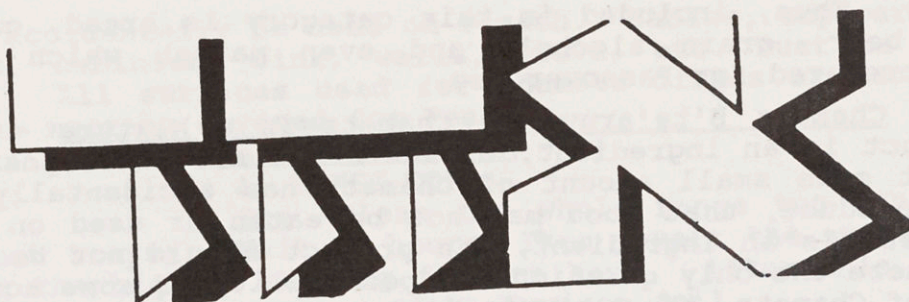




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MARCH 17, 1988

AN OUTLINE GUIDE TO THE LAWS OF PESACH

by Rabbi S. J. Berman

1. ABOUT CHAMETZ

A. The Prohibition

The prohibition against Chametz on Pesach is found in the Torah. It commands every Jew:

- not to eat or drink it,
- not to own it,
- not to possess it.

The prohibition applies to even the slightest amount of such Chametz because: 1) of the harshness of the penalty prescribed by the Torah - excision; or 2) because of the fact that Chametz is permissible after Pesach - there can be no nullification during Pesach.

The Rabbinic prohibition extends to the use even after Pesach of Chametz which belonged to a Jew during Pesach. For this reason Jewish bakeries and other food stores which do not sell their Chametz before Pesach should not be patronized for approximately a month after the holiday so that no Chametz product which belonged to them during Pesach be consumed even afterwards. However, this prohibition applies only to products which are in the category of Chametz B'ein (see below).

B. The Forms of Chametz

1. Chametz B'ein - Pure Chametz - The combination of any of the five grains mentioned in the Torah (wheat, barley, rye, oats and spelt), or any of their derivatives (such as flour) with water or moisture for a period of eighteen minutes during which the mixture is not stirred, results in Chametz. (This process, described in the Talmud in terms of its appearance, is not identical with the process of fermentation. Chametz appears to be an arbitrarily defined state, not a scientifically definable

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 RABBIS BERMAN, COHEN AND BRANDER WILL BE AVAILABLE FOR THE
 SALE OF CHOMETZ
 beginning Sunday, March 20th as follows
 Sundays from 9 A.M. to noon.
 Monday-Thursday from 10 A.M. to 1 P.M. and 5 P.M. to 6:30 P.M.
 Wednesday evenings from 5 P.M. to 7:30 P.M.
 Friday from 10 A.M. to noon
 In addition to the above times, between the 1st and 2nd
 minyan, each day beginning at 7:30 A.M.



condition.) Thus, included in this category is bread, cakes and pastries, beer, grain alcohol, and even matzah which was not specially prepared for Passover use.

2. Chametz B'ta'aruvot - Chametz in a Mixture - Where a grain product is an ingredient, or where the slightest possibility exists that some small amount of Chametz has accidentally fallen into some product, that food may not be eaten or used on Pesach. Where Chametz is an ingredient, the product should not be used at all, but where the only question the possibility of some accidental admixture of Chametz, the product may be used on Pesach but only if it is purchased before Pesach (i.e. before the actual prohibition against eating Chametz sets in). Therefore, while such foods as soft drinks, preserves and mayonnaise should have Rabbinical endorsement for use on Pesach; other foods, such as milk, pure tea, pure coffee 44 and pure spices may be used though they bear no special certification, as long as they are purchased before approximately 10:00 A.M. on the morning before Pesach.

3. Ta'am Chametz - Flavor of Chametz - Even foods which have no actual Chametz in them, but have acquired the taste of Chametz through being prepared in utensils which had been used for the production or storage of Chametz products, are prohibited on Pesach. It is for this reason that it is necessary either to use completely separate utensils kept specifically for Pesach use, or to purge those utensils which can be kashered, for use on Pesach. (The manner of kashering, and explanation of which utensils can be kashered will be covered in a later section.)

4. Chametz Nuksha - Spoiled Chametz - Where a product may contain Chametz but is certainly not fit for consumption such as glue or toothpaste, they may be used during Pesach but new packages should be purchased to assure that no Chametz stuck to the container in Prior usage. Soaps and detergents which will be used on dishes should have Rabbinical Supervision, and such products are generally available on the market. (All detergents with the authorization of the U symbol are kosher for Passover though no special symbol appears on the label.)

5. Issur Kitniyot - Prohibition against Beans- Rabbinically, the prohibition of Chametz has extended to all grains, such as rice, millet, and corn and to all forms of lentils, beans and peas. The reason for this extension was that breads were being made from these products and confusion as to which breads were permissible was resulting in many cases in the eating of true Chametz. Only in certain geographic areas were these prohibitions not fully adhered to, e.g., the Sephardim ate rice. Other than these, all fresh vegetable may be used on Pesach.

C. The Disposal of Chametz - Preparations for Pesach

1. Preparing the Home for Pesach

a. Rooms - The entire house, all rooms, closets, drawers, etc. must be thoroughly cleaned.

b.1. Kitchen - Chametz dishes and kitchen utensils must be washed and cleaned and stored away in such a manner that they

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EDITOR Rissi Zweig
ASSISTANT EDITOR Arleen Abraham

cannot accidentally be used on Pesach. Tables, cupboard and closet shelves, cabinets, sink, walls, stove, etc. must be scoured and washed. All surfaces used for Chametz dishes or food throughout the year must be covered for Pesach.

2. The Stove or Oven -

A. RANGE TOPS;

Gas - Clean the whole range top (spiders, cups, slide-out trays). Wait 24 hours. Then invert the spiders and leave them on the highest setting for one hour. After this is done, one should cover the range top with aluminum foil.

Electric - Follow the above procedure except that the electric burners should be set on the highest setting until they turn a glowing red after a few minutes. Cover the entire range top with aluminum foil.

B. OVENS/BROILER;

Gas (even continuous cleaning) - Clean the oven, its shelves and the broiler thoroughly with oven cleaner. Do not use for 24 hours. Next, turn the oven up to broil for one hour. If you want to use the broiling tray for Pesach, cover the tray with aluminum foil.

Self-Cleaning - Go through one full cleaning cycle.

Microwave - Clean oven and put a vessel with a few ounces of water in the oven and allow the water to vaporize into steam.

3. The Refrigerator - The refrigerator should be defrosted, and the shelves and the walls and the entire freezer compartment washed and scrubbed. The shelves of the refrigerator and the floor of the freezer should be covered with cardboard or some other material before Pesach foods are entered.

4. Dishes and Utensils - There is not to be even a trace of Chametz in our food during Passover, therefore painstaking attention must be given to the use of pots, pans, dishes and all kitchen utensils. It is preferable to have special dishes and utensils set aside exclusively for Passover and stored carefully throughout the year. However, some Chametz utensils can be rendered fit for Passover use through a procedure called "Kashering", or being processed in a special fashion for Passover.

The following types of dishes and utensils cannot be "Kashered" for Passover use:

a. Utensils made of porcelain, chinaware, pottery, all earthenware; those made of plastic; glass utensils which are ordinarily used for hot foods; pyrex.

b. Utensils containing parts that are glued together (e.g., a knife with a glued-on handle).

c. Utensils, even metal or glass, with patches, cracks, dents or narrow opening (a sieve, or a bottle with a narrow neck, which cannot be properly cleaned).

Metals can be Kashered - if the metal utensil is one solid piece and not assembled or glued together - by removing the forbidden substance with heat as intense as that which prevailed when the food was absorbed.

Metal utensils used for boiling and cooking or lesser degrees of heat must be thoroughly cleaned and scraped thereafter and allowed to remain unused for 24 hours. Then, if the utensils are smaller, like silverware or other cutlery, each piece is to be immersed in a large pot containing boiling water, and left in the seething water for a few minutes. If the pot in which the kashering is done is very big, a few pieces of cutlery can be

submerged at a time. The standard is that the volume of water must be 60 times the amount the cutlery can possibly absorb. The utensils should then be rinsed.

In order to kasher a pot, one must fill it completely with water and heat it until the water boils quickly; while the water is boiling, a red-hot iron or red-hot stone is dropped into the pot, thus causing the water to overflow onto the sides of the pot. The pot is then rinsed in cold water.

Utensils which came in contact with Chametz over a fire or over an electric element and did not contain water-such as a broiler, a baking form or a frying pan - can be kashered only by heating the object until red-hot and glowing.

Glass Utensils in which only cold Chametz was used can be kashered. However, it is strenuously suggested that glassware exclusively for Passover be bought. If one must kasher glasses, it can be accomplished by placing them in water for three consecutive days and changing the water every 24 hours.

2. The search for Chametz (Bedikat Chametz)- On the night of the 14th of Nisan, after the entire home has been thoroughly cleansed of all Chametz, the final search is conducted. Led by the light of a single candle or flashlight every corner of the home is inspected to assure the absence of even the smallest pieces of Chametz. Any Chametz found is brushed into a wooden implement with a feather to assure the collection of all crumbs. The custom of hiding ten pieces of bread before beginning the search is unnecessary since the blessing relates to the search and not to the discovery, and would therefore not be in vain even if no Chametz at all were found. However, those who wish to observe this custom should exercise special care to be certain that no pieces or crumbs be left behind.

The Chametz found should be bound up and held over for burning on the next day. Whatever Chametz and utensils are being held for use at breakfast time the next morning should also be carefully separated from the Pesach goods.

The blessing said before beginning the search, "concerning the removal of Chametz," actually includes the burning of the Chametz the next morning of which the search is a part. After the search the owner abandons his ownership and interest in all Chametz which he has not uncovered, by reciting the "Kol Chamira" in a language which he understands.

3. The Sale of Chametz - While the removal of Chametz from one's possession via the search and burning will prevent the eating of Chametz on Pesach, the prohibition of ownership would still remain as to goods closeted away. For this reason it has become customary for the Rabbi to sell to a non-Jew all of the Chametz belonging to Jews who authorize him to be their agent for this purpose. Due to the complexity of the sale, whereby title to the Chametz passes immediately to the non-Jew, subject to return after Pesach if the full purchase price is by then not paid, such sale is best made by one well-versed in the law.

Pure Chametz, such as bread or cereal should preferably be disposed of before Pesach. All other products and Chametz utensils should be stored in a closet or other cabinet and locked or sealed off with tape. The Rabbi should be told the place where the Chametz is closeted and the approximate value of the goods so that a valid sale to the non-Jew may be effected. Since title to the sold goods will be invested in the purchaser until the

arrangements for return are completed between the Rabbi and the non-Jewish purchaser, a few hours should be left after the close of the Holiday before the goods are used again.

4. The Burning of Chametz - On the morning before the Seder, it is prohibited to eat any Chametz from the end of the fourth hour of the day (10:20 A.M.). From that time until the end of the fifth hour (11:40 A.M.) is the time for the burning of the Chametz. The Blessing said the preceding evening during the Search covers the burning as well and so all that need be said is a short passage (again beginning with the words "Kol Chamira") which effectively abandons all title or interest in any Chametz belonging to the household - whether it had been found or not prior to that time.

2. ABOUT MATZA

A. Significance

While the Torah refers to Matza as "Lechem Oni," bread of poverty or bread of affliction, there is an interesting difference of opinion as to the significance of the term.

Rabbi Joseph B. Soloveitchik has asserted that Lechem Oni means "primal bread," symbolizing a state in which alternatives are still available and choice is possible. Rabbi S. R. Hirsch has maintained almost the exact opposite, namely that Lechem Oni represents the state of slavery, in which independence and free choice-making are absent.

Whether Matza is the symbol of the slavery of Egypt, or of the birth of freedom upon emergence from Egypt, it is clear that the commandment to eat Matza demands of the individual an evaluation of his exercise of his choice-making competence. Are we still slaves, or have we emerged into the freedom of Torah?

B. Definitions

1. Matza is flour and water which, having been mixed, could have become Chametz, but was baked flat before it had a chance to ferment and rise. It must be made from a flour of one of the five types of grain which can become Chametz, namely; wheat, oats, rye, barley and spelt.

2. Matza Shemura - All Pesach matza is made of flour which has been protected against contact with water from the time it was ground into flour, thus preventing it from becoming Chametz. This watching or guarding is the minimum necessity for fulfillment of the Torah command "You shall guard the Matzot" (Exodus 12:12). According to some authorities, in order to be even more certain that no moisture, inducing Chametz, has come into contact with the grain, it must be guarded from the time the grain is cut. It is Matza made from this type of grain that we refer to as Matza Shemura. A second dimension to the guarding of the grain is not only to insure against Chametz but as well to designate the specific materials as being held for the purpose of fulfilling the commandment of eating Matza. This awareness - that the entire process of making Matza is done in conscious preparation for Pesach - is referred to as "Leshma."

3. Hand Matza - Some people prefer to use Matza made by hand so that the factor of Leshma may be present to the fullest extent possible.

C. The Commandment

While the definition of Matza is dependent upon the absence of Chametz, the eating of Matza on Pesach is not simply due to the lack of Chametz. It is rather a positive obligation specified in the Torah, that Matza be eaten on the first night of Pesach. In our practice there are three separate eatings of Matza which are incumbent upon us at each Seder.

1. Matza - When beginning the meal we recite the blessing over the fulfillment of the commandment to eat Matza, as well as the Motzi. This eating is our response to the Biblical commandment (Ex. 12:18).

2. Koreh - In order to fulfill the Torah's command of eating the Pascal lamb together with Matza and bitter herbs (Ex. 12:8), Hillel introduced the practice of eating a sandwich at the Seder, to include all three ingredients in a single act of eating. Our sandwich consists of only two of the ingredients, Matza and Maror, but must include sufficient of each to fulfill the separate obligations of eating each.

3. Afikomen - At the very end of the Seder meal, the third and final eating of Matza must take place. This act of eating, in memory of the eating of the Pascal lamb as the very last food of the meal, leaves us with the taste of Matza in our mouths as we continue our fulfillment of the telling of the story of the Exodus.

3. ABOUT THE SEDER

SEDER means "order," referring to the evening's meals recitations, reliving benedictions and songs on the first two nights of Passover. It is obligatory to recount on these evenings the story of our deliverance and exodus from Egypt, as instructed by the Torah: "And thou shalt tell thy son on that day saying: It is because of that which the Lord did for me when I came forth out of Egypt."

HAGGADAH is the special book which guides us in carrying out a Seder service. It means "telling", and it contains a "telling" of that portion of Biblical history which comprises the background of Passover, as well as explanations of appropriate verses from the Torah by our Sages, stories, prayers, hymns of praise, folk songs, and instructions on how to conduct the particular stages of the Seder in their proper sequence and full beauty.

THREE MATZOT are used at the Seder. Two are for the usual "Mishneh Lechem" - double bread of Sabbaths and Holidays which commemorates the double portion of manna which fell on Fridays in the desert in order that the Jews not be obliged to carry on the Sabbath. The additional Matzah is for use as the Afikoman.

THE SEDER PLATE OR 'KE-ARAH' may be prepared with symbolic foods in the following manner:

Egg	Shankbone
Bitter Herbs	
Karpas	Charoses
Chazeres	

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There are, however, varying customs as to the exact arrangement of the Kearah. The one shown is that adopted by the "Ari Zal". Each of the items on the Seder Plate represents an idea of Passover.

Z'ROAH - A meat bone (shankbone) roasted on the fire, which serves as a remembrance of the Pascal Lamb, the Passover sacrifice of the exodus and that of Temple times. Since no meat roasted on a fire (dry-broiled) may be eaten at the Seder - so as not to give the impression of eating a sacrifice in non-Temple days - this meatbone should be included in the holiday meal during the day of Passover.

BAITZAH - A roasted egg, which commemorates the additional Festival Sacrifice which was brought in Temple times. In the egg we see the symbol of birth - of spring, of freedom, of our people as a nation. Furthermore, the egg is said to symbolize the personality of the Jew. The more it is cooked the harder it becomes. So, too, the Jew's faith in God does not weaken in the face of trials and tribulations, but becomes even stronger.

MARROR - Bitter herbs (horseradish root or Romaine lettuce) remind us of the bitterness of the slavery in Egypt.

CHAROSET A mixture of apples, nuts, cinnamon and wine. Its color and paste-like appearance resemble the mortar and clay which the Israelites used in making bricks for Pharaoh. We dip the Marror into the Charoses to soften its sharpness somewhat. Indeed, the bitterness of slavery in Egypt did, with the aid of God, turn to the sweetness of freedom.

KARPAS - The potato, parsley, celery or carrot which is dipped into a bowl of SALT WATER. Eating this combination 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. The eggs (not the one on the Seder plate, but other hard-boiled eggs) which are customarily eaten just prior to the Festival Dinner of the Seder are also dipped in salt water.

CHAZERET - Usually grated horseradish, taken in deference to the custom of Hillel the Sage, who ate Matzah and Marror together in sandwich fashion.

THE FOUR QUESTIONS - 'MAH NISHTANAH'

The children initiate the review of the Passover story at the Seder asking the Four Questions, beginning with: "Why is this night different from all other nights of the year?" The children are the focal point of the Seder and every effort must be made to acquaint them with the wonders of our deliverance from Egypt. The Seder is essentially an educational experience for children and parents - the youngsters in asking and learning, the adults in studying and providing answers.

THE FOUR CUPS OF WINE

Each Seder participant is required to drink four cups of wine, which recall the Almighty's four expressions of Divine Redemption: "I shall bring them forth...I shall take them unto me as a nation..."

3.1 N8

A few brief reports on what's been happening at the series of Friday night Oneg Shabbat talks on political topics organized by LSS Community Action:

FORMER MINISTER ON ISRAELI REFUGEES ASSESSES GAZA VIOLENCE

Mordechai Ben-Porat, a former Israeli cabinet minister with special responsibility for refugees, tried to put the Gaza demonstrations into historical perspective for a packed crowd in the Annex recently. He discussed the process of Israel's integration into the Middle East since before his aliyah from Iraq in the 1940's and described efforts during his own government service to relocate Gaza refugees to permanent housing (which efforts were condemned by the U.N. and Arab states). He said the acceptance of Israel as a Jewish state in the Middle East is still a gradual process, that Israel remains ready to negotiate peace with any potential partner, and that uprisings in Arab countries have regularly been suppressed far more brutally.

Members of the overflow crowd questioned him on the idea of expelling Arabs from Israel or the territories (which he vehemently opposed), the attitude of Israeli Arabs (in which he saw potentially ominous changes), biases in the U.S. media, and the possibility of new directions and policies for Israel. Ben-Porat, who the week before had addressed Israeli consular officials from around North America on

handling the press, took a long view of the problem and pronounced Israel's outlook, approach and prospects to be sound.

HOUSING ACTIVISTS DISCUSS WEST SIDE'S FUTURE

A married couple, both of whom are community leaders, talked about our neighborhood's past and future. Carroll Kowal, a City and State housing official for 22 years, described the citywide and national housing crisis (including 13,000 homeless children in New York City) and analyzed the cutbacks and policies which produced the problem.

Her husband John, who is chairman of our local Community Board (#7) and president of the West Side Federation for Senior Housing, described the last 100 years of the West Side's growth. He startled the audience at one point by remarking that as we discussed housing, 400 to 500 people were sleeping in Penn Station.

Questions from the audience touched on various aspects of the issue, including the future social costs of children raised homeless, neighborhood crime patrols, the effects of City tax subsidies for luxury housing construction, promised amenities from zoning variances which never materialized, and City charter reform.

Coincidentally, on the same day they spoke at LSS, the Kowals were featured in a profile in the Jewish Week entitled, "By caring for seniors and homeless, activist

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AMUD means a page (such as a page of Talmud) or a pillar or column (including a column of type) . . . AMUD is the lectern from which one leads the community in prayer . . . AMUD means standing on one's feet, engaging in action, taking a stand.

AMUD is the supplement to ECHOD which deals with issues of community responsibility, social needs, chesed projects and political action.

couple lives Jewish ideals." In their talks and the ensuing discussion the Kowals stressed that the housing crisis is growing and that no neighborhood will be immune from its effects if the issue is ignored.

RABBI RISKIN REPORTS ON EFRAT & UPRISINGS

The February 26 Oneg featured a spirited and stirring Rabbi Shlomo Riskin speaking on his experiences as a resident of Efrat, with Palestinian unrest and Israeli Army response, to a filled sanctuary of listeners.

Rabbi Riskin stressed that making aliyah was "the best decision we ever made," adding that recent events had no effect on that, and invited everyone present to join him. He said the riots were dangerous and destructive, predicated on the rioters' knowledge of the higher ideals and restraint of Israeli soldiers, and said (based on meetings with General Mitzna and others) that the Army has behaved in an exemplary way.

On the other hand, in analyzing the long-term issues, Rabbi Riskin said that some accommodation to provide self-rule for the Palestinians will need to be found, that dominating another people is dangerous to Israel's soul.

Two LSS members with viewpoints different from Riskin's were designated as questioners. Hadassah Marcus, all fourteen of whose grandchildren have homes in Israel and who has been active in promoting JNF and UJA expenditure across the "green line", took Rabbi Riskin to task for an insufficiently strong commitment to Jewish rights of settlement and sovereignty in all of Eretz Yisrael. Jack Flamholz, who has long been active in Oz V'Shalom, the Israeli religious peace movement, agreed with many of Rabbi Riskin's stated values but questioned whether his cautious approach to achieving them really went far enough to accomplishing the goals. Intense and emotional discussion followed until the evening was ended.

JESSE JACKSON, PAT ROBERTSON & THE JEWS

A spirited debate on whether candidate/ministers Pat Robertson and Jesse Jackson are dangerous to Jews and to America highlighted the February 19 Oneg.

"Rabbis for Robertson" was invited to send a speaker, but instead a lengthy

statement written for them by Rabbi Yosef Friedman of Brooklyn was read. He wrote: "The primary reason for our support of Pat Robertson is his position on family values," including pornography, crime, gay rights and abortion. He expressed concern about Rev. Robertson as an evangelical Christian, but concluded that it is better for Jews in this country that non-Jews follow their religions: "There will be less crime, less immorality, it will be safer for us, and our children will grow up in a more decent society."

Dissenting on Robertson was Tom Rose, producer of an Emmy-nominated PBS documentary on refuseniks and an active conservative Republican. Rose described Robertson's economic ideas as bizarre, and called him a "crackpot" for suggesting that credit cards are tools of the Antichrist. He condemned as extreme Robertson's ideas on Church and State, Supreme Court decisions, Armageddon and other issues.

Sheldon Ranz, a founder of The Generation After, one of the first groups of children of holocaust survivors, and a leader in Jewish student and Zionist organization and publications, took on the unenviable task of advocating Jesse Jackson. On behalf of Jewish Americans for Jackson, Ranz analyzed the common interest of Jews and other minorities in a just and open society and what he described as Jackson's growth in recent years. Ranz detailed Jackson's actions on behalf of Jews (including confronting Gorbachev on Soviet Jewry and urging Syria to extradite Nazis) and concluded that Jews should be part of a progressive coalition in helping Jackson to win this year and in building alliances for the future.

Speaking in opposition to Jackson, Fred Siegel, professor at Cooper Union and editor of Dissent magazine, said that Jackson's current political persona is just one of many he has gone through, and that there is no way Jews can trust Jackson's instincts or views. He described instances of underlying anti-Semitic impulses in Jackson's statements, as well as troubling "Third-World" oriented positions. The audience seemed to find Prof. Siegel's analyses on a range of political and electoral issues quite interesting and peppered him with questions. Needless to say, a long and energetic exchange followed the speeches.

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The series of Oneg Shabbat talks on political topics will continue after Pesach (and daylight savings) on late Saturday afternoons. Each features socializing and fancy desserts before the talk.

HOMELESS SHELTERS NEED YOU

The other synagogues in our neighborhood which run overnight shelters for the homeless--Spanish & Portuguese, Ansche Chesed, Stephen Wise, B'nai Jeshurun and Rodeph Sholom--are still in serious need of volunteers to stay overnight and supervise the shelters. The shelter guests are pre-screened and the operations are all smoothly organized, so the experience is easy, comfortable, safe--and CRITICALLY needed. Please volunteer a night (you'll even get a pretty good night's sleep)!

LSS HOSTS ENVIRONMENT CONFERENCE

A successful day-long gathering on "Judaism and the Environment," organized by LSS Community Action, took place in the Annex on March 13. Participants heard Prof. Lawrence Slobodkin, an international expert on ecology, discuss the history of Jewish awareness of environment and natural science (from the fact that Talmudic observations on insect behavior have only been discovered by scientists on their own in the last 30 years, to Tel Aviv University's origins as a demonstration zoo for children); Joseph Shadur of the American Society for the Protection of Nature in Israel spoke about current dangers to air, water, beachfront, desert and landscape in Israel (with fascinating accompanying slides); and Rabbi Berman, declaring that "Jewish involvement in issues like ecology is....a matter of religious obligation" analyzed the tension throughout the history of halacha between the mandate to preserve the world and the right and duty to control and harness nature. Vigorous discussion and spirited text study also ensued.

The Community MIKVA
is located at
234 West 78th Street
Tel. 799-1520

SOVIET JEWRY...Ongoing Concerns

The barriers against future Soviet emigration are rising. New regulations which took effect on January 1 allow invitations only from "first degree" (close) relatives and require documentation of the relationship, effectively preventing 90% of Soviet Jews from even applying to leave. The Soviet government continues to deny applications on spurious or outdated "knowledge of state secrets" grounds. Requirements for obtaining statements of no objection, and waiver of financial responsibility, from relatives have been tightly enforced. An increasing number of teenage refuseniks are being conscripted into the Red Army; the entire family is then denied on "state secrets" grounds. And conditions for refuseniks--loss of employment, harassment, ostracism--continues to be grim.

Glasnost has had some beneficial effects, including reduction of the danger of being sent to labor camps and some greater allowance of study, gathering and protest. But the KGB and the repressive system have not changed their nature. A November demonstration in Moscow at the offices of the OVIR visa agency was violently broken up. In October, Jewish activist Naum Nemchenko was found dead in his Leningrad apartment, his head smashed and his features unrecognizable. Nemchenko, an expert on the history of Soviet anti-Semitism, had recently been researching the rise in present-day anti-Semitism, especially the officially tolerated groups Pamyat (Memory) and Fatherland. Longtime refusenik Marina Furman who had been threatened by a high KGB official before the birth of her first baby that it would never be born alive, was taken to the hospital during her second pregnancy, where a forced abortion was performed. The mikveh in Vilna is still closed. Kiev's 200,000 Jews still have no Jewish cemetery. Russia is still no place to be a Jew.

**PLEASE CONTACT
PROJECT DOROT
(212) 769-2850
if you would like to volunteer**

YOUR HELP AND LEADERSHIP ARE NEEDED!

LSS needs members to volunteer to participate in and help run a variety of community action projects. There is no better time than the present to get involved in and help coordinate YOUR programs. Consider the following areas:

- * Joint activities with Project Dorot to assist the area's elderly, including Meals on Wheels, friendly visits, and a possible satellite office of Dorot at LSS
- * Oneg Shabbat lecture series
- * Representing LSS at Beyond Shelter, the coalition of West Side Synagogues for permanent housing for the homeless
- * Programming for the April 19 primary and fall election
- * LSS/Jewish Braille Institute "Talking Books" project which has just begun to get underway. Your help is needed as narrator, producer, quality-checker and/or coordinator of Jewish tapes for the visually-impaired.

REMEMBERING THE NEEDY BEFORE PESACH

As part of your already-exhausting Passover preparations, please consider the following activities:

- * Invite an elderly Jewish person from our neighborhood to your Seder (call Project Dorot, 769-2850)
- * Bring all opened or unopened non-perishable chametz to the 4th annual chametz food drive in the annex Sunday, 3/27 from noon to 4pm and Monday, 3/28 from 6-8pm.
- * Help deliver kosher-for-Passover food packages to homebound elderly through Dorot on Sunday, March 27.

PACK UP FOR THE CLOTHING DRIVE!

The second LSS clothing drive for homeless and needy families and individuals has been set for April 24. As you are cleaning out your closets for Pesach and as you retire your winter wardrobe and bring out the spring threads, put aside anything you no longer need or wear to contribute to the DRIVE. Usable and clean clothing in good condition of any kind is needed. The DRIVE will be held all morning of Sunday, April 24, and volunteers are needed to help pack and shlep. THANKS!

YOM HAATZMA'UT!

The 24th Annual Salute to Israel Parade will take place on April 17, 1988, Rosh Chodesh Iyar 5748, at 12 noon on Fifth Avenue in New York City.

The parade will be the central event inaugurating city-wide celebrations of Israel's 40th year of independence. This year's parade will depict Israel's history chronologically, from pre-State activity to the present day. Each participating marching group will present a single event, milestone or achievement in Israel's history. Colorful banners and dramatic costumes will create a "pageantlike" tribute to our Jewish state.

Immediately following the parade will be a unique 40th Anniversary celebration, Israel-Fest, to be held at the 7th Regiment Armory on Park Avenue at 67th Street. A capacity crowd of 15-20,000 people are expected at this festive event, which will feature top Israeli singers, dancers, actors, storytellers, clowns and puppeteers. Displays and booths will offer a wide range of Israeli products, while "Rehov Dizengoff," the special cafe, will feature a potpourri of Israeli foods to delight your senses.

AMUD is produced by LSS Community Action and is assembled and edited by Jonathan Wolf, LSS Community Action Director, and Hyla Bassel Carey, Assistant Director. For more information about anything in this issue, or to criticize, protest, commend or add, as well as to volunteer for any projects described herein, contact us at 595-7498 or at 874-6105.

Cont'd...

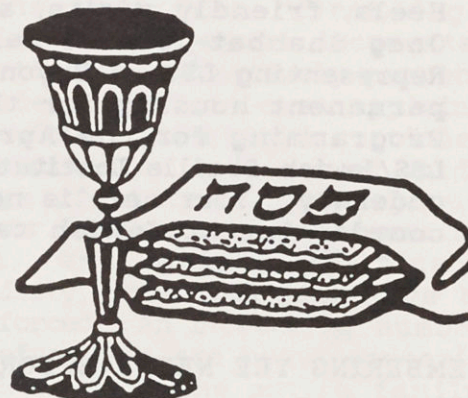
THE CUP OF ELIJAH

Discussion in the Talmud as to the possible necessity of a fifth cup for the additional term "I shall bring them..." is deferred by the Sages to determination in the Messianic age with the arrival of Elijah. The compromise in practice was to set out the fifth cup but not to drink it. That is the cup of Elijah.

FROM THE PRESIDENT'S DESK

As you take time out from your final preparations for Pesach to read this issue of your bulletin, I hope you will also take the time to analyze what role you will be able to play in this year's journal campaign. As the first letter you received stated under the heading: "Lincoln Square Synagogue: Where would we be without it: take a moment to consider what Lincoln Square Synagogue means to you. Think about a moment of davening that especially touched you, or a sermon that hit home, or a discussion that challenged your thinking about a difficult issue. Remember a Shabbat lunch enlivened by the company of new friends or a class that opened a new level of understanding. Our shul is special to each of us in different ways. What we share is our commitment and concern."

Please act right now to translate that commitment and concern into action. If you will be able to solicit ads, begin now. If you are going to place a personal ad, send it in now. If you have an idea for a communal page or other type of group solicitation, let us know about it now. The need is great, the time is short, the cause is our own. While we are on the topic of fund-raising, I want to take this opportunity to thank everyone connected with our recent concert. This event was conceived and executed by our Youth Department and, in a sense, it marked a coming of age. For the first time in our history we now have a significant group of teenagers active in our congregation and they seized upon this concert as a way of demonstrating their commitment to LSS and to raise funds to be earmarked for youth activities. The high school students called every member of our Shul (and, as Michael Eisenberg noted, they spoke to a



lot of answering machines), they spent countless hours selling tickets and preparing every detail of the arrangements and all the work paid off. My deepest thanks to Rabbi Brander, Brian Thau, Chaim Hagler and all our wonderful teenagers. As I have mentioned innumerable times in this space, inreach to our members is my major concern as president. The success of the Company of Friends and the rise in enrollment in JSI courses by our members has been extremely gratifying. I also want to take note of another development. We are extremely anxious to be of help in hosting and nurturing affinity groups within our congregational family and two such efforts have recently been launched. Thanks to the efforts of Philip Gordon, we now have a Yiddish culture circle, the Leah Gordon Yiddish Vinkel, which has already run three Sunday afternoon programs. We have also recently launched a Book Club which met on March 20 to analyze David Shipler's recent work, "Arab and Jew." Aside from hoping that more people take advantage of future activities of these groups, I invite suggestions for other, similar circles which might benefit our members. Please let me hear from you. As I wrote about inreach, my thoughts turned to a wonderful friend of Lincoln Square Synagogue who passed away on February 29, Mr. Morton Langer. He was one of our founders, and if there was a man who was prouder of this Shul and its accomplishments I've never met him. His

Cont'd...

main concern, though, was people and making certain that as the Shul grew no one lost sight of the needs and concerns of the members. I knew him for over 30 years and he always personified for me the "chevraman," leading the celebrations, caring about the sick and the mourner, thinking about the community. In World War II, as a teenager, he served his country as well as his people, and, over the last, agonizing, 10 years of debilitating illness, set an example for us all of dignity and courage. We are all in his debt and Annette and Howard and Gary can take comfort in the fact that there are hundreds of people in this kehilla who feel enriched by having known him. LSS won't have a "Super Tuesday" primary, but our constitution does provide a nomination committee to prepare a new slate of officers and trustees each year. This year that committee is chaired by our past president Fred Ehrman and he would deeply appreciate hearing from members who are either interested in being considered for leadership positions or who can suggest names of those they believe worthy of consideration. Please speak to Fred or send him a note in care of the LSS office. I can't end without taking note of two of the year's more spectacular events. Turn Friday Night Into Shabbos is always an evening of "kiddush HaShem" and this year was no exception. The sight of over 400 people experiencing Shabbat, many for the first time, aided by scores of LSS hosts, was as moving as ever. And, the feeling was enhanced by the knowledge that at the same time we were reaching out to the Jews of our community, we had caused thousands of others to experience Shabbos at 24 other locations in the US and Canada. Suri Kasirer and her committee did another spectacular job and we can all take pride in this wonderful effort. I also want to thank my wife, Rose, and Dr. Susan Chambre for chairing this year's Purim Seudah. Our ballroom was filled with the sights, sounds and smells of Purim and we all had a wonderful time. The costumes were varied and clever, the dancing was lively and the food was delicious. My five year old daughter, Shifra, told me that she liked Ephraim Chambre's costume: he came in a lab coat and a fright wig. I asked her what he was dressed as and she said, "I think he told me he was an Angry Scientist."

I hope you all have a Chag Kasher V'Someach
-Morton Landowne

Chava Willig Levy
President

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YASHER KOACH to the Youth Department for their outstanding work on the concert, which was a sell-out and a great success!

Volunteers are needed to help set up the MAIN KIDDUSH every Shabbat. Our wonderful volunteer Mrs. Froomie Cohen, who has been doing it for so many years with sporadic help, has requested additional help. PLEASE call the office if you can volunteer. If there are enough volunteers we can work out a rotation system.

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...COMMITTEE WORK...

THE LSS PUBLICITY COMMITTEE

by Ida S. Langsam

Lincoln Square Synagogue is one of the most unusual shuls in Manhattan, if not all of the country....and so are its congregants. We are committed, enthusiastic and involved on a Jewish as well as secular level. And in the event that we have some spare time (ha! what's that?), LSS is constantly offering something new to keep us busy. But how do you find out about all these extracurricular goings on, you ask? Good question!

Allow me to introduce you to the LINCOLN SQUARE PUBLICITY COMMITTEE. I'll venture a guess that most of you didn't even know there was one, right? That's why I'm here to fill you in on the details.

The Publicity Committee serves two purposes: the first is to keep the congregants of LSS informed of the activities of the shul, and the second is to let the rest of the world know about LSS via the media. The Committee is made up of professional media people from the areas of publicity, journalism, marketing, filmmaking, video production, photography and promotion, and people from nonrelated fields as well. Each of us serves in a voluntary capacity and to the extent that he or she is able.

Now comes the pitch...but we need more volunteers! LSS is blessed with a very creative and talented group of congregants. Wouldn't you like to give back some of the wonderful and enriching feelings you've gotten from the shul? Help us to "spread the word" by joining the LSS Publicity Committee now. We really do need your help.

Please contact: Ida S. Langsam, Chairperson at 505-8778. I hope to hear from many of you so that everyone will know what LSS is up to now.

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 Berman	724-3267
Rabbi Cohen	799-8521
Dr. Roy Stern	362-5597
Leon Eisenmann	874-1853
Rachel Herlands	799-2176
Andrea Rosen	873-9895

CALENDAR OF EVENTS. . . .

PUBLIC MODEL SEDER--Sunday, March 27 at 1:00pm on the corner of 72nd Street and Broadway.

PESACH HOLIDAY WORKSHOP--Monday, March 28 from 8-9:30pm led by Ms. Suri Kasirer.

OVER 50 AND LIVING ALONE--

May 1 Sundays, 10-12:00 noon
June 5

INTERMEDIATE MINYAN--meets at 9am downstairs in the Annex.

April 16
April 30 (Luncheon)

LSS 23RD ANNUAL JOURNAL DINNER--will take place this year on Monday, May 30 when we will honor our long time members, Dr. Roy and Judi Stern. We kindly ask that you show your support by sending in your ads early. LSS needs your support in order to reach this year's goal of \$215,000.

YOM HAATZMA'UT CELEBRATION--Wednesday, April 20. Chairpersons: Arlene & Daniel Chertoff & Reuven Cohen. More info to come.

YOM HASHOAH (Day of Remembrance of the six million Jews who were victims of the Holocaust)--Wednesday, April 13 at 7:45pm LSS will have 3 speakers who were in a concentration camp, who were in hiding and were partisans will discuss their emotional and physical survival. The program will start with a special evening service and conclude with a selection of Holocaust music performed by the LSS choir.

YOM YERUSHALAYIM CELEBRATION--Chairperson: Joel Wachs. More info forthcoming.

SHADCHEN COMMITTEE meets Monday and Tuesday evenings. Call Janet at 874-6100 to set up a personal interview.

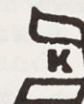


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WITHIN OUR FAMILY

CONDOLENCES:

Mr. Edward Berger upon the passing of his beloved father, Martin Berger.

Mr. Leo Blau upon the passing of his beloved brother, Saul Blau.

Mrs. Belle Cohen upon the passing of her beloved husband, Samuel M. Cohen, devoted founding member and father of Mrs. Minna Eisenstein.

Mr. Oscar Haas upon the passing of his beloved wife, Regina Haas.

Mrs. Annette Langer upon the passing of her beloved husband, Morton F. Langer, devoted founding member, former Vice President and President of our Men's Club.

Tuvia Rome upon the passing of his beloved mother, Annie Rome.

Joel Rosen upon the passing of his beloved father, David Rosen.

Mr. Robin Schlissel upon the passing of his beloved father, Myron Schlissel.

Mrs. Adelaide Shaw upon the passing of her beloved husband, Joseph Shaw.

Ms. Elizabeth Slotin upon the passing of her beloved brother, Menachem Carl.

Mr. and Mrs. Henry Ullendorf upon the passing of their beloved grandson, Ari Garfinkle.

BIRTHS:

Barbara and Sheldon Gewirtz upon the birth of a daughter.

Mr. and Mrs. Marvin Goodman upon the birth of a son.

Rochelle Buckatman Tropp and Harry Tropp upon the birth of a daughter, Drora Fayga.

ENGAGEMENTS:

Susan Grunes and Joseph Davis
Rivky Davidowitz and Lindsey Rosenwald

MARRIAGES:

Batya Feldman and Jacob Muntz
Mazel Tov to Philip and Barbara Gordon on the marriage of Elyse Gordon to Dr. Gary Ruth.

BAT MITZVAH:

Mazel Tov to Miryam and Amos Alter on the bat mitzvah of their daughter, Lea.

Mazel Tov to Carol and Jerry Gross on the bat mitzvah of their daughter, Nancy.

Mazel Tov to Sharon and Joseph Kaplan on the bat mitzvah of their daughter, Danielle.

Mazel Tov to Rose and Morton Landowne on the bat mitzvah of their daughter, Lea.

Mazel Tov to Judi and Dr. Roy Stern on the bat mitzvah of their daughter, Sarah.

ACHIEVEMENTS:

Mazel Tov to Fred Ehrman and the entire family upon receiving a presidential award at the dinner of Manhattan Day School.

Mazel Tov to our Executive Director, Rabbi Martin Katz and his wife Yaffa who were recently honored in their shul in Queens, Congregation Ahavat Yisrael, for their involvement in the synagogue and the community.

Mazel Tov to Avery E. Neumark, who has been appointed by Governor Cuomo to serve on a Special Task Force which will address the needs of the Hasidic and Orthodox Jewish Communities.

Mazel Tov to Rabbi Shlomo and Vicky Riskin upon being honored by Ohr Torah for creating Torah institutions in Israel.

NEW MEMBERS:

Mrs. Chana Amada
Mr. Sheldon Bass
Ms. Ruth Brenner
Mr. Mark Ellman
Dr. Dror Futter
Mr. Gary Green
Ms. Rachel Green
Mr. Ron Kaminker
Mr. Steven Kaplan
Ms. Susan Lieber
Mr. Lee M. Rough
Ms. Bella Schwartz
Mr. James Schwartzman
Mr. James Silk
Mr. Alan Steinberg
Ms. Eileen Stern
Mr. Joshua Strahl
Mr. Gary Tolchinsky
Ms. Laura Weinberger
Mr. Ranan Wolff
Mr. and Mrs. Nathan Zussman

Thursday Evening, March 31

Search For the Chametz.....7:00 P.M.

Friday, April 1

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 them.

The latest time to eat Chametz.....9:30 A.M.
The latest time to burn Chametz.....10:45 A.M.
Kindle Shabbat Yom Tov Candles.....6:03 P.M.
Mincha ~~7~~ Kabbalat Shabbat Yom Tov.....6:15 P.M.
Followed by the First Community Seder.....7:00 P.M.

Saturday, April 2

Shabbat Yom Tov Morning Services.....8:45 A.M.
Daf Yomi.....5:15 P.M.
Mincha.....6:15 P.M.
Kindle Yom Tov Candles Not Before.....7:04 P.M.
Followed by the Second Community Seder.....7:30 P.M.

The Synagogue will observe Eastern Standard Time through Sunday Evening April 3rd.

Sunday, April 3

Yom Tov Morning Service8:45 A.M. EST
Daf Yomi.....5:15 P.M. EST
Mincha.....6:15 P.M. EST
After Maariv turn the clock ahead one hour for Daylight Savings Time.

Beginning Monday Morning April 4

Daily Chol Hamoed Services.....7:00 and 7:40 A.M. DST
Daily Mincha and Maariv.....7:15 P.M. DST

Thursday Evening, April 7

Kindle Yom Tov Candles.....7:09 P.M.
Mincha and Kabbalat Yom Tov.....7:20 P.M.

Friday, April 8

Yom Tov Morning Services.....8 and 8:45 A.M.
Daf Yomi.....6:20 P.M.
Kindle Shabbat Yom Tov Candles7:10 P.M.
Mincha7:20 P.M.

Saturday, April 9

Shabbat Yom Tov Morning Services
Including Yizkor Memorial Service...8 and 8:45 A.M.
Daf Yomi.....5:50 P.M.
Mincha6:50 P.M.
followed by Seuda Shleesheet Neilat Hachag
Daily Mincha and Maariv.....7:20 P.M.

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Wednesday Evening, April 13 and Thursday April 14
YOM HASHOA

Friday, April 15

Kindle Shabbat Candles.....7:17 P.M.
Mincha and Kabbalat Shabbat.....7:30 P.M.

Saturday, April 16 (Shemini)

Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Classes.....6:15 P.M.
Mincha.....7:15 P.M.
Daily Mincha and Maariv.....7:30 P.M.

Sunday April 17 Rosh Chodesh Iyar

Services7:00 and 8:30 A.M.

Monday, April 18 Rosh Chodesh Iyar

Morning Services.....7:00 and 7:40 A.M.

Thursday Evening, April 21 and Friday April 22

Yom Haatzmaut (Israel Independence Day)
Morning Services.....7:10 and 7:50 A.M.

Friday, April 22

Kindle Shabbat Candles.....7:25 P.M.
Mincha and Kabbalat Shabbat.....7:35 P.M.

Saturday, April 23 (Tazria-Metzora)

Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Classes.....6:25 P.M.
Mincha.....7:25 P.M.
Daily Mincha and Maariv.....7:35 P.M.

Friday April 29

Kindle Shabbat Candles.....7:32 P.M.
Mincha and Kabbalat Shabbat.....7:40 P.M.

Saturday, April 30 (Acharei-Kedoshim)

Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Classes.....6:30 P.M.
Mincha.....7:30 P.M.
Daily Mincha and Maariv.....7:45 P.M.

Wednesday Evening, May 4 and Thursday, May 5th
Lag B'Omer

Friday, May 6

Kindle Shabbat Candles.....7:40 P.M.
Mincha and Kabbalat Shabbat.....7:50 P.M.

Saturday, May 7 (Emor)

Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Classes.....6:40 P.M.
Mincha.....7:40 P.M.

Daily Mincha and Maariv.....7:50 P.M.

Friday, May 13

Kindle Shabbat Candles.....7:47 P.M.
Mincha and Kabbalat Shabbat.....7:55 P.M.

Saturday, May 14 (Behar-Bechukotai)

Shabbat Morning Service.....8:45 A.M.
Talmud and Bible Classes.....6:45 A.M.
Mincha.....7:45 A.M.
Daily Mincha and Maariv.....8:00 P.M.

Saturday Night, May 14 and Sunday, May 15

Yom Yerushalayim
Morning Services 7:10 and 8:30 A.M.

Tuesday, May 17 Rosh Chodesh Sivan

Morning Services.....7:00 and 7:40 A.M.

THE FOLLOWING MAY CONTAIN CHOMETZ:

Play Dough
Dextro-Maltose (American Dextrose is made of corn, but imported Dextrose may be chometz)

Tapioca itself is not Chometz, but Chometz starch may have been added to it.

Vitamins may be Chometz (buy Freedra Vitamins "Kosher le Pesach").

POSTUM COFFEE IS CHOMETZ

Brown sugar may have yeast added to it except those mentioned above.

Throat lozengers may contain Chometz.

Hydrolized protein in canned tuna may contain Chometz. Pesach supervision is necessary.

Note: Adas Turkey Rolls and Adas Barbequed Chicken are NOT Kosher for Pesach.

BABY FOOD

Baby food should be made in a blender and then strained. In case of emergency, ask a Shaloh. Advance, Ensure, Enfamil, Isomil, Nutramigen, Prosobec, Isocal, Presgestimil, Prohana and Similac contain corn products and are only for infants who cannot stay on regular milk diet. All these to be served in separate dishes and utensils to be washed in bathroom sink.

PESACH PRODUCTS LIST

THE FOLLOWING MAY BE USED WITHOUT ANY SPECIAL LABEL:

Aluminum Foil, Plastic Bags, Saran Wrap,
Bleached Raw Nuts without corn oil (not roasted)
Bicarbonate of Soda (pure) Use new box
Cleaning and Scouring Powders: All products
Coffee: CHOCK-FULL-OF-NUTS, FOLGERS, A&P, PARTHMARK HILLS BROS, NESCAFE

Denture Adhesive: CUSHION GRIP, FASTEETH, POLIDENT.

FROZEN FISH: DAGIM, KINERET, UNGAR'S (not breaded)

Grapefruit Juice: USDA Grade A unsweetened frozen

Liquid Soaps and detergents: JOY, DAWN and all Proctor & Gamble products

All Mouthwashes may be used, the following do not contain Chometz; SCOPE, SIGNAL CHLOROSEPTIC

NESTEA Instant Tea without flavoring

Orange Juice: TROPICANA (Premium Pack), GOLDEN FLOW AND ALL USDA Grade A unsweetened frozen

Pineapple slices and chunks: Unsweetened Dole, but not fortified with Vitamin C

Fine Salt: ANY WITHOUT IODIDE

Salt: coarse Salt (without Iodide) in closed packages without polysorbates

Salt Substitute: FREEDA, NO SALT (has kitniyos, may be permitted for some in need)

Shampoo: all shampoos may be used.

Silver Polish: with any hechsher

Toothpaste: all toothpastes may be used, the following do not contain any chometz: CREST, AIM, GLEEM

Sugar: All brands (closed packages only) No brown sugar except Domino is permitted. No confectionery or very fine sugar.

Spice (pure spices only, no blends): Any under supervision.

Sweetener: SUCARYL, SWEET 10 (ALL FORMS) RIL-SWEET

Lemon Juice: REALEMON

Lipstick: ADWE, ALMAY. Please note: ADWE lipstick is specially recommended since it does not contain any animal ingredients.

Perfumes: ADWE is recommended because it has no Chometz. Other perfumes may have Chometz. However they are unfit for animal consumption and therefore they are permitted to be used.

Spray Deodorant: SECRET and any other Proctor & Gamble product. Other deodorants may have Chometz. However, they are unfit for animal consumption and therefore they are permitted to be used.

Soap (bar): Unscented.

ALSO:

Plastic coated plates, cups, spoons, etc.

Contact fluid for contact lenses

Johnson's Baby Powder, as well as all talcum powders, face powder, foot powder, powdered or stick deodorants, eye shadow, eyeliner, mascara, blush and rouge, nail polish, nail polish remover, cold cream, other hand creams, baby lotion, baby cream, shoe polish, air freshener

Mineral Oil (new bottle)

Isopropyl Alcohol

Desitin and A & D Ointment

Unflavored Chapstick

PESACH
THE FAMOUS CHAMETZ DRIVE
Sunday, March 27, 11-4pm
Monday, March 28, 6pm-8pm

This drive is the only time we can accept open packages of non-perishable foods as well as any closed non-perishables you would care to donate.

NOTHING WILL BE ACCEPTED AFTER 8PM ON
MARCH 28!

The Chametz drive goes to a non-Jewish soup kitchen which prepares meals for hungry, homeless people who get to come in out of the cold for meals three days a week.

THANK YOU! -Wendy Baker



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