

Kehilath Jeshurun Bulletin



Volume LIII, No. 7

April 11, 1986

2 Nisan, 5746

ORTHODOX UNION TO HONOR BENJAMIN BROWN AT ANNUAL DINNER, MAY 18

We are very proud that our president, Benjamin Brown, has been selected to receive the President's Award at the 88th Anniversary National Dinner of the Orthodox Union to be held on Sunday evening, May 18, at the Waldorf. The award is presented annually to a group of distinguished synagogue presidents and community leaders who exemplify dedication, initiative, and vision in their congregational and communal endeavors.

Ben and Fran Brown have played an active role in a whole spectrum of activities at KJ and Ramaz. Benji virtually "grew up" in the synagogue and graduated from the school. Now completing his third one year term as President, he also served for four years as Secretary of the congregation and is a leader in Bikur Cholim visitation and as a member of the Men's Chevra Kadisha. He is a past President of the Men's Club and now serves on the Ramaz Board of Trustees.

Fran Brown has made her own mark on the KJ community. Active as a Bikur Cholim visitor and a member of the Women's Chevra Kadisha, she has served on the Youth Commission, and as co chairperson of the Shabbaton, Sukka Meals and Chanukah Party Committees.

In communal activities, the Browns have been actively involved in the Coalition to Free Soviet Jews, as Master Builders of Yeshiva University, in Kiruv-a college outreach program and in the UJA-Federation Artist Materials Division of which Ben serves as Chairman and Fran a Board member. She is also active in the Mid-Manhattan Political Action Committee, AMIT Women and Hadassah.

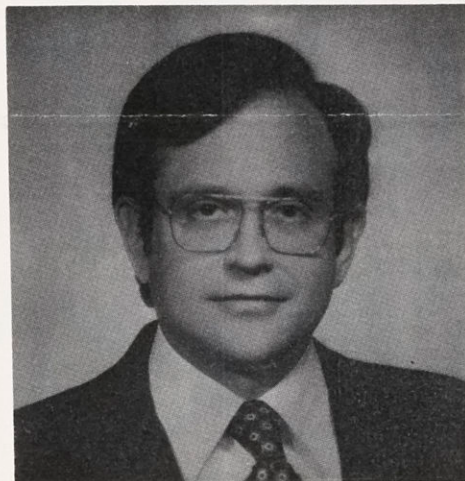
More than 1200 people from across North America are expected to attend the dinner. Proceeds of the event will benefit the OU's National Youth Appeal which annually serves 20,000 teenagers.

We invite all members of the KJ/Ramaz family to attend the dinner and join in tribute to our president.

RABBI DALE POLAKOFF TO CONDUCT PASSOVER LECTURE

Rabbi Dale Polakoff will give the fourth discourse in his pre-Yom Tov Series on Saturday Afternoon, April 12.

The pre-Pesach Shiur will be held one hour before Mincha at 5:20 PM in the Etra Chapel.



Benjamin Brown

RABBI LOOKSTEIN TO PARTICIPATE IN SIYUM OF THE TALMUD YERUSHALMI IN MEMORY OF PROF. SAUL LIEBERMAN

Members of the congregation are invited to join a group of rabbis, among them Rabbi Lookstein, who will participate in a siyum of the Talmud Yerushalmi in memory of Prof. Saul Lieberman who was the greatest scholar in the Talmud Yerushalmi in our time. The siyum will take place on the third yahzeit of Prof. Lieberman's passing, Thursday, April 17, at 8:00 PM at Kehilath Jeshurun.

Such a siyum is of great historical importance and we are pleased to host it thus making it very accessible to our membership.

Annual Synagogue Shabbaton

Friday Dinner and Saturday Lunch
April 18 - 19, 1986

The Shabbat Before Passover
(No Cooking For You)

THE RABBINIC FORCE IN JEWISH LAW: ACTION OR REACTION?

Scholar in Residence: Rabbi Reuven Kimmelman

Adults \$30
Children \$20

Deadline — April 14
(space permitting)

PASSOVER LAWS AND CUSTOMS

Rabbi Dale Polakoff will offer his fourth annual lecture on Passover laws and customs on Saturday afternoon, April 19, Shabbat HaGadol, at 4:45 P.M.

The lecture will be presented in the Etra Chapel and will be part of the Congregation's Annual Synagogue Shabbaton weekend.

RABBI LOOKSTEIN TO DELIVER SHABBAT HAGADOL DISCOURSE

Rabbi Lookstein will deliver his discourse for Shabbat Hagadol on Saturday afternoon, April 19, in the Main Synagogue, following Mincha which begins at 5:50 PM.

**CONGREGATION
KEHILATH JESHURUN**

cordially invites you to the

**1986 YESHIVA UNIVERSITY
GRUSS KOLLEL LECTURES**

At KJ

Wednesday Evenings at 8:00 P.M.

- | | |
|-----------------|--|
| April 16 | Rabbi Yonasan Sacks |
| | "THE MITZVAH OF KIDDUSH" |
| May 7 | Rabbi Benn Cherney |
| | "THE IMPLICATIONS OF JEWISH LAW IN MARRIAGE AND DIVORCE" |
| May 28 | Rabbi Eliahu Shulman |
| | "THE PEOPLE OF THE COVENANT" |

WE ARE GRATEFUL TO OUR CHERISHED MEMBERS, MR. AND MRS. JOSEPH GRUSS AND TO YESHIVA UNIVERSITY FOR MAKING THIS LECTURE SERIES AVAILABLE AT KEHILATH JESHURUN AS A PUBLIC SERVICE TO THE JEWISH COMMUNITY OF NEW YORK.

KASHER-IN

Sunday, April 20

Kehilath Jeshurun will sponsor its *Kasher-In* this year on Sunday morning, April 20, between 9:30 A.M. and 12:00 Noon.

Large containers of boiling water will be available in the second floor kitchen of the Kamber Auditorium so that people can bring their silver and metal utensils and prepare them for Passover use.

A Word of Caution

Remember that in order to *kasher* something for Passover the item to be *kashered* must first be cleansed thoroughly with a chemical cleanser and allowed to stand unused for at least 24 hours before the actual *kashering* procedure.

THIS IS THE MATZAH OF HOPE

At the Seder table one should have four Matzot, the three traditional ones and an additional Matzah, which will not be eaten and which symbolizes the plight of our brethren in the Soviet Union, most of whom are unable to obtain Matzah for Passover.

Just prior to the reciting of the four questions, the reader of the Seder should lift this extra Matzah and read the following proclamation:

On Passover, all Jews celebrate freedom. Yet our brothers in the Soviet Union must still observe this holy time in secret. These are the Jews for whom the exodus is not yet a reality.

The Matzah of Hope represents those who are not with us tonight — Jews who have been refused exit visas and who suffer daily harassment and Prisoners of Conscience who endure the hardships of cruel imprisonment. Their "crime": the desire to live as Jews, among Jews, in a free land.

We pause for a moment during this Seder to reaffirm our solidarity with Soviet Jewry. We pledge ourselves to continue to work for their freedom. We vow that, once they are free, we will help them rebuild their lives. We will not rest until the task is complete, for until all Jews are free, no Jew is free.

REMEMBER SOLIDARITY SUNDAY, MAY 11.

KJ CALENDAR

- Saturday, April 12** 5:20 PM
PRE-PASSOVER LECTURE
- Sunday, April 13** 6:00 PM
YESHIVA UNIVERSITY CENTENNIAL
DINNER AT KJ IN TRIBUTE TO
RABBI AND MRS. HASKEL LOOKSTEIN
- Wednesday, April 16** 8:00 PM
YESHIVA UNIVERSITY-GRUSS
KOLLEL LECTURE AT KJ
- Thursday, April 17** 8:00 PM
SHIUR IN MEMORY OF PROFESSOR
SAUL LIEBERMAN
- Friday-Saturday, April 18-19**
ANNUAL SYNAGOGUE SHABBATON
- Saturday, April 19**
Laws of Passover Lecture 4:45 PM
Shabbat HaGadol Drasha 5:50 PM
- Sunday, April 20** 9:30 AM
KASHER-IN
- Monday, May 5** 7:30 PM
YOM HASHOAH
- Wednesday, May 7** 8:00 PM
YESHIVA UNIVERSITY GRUSS KOLLEL
LECTURE AT KJ
- Saturday, May 10**
KESHER SINGLES OF KJ SHABBAT
LUNCHEON WITH
LINCOLN SQUARE SYNAGOGUE AT KJ
- Saturday, May 10** 6:45 PM
SEUDAH SHLISHIT SPONSORED BY
THE MEN'S CLUB
- Sunday, May 11**
SOLIDARITY SUNDAY FOR
SOVIET JEWRY
- Tuesday, May 13** 7:30 PM
YOM HAATZMAUT
SERVICE AND PROGRAM
- Wednesday, May 14** 7:15 AM
YOM HAATZMAUT
SERVICE AND BREAKFAST
- Saturday, May 17**
COUPLES CLUB SHABBATON
- Sunday, May 18**
ORTHODOX UNION DINNER
AT THE WALDORF
HONORING BENJAMIN BROWN

**SHMURA MATZA AVAILABLE
WHILE SUPPLY LASTS**

Kehilath Jeshurun is pleased to be able to bring this service to our community. The matzos come in one pound packages and are available at \$10 per pound. They may be picked up at the synagogue on Sunday morning, April 20, between 9:30 AM and 12 Noon, at the same time as the Kasher-In.

All orders must be prepaid.

Checks should be made payable to the KJ Special Projects Fund.

Please reserve _____ Lbs. of Shmura Matzohs at \$10 per pound.
(Make checks payable to the KJ Special Projects Fund.)

Name _____

Address _____

Phone Day _____ Evening _____

PREPARING FOR PASSOVER

5746 1986

I. WHAT IS CHAMETZ

Chametz results when one of the five types of grain (wheat, barley, spelt, rye, oats) comes in contact with water and is allowed to stand for a brief period of time without being baked. In commemoration of the haste with which the Jews left Egypt, we are forbidden during the Passover festival to eat, own or derive benefit from anything that has been allowed the time to rise. Therefore, all grain products or mixtures of grain are prohibited on Passover.

Jews of Ashkenazic descent also avoid legumes (*kitniyot*) such as beans, peas, rice and other grains which could be ground into flour and confused with *chametz*. This prohibition applies only to the *eating* of such products, whereas their *possession* is permissible.

Matza, on the other hand, is the unleavened bread which we eat on Passover to commemorate the oppression of our ancestors by the Egyptians and their hasty departure from the Land. It is known as the "bread of affliction" and, as we eat it, we recall our debt of gratitude to God for bringing us out of Egypt and for the beginnings of our national history.

Compliance with the prohibition of eating or owning *chametz* takes three forms. The first is the actual removal of *chametz* from our homes, either through consuming it or disposing of it. This culminates in a search for *chametz* on the evening before Passover (*b'dikat chametz*) which is done this year on Tuesday night, and in a symbolic burning of the *chametz* on the morning before Passover (*bi'ur chametz*) which is performed this year on Wednesday morning before 10:15. The second is the recitation of a formula of nullification of ownership over any *chametz* we still might have in our possession (*bitul chametz*). Finally, any *chametz* which can neither be consumed nor disposed of before Passover may be sold to a non-Jew through the Rabbi of the synagogue (*m'chirat chametz*). After Pesach, the non-Jew usually sells the *chametz* to be sold back to its original owner.

II. PREPARING THE HOME FOR PASSOVER

In addition to not using *chametz* products during the festival, we also avoid the use of dishes and utensils which have been used with *chametz* all year round. For that reason it is necessary to have two additional sets of dishes for Passover use. These are stored away in a closet throughout the year and brought out for use only on Passover. At the same time, the year-round dishes and utensils are stored away, out of sight, during the Passover festival.

There are certain types of utensils that can be ritually cleansed — or kashered — for Passover use. These are discussed below.

1. Silver and Metal Utensils

Silverware, small pots and metal utensils may be kashered for Passover use. They must first be cleansed thoroughly and then allowed to stand unused for at least twenty-four hours. They are then completely immersed in a kettle or vat of boiling water.

Larger pots and kettles may be kashered by first cleansing them as above, allowing them to stand for 24 hours, then filling them with water to the very top, allowing the water to boil. A hot iron or stone is then placed inside the pot so that the boiling water runs over the sides of the pot.

We might add that china, pottery, earthenware, utensils that have different parts glued together and items that cannot be cleansed thoroughly (such as a sieve) cannot be kashered for Passover use.

2. Glassware

Glasses or glass plates which have *not* been used for hot liquids or solids during the year may be kashered for Passover by immersing them in cold water for a period of 72 hours. The water should be changed every 24 hours.

May we stress that glass utensils, pyrex, corningware, and the like which are used with heat must be treated as china and cannot be kashered. The best procedure for glassware is to have separate glassware for Passover use.

3. The Stove and Oven

Every part of the oven and stove must be *thoroughly* cleansed with a chemical cleanser and then allowed to stand for twenty-four hours or more without being used. The oven and racks must then be heated at the highest setting and allowed to stand for one hour at that setting.

The burners of the stove should be completely turned on in order to heat the grates at their maximum temperature for about 15 minutes. The other areas on the sides of the stove should be covered.

Microwave ovens may be used for Passover. They must first be thoroughly cleansed and allowed to sit for twenty-four hours. Then a large paper container of water is brought to a boil inside the oven. Finally, a paper liner must cover the sides and bottom of the oven. A microwave oven may not be used on Shabbat or Yom Tov.

4. Dishwasher

Difficulties in kashering a dishwasher revolve around the difficulties in thoroughly cleaning it. Assuming that all of the corners, edges, and openings can be thoroughly cleaned with a commercial cleaner, a stainless steel or plastic lined dishwasher should not be used for 24 hours, and then run through three hot water cycles, using soap in the first one. There are also opinions that permit this to be done to a porcelain lined dishwasher when there is a great need. Racks which cannot be thoroughly cleaned should be replaced.

III. PASSOVER FOODS

Most foods that are used on Passover require rabbinic supervision. This is especially true of all processed foods. It is important to realize that a label indicating that the product is "Kosher for Passover" does not assure us of the adequacy of the supervision. Wherever possible, congregants should use ® products which have a special Passover supervision. If not, it is important to check on the reliability of the particular Rabbi who is giving the endorsement. Please feel free to ask Rabbis Lookstein or Polakoff in the event of any doubt on this matter.

1. Grain Products

All grain products require strict rabbinic supervision for Passover use.

2. Milk and Dairy Products

These, too, require supervision. Milk, however, may be purchased before Passover without supervision. If one has to purchase it during the festival, however, it requires supervision. Powdered milk, such as Alba, may be used on Passover without a rabbinic endorsement.

3. Fresh Fruits and Vegetables

All of these may be used (except for legumes — peas, beans, rice and corn which are all treated like *chametz*). If these fruits and vegetables are sold in a general grocery store, they should be washed very carefully before being used on Passover.

4. Dried Fruits

These should carry a Passover endorsement.

5. Frozen Fruits and Vegetables

With the exception of the legumes that were mentioned above, frozen fruits and vegetables, with no additives listed are usable for Passover without a rabbinic endorsement. Pure fruit juices, (such as orange, grapefruit and pineapple) with the exception of grape juice, may be purchased before Passover without a rabbinic endorsement.

Processed juices such as tomato, apple and prune require supervision.

OU PASSOVER FOODS DIRECTORY

There is a special Directory published by the Union of Orthodox Jewish Congregations of America which contains a complete listing of those food products they certify as kosher for Passover. It will be mailed to all recipients of this *Bulletin* by the KJ Benevolent Fund. Additional copies will be available from our office.

6. Cosmetics

All cosmetic lotions, creams, ointments and toothpaste need no special Passover supervision.

7. Baby Foods

Most infant formulas contain corn or soy beans as starting ingredients. Since these are considered *kitniyot*, the baby's utensils and foods should be kept absolutely separate from everything else in the house. If an infant must eat *chametz* products, in accordance with a doctor's directive, a rabbi should be consulted. Otherwise all *chametz* products should be avoided.

8. Coffee

Some questions have arisen in the past about the adulteration of coffee with grain products. In the absence of specification, therefore, it would be preferable to purchase coffee with proper supervision for Passover.

9. All other foods

Those processed foods not mentioned in this listing require special supervision for Passover use.

10. Chametz after Passover

According to Jewish law *chametz* which was owned by a Jew during the holiday may never again be used by any other Jew. Therefore, after the holiday is over, one should make sure to buy *chametz* products from a Jew who has sold his *chametz* and not from a Jewish establishment which might have had the particular *chametz* product on the shelf during Passover. In order to avoid confusion, it is best to purchase such products from non-Jewish storekeepers until such time as the Passover stock has been completely used up and replenished with new foods.

One of the most beautiful and meaningful ceremonies associated with Passover is *b'dikat chametz* — the search for *chametz*. The ceremony is composed of five parts.

WHAT TO DO WITH CHAMETZ

The best thing to do with *chametz* during Passover is not to have it.

There are very many poor people in our city who cannot afford to eat properly and are unable to purchase adequate food for minimal sustenance.

We, therefore, urge you to bring sealed packages, cans, jars, bottles and other containers of *unopened* food to KJ at the time of the *Kasher-In* on Sunday morning, April 20, between 9:30 AM and 12:00 Noon. We will then arrange for this food to be distributed to the non-Jewish needy and hungry of our community.

Performing this act of *chesed* is an important means of expressing the commandment to *love thy neighbor as thyself*.

Schedule of Passover Services

Wednesday, April 23 — Passover Eve

Morning Service 7:15 AM

A special service for the first born (*Siyum*) will be conducted following the regular services.

An Eruv Tavshillin should be prepared.

Evening 6:40 PM

Candle Lighting 6:26 PM

Thursday, April 24 — Passover I

Morning 9:00 AM

Evening 6:40 PM

Candle Lighting AFTER 7:25 PM

Friday, April 25 — Passover II

Morning 9:00 AM

Evening 6:40 PM

Candle Lighting 6:28 PM

Saturday, April 26 — Shabbat Chol HaMoed

Morning 9:00 AM

Song of Songs will be read

Evening 6:40 PM

Conclusion of Shabbat 7:26 PM

Services during the week of Chol HaMoed

Sunday Morning 8:30 AM

Morning 7:15 AM

Evening 6:30 PM

Tuesday, April 29

Evening 6:45 PM

Candle Lighting 7:32 PM

Wednesday, April 30 — Passover VII

Morning 9:00 AM

Evening 7:45 PM

Candle Lighting After 8:30 PM

Thursday, May 1 — Passover VIII

Morning 9:00 AM

Yizkor is recited as part of this service.

Evening 7:45 PM

Conclusion of Yom Tov 8:31 PM

FORM FOR SALE OF CHAMETZ

I, _____
do hereby authorize RABBI HASKEL LOOKSTEIN, of 125 East 85th Street, City, State and County of New York, to sell, transfer and assign all *Chometz* of whatever kind and nature, of which I am possessed and seized, or in which I may have an interest, wheresoever situated, in my residence at _____

_____ or in my place of business, or in any other place, without reservation and limitation.

In witness whereof I have hereunto set my hand and seal this _____ day of _____

If you plan to spend Passover in Israel please check this box ☐

Signature _____

Please return to the Synagogue office by Wednesday, April 23, at 8:30 A.M.

B'DIKAT CHAMETZ

"Don't Miss It!"

One of the most beautiful and meaningful ceremonies associated with Passover is *b'dikat chametz* — the search for *chametz*. The ceremony is composed of five parts.

1. Reciting a special blessing over the *mitzvah* of the removal of *chametz*.

2. The search of the house by the light of a candle to find vestiges of *chametz*.

3. The reciting of the formula of nullification of *chametz*.

4. The burning or disposal of any *chametz* found during the search.

5. The reciting of a final, more inclusive formula of nullification.

The first three parts of this ceremony will be observed this year on Tuesday night, April 22. The disposal and final nullification should take place on Wednesday morning. It is important to note that both formulas of nullification must be recited in a language that one understands. Children especially will be impressed by the ceremony. It should, therefore, be performed with enthusiasm and dedication.

The children should be asked to place the pieces of *chametz* in the various rooms—a practice which ensures that the search will not be in vain. They can hold the candle and the feather; they should examine their own possessions, dressers and desks, for long forgotten relics of *chametz*.

Passover is a beautiful festival. It is a serious one, too. Both these aspects can be captured in advance of the festival by a careful observance of the ritual of *b'dikat chametz*.

Disposal of Chametz

No *chametz* may be eaten on Wednesday morning, April 23 after 9:15 A.M. All *chametz* must be completely disposed of by 10:15 A.M.

Sale of Chametz

The ritual sale of *chametz* must be completed by early Wednesday morning, April 23. There are those who prefer to perform this ritual in person. Rabbi Lookstein, Rabbi Polakoff and Mr. Rosenberg are available for this purpose. For those who cannot attend to this matter in person, there is a form provided on this page which authorizes Rabbi Lookstein to sell your *chametz*. **THIS FORM SHOULD BE RETURNED TO THE SYNAGOGUE BY WEDNESDAY MORNING, APRIL 23, NOT LATER THAN 8:30 A.M.**

Individuals who will be in Israel for Passover should consult the rabbis in advance to make special arrangements.

Services for First Born

Passover Eve is a traditional fast for first born males. It is obligatory upon every first born man who cannot observe the fast on Friday, to attend the special service on that day, to join Rabbi Lookstein in completing a tractate from the Talmud, and to participate at its conclusion in the light collation that is served. The service for the first born (*Siyum Bechorim*) will be held in the Main Synagogue on Wednesday, April 23, as part of the regular morning service which begins at 7:15.

SOME SEDER SUGGESTIONS

The Passover Seder is probably the most meaningful of all home observances in the Jewish calendar year. It has been designed as a masterpiece of pedagogic method to interest the young, to maintain their enthusiasm and to teach important lessons. In order to get the most out of the Seder, there are a number of things that should be kept in mind.

1. Be sure that there is a Haggadah for each member of the Seder.

2. The leader of the Seder should study the Haggadah in advance and decide upon questions and stories which he might want to use at various points in order to awaken interest.

3. The reading of the Haggadah should be rotated among the different people around the Seder table. Passages can be read in Hebrew and/or in English.

4. Recite all blessings in unison so that everyone feels a part of the ceremony.

5. Do not be afraid to interrupt in the middle of a reading to ask a question, to make a point or to launch a discussion. Wherever possible, try to relate the historical passages to modern events.

6. Children should perhaps be asked to prepare in advance a dramatization of certain portions of the Haggadah which lend themselves to such an exercise. Examples are the Four Sons and also the Pesach, Matzah and Maror.

7. Do not let the hunt for the *Afikoman* transcend the importance of the Seder itself. Let that be done during the meal. The determined "thief" should be rewarded with a prize of Jewish significance.

1986 - 1987 Book of Remembrance Now In Preparation

Once again during this season of the year, Congregation Kehilath Jeshurun will publish a Book of Remembrance in which the names of departed dear ones are recorded by their living relatives who recite *Yizkor* for them four times a year. At the *Yizkor* service there is a prayer which says that an offering has been made in memory of those for whom *Yizkor* was recited.

Members of the congregation and the community-at-large may authorize us to publish the names of their departed relatives by making a token contribution of \$10 or more for each name to be memorialized. Please use the form below if you wish us to record names for you.

The Book will go to press on Monday, May 19, so that it will be ready in time for *Shavuot*.

CONGREGATION KEHILATH JESHURUN

Book of Remembrance

Enclosed please find my *Yizkor* offerings* for the entire year in memory of those listed below, who are to be recorded in the Book of Remembrance published by the congregation.

☐ Please duplicate last year's listing(s)

Offering\$-----

Please add the following:

for-----people

Full Name in English (Please Print)

Offering

..... \$

..... \$

..... \$

..... \$

Name

Address

Phone

*This offering is a token of reverence and is designed to be within reach of all.

We suggest a contribution of \$10 or more for each name.

(Please return to our office by Monday, May 19.)

KJ/RAMAZ JUDAICA SHOP is now open

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HA 7-1000

Synagogue Officials

Joseph H. Lookstein.....Senior Rabbi
1923-1979

Dr. Haskel Lookstein.....	Rabbi
Dale Polakoff.....	Assistant Rabbi
Avrum Davis.....	Cantor
Israel D. Rosenberg.....	Ritual Director
Robert J. Leifert.....	Executive Director
Jamie A. Lassner.....	Youth Director

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Nathan Salzman.....	Hon. President

Benjamin Brown.....	President
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* Perl Kosher Meat Market
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C. Catering

* K & C Caterers
585 West End Avenue
Phone: 362-0412

D. Kosher Specialties

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Phone: 772-6390

PASSOVER RELIEF WE NEED YOUR GIFT NOW

The first order of business in preparing for Passover is to provide funds for the needy. This practice is recorded in the first paragraph of the Code of Jewish Law in the section which deals with Passover. It is, therefore, on our minds right now.

The Kehilath Jeshurun Benevolent Fund undertakes an annual appeal at this season of the year in order to do several things:

1. To make a substantial contribution to the Joint Passover Association which provides direct assistance to needy Jews in this city.

2. To provide help and sustenance to others who might not come to the attention of the JPA or who need extraordinary assistance.

3. To send substantial subventions to a variety of institutions both here and in Israel which call upon us now and throughout the year in order to help them in their work: Jewish hospitals in Israel, yeshivot, chesed organizations of all kinds and other similar causes.

We do not conduct appeals for individual organizations throughout the year. Your one gift at Passover time serves, therefore, a variety of needs and causes. We ask you to keep this in mind as you decide on your contribution to Passover Relief this year. Please be as generous as you can so that we will be able to be as magnanimous as possible to those who depend on us.