

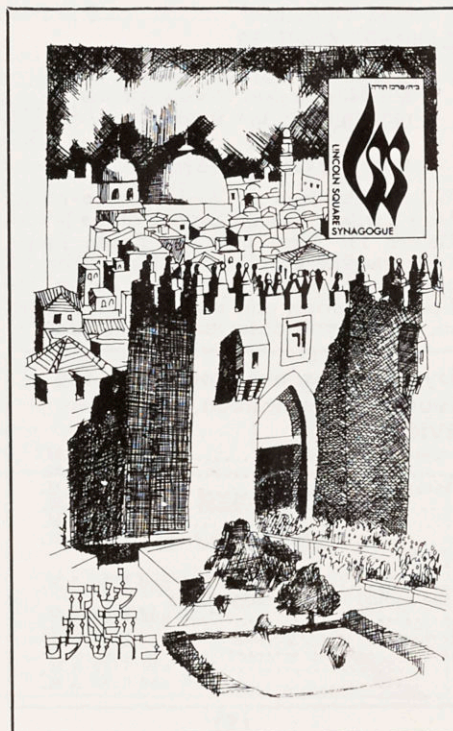
FROM THE RABBI'S DESK

It has become very popular to quote devastating statistics concerning the imminent demise of the American Jewish community. A recent University of Maryland study proclaims that 51% of Jews on college campuses are intermarrying, and a recent demographic study emanating from Harvard University insists that by the year 2,076 there will be maximally 400,000 and minimally 10,000 Jews in the United States. I must say that I am never overly impressed by such statistical studies. The truth is that the Almighty himself guarantees the eternity of our people, and there is no question in my mind that we can look forward towards a glorious future. There are only 2 questions which are relevant: (1) Who of us will have Jewish grandchildren and, therefore, remain part of that faithful remnant which secures Jewish destiny; (2) which Jewish settlement will become the next center of Jewish cultural development?

Profesor Eliezer Berkowitz has correctly noted that the truest response to the question of who is a Jew is he who will have a Jewish grandchild. Professor Abraham Zuckerman has recently completed a study which proves that throughout history the most productive Jewish community always found itself to be situated at the center of Western civilization. Whenever the Jews left a specific country, the host civilization quickly began its decline. I would, therefore, suggest that there will always be a Jewish people. However, whether we will be privileged to be part of Jewish history and Jewish destiny depends directly upon the intensity of Jewish education and involvement which we provide for ourselves and our children. I would also suggest that we must begin to look towards the Middle East as the new center, not only for the flowering of Jewish culture, but also of the center of civilization for the future.

About Jews—By Mark Twain, 1899

"If the statistics are right, the Jews constitute but 1 percent of the human race. It suggests a nebulous dim puff of stardust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been heard of, he is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and abstruse learning are also way out of proportion to the weakness of his numbers. He has made a marvelous fight in this world in all the ages; and has done it with his hands tied behind him. He could be vain of himself and be excused for it. The Egyptian, the Babylonian and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

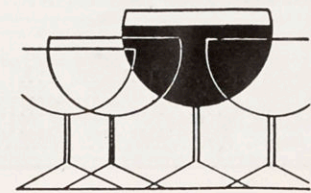


Towards Pesach

Although still slightly tipsy from a most festive Purim, LSS has forged forward towards Pesach. Mordechai Reich's outreach program, after grogging the neighborhood during Purim, now has shmura matzoh packets ready for distribution. Beyond Pesach, we look forward to honoring the Getzlers on May 7.

If the Olivestone-Joselit chaired Annual Dinner is half as successful as LSS's Purim seudah, we might have our most successful function ever! The seudah was successful due to the gargantuan efforts of Phyllis Glasser and Hannah Zilbergeld, leaders of the Women's League. Among many others who made large contributions to Purim at LSS were Peter Abelow, Amos Alter, "Queen Effie" Buchwald, Elissa Burnat, Chaim Casper, Ephraim Casper, Lou Fenton, Chaim Fruchter, Cantor Goffin, Playwright Marise Hausner, Pearl Kaplan, Balloonist Bob Miller, Charles Popper and Marna Schwarz.

Far and away the best costumed was Vicky Riskin who came as Golda Meir. At Sema Reich's special Hebrew School party, costume winners included Jerry Wallach (as Queen Esther!) and Leah Weinberger (Vashti). All the youngsters deserved a prize for distributing mishloach manot to each of the Jewish residents of the Park Crescent Nursing Home. Not to be outdone, the LSS Nursery tots gave their gifts to our Senior Adults at a delightful party at which the children received lollipops in return. Rose Landowne advises that there are openings in the Nursery School for next year. Sophie Taks assures us that there always are openings for more senior adults. (If you know anyone interested in either program, please contact the group leader.) On towards Pesach!





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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.

Schedule of Services

Thursday Evening, April 20

Search for the Chametz 7:10 P.M.

Friday, April 21

Siyum B'Chorim 6:45 and 7:45 A.M.
The first born are invited to complete a Talmudic tractate after each service 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 9:15 A.M.
The latest time to burn Chametz 10:30 A.M.

Kindle Shabbat Festival Candles 6:21 P.M.
Mincha and Kabbalat Shabbat Yom Tov 6:30 P.M.
First Night Community Seder 7:30 P.M.

Saturday, April 22

Shabbat Festival Morning Service 8:45 A.M.
Talmud Class 5:55 P.M.
Mincha 6:40 P.M.
Kindle Festival Candles not before 7:21 P.M.
Second Night Community Seder 8:00 P.M.

Sunday, April 23

Festival Morning Service 8:45 A.M.
Talmud Class 5:55 P.M.
Mincha 6:40 P.M.
Daily Mincha and Maariv for the remainder of the week 6:40 P.M.
Chol Hamoed Services 7:00 & 7:40 A.M.

Thursday, April 27

Eruv Tavshilin
Kindle Festival Candles 6:28 P.M.
Mincha and Kabbalat Yom Tov 6:40 P.M.

Friday, April 28

Festival Morning Services 8:45 A.M.
Kindle Shabbat Festival Candles 6:29 P.M.
Talmud Class 5:55 P.M.
Mincha and Kabbalat Shabbat Yom Tov 6:40 P.M.

Saturday, April 29

Festival Morning Service 8:45 A.M.
Yizkor Memorial Services 8:45 A.M.
Talmud Class 5:45 P.M.
Mincha followed by Seuda Shlesheet 6:30 P.M.

Sunday, April 30

Beginning of Daylight Savings Time
Daily Mincha and Maariv for the remainder of the week 7:45 P.M.
D.S.T.

YOM HASHOA

Will be observed on Wednesday evening, May 3 with a Special Service at the Jewish Center 131 West 86th St. Rabbi Riskin suggests that everyone light six memorial candles Wednesday evening before the Special Service, and everyone should fast on Thursday in observance of this day.

Friday, May 5

*Kindle Shabbat Candles 4:36 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 6 (Acharay)

Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 6:35 P.M.
Mincha 7:35 P.M.
Daily Mincha and Maariv for the remainder of the week 4:55 P.M.

Sunday, May 7

Rosh Chodesh Iyar
Morning Services 7:15 and 8:30 A.M.

Monday, May 8

Rosh Chodesh Iyar
Morning Services 7:00 & 7:40 A.M.

YOM HA'ATZMAUT — ISRAEL INDEPENDENCE DAY

is celebrated this year on Wednesday Evening, May 10 and Thursday, May 11. A Special Service will be held at the Synagogue on Wednesday Evening at 7:45 P.M.

Friday, May 12

*Kindle Shabbat Candles 7:43 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 13 (Kedoshim)

Festival Morning Services 8:45 A.M.
Talmud and Bible Classes 6:40 P.M.
Mincha 7:40 P.M.
Daily Mincha and Maariv for the remainder of the week 8:00 P.M.

Friday, May 19

Kindle Shabbat Candles 7:50 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 20 (Emor)

Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 6:50 P.M.
Mincha 7:50 P.M.
Daily Mincha and Maariv for the remainder of the week 8:05 P.M.

Thursday, May 25

Lag B'Omer

Friday, May 26

*Kindle Shabbat Candles 7:56 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, May 27 (Behar)

Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 6:55 P.M.
Mincha 7:55 P.M.
Daily Mincha and Maariv for the remainder of the week 8:15 P.M.

Friday, June 2

*Kindle Shabbat Candles 8:01 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, June 3 (Beckukotai)

Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 7:00 P.M.
Mincha 8:00 P.M.

Sunday, June 4

Yom Yerushalayim

Tuesday, June 6

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

Friday, June 9

*Kindle Shabbat Candles 8:06 P.M.
Mincha and Kabbalat Shabbat 6:45 P.M.

Saturday, June 10 (Bamidbar)

Shabbat Morning Service 8:45 A.M.
Talmud and Bible Classes 7:05 P.M.
Mincha 8:05 P.M.

*It is our custom to begin Mincha Friday afternoon at 6:45 P.M. throughout Daylight Saving Time. Those who usher in the Sabbath earlier with the Congregation must instruct their wives to kindle the Shabbat 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 Congregation and their families.

THE PESACH THAT WILL NEVER BE

by Rabbi David B. Freedman

The following Pesach article reflects the interpretation of our respected member, Rabbi David Freedman, but not necessarily that of our Synagogue. A good opportunity for all congregants to ask Rav Riskin their questions will be presented at the Women's League Forum on April 17.

For budgetary considerations, this article has been heavily edited. You may obtain the full piece from the Synagogue office. A very general discussion of the preparations for Passover and a review of seder symbols and customs also is available there.

The laws of Pesach are so intricate, complicated, and unique that it has been frequently noted that the festival which celebrates our freedom is, ironically, the festival which requires the most labor in preparation for its celebration, and which, more ironically, has a meal accompanied by a special ritual known as the Seder (order), containing a precise, specific order of activities which must take place before the meal begins. Many of these laws are surrounded with controversy in the Talmud. Yet it is often these laws which give Pesach its special character and flavor. To appreciate how certain laws affect the nature of the festival, it is interesting to speculate on how Pesach would be celebrated if other opinions in the Talmud had been adopted as halachah.

Exodus 12:19 prohibits not only the eating of chametz, but even the possession of chametz. Furthermore, Exodus 12:15 prescribes the elimination of chametz from our homes. Thus, it would seem that all chametz should be consumed or eliminated from our homes before the onset of Pesach. However, if one cannot dispose of all his chametz before Pesach, it is customary to arrange for a sale of the chametz to a non-Jew.

This custom, however, seems to have been made popular only from the time of Rabbi Akiva (second century C.E.). We read in the Tosephta (Pis-ha 1:7): "Originally the Rabbis would teach that we do not sell a non-Jew chametz, nor do we give it to him as a gift, unless it is a small enough portion that he would finish it before the time it must be destroyed; until Rabbi Akiva came and taught that it is sold or given even at the moment it must be destroyed." Lest we think that Rabbi Akiva originated this custom himself, the passage continues that the concept of selling chametz to non-Jews was known before the time of Rabbi Akiva. However, previously the Rabbis had dismissed this possibility and taught that it should not be done. It was Rabbi Akiva, apparently, who popularized this custom and instructed people that selling chametz was proper and should be normative practice.

The correct procedure for this sale of chametz is as follows: All the chametz to be sold should be set aside in special locations or closets which are sealed shut for it is not only the chametz which is sold, but, in addition, the places where the chametz is stored which must be leased to the non-Jew as well. The Rabbi should be contacted to empower him to negotiate the sale, and a key to the dwelling should be provided. After the festival, sufficient time must elapse before the chametz can be used, to give the Rabbi time to repurchase it from the gentile.

There is great misunderstanding about exactly what kinds of chametz can or should be sold. Although some rabbis permit the selling of open bottles and boxes of chametz, this vitiates the good faith nature of the sale. No self-respecting non-Jew would really buy a one-third full jar of mayonnaise or a cereal box containing forty-six broken Wheaties. Therefore, to include used or open products makes the sale seem a fiction — which it must not be! All products sold must be in an unused state, so that a non-Jew would buy them.

The only exception to this rule is open (and partly used) bottles of liquor. The motivation for this exception is obvious: having to throw out three-fourths of a quart of Chivas means throwing away over \$10.00 of Scotch. Historically, liquor was the main chametz commodity which was sold to non-Jews. In the Middle Ages, dealing financially with a non-Jew would not have been worthwhile merely to avoid tossing out an unopened box of Tam Tams. The proprietor who really depended on a sale to a non-Jew in order to make his business economically viable was the innkeeper or tavernkeeper (a typical Jewish

occupation in Eastern Europe and White Russia). For an innkeeper to spill out many kegs of beer or cases of liquor would have amounted to hundreds of dollars. Certain bottles and kegs took many months to be consumed (if their contents were less popular products). However, selling half-used bottles of whiskey causes no halachic problems. After all, the drinks were sold by the shot glass all year long; so, obviously, the open bottle of liquor does have a market value. Even today, caterers and people making a kiddush to celebrate a simchah should be willing to buy an assortment of open bottles of liquor. Thus, although other open products should not be sold, liquor bottles may be so sold.

That chametz utensils should not be sold is quite clear, but exactly what should be done with these utensils is a matter of dispute in the Talmud. In Pesachim 30a it is written: "Rab said: 'Vessels must be broken on [or before] Pesach.' . . . Shmuel said: 'They should not be broken, but, rather, one keeps them until after the time [of Pesach] and uses them. . .'"

So far, two disputes have been discussed in which the halachah today is by far more lenient than the alternate opinions which were also observed in the time of the Talmud (i.e., selling chametz and hiding dishes is easier than destroying or consuming chametz and breaking dishes). It is only fair to cite an example of a dispute in which the normative view today causes many hardships which the alternate view would avoid. Pesachim 29b-30a reports that "Rabbi Yochanan said: 'Chametz in its prohibited time [during Pesach], whether mixed with the same thing or with something else, is prohibited [only] when it imparts taste.' But the Talmud continues: 'Rava said: 'The halachah is: Chametz in its prohibited time, whether mixed with the same thing or with something else, is prohibited [even] in any quantity. . .'" The consequence of this halachah is that food items which normally do not require rabbinic supervision when purchased during the year, do require *hashgachah* when purchased on Pesach (during Chol Ha-Moed) or after the search for chametz is completed (i.e., with the "kol chamira" declaration the following morning) even the day before Pesach.

A very different Pesach can be envisioned, therefore, by imagining what the festival would be like if it were celebrated in accordance with Rabbi Yochanan's limit for chametz, Rab's opinion concerning earthenware, and Rabbi Akiva's adversary (Bet Shamai according to the Tosephta) concerning a sale to a non-Jew. Instead of our practice, people would break their china every year and buy a new set, would either finish all chametz before Pesach or destroy it, but would not need to look for labels on milk and orange juice bought on Pesach. The holiday, obviously, would remain basically the same. Matzah would be eaten instead of bread, different (i.e., new) dishes would be used, and there would be a search for and a (more than symbolic) destruction of chametz before the Yom Tov. A seder with a host of symbols would still render the exodus from Egypt not only a Rabbinic dogma, but also a matter of personal experience. Thus although some particulars of the holiday would change, the message would remain the same, as would its impact. As the Talmud would put it: "Both these and those [opinions] are the words of the living God."

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ANXIOUS? NEED TO TALK WITH SOMEONE?

The Synagogue has a telephone referral service for individuals with social or psychological problems who have need to speak to a qualified therapist. You may anonymously call the synagogue office to receive the number of the counselor on duty. There is no charge for this service.

The interface Chessed Council now has been formalized to coordinate and enlarge the range of chessed-type activities offered by the Shul. If you are able to assist, or know of persons in need of assistance, please contact Mrs. Sam Kahan.

The Lincoln Square Yeshiva, seeking students for Fall, 1978, is attempting to expand its recruiting activities both within and without the New York metropolitan area. The Yeshiva plans to have two Shabbatons for potential students, on April 15 and May 27. If you know persons who might be interested in learning at the Yeshiva next year, or rabbis or university Jewish organizations who might know potential students, please call Rabbi Eliezer Diamond at TR 3-1000 Ext. 206, 9:00 A.M. to 4:00 P.M. weekdays.

החברים



In this, the most celebrated Hakarat Tov matchup, Bach Board member Hannah Abraham, by letter, reviews her relationship with long-time L.S.S. member, Bessie Cohen. Hakarat Tov matches members of our community with neighborhood elderly.

The photo above shows our member, Mrs. Fanny Schulz, whose article was the previous one in this Echod series, with her visatee, Mrs. Julia Aronson.

Dear Bessie,

It has been many months that Phyllis and Joel have been requesting an article describing my long friendship with you. It is not an easy assignment as it is difficult to express how our deep friendship evolved into what it is today. Can you imagine it is nearly six years since our first meeting? I can still remember my initial apprehension prior to that evening, as all I was informed was that you were a member of LSS, a special friend of Rabbi Riskin, and that he had requested a visitor for you. But needless to say, your graciousness and warmth welcomed me and set my concerns to rest. Little did I know at the time, that I was to have an advantage over other Hakarat Tov visitors, as I not only have a close friendship with you but also with your sister Henrietta. I feel so proud to have been blessed with the friendship of two such wonderful people as yourselves.

I suppose that if I had to pinpoint one ingredient in our "success story" it would be our mutually active involvement in each other's lives. It is through our visits that we were able to keep ourselves up to date on all the comings and goings of our families and friends. Sometimes on the way home I would wonder who was visiting who! I would leave your room filled with delightful tales of your past, facts from the latest current events concerned with Israel and U.S. politics, news of all LSS activities, ideas on how to be an effective teacher, and an up to date report on all the action on the sixth floor of Florence Nightingale Nursing Home. Through your sincere and unselfish interest in my life you have set an example for me, which I have tried to emulate and reciprocate, as best as I am able.

Bessie, the members of Hakarat Tov fondly refer to our elderly friends as, "my man" or "my lady." But little do they know, what a Lady "my lady" really is.

May G-d bless your life with continued good health and happiness.

With love,
Hannah

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That's Hannah at the right, above, but most definitely not her visatee with her! The other lovely is Helen Kuzinec, a Bach Group Leader. The photo was taken at Bach's second benefit evening for the Lincoln Square Yeshiva.



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תענוגים

Our condolences to:

Mrs. Aidel BUCHWALD, our Rebitzen, on the loss of her beloved father, Mr. Naftali SPITZ.

Mrs. Batya FISHMAN, our dedicated member, on the loss of her beloved father, Mr. William SPECTOR.

Ms. Adina MISHKOFF, our dedicated member, on the loss of her beloved father, Mr. George MISHKOFF.

Mrs. Mimi REINHARD, our dedicated member, on the loss of her beloved father, Mr. Emil KOPPEL.

May the Almighty comfort the families among the mourners of Zion and Jerusalem.

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A FINANCIAL REPORT

by President Maurice S. Spanbock

To those of us who attended the membership Malave Malke held in February, it was clear that many members were unfamiliar with such basic facts of LSS life as the size of its budget and membership.

As of December 30, 1977, the Synagogue had 861 paid up members: 321 married couples, 402 singles and 15 students.

Our income from all sources for the fiscal year ending June 30, 1977 was \$497,000. Our costs and expenses of operation in the same period totalled \$527,000.

For the current fiscal year (ending June 30, 1978), our expenses have increased substantially. We now estimate them to be \$575,000. For example, electricity costs have gone up from \$36,840 to an estimated \$48,000; security from \$2500 to an estimated \$7500; building maintenance costs from \$71,000 to an estimated \$79,000. All along the line, our costs of operation have increased, reflecting not only inflation but also increased activities. Clergy compensation, however, has remained approximately the same because of a freeze on salaries imposed by the Board a year ago.

Support from the congregation has not kept pace with these increased costs. While the Synagogue received contributions (i.e. seat dedications and special gifts) of \$116,000 in the 1976-77 year, from all indications this may be \$25,000 to \$50,000 less in the current year.

Ironically, the number of people reached through our *minyanim* and outreach programs appears to have increased dramatically. We estimate that the Synagogue may be serving, through classes, service groups and religious activities as many as six to eight thousand people on a regular basis.

Is the Congregation willing to pay for this? No matter how enthusiastic we are about "outreach," if we are not willing to foot the bill, the outreach program will have to be severely curtailed.

The size of our contributions, the promptness with which we meet our financial obligations — pledges, membership dues, journal commitments — these are the considerations which will determine whether LSS continues, as in the past, to play an aggressive role in the struggle to keep traditional Jewish values alive or whether it becomes a comfortable and exclusive club, taking care of its members, but failing to fulfill the important role of reaching others — a role which, from the inception of LSS, has been central to its life.

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עזל טוב

Engagements:

Four of our "family units" have decided to become two. Mazel Tov to our active members on their engagement: Steve REICH to Joan KROFF and Shulamit LEITER to Gerald LEWINSOHN. The former unit-to-be hope to be married here in August while the latter are planning a July wedding in Jerusalem.

General:

Jeannette APTHEKER upon the admission to medical school of her granddaughter, Sherry Baron. Jeannette reports that her newest granddaughter, William and Aviva STANLEY's daughter, is "delicious."

Moshe BERLINER, a leader in Raishit Geula, upon his election as president of the North American Aliyah Movement. Raishit Geula deeply appreciates the efforts of those members of the Synagogue who participated in the NAAM Convention, most particularly Deborah Klaff. Our Olim Group, young persons working on aliyah here, should speak with Renna Brief about our next meeting, in the evening of May 7.

Kenneth BOSSEWITCH upon becoming a full-fledged *shatnes* tester.

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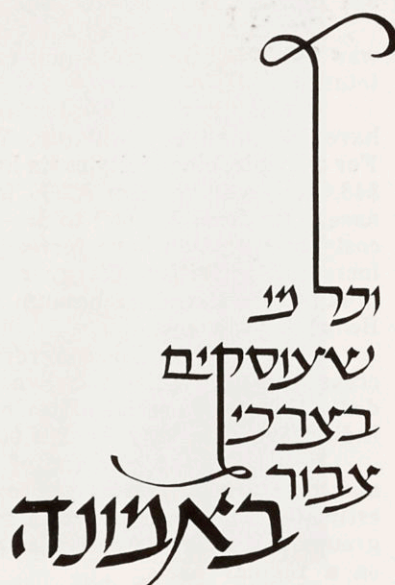
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Martin LEIBOWITZ and Steve REICH upon passing the C.P.A. exam.

Liz WURZEL upon winning the City-wide Bracha Bee.

Have you made your reservation to honor the Getzlers at our Annual Dinner on May 7? Dinner chairladies — Jenna Joselit, Ceil Olivestone, chairman — David Olivestone.



SINGLE JEWISH PARENTS of Westchester is holding a rap session on Thursday evening, April 20th, at Beth El Synagogue, Northfield Road and North Avenue, New Rochelle. Please contact Eleanor Marcus (632-1437) for further information.

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