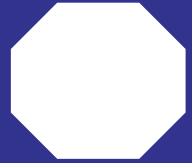


PASSOVER ISSUE

Kehilath Jeshurun Bulletin



Volume LXIX Number 6

April 7, 2000

2 Nisan 5760

ANNUAL SYNAGOGUE SHABBATON

April 14 - 15, 2000

(See Page 2)

Friday Evening Dinner:

***"CONFESSIONS OF
A JEWISH JOURNALIST:
ETHICS AND DEADLINES"***

SCHOLAR-IN-RESIDENCE

GARY ROSENBLATT

Editor and Publisher

THE JEWISH WEEK

Saturday Morning:

***"ISRAEL AND THE DIASPORA:
ARE WE MOVING FURTHER APART?"***



**FRIDAY DINNER AND SATURDAY LUNCH — THE SHABBAT BEFORE PASSOVER
(NO COOKING FOR YOU!)**

Members:

Adults \$50
Children \$35

Non-Members:

Adults \$60
Children \$45

Deadline: Tuesday, April 11 at 12:00 Noon

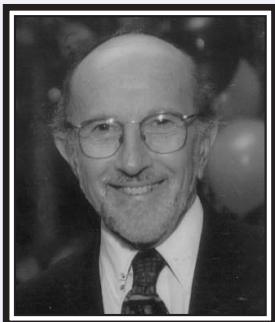
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Sponsored in Memory of Cynthia K. April

YOM HASHOAH SERVICE

HOLOCAUST REMEMBRANCE DAY

Monday, May 1, 7:30 PM



RABBI MAYER MOSKOWITZ

Guest Speaker

“לא אמות כי אחיה ואספר”

“I DID NOT DIE: BUT I AM ALIVE TO TELL”

The program will begin with a candle lighting ceremony by survivors and second, third, and fourth generation participants. (Those who fit into these categories are urged to call the Synagogue Office at 774-5600 to inform us of their history and to

indicate their participation.) Ma'ariv, readings for a Holocaust Service, appropriate songs by the Ramaz School Chorus and poems written for Yom Hashoah by students of the Ramaz Middle School will complete the evening. (See Page 5)

JEWISH WEEK PUBLISHER, GARY ROSENBLATT TO BE SCHOLAR IN RESIDENCE AT ANNUAL SYNAGOGUE SHABBATON

APRIL 14 - 15, 2000

We are proud to welcome to Congregation Kehilath Jeshurun the Editor and Publisher of the *The Jewish Week*, Gary Rosenblatt. With its five regional editions and circulation of more than 90,000 copies a week, *The Jewish Week* is the largest Jewish newspaper in the United States and, during his tenure, has attracted increasing recognition from the general press.

Prior to coming to New York, Mr. Rosenblatt was editor of the *Baltimore Jewish Times* and also served as Editor of the *Jewish News* of Detroit, and of the *Atlanta Jewish Times*.

Mr. Rosenblatt has won numerous

awards for his writing from both secular and Jewish organizations. His analysis of the Simon Wiesenthal Center of Los Angeles was a finalist for the Pulitzer Prize in the category of Special Reporting. The honor marked the first time an article in a Jewish publication was cited in Pulitzer competition.

Mr. Rosenblatt's weekly column in *The Jewish Week*, "Behind the Lines," won two first place awards last year from the New York State Press Association for best column and best humor column. It is syndicated each week by the Jewish Telegraphic Agency to Jewish newspapers throughout the country.

ANNUAL SYNAGOGUE SHABBATON

Friday Evening:

Services 6:30 PM

Dinner 7:20 PM

“Confessions of a Jewish Journalist: Ethics and Headlines”

Through personal examples and analysis, Mr. Rosenblatt will examine a variety of issues upon which editors of Jewish newspapers need to make decisions on a daily basis. There is the weighing of communal unity versus journalistic responsibility. Should a Jewish newspaper be a mirror of the community it serves, or should it strive to represent the community in the best possible light?

Saturday Morning

At Services Beginning at 9:00 AM

(Lunch following Services)

“Israel-Diaspora Relations: Are We Moving Further Apart?”

As Israel moves increasingly towards diplomatic, military and economic self-sufficiency, what is the new role of American Jews in showing their support for the Jewish state? And, as U.S. Jews concentrate on concerns of their own survival, will Israel become less of a central focus?

KJ TEENS TO GREAT ADVENTURE 5TH GRADE AND UP

On Sunday, April 23rd, the KJ Youth Department, in conjunction with The National Conference of Synagogue Youth, will be going to Great Adventure Theme Park. Buses leave KJ at 8 AM and return to the synagogue at 7 PM.

The day is a wonderful way to spend Chol Hamoad Pesach. Teenagers from around the country come to the park on this exciting day to see friends, play games and have an amazing time.

Kosher for Passover food will be on sale at the park.

The price is \$50 and includes transportation to and from the park as well as admission.

Reservations must be made by Monday, April 10th. To reserve your spot, call Ari Segal at 517-5955, x351.

SOCIAL ACTION COMMITTEE PASSES THE BATON

After twelve years of spearheading a rather vibrant Social Action Committee here at KJ, Doris Travis has decided to retire from the position. She has dedicated herself to enriching the quality of life for the elderly and the needy. Doris has overseen the operations and has implemented many dynamic programs.

New Chairs

In the meantime, we are delighted to note that the leadership has been passed to Sari Sardell Rosenberg and Amanda Ritz.

Both Sari and Amanda have been members of the Social Action Committee for the past three years and although they both lead hectic lives with busy schedules, they have always found time to devote to the SAC.

In addition to the existing format, some new and exciting projects will be introduced in the coming months. They look forward to meeting with members of the committee and to welcoming new participants from within the congregation. For those interested in joining the SAC, please call Robert Leifert in the synagogue office at 774-5665.

RABBI JOSHUA LOOKSTEIN

TO DELIVER SHABBAT HAGADOL DRASHA

On Shabbat Hagadol, Saturday afternoon, April 15th, following Mincha services, Rabbi Joshua Lookstein will discuss the topic of *Shomei'a K'Oneh* ("If One Hears, It Is As If He Said"), as it relates to the telling of the story of the exodus from Egypt.

In many areas of Jewish ritual, we encounter the phenomenon of a person or persons being able to fulfill his or her obligation through another person. The Seder

experience presents us with some definite and other questionable examples of this sort: Kiddush, as well as other cups of wine, HaMotzi and other introductory Brachot, Birkat Hamazon and other concluding Brachot and, finally, the telling of the story of the exodus from Egypt.

The Drasha will explore the similarities and differences between the above-mentioned Mitzvot, as well as attempt to

answer the following questions: For which can one fulfill his or her obligation through someone else? Who may that someone be? What is the preferred way to tell the story of the exodus and what is the minimum? What are the philosophical ramifications of the findings?

The entire community is invited to the lecture which begins following Mincha at 6:30 PM.



AM HASEFER BOOK DISCUSSION CLUB

TO DISCUSS ELIE WEISEL'S

AND THE SEA IS NEVER FULL: MEMOIRS 1969

SUNDAY, MAY 21, 2000

Elie Wiesel's latest book, "*AND THE SEA IS NEVER FULL: MEMOIRS 1969*," will be the subject of our Am Hasefer Book Discussion Club's final meeting of the year on Sunday, May 21 at 8:00 PM. The book will be reviewed by Rabbi Haskel Lookstein and the discussion will take place at the home of Aliza and Alvin Broome at 11 East 86th Street, between Madison and 5th Avenues.

Wiesel touches upon many of the episodes of his life with which we the public became quite familiar. Typically Wiesel, his memoirs are very engaging and written in a conversational tone.

Wiesel tells about his marriage to Marian (for the first time at age 40), his frequent meals with Golda Meir and Teddy Kollek, and the

birth of his son Elisha, a Ramaz graduate. We read of his exploits as a human rights activist including a meeting in Paris to protest UNESCO's policy towards Israel; a 1980 march for Cambodia; his efforts to get Abraham Sarafati, a Moroccan Jewish political prisoner, released; a trip to South Africa to witness Apartheid; and testimony before the Senate Foreign Relations Committee at a session chaired by Senator Jesse Helms.

We follow Wiesel's teaching exploits at City College, Boston University, and Yale. We accompany him on a speaking tour that takes him from Washington to Moscow and we hear him reading Eicha at Tisha B'Av services in Warsaw.

Wiesel reports of his meeting with Jean-Marie Lustiger, the Jewish-born Archbishop of Paris who explains to Wiesel why he still considers himself a Jew, even as Wiesel explains to Lustiger why Jews find that position untenable.

Many of us will recall his chastising President Reagan for his visit to the Bittburg military cemetery in Germany and with great pride his being awarded the Nobel Peace Prize. Many in our congregation know Elie Wiesel from the many times he has *davened* in our synagogue.

All members of the congregation are invited to participate in the discussion.

PASSOVER RELIEF — WE NEED YOUR GIFT NOW

Dear Members of the KJ Community:
THE FIRST ORDER OF BUSINESS FOLLOWING PURIM IS MA'OT CHITIM - Passover Relief. Each year we make a special appeal for the Benevolent Fund in advance of Passover to help us meet extraordinary needs. Some examples of these needs are as follows:

1. Poor people who come to our attention and who need special help.

For example: a woman whose husband abandoned her with five children and whom we have been helping to support for more than thirteen years; a man who grew up in this community and is now almost sixty years of age, who has no family except for us, and who is institutionalized — we provide him with all of his personal needs, including spending money; another young man who grew up in our community who has emotional challenges — we help to pay for an apartment for him which enables him to remain in a supportive community, among his friends.

These are examples of people who do not — and should not — come to the attention of public charities. They and others require special grants in addition to almost \$2,000 a month which we spend on regular responsibilities such as the Bikur

Cholim apartment which we help maintain in the community.

2. The Joint Passover Association — to which we give a major contribution every year. This is New York City's Jewish charity to help poor Jews celebrate Pesach. Government cutbacks in aid to the Jewish poor make the assistance of the JPA more crucial than ever.

3. Many religious, educational and social organizations in Israel — and some in America — which deserve support, which desperately need such support, and which look to us for help particularly at this season of the year.

We do not conduct appeals in our congregation for individuals or for deserving institutions. Our Benevolent Fund is our community's way of supporting a variety of philanthropic causes — personal and institutional. Please, therefore, contribute generously now, taking into consideration that this one gift is in place of many potential appeals.

As we take care of the first responsibility listed in the *Shulchan Arukh* in the laws of Passover — *ma'ot chitim* — we pray that we will all be blessed with a happy and kosher Passover and a year of sustenance and support for ourselves and for the entire Jewish people.

Haskel Lookstein

KJ BARAK COMPETES IN CANADA

KJ Barak's younger ("bantam" level) team recently completed a very successful appearance at the Barak International ice hockey tournament in Montreal, Canada. Barak came within one goal of reaching the finals, finishing with a record of one win, one loss and one tie against mostly Canadian competition.

After a tough 6-2 loss to the host team and eventual tournament champion, Bialik High School of Montreal, the Barak squad rebounded to tie eventual silver medalists Herzilya Academy of St. Laurent, Quebec, 1-1 on a goal by KJ center Josh Geller and stellar goaltending by Daniel Jablon. A victory instead of a tie against Herzilya, however, would have won the silver for KJ as Barak took the third game of the series, 8-0 against the other American entry, the Harlem Rangers, but still needed two more goals to achieve the tournament tie-breaker based upon goal differential.

Other KJ standouts included goalie Daniel Lauchheimer and defensemen Ross Banon and Yehuda and Rafi Magid, who paired together for the first time, as well as forwards Andrew Kluger, David Kaufman and Roni Jesselson. Graduating Ramaz senior Elie Magid, captain of Barak's older squad, served behind the bench as an assistant coach with KJ head coach Ben Epstein.

The younger Barak squad is pointing towards the Maccabee Games in 2001 in Metulla, Israel.

FORM FOR SALE OF CHAMETZ

I, _____, do hereby authorize **RABBI JOSHUA 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 which I possess, or in which I may have an interest, wherever situated, in my residence at: _____ or in my place of business at: _____ or in any other place, without reservation and limitation.

If you plan to spend Passover in Israel or Europe, please check this box: ☐

If you plan to spend Passover in another US time zone, please circle below:

Central

Rocky Mountain

Pacific

Signature _____ Date: _____

Please return to the Synagogue office by Wednesday, April 19, at 8:30 AM.

KEHILATH JESHURUN BULLETIN

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**RABBI MAYER MOSKOWITZ
TO RECOUNT HOLOCAUST EXPERIENCE
AT YOM HASHOAH
SERVICES AND COMMEMORATION
MONDAY, MAY 1 AT 7:30 PM**

Rabbi Mayer Moskowitz, a member of the Ramaz faculty for the past 36 years and former Headmaster of the Ramaz Lower School, and who now serves as a teacher of the Rabbi Joseph H. Lookstein Upper School, will recount his own Holocaust experience at Yom Hashoah services on Monday evening, May 1 at 7:30 PM in the Main Synagogue.

Rabbi Moskowitz, a child survivor of the concentration camp, Tranestria, in the Ukraine, had a long and distinguished line of ancestors who preceded him. He was the son of Rabbi Avraham Chaim Moskowitz of Czernowitz, Rumania and a lineage of great Chassidic masters.

Rabbi Moskowitz came to the United States through Palestine to be reunited with his mother following

the Shoah. He studied and was ordained at Yeshivat Mesivta Tifereth Yerushalayim and also studied, graduated and taught at the Herzilia Hebrew Teacher's Institute.

Rabbi Moskowitz has devoted his life to Jewish Education. In addition to his teaching in schools, he devoted many, many summers to Camp Massad, working there as a gardener and then a camp counselor and then eventually working his way up to become the Director of Massad Camps Aleph and Bet.

Rabbi Moskowitz' topic for his Yom Hashoah presentation will be: "*I SHALL NOT DIE BUT LIVE TO TELL.*" He will share his memories of the world in which he grew up, a world that was ultimately destroyed. He is proud of the life he has chosen to live in the aftermath of the Shoah.

**YOM HASHOAH - HOLOCAUST
REMEMBRANCE SERVICE
Monday, May 1, 7:30 PM
*In the Main Synagogue***

**KJ INTRODUCES
YOM HASHOAH CANDLE PROJECT**

Through the aid of an anonymous donor, and under the auspices of the KJ Men's Club, the synagogue will be distributing to each person who attends Yom Hashoah services at KJ a Candle of Remembrance. It is hoped that each person, upon returning home after the service, will light this candle as a means of remembering the Yahrzeit of those who perished during the Holocaust as the victims of Nazi terror.

The purpose of this project is to take another step towards community-wide remembrance. Pick up your yellow Yahrzeit candle on the way out.

May these lights throughout the Kehilath Jeshurun community illuminate our hearts and the hearts of the entire world in order to assure that the memory of the Jewish men, women, and children who perished will never be forgotten.

**YOM
HAATZMAUT
ISRAEL
INDEPENDENCE DAY
The 52nd
Anniversary of the
State of Israel**

*Tuesday, May 9,
7:30 PM*

A Zimriah celebration
by the children
of the Rabbi Haskel
Lookstein Middle School
of Ramaz

*Wednesday, May 10
7:00 AM*

Services and Breakfast

ACADEMIC NEWS

Is someone in your family:

- Graduating?
- Receiving an Honor?
- Observing a Milestone?
- Advancing in Professional Life?

*Please send information NOW to the
KJ Bulletin
125 East 85th Street
New York, NY 10028*

The Next
**WOMEN'S
TEFILLAH GROUP**
Saturday, May 13
PARSHAT EMOR
In the Etra Chapel
9:15 AM

SO WHAT'S KOSHER FOR PASSOVER?

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 the product is "Kosher for Passover" does not assure us of the adequacy of the supervision. Wherever possible, congregants should use OU 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 either Rabbi Lookstein in the event of any doubt in 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, Alba and Carnation, 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 fruit with no additives listed are usable for Passover without a rabbinic endorsement. Frozen vegetables require special Passover certification. Pure orange and grapefruit juice may be purchased before Passover without a rabbinic endorsement.

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

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. Please check your OU Passover directory.

9. All Other Foods

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

WHAT TO DO WITH CHAMETZ

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

There are very many people in our city who cannot afford 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 16 between 9:00 AM and 1:00 PM or at any other time between now and Passover. 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*.

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We now carry a full line of

CAKES COOKIES

APPETIZERS

GROCERIES CANDIES

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 evening, April 18. The disposal and final nullification should be on Wednesday morning, April 19. 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 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 and 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 *b'dikat chametz*.

Disposal of Chametz

No *chametz* may be eaten on Wednesday morning, April 19 after 10:17 A.M. All *chometz* must be completely *disposed* of by 11:36 A.M.

Sale of Chametz.

The ritual sale of *chametz* must be completed by early Wednesday morning,

Schedule of Passover Services

Tuesday, April 18, *Search for Chometz*

After 8:13 PM

Wednesday, April 19, *Passover Eve*

Morning Services - Siyum (Firstborn) 7:00 AM

Chometz may not be eaten after 10:17 AM

Burn Chometz no later than 11:36 AM

An Eruv Tavshilin should be prepared.

Candlelighting 7:22 PM

Evening Services 7:20 PM

Start Seder After 8:18 PM

Thursday, April 20 — *Passover I*

Morning 9:00 AM

Evening 7:35 PM

Candlelighting and Start Seder After 8:19 PM

Friday, April 21 — *Passover II*

Morning 9:00 AM

Candlelighting 7:25 PM

Shabbat Evening Services 6:45 PM

SERVICES DURING THE WEEK OF CHOL HAMOED

Saturday, April 22 — *Passover III*

Morning Services (Shir Hashirim) 9:00 AM

Evening Services 7:25 PM

Shabbat ends 8:21 PM

Sunday, April 23 — *Passover IV*

Morning Services 8:30 AM

Evening Services 6:30 PM

Monday, April 24 — *Passover V*

Morning Services 7:00 AM

Evening Services 6:30 PM

Concluding Days of Passover

Tuesday, April 25 — *Erev Yom Tov*

Morning Services 7:00 AM

Evening Services 6:45 PM

Candlelighting 7:29 PM

Wednesday, April 26 — *Passover VII*

Morning Services 9:00 AM

Candlelighting After 7:29 PM

Evening Services 7:40 PM

Thursday, April 27 — *Passover VIII*

Morning Services (Yizkor Service) 9:00 AM

Evening Services 7:40 PM

Conclusion of Yom Tov 8:27 PM

April 19. There are those who prefer to perform this ritual in person. For those who cannot attend to this matter in person, there is a form provided in this Bulletin which authorizes Rabbi Lookstein to sell your *chametz*. THIS FORM SHOULD BE

RETURNED TO THE SYNAGOGUE BY WEDNESDAY MORNING, APRIL 19, 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.

A P A S S O V E R

Step # 1: Removal of Chametz

When one thinks of Passover, two things come to mind: Cleaning the home and the Seder. When considering the two, though, it seems that it is the Seder that best represents the holiday. After all, the purpose of Passover is to remember the exodus from Egypt, and hence, the in depth analysis of the Jewish People's journey from slavery to freedom.

Cleaning the home, on the other hand, appears to be just a preparation for the Seder and the rest of the holiday. However, the Torah seems to differ. "And Moses said to the people, 'Remember this day when you came out of Egypt, out of the house of bondage, that by the strength of hand did God bring you out of here and [therefore] nothing leavened shall be eaten'" (Exodus 13:3). Not only does the Seder represent the exodus, but the ridding the home of Chametz itself, is testimony to the exodus as well.

Of course the verse begs the question; why? What was, and is, so important about not having leavened bread in one's home, that makes its removal such a focal point of Passover? Rabbi Samson Raphael Hirsch answered this question by noting the puzzling directive that God gave to the Jewish people while in Egypt, that their consumption of the Passover sacrifice had to include unleavened bread, Matzah. It seems strange that at a moment when their freedom was virtually guaranteed, they were told to eat the food that most represented their slavery. On the contrary, the directive should have been to eat bread, cake, a Napoleon!

Why unleavened bread? Rabbi Hirsch explains that God chose that time to remind the Jewish People that while they were ending their servitude to Pharaoh, they were beginning another type of servitude, albeit entirely of a different nature, to God. So Matzah was to be the food

of Passover, and all leaven was, and is, to be removed from the home prior to Passover. The cleaning and removal, then, is inherently connected to the exodus from Egypt.

STEP #2: A Checklist of Cleaning Tips

CLOTHING. All pockets should be searched for food (i.e., sucking candies, wrappers, crumbs). Men should remember to clear their Tallis bags of any Chametz that might be kept there.

ROOMS. All rooms where Chametz may have entered must be thoroughly cleaned.

KITCHEN. Dishes and kitchen utensils must be cleaned and stored away in such a manner that they cannot be accidentally used during Pesach. It is good either to tape, or tie shut, cabinets that contain things you cannot use. Tables, shelves and countertops must be washed, and those that will be used on Pesach must be covered for the duration of the holiday. Refrigerators should be washed (shelves, walls and compartments), and shelves and compartments should be covered for the duration of the holiday.

STEP #3: Kashering Appliances

Gas ovens, both the stove-top and inside (racks as well), should be cleaned with an oven cleaner, and then not used for 24 hours. After 24 hours, invert the metal spiders and turn the burners on to the highest setting for one hour. (If using an electric oven, turn the burners on the highest setting for one hour as well). After this is done, cover the stovetop with aluminum foil for the duration of Pesach. The inside oven should be turned on to broil for one hour. If the oven is self-cleaning, go through one cycle.

Microwave ovens should be cleaned, and not used for 24 hours, after which a bowl or cup containing

a few ounces of water should be put in and 'cooked' until the water is vaporized into steam.

Sinks should be cleaned with a cleaning solution, and not used for 24 hours, after which boiling water should be poured on every area of the sink and its parts.

Dishwashers may be kashered for Pesach after standing unused for 24 hours. They should be put through three complete cycles, using soap in the first one.

Kashering Utensils

While it is preferable to have as many utensils as possible specially reserved for use only on Pesach, many utensils used throughout the year may be kashered for use on Pesach. Items that are 'kasherable' include: metal utensils used for hot and cold, providing they are not difficult to clean (i.e., a sieve, parts that are glued together), and glass utensils that were used strictly for cold food.

Items that may not be kashered are: glassware that is used for cooking, earthenware, pottery, porcelain, pyrex, and chinaware. The easiest way to kasher utensils is to bring them to the KJ Kasher-In (see page 8) where Rabbi Josh Lookstein will supervise the immersion of metal utensils in a large sink of rapidly boiling water.

It is also possible to kasher in the privacy of your own home. The procedure for kashering is as follows: Metal utensils should be thoroughly cleaned with a cleaning solution and then not used for 24 hours. Small utensils such as silverware or other cutlery should be immersed briefly in a large pot containing rapidly boiling water. If the pot is very large, more than one piece may be immersed at a time. Each piece should then be rinsed with cold water.

Pots are kashered by bringing water in them to a boil and then immersing a hot stone or iron such

T I M E L I N E

that the water will overflow onto the sides of the pot. Then rinse the pot in cold water. Items which came into direct contact with Chametz, without the medium of water (e.g. a broiler, frying pan) may be kashered by heating them until they are literally 'redhot' or by placing them in a self-cleaning oven during the self-clean cycle.

Glass utensils should be cleaned with a cleaning solution and then immersed in water (a bathtub works) for three days, changing the water every 24 hours.

STEP #4: The Search For Chametz

In actuality, the search for Chametz is not its own Mitzvah, but rather the first of three stages in disposing of the Chametz: 1) searching, 2) annulling and 3) burning. The proof is that the Bracha that is said before the search speaks of the commandment to burn the Chametz, not to search, as we would have expected. We begin the process by searching the home on Tuesday night, soon after sunset (see schedule box).

It is preferable not to begin any other task prior to the search, so as not to risk forgetting to do it. It is customary, although not obligatory, to carefully place ten small pieces of bread in different rooms of the house, to be collected during the search. The pieces, though, should ideally be a conversation-starter regarding the Chametz that may have been in the particular room you are in. It is a final opportunity to make sure every part of the home was cleaned. A Bracha is made immediately prior to the search. While reciting the Bracha, one should have in mind the annulment and burning of the Chametz that will take place at points after the search.

One is not supposed to talk until the conclusion of the search, except conversation relating to the search

itself. The search should be by candlelight, preferably with the lights out, so that the candle can be more effective. It is customary to use a wood spoon and a feather to help remove the pieces of bread. At the conclusion of the search a declaration is made annulling the Chametz that was missed in the cleaning and the search. You declare it of no value and of no owner. Because the annulling statement is so important, it should be said in a language understood by all present. The Chametz from the search should be wrapped-up and ready to burn in the morning (see schedule box, and step #6).

STEP #5: The Sale of Chametz

While the removal of Chametz via the search will prevent someone from eating Chametz on Pesach, the prohibition of owning Chametz would still exist due to the Chametz stored away in closets and cupboards. For this reason it has become customary, on the morning before Pesach, for the rabbi of a community to sell to a non-Jew, all of the Chametz belonging to Jews who authorize him to be their agent for this purpose. While this works for most Chametz, pure Chametz, such as bread or cereal, should preferably be disposed of before Pesach.

The best mode of authorizing the rabbi to sell one's Chametz is in person, allowing for a special form of transaction to take place, called a *Kinyan Suddar*, where the rabbi hands a garment (i.e., handkerchief) to the authorizer as a visible manifestation of contractual intent. For those who will not see the rabbi, a Sale of Chametz form (page 4) is included. It is a written contract appointing the rabbi as agent for the sale. If one will be in a different time zone than the rabbi for Pesach, that must be indicated on the sale form as that will affect when the Chametz

must be sold. The sale form must be returned to the synagogue by 8:30 Wednesday morning, April 19th. In general, please allow one half hour after Pesach, for the rabbi to buy back your Chametz, before you begin to use it.

STEP #6: The Burning of Chametz

On Wednesday morning, Chametz may not be eaten after 10:17, and it must be disposed of by 11:36. The synagogue provides a large, contained, fire for this purpose. No Bracha should be said, since the one said before the search applies to the burning as well. Another statement of annulment is made, slightly more inclusive than the previous one.

STEP #7: Eruv Tavshilin

When Yom Tov leads directly into Shabbat, as it does this year, one must perform a special ritual accompanied by a Bracha, on Erev Yom Tov to allow one to prepare food on Yom Tov for Shabbat. A Matzah is taken along with food that was prepared before Yom Tov (generally an egg), and the Bracha is made. The Bracha appears in most *siddurim* and in the beginning of the Haggadah. This year, the Erev Tavshilin is made on Wednesday, April 19.

Step #8: THE SEDER: AN EDUCATION IN EDUCATION

One of the most important aspects of the holiday of Passover is the specific relationship between parents and children that the Seder highlights -- that of teacher to student. The word *Haggadah* itself comes from the verse in Exodus "And you shall tell (*V'higadita*) your child on that day saying..." The Seder in its ideal form is a lesson, albeit informal, that parents teach to their children.

A hands-on class. Interestingly enough, while the commandment was given to the parents to teach, the inspiration comes from the children's overwhelming desire to learn. The following are the comments of Rabbi Samson Raphael Hirsch, of blessed memory, on the *Mah Nishtanah*, the four questions:

"Undoubtedly, the very first reaction of a newborn child to the sight of the world is: 'What is this?' The human spirit seeks to understand what is happening around it and the question, 'What is this?' arises in the child's heart even before his mouth can articulate the words. If only we could read the expression in his eyes, we could understand the query in his mind. Questioning sums up the entire nature of the child's soul, and only because his soul continues to ask incessantly, does the child learn so much in his first years.

"Later, when the child's mouth can serve his soul and he continues to ask and ask untiringly, 'What is this?' we must not tire of answering. We must look upon this thirst for knowledge as a healthy sign and devote the same willingness and painstaking care with which we satisfy our children's hunger for food, to quenching their thirst for knowledge, thus providing them with mental nourishment. Should we not, then, exert ourselves to satisfy their inquiring souls? Should we not examine, not recognize all that our children come in contact with so that we will be able to teach them and supply adequate answers to their questions?

"Let us not imagine that when the child begins to attend school,

answering his questions will become the province of the teacher, not the parent. Let us, rather, enter the school, where the child's soul is nurtured. It is easy to identify those children who received answers at home to their childish questions, who did not raise the question: 'What is this?' in vain, whose fathers and mothers chatted with their children, satisfied their thirst for knowledge and properly cultivated their minds. These are the fortunate ones! The parents of these children derived satisfaction from the company of their children, and occupied the time being their teachers and educators. Whatever their sons and daughters are destined to be as adults, the best and noblest in them will not have been acquired through their school, but through the education received in their parent's company.

"It is also easy to identify those children whose parents lacked the patience or desire or sufficient understanding to spend time with their children. These children, too, asked questions in their infancy, but when they received no answers, they stopped asking, and became indifferent to objects and events. And so they developed other tendencies, very different from the desire to know. They will attend school for years and years, but they will never acquire that which their parents failed to provide. Accordingly, we should not feel annoyed when a child asks questions, even when he asks the same question repeatedly and frequently. We must not answer him reprovingly and we must take care to answer him correctly, not to distort reality with fairy tales and foolish fantasies. He may ask a

question to which we do not know the answer, or the answer is one which he is unable to grasp, should not know or is not generally known. Through the reply we give him he should realize that there are limits to his childish understanding and limitations to the human intellect in general. It is important for him to realize this, too. There are things we do not know. But we must not nourish his soul with folly, nor let others do so. We should allow the child to stay near to us, and wherever we may be, create there a healthy atmosphere for his soul."

Nowhere is Rabbi Hirsch's lesson more obvious than at the Seder, an evening dedicated to a seemingly endless number of questions and answers, designed to be a microcosm of an ideal relationship between parent and child, one in which parents understand that their children's education is not limited to school hours, but on the contrary, is rooted in the home, a home in which Torah, traditions and values are both learned and lived.

STEP #9: After Pesach

According to Jewish Law, Chametz that was owned by a Jew during Pesach may never be eaten by a Jew. Therefore, it is preferable, that after Pesach, one buys food from establishments owned by non-Jews, establishments owned by Jews who properly sold their Chametz before Pesach, or after a month (time that a store's stock has been used up) from any establishment.

STEP #10: Next Passover Falls Out On Saturday night, April 7.

In Memoriam Sam Glatstein

We mourn the passing of a man who survived the Holocaust in Siberia. Exiled from Poland, he suffered for five years under conditions that would have destroyed a less determined and heroic person.

He and his wife Lea went from the status of refugees to becoming new *olim*

in the Land of Israel where they initially raised their two children. They finally came to America where Sam established a successful business, gave his children a Jewish education and watched with pride as his family developed.

He was a religious Jew who loved the

Jewish people, loved Israel, loved Torah, and very much enjoyed his association with KJ. We will miss him. We extend our condolences to his devoted wife who took care of him in a most extraordinary way and to his very devoted children and grandchildren.

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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 \$18 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 15, so that it will be ready in time for Shavuot —

Congregation Kehilath Jeshurun Book of Remembrance

Enclosed please find my Yizkor offering* 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 \$_____ for _____ people.
Please add the following:

FULL NAME IN ENGLISH (PLEASE PRINT)	OFFERING
Name _____	\$ _____
Name _____	\$ _____
Name _____	\$ _____
Name _____	\$ _____

YOUR NAME _____

ADDRESS _____

PHONE _____

☐ Please check here if you did not have a listing last year.

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

We suggest a contribution of \$18 or more for each name.

This form should be returned to our office by Monday, May 15.

UNDERSTANDING THE SEDER

A. SEDER means “order” and it refers to the meals, recitations, reenactments, and songs of the first two nights of Pesach. It is obligatory to recount on these evenings the story of our deliverance and exodus from Egypt as it is instructed in the Torah: “*And you shall tell your 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 leads us in carrying out the *seder* service. The word “*haggadah*” means “*telling*” of that portion of Biblical history that recounts the story of the exodus as well as the rabbinic interpretation of these relevant verses.

The process of “*telling*” on these evenings is initiated by the children who ask the Four Questions and the text of the Haggadah is a response to these questions. We answer by quoting laws, recounting tales, and singing songs all in the spirit of responding to the children’s questions while at the same time making sure that they remain interested in the *seder*.

The children are the focal points of the *seder* and we make every effort to

involve them in the description of the miracles of the exodus.

We respond to the Four Questions not only by “*telling*” but also by “*doing*.” We eat certain things at the *seder* to remember and reenact the exodus and to excite the children about everything that is taking place on this evening.

1. Matzoh. The Torah refers to *Matzoh* as “*Lechem Oni*,” the bread of poverty or affliction. However, *Matzoh* also represents the bread of freedom because as the Jews left Egypt, they did not have enough time to allow the bread to rise. *Matzoh* reminds us that it is our choice; are we still slaves or have we emerged into the freedom of Torah?

We eat *matzoh* three times during the *seder*:

a) At the beginning of the meal—to fulfill the Biblical obligation to eat *matzoh*.

b) *Korech*. To fulfill the Torah’s command to eat the Pascal lamb together with *matzoh* and *maror*. Hillel introduced this practice of eating a sandwich at the *seder* to include all three ingredients in one act of eating. Today, since we have no Pascal lamb, our sandwich consists of

only *matzoh* and *maror*.

c) *Afikomen*. We eat *matzoh* at the very end of the meal, to commemorate the Pascal lamb that was eaten at the end of the meal in the time of the Temple. We are left with the taste of the *matzoh* in our mouths as we continue to tell the story of the exodus.

2. Maror. We are commanded to eat bitter herbs at the *seder* to remind us of the bitterness of the slavery in Egypt.

One can fulfill this obligation by eating either horseradish or Romaine lettuce.

We eat *maror* twice at the *seder*, once immediately after the *matzoh* and then in the sandwich together with the *matzoh*.

3. Charoset. It is a mixture of apples, nuts, cinnamon and wine. Its colors and appearance resemble the mortar and clay that the Jews used in making bricks in Egypt. We dip the *maror* into the *charoset* to lessen its sharpness somewhat.

4. Karpas. We dip a potato, parsley, celery or carrot into a bowl of salt water. This custom is meant to arouse the curiosity of the children and to remind us of the tears that our ancestors shed in Egypt.

5. Four Cups of Wine. Everyone at the *seder* is obligated to drink four cups of wine. These four cups remind us of God’s four expressions of redemption: “*I will bring you ... I will deliver you... I will redeem you ... and I will take you.*”

Some authorities claim that one should drink wine and not grape juice for the four cups of wine since wine is the drink of royalty. Rabbi Soloveitchik, of blessed memory, however, allowed you to use grape juice because the true sign of freedom is to use the drink of your choice.

A fifth cup of wine is poured but not drunk and this is the cup of Elijah. We pray that Elijah himself will come and drink from this cup heralding the arrival of the Messiah.

HONORS TO HON. MICHAEL B. MUKASEY

Our devoted member, Michael B. Mukasey, who is also an alumnus of Ramaz, Class of ‘59, has just been named Chief Federal Judge of the

Southern District of New York.

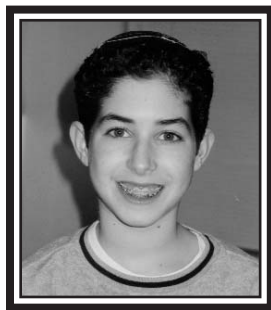
We congratulate him on this honor and achievement, and wish him well in the service of the citizenry.

SURIE AND ROBERT SUGARMAN TO BE GUESTS OF HONOR AT THIS YEAR’S DRISHA DINNER SUNDAY, MAY 21

Surie, a Trustee of KJ, is a regular student at Drisha and both she and Bob have been very generous with their time and substance to help Drisha forge the path for advanced Torah learning for women here in New York.

The Drisha Dinner is always an outstanding affair with *shiurim* as well as celebration. We encourage the KJ family to participate. Further information can be obtained by calling the Drisha office at 595-0307.

BNAI MITZVAH



JASON KATZ

Mazel tov to Joel and Dr. Karin Katz on the Bar Mitzvah of their son, Jason, which took place on Shabbat, March 11, at the Baron Hirsch Synagogue in Memphis, Tennessee. He led the davening, read the weekly portion of Pekudei and the Haftarah. He also delivered a Dvar Torah on the Parsha.

Jason is a student in the seventh grade of the Rabbi Haskel Lookstein Middle School of Ramaz.



MICHAEL FRIEDMAN

Mazel tov to Financial Secretary Dr. Diana and Dr. Robert Friedman on the Bar Mitzvah of their son, Michael. Michael will be called to the Torah at the Kotel in Jerusalem on Monday, April 24, Chol Hamoed Pesach. He will also read the weekly portion of Kedoshim and the Haftarah on Shabbat, May 6, at KJ.

Michael is a student in the seventh grade of the Rabbi Haskel Lookstein Middle School of Ramaz.



HART S. LEVINE

Mazel tov to Dr. Rosalind and Daniel Levine on the Bar Mitzvah of their son, Hart, which will take place on Saturday, May 13. He will read the weekly portion of Emor and the Haftarah. He will also deliver a Dvar Torah on *An Eye for an Eye: A Heart for a Heart: Reward and Punishment in Jewish Law*.

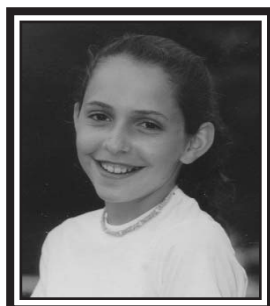
Hart is a student in the seventh grade of the Rabbi Haskel Lookstein Middle School of Ramaz.



ANNA GRIBETZ

Mazel tov to Jessica and Dr. Allen Gribetz on the Bat Mitzvah of their twin daughters, Anna and Kate, which will take place on Sunday, April 23, Chol Hamoed Pesach, at the Laromme Hotel in Jerusalem. They will chant from Shir Hashirim and deliver a Dvar Torah. Similar good wishes to the proud grandparents, Dr. Nathalie and Israel Friedman.

Anna and Kate are students in the seventh grade of the Rabbi Haskel Lookstein Middle School of Ramaz.



KATE GRIBETZ



JONATHAN JESSELSON

Mazel tov to Linda and Michael Jesselson on the Bar Mitzvah of their son, Jonathan which will take place on Saturday, April 22, Shabbat Chol Hamoed Pesach in Jerusalem. He will read the Haftarah in June at KJ.

Jonathan is a student in the seventh grade of the Rabbi Haskel Lookstein Middle School of Ramaz.

WITHIN OUR FAMILY

BIRTHS

Mazel tov to:

Naomi Cohen and Dr. Charles Cohen on the birth of a granddaughter, Tamar Arielle Elisheva, to their children, Drs. Sharon and Matthew Cohen.

Sandy and Suzie Eisenstat on the birth of a grandson to their children, Lily and Zev Williams.

Goldie and I. David Gordon on the birth of a grandson, Zachary William, to their children, Danna and Adam Gordon.

Rachel and Mark Klein on the birth of twin daughters, Isabel Zoe and Grace Emma.

Cynthia and Alan Tarzy on the birth of a son, Liam Alexander.

May these children grow up in the finest tradition of Torah, chuppah and maasim tovim.

ENGAGEMENTS

Mazel tov to:

Caren and Samuel Kohl on the engagement of his son, Alex to Rachel Billig, daughter of Gail and the late Peter Billig.

Cheryl Fishbein and Philip Schatten on the engagement of his daughter, Susan Schatten to Jonathan Epstein, son of Richard and Judy Epstein and Paula and Alan Wolfe.

May their weddings take place in happiness and blessing.

BAR MITZVAH

Mazel tov to Mrs. Frances Davidson on the Bar Mitzvah of her grandson, Daniel Benjamin Amodeo, son of Marian Davidson-Amodeo and William Amodeo, which took place on Shabbat, March 18 at the Stephen Wise Free Synagogue. He delivered a Dvar Torah on *The Meaning of Sacrifice*.

COMMUNAL HONORS

Congratulations to Bobi Klotz on being honored by the UJA-Federation at a "Toast to Bobi Klotz" for her leadership as Vice President for Overseas Affairs and her many years of devoted service to the Jewish community.



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SABBATH SCHEDULE

		Lighting of Candles	Friday Evening Services	Saturday Afternoon Services	Sabbath Ends
April					
7-8	Tazria	7:10 pm	6:30 pm	6:55 pm*	8:04 pm
14-15	Metzora	7:17 pm	6:30 pm	6:30 pm**	8:13 pm
28-29	Shabbat Hagadol				
	Acharei Mot	7:32 pm	6:30 pm	7:25 pm*	8:29 pm
May					
5-6	Kedoshim	7:39 pm	6:30 pm	7:30 pm*	8:36 pm
	Rosh Chodesh Iyar				
12-13	Emor	7:46 pm	6:30 pm	7:40 pm*	8:44 pm
19-20	Behar	7:53 pm	6:30 pm	7:45 pm*	8:52 pm
26-27	Bechukotai	7:59 pm	6:45 pm	7:55 pm	8:59 pm
June					
2-3	Bamidbar	8:04 pm	6:45 pm	7:00 pm	9:05 pm

*Seudah Shlishit

**Shabbat Hagadol Drasha

SCHEDULE OF SERVICES

Weekday mornings 7:30 am
Sunday mornings 8:30 am
Mondays and Thursdays 7:15 am
Rosh Chodesh Weekdays 7:00 am
Sabbath mornings 9:00 am

EVENING SERVICES

April 1 - May 25 6:30 pm

DATES TO REMEMBER

Monday Evening, May 1

Tuesday, May 2

Yom Hashoah

Friday-Saturday, May 5-6

Rosh Chodesh Iyar

Friday Morning Services at 7:00 am

Wednesday, May 10

Yom Ha'atzmaut

Morning Services at 7:00 am

Tuesday, May 23

Lag B'Omer

Morning Services at 7:30 am

Monday, May 29

Memorial Day

Morning Services at 8:30 am

Friday, June 2

Yom Yerushalayim

Morning Services at 7:00 am

Sunday, June 4

Rosh Chodesh Sivan

Morning Services at 8:30 am

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