

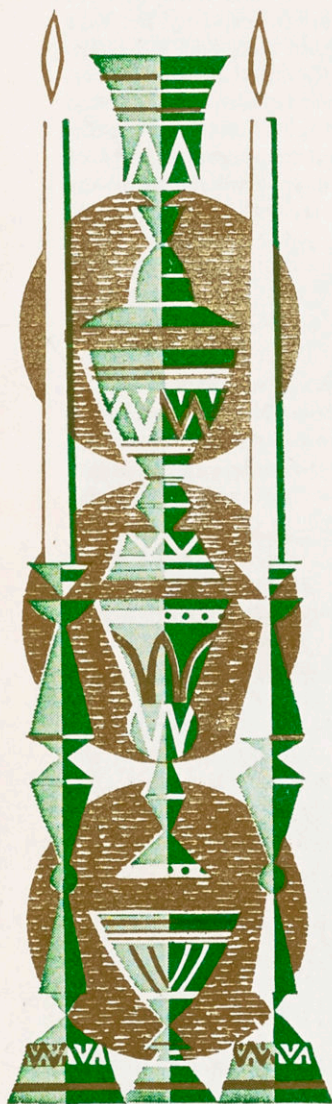
From The Rabbi's Desk

The opening words of Charles Dickens' masterpiece, "A Tale of Two Cities", read "It was the best of times; it was the worst of times". Our generation has witnessed the inextricable bind of servitude and freedom, agony and glory, holocaust and redemption. Each of the festivals, and especially the festival of Passover, must assume a new dimension as the Jew links the bitter herbs to the experiences of the Concentration Camp, and the songs of praise to the liberation of Israel. For the first time in two thousand years, we have the magnificent opportunity of having created new festivals: Yom Haatzmaut — Israel Independence Day, on the 5th day of the Hebrew month of Iyar, and Yom Yerushalayim — Jerusalem Day, on the 27th day of the Hebrew month of Nissan.

What do we celebrate on Israel Independence Day? We celebrate a modern day Chanukah, a victory of "the many in the hands of the few, the impure in the hands of the pure, the guilty in the hands of the innocent"; the declaration of the new Jewish State after two millennia of persecution and the victory of Israel during the War of Independence. But the celebration is far deeper and much more meaningful. The Bible depicts a very unique covenantal relationship between the descendants of Abraham and the God of the Universe, an eternal relationship between the people and the book and the land. The Bible declares again and again that exile is a function of alienation from the Almighty as a result of indifference to His law and love. However, the Bible iterates and reiterates that there will be an ultimate rapprochement between this people and its God which will first be expressed in their physical return to the land of their ancestors. And so, after a detailed description of the persecution and pogrom which the Jews would suffer during their history in Diaspora, the Book of Deuteronomy concludes in a great crescendo of hope and faith:*

*Deuteronomy 30:1-5

Continued on page 2



HAPPY PASSOVER



Lincoln Square Synagogue

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

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From the Rabbi's Desk (cont'd)

1. And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations whither the Lord thy God hath driven thee, 2. and shalt return unto the Lord thy God, and hearken to His voice according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul; 3. that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the Lord thy God hath scattered thee. 4. If any of thine that are dispersed be in the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. 5. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers.

There is a charming Chassidic story which expresses this philosophy of Jewish history. There were once two Chassidim, disciples of a renowned wonder-working Rabbi. Each year they would spend the festival of Sukkot in the court of their teacher and guide. On the way, they would stay overnight at an inn. The innkeeper, who had no relationship with the Rebbe, came to them with a request. He explained that he had been married for fifteen years and his marriage had not been blessed with progeny. He asked that the Chassidim pray to their Rebbe to intercede with the Almighty to bless him with a child. The Chassidim dutifully wrote the innkeeper's wife's name and her mother's name on a small slip of paper, promising to bring his request to their teacher. The next morning, the innkeeper's wife was seen parading about the streets with a magnificent new baby carriage. All of her friends stopped to give her a warm Mazel-Tov, but she demurred, saying "not yet". When their faces showed puzzlement, she explained to them that a great Rebbe was going to pray for her

Continued on Page 3

From the Rabbi's Desk (cont.'d)

and that she was certain that she would soon conceive. The Chassidim were a bit upset, for they knew that their Rebbe's prayers were not always answered. Nevertheless, they soon took leave of the innkeeper and went on their way for the holiday.

The following year, the same two Chassidim once again set out upon their journey. They certainly expected to spend the night at the same inn, but were a bit concerned about their reception. If a baby had been born to the innkeeper, they would certainly be treated with great respect. If, on the other hand, his wife had not conceived, they would find it uncomfortable to remain at the inn. As they made their approach, however, there were sounds of joy and the cries of a baby. Indeed, they arrived just in time for the circumcision of the innkeeper's newborn son. They were treated as most honored relatives, with one Chassid receiving the honor of Godfather and the other that of Sandak (holding the baby at the time of the circumcision). The second Chassid however, seemed rather morose and had tears in his eyes during the ritual of circumcision.

The following day the Chassidim continued their journey. When they arrived at the Rebbe's court, the Chassid who had been Sandak requested a private audience. "You remember the innkeeper?" he asked. "Of course", responded the Rebbe, "and I understand that we owe him a Mazel-Tov". "That's true", replied the Chassid, "but, Rebbe, you did not even know that innkeeper. I, on the other hand, have been your trusted disciple for so many years and have been married for twenty years without progeny. Why were your prayers never efficacious for me and my wife?" The Rebbe looked at his disciple with compassion but with firmness. He clasped his hands and asked softly, "During all those years, did you ever buy a baby carriage? How deep was your faith?"

For the past two thousands years the Jewish people have been walking about with an empty baby carriage; we have

pushed it from pillar to post, from country to country. We have suffered indignity after indignity, persecution upon persecution. We have been banished from our beloved land for a greater number of years than we have lived in it, including both commonwealths. Nevertheless, we continue to pray thrice daily, "and return us to Jerusalem Your city with compassion", and after each meal to recite, "We thank You, O Lord our God because You have given to our fathers as an inheritance a desirable, good and broad land... Praised are You for the food and the land". This was certainly not a land other than the land of Israel and, indeed, even from the depths of despair in Auschwitz and Treblinka hundreds of Jews cried out with their dying breath, "I believe with a perfect belief in the coming of the Messiah." Our return to Israel, in 1948, and our reentry into Jerusalem, in 1967, are a confirmation of the Divine Covenant, the eternal relationship of a people with a God, a Torah and a land.

It is most fitting, therefore, to celebrate these days with psalms of praise, with a special Israeli meal and with Israeli song and dance. It is also necessary to feel not only the joy of these days but also their challenge. The State of Israel expresses the opportunity for our people to truly become "a Holy Nation and a Kingdom of Priests", "a light unto the people of the world". If we fulfill our responsibilities, we may indeed become the generation that will witness the coming of the Messiah and bring redemption to the entire world. May it be God's will that we begin to achieve our historic destiny.

One service of LSS which we pray may be unnecessary is that of the Chevra Kadisha. To insure the provision of a proper burial service, we urge our members to immediately contact the Synagogue office, or any of those listed below.

Rabbi Riskin	799-4644
Rabbi Cohen	799-8521
Dr. Roy Stern	362-5597
Leon Eisenmann	874-1853

Remember these dates:

MANHATTAN DAY SCHOOL
Merchandise & Services Auction
Saturday-April 26th

FLEA MARKET
Sunday-April 27th

for further information contact:
Aviva Sussman: 873-3838 or MDS.
Watch for details in the mail.

Lincoln Square Synagogue's
ANNUAL RETREAT WEEKEND

JUNE 22nd

Details to follow

Please reserve the date
SUNDAY EVENING, JUNE 15th
LSS ANNUAL DINNER

"SOLIDARITY SUNDAY"

April 27 at 12 noon
56th & 5th to 47th & 1st

Rabbi Shlomo and Vicky Riskin will deliver their annual pre-Pesach informational lecture and question period on Thursday evening, March 20th at 8:00 P.M.



Mr. Morris Tiefenbrunn, member of the Board of Trustees of Lincoln Square Synagogue, received Yeshiva University's distinguished service award from Dr. Norman Lamm, President, at the University's 55th Annual Hanukkah Dinner at the Waldorf Astoria Hotel. More than 1,000 persons attended the event, at which the institution announced the start of a \$100 million Century Campaign for the university's 100th anniversary in 1981

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*.

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."

Hebrew School Update

by Helen D. Stark, Administrator

Our second semester at the George & Tanya Feldman Hebrew School began with several special programs and events. In cooperation with the Board of Jewish Education, we presented a thought provoking trigger film, entitled "Joseph Schultz", to our oldest age levels. The film focused on contemporary ethical problems and was followed by informal discussion groups.

At the end of January, we sponsored a special Shabbaton program, exclusively for our younger age levels, Sunday School through level 3, ages 5 to 9. Each class contributed to the program which consisted of Shabbat songs, skits and original playlets, in addition to a traditional Shabbat meal and ruach.

Our upper level students, ages 10 to 13, also had their own Shabbaton programs on February 22nd, when they were joined by students from the Gustav Stern Hebrew High School. Rabbi Buchwald conducted a special Friday evening prayer service for our older students and their families. Immediately thereafter, we all experienced a traditional Shabbat atmosphere with entertainment of a pre-Purim flavor provided by our various classes. We were privileged to have Rabbi Riskin and his family as our special guests.

And then, of course, there was our Purim program. With Cantor Goffin frocked as an "Olde fashioned Cantor" in his official garb (long black gown and top hat), and myself dressed as "Sister Helen", the afternoon was guaranteed to be fulfilled. All our students participated in our masquerade promenade with special prizes awarded to those with the most unusual costumes. We also had a mini color war competition between the "Esther", "Mordechai" and "Ahashvareus" teams where each group was required to write a song, draw a banner and put on a dramatic skit proving the importance of their Purim character. The "Mordechai" team, the official winners, were well rewarded for their efforts, with an expense paid trip to Baskin Robbins. Not to

forget our special attraction, Raymond the Magician who kept us all on the edge of our seats until our Mishloach Manot grab-bag.

Purim festivities continued on Shushan Purim with the screening of a special Purim filmstrip. Cantor Goffin led us all in song. Our final treat was the delicious Purim Devil's Food Cake donated to us by Steve Shapiro. Our special thanks to all the parents and teachers who were instrumental in insuring the success of the above programs.

The Importance of Continuing Jewish Education

by Seth J. Cohen, Student in
Gustav Stern, H.S.

The Pirkay Avot, the Ethics of the Fathers, is a compiled set of statements that some of the great Rabbis of the past put together.

I've taken one of the Ethics of the Fathers to show you how it relates to my decision to continue my Jewish education.

I will discuss the three parts of this saying:

1st — "If I am not for myself, who will be for me?"

2nd — "If I am only for myself, who am I?" and

3rd — "If not now, when?"

The first part, "If I am not for myself, who will be for me?" reminds me that I made my own decision to continue with my Jewish Education...because I felt and agreed that my Bar Mitzvah was not the end, but the beginning of my association as a Jewish man.

No one but I could make the decision to continue with Hebrew High School. I knew the time and energy I'd have to spend.

No one but I could do my studying, come to classes, prepare for a Shabbaton, but it was all part of what I wanted for myself as a Jew.

The second part, "If I am only for myself, who am I?" reminds me that although I want to be a good Jew, I can't think of myself alone. Part of being a good Jew is giving what I can to others. Examples of this are helping to prepare for Shabbatons so that children and their parents can

Continued on Page 9

"Jewish Education " (Cont'd)

get a feeling of Shabbat with others, inviting school friends to come to Purim celebrations, selling Pesach candy to help raise funds for the shul and giving Tzedakah to less fortunate Jews, even if it's only a nickel.

These examples are all basic to a Jewish way of life.

The third part, "If not now, when?" means to me that if I had stopped coming to Hebrew school after my Bar Mitzvah, I wouldn't have been able to give myself the education to make myself a better and more active member of my shul, and I wouldn't have been able to tell you the things I want to share with you.

I would have found many other things in the outside world to keep me busy and distracted. There are always new movies to see, a sports event to go to, records to buy and listen to, places to go to with my friends, but that would have been all. Now I have all those things and more, because I also have my involvement in the shul and the knowledge that my Jewish education is growing and growing.

We learn in the Ethics of the Fathers in which each chapter ends with the same verse, that G-d wanted to purify Israel so He gave the Jews a Torah and commandments. G-d was pleased for Israel's righteousness, to make the Torah great and glorious". The chapters all end with this saying to show us how very important this way of life is.

G-d gave us commandments so that we could become a righteous group of people. To be this kind of people, we must obey the commandments and live by them. The commandments can only be known by learning and study. That is how they tie in with our Hebrew School education. We have to continue to study and learn because there is never a point when you say... "Okay! I'm done with learning!"

Therefore, the decision to continue on is really no decision at all, since it is really our obligation to continue to learn throughout our entire lives.

In the Ethics of the Fathers, one of the Rabbis is told that "if you learn much Torah, do not claim credit for yourself, because you were created for this purpose." In other words, if you *do* decide to continue learning, in this case, with Hebrew High School, don't get the idea that you even deserve credit, because what you are doing is just continuing on with what G-d created you to do in the first place....learn His commandments and His rules of life.

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Schedule of Services

Friday, March 21

Kindle Shabbat Candles 5:49 P.M.
Mincha and Kabbalat Shabbat.. 6:00 P.M.

Saturday, March 22 (Vayikra)

Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mishna Class 4:20 P.M.
Talmud and Bible Classes 5:05 P.M.
Mincha 5:50 P.M.
Daily Mincha and Maariv 6:05 P.M.

Friday, March 28

Kindle Shabbat Candles 5:56 P.M.
Mincha and Kabbalat Shabbat.. 6:05 P.M.

Saturday, March 29 (Tzav)

Shabbat Hagadol
Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mincha Followed by
Shabbat Hagadol Discourse 5:00 P.M.
Daily Mincha and Maariv 6:10 P.M.

Sunday Evening, March 30

Search for the Chametz 6:50 P.M.

Monday, March 31

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

The first born are invited to complete a talmudic tractate after either of the two morning services 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 .. 9:20 A.M.

The latest time to burn chametz .. 10:30 A.M.

Kindle Festival Candles 5:59 P.M.

Mincha and Kabbalat Yom Tov. 6:10 P.M.

First Evening Community Seder .. 7:30 P.M.

Tuesday, April 1

Mishna Study followed immediately by
Festival Morning Service 8:30 A.M.
Talmud Class 5:30 P.M.
Mincha 6:15 P.M.
Kindle Festival Candles Not before. 7:00 P.M.
Second Evening Community Seder. 8:00 P.M.

Wednesday, April 2

Mishna Study followed immediately by
Festival Morning Service 8:30 A.M.
Talmud Class 5:30 P.M.
Mincha 6:15 P.M.
Daily Chol Hamoed Services 7:00 and
7:40 A.M.

Friday April 4

Kindle Shabbat Candles 6:04 P.M.
Mincha and Kabbalat Shabbat.. 6:15 P.M.

Saturday, April 5

Shabbat Chol Hamoed Pesach
Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mishna Class 4:35 P.M.
Talmud Class 5:20 P.M.
Mincha 6:05 P.M.

Sunday, April 6

Chol Hamoed Morning Services 7:15 and
8:30 A.M.

Kindle Festival Candles 6:06 P.M.
Mincha and Kabbalat Yom Tov. 6:20 P.M.
Mishna Study followed immediately by
Festival Morning Service 8:30 A.M.
Talmud Class 5:35 P.M.
Mincha 6:20 P.M.
Kindle Festival Candles Not Before
7:06 P.M.

Tuesday, April 8

Mishna Study followed immediately by
Festival Morning Service 8:30 A.M.
Yizkor Memorial Services
Talmud Class 5:15 P.M.
Mincha 6:00 P.M.
Followed by Seuda Shleesheet
Neilat Hachag.
Daily Mincha and Maariv 6:20 P.M.

Friday, April 11

Kindle Shabbat Candles ... 6:11 P.M.
Mincha and Kabbalat Shabbat.. 6:20 P.M.

Saturday, April 12 (Shemini)

Mishna Study followed immediately by
Shabbat Morning Service 8:30 A.M.
Mishna Class 4:40 P.M.
Talmud and Bible Classes 5:25 P.M.
Mincha 6:10 P.M.
Daily Mincha and Maariv 6:30 P.M.

Saturday Evening, April 12

Yom Hashoa

Wednesday, April 16 and Thursday, April 17

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

Friday, April 18

Kindle Shabbat Candles 6:18 P.M.
Mincha and Kabbalat Shabbat.. 6:30 P.M.

Schedule of Services (cont.'d)**Saturday, April 19 (Tazria-Metzora)**

Mishna Study followed immediately by
 Shabbat Morning Service 8:30 A.M.
 Mishna Class 4:45 P.M.
 Talmud and Bible Classes 5:30 P.M.
 Mincha 6:15 P.M.
 Daily Mincha and Maariv 6:35 P.M.

Sunday Evening, April 20

Yom Haatzmaut — Israel
 Independence Day

Friday, April 25

Kindle Shabbat Candles 6:26 P.M.
 Mincha and Kabbalat Shabbat. . 6:35 P.M.

Saturday, April 26 (Achare — Kedoshim)

Mishna Study followed immediately by
 Shabbat Morning Service 8:30 A.M.
 Mishna Class 4:55 P.M.
 Talmud and Bible Classes 5:40 P.M.
 Mincha 6:25 P.M.
 Daily Mincha and Maariv 7:45 P.M.
 Daylight Savings Time

Friday, May 2

*Kindle Shabbat Candles 7:33 P.M.
 Mincha and Kabbalat Shabbat. . 6:45 P.M.

Saturday, May 3 (Emor)

Mishna Study followed immediately by
 Shabbat Morning Service 8:30 A.M.
 Mishna Class 5:30 P.M.

Talmud and Bible Classes 6:30 P.M.
 Mincha 7:30 P.M.
 Daily Mincha and Maariv 7:50 P.M.

Sunday, May 4

Lag B'Omer

Friday, May 9

*Kindle Shabbat Candles 7:40 P.M.
 Mincha and Kabbalat Shabbat. . 6:45 P.M.

Saturday, May 10 (Behar-Bechukotai)

Mishna Study followed immediately by
 Shabbat Morning Service 8:30 A.M.
 Mishna Class 5:40 P.M.
 Talmud and Bible Classes 6:40 P.M.
 Mincha 7:40 P.M.
 Daily Mincha and Maariv 7:55 P.M.

Tuesday Evening, May 13

Yom Yerushalayim

Friday, May 16 Rosh Chodesh Sivan

Morning Services 7:00 and 7:40 A.M.
 *Kindle Shabbat Candles 7:47 P.M.
 Mincha and Kabbalat Shabbat. . 6:45 P.M.

Saturday, May 17 (Bamidbar)

Mishna Study followed immediately by
 Shabbat Morning Service 8:30 A.M.
 Mishna Class 5:45 P.M.
 Talmud and Bible Classes 6:45 P.M.
 Mincha 7:45 P.M.
 Daily Mincha and Maariv 8:05 P.M.

* It is our custom to begin Mincha Friday afternoon at 6:45 P.M. throughout Daylight Savings Time. Those who usher in Shabbat earlier with the congregation must instruct those who are lighting Shabbat Candles that this must be done no later than 7:10 P.M. Once the congregation chants Mizmor Shir Leyom Hashabbat (The Psalm for Shabbat), Shabbat has officially begun for the worshippers and their families.

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—Main Sanctuary 8:45 A.M.
 Service for beginners and those with little Synagogue background 9:15 A.M.
 Chumush Shiur—Cholent Kugel Minyan 9:45 A.M.
 Junior Congregations 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.
 Fast Days 7:00 and 7:30 A.M.

The Melanie Ross Report

by Dov Fisch

Curley Neal of the Harlem Globetrotters may not have much in common with Shmulka Bernstein, but to those who have been active in the Melanie Ross Youth Center it has become clear that "all roads lead to Curley and Shmulka".

That's the kind of crazy and exciting season Melanie Ross Youth Center has been having. Activities have ranged the full gamut — from tours to movies to athletics to Torah education. They have been fun, and they have been memorable.

The teen group has gone ice skating at Wollman Rink and it has toured Greenwich Village. On a tour through the Lower East Side, we stopped off at Rabinowitz's Book Store, where many learned — for the first time — that Judaism is a living, vibrant way of life. One girl's words said it all, "Gee, until now I never realized that books are still being published in the Hebrew language; I thought that went out with Moses." Imagine her shock when she saw copies of daily Israeli newspapers — replete with Hebrew language ads of "Rocky" and other American Movies!

The new blended with the old as we visited Lower East Side landmarks and bought pickles from Guss. Our group was then treated with a tour of the Schapiro Wine Factory; after sampling the merchandise, we concluded the day at Bernstein's where members of the group learned to their happy surprise, that kosher restaurants serve things besides chicken fat and potato pirogen! A young fellow told me on our way home that he would take his parents back to that restaurant. "We've never been in a kosher place before," he said. "Boy, wait till my dad finds out that egg-foo-yung and sweet and pungent duck are kosher!"

That has been our goal all along — to present Judaism as something warm and real for those who haven't ever come into contact with it outside brief encounters with occasional stereotypes.

We had a great Washington's Birthday Shabbaton replete with serious discussions about Judaism and our obligations as Jews, but tempered by a heart-moving kumsitz, a fantastic move ("Breaking Away") and a Sunday afternoon visit to Madison Square Garden to see the Globetrotters.

We've seen a brilliant Broadway play ("On Golden Pond") and we have planned a number of exciting events for the months ahead: a city-wide Bet Kafe, more Shabbatonim, and much more.

The pre-teens have been enjoying a full season of events too. Andrea Montague has taken them on a day-long ski trip (sorry folks, no gold medalists in this group) and to a Knicks basketball game. The group has even learned how to make kosher pizza!

Shabbat afternoon groups have developed into something really beautiful. Batya Riskin and Rachel Landau, who lead our girl's group, have innovated with a number of learning techniques, including a "Parshat Hashavua Scavenger Hunt." C.B. Gast and Ricky Finkel have seen their boys coalesce into a warm group. And, of course, I have metamorphosed from the "Cookie Monster" to the "Cupcake King" in the process.

Our two Junior Congregations, one for yeshiva students and one for beginners, have blossomed over the year. Both groups have now grown "at home" in our shul on Shabbat. Watching our young beginners progress has been especially gratifying.

Continued on Page 15

The Jewish Free University

by Chaim Casper

On January 21st through the 24th the Joseph Shapiro Institute sponsored its annual Jewish Free University. This year's theme was "The Jew in Society", and our lecturers represented many varied areas of Jewish interaction with society. Some of our more successful courses included Rabbi Jacob Hecht who sparked a lively discussion with his approach to "keeping a Jewish neighborhood Jewish." LSS's own Howie Kaufman was made an overnight star with his "Solving Jewish Genetic Needs" course. Unfortunately, Mission Impossible's Steven Hill could not attend. (I'll try again next year!)

I would like to thank these people and all other lecturers for their time. A special thank you goes to Richard Joselit and to Tzvi Fishman for the use of their personal equipment in our programs. I would also like to thank Rabbi Ephraim Buchwald, his most able assistant Ms. Arlene Porath, and the shul's own Tutilian, Solomon and Tony, for their help in making the program the success (over 225 registrants) it was.

See you next year!

Our Condolences to:

The family of our founding member, LENA B. BLAU.

MRS. SHOSHANA DISKIND on the loss of her beloved father, MR. MAX HECHT.

MRS. LILLIAN FELDMAN on the loss of her beloved mother, MRS. IDA GUTTERMAN.

MR. HERMAN GOFFIN on the loss of his beloved brother, MR. ABRAHAM GOFFIN.

MRS. HELENE HORWITZ on the loss of her beloved father, MR. MORRIS ENGLAND.

MRS. BERNICE KAHN on the loss of her beloved father, MR. THEODORE BERMAN.

MRS. MARILYN KAHN on the loss of her beloved father, MR. JOSEPH ABRAHAM SKLAR.

The family of our first financial secretary and original charter member, MRS. FANNY LINDEY.

MR. MARTIN MARKOWITZ on the loss of his beloved father, MR. MONROE MARKOWITZ.

MS. SUSANNA MORGENTHAU on the loss of her beloved mother, MRS. IRMA MORGENTHAU.

The family of MR. ISIDORE ROSNER.

The family of our founding member, MR. JOSEPH SCHREIBER.

MRS. IRENE SLESINGER on the loss of her beloved father, MR. NATHAN POLK.

MRS. ANNE STOLL on the loss of her beloved husband, MR. ISIDORE STOLL.

MRS. SARA WAGSCHAL ELINSKY on the loss of her beloved mother, MRS. YETTA WAGSCHAL.

MRS. FRIEDA D. WOHLMUTH on the loss of her beloved sister, RAE DEUTSCH.

Bikur Cholim has lost a vital warm and accomplished participant in **Fay Sterenbuch**. A lawyer by profession, a mother and grandmother, a person deeply involved in Jewish communal affairs, she loved people and encouraged deeper involvement by her example and concern for the sick.

We mourn the untimely passing of our beloved member and Baal Koreh, **DAVID LANDAU**.

The Women's League has donation cards (minimum \$2.00) to send "in memory of", "in honor of", "get well", etc.

Contact the Synagogue Office or Florence Brody at 873-2278.

The Music of Passover

by Cantor Sherwood Goffin

Aside from the intricate liturgy of the High Holidays, there is no holiday music as varied and historical as that of Passover. Passover, with the music of the Haggadah and its complement of the usual Yom-Tov Synagogue melodies, forms a mosaic 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" — *Kaddesh Ur'chatz*. The tune used today is an ancient Babylonian melody that is possibly more than 1,800 years old.

Kiddush. The musical elements of the Aramic 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 festival 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 as yet found full acceptance by world Jewry. The old "learning" melody has been synonymous with "Seder" for most Jewish families. In fact, when the Haggadah is read, this learning mode is used by us to chant the text with variations of the musical mode.

Addir Hu. This most famous of all Haggadah tunes is relatively "young." It underwent several variations until it became the present version. The oldest written musical version we have is from a 1644 German 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 style is strongly rooted in old German folksong.

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 not only used for Passover Tal and Sukkot Geshem but also 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: 1. a separate High Holidays, and 2. Dew and Rain melodies. The music of our Traditional Synagogue chants (Nusach) was standardized by Rabbi Jacob Molin, the *Maharil* (d. 1427) who referred to the most ancient and traditional tunes as "Missinai" (from Sinai) and "Scarbova" (sacred). Perhaps we will have a chance to discuss him in more details in a future issue.

Have a pleasant Passover and join in the singing!

Effie Reports

by: Ephraim Buchwald

Is there a place for a "Frum" Jew in the Beginners' Service?

In December 1975 three young people joined me in the Ballroom of LSS to participate in the first special Shabbat service for those with little or no background. It was an exhilarating, but intimidating, experience. For weeks it was just the four of us. Would anyone else come? After all most of the action was taking place in the main Sanctuary — great speeches, great Cantor! (The temptations of the Chulent and Kugel were not yet around.) Besides who'd want to attend a service for beginners?

Over the past four years more than 400 people have participated in the Beginners' Service. Lawyers, musicians, secretaries, cab drivers, authors, teachers, waiters, grandmothers, businessmen and women, doctors, inventors, nurses, students — persons of literally all ages and backgrounds attend the service.

For me it has been the most exciting and fulfilling experience of my life, and the most demanding as well. Three hours every Shabbat on the firing line. Questions, comments — psychological, philosophical, eschatological, theological — coming from all directions. Sometimes they really put me through the wringer and after the service I feel like a boxer after a bout. But for me there has never been an experience as spiritual as davening, week after week, with Jews who are breaking their teeth and opening their hearts in order to get closer to Hashem.

Could the Levites in the Beit Hamikdash have sang as beautifully and with as much "Kavanah" (spiritual awareness) as the beginners? Could the Torah lecture of a great sage be as emotionally profound as the first D'var Torah of a beginner, delivered with a trembling voice and a quivering hand? Could a great religious man-of-letters write with more passion the written words which appear in the Beginners' Newsletters?

In short the Beginners' Service is a mixed religious experience that the average "frum" Jew rarely, if ever, encounters. Nevertheless there is a way for those with strong religious backgrounds to share in this significant experience. If you are in a position to teach Aleph-Bet, or to study privately with a beginner, or to occasionally take a beginner home for Shabbat lunch, or to join the beginners' service once a month to welcome newcomers and to show participants the proper place in the Siddur, or to extend to a Beginner a hand of friendship and support — please call me or drop me a note. There is a place for "frum" Jews in the Beginners' Service and a great need for them as well.

The Melanie Ross Report (cont.'d)

And of course, our Outreach program has proceeded apace. Yoni Mozeson has been besieging W. 72nd Street at Broadway with the Torah Van; that has become one piece of turf the Russians won't dare invade! Tisha B'Av and Purim provided us with ideal opportunities to reach out to our not-yet-affiliated brothers and sisters, and the months ahead will see the tempo stepped up even more.

Reflections

by Ruth L. Belsky

Rabbi Riskin's lectures on "The Jewish Attitude Toward Sex" this past season were informative and revealing. They were brought forth with the utmost delicacy and finesse, and one gained a truer perspective of the subject. Although the auditorium was packed at each lecture, it is unfortunate that more of our LSS members did not take advantage of attending them.

Jews of the American Jewish community who are interested in the world of music should be very appreciative of our friend, the well known music director of the New York Philharmonic, Zubin Mehta. Whenever he appears on television or in the news media, he never fails to let it be known that he is also music director of the Israeli Philharmonic, a fact he seems to revel in. Bravo Maestro Zubin Mehta!

As we near the Holiday of Freedom, Passover, which relates the Exodus of the Jews from Egypt, can we as a nation be exalted literally and conclusively that we have actually attained freedom? Not by the events happening in Israel during the last several weeks. Each time that the Star of David-Israeli flag is lowered in the Sinai and the Egyptian flag raised, as one Israeli soldier so aptly put it, "we regret how much we are forced to retreat in the name of peace." Many of us ponder what amount of coercion and cajoling Prime Minister Menachem Begin was forced to submit to by President Carter at Camp David. This was no peace treaty in the full sense of the word; it was not even much of an agreement. One wonders to what degree Prime Minister Begin had to consent to "affirmative action". Even the exchange of ambassadors between Israel and Egypt has an overtone of trepidation and skepticism. It was a rather lengthy ordeal in the final culmination for both countries.

The events of the past weeks in Iran and Afghanistan, with Israel caught in the eye of the hurricane, cause us a great deal of anxiety and consternation. We pray to the Almighty that He grant physical and moral strength to Prime Minister Begin and his cabinet and that the cause of freedom shall prevail. Let us also pray that the American hostages be returned to their families safe and unharmed, without further delay. And may our Holy City Jerusalem be rebuilt — united and unbroken.

Thank You

The Kiddush Volunteers:

Ruth L. Belsky
Froomie Cohen — coordinator
Janet Abelow
Jeannette Aptheker
Anne Elterman
Nettie Korn
Dora Levine
Jessica Moed
Ruth Shapiro

Mrs. Florence Brody who is in charge of our donation cards.

Mr. Eli Giffler who has contributed food to past synagogue functions.

Those who put together our exciting Chanukah Party:

Jerry Blitzer, Susan and Tully Ruttner — Coordinators

David Rosen and Gertrude Herlands — pianists

Sandra Nussbaum and Jack Brown — arts and crafts

Debbie Luber, Robert Sherman, Stanley Unger and Charlie Nassofer — kitchen help

Janet Kulak, Molly Pollack, Johnny Herlands, Tully Ruttner, Rachel Herlands, Phil Gassel, Jenna Joselit, and Rabbi Ephraim Buchwald — Chanukah skit.

We are grateful to Les Hinson, the coordinator of the ushers, and all those individuals who have participated in the usher program.

We thank all of you who have taken the time to acknowledge our recent Hospitality

Continued on next page

mailing by returning the response cards. You have facilitated the vital work of the Hospitality Committee.

Chaim Casper, coordinator of the Jewish Free University

Congratulations and Mazel Tov

Births:

Mr. & Mrs. Abraham ALPERT on the birth of a grandson, Menashe.

Dr. and Mrs. Arthur CRONEN on the birth of a son, Yehuda Josef.

Rabbi and Mrs. Gershon FLUK on the birth of a daughter, Rachael.

Mr. & Mrs. Elliot HERTZBERG on the birth of a son, Benjamin Chaim.

Mr. & Mrs. David KAHN on the birth of a son, Joshua Martin.

Dr. & Mrs. Kenneth SWIRE on the birth of a son, Aryeh Lev.

Mr. & Mrs. Isidore WIRTHEIMER on the birth of a granddaughter, Nichole Helene, to Vickey and Peter ARNOT.

Mr. & Mrs. Marvin SUSSMAN on the birth of a daughter, Amanda.

Mr. & Mrs. Sam KAHAN on the birth of a daughter, Tzipporah.

Dr. Alan & Mrs. D. FRANKEL on the birth of a son, Sholom Zvi.

Mr. & Mrs. Steven TIEFENBRUNN on the birth of a daughter. A new granddaughter to Mr. & Mrs. Morris TIEFENBRUNN.

Engagement:

Shelley D. LaVINE to Dr. Bob FISCHER
Fred LIEBER to Deborah HOLLENBERG
Bob NOVICK to Linda BURACK
Sandy ZLOTNICK to Phyllis HOLLANDER
Dennis NAKONECHNY to Shelley SCHWARTZ

Marriages:

Daniel BESDIN to Fran ALTER
Sidney COHEN and Phyllis GLASSER
Fern ELEFANT and Dr. Peter D. BUCH
Jay ELINSKY and Sara WAGSCHAL
Rafi GUBER and Roz UNGER
Sam KIRSCHENBAUM and Jean BON-SIGNORE

Oliver SHAPIRO and Debbie NEUMANN
Leona WALD and Alfred LANDAU
Levi TIEFENBRUNN and Mina EDELSTEIN

Anniversary:

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Scott HAMROFF Jordan STEINBERG
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Mechirat Chametz

Rabbi Riskin and Rabbi Cohen will be available for the sale of Chametz beginning Tuesday, March 18th
Rosh Chodesh Nisan,
Monday-Thursday — 10 A.M.-1 P.M. and 4-6 P.M.
Friday — 10 A.M.-12 Noon.
Sunday — 9-11 A.M.

Yachad

The LSS Yachad Singles Group sponsored several outstanding events during the past few months. We would like to take this opportunity to thank those individuals responsible for the success of these activities.

Sholom Carmi, Guest speaker, whose lecture was so well attended and which inspired many provocative discussions, and Bernie Stahl who chaired the occasion.

Faigie Fischman, Sid Miller and Irv Reinstein who coordinated Yachad's Friday Night Dinner.

Robert Sherman and Esther Orenstein who produced the Cabaret Talent Show. Many of the participants will be performing in neighborhood nursing homes in the near future.

Yachad has scheduled its next event for Sunday, April 27th at 6:45 P.M. Rabbi Eliezer Diamond will be speaking in our Bet Medrash on "The Esthetic in Talmud Torah and Kiyum Hamitzvot".

We Welcome our New Members

Mr. Benjamin Belfer
Ms. Tova K. Besdin
Mr. & Mrs. William S. Beslow
Mr. Harvey Block
Mr. Yehuda Cohn
Ms. Belinda Demel
Mr. Drew Dorman
Mr. & Mrs. Joseph Engleman
Mr. Avi Federgrun
Mr. Saul Gerstenfeld
Mr. David Gold
Mr. David Chaim Gold
Ms. Rachel Gold
Dr. Mark Goldenberg
Ms. Shirley Golombeck
Ms. Beverly Green
Mr. & Mrs. Manny Gross
Mr. Jules Halpern
Mr. Jay Hayman
Mr. & Mrs. David Hochstein
Mr. Martin Koenig
Mr. & Mrs. Freddy Kohn
Mr. Saul Duff Kronovet
Ms. Dina Kruzansky
Mr. Ron Lane
Ms. Suri Levy
Mrs. Cecile Lindsay
Ms. Diane Lipsey
Mr. & Mrs. Nat Lipstadt
Mr. & Mrs. Joseph Lowenthal
Ms. Arlene Lukin
Mr. Steven L. Mackey
Mr. Ted Mandell
Mr. David Margules
Mr. Chaim Mond
Mr. Yonatan Mozeson
Mr. & Mrs. Jack Nelson
Mr. Louis Oppenheim
Mr. & Mrs. Joseph D. Rosen
Ms. Lisa Ellen Roslyn
Mr. David Samuels
Mr. Michael Scharf
Ms. Rita Schiffren
Ms. Sharon Schwartz
Ms. Barbara Seplovitz
Mr. Robert Sherman
Ms. Susan Silvers
Mr. & Mrs. Todd Slater

Continued on Page 19

New Members (cont.'d)

Mr. Sidney Steinmetz
 Mr. & Mrs. Saul Stokar
 Mr. & Mrs. Mordechai Strigler
 Ms. Judith Tenzer
 Ms. Pamela Terr
 Miss Diana Villa

On December 20th, the 7th night of Chanukah, the annual LSS New Members Party took place at the home of Nesta Feldman. Blima Tuchmajer and Asher Miller sponsored the occasion which is held each year to officially welcome our new members to the LSS family. Rabbis Riskin, Cohen, Buchwald, Katz, Cantor Goffin and Mr. Stanley Getzler were on hand to greet the members and provided an orientation to the synagogue's various activities. Rabbi Riskin particularly stressed the importance of learning Torah and continued studies such as those offered by the Joseph Shapiro Institute of Jewish Studies.

The Chanukah atmosphere loaned its special warmth to the evening which was enjoyed by all. We thank Nesta Feldman who so graciously offered her home, and Blima and Asher for working so hard to welcome our new members.

THANK YOU

We are deeply appreciative of the many touching gestures of sympathy and condolence extended to us at the time of death of our beloved husband and father, David Landau. This reaching out to us at a difficult time truly helped to divide our sorrow. We shall always remember all of you with gratitude and affection.

*Diane Landau
 Elie Landau*

ATTENTION JOGGERS

Join us, the LSS Joggers Club,
 for our weekly jaunt
 around the park,
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The Sign of the Z

by Rabbi Mordechai Reich

Out of the night when the moonlight is bright rides a Torah Van from Lincoln Square. At the helm, Rabbi Ephraim Z. Buchwald, Yonatan Mozeson, and their crew of volunteers. Slowly the Torah Van draws alongside a busy Broadway corner — two volunteers leap out. The van zooms to the end of the block — more volunteers dive onto the sidewalk. Slowly the LSS troops advance upon the unsuspecting passersby from both sides. There is no escape; they're surrounded. A grogger rattles in the distance. The moonlight glints dully off the dark prune filling of a hamantasch. Suddenly a hue and cry is raised. "Happy Purim! Happy Purim". In one quick motion shalach manot packages are thrust upon the innocent Jewish westsiders who have chosen Purim night to walk the streets. Their astonishment is obvious. "Do I celebrate Purim? Well, once when I was a kid. Wait — what is this package? For me? For free? A hamantasch? Well, thank you but I...is that truck yours? Lincoln Square Synagogue, well yes, I'll visit. Happy Purim to you too."

The LSS troops rush back to the van. This has been just a preliminary skirmish — the true test is yet to come. In a few moments they will reach that corner of the universe known as the Big Z — Zabar's — where hundreds of Jews migrate every evening to satisfy their oral cravings. But tonight will be different. Tonight the small triangular hamantasch will overcome the thousands of pounds of smoked fish, potato salad, cheese, and exotic pastry that Zabar's proffers to its customers. Tonight will be "Venahafoch hu." (topsy turvy).

The Torah Van coasts to a stop in front of the Big Z. Large plastic bags containing hundreds of shalach manot packages are pulled into the street. The volunteers work efficiently signalling each other. "Get that couple outside of Zabar's". "Hit that guy going into the restaurant". Passersby are shocked, and then begin to smile. The volunteers are tireless — "Do you celebrate Purim sir? No, I'm not Jewish but all my girlfriends are. Here, take these packages and given them to your girlfriends — they'll know what to do with them." But it's too much — there are too many people coming from too many directions. Rabbi Buchwald draws upon military strategy from the Book of Joshua. He begins to dance, singing "Oh once there was a very wicked man, and Haman was his name sir". People gather and stop to stare, smile and even join in. The volunteers can now focus their efforts in one area. In a flurry of action they hand out the last few hundred shalach manot.

They return to the Torah Van, cheeks flushed from the cold and excitement. They have planted their seeds, for in each shalach manot package there was an invitation to visit the synagogue. The Torah Van growls into life and moves off into the night traffic. The words of Queen Esther have been honored: Kitvuni Ledorot — remember me throughout the generations.

There are many young couples and other individuals who wish to join our community and are desperately seeking apartments in the neighborhood. If you know of any available apartments, rentals or co-ops, in the LSS area, please notify the synagogue office.

On March 29th Rabbi Riskin will deliver his Shabbat Hagadol discourse following Mincha at 5:00 P.M.

His topic will be "Passover Redemption and the Modern State of Israel: Halachic & Theological Reflections."

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