

ב"ה/מרכז תורה

LINCOLN SQUARE
SYNAGOGUE



לשנת
התשנ"ו
בחדש שבט



Lincoln Square Synagogue

200 AMSTERDAM AVENUE
New York, N.Y. 10023
874-6100

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Herschel Cohen *Associate Rabbi*
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A Note of Thanks

I wish to thank the entire Congregation for their unlimited expressions of appreciation, recognition, esteem, love and friendship on the occasion of our ANNUAL DINNER and JOURNAL in my honor.

Martha Cohn

Cover design by Jack Brown

Preparations for Passover

Search for Chametz

The house should be thoroughly cleansed of Chametz during the week before Pesach. All closets, cabinets, cupboards, and all other places where one suspects the existence of Chametz should be thoroughly examined. Even the pockets of clothing should be searched.

The final or formal search called B'dikat Chametz is conducted on the evening before Erev Pesach. This must be a real search for Chametz and not a perfunctory act. Since in most cases the house has already been thoroughly cleansed, crumbs of bread are placed in each room by a member of the household so that the benediction pronounced over the search is not said in vain. The benediction may be found at the beginning of any Haggadah.

The master of the house proceeds from room to room brushing and collecting any Chametz onto a wooden container with a feather and a wooden spoon, his way lighted by a candle carried by a member of the household. The candle should have but one wick. Any Chametz found is gathered and, together with the wood, feather and candle, tied up in a cloth and bound with a string. This Chametz is to be burned the following morning, the morning of Erev Pesach.

After B'dikat Chametz, it is necessary to formally renounce ownership of, or desire to benefit from, any undiscovered Chametz in one's possession. This formula of renunciation begins with the words "Kol Chamira" and is found at the beginning of the Haggadah. It may be recited in any language one understands.

What is Chametz?

Throughout the eight days of the festival, we abstain from eating any Chametz or leaven, i.e. edibles which contain grains and have been subjected to even the slightest amount of moisture. Foods about which there is even a suspicion of Chametz must not be eaten, for the minutest amount (ma-shehu) renders an entire product unsuitable for Passover use.

Wheat, rye, barley, oats and generally speaking all grains and grain products, as well as foods and liquids made from them, are subject to the laws of Chametz. Grain products such as grain vinegar (used frequently in pickles and horseradish, etc.) and grain extracts are Chametz.

All baked articles such as Matzot, cakes, macaroons, etc., require reliable endorsement by a "Rav" — a Traditionally ordained spiritual leader who is reputable, observant, sincere and learned. The use of ordinary flour during Passover is prohibited. For home baking, only endorsed matzoh meal or potato starch may be used.

Endorsement is also required for candy, soft drinks, wines, liquors, milk, canned foods, and dried fruits. With the exception of peas and beans, green vegetables may be used.

Packed food products should be purchased only when the Kosher L'Pesach identification is accredited by a reputable rabbinical authority and is obviously a part of the brand label printed on the container by the manufacturer. In any questionable case, consult the Rabbi. He will be happy to advise you.

Children should not be fed Chametz during Passover unless a physician has so advised and after the Rabbi has been consulted as to procedure.

Dishes and Utensils

Since we are not permitted to have even a trace of leaven in our food during Passover, special attention must be given to the use of pots, pans, dishes and utensils. One should use special dishes and utensils set aside exclusively for Passover. Under certain conditions, however, some of the utensils used throughout the year may also be used on Passover. They must be Kashered, i.e., prepared in a special manner for Passover use.

The laws of Kashering are many and varied. If any utensils are to be Kashered, the Rabbi should be consulted.

Selling the Chametz

The Bible prohibits the possession of Chametz as well as its consumption during Passover. Furthermore, any Chametz owned by a Jew during Passover is unconditionally forbidden for use at any time from that date on. If, therefore, one cannot dispose of all Chametz before the approach of the Passover holiday, one must arrange for a formal Mechirat Chametz or sale of that Chametz to a non-Jew. The transaction is usually arranged by the Rabbi, who acts as agent for his congregants. Neighborhood Jewish grocers and bakers should be asked by their customers whether Chametz products were properly "sold."

Chametz such as bread and cereal should be disposed of. All Chametz dishes and utensils, after having been thoroughly scoured and cleansed, should be placed in a special closet or room until after Passover. This should be done no later than the time limit specified by the Rabbi. If the closet or room has no lock, the door should be fastened with tape as a reminder. After all Chametz is assembled, the Rabbi should be formally authorized to draw up a bill of sale and negotiate transfer to a non-Jew.

The transaction of selling Chametz is a completely legal one, giving the non-Jew all rights of ownership over the Chametz that has been sold to him. After the conclusion of the festival, your agent, the Rabbi, may repurchase the Chametz from the non-Jew. However, none of this Chametz sold to the Gentile may be touched until it has been repurchased. It is, therefore, necessary to wait an hour or two after Passover before using this Chametz, in order to give the Rabbi time for repurchase.

Burning the Chametz

All Chametz in one's possession (including that which was gathered the evening before through B'dikat Chametz) that has neither been sold nor destroyed should be burned in the morning of the day of Erev Pesach before the deadline announced by the Rabbi. The Hebrew term for this burning of the Chametz is Biur Chametz. Another Kol Chamira formula of renunciation of ownership is recited at Biur Chametz. The entire house should by now be clean of all Chametz and ready for Passover.

The prohibition of eating Chametz on Passover begins one hour prior to Biur Chametz.

Fast of the First Born

Because the first born of the Israelites were spared when the Egyptians were smitten in the tenth plague, all first-born Jewish males fast on Erev Pesach until the Seder. This is called Taanit B'chorim. If, however, one attends a Seudat Mitzvah (a feast that accompanies the performance of a religious duty), one is not required to fast. It is, therefore, customary in all synagogues that a Siyum or conclusion of a Talmudic tractate follows the Morning Service on this day. The conclusion of a Talmudic book is an occasion of rejoicing and warrants a feast or Seudat Mitzvah. All first-born males should attend morning services on the day of Erev Pesach and stay for the Siyum.

Eruv Tavshillin

Because Sabbath April 17th immediately follows the first two days of Passover this year, food may be prepared for the Sabbath on Yom Tov if an Eruv is made. This is done by taking a piece of matzah and some food, cooked prior to Yom Tov, and reciting the blessing for the Eruv. The food is then put aside and eaten on the Sabbath. This procedure should be followed on Wednesday, April 14th prior to lighting the Festival candles.

Seder Symbols and Customs

The Seder refers to the festive evening meal on the first and second nights of Passover. The entire family assembles around the table to relive the bondage as well as to re-experience the initial thanksgiving for freedom. It is obligatory on these two evenings to tell the story of the deliverance from bondage: "And thou shalt tell thy son on that day saying: It is because of that which the L-rd did for me when I came forth out of Egypt." The word *seder* means order, for there is a prescribed ritual order which precedes and follows the traditionally sumptuous repast.

The Reclining Posture — was one customarily assumed in olden times by free men at a festive table. It is a symbol further emphasizing Passover as a festival of freedom.

The Three Matzot — are set on the table to symbolize the three classes of Israel: Kohanim, Levites and Israelites.

Moror — the bitter herbs, serve as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. *Moror* in Hebrew means bitter.

Charoset — a mixture of apples, nuts, cinnamon and wine—represents the mortar and clay which the Israelites used in the making of bricks for Pharaoh. The dipping of the bitter herbs in the sweet mixture of *Charoset* is a reminder of that bondage.

Karpas — the parsley, potato or carrot which is dipped in the salt water is a characteristic relish used at festive meals in olden times. Eating it at the Seder is meant to arouse the children's curiosity and to remind them of the meager diet of our ancestors in Egypt and of the tears they shed.

Washing of the Hands (with a cup) — is symbolic of the purity with which one begins his meal, washing his hands before touching food.

Z'roa — a roasted meat bone, serves as a remembrance of the paschal lamb eaten by our forefathers when the Holy Temple was standing in Jerusalem.

Afikomen — is the bigger half of the middle Matzah put away by the head of the family at the beginning of the meal and eaten by all at its end. In the days of the Temple, it was forbidden to eat anything after partaking of the paschal lamb. Today too, no food is served after the *Afikomen* is eaten.

Four cups of wine — required for the Seder, symbolize the Almighty's four expressions of divine redemption. I shall bring them forth . . . I shall deliver them . . . I shall redeem them . . . and I shall take them to me as a nation . . . Exodus 6:6.

The Matzoh of Hope

That the Jews of the Soviet Union may know that they have not been forgotten — The American Jewish Conference on Soviet Jewry, an association of 60 national American Jewish organizations seeking the elimination of the wrongs inflicted on Russian Jews by the Soviet Government, urges that the following statement be read at the Seder of every American Jewish household.

The leader of the service adds the following comments when distributing the matzoh after the blessing over the matzoh. He lifts a matzoh, sets it aside and says:

"This matzoh which we set aside as a symbol of hope for the 3 million Jews of the Soviet Union, reminds us of the indestructible link that exists between us.

"As we observe this festival of freedom, we know that Soviet Jews are not free to learn of their Jewish past to hand it down to their children. They cannot learn the language of their fathers. They cannot teach their children to be the teachers, the rabbis of future generations.

"They can only sit in silence and become invisible. We shall be their voices, and our voices shall be joined by thousands of men of conscience aroused by the wrongs suffered by Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shall yet see a great light."

SONIA AND IRVING CHESNIN WERE OFFICIALLY HONORED AT A MELAVE MALKE ON FEBRUARY 14, 1976

For those of us who were privileged to attend it was an evening long to be remembered. The Chesnins are charter members of L.S.S. and have been involved in every phase of seeing our synagogue become a reality.

Cantor Goffin's rendition of the Havdalah was most impressive.

Frank Taks, chairman, said that he felt privileged to chair this evening as they deserve this tribute for their untiring efforts, dedication and devotion to our synagogue.

Rabbi Riskin spoke about their wonderful accomplishments and his personal admiration for them. He told of the many organizations, other than our synagogue, in which they are involved. A large representation from these organizations was present to honor them.

Rabbi Cohen spoke of his personal feelings and kind thoughts of the Chesnins and Jay Golub presented them with a plaque from the synagogue.

Both Sonia and Irving said they had "nachas" from seeing our synagogue become a beautiful house of worship. They thanked everyone warmly for helping to make the evening so delightful and for the tribute accorded to them. They said they would treasure the memory of the evening and the beautiful plaque given to them.

Mr. Joseph Masliansky of the U.J.A. surprised Irving and Sonia with a plaque honoring them for their work for Israel.

Rafi Guber entertained with his guitar and songs.

Sonia and Irving were given the *kovod* that they deserve and may we all enjoy their continuous participation in our synagogue activities for many years to come.

Sophie E. Taks

LSS — News and Notes

The *Melavah Malkah* for Sonia and Irving Chesnin was a heartwarming experience of well-deserved praise and tribute. Sophie and Frank Taks gave their all to see to it that it was so . . . Marvin G. and Maurice Spanbock hosted a fascinating evening discussion of Richard Rubenstein's *Power Struggle* . . . Our Sisterhood was indeed privileged to have obtained the famed Dr. Marvin Belsky — son of our own Ruth Belsky — who spoke on his book "How to Use and Choose your Doctor" . . .

What with all the girls recently born in our community, another religious community had better be producing the boys . . . Tim Boxer is making us famous (not infamous, Effie) through the regular Tuesday evening 9:30 P.M. T.V. programs on Channel "J." Perhaps next season, WNBC . . . Purim was filled with LSS merriment from beginning to end. Amos Alter, Sam Kahane, Charles Popper and Chaim Fruchter read the Megillah simultaneously and in shifts for close to 2,000 people, *ken yirbu*. Our Chagigah featured Martha and George Washington in their bicentennial best, and had everyone roaring in the aisles with Martha Esther Cohn and Levi Kissinger Tiefenbrunn. Next year may cloud 9 carry us to Jerusalem!

Melanie Ross Youth Center

The members of the Melanie Ross Youth Center have been busily participating in many recent programs and activities. A MRYC Shabbaton was held in LSS on the March 5-7 weekend. Fifty-five people from Manhattan and Queens attended this active and fun Shabbaton in which Rabbi Riskin, Rabbi Cohen, Cantor Goffin and Rabbi Buchwald participated. The Theme of the Shabbaton was "*Kiruv rechokim, Vireechuk Kerovim*" — "Bringing close and keeping Together." We wish to thank all those who provided hospitality and services to our Shabbaton participants. Your hospitality was one of the main reasons for the success of our Shabbaton. *Todah Rabah.*

A full program of youth activities has been sponsored. In recent weeks our members have participated in Jewish Coffee House programs, "Kumsitzim," Jewish music and Israeli dance concerts, ice skating events, movies, plays, Purim carnivals, special speakers and other events. Plans are being made for a Yom HaShoah program, spring picnics, Shabbatonim, and special trips.

We receive several requests for information every week. We actively keep in touch with as many as one hundred teenagers. We spoke to many who call for specific information for their unique requests. We can use interested and sensitive people who would like to help us in keeping in constant touch with the searching teenagers who contact us. If you can donate of your time and kindness, please contact me (Joey) at 781-8339 evenings.

In order to be able to expand our Outreach activities, we have obtained the services of Issy Bendrihem to keep in even more active contact with our West Side youth. He is available at 651-2580. We hope that through his friendly smile and warm personality, MRYC will be able to touch the hearts of many additional Jewish teenagers.

The one date which we would like you to reserve on your calendars, is Sunday, June 13, 1976, the day of the Israel Day Parade. The Melanie Ross Youth Center, representing LSS, will be marching in the Parade. We invite all youth (ages 12-25) associated with LSS to join us. It is to the credit of LSS that we are one of the few Synagogues able to field a marching contingent and we ask for your support and cooperation. If any of our supporters have any ideas for theme presentations for our Torah Van and/or marchers, please contact us.

Joseph Epstein,
Youth Coordinator
781-8339

Schedule of Services

Tuesday Evening, April 13

Search for the Chametz 7:15 P.M.

Wednesday, April 14

Siyum B'Chorim 6:45 and 7:45 A.M.

The first born are invited to complete a talmudic tractate with Rabbi Riskin and Gabbai Sam Feld so that they may be able to eat on what would normally be a fast day for the first born.

The Latest Time to Eat Chametz 9:10 A.M.

The Latest Time to Burn Chametz 10:25 A.M.

Eruv Tavshilin

Kindle Festival Candles 6:14 P.M.

Mincha and Kabbalat Yom Tov 6:25 P.M.

FIRST SEDER

Thursday, April 15

Morning Festival Services 8:45 A.M.

Exodus 12:21-51, Numbers 28:16-25, Joshua 5:2-6:1, 6:27

Mincha 6:25 P.M.

Kindle Festival Candles *not before* 7:15 P.M.

SECOND EVENING COMMUNITY SEDER

Friday, April 16

Morning Festival Services 8:45 A.M.

Leviticus 22:26-23:44, Numbers 28:16-25, II Kings 23:1-9, 21-25

Kindle Shabbat Candles 6:16 P.M.

Mincha and Kabbalat Shabbat 6:25 P.M.

Saturday, April 17

Shabbat Chol Hamoed Pesach

Shabbat Morning Services 8:45 A.M.

Exodus 33:12-34:26, Numbers 28:19-25, Ezekiel 31:1-14

Talmud Class 5:30 P.M.

Mincha 6:15 P.M.

Tuesday, April 20

Kindle Festival Candles 6:20 P.M.

Mincha and Kabbalat Yom Tov 6:30 P.M.

Wednesday, April 21

Festival Morning Services 8:45 A.M.

Exodus 13:17-15:26, Numbers 28:19-25, II Samuel 22:1-51

Mincha 6:30 P.M.

Kindle Festival Candles NOT BEFORE 7:20 P.M.

Thursday, April 22

Festival Morning Services 8:45 A.M.

YIZKOR MEMORIAL SERVICES

Deuteronomy 15:19-16:17, Numbers 28:19-25, Isaiah 10:32-12:6

Mincha 6:30 P.M.

Friday, April 23

Kindle Shabbat Candles 6:24 P.M.

Mincha and Kabbalat Shabbat 6:35 P.M.

Saturday, April 24 (Acharei)

Shabbat Morning Services 8:45 A.M.

Leviticus 16:1-18:30, Amos 9:7-15

Talmud Class 5:40 P.M.

Mincha 6:25 P.M.

Please tear out center pages and keep for reference

YOM HASHOA

will be observed on Monday evening, April 26 with a special service at 7:30 P.M. at the Jewish Center, 131 West 86th St.

Rabbi Riskin suggests that everyone light six memorial candles Monday evening before the special service, and that everyone fast on Tuesday, in observance of this day.

Friday, April 30

Rosh Chodesh Iyar

*Kindle Shabbat Candles 7:31 P.M.
(Daylight Savings Time)
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 1 (Kedoshim)

Shabbat Rosh Chodesh Iyar
Shabbat Morning Services 8:45 A.M.
Leviticus 19:1-20:27, Numbers 28:9-15, Isaiah 66:1-24
Talmud Class 6:30 P.M.
Mincha 7:30 P.M.

YOM HA'ATZMAUT — ISRAEL INDEPENDENCE DAY

Yom Ha'atzmaut is celebrated this year on Tuesday evening, May 4 and Wednesday, May 5. A special service will be held on Tuesday evening at Lincoln Square Synagogue at 7:45 p.m.

Friday, May 7

*Kindle Shabbat Candles 7:38 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 8 (Emor)

Shabbat Morning Services 8:45 A.M.
Leviticus 21:1-24:23, Ezekiel 44:15-31
Talmud Class 6:35 P.M.
Mincha 7:35 P.M.

Friday, May 14

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

Saturday, May 15 (Behar)

Shabbat Morning Services 8:45 A.M.
Leviticus 25:1-26:2, Jeremiah 32:6-27
Talmud Class 6:45 P.M.
Mincha 7:45 P.M.

Tuesday, May 18

LAG BA'OMER

Friday, May 21

*Kindle Shabbat Candles 7:52 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 22 (Bechukotai)

Shabbat Morning Services 8:45 A.M.
Leviticus 26:3-27:34, Jeremiah 16:19-17:14
Talmud Class 6:50 P.M.
Mincha 7:50 P.M.

YOM YERUSHALAYIM

is celebrated this year on Wednesday evening, May 26 and Thursday, May 27.

Friday, May 28

Kindle Shabbat Candles 7:58 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 29 (Bamidbar)

Shabbat Morning Services	8:45 A.M.
Numbers 1:1 - 4:20, I Samuel 20:18-42	
Talmud Class	7:00 P.M.
Mincha	8:00 P.M.

Sunday, May 30

Rosh Chodesh Sivan

- * It is our custom to begin Mincha Friday afternoon at 6:45 P.M. throughout Daylight Savings Time. Those who usher in the Sabbath earlier with the congregation must instruct their wives to kindle the Sabbath candles by 7:10 P.M. Once the congregation chants Mizmor Shir Leyom Hashabbat (the Psalm for the Sabbath Day) the Sabbath has officially begun for the worshippers and their families.

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

Daily Minyan

Weekdays	7:15 and 7:50 A.M.
Sundays and Holidays	8:30 A.M.
Mincha and Maariv	at Sunset

Shabbat Services

Early Services	8:00 A.M.
Followed by Classes in Bible and Talmud	
Third Minyan Services	9:45 A.M.
Junior Congregation	10:00 A.M.
Special Service for those with little or no background	9:15 A.M.

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On Shabbat afternoon there is a Bible Class taught by Rabbi Ephraim Buchwald in the auditorium at the same time as the Rabbi's Talmud Class.

Adult Seniors of L.S.S.

Sophie E. Taks

Today is Purim — tomorrow it is out — so the saying goes, but for our adult seniors we held our Purim party a week in advance so they were able to celebrate twice.

Our party was one of the liveliest and happiest. After a repast of the traditional refreshments — plus — plus — plus — Cantor Goffin entertained with a wonderful selection of Purim melodies. Everyone clapped and sang along. This part of the program was a delight and enjoyed immensely.

We then played Bingo with prizes for the lucky winners. It was an afternoon of happiness and we are grateful that everyone enjoyed our annual Purim party. Next year same time same place.

From all of us a Happy Passover to all of you.

THE FOLLOWING BUTCHERS ARE UNDER OUR SUPERVISION

PEARL AND MITZNER (MR. PEARL) 2251 Broadway New York, N.Y. 10024	PARK EAST MEAT MARKET 1163 Madison Avenue New York, N.Y. 10028
FISHER BROS. & LESLIE 230 West 72nd Street New York, N.Y. 10023	HYGRADE KOSHER MEAT (MR. HEISLER) 1200 Madison Avenue New York, N.Y. 10028
MR. ROMAIN 2747 Broadway New York, N.Y. 10025	NAT GREENBERG 83rd & Broadway New York, N.Y. 10024
MESKIN & GUROWITZ 1224 Lexington Avenue New York, N.Y. 10028	MINTZ TAKE OUT FOOD 3rd Ave. & 61st Street New York, N.Y.
MR. MAX BECKER 202 East 87th Street New York, N.Y. 10028	JONAS STERN & SONS <i>Glatt Kosher</i> 229 West 100th Street New York, N.Y. 10025 MO 2-7081

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Sympathetic New York State Certified Social Worker

is available to individuals, families or groups for consultation.

This is a special service provided by Lincoln Square Synagogue.

Fee is according to financial ability.

For information please call Rose G. Landowne at 799 - 3470.

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

Telephone: 799-1520.

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THE CHEVRA KADISHA

There is one service of Lincoln Square Synagogue which we pray may be unnecessary but which is most appreciated when tragedy strikes—our Chevra Kadisha. The Chevra provides for Taharat Haguf (the purification of the body), proper Tachrichim (garments for the deceased), Shmirat Haguf (the recitation of Psalms from death until burial), Seudat Havraa (the meal for the mourners upon returning from the cemetery), and daily home minyanim at the home of the Shiva. Since these laws, as well as the laws of choosing a proper casket and providing a proper burial service are most complex and sensitive, we urge our members to immediately contact the Synagogue office or the homes of Rabbi Riskin, Rabbi Cohen, or Roy Stern if, Chas Va Shalom, a death should occur in their family. We will then, after consulting the family, make the proper arrangements with the Funeral Chapel, thus saving the mourning members of our congregation as much difficulty as possible.

Rabbi Riskin	799 - 4644
Rabbi Cohen	799 - 8521
Roy Stern	595 - 3915

Mazel Tov to:

Birth:

Mr. and Mrs. Kenneth BRECHER
on the birth of a son.

Mr. and Mrs. Joseph C. KAPLAN on
the birth of a daughter.

Mr. and Mrs. Martin ROSS on the
birth of a daughter.

Mr. and Mrs. Isaac JACOBS on the
birth of a granddaughter.

* * *

Bar Mitzvah:

Andrew DEVAY

Nathaniel KIERNAN

Ralph SELIG

* * *

Congratulations:

Our own Mrs. Ruth K. JACOBSON,
honorary president of American Mizrahi
Women upon her election to the Presi-
dium of the Zionist General Council of
the World Zionist Organization.

Mrs. Jane STERN upon her appoint-
ment as Chairman of the American
Board of Overseers of Bar Ilan Univer-
sity.

Marriage:

Miss Mildred KALB to Rabbi Label
SHARFMAN.

* * *

Refuah Shleimah:

Anne STOLL

* * *

Welcome Home from the Hospital:

Mrs. Anne ABRAMSON

Mr. Isak JAKUBOWICZ

Mrs. Miriam MITNIK

* * *

Our Heartfelt Condolences to:

The family of the late Mr. Alter
EISENSTEIN.

Miss Ann ELTERMAN on the loss of
her beloved sister.

Mrs. Ruth (Milton) JACOBSON on
the loss of her beloved mother.

Mrs. Samuel MERIMS on the loss of
her beloved husband.

Mrs. Seymour RIBACOVE on the loss
of her beloved father.

Mr. Frank L. TAKS on the loss of his
beloved brother.

* * * * *

It is impossible to thank you all personally for your kind notes and letters.

Hearing from so many does give one a great lift when in the hospital.

Anne Abramson

* * * * *

Volunteers Needed

Only 4 hours (11:00 A.M. to 3:00 P.M.) on Mondays, to help our local Yeshiva,
Manhattan Day School, at its Bingo game. You can name your days of availability.

Please call Jerry Cohen (595-6800) for further information.

The Music of Passover

There is no holiday music as varied and historical as that of Passover, with the exception of the intricate High Holiday Liturgy. Passover with the music of the Haggadah and its complement of the usual Yom-Tov Synagogue melodies, forms a mozaic of beautiful music which has grown and developed through the centuries.

Haggadah

Kadesh. The first melody that school children sing from the Haggadah is the "Order of the Seder" — *Kadesh Ur'chatz*. The tune used today is an ancient Babylonian melody at least 1,800 years old.

Kiddush. The musical elements of the Aramaic Shavuot poem *Akdamot* are used. The ancient sources refer to this melody as a "nigun Yashan" — a very ancient tune. Its popularity spread through all the festivals, and for many centuries it has been used in our Kiddush, as well.

Ma Nishtana. The Ma Nishtana is traditionally sung to another old Babylonian melody, commonly known as the "learning mode." It is still used today in our Yeshivot for the study of Talmud. Newer melodies have been written in Israel, but have not yet been fully accepted by world Jewry. The old "learning" melody has been synonymous with "Seder" for most. In fact, when the Haggadah is read, this learning mode is used by us throughout, with minor or major variations.

Addir Hu. This most famous of all Haggadah tunes is relatively "young." It underwent several variations until it received its present phase. The oldest version we have is from a 1644 Haggadah, and two other similar versions from 1677 and 1769 in Haggadat printed by two converts to Judaism. Our version is an amalgam of these three. Its characteristics are decidedly German.

Most of the texts for our Haggadah songs were written in Babylon and Palestine. "Ki Lo Noeh," "Echod Mi Yodea" and "Addir Hu" texts were written from the 10th century on. The latest one (15th century) is the "Chad Gadyoh." The "unofficial" Haggadah song "Eliyahu Hanavi" was written in the 11th century as the first of a group of "Elijah" songs by Sephardic Poets for Saturday evening at Havdalah.

Synagogue

The Hallel. Hallel sung both at the home seder and at the synagogue, is actually the oldest text, and was sung in every home in Jerusalem during the period of the Second Temple.

Tal. The Prayer for Dew, is sung during the Cantor's repetition of the Musaf Amidah. Originally, the tune for this poem and the Kaddish preceding the Musaf of that day was a tune used for Passover Tal and Sukkot Geshem and mainly for Rosh Hashanah and Yom Kippur. Rabbi Meyer of Rothenberg (1215-93) already had felt that there should be a separate tune for the High Holidays and the festivals. Eventually, the tune branched out into two variations, visible in 18th century manuscripts as 1) a separate High Holidays, and 2) Dew and Rain melodies. In the future we will discuss Rabbi Jacob Molin, the *maharil* (d. 1427) who standardized the music of the synagogue, and referred to the most ancient and traditional tunes as "Missinai" (from Sinai) and "Scarbova" (sacred).

Have a pleasant Passover and join in the singing!

Cantor Sherwood Goffin

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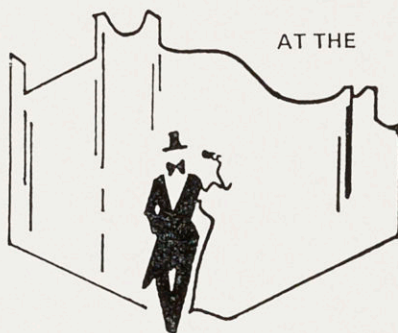
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