



# THE YOUNG ISRAELITE

YOUNG ISRAEL OF PARKCHESTER  
1375 VIRGINIA AVENUE THE BRONX

Volume XXII

April, 1979 — Nisan, 5739

No. 8

## Passover Services

### FESTIVAL OF FREEDOM

#### Erev Pesach — Wednesday, April 11th

Services .....	6:45 A.M.
Siyum Ceremony following services for all first born .....	7:30 A.M.
Chometz may be eaten until .....	9:22 A.M.
Burning and selling of chometz until .....	10:25 A.M.
Eruv Tavshilin should be made	
Light candles .....	6:10 P.M.
Evening services followed by First Seder .....	6:20 P.M.

#### Thursday and Friday, April 12th and 13th

Morning services .....	8:45 A.M.
Light candles Thursday, April 12th .....	7:18 P.M.
followed by Second Seder	
Counting of Omer begins	
Light candles Friday, April 13th .....	6:12 P.M.

#### Chol Hamoed — Intermediate Days

##### Saturday, April 14th through Tuesday, April 17th

Saturday morning services .....	8:45 A.M.
Sunday morning services .....	8:00 A.M.
Monday and Tuesday .....	6:30 A.M.
Light candles Tuesday, April 17th .....	6:16 P.M.

##### Wednesday and Thursday, April 18th and 19th 7th and 8th Days of Passover

Morning services .....	8:45 A.M.
Light candles Wednesday, April 18th .....	7:28 P.M.
Yizkor Memorial Services	
Thursday, April 19th .....	10:30 A.M.
Festival ends .....	7:28 P.M.
Our Rabbi Maurice L. Schwartz will officiate.	

*A Happy and Kosher Passover to all Young Israelites  
and their families.*



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# HAPPY PASSOVER

### The Young Israelite

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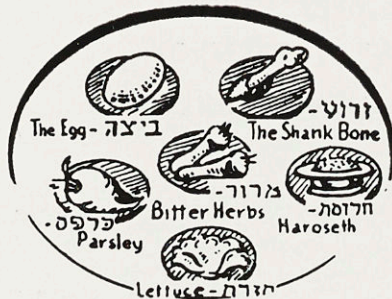
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 Dr. Reuben Klein ..... President  
 Harry Brooks ..... Pres. Men's Club  
 Doris Schuman Pres. Women's League

## From the President



### The Symbols of the Passover Festival

Religious ceremony, particularly in the festive ones, keeps us in touch with reality. On ushering in Passover, we will engage in a festivity marked by a number of rituals containing symbolic significance. Are symbols and ceremonies only for the very young, and the very old? Let us examine the meaning of Jewish symbols for Jews of all ages.

When Jews turn to ritual and tradition, they are also satisfying a basic need: the need in a constantly changing and often unstable world, to preserve its values which are related to our lives. Jewish history is worth preserving. Festivals of historic occasions are incumbent upon us because they represent, preserve and keep alive phases of Jewish history. Our Passover sederim give that special meaning to the festivity. It identifies with the oppressed although it may appear it serves to stuff oneself with matzoh balls, making merry with wine and telling stories around the table. There is no contradiction between celebrating a festival and an active protest against man's inhumanity to man, as recounted by the Hagadah. Passover and

freedom are obligatory upon a Jew. If all Jews were to cease celebrating Passover, a vital portion of Jewish experience would be lost.

To be a Jew is to act and preserve the historic experience with G-d. In a fast moving world we need our roots. That is why even the most liberal-thinking Jew is attracted by the scene of the seder. Every person needs to be part of the Jewish community, to feel that there are those with whom he shares certain values. It becomes more meaningful to come together with others who assure you that you are not alone in striving for your shared ideals. Our Passover seder cultivates the sense of being together and strengthens the participant's faith that they can overcome any adversity and oppression that still exist today. The Jewish people has its peace symbols. On Pesach, we put out the cup of Elijah as a prayer that in the year to come, the messianic age will dawn.

In every service there is a prayer for freedom and peace, which when said in a congregation, strengthens our determination to pursue this ideal. While rejoicing in our freedom on Passover, we shall continue to strive for the freedom of our brethren in Russia, as well as in seeing that our children achieve all that we want for them.

I wish all a joyous Passover.

DR. REUBEN KLEIN  
 President

### SYNAGOGUE OFFICE HOURS

Monday thru Thursday  
 12 to 5 P.M.

CLOSED FRIDAY

### SELLING OF CHOMETZ

The religious ceremony of "Mechiras Chometz" traditionally customary each year before Passover will take place under the supervision of our Rabbi Maurice L. Schwartz daily until Erev Pesach at the office of our synagogue from 3:30 to 7 P.M. or at the rabbi's residence, 1470 Parkchester Road, Apt. 1B. All contributions received are donated to charity.

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## A Passover Primer

### ANSWERS TO COMMON QUESTIONS ABOUT PASSOVER

#### 1. What Is Passover?

Passover is an eight day Jewish holiday, of Biblical origin, marking the birth of the Jews as a people and their emergence as a unique nation in history, devoted to G-d's will. It celebrates the liberation of the children of Israel from slavery in Egypt over 3000 years ago, under the leadership of Moses.

#### 2. When Does Passover Begin?

According to Biblical law, Passover is determined by the Jewish lunar calendar, and begins on the eve of the fifteenth day of the month of Nisan. The English date varies from year to year, falling in March or in April. (This year, Passover begins before sundown on Wednesday, April 11.) Its dietary restrictions begin earlier, approximately three hours before mid-day (Wednesday, April 11).

#### 3. What Does "KOSHER FOR PASSOVER" Mean?

During Passover, Jewish law forbids the consumption or possession by Jews of all edible fermented grain products — *Chometz* — or related foods. Therefore, even foods and household products which meet the strict, year-round dietary regulations, and are considered *Kosher*, are, nevertheless, often unacceptable, or require special preparation for Passover use in the Jewish home in order to be *Kosher for Passover*.

#### 4. How Can One Tell If A Product is "KOSHER FOR PASSOVER"?

Most processed foods and beverages require special rabbinical supervision for Passover use. They must also be *Kosher* for year-round use, and prepared in accordance with all of the regular Jewish dietary laws, Jewish consumers are urged to look for © P or the *KOSHER FOR PASSOVER* designation as an integral part of the product label, and to be familiar with the rabbi or organization giving the Passover endorsement. The mere mention of *Kosher For Passover* on the label is not a sufficient guarantee of the product's acceptability for Passover use. The largest and most widely respected Kashruth supervisory agency is the Kashruth Division of the Union of Orthodox Jewish Congregations of America. Its registered service mark ©P on thousands of consumer and industrial food products, is a guarantee of the highest standards of *Kashruth* for Passover. It also publishes a free directory, listing all of the products under its Passover supervision, which is available upon request from the UOJCA Kashruth Division, 116 East 27th Street, New York, N.Y. 10016. Processed foods not carrying any rabbinical supervision should be cleared with a rabbi before Passover use, as should any medicines and vegetables.

#### 5. What Is "MATZOH"?

Matzoh is a crisp, flat, unleavened bread, made of flour prepared under rabbinical supervision and water, which must be baked before the dough has had time to rise. It is the only type of "bread" which Jews may eat during Passover, and it must be made specifically for Passover use, under rabbinical supervision. Eating Matzoh on Passover commemorates the unleavened bread eaten by the Jews when they left Egypt in such haste that there was no time for the dough to rise. There are many mystical concepts tied to the unique relationship between Matzoh and *Chometz* on Passover. One interpretation equates Matzoh with G-d's commandments — *Mitzvos*, and *Chometz* with sin — *Chayt*. The rigorous laws of Passover, in this interpretation, represents the great care that must be taken to follow the G-dly path, and to avoid the pitfalls of evil and sin.

#### 6. What Special Preparations Must Be Made in the Jewish Home For Passover?

The home must be thoroughly cleaned of all *Chometz* before Passover. Any *Chometz* not removed from a Jew's premises before Passover should be sold. Jewish law forbids the use of any *Chometz* which remains in a Jew's possession during Passover, even after the holiday is over. All cooking and eating utensils must be either set aside exclusively for Passover use, or, in some cases, "made Kosher" in consultation with a rabbi, according to the procedures of Jewish law. All of these preparations must be completed by the morning before Passover.

#### 7. What are the Rituals for the Day Before Passover?

The day before Passover (April 11) is a fast day for Jewish firstborn males, in commemoration of the tenth plague, the slaying of the firstborn Egyptians, which immediately resulted in the Exodus. A ritual search for *Chometz* is conducted the night before (April 10), and the *Chometz* that is found is burned the next morning, at which time the dietary laws of Passover become effective.

(Continued on Page 7)

## PESACH AND ITS SIGNIFICANCE

One of the most celebrated, prolonged and violent rabbinic controversies during the past century concerns the propriety of *Matzoth* baked by machine (first invented in Austria in 1857). The numerous responsa and indeed whole books written in opposition to, and in defense of, the innovation could fill an entire library shelf. Among the arguments for banning such *Matzoth* were that the machine would deprive the poor of an annually-expected income, that the baking should be controlled by an adult, intelligent Jew who could not be replaced by a machine lacking intelligence, and that there was a danger of the dough leavening before being baked by interruptions in the constant kneading and by the heat of the machinery prematurely warming the dough. Others rejected these arguments as unfounded, but to this day many pious Jews insist on using only hand-baked *Matzoth* for the *Seder* or even for the whole Festival (see S. J. Zevin, *Hamoadim Behalachah*, p.244 f.; and Solomon B. Freehof, *The Responsa Literature*, 1955, p.181 ff. for full details).

\* \* \*

The *Seder* (like "*Siddur*" meaning "Order of Service") is the only "Service" with a complete liturgy for use outside the synagogue. The main text of the *Hagadah* goes back almost unchanged to the days of the *Mishnah* (2,000 years ago) or even earlier times, and it thus belongs to the oldest parts of our liturgical literature. No Jewish book has been published in more editions and inspired a greater variety of artistic illuminations than the *Hagadah*.

\* \* \*

The "Four Questions" in the *Mah Nishtanah* may correspond to the "Four Sons." They all ask: "Why is this night different from all other nights?", but each one is struck by some feature at the *Seder* characteristic of himself. The Wise Man notices the most significant religious distinction of Pesach: the *Matzoth* replacing *Chometz*. The Wicked Man is not concerned with religious symbols; all he sees at the *Seder* is *Maror*, for to him Judaism is "only bitter" and burdensome, offering no delights as it does to his companions. The naive Simpleton, again, is not awakened to anything unusual at the *Seder* until he discovers that on this night we dip food in a liquid twice, that for once we all seem to behave like children. He is interested only in the playful parts of Jewish life, its games and socials, not its serious work. And finally there is the Indifferent who is not concerned to ask any questions at all. His sole concern is his comfort and convenience; all that strikes him at the *Seder* table is that on this night everybody reclines comfortably on his cushion as he does all the year round.

\* \* \*

The beautiful Prayer for Dew ("*Tephilath Tal*"), solemnly sung on the first day of Pesach for *Musaph*, was composed by Eleazar Kalir, the most illustrious and prolific of all Jewish liturgical poets. Although over 200 of his superb poems are known, many of them among our best-known Festival-and Fast-prayers, very little is known about this author. The period of his life has been variously placed from the 7th to the 11th centuries, or even the tannaitic era of the Talmud at the beginning of the Common Era, and his assumed place of origin ranges from Babylonia or Palestine to Italy. Thus does this inspired poet transcend the fixed bounds of time and space.

\* \* \*

The date for commencing the Counting of the *Omer* — "from the morrow of the Sabbath" (*Lev. xxiii.15*) — sparked off some of the most devastating sectarian schisms in Jewish history, first between the Pharisees and Saducees and later between the Rabbis and the Karaites. The traditionalists, who accepted the authentic interpretation of the Oral Law, held that "the Sabbath" here, as occasionally elsewhere, referred to the Festival, so that the count was to begin on the second day of Pesach, while the dissentients, who rejected the Oral Law, interpreted "the Sabbath" in its usual sense and began the count on the Sunday following the 15th of Nisan (see Ibn Ezra, a.1.; and *Menachoth*, x.3). Perhaps this is a further reason why the *Omer-period* became a time of mourning in the Jewish calendar, in addition to the other sad events associated with that period, viz. the death of 24,000 disciples of Rabbi Akiva and the fearful ravages in Jewish life caused by the first Crusade in 1096.



### CONCERNING PASSOVER CAKES

One must be particularly careful when purchasing cakes and other baked goods for Passover. We are happy to inform the congregation, that besides the packaged products baked under approved rabbinic supervision, we now have a retail bake shop, GRUENEBAUM'S DANA BAKE SHOP, 741 Lydig Avenue which will carry a large variety of Kosher for Passover cakes, cookies and macaroons under the supervision of Rabbi Dr. Joseph Breuer and approved by our Rabbi Schwartz.

### TO THOSE WHO HAVE PETS

Chometz is not permitted in one's possession during the entire Passover! Check the diet of your pets and substitute all Chometz with other Passover foods. Bird food is Chometz and we have been

advised by Hartz Mountain Foods that Matzoh Farfel, ground up and spread out, is an ample substitute in the bird's diet for the Passover week.

One should also check cat and dog food to see if it contains Chometz.

### MEDICINES FOR PASSOVER

There are many medicines which contain Chometz and are questionable if they can be used during Passover. Call our Rabbi Schwartz, either at the synagogue or at his residence 792-0737 for advice and guidance. The rabbi, in consultation with recognized medical authorities, will be able to advise you on how to conduct yourself on Pesach.

### SCHOOL LUNCHES

Be sure to give your children Passover Lunches. Do not eat in the School Cafeterias which have Chometz.

### COFFEE WARNING

The Mellow Roast, regular and instant coffee beverage, is NOT kosher for Passover as it is a coffee and grain beverage. Only purchase a pure coffee product under supervision for Passover.

### LAST CALL FOR



### Passover Seder Reservations

Reservations are now being taken for the Passover Sedorim on Wednesday evening, April 11th and Thursday evening, April 12 at our own Young Israel. A beautiful Seder, together with a delicious catered Passover meal, including all your favorite delicacies, is included in the price. Reservations can be made at our office or by calling Al Hein, the committee chairman. The price is \$27.50 per person for both nights or \$15.00 per person for one night. Early reservations are in order. No tax, no tips, all included.

### ERUV TAVSHILIN

Since Passover occurs on Thursday and Friday this year, an Erev Tavshilin must be made on Wednesday, erev Yom Tov. In order for us to be permitted to cook for the Sabbath, the master or mistress of the house sets aside a Matzo and any prepared food and says the prescribed blessing, found in the Siddur or at the beginning of the Haggadah, and the accompanying paragraph. Normally on Yom Tov we can only cook and prepare for the holiday itself and with the Eruv Tavshillin we are permitted to cook extra in honor of the Sabbath.

# Men's Club

## From the President

On April 24th, 1979 (27th day of the Hebrew month Nison) world Jewry will commemorate the memory of six million men, women and children who were killed by the Nazi murderer Hitler.

At the same time let us not forget to pay honor to a Jewish survivor who was liberated in 1945 from Mathausen Concentration Camp. I am referring to the great Jewish leader Simon Wiesenthal. He is the founder of the Jewish Historical Documentation Center in Linz, Austria and the man solely responsible for the location and prosecution of more than 1000 Nazi criminals. Thru his efforts the search for the criminal Eichman ended in success. Eichman was captured, brought to Israel, was tried by the court and put to death for his activity in murdering innocent people.

Simon Wiesenthal challenges the attitude that there is no use in trying to search for criminals thirty years after World War II. Of 3000 Nazi criminals, only 1100 have been brought to trial. He deplored the false definition of NAZI CRIMINALS as WAR CRIMINALS. The renowned Nazi-hunter is carrying on at present a fight against the soon to be enacted "STATUTE OF LIMITATIONS" in West Germany. His fight is directed toward the mobilization of people to protest this statute. His motto is that *"to punish this crime is a moral duty and moral duties cannot be limited by time."*

As we are approaching the "HOLIDAY OF FREEDOM PASSOVER" I wish all our members, their families and friends a HEALTHY AND JOYOUS PASSOVER.

HARRY BROOKS  
President

# Women's League

## From the President

I was so pleased to see our members, as well as the Men's Club members put all their efforts into making our White Elephant Sale the success that it was. I want to take this opportunity to thank everyone who participated in this major effort. Please forgive me if I do not mention each one individually, as they were too numerous to mention.

However, I want to give special thanks to our chairlady and her right hand man, Evelyn and Al Hein, for all the work and time they put in to making this project possible.

Welcome home Helen and Sam Sochrin; Hannah and Sidney Katz.

Happy Passover to all of you.

DORIS SCHUMAN  
President

\* \* \*

Hebrew Classes every Tuesday morning, followed by a Koffee Klotch at noon.

The Donor Gift Shop will also be open at this time. Please contact:

### Donor Merchandise:

Esther Harap — 828-7144

Helen Sochrin — SY 2-8279

### L'maan Hayered:

Happy occasion card for a nominal fee available. Call Molly Gewertz—829-9231.

### Sunshine Lady:

Molly Gewertz — 829-9231

## MAGAZINE SUBSCRIPTIONS AT THE LOWEST PRICES

Many of our members have availed themselves of our new magazine subscription service headed by Sam Pausack. This continuing program enables Young Israel to realize a handsome profit to maintain our activities and gives our members the lowest possible rates. There are special rates for educators and college students.

You can extend your present subscriptions at present rates regardless of termination date. Just send the address label from the magazine or the renewal notice. Make checks payable to Young Israel of Parkchester and for all further details call Sam Pausack at 822-2304.