



# אתר LINCOLN SQUARE SYNAGOGUE BULLETIN OUR 25TH ANNIVERSARY YEAR

Volume 25, No. 7

PASSOVER

Nisan, 5750 - April, 1990

## A GUIDE TO THE LAWS OF PESACH

### I. ABOUT CHAMETZ

#### A. The Prohibition

The prohibition against Chametz on Pesach is found in the Torah. It commands every Jew: a. not to eat or drink it, b. not to own it, c. not to possess it.

The prohibition applies to even the slightest amount of such Chametz because of the harshness of the penalty prescribed by the Torah - excision, or 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 would be consumed even afterwards. However, this prohibition applies only to products which are in the category of Chametz Be'in (see below).

#### B. The Forms of Chametz

1. *Chametz Be'in - 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 condition.) Thus, included in this category are bread, cakes and pastries, beer, grain alcohol, and even matzah which was not specially prepared for Passover use.

2. *Chametz B'taruvot - 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 is the possibility of some accidental admixture of Chametz, the product may be used on Pesach but only if it is purchased before

(continued on page four)



## FESTIVAL OF FREEDOM





LINCOLN SQUARE SYNAGOGUE  
200 AMSTERDAM AVENUE,  
NEW YORK, NY 10023  
TEL: 874-6100

SAUL J. BERMAN  
*Rabbi*

SHLOMO RISKIN  
*Founding Rabbi*

HERSCHEL COHEN  
*Associate Rabbi*

SHERWOOD GOFFIN  
*Cantor*

KENNETH BRANDER  
*Assistant Rabbi*

EPHRAIM BUCHWALD  
*Beginner Services*

JONATHAN WOLF  
*Community Action*

CHAIM HAGLER  
*Youth Director*

KENNETH WERDEN  
*Executive Director*

PERRY DAVIS  
*President*

SIMEON SCHREIBER  
*First Vice President*

FREDDY KOHN  
*Second Vice President*

MARCEL LINDENBAUM  
*Third Vice President*

ALLEN SMITH  
*Treasurer*

STEVEN SPIRA  
*Executive Secretary*

BERNARD KABAK  
*Financial Secretary*

ELLIOT GIBBER  
*Corresponding Secretary*

DEBRA PINE  
*Recording Secretary*

FRED EHRLMAN  
*Honorary Presidents*

MAURICE SPANBOCK  
RICHARD JOSELYN  
STANLEY GETZLER

MORTON LANDOWNE  
*Honorary Presidents*

DANIEL MARS  
*Founding President*

MILTON HOUPPT  
*Assistant Editor*

ZELDA STERN  
*Bulletin Editor*

## PRESIDENT'S MESSAGE

The hunt is on!

By now most of you have heard of our "new" member drive. The membership committee, chaired by Kim Gantz, and a hard-working crew of volunteers is in hot pursuit of hundreds and hundreds of people who have actively flirted with LSS but are having trouble with the "c" word — commitment. Putting quotes around the word - new - in "new" member is a pointed reminder that we are not really looking to recruit members from among those unfamiliar with Lincoln Square. Our goal is to bring those already in the "house" into the "family".

Starting under Morton Landowne's administration, the leadership of LSS has been exerting steady and increasingly relentless pressure to provide our members a growing number of privileges and to widen the gap between them and the non-members who daven with us, partake of kiddush, audit JSI classes and duck all civil requests to help us pay the electric bill:

- We have increased the differential between the cost of LSS events and classes for non-members.
- We have restricted some events to members, and members only.
- The office has received several requests from non-members to receive the monthly ECHOD which has become a digest of information and LSS "family" news. Our reply is direct - "sorry, members only".
- The quality of member programming continues to improve when most would have thought no improvement possible. A series of intimate meetings of members with Rabbi Berman has been underway for two years and these are supplemented with the annual new member tea.
- We are also keeping LSS committees restricted to members only. Yes, service on a committee is appreciated and critical to our operation, but ask any active committee leaders and you'll find out that service and the social aspects of working on a shul project are the most satisfying privileges and some of the most rewarding benefits of membership.

For the first six months of our fiscal year (July - December), 72 singles and families joined LSS. The membership committee is now working to make personal contact with hundreds of non-members whom we have identified. We need every member to contact friends and acquaintances who have rationalized the decision not to join LSS for another few months and tell them that this is the time to join. *For another few weeks our membership dues will be reduced by \$100 for both singles and families. Of course, we are always willing to reduce costs further, on a totally confidential basis, for those who can't afford the full amount.* Just contact our new Executive Director, Kenneth Werden, during regular office hours (874-6100).

(continued on page 12)





## THE MUSIC OF PASSOVER

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

### Haggadah

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

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

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

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

Most of the texts for our Haggadah songs were written in Babylon and Palestine. "Ki Lo Noeh," "Echod Mi Yodea" and "Addir Hu" texts were written from the 10th to the 13th century. 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" poems written by Sephardic Poets for Saturday evening at Havdalah.

### Synagogue

*The Hallel.* Hallel, which we sing both at the home seder and at the synagogue, is actually the oldest text, and was recited 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 melody for this poem and the Kaddish preceding the Musaf of that day was used for both Passover Tal and Sukkot Geshem and for the Musaf Kaddish of Rosh Hashanah and Yom Kippur. Rabbi Mayer of Rothenberg (1215-93) felt that there should be one melody for the High Holidays and one for festivals. Eventually therefore, influenced by Rabbi Mayer, the tune branched out into two variations: 1) a separate High Holidays, and 2) a separate Dew and Rain melody. In the future we will discuss Rabbi Jacob Molin, the *maharil* (d. 1427) who standardized the music of the synagogue, and referred to the most ancient and traditional tunes as "Missinai" (from Sinai) and "Scarbova" (sacred).

Have a pleasant Passover and join in the singing!

Cantor Sherwood Goffin



## A GUIDE TO THE LAWS OF PESACH (continued)

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 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 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.

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 vegetables may be used on Pesach.

### **C. The Disposal of Chametz - Preparations for Pesach**

#### ***All kashering should be done before Erev Pesach***

##### ***1. Preparing the Home for Pesach***

- a. *Rooms* — The entire house, all rooms, closets, drawers, etc. must be thoroughly cleaned.
- b. *Kitchen* — Chametz dishes and kitchen utensils must be washed and cleaned and stored away in such a manner that they 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.

##### ***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.

*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.

*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 call "Kashering", or being processed in a special fashion for Passover.

(continued on page five)



## A GUIDE TO THE LAWS OF PESACH (continued)

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

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

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

- 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.

*(continued on page six)*



## A GUIDE TO THE LAWS OF PESACH (continued)

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 (10:17 A.M.). From that time until the end of the fifth hour (11:36 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 has been found or not prior to that time.

### II ERUV TAVSHILIN

When the first Seder of Pesach falls on a Wednesday night and Shabbat follows the second day of Pesach, an "Eruv Tavshilin" is required. While it is generally not permitted to prepare food on Yom Tov for Shabbat, by beginning the food preparation for shabbat on Erev Yom Tov we are permitted to continue the process on the second day of Yom Tov. Two portions of food, one cooked dish (i.e. egg, fish, meat,) and one baked dish (i.e. matza) are set aside on Erev Yom Tov to be eaten on Shabbat. The blessing for the Erev Tavshilin can be found at the beginning of most Haggadot, Machzorim or Siddurim.

### III 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, including 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).

*(continued on page seven)*



## A GUIDE TO THE LAWS OF PESACH *(continued)*

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 Marror, 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.

### IV ABOUT THE SEDER

A. **SEDER** means "order," referring to the evening's meals recitations, reenactments, 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."

B. **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.

C. **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 Matza is for use as the Afikoman.

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

Egg	Shankbone
Bitter Herbs	
Karpas	Charoses
Chazeres	

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.

1. **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.

2. **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.

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

4. **CHAROSES** — 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.

5. **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.

6. **CHAZERES** — Usually grated horseradish, taken in deference to the custom of Hillel the Sage, who ate Matza and Marror together in sandwich fashion.

*(continued on page eight)*



## A GUIDE TO THE LAWS OF PESACH (continued)

### E. 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.

### F. 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 . . ."

### G. 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.

*Rabbi S.J. Berman*

## MAZEL TOV & BEST WISHES

### ENGAGEMENTS

Rene Schuman to Chaim Fromowitz

Alan Steinberg to Orly Shalmon

### MARRIAGES

Melissa Davis to Danny Furer, Mazel Tov to the parents Dr. & Mrs. Irving Davis and the grandparents Mr. & Mrs. Emanuel Weidberg

Susan Griggs to Joshua Paul

Mark Pekarsky to Heidi Tenzer

Maximillian Solomon to Batya Bastomsky

Richard Spitz to Jill Wender

### BIRTHS

Michelle and Paul Grobman on the birth of their daughter Suzanna Maxim, and to the grandmother Mrs. Maily Rosenblatt Finkel

Karen Bader and Alain Ickovics on the birth of a son

Elana and Menachem Feder on the birth of a son, and to the grandparents Vicky and Rabbi Shlomo Riskin on the birth of a grandson

Dr. & Mrs. Richard Zinaman on the birth of a son

### BAR MITZVAH

Miriam Heller on the Bar Mitzvah of her grandson

Mrs. Gusta Jakubowitz on the Bar Mitzvah of her grandson

Lola and Zev Neumann on the Bar Mitzvah of their son Adam

Martine and Jack Schenker on the Bar Mitzvah of their son Zachary

Arlene and David Stone on being honored by Manhattan Day School

Allan Leicht on receiving the Kiruv Rechokim Award from Torah Academy High School of Brooklyn

Rabbi Kenneth Brander on being honored by Yeshivat Sha'alvim

Adele and Jules Brody on receiving the Parents of the Year Award at Yeshiva University's Stern College for Women Dinner

## CONDOLENCES

Norman Alpert on the passing of his father Chaim Alpert

Martin Balsam on the passing of his father Morris Balsam

Rabbi Moshe Kahn on the passing of his father Rabbi Chaim Kahn

Rabbi Michael Levy on the passing of his father Aaron Levy



## MRYC'S THIRD ANNUAL CONCERT

MRYC's third annual Concert, starring Mordechai Ben David, was a huge success!! Organized and run almost entirely by the shul's high schoolers, the concert involved children of all ages.

Nachum Segal, host of WFMU's J.M. in the A.M. (the "Jewish Music in the Morning" radio program) was Master of Ceremonies. The concert began with an overture by the Neginah Orchestra, followed by Simmy Weber, in his concert debut.

During intermission, tapes and refreshments were sold. Then Glenn Richter introduced "One Generation More," a short video featuring part of last year's MRYC mission to the Soviet Union, in a tribute to Soviet Jewry.

After the tribute, Mordechai Ben David came on with a sensational performance, including his own tour through the history of Jewish music, in which he gave us his rendition of such greats as Bentzion Shenker, The Rabbis' Sons and Rabbi Shlomo Carlebach. At the conclusion of his performance, Mordechai Ben David invited some prominent musicians to join him on stage: Avraham Fried, Yerachmiel Begun (Director of the Miami Boys' Choir), and our very own Sherwood Goffin, as well as Simmy Weber.

After the concert, the 7th - 12th graders went to Bernstein's for a late supper, sponsored by an anonymous donor.

Whoever did not attend the concert really missed a GREAT time . . . But don't worry — there will be another one next year!

*Dena Landowne*

The Melanie Ross Youth Center would like to thank all of the Young Adults who gave of their time and put a tremendous amount of effort into making the concert the huge success that it was. Special thanks to Atara Gorsetman, President of our High School Board, and Deva Schlass, the concert coordinator for their extra special effort.

YASHER KOACH to all of you, and we are very proud of you!

We would like to thank the following Kosher food establishments for sponsoring our concert.

Bernstein's On-Essex-Street	135 Essex Street	473-3900
Chez David Pizza	494 Amsterdam at 84th Street	874-4974
Chez Peking	200 West 84th Street	595-7488
Empir' Chicken Restaurant	2014 Broadway at 69th Street	721-2508
Essen West Kosher Foods	226 West 72nd Street	362-1234
Famous Dairy Restaurant	222 West 72nd Street	595-8487
Meal Mart	Broadway at 78th Street	787-4720
Miller's Cheese	Broadway at 78th Street	496-8855
Negev Caterers	152 West 72nd Street	873-3663
Pumpkin Eater	2452 Broadway at 91st Street	877-0132

The **Bikur Cholim Society** will visit any *member* of LSS who is in the hospital, recuperating at home, or homebound. If you would like to be visited, or know of someone who would, please contact the synagogue office.

**HATZOLOH . . . . . 230-1000**



## Article in "Hasachar" on the Model Seder

СЛАВНЫЙ  
ПОЛУЧИЛСЯ СЕДЕР

Что такое Песех? Что есть Седер? На эти и на множество других вопросов получили ответы все те, кто вечером 11 апреля собрался в зале республиканского Совета профсоюзов, чтобы встретиться с Кеннетом Брандером, раввином синагоги на Линкольн-сквер (Нью-Йорк).

Нашего народа от нга Фараона. Тисячелетние ритуалы праздника, особое значение блюд, подаваемых во время Седера — торжественного застолья в первый день Песаха — все это порождает нас к наследию предков, подкрепляет историческую память народа.

К показателю Седеру, который прошел раввин, прибавили из США вместе с шестью девушками и юношами, приехавшими в синагогу. Сак на сцене за семейным столом, уставленным традиционными блюдами (маца, протертые яблоки с грецким орехом и т. п.) и напятили, они показали, в ка-

кой молитве, блюде и ритуале, обогащая знания присутствующих фактами истории и культуры еврейского народа. Несмотря на юный возраст гостей, зрители наслаждались происходящим на сцене. В зал перенеслось тепло домашнего очага, объединив всех в одну большую дружную семью.

Для нас важно преодоление разобщенности, сплоченности и гордое осознание себя членами единого народа. Традиция Песаха повествует нам о том, что если в египетское рабство ушли наши предки, то вернулись оттуда уже свободным народом. Ярче всего запечатлелось у меня в памяти два мгновения Седера. Дошедши из гетто, бинны веков осушая бокал вина, опираясь на спинку стула, как это принято у свободных людей, и никогда не наливая бокал до краев, ибо ни один народ не может быть счастливым вполне, когда страдают другие народы.

Идеи свободы и терпимости ведут свой род еще с тех незапамятных седых времен. Для студентов, которые сопровождали раввина, значимые выработки и реализации молодежной программы общины. Большое внимание уделяется благотворительности, бесплатной работе в домах для престарелых и в приютах для бездомных. Четверо наших юных гостей учатся в еврейской гимназии, где, наряду с общеобразовательными предметами, обучаются родному языку, истории и литературе.

У синагоги свои женская и мужская баскетбольные команды. И как вышло в Таллинне, раввин и все члены группы играли весьма неплохо в баскетбол.

Интересно было узнать, как стать раввином. Для этого необходимо заниматься в специализированном университете восемь лет. Но до этого надо получить степень бакалавра по любой другой специальности и поработать по ней несколько лет. Так, Кеннет Брандер — бакалавр по программному и математике.

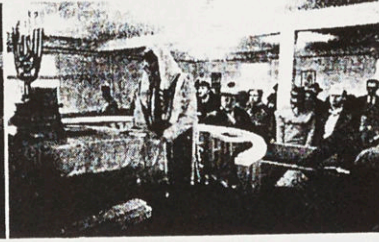
Бог с ним, с программированием. Но когда перед глазами людей старшего поколения предстают молодой, безбородый и веселый раввин, они были изумлены. А когда он начал вместе со всеми петь и плясать, то стало ясно: времена меняются, а с ними — и раввины.

Еще хотелось бы поблагодарить хозяев дома Совета профсоюзов за их радушие и любезность.

Славный получился Седер.

Лиор ТОВ

Фото Тийта ВЕЭРСАЛУ



В дни Песаха мы вспоминаем о чудесном освобождении евреев от египетского рабства. Празднование Песаха сопровождается целым рядом символов, которые описывают и характеризуют извращения

К сожалению, в нашей стране традиции национальных праздников в значительной мере утрачены, молодежь зачастую даже не слышала о них. Может быть, именно этим объясняется громадный интерес

ком порядке проводится Седер (слово это и означает «распорядок»), квиним молитвами и песнями он сопровождается.

Кеннет Брандер обстоятельно разъяснил значение каждой

Материалы этого номера подготовлены совместно с лекториальскими друзьями Общества еврейской культуры Эстонии.

2 мая во дворе бывшей еврейской гимназии, на улице кару, 18 в 12 часов дня состоится митинг, посвященный памяти жертв фашистского геноцида.



## A MODEL SEDER IN ESTONIA

On April 3, 1989, Rabbi Kenneth Brander with Chaim Hagler and Lisa Carroll led a two week mission to the Soviet Union. With them were Yael Balsom, Atara Gorsetman, Benji Katz, and Dena Landowne. While in the Soviet Union, among other activities, they met with Refuseniks, led synagogue services, gave shiurim, supplied to those they met kosher food, religious articles, books, Hebrew tapes and other items hard, if not impossible, to obtain in the Soviet Union. Capping the trip was their conducting a Model Seder attended by over 550 people.

Upon their arrival in the Soviet Union the group met with some difficulties. In customs, as Chaim Hagler was about to leave the baggage claim area, he was asked to open his suitcase. In one suitcase were 300 of the 400 Russian/Hebrew Haggadot the group had brought. Security guards confiscated the Haggadot — and never returned them.

Later in their trip they traveled to Tallin, Estonia to conduct the Model Seder. The program for the Model Seder was divided into three parts. The first was the Model Seder itself which included highlighting the different themes within the Seder along with handing out matza, wine, marror, and charoset to each person attending. The second part involved taking questions from the audience about any issue regarding Israel or any Jewish theme. And the third included teaching the audience a few songs and presenting a slide show of Israel. Rabbi Brander reviewed all the material in advance with a trusted translator, in order to fully prepare her.

Rabbi Brander noted in his report on the mission, "After the program, hundreds of people came to us, kissed us, thanked us, and asked us questions about America and Israel. We gave out materials on Israel, pictures of Israel, and religious books. As I distributed pictures of Israel, one of the women turned to me and told me she did not need a picture of Lenin. I explained to her that this was not a picture of Lenin, rather of Theodor Herzl. She took the picture and kissed it."

During the following days, throughout the city of Tallin, Estonian Jews talked about the Seder. The newspaper, *Hasachar*, even published an article with pictures. *Hasachar* is the only newspaper which does not have an anti-Zionist orientation which the Soviets permit to be printed.

The following is a translation of the article published in *Hasachar*.

Zelda Stern

---

What is Pesach? What is the Seder? To these questions, all the people who came on April 11th to a Concert Hall in Tallin arrived seeking answers. They heard Rabbi Kenneth Brander from Lincoln Square in New York provide explanations.

Pesach reminds us of the escape of the Jews from slavery in Egypt. The holiday is connected with many symbols; the memory of these symbols makes the Seder close to every Jewish heart.

But here, the calendar and traditions of our holidays are mostly forgotten. A large number of our youth have never even heard about our holidays. For this reason, a great interest was generated in the Model Seder.

The Rabbi (along with the six young people who came with him to Tallin, and all the necessary supplies for a Seder which they had brought) sat like a family around the table and demonstrated to the audience of 550 people how to create a Seder evening.

Rabbi Brander explained the meaning of many of the Seder prayers and rituals. He provided information especially to the young people about Jewish culture and history. There was a warm home feeling which connected the people on the stage and those in the audience to a larger family.

It was very important for us once again to have the feeling of being part of a nation and to be together, and not to have fear to be together, and not to have fear to be Jewish: that was what people thought and felt on this evening.

(continued on page thirteen)





INCORPORATED

Marilyn Miller  
Chocolates/Patisserie

303 EAST 81st STREET, NEW YORK, NY  
10028

(212) 988-4711  
Under Supervision of the  
Mid-Town Board of Kashruth

## ALIYAH ANYONE?

While every effort is made to insure that our members receive an Aliyah on Shabbat morning in a systematic and organized fashion, inevitably, some members are overlooked. If any member feels that he has not received an Aliyah for an extraordinarily long time or that he has obligatory Aliyot coming up, please contact either Rabbi Cohen or the synagogue office.

## PRESIDENT'S MESSAGE *(continued)*

I'd like to suggest one other idea that I came upon during a recent Shabbat when our family was in Newton, Massachusetts. In that community, new families joining the local synagogue are assured that they will be hosted for lunch at the homes of members for their first four Shabbatot in the community.

I know of no membership that is as hospitable as our own. Hundreds of us regularly open our homes as a direct extension of the shul and invite friends, newcomers and — with the help of Miriam Axelrod and Bob Burnat — strangers who need a warm meal and Shabbat spirit. Certainly, this ad hoc movement can be augmented with a little planning to ensure that those *new* members in our midst are introduced to potential new friends and fellow congregants. The organized effort will soon give way to the spontaneity and magic that has long pervaded LSS.

If you want to become a volunteer in our new member "welcome wagon" just fill out the coupon at the bottom of this page and return it to LSS.

Perry Davis

Dear Perry:

Yes, I'd love to join the LSS new member "welcome wagon" and invite a new member (singles and families) to Shabbat lunch. I understand that we will probably be asked to host new members no more than three times during the next year.

name (please print)

phone number

the best time to call

Please clip this coupon and return to:

Lincoln Square Synagogue  
200 Amsterdam Ave.  
New York, N.Y. 10023

## ALZHEIMER'S SUPPORT GROUP

We would like to call to your attention an Alzheimer's Support Group that meets at Lincoln Square Synagogue on Tuesdays at 10:30 A.M. This group is for caregivers, spouse or family members involved with someone who has Alzheimer's disease. For additional information, please call Rea Kahn, R.N. M.P.S., Support Group Coordinator at (212) 983-0700.



For me personally, the most important two symbols from this whole evening were: don't fill up your cup all the way, because no nation can be considered fortunate when there are still unfortunate nations; and when you drink the cup of wine, lean in your armchair and feel yourself to be a free person. The idea of freedom comes to us from ancient times and is still a reality.

What else could we observe? Two of these young people who accompanied Rabbi Brander are leaders of youth programs and they are trying to help homeless and poor people. Four of the visitors are learning in a Jewish School, where besides regular subjects they learn Hebrew, Jewish history and literature. The school and the synagogues have their own basketball team. We found out that all of the visiting young men play basketball quite well.

It is interesting that an ordained rabbi can also be trained in another profession. Rabbi Brander studied computer programming. The audience was surprised to see on the stage a young, joyful man, a rabbi without a beard.

And when he and Chaim began to dance and sing on the stage together with a lot of young people, it was clear that the times are changing and with them also the rabbis.

Thanks so much to all the people who made this Model Seder event possible.



*Photograph by Kenneth S. Siegel*

Rabbi Buchwald giving Shmura Matza at Model Seder conducted at 72nd & Broadway



**ZEV STEPHEN BERMAN, M.S.**  
TAKES PLEASURE IN ANNOUNCING  
THE FORMATION OF  
**THE BERMAN CONSULTING GROUP, INC.**  
COMPUTER AUTOMATION & MANAGEMENT CONSULTANTS

114-41 QUEENS BOULEVARD  
SUITE 332  
FOREST HILLS, NEW YORK 11375  
718-575-8689

***Ratner's  
Restaurant***

*Three Generations of Family Ownership Since 1905*  
World Famous Dairy and Vegetarian Cuisine  
Featuring Fresh Fish  
*We are pleased to announce that we are now under the*  
**Rabbinical Supervision of the**

**KOF-K** 

A TRADITION FOR  
•BREAKFAST •LUNCH  
•DINNER •AFTER THEATER  
*Catering • Platters • Party Rooms*

Hours:  
Sunday thru Thursday, 6AM to Midnite  
Friday, 6AM to Shabbos  
Saturday, After Shabbos to 2AM  
**RATNER'S RESTAURANT**

138 Delancey Street  
NYC 212/677-5588  
AMEX Welcome  
**FREE PARKING**  
Shomer Shabbos



  
**China  
Shalom II**

The first and only Glatt Kosher  
Chinese Restaurant  
on the Upper Westside!  
**Supervised by KOF-K**  
**WE DELIVER**  
Catering • Lunch • Dinner • Cocktails  
686 Columbus Avenue  
Between 93rd & 94th Streets  
212-662-9676  
212-662-9677

**COME TASTE WHAT  
EVERYONE IS RAVING ABOUT!**



## A JOYOUS PURIM SEUDA AT LINCOLN SQUARE SYNAGOGUE

March 11, 1990. The Purim Seuda. Newly arrived Russian immigrants. A magician to enthrall children and adults alike. Music. Dancing. A Dvar Torah. Hamantaschen. Costumes. A skit to end all skits.

Sunday evening, March 11, several hundred members and friends of LSS attended a most festive and meaningful Purim Seuda at the shul, chaired by Lee and Paul Holm.

Entertaining the children, as well as the adults, was a most engaging magician who brought the full complement of magic tricks—everything from rings that mysteriously connected and disconnected, to a disappearing live bird.

The meal was a delicious one, with dessert including, of course, hamantaschen. Rabbi Berman's Dvar Torah spoke of yesteryear - and today. The costumes were lots of fun. We had geisha girls and witches, pirates and supermen. A special guest was Dr. Ruth Westheimer, the *real* Dr. Ruth, who came as Charlie Chaplin. The Landowne family members were quite resplendent, what with Musketeer Morty, Dalmatian Rose, Tylenol Capsule Dena, Pillsbury Doughboy Leah, Fashion Model Shifra, and Cowboy Aryeh. Lively music was played throughout the evening, and we all danced and danced.

Giving the evening special poignancy was the presence of over fifty new Russian Jewish immigrants, some of whom had arrived just three days prior to Purim. Our special guests were able to join us under the sponsorship of The West Side Synagogue Committee For Action On Behalf Of Soviet Jewish Immigrants, chaired by Rabbi Kenneth Brander. All of us—Americans and Russians—danced together, ate together, and laughed together. I asked Rabbi Brander if he could ever have imagined one year ago that he would be dancing with Russian Jews. At first he said no, but then added, "Last year I *was* dancing with Russian Jews, but they were in *Russia* then." An interpreter translated Rabbi Brander's welcoming remarks into Russian. This same translator, at the end of the Seuda, translated the very poignant words of one of our Russian guests, a man in his 50's, who, with great emotion said, in part, "We are so happy to be here tonight, and we all have such good feelings. We want to thank all of our American friends for their warmth, kindness, and hospitality this evening. How can we repay you? We hope we can someday be as helpful to you, as you have been to us."

The "highs" were numerous and varied. Along with the joy of hosting our new Russian friends, we experienced a joy of a different nature—watching an uproariously funny skit. "Purim Night Live", originally performed the previous night at the Beginners-Intermediate Purim Party, was put on in an abbreviated version for this Seuda. Members of the Beginners and Intermediate Minyanim wrote and acted in the play. The writers were most creative and witty—Shelley Stangler, Betty Jacobs, Steve Kaplan, Andy Linder Larry Brauner, Joe Schwarz, Ellen Silber, and Ira Weinstock. What follows is just a small sample of the wonderfully entertaining and funny skits and "commercials" we all saw and heard.

### TURN FRIDAY NIGHT INTO SHABBOS

Host #1: I'm really looking forward to being a host at Turn Friday Night Into Shabbos.

Host #2: Yea, it's really great being able to introduce people to Judaism . . .

Guest #1 to Host #1: Why do we have to keep Shabbos?

Host #1: I was hoping you wouldn't ask that. They didn't prepare us for that one.

Guest #2: To Host #2: Why do we have to keep Shabbos?

Host #2: How should I know? I've only been doing this for 3 weeks!

Guest #3 To Host #1: How'd you ever get involved in this?

Host #1: This used to be the Chasa Manhattan Bank, and I came to make a deposit Saturday morning.

### THE INTERMEDIATE MINYAN

I remember the first time Rabbi Brander asked me to come to the Intermediate Minyan. "The Intermediate Minyan?—Where's that?" I asked. "Don't worry" he says "you can't miss it. All you have to do is to go next door to the Annex, go through the first double glass doors, go through the second double glass doors, pass through the Hashkama Minyan Kiddush without eating anything, keep going until you can't go any further, then go downstairs, pass through the first youth Minyan, pass through the second youth Minyan, make a sharp left and there you'll be. You can't miss it!"

(continued on page sixteen)



**THE INTERMEDIATE MINYAN** *(continued)*

So Shabbos came and I went to the Annex. I passed through the first double glass doors and I passed through the second set of glass doors, and I passed through the Hashkama Minyan kiddush and only had one or two pieces of cake and a little wine to wash it down. I went down the stairs and went through the first Youth Minyan and made a sharp left and I found myself in the Men's Room; I guess I missed it. I was so embarrassed and I stayed there all morning. By 10 o'clock we had a Minyan! We stayed until noon and then left . . . I'm beginning to understand why the Intermediate Minyan has trouble getting a Minyan.

**RABBI BERMAN**

What is the meaning of Shabbos? Let me see if I can express it this way:

There was this Lion - big, fierce Lion, and he was destroying a Chicken, ripped its guts out. The Chicken was lying there, with its guts all ripped out, when the Monkey comes along, swinging from a tree . . .

Do you like that story? There is no point to it at all.

**RABBI COHEN**

Now, let's see . . . I always walk down West End Avenue, but on this particular night, I decided to walk down Broadway . . .

Do you know why I walked down Broadway? I wanted to see what was happening!

There were drug addicts, panhandlers, lots of girls in miniskirts, yeah, lots of girls in miniskirts . . . And you know, I kind of liked it. Infact, right after the cholent I'm going back.

**RABBI BUCHWALD**

At a Shabbos dinner Effie sees a man and woman sitting near each other and he says, "You like him. He likes you. Get married already!!"

**COMMERICAL - SHEER HAMALOS**

Girl: I just love my new stockings. They come in grey, taupe, blue and for the Borough Park Look, white with a black seam and black with a white seam.

I wouldn't be caught anywhere in town without my Sheer Hamalos . . .

New-Sheer Hamalos-graces your legs after meals—and the males will be after you!

**COMMERCIAL - SPRAY MIKVAH**

Wife: LADIES! let me tell you about the latest home product . . . the new improved spray Mikvah—the best bottled Mikvah water on the market today. Look—just spray it. You never have to go to the Mikvah again. It's multiuse potential will astound you. Toyvels and 1000 other uses. Never have to worry about your dishes again.

Husband: And it's made me happy too.

And finally . . .

**A SONG**

(TO THE TUNE OF "HE'LL BE COMING 'ROUND THE MOUNTAIN")

He'll be coming around Mt. Sinai when he comes

He'll be coming around Mt. Sinai when he comes

We'll be paying no more taxes

and we'll hear the news from faxes

He'll be coming around Mt. Sinai when he comes

We'll still be in the Beginner's Minyan when he comes

We'll still be in th Beginner's Minyan when he comes

And we'll call for hospitality

And get some cordiality

We'll still be in the Beginners Minyan when he comes

Lutece will be Kosher when he comes

LeCirque will be Kosher when he comes

We don't know about MacDonald's

But we sure can tell you this

Ronald McDonald will have a bris

When he comes.

*(continued on page seventeen)*



**A SONG** *(continued)*

We'll all find our Zivugim when he comes  
We'll all find our Zivugim when he comes  
We'll all finally be mated  
So we won't be so frustrated  
We'll all find our Zivugim when he comes  
He'll rebuild the Holy Temple when he comes  
He'll rebuild the Holy Temple when he comes  
Chas V'Shalom we'll be single  
So we better start to mingle  
So let's end this play of Purim before he comes.

And so it goes—and so it went! And at the end of the evening we chanted the real Sheer—  
oops—Shir Hamalos.

Zelda Stern

**ABOUT PASSOVER . . . DID YOU KNOW . . .**

Sephardic Jews throughout the world have developed many customs which they observe during the Passover Seder. The Sephardim of Turkey, for example, place the afikomen in a small sack. During the Seder, the sack is passed from person to person, and each holds it on his or her shoulder for a short while. This is to serve as a visible reminder of the burdens the Israelites bore when they left Egypt. Some Sephardic Jews further elaborate on this custom. At their Seders, one of those present puts the sack on his or her shoulder, rises, and walks around the table. The others then ask, "From where are you coming?" and the person walking replies, "From Egypt." The rest ask, "Where are you going?" The sack-bearer responds, "To Jerusalem."

In Moroccan communities throughout the world, Jews celebrate Maimuna. The Maimuna celebration is held after the eighth day of Passover; the night after, and the day following. Tables are set with an array of sweets, including coconut macaroons and marzipan stuffed dates and walnuts. The table is also set with several symbols for good luck—a plate of fresh flour with coins (for prosperity), a jar of honey, a bunch of fresh wheat, various greens, and a raw fresh fish (for fertility). Traditionally, Maimuna is the time for matchmaking among the young men and women of the community. In Israel, where there is a large Moroccan community, Maimuna is celebrated at various picnics and outings in fields, at beaches, and at other places. There is lots of eating, drinking, and singing, and a large central gathering is held in Jerusalem.

Adapted by Zelda Stern from *Sephardic Holiday Cookery* by Gilda Angel, Decalogue Books, Mt. Vernon, New York.

**GIANNI TOSO**

**exhibiting JUDAIC and SECULAR MOTIFS in GLASS**

**March 27th through April 28th**

**champagne reception, March 27th, 5-7 p.m.**

**Leo Kaplan Gallery**

**967 Madison Avenue**

**Exclusive Agents: COLLECTIBLE GLASS**

Aidel Buchwald  
362-6516

Karin Feldhamer  
580-3829



## NEWS AND NOTES FROM YESTERYEAR

(In honor of our 25th anniversary, we print selected news from previous editions of the bulletin. The following are from 1973 and 1974)

A hearty, hearty, hearty Mazel Tov to *Rabbi and Mrs. Cohen* on the birth of their son . . . now we know *Shulie* was not carrying around the Bach volleyball all this time . . . Seems the *Melanie Ross Youth Center* and Drop-in Center will be getting more muscle. Last year we were feeling our way and met with success. Now we really mean business. Ask *Ephraim Buchwald!* . . . He's joining the community to head these activities . . . Of course, some people feel "*Effie*" is interested in Out-Reach because one can't fit a chair in his "office". The room was formerly used to house one box of chalk . . . And *Rabbi Cohen* thought he was cramped . . . *Martha Cohn* returned from Switzerland looking so well that *Arthur Morgenstern* forthwith decreed absolutely no more vacations . . . The sound you hear on Yom Kippur is the shofar blast of *Amos Alter* . . . This year we closed down Amsterdam Avenue for Simchat Torah dancing. Next year, Broadway . . . Our nostalgic dancing-return to the Synagogue's former home at 150 West End Avenue becomes more triumphant each year . . . 42 *Melanie Ross Youth Center* youngsters enjoyed eating in our Succah . . . Thank you *Mordecai Reich* . . . Amazing and inspiring Cantor *Goffin* sang aloud every word of the Yom Kippur Evening Service in an unforgettable experience . . . The *Roy Stern-Judi Riskin* engagement was the worst-kept Synagogue secret since *Shulie Cohen's* pregnancy . . . We had been getting indications for some time . . . Even the announcement day itself was little surprise . . . Roy's mom, *Irene Stern* had just donated to our Appeal "in honor of the day" . . . What a Rabbi we have . . . other synagogues encourage young people to come . . . but at Selichot services our Rabbi was asking many to leave—"There are other synagogues in the neighborhood." . . . You could tell no one took it very personally though, thank goodness, since no one left . . . Considering the crush, there was no way to exit anyway . . . Some congregants mused they would never again complain about the rush-hour IRT . . . The scene was almost repeated for Yom Kippur. Although *Peter Abelow* was conducting a special service in the Beit Medrash, and the Sanctuary and Auditorium were full, the Rabbi held an outdoor service. This could be the beginning of "A Synagogue Without Walls" . . . We almost had a Synagogue without a ground floor due to plumbing difficulties . . . *Jeffrey Smith* and *Harold Verschleiser* waded to the rescue of our coats . . . *Marc Eisenmann* thought the flooded downstairs would make an excellent indoor sailboat pond . . . *Gershon Fluk* barely survived the greatest aufruf candy downpour in Lincoln Square history . . . "Our Rabbi is a news magazine and radio celebrity, so it was only a matter of time until he became featured on the screen . . . The Wednesday night lectures are being videotaped by Yeshiva University student *Zvi Fishman* . . . The hope is that these tapes will form the nucleus of a traveling Jewish Media Library . . . Again, the *Rabbi* and Lincoln Square in the forefront . . . (But should the showings be entitled "Wednesday the Rabbi Held Classes" or "Now Listen to Me Well"?). . . Every best wish to the *Riskins* in their new home . . . Every best wish to the *Goffins* in their new home . . . *Barry Eisenberg's* efforts in providing hospitality and seeking jobs for our new Russian friends are much appreciated . . . *Isaac Bashevis Singer* held six hundred congregants spellbound discussing his intellectual and spiritual autobiography, at a recent Oneg Shabbat . . . He said that periods of lax religiosity in the Jewish world brought concomitantly a lack of morality . . . The Rabbi travels so much that National Airlines is said to have asked him to do one of their "Fly Me" commercials . . . for, after all, as the Rabbi has related, the passengers feel much safer after he has lain tephillin . . . Where does *Rabbi Cohen* get all the energy for his Shabbat drashim . . . Special thanks for putting Tu B'Shvat on the Lincoln Square calendar to Junior League Co-Chairladies *Shirley Wald* and *Vivien Eisenmann* . . . The *Melanie Ross Youth Center* has maintained a hectic pace of activities. Aside from the regular Shabbat meals, members of the *Melanie Ross Youth Center* have in the past few weeks viewed an Israeli movie, attended the *Yolanda Benson Honor Society Music Festival*, seen a slide program on Israel, visited *Yeshiva University* and the *University Museum*, attended the *Dirshu Benefit Concert* with *Shlomo Carlebach*, been to another Jewish Coffee House, and quite a few other activities . . . Many scoffed when *Sisterhood* advertised their annual Pesach Question-In as "featuring *Vicki Riskin* assisted by *Rabbi Riskin*", but those in the know understood that this was just telling it like it is . . . what a drawing-card our *Rebbitzin* is . . . not to be outdone, Bach threatens to schedule *Hillel Riskin* for a speaking engagement—the

(continued on page twenty one)



## For Emigres, 'Another Life, Another Language'

By Helen Thorpe

*(Reprinted with permission of The New York Observer)*

Mikhail Grinshteyn, 34, left the U.S.S.R. last May and arrived in New York City after spending three months in Austria and Italy while he waited for the United States to accept him as a refugee. Mr. Grinshteyn came alone. The only people he knew here are distant relatives who were also new to the country. He was met at the airport by the New York Association for New Americans.

NYANA has guided 300,000 legal refugees, Jewish and non-Jewish, through immigration since 1949, when it was founded to help displaced survivors of the Holocaust. Last year, the organization aided more immigrants than it has in any year since the wave of refugees at the end of World War II. In 1989, NYANA assisted no fewer than 18,000 emigres, up from 2,700 two years before, forcing the expanding organization to move into five additional locations. The vast majority of those arriving are Soviet Jews, who are coming in much greater numbers under Mikhail Gorbachev's reign. NYANA is financed largely by the State Department and the United Jewish Appeal-Federation of Jewish Philanthropies. In the crowded waiting room at the nonprofit group's headquarters at 730 Broadway, receptionists fluent in Russian answered questions from people waiting to see case managers.

Through a joint committee, synagogues on the Upper West Side have coordinated welcome efforts for the huge influx of Soviet Jews, and at a weekly Wednesday evening gathering organized by the synagogues, Mr. Grinshteyn said the past five months have been hard. "I didn't know anything . . .," he said. "It's another view, another life, another language."

Mr. Grinshteyn worked for 10 years as a dye designer in the Ukraine. For the past five months, while NYANA has housed him at the 92nd Street Y, where most of the single Soviet Jewish refugees in New York initially stay, he has sought employment in the same industry. "I have some problem because another system. Inch system, not metric. Another system for the dyes, too," he said.

The Wednesday evening sessions began in November at The Jewish Center, a synagogue at 131 West 86th Street. The staff is volunteers, some of them former refugees.

Isaac Machnivetsky arrived in the United States 10 years ago and often serves as a translator or simply as reassurance to newcomers glad to hear a stranger speak Russian. Dr. Machnivetsky, 65, said his adjustment to this country has been difficult, "First of all, find apartment," he said. "Second, I am physician." He had been an obstetrician in Moscow but could not pass the medical licensing examination here after 12 attempts, handicapped by his limited command of English and by differences in the practice of medicine. Dr. Machnivetsky did find a job as a technical assistant in a hospital for several years but has been without work since the hospital closed. Still, he says he finds life better here.

Lincoln Square Synagogue's Rabbi Kenneth Brander, who is chairman of the committee of Upper West Side synagogues, said; "Our major goal is to welcome (the refugees) into the United States of America with the understanding that they are part and parcel of the Jewish community." The synagogues assemble care packages for the refugees, cook Sabbath meals and provide Russian-language Bibles. Rabbi Brander said many of the Soviet Jews know little of their religion, having lacked synagogues and even calendars to mark the holidays.

At the Jewish Center, donated clothing and toys are distributed to the refugees—but in a back room. "You have to be diplomatic because they feel insulted," said Annette Grajower, a volunteer. She said most of the Russian parents are too proud to take donated clothing for themselves but will accept articles for their children.

When Soviet refugees come over as a family but do not have friends or relatives to stay with, NYANA houses them in hotels until they find permanent housing. In Manhattan, three hotels are used, including two on the Upper West Side. The Parc Lincoln on West 75th Street currently houses 10 Soviet families. Families can stay days or months, but most stay between four and eight weeks, according to NYANA. On West 86th Street, three blocks away from the Jewish Center, the Cambridge House Hotel now houses about 15 families. The third Manhattan hotel is The Latham, on East 28th Street. NYANA pays about \$15 a night per room to house the refugees at the hotels, according to Neal Potash, associate executive vice president.

More than half the Soviet Jews emigrating to the United States settle in New York City. It isn't always an easy transition. Soviet job experiences and educations may not be marketable.

*(continued on page twenty one)*



**King of Silverware • Dinnerware • Crystal • Gifts**

**PRE-PASSOVER SALE!!!**

**BUY NOW AND SAVE!!!**

**FREE BROCHURE ON REQUEST.**

**The biggest selection and bargains in N.Y.**

**30% - 60% Off**

INT. SILVER PL SET REG. \$500 NOW \$150

INT. SILVER PL SET REG \$1000 NOW \$225

**Greater N.Y. Trading Co.**

**Ochs Family**

Minton•Dolton  
Wedgewood•Lenox  
Waterford  
Baccarat  
Towle Wallace  
Noritake •Mikasa  
Lunt•Gothams

81 Canal Street  
N.Y., N.Y. 10002  
(212) 226-2808•2809•8850

Call for free brochure  
or further information  
We ship throughout  
the U.S. Insured  
Open Sundays all day  
We quote prices over the phone

Havilland  
Limoge•Spode  
Royal Worcester  
Yamazakie•Lalique  
Liadro•Oneida  
Val St. Lambert  
Community•All  
Makes and Patterns



**GALIL  
RESTAURANT**



**GLATT KOSHER  
CUISINE**

**Middle Eastern and Israeli  
style food**

Eat In Or Take Out  
Catering Free Delivery  
Private Room Available

Open Sun.-Thurs. 11:30 AM - 12 Midnight  
Fri. 11:30 AM - 2 Hours Before Sunset  
Open Motzei Shabbos

1252 Lexington Avenue  
(Between 84th & 85th Sts.)

**WE SERVE WINE AND BEER**

New York, New York  
Tel: 212-439-9886



### For Emigres, 'Another Life, Another Language' (continued)

Housing is hard to find. The Kremlin restricts the amount of money and the number of suitcases the refugees are allowed to leave their homeland with. And 40 percent of the Soviet Jews arriving here speak no English.

The NYANA staff person who works with refugees at the Cambridge House Hotel, Abby Knopp, 24, said; "First of all, they have to get acclimated to the availability of everything." Ms. Knopp works out of a makeshift office in a room at the hotel to help the refugees complete applications for Social Security cards, get to doctors' appointments and navigate other bureaucratic first steps.

NYANA supports refugees for the first three or four months. The organization gives them a check every two weeks, provides food stamps, Medicare and English classes, helps them find housing and employment and coordinates volunteer efforts to provide additional assistance. NYANA spends \$1,900 per person over the period; of which \$1,100 goes directly to the client.

Upward mobility is the aspect of American life that the majority of emigre Soviets find most difficult to comprehend, according to Mr. Potash, NYANA attempts to find the newcomers employment that approximates what they had done in their native land—"you don't want the brain surgeons delivering pizzas," said Mr. Potash—but often finds it hard to place highly skilled individuals and must suggest that they settle for a lowly job and work their way into something better.



## NEW YORK'S LARGEST SELECTION OF KOSHER WINES & SPIRITS ALL ON SALE FOR PASSOVER

FOR DELIVERY

1392 3rd Avenue (at 79th)  
New York, N.Y. 10021

CALL **288-6671**

### NEWS AND NOTES FROM YESTERYEAR (continued)

moment he learns how to talk . . . Rabbi Cohen sold chametz for over 300 families! . . . Before Pesach, the incomparable Ephraim Buchwald and Mordecai Reich led the youngsters in many community activities including the distribution of shmura matza and model seders . . . The Torah Van is on the streets and doing well . . . At the annual dinner on April 20, 1974, honoring Mr. and Mrs. Maurice Spanbock, everyone was delighted to receive a copy of our Cantor's new album, "Mimkomo" . . . Lincoln Square paraded in force on Solidarity Sunday . . . The Hebrew School sponsored a successful Shabbaton for 120 persons at the end of May.

Edited by  
Zelda Stern



## GESHER YOUNG LEADERSHIP

Proudly Presents

RABBI BENJY LEVENE's

### "FOUR FACES OF ISRAEL"

an Israeli comedy in four acts



Tuesday, May 22, 1990

7:30 p.m.

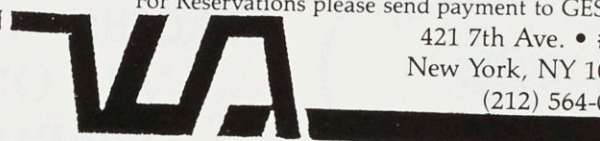
Yom Yerushalayim

Lincoln Square Synagogue  
200 Amsterdam Avenue

For Reservations please send payment to GESHER

Tickets \$25  
Sponsors \$50  
Refreshments

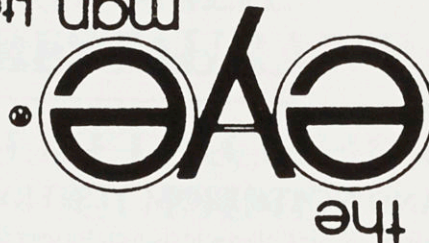
421 7th Ave. • #905  
New York, NY 10001  
(212) 564-0338



You will flip over our service

part now

Quality  
Opticians



2266 Broadway (Bet. 81st & 82nd) N.Y.C. 10024 - 873-4114  
827 Second Avenue (off 44th St.) N.Y.C. 10017 - 682-6918

#### FOR SALE ONE BEDROOM LINCOLN TOWERS APARTMENT

Largest renovated one bedroom (1,000 sf) with terrace, dining alcove. Low floor. Open, sunny view. \$205K, Maintenance \$690 including all utilities, 59% TD. Owner, 212-496-7738.

#### FOR SALE

1 bedroom co-op, across the street from Lincoln Square Synagogue (70th and Broadway). Sunny, new kitchen and bathroom, big closets, wood floors, doorman, A/C, roof garden. Maintenance 75% tax deductible. \$159,000.

Call owner at 362-5090.



## JEWISH FREE UNIVERSITY

The 1990 Jewish Free University—held at Lincoln Square Synagogue during the week of January 29 through February 2—attracted a record crowd this year, with classes overflowing, and enthusiasm at a high peak. The series got started Monday night with an insightful and informative lecture by our own Rabbi Berman. Addressing the topic “Pro-Choice: Condemned Or Condoned By Jewish Law?”, the SRO crowd listened attentively as sources from the Chumash, the Third Century BCE, and the 19th Century were quoted, including Shemot, Philo Judaeus, Taragum HaShevim, Rav Haim Brisk, ReTroni and Rambam. The talk ended with a powerful plea by Rabbi Berman for the Jewish community to think carefully about its response in the current abortion rights debate. Following the lecture, many people headed downstairs to the ballroom for a screening of “One Generation More,” a documentary on the renaissance of Estonian Jewry. The film was shot last year in the Soviet Union when LSS’s Rabbi Brander and a team of teenagers from the shul traveled to Tallin to conduct the first public Passover Seder ever held in that city. Over 450 people turned out to participate in the Seder. The portraits of local Jews who, in a region once thought to be “Jew Free,” are struggling to reinject Yiddishkeit into their lives, left a moving and powerful impression on the audience. The film’s co-producer Jonathan Stack was on hand to answer questions.

Tuesday evening’s event began with a special hot buffet dinner for singles, followed by a lecture entitled “Is The New Age Kosher?” Congregation Ohev Shalom’s Rabbi Jay Yaacov Schwartz spoke knowledgeably about the philosophy of the New Age movement, and how it does—and does not—fit in with Jewish laws and beliefs. Encouraged to express their opinions and impressions of the New Age, members of the audience voiced both positive and negative reactions. By the end of the hour long discussion, everyone came away with a clearer insight into the subject. Next, most of the audience participated in one of two simultaneous classes. “How To Communicate And Interact Socially,” a discussion by Dr. Avraham Iseroff, was limited to 30 participants in order to be most effective. Topics covered included how your internal dialogue affects what you find easy to communicate and what you find most difficult to communicate, and how to speak your mind and express loving or critical feelings in a productive way. A few doors down the hall, Mr. Joel Wachs enthralled a rapt audience with ways to “Search For Our Fathers And Mothers.” With the assistance of two representatives of the Jewish Genealogical Society and knowledgeable members of the crowd, Mr. Wachs taught numerous techniques that can be used in tracing your family’s roots, including how to locate birth, death and marriage certificates; use of memorial books and tombstones; playing with family names; examining old photos, newspaper clippings, and ship arrival documents; the use of libraries; and European home town and village communal groups which are still in existence.

Wednesday brought former LSS staffer Suri Kasirer to the dais to chair “Syrian Jewry: A People Held Hostage.” Through her position as Executive Director of the Council for the Rescue of Syrian Jews, Ms. Kasirer has knowledge of the acute conditions under which our brethren still live in their native country. With the help of reflections of recent refugees from Syria, the audience was informed of efforts to rescue Jews who are denied basic civil liberties and subjected to degrading laws including the need to carry identification cards which label them as Jews, imprisonment without trial, censorship of all communication from abroad, and 24-hour surveillance around the Jewish quarter. A packet was handed out with suggestions on how we can help, including volunteering at the CRSJ, and a guide to writing letters on behalf of Syrian Jews to representatives of the American government. Picking up the theme of legal rights, Ms. Ruti Teitel, formerly with the ADL, chaired a discussion between Marc Stern of the A.J. Congress, and William Rapfogel of the OU. The class was entitled “Secular Courts: Are They The True Protectors Of The First Amendment?” and the talk centered around the question “Should the court system be involved in the legislation of religious issues?” Three specific topics were examined in depth: defining religious symbols for public display, defining the standards of *Kashrut*, and the legality of *Gittin*.

*(continued on page twenty five)*



GLATT KOSHER



UNDER SUPERVISION OF  
VAAD HARABONIM OF  
FLATBUSH

PASSOVER 1990

*FOR THE TASTIEST  
PASSOVER EVER, CHOOSE  
FROM OUR EXTENSIVE  
SELECTION OF FINE  
PASSOVER FOODS*

*THE COMPLETE PLACE TO SHOP*

FULL DINNERS

ENTREES

SALADS

SIDE DISHES

SOUPS

APPETIZERS

PASSOVER CAKES AND GROCERIES (MANHATTAN ONLY)

*PLEASE PLACE ORDERS BY  
MONDAY APRIL 2, 1990*

**NEGEV CATERERS**  
*"The Choice of the Discriminating Palate"*

132 West 72nd Street  
New York, N.Y. 10023  
Tel: 212-873-FOOD  
Fax: 212 873-3763

1211 Avenue J  
Brooklyn, N.Y. 11230  
Tel: 718-258-8440  
Fax: 718-951-6182



**JEWISH FREE UNIVERSITY** *(continued)*

The week-long program wrapped up on Thursday with Rabbi Brander's lecture on "Cultural Pluralism In The State Of Israel: Reflections Through Jewish Law." Quoting from Rambam, Ranban and Rashi, the question "Does Jewish law allow for non-Jews to live in the state of Israel?" was explored. The moral and religious prerequisites for those wishing to become citizens of the state of Israel were discussed based on Biblical and Talmudic references. The final lecture of the series was given by Professor Elie Rekhess, who addressed the topic "The Intifada: Its Effect On The Arab Minority In The State Of Israel." The audience came to learn how Arab citizens of the state of Israel have been affected by the intifada, and how they are perceived by their fellow Israeli citizen as well as their Arab brothers participating in the intifada. Stress was placed on understanding the blurring of the line between Arab civil rights, and the national struggle.

For those who attended one class, or all the lectures offered in this year's Jewish Free University, the week-long series was an educational and social success.

*Ida S. Langsam*

**Looking for a mortgage ..... ?**

**Thinking about refinancing your home ..... ?**

**Put Summit Funding To Work For You**

- \*Personalized service in your home or office
- \*No-income/No-Asset Verification loans with 20% down
- \*Home Equity Lines
- \*Credit problems resolved
- \*Loans closed in less than 3 weeks

Summit Funding works with local and national lenders to offer you  
the **best rates and programs**

**CALL AND SEE HOW MUCH MONEY YOU CAN SAVE**

**DAVID STEINBERG  
SUMMIT FUNDING**

70-30 137th Street  
Kew Gardens Hills, NY 11367  
(718) 575-1166  
Registered Mortgage Broker  
NYS Dept. of Banking

179 Cedar Lane  
Teaneck, NJ 07666  
(201) 692-0066  
Licensed Mortgage Broker  
NJ Dept. of Banking

Loans arranged with third party lenders



## SCHEDULE OF SERVICES

### Daily Morning Services

Sunday	7:15 & 8:30 a.m.
Mon. & Thurs.	7:10 & 7:50 a.m.
Tues., Wed., Fri.	7:15 & 7:50 a.m.

### Sabbath Morning Services

Hashkamah Service	7:50 a.m.
Main Service	8:45 a.m.
Intermediate Service	9:00 a.m.
Beginners Service	9:15 a.m.
Shiur Cholent-Kugel Service	9:45 a.m.
Youth Service	10:00 a.m.
Child Care	From 8:30 a.m.

### Friday, April 6th

Kindle Shabbat Candles	6:08 p.m.
Mincha and Kabbalat Shabbat	6:20 p.m.

### Saturday, April 7th

Daf Yomi	8:00 a.m.
Shabbat morning services	8:45 a.m.
Mincha followed by Shabbat Hagadol Discourse	5:15 p.m.
Daily Mincha and Maariv	7:20 p.m.
Set Time One Hour Later for daylight savings time	

### Sunday, April 8th

Search for Chametz	8:00 p.m.
--------------------	-----------

### Monday, April 9th

Morning services	6:45 & 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	10:23 a.m.
The latest time to burn Chametz	11:40 a.m.
Kindle Yom Tov Candles	7:11 p.m.
Mincha and Kabbalat Yom Tov	7:20 p.m.
Followed by the First Community Seder	8:00 p.m.

### Tuesday, April 10th

Yom Tov Morning Services	8:45 a.m.
Daf Yomi	6:15 p.m.
Mincha	7:15 p.m.
Kindle Yom Tov candles not Before	8:12 p.m.
Followed by the Second Community Seder	8:30 p.m.

### Wednesday, April 11

Yom Tov Morning Services	8:45 a.m.
Daf Yomi	6:15 p.m.
Mincha	7:15 p.m.

### Thursday, April 12

#### Chol Hamoed

Morning Services	7 & 7:40 a.m.
Mincha Maariv	7:25 p.m.

### Friday, April 13

#### Chol Hamoed

Morning Services	7 & 7:40 a.m.
Kindle Shabbat Candles	7:15 p.m.
Mincha and Kabbalat Shabbat	7:25 p.m.

### Saturday, April 14th

#### Shabbat Chol Hamoed Pesach

Shabbat Morning services	8:00 & 8:45 a.m.
Daf Yomi	6:15 p.m.
Mincha	7:15 p.m.
followed by Seudah Shleesheet	

(continued on page twenty seven)



**SCHEDULE OF SERVICES** *(continued)***Sunday, April 15th****Chol Hamoed Pesach**

Morning Services .....	7:00 & 8:30 a.m.
Kindle Yom Tov Candles .....	7:17 p.m.
Mincha and Kabbalat Yom Tov .....	7:30 p.m.

**Monday, April 16th**

Yom Tov Morning services .....	8:00 & 8:45 a.m.
Daf Yomi .....	6:25 p.m.
Mincha .....	7:25 p.m.
Kindle Yom Tov Candles not before .....	8:18 p.m.

**Tuesday, April 17th**

Yom Tov Morning services including Yizkor .....	8:00 & 8:45 a.m.
Daf Yomi .....	6:15 p.m.
Mincha followed by Seudah Shlisheet Neilat Hachag .....	7:15 p.m.

**Friday, April 20th**

Kindle Shabbat Candles .....	7:22 p.m.
Mincha and Kabbalat Shabbat .....	7:30 p.m.

**Saturday, April 21st (SHEMINI)**

Shabbat morning services .....	8:45 a.m.
Daf Yomi given by Rabbi Berman at .....	5:50 p.m.
followed by his Talmud class at .....	6:35 p.m.
Talmud and Bible Classes .....	6:20 p.m.
Mincha .....	7:20 p.m.
Daily Mincha and Maariv .....	7:35 p.m.

**Sunday, April 22nd Yom Hashoa****Wednesday, April 25th and Thursday, April 26**

Rosh Chodesh Iyar .....	
morning services .....	7:00 & 7:40 a.m.

**Friday, April 27th**

Kindle Shabbat Candles .....	7:30 p.m.
Mincha and Kabbalat Shabbat .....	7:40 p.m.

**Saturday, April 28th (TAZRIA/METZORA)**

Hashkoma minyan .....	7:40 a.m.
Shabbat Morning Services .....	8:45 a.m.
Rabbi Berman's Daf Yomi class at .....	6:00 p.m.
followed by his Talmud class at .....	6:45 p.m.
Talmud and Bible Classes .....	6:30 p.m.
Mincha .....	7:30 p.m.
Daily Mincha and Maariv .....	7:45 p.m.

**Yom Hazikaron Yom Haatzmaut****Sunday night, April 29th and Monday, April 30th**

Morning services .....	7:10 and 7:50 a.m.
------------------------	--------------------

**SEAT DEDICATIONS**

A few seats have become available for dedication in the synagogue's Sanctuary. Should you be interested in dedicating one or more seats, please leave your name with Janet Horwitz in the synagogue office who will have either Rabbi Cohen or Mrs. Cohn get back to you to make arrangements. The price of seat dedications is \$5,000 per seat payable over a two-year period.

For those of you who have asked in the past to be placed on the list awaiting seat availability, it would be appreciated if you too would contact Janet to confirm your continued interest in obtaining seats at the prices and under the payment terms which prevailed at the time you made your reservation.



Lincoln Square Synagogue  
200 Amsterdam Avenue  
New York, N.Y. 10023

Non-Profit Org.  
U.S. POSTAGE  
**PAID**  
New York, N.Y.  
Permit No. 3507

*LEO KAPLAN GALLERY*  
*967 MADISON AVENUE*

### APRIL CALENDAR OF EVENTS

- |                  |      |   |
|------------------|------|---|
| <b>SUNDAY</b>    | 1 —  | Daylight Savings Time begins<br>CHAMETZ DRIVE, Annex 10 A.M. - 2 P.M.<br>DOROT PACKAGE DELIVERY, Lindenbaum Center, 270 W.<br>89th Street, 10 A.M. - 2 P.M. (Call Project Dorot, 769-2850)<br>SOLIDARITY SUNDAY rally for Soviet Jews, Dag<br>Hammarskjold Plaza, 1st Avenue at 47th Street, Noon |
| <b>MONDAY</b>    | 2 —  | Rabbi Berman's annual PESACH QUESTION AND ANSWER<br>LECTURE, 8:15 P.M.<br>PURIM HOLIDAY WORKSHOP led by Suri Kasirer, 8-9:30 P.M.   |
| <b>TUESDAY</b>   | 3 —  | LSS SINGLES GO TO THE GARDEN, New York Knicks game,<br>(by advance reservation only)  |
| <b>FRIDAY</b>    | 6 —  | BEGINNER'S SHABBATON (Reservation deadline April 2)   |
| <b>SATURDAY</b>  | 7 —  | BEGINNER'S SHABBATON<br>Rabbi Berman's SHABBAT HAGADOL DISCOURSE, 5:15 P.M.   |
| <b>MONDAY</b>    | 9 —  | First Night of Pesach<br>LSS SEDER, Ballroom, 8 P.M. (Reservation deadline April 2)   |
| <b>TUESDAY</b>   | 10 — | LSS SEDER, Ballroom, 8:30 P.M. (Reservation deadline April 2)   |
| <b>TUESDAY</b>   | 17 — | Last Day Of Pesach  |
| <b>SUNDAY</b>    | 22 — | Yom HaShoah   |
| <b>MONDAY</b>    | 23 — | BOARD MEETING, 8 P.M.   |
| <b>WEDNESDAY</b> | 25 — | Rosh Chodesh Iyar   |
| <b>THURSDAY</b>  | 26 — | Rosh Chodesh Iyar   |
| <b>SUNDAY</b>    | 29 — | OVER 50 AND SOLO workshop, 10 A.M. - Noon (no fee)  |
| <b>MONDAY</b>    | 30 — | Yom HaAtzmaut   |

### COMING UP IN MAY

- |                  |     |  |
|------------------|-----|--|
| <b>SUNDAY</b>    | 6 — | CLOTHING DRIVE, Annex, 10 A.M. - 1 P.M.  |
| <b>WEDNESDAY</b> | 9 — | WEDNESDAY NIGHT LECTURE, Rabbi Shlomo Riskin,<br>"Pluralism within Jewish Law: "A Halachic Analysis," 8 P.M. |

### SAVE THE DATE

*JUNE 10*

**LSS ANNUAL JOURNAL DINNER**

*Honoring Rose and Morton Landowne*