we will be helping another group of Jews — ourselves. An unanticipated by-product of the Soviet Jewry Movement has been the sense of religious and cultural identity that it has given to American Jews. Over and again, I have seen volunteers come to us with little understanding of who they were. And time and again, an aimless universalism has given way to a realization that Jews must care for one another, that they are part of K'lal Yisroel.

(The Bach Singles recently sponsored a benefit for the Lincoln Square Yeshiva.)

An Open Letter to the Board and Members of Bach:

You gave the best of your efforts to help the Yeshiva — for that we thank you.

You planned carefully and conscientiously — for that we thank you.

You gave smilingly, unreservedly — for that we thank you.

You helped us. We can never repay you, but from the bottom of our hearts, we thank you.

*Rabbi Eliezer Diamond
on behalf of the Officers,
Faculty and Students of
Lincoln Square Yeshiva*

LETTER TO THE EDITOR

Long-time subscribers to our Synagogue bulletin will remember frequently reading Honorary Vice-President Ruth Belsky's correspondence with the Rabbi, the President of Yeshiva University, and other world leaders. After a hiatus of a few years, the Rabbi was pleased to forward the following excerpts from a recent letter Mrs. Belsky sent to him: "... thank you for having thought of the excellent idea to send Chanukah packages to students on college campuses. ... I am especially grateful because all my fine grandchildren were so very pleased at receiving these Chanukah packages from me, through L.S.S." Mrs. Belsky's letter also included the following quotation from Prime Minister Menahem Begin's recent address to the Israeli Parliament: "We are not in exile, but in our homeland — not in the ghetto, but in our sovereign state. It is not fitting that there should be competition as to who is a more peaceloving Jew and who is a less peaceloving Jew. The truth is that we all want peace."

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Children of holocaust survivors interested in group discussions should please contact Annie Zlotnick at 272-1050 (days) or 891-9471 (evenings). *Echod* notes that we have not discontinued our holocaust interviews but have suspended the series temporarily, for various considerations.

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Looking Back at Chanukah at the Square

(This review of Chanukah at Lincoln Square was collated from numerous Echod reporters, but the chief legwork and writing was undertaken by Pam Sherman.)

Women's League leader Phyllis Glasser brought Chanukah to Lincoln Square this year, by coordinating a fun-filled evening of entertainment, emceed by Rabbi Ephraim Buchwald, together with "an extravaganza of desserts." Phyllis was assisted by Nesta Feldman, Pam Sherman, Sara Wagschal and Hannah Zilbergeld.

After Cantor Goffin lit the Chanukah menorah (which had been constructed by his son, Elly), Steve Reich and Gary Schall performed "an original piece for four hands" called "Clapping Music." By the performance's conclusion, which had many congregants tapping their feet and drumming their fingers, everyone understood Effie's recital of Steve's impressive credentials. Next on the evening's entertainment program was the Bach group's Makelah, led by Joel Baumer. They sang a number of original pieces for Chanukah, making mellow and dulcet tones for our listening pleasure. In addition to Joel Baumer, the group included Larry Feder, Sharon Gross, Marla Herman, Geri Klein, Tzippi Rothenberg, and a mystery singer named "Shari from the Village."

The major "theme" of the highly comical Chanukah skit entitled "A Portion and Inheritance," prepared by Schlomit Rosenfeld and Jonathan Herlands, was that Lincoln Square's move to Efrat, Israel, would face many practical problems and that the congregation would return happily to the United States after only four months in Israel. Two such difficulties were the absence of telephone service for Mrs. Cohn (portrayed beautifully by Nina Freedman) and language problems for Rabbi Cohen (Rafi Guber could not translate "Willie" into Hebrew). More major problems included the resignation of Rabbi Buchwald, and group engagement by all the Bach singles so as to avoid induction into the Israeli Army. For some *Echod* reviewers,

this aspect of the performance was extremely weak in that the "difficulties" envisioned, with the exception of Effie's resignation, obviously were not sufficiently weighty to cause abandonment of the project. This should not be construed as criticism of the ingenuity of either of the creators. What this shortcoming in the play apparently demonstrates is that

the creation of a parallel Lincoln-Square-type community in Israel is both natural and unstoppable.

Despite this inherent thematic difficulty, the individual performances were outstanding. Jonathan Herlands stole the

(Continued on next page)

"A PORTION AND INHERITANCE"

—created and produced by Jonny Herlands and Schlomit Rosenfeld.

—props and costumes by: Mrs. Cohn, Rachel Herlands and Lou Fenton.

CAST (in order of appearance)

Representing "Jewish Center"	Chashi Freedman
Representing "West Side Institutional"	Phil Gassel
Representing "Spanish and Portuguese"	Michael Widlanski
Representing "Young Israel"	Binny Freedman
Rabbi Riskin	Jonny Herlands
Mrs. Martha Cohn	Nina Freedman
Rabbi Herschel Cohen	Rafi Guber
Cantor Sherwood Goffin	The "Chaz"
Rabbi Ephraim Buchwald	Effie
Joel (Meshugeneh) Wachs	Phil Gassel
Muk Eisenmann	Michael Widlanski
LSS Student	Gidi Freedman
Just Another Congregant	Rachel Herlands



Photo by JEFFREY D. SMITH

Finale (L. to R.): Schlomit Rosenfeld, Rafi Guber, Cantor Sherwood Goffin, Michael Widlanski (obscured), Phil Gassel, Rabbi Ephraim Buchwald, Nina Freedman, "Rabbi" Jonathan Herlands.

Looking Back at Chanukah (Cont'd)

show with his inimitable, precise portrayal of Rabbi Riskin. At the performance we saw, most of the audience laughed continuously. Michael Widlanski played a strong Muk Eisenmann. Yossi Deutsch supplied musical accompaniment. The theme song, "We are making Aliyah," should be number one on the L.S.S. charts — good tune, catchy lyrics, great song!

The Shelley Daube Dancers concluded the evening's entertainment with an original work, "Dreydle Exercises." The audience screamed "encore" until the dancers, Aviva Albert, Elissa Burnat, Shelley Daube, Linda Fischer, Clarisse Giffler, Rachel Herlands, Debbie Klaff, and Geri Klein repeated their performances. The girls' beautiful costumes were designed by Elissa.



Freeda Goodman, Sophie Taks and Rosalie Krieger.

ended from the ceiling. Mr. Fenton spun the dreydel, which was lowered, and all the children received the gelt. "Older children" who participated were Bruria Okonsky, Chaya Gorsetman, Amy Rabin-

"Rabbi Riskin" (Jonathan Herlands), suitcase packed, departing for Israel despite skepticism of others.

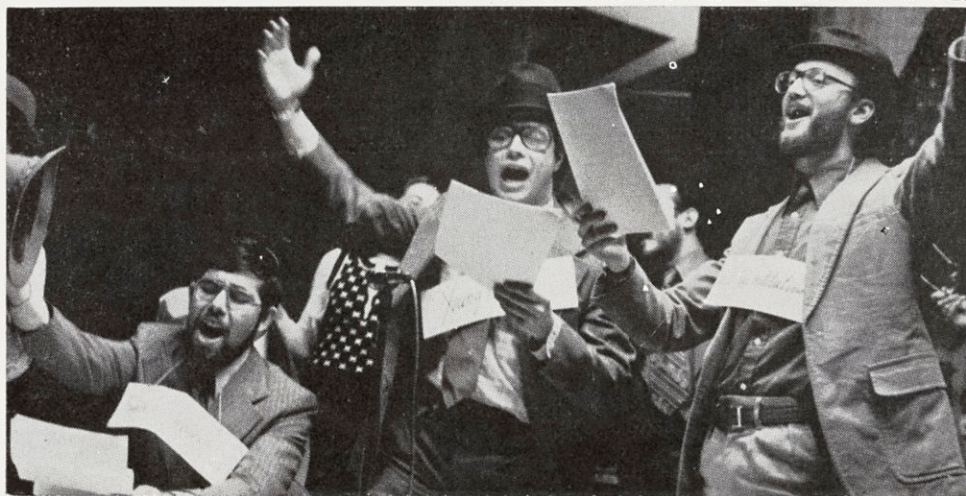
Actually, our Senior Adults had brought Chanukah to Lincoln Square a few hours earlier with an enjoyable well-attended party undampened by the inclement weather. Rabbi Cohen spoke to the group, as he does for every festival.

New members of Lincoln Square Synagogue met some of our active members at a special Chanukah party arranged by Sharon Gross and Susan Tobolofsky, with last minute important assistance from Deborah Klaff. When new member, Howard Miller, was introduced to Martha Cohn, his immediate response was, "Oh, you're the office." Thus, one would have guessed he had been a member for at least a few months. Active members of Lincoln Square who have attended this, and prior new member activities, under the group led by William and Aviva Stanley, include: Peter and Debbie Abelow, Norman Alpert, Joel Garboos, Stanley Getzler, Harold and Pearl Kaplan, Glenn and Lenore Rich'er, Frank and Sophie Taks and Joel Wachs.

Freeda Goodman continued her tradition of giving a Chanukah party for the children of our Nursery. The children, who range in age from 3 to 6, received presents from Freeda and, in return, made her a beautiful necklace of beautifully colored paper beads. Blessings over the candles were recited by Atara Gorsetman and Leah Hobert. Joseph Jay ("J.J.") grated the potatoes for fresh latkes.

Maintenance Superintendent Lou Fenton, at his special party for the kids, gave the children Chanukah gelt. The gelt was placed in a huge dreydel sus-

owitz and Lucy Zakov. With cookies and candy, latkes and grape juice, a good time was had by all . . . at this party, and all the others (where somewhat stronger drink purportedly was served).



Michael Widlanski, Rafi Guber and Phil Gassel devising plan to send Rav Riskin to Israel.

THE BEST OF SCHLOMIT AND JONATHAN

(Act. I, Scene 2)

Rabbi Riskin: Rabbosai, this meeting marks the beginning of a new era for L.S.S. You know very well, I don't start any new project until it's been approved by the necessary Shul authorities. Therefore, I am happy and proud to tell you that I have approved this project . . . EFRAT!!!

Martha Cohn: Has he lost his marbles?

Rabbi Cohen: Is there chulent in Israel?

Cantor Goffin: The humidity will ruin my strings!

Rabbi Buchwald: We'll trade in our Succahmobile for a Torah Tank.

Joel Wachs: Will the Government censor my bulletin?

Muk Eisenmann: Let's hope so . . .

* * *

Rabbi Riskin: . . . I have the entire project planned out. Mrs. Cohn, please reserve 400 family units on El Al.

Martha Cohn: Rabbi, Rabbi . . . airplanes do not have family units. They have seats, and anyway, where will we get the money for the tickets?

Rabbi Riskin: . . . obviously every seat on the plane will have to be dedicated!

Muk Eisenmann: . . . no sitting in the aisles!

* * *

Muk Eisenmann: The plane (to Efrat) will depart at 11:00 a.m. promptly. Seats will be reserved only to 9:30 . . .

* * *

(Act. II)

Muk Eisenmann: The entire Bach group has become engaged, effective immediately!!!

Rabbi Cohen: What will happen to Efrat's volleyball team? . . . it's all Rabbi Riskin's fault. For years, he's been bugging them to get married.

Rabbi Riskin: But who would've thought they'd listen??

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ANOTHER MESHUGENAH LETTER

Dear Meshugenah:

How do you personally compare to the Rabbi in terms of religiosity?

Comparison

Dear Comparison:

No question about it. I am much more religious.

For example, the Rabbi permits us to eat Baskin-Robbins, Carvel, and Haagen Daaz ice cream. I am much more stringent. I only eat Baskin-Robbins, because they advertise in ECHOD. The Rabbi sanctions all properly supervised meat establishments, but I only use those who advertise here. And so forth.

This should not be construed as the slightest criticism of the Rabbi, however. He is a young man, and everyone is at a different rung on the religious ladder. As he continues to grow in learning . . .

* * *

Echod Staff Note: When Meshugenah Rifke's outlook diverges from that of Rabbi Riskin, as frequently is the case, we naturally side with the Rabbi. In fact, we generally attempt to disassociate ourselves as much as possible from the Meshugenah one. On this very narrow issue though, we confess a decided preference for Rifke's view. PLEASE PATRONIZE OUR ADVERTISERS. Meshugenah Rifke will edit our Purim issue.

Please read the articles on Soviet Jewry in this issue of *Echod*.

Raishit Geula, the umbrella corporation charged with establishing an LSS community in Israel will hold the first of its monthly discussion groups for singles on 2/26/78 at 8 p.m. Emanuel Glauberman will speak on the specifics of our Israel project and Joel Wachs will discuss the role of LSS singles, past, present and Israel.

A social hour will follow.

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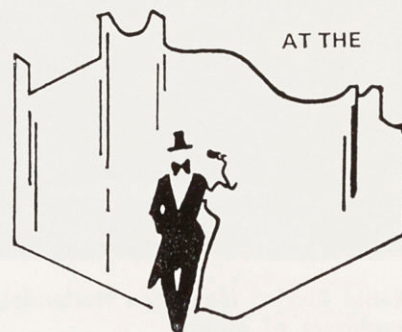
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