

# PASSOVER ISSUE

## *Kehilath Jeshurun Bulletin*



Volume LXX Number 5

March 23, 2001

28 Adar 2761

### ANNUAL SYNAGOGUE SHABBATON

**March 30-31, 2001**

(See Page 2)

Friday Evening Dinner:

***THE WAR AGAINST  
JEWISH HISTORY:  
THE REAL INTAFADA***

Saturday Morning:

***THE POLITICAL LESSON  
OF YETZIAT MITZRAIM  
(THE EXODUS FROM EGYPT):  
FOR AMERICAN JEWS TODAY***

**SHABBAT SCHOLAR**

**MALCOLM HOENLEIN**

***Executive Vice Chairman***

***CONFERENCE OF PRESIDENTS OF  
MAJOR AMERICAN JEWISH ORGANIZATIONS***



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

Two Meals

*Members:*

Adults \$50

Children \$35

*Non-Members:*

Adults \$60

Children \$45

*Deadline: Tuesday, March 27 at 12:00 Noon*

*Space Permitting*

Sponsored in Memory of Cynthia K. April

### YOM HASHOAH SERVICE

**HOLOCAUST REMEMBRANCE DAY**

**Wednesday, April 18, 7:30 PM**

(See Page 3)

**ERNEST W. MICHEL**

**Guest Speaker**

**On the 56th Anniversary of his escape  
from the final death march in Germany.**



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.

## MALCOLM HOENLEIN, SHABBAT SCHOLAR AT ANNUAL SYNAGOGUE SHABBATON MARCH 30-31, 2001

One of the most influential Jews in America today, and perhaps in the entire world, Malcolm Hoenlein has, for the last fifteen years, served as Executive Vice Chairman of the Conference of Presidents of Major American Jewish Organizations. The President's Conference is the coordinating body on international Jewish concerns for 53 national Jewish organizations. He has met frequently with Presidents and Prime Ministers, leading members of Congress and other legislative bodies and is generally viewed as one of the premier spokesman for the American Jewish community.

Previously, Mr. Hoenlein served as the founding Executive Director of the Jewish Community Relations Council of Greater New York. Prior to that, he was the founding Executive Director of the Greater New York Conference

on Soviet Jewry.

Mr. Hoenlein has written and lectured across the United States and abroad on international relations, Israel and Middle East affairs, Soviet and World Jewry, the American Jewish community, intergroup relations, and domestic concerns. He has traveled extensively in Eastern and Western Europe, Central Asia, the Persian Gulf, North and South Africa, Australia, and the Middle East, meeting with leading government officials and world leaders.

Malcolm Hoenlein is one of the most beloved and respected speakers whom we have had at Kehilath Jeshurun, several times over the past two decades. We are both proud and thrilled to welcome him back. We urge members to make their reservations immediately for both dinner and lunch. (See page 1)

## WELCOME TO LEONARD SILVERMAN, OUR NEW CONGREGATIONAL ADMINISTRATOR

We are proud to announce the appointment of Leonard Silverman to the position of Administrator of the congregation, a new position that was created by the Officers and the Executive Committee of KJ.

Leonard will work together with Robert Leifert and Alice Smokler and the rest of the congregational staff to help direct KJ's activities and organization as we begin a new century.

It is a special delight to welcome him to this role. Leonard is the son of our esteemed members, Donna and Arthur Silverman, who have been active in every facet of KJ/Ramaz work. He was raised in this community and imbibed the philosophy and methodology of KJ and Ramaz from his earliest childhood. He is deeply committed to all for which we stand.

Leonard's elementary and high school education was at Ramaz. He has a B.A. from Brandeis University

and a J.D. from New York University School of Law. He also spent several semesters both before and after college studying at Beit Midrash L'Torah and Yeshivat HaKotel in Jerusalem.

For the past six years he has been a commercial litigation associate at Flemming, Zulack & Williamson, LLP. He has also been very active in helping to build a strong Ramaz Alumni Association and at KJ, the Young People's Minyan.

Married to the former Adrian Eisman, he is the father of Jonathan, Gabriel and Rebecca, all three of whom will, please God, attend Ramaz in the fall.

We are very excited about Leonard coming into the service of KJ. His entire background and philosophy of life constitute wonderful preparation for a role which we hope will bring him great satisfaction and to the congregation many benefits.

Welcome aboard, Leonard!

## KJ MEN'S CLUB RENEWS YOM HASHOAH CANDLE PROJECT

Under the auspices of the KJ Men's Club, the synagogue will again be distributing to each member of the congregation, by mail, a Candle of Remembrance. It is hoped that each person, upon returning home after the Yom Hashoah 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.

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.



*Leonard Silverman*

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**ERNEST W. MICHEL**  
**TO ADDRESS YOM HASHOAH SERVICE**  
**WEDNESDAY, APRIL 18 AT 7:30 PM**

Ernest W. Michel, Holocaust survivor, author, lecturer and community leader will honor us and the memory of those who perished in the Holocaust as our guest speaker at Yom Hashoah – Holocaust Remembrance Day Services on Wednesday evening, April 18th at 7:30 PM.

This date is particularly meaningful to Mr. Michel because it is the 56th Anniversary of his escape from the final death march in Germany.

Mr. Michel served as Executive Vice President of the UJA-Federation of New York from 1970 to 1989.

Mr. Michel arrived in the United States as a Displaced Person in 1946 with the aid of UJA funds. After a brief stint as a reporter and columnist for the Port Huron Times Herald, he began his 50 plus year career with the UJA, first as a speaker and beginning in 1947 as a member of its staff. His career culminated in his position as the CEO of UJA-Federation, the largest citywide fundraising organization in the United States.

Born in Germany, Mr. Michel was sent to his first camp at age 16 in 1939. For almost six year, in some of the notorious Nazi concentration camps — Auschwitz, Birkenau, Buna-Monowitz, Buchenwald, Berga — just to mention a few, he escaped from a death march before the end of World War II.

After working briefly for the United States Military Government, he became a special correspondent for the German News Agency DANA at the Nuremberg War Crimes trial. His articles, carrying the byline “Auschwitz Survivor #104995” appeared in all German newspapers. In 1960, as Chairman of the first Auschwitz Survivors Dinner held in this country, he was invited to meet President Dwight D. Eisenhower at the White House.

From 1967 to 1970, at the invitation of Baron Elie de Rothschild, Mr.

Michel went to France to help organize the French UJA.

Appearing frequently on TV, Mr. Michel is in great demand as a speaker and has been honored by many Jewish organizations. The only Holocaust survivor to become a senior professional in UJA-Federation, he has been involved in most of the major events in Jewish history since the end of World War II and has travelled extensively to communities all over the world.

He was initiator of the highly publicized World Gathering of Jewish Holocaust Survivors in Israel in 1981 which brought together, for the first and only time, 6,000 survivors and their families from 23 countries and four continents.

In 1955, Mr. Michel successfully negotiated with the Mormon Church for the withdrawal of almost 400,000 names of Jewish Holocaust victims from the church records who were posthumously baptized by the Mormon Church. As a direct result of his initiative, United States Senator Orrin G. Hatch, and U.S. Congressmen Benjamin A. Gilman and Tom Lantos introduced a resolution in both Houses of Congress which “deplores the persistent and malicious efforts by persons in this country and abroad who deny the historic reality of the Holocaust.” A copy of the resolution, signed by all sponsoring members of the U.S. Congress was presented to Mr. Michel by Senator Hatch and Congressman Gilman at a special ceremony in Washington.

His critically acclaimed autobiography, “Promises to Keep,” covering his life story beginning with Kristallnacht in Germany in 1938, his arrest as a teenager and subsequent deportation, his miraculous survival in the camps, his final escape and his experiences with UJA since his arrival in the U.S. in 1945 was published in 1993.

**RABBI JOSHUA**  
**LOOKSTEIN**  
**TO GIVE DRASHA**  
**“WHEN EREV PESACH**  
**FALLS ON SHABBAT”**  
**Saturday, March 31**

The traditional Shabbat HaGadol Drasha will be given this year one week early on Saturday, March 31, during our Annual Synagogue Shabbaton. It will be presented in the Main Synagogue following Mincha services which will begin at 5:25 PM.

Rabbi Joshua Lookstein’s topic will be “When Erev Pesach Falls on Shabbat.”

This year, Erev Pesach does indeed fall on Shabbat. This poses some legal questions on the proper pre-Pesach procedure. When is Bedikat Chametz? When is Biur Chametz? When is the sale of Chametz? How does one prepare for the Seder? These and other such questions will be discussed.

**Save the Date**

**129TH ANNUAL**  
**SYNAGOGUE MEETING**

Wednesday, May 9  
 at 8:00 PM

The Next  
**WOMEN’S**  
**TEFILLAH GROUP**

Saturday, May 5  
 In the Etra Chapel  
 9:15 AM

## PASSEVER 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

## 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 *Chametz* 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 Friday, April 6, at 8:30 AM.*

## KJ BEGINNER'S SEDER

Under the leadership of Rabbi Joshua Lookstein, KJ will again host a Beginner's Seder, designed and planned as a learning experience. It is intended for those who wish to learn and understand more about the content and meaning of the Seder and how to conduct it properly. This special Seder will be held on the first night of Passover, Saturday, April 7.

The cost will be \$65 per adult and \$45 per child.

Reservations can be made by forwarding a check to the synagogue office listing the names of those planning to attend. The deadline for reservations is Monday, April 2.

### A MODERN MIKVEH

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**“SHABBAT, FOR STARTERS”**  
**A NEW CD PRODUCED**  
**BY CANTOR MAYER DAVIS**  
**FOR THE FRIDAY NIGHT AND SHABBAT TABLE**

We are thrilled to announce that a new CD (and tape, if you wish) has been produced by Cantor Mayer Davis. It is designed to enable everyone to conduct a traditional Shabbat table on Friday evening and Shabbat lunch. The CD contains all of the blessings and songs associated with the Shabbat table from candlelighting to *Havdalah*. It is sung *a cappella* in a manner that is most conducive to learning the melodies and reproducing them at home. The CD is accompanied by the Shabbat Table Handbook, a marvelous compilation of text and explanations. The handbook was dedicated by George Rohr in honor of “the past, present and future members of the Beginners Service at Congregation Kehilath Jeshurun.” In fact, the entire project was inspired by George and the Beginners in our synagogue.

The CD and handbook are a major contribution to the observance of Shabbat in our time. Cantor Davis, together with a dedicated group of singers including Harry Ballan, Ruby Davis, B.Z. Halberstam, Eli Kahn,

Shalom Lamm, Rabbi Yitz Motechin, Rabbi Mark Wildes, Rami Yadid and Brett Zuckerman, spent hundreds of hours to produce something that will be of value to anyone, but especially to those who are anxious to learn how to run a Shabbat table.

A copy of the CD and the handbook will be sent by the Benevolent Fund of the congregation to every member during the next couple of weeks. We ask that you use it yourselves or pass it on to somebody who will benefit from it. The CD will also be available in all Judaica stores. The combined price for the CD and the handbook will be \$19.95.

A contribution to the Benevolent Fund will help us with the distribution of the CD and would, of course, be very much appreciated.

Our congratulations to Cantor Davis on this outstanding service to the Jewish community. It is anticipated that the handbook will be translated into other languages so that the CD can be used by Jews all over the world. *Ye'yasher kochacha!*

### SHMURAH MATZOHS

Kehilath Jeshurun is again pleased to offer its membership the opportunity to purchase Shotzer Shmurah Matzoh through the synagogue. The Matzohs are available at \$13.00 per pound.

The pick up will be on Sunday morning, April 1st, in the synagogue lobby. That is the same day as the Kasher-In, and Mezuzah, Tefillin and Shatnez testing. All orders must be prepaid and ordered by Tuesday, March 27th.

Please reserve \_\_\_\_\_ pounds of Shmurah Matzoh at \$13.00 per pound.

Make checks payable to the “KJ Special Projects Fund.” \$\_\_\_\_\_.

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone(Day) \_\_\_\_\_ Phone(Evening) \_\_\_\_\_

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## 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 1

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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## B'DIKAT CHAMETZ

### THIS YEAR

### ON THURSDAY

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 THURSDAY EVENING, APRIL 5. The disposal and final nullification should be on Friday morning, April 6. 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**

This year, despite the fact that *chametz* may be eaten all Friday and Shabbat morning, the traditional disposal of *chametz* still must take place by 11:25 AM. Enough *chametz* (Challah) should be set aside for the Shabbat meals, Friday night and Shabbat morning. However, the

Schedule of Passover Services	
<b>Thursday, April 5</b>	
Siyum for Fast of the First Born	7:00 AM
Search for <i>chametz</i>	After 8:00 PM
<b>Friday, April 6</b>	
Burn and sell <i>chametz</i>	No Later Than 11:25 AM
Candle Lighting	7:08 PM
Evening	6:45 PM
<b>Saturday, April 7, Erev Passover</b>	
<i>Chametz</i> may not be eaten after	10:25 AM
Disposal of remaining <i>chametz</i>	11:25 AM
Morning	8:45 AM
Evening	7:10 PM
Candlelighting and Start Seder	After 8:03 PM
<b>Sunday, April 8 — Passover I</b>	
Morning	9:00 AM
Candlelighting	After 8:04 PM
Evening	7:25 PM
<b>Monday, April 9 — Passover II</b>	
Morning	9:00 AM
Evening	7:25 PM
Yom Tov Ends	8:06 PM
<b>SERVICES DURING THE WEEK OF CHOL HAMOED</b>	
<b>Tuesday-Thursday, April 10-12 — Passover III, IV &amp; V</b>	
Morning Services	7:00 AM
Evening Services	6:30 PM
<b>CONCLUDING DAYS OF PASSOVER</b>	
<b>Friday, April 13 — Erev Yom Tov — Passover VI</b>	
Morning Services	7:00 AM
Evening Services	6:25 PM
Candlelighting	7:16 PM
<b>Saturday, April 14 — Passover VII</b>	
Morning Services	9:00 AM
Candlelighting	After 8:12 PM
Evening Services	7:20 PM
<b>Sunday, April 15 — Passover VIII</b>	
Morning Services (Yizkor Service)	9:00 AM
Evening Services	7:30 PM
Conclusion of Festival	8:13 PM

accompanying statement of nullification of *chametz* is not said until Shabbat morning.

#### **Sale of Chametz.**

The ritual sale of *chametz* must be completed by 11:25 A.M., FRIDAY MORNING, APRIL 6. 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 FRIDAY MORNING, APRIL 6, NOT LATER THAN 8:30 A.M.

# PASSOVER P

## Sunday, April 1

### KASHER-IN

**9:00 a.m. - 1:00 p.m.**

Bring silver and metal utensils to kasher for Passover use in our large sinks of boiling water.

**CAUTION: ALL ITEMS MUST FIRST BE CLEANED THOROUGHLY and LEFT TO STAND UNUSED FOR AT LEAST 24 HOURS BEFORE THE KASHER-IN.**

### MEZUZAH CHECK

**9:30 a.m. - 2:30 p.m.**

*An unkosher mezuzah is one that either was not written properly by a scribe, OR one in which a word or even a letter has become marred or erased.*

**HAVE ALL YOUR MEZUZOT CHECKED BY THE SCRIBE AT KJ.**

### TEFILLIN CHECK

**9:30 a.m. - 2:30 p.m.**

*Your TEFILLIN should be checked twice within every seven years.*

**HAVE YOUR TEFILLIN CHECKED THIS YEAR BY THE SCRIBE AT KJ.**

## Monday, April 2 BEGINNERS PASSOVER WORKSHOP

**8:00 p.m.**

**TAUGHT BY  
RABBI YITZ MOTECHIN**

*Explore the Passover rituals, including the seder.*

*Learn the history of the Jewish Exodus from Egypt.*

*Learn the meaning Passover can have for us in contemporary times.*

## Thursday, April 5 FAST ON

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*Passover E*  
*males. Every first*  
*on Thursday show*  
*completing a tracta*  
*its conclusion in t*  
*service for the first*  
*part of the regular*



# PREPARATIONS

April 1, 2001

## SHMURA MATZAH

**Pick up - 9:00 a.m. - 1:00 p.m.**

\$13 per pound (*payable to KJ Special Projects Fund*)

Pre-paid orders only

Deadline for orders: Tuesday, March 27

## SHATNEZ CHECK

**9:30 a.m. - 2:30 p.m.**

*One cannot wear a garment that is made with both wool and linen fibers. Any wool or linen garment must be checked for shatnez prior to wearing it.*

**HAVE YOUR CLOTHING CHECKED  
FOR SHATNEZ AT KJ TODAY.**

## CHAMETZ WANTED

*Bring your unopened cans, jars or boxes of chametz for us to distribute to non-Jews in our community who need food.*

## Thursday, April 5 OF THE FIRST BORN

**7:00 a.m.**  
Main Synagogue

*There is a traditional fast for first born men who cannot observe the fast. They should join Rabbi Joshua Lookstein in prayer from the Talmud, and participate at the light collation that is served. The Seder (Siyum Bechorim) will be held as morning service.*

## Saturday, April 7 BEGINNERS PASSOVER SEDER

**1st night at 8:00 p.m.**

**CONDUCTED BY  
RABBI JOSHUA LOOKSTEIN**

*For those who wish to learn more about the content and meaning of the seder.*

\$65 per adult

\$45 per child

Deadline for reservations: Sunday, April 1

# 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 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

# TIMELINE

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 THURSDAY 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 FRIDAY MORNING, APRIL 6TH. 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 FRIDAY morning, *chametz* must be disposed of by 11:25. 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: 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 parents' 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 #8: 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 #9: Next Passover Falls On Wednesday night, March 27.**

## SPECIAL PRACTICES FOR AN EREV PESACH WHICH OCCURS ON SHABBAT

On rare occasions, the eve of Passover comes out on Shabbat. This year is one of those rarities. The next time it will happen will be 2005. There are a number of changes in our practices when the calendar falls this way. Therefore, please note the following:

**Thursday, April 5 - Fast of the Firstborn**

This year's fast of the firstborn takes place on Thursday, three days before Passover instead of on Erev Pesach. *Our services will begin at 7:00 A.M.* A *siyum* will take place immediately following

the services in order to absolve the firstborn of the need to fast.

#### **B'dikat Chametz**

The search for *chametz* should take place on Thursday night. It is performed in the usual fashion, with the blessing and recitation of *Kol Chamira*.

#### **The Burning and Selling of Chametz**

Although *chametz* may still be eaten all of Friday and until 10:25 on Saturday morning (Erev Pesach), it is customary to burn any *chametz* not specifically designated for consumption on Friday night and Shabbat, on Friday morning

before 11:25. The *Kol Chamira* which is usually said after the burning is *not* recited this year until Shabbat morning because we are still going to use *chametz* until that time.

#### **The Procedure on Shabbat**

The meals at home on Shabbat should be Passover meals. A *motzi* should be made over bread on Friday night and Shabbat morning (before 10:25 A.M.) but the bread should be kept separate from all of the Passover utensils. This means that the *motzi* should be made on several napkins in

(Continued on Page 14)



## 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.

### YOM HAATZMAUT

#### ISRAEL

#### INDEPENDENCE DAY

#### The 53rd

#### Anniversary of the

#### State of Israel

Wednesday, April 25,

7:30 PM

A Zimriah celebration

by the children

of the

Rabbi Haskel Lookstein

Middle School of Ramaz

\* \* \* \* \*

Thursday, April 26

6:50 AM

Services and Breakfast

## In Memoriam

### CLARA MANN

We lost a precious member of the congregation in the passing of Clara Mann, the beloved wife of our esteemed member, Mordie Mann.

Clara was a brilliant student of English who had a very distinguished career as a teacher of high school students. Her greatest accomplishments were recorded throughout a long tenure at the Yeshiva of Flatbush, where she taught the likes of Abe Foxman, Dennis Prager, Professor David Berger and Rabbi Joseph Telushkin. Her students remembered her years later for her brilliant classes and outstanding training.

After she moved to our community, she taught for a number of years at Ramaz where she was also greatly appreciated. She had an insatiable thirst for knowledge and she was a voracious reader.

The daughter of the sainted Rabbi Aaron Charney of Bayonne, New Jersey, she remained a pious Jew throughout her life.

We have all suffered a grievous loss but most of all, of course, her husband Mordie is without his life's companion with whom he shared so much for more than sixty-two years. *May he be comforted among all the mourners of Zion and Jerusalem.*

2001 - 2002

### 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, April 30, 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, April 30.

### SPECIAL PRACTICES FOR AN EREV PESACH

#### WHICH OCCURS ON SHABBAT

(Continued from Page 12)

such a way as not to affect the rest of the house which is already cleaned for Passover. Whatever is not used should be discarded either by flushing down the toilet or placing it in the garbage disposal bag outside of the house. Remember that matzoh should not be used on Erev Pesach. This means that you have to make a *motzi* on bread or challah, being careful as explained above.

**All consumption of *chametz* must be completed before 10:25 A.M. on Shabbat morning and all *chametz* must be disposed of by 11:25 A.M.** In order to make things easier for everyone, our Shabbat morning service will begin at 8:45 A.M. and we will have a break about 9:30, after Shacharit, and go down to the Riklis Social Hall where challah will be available and a light breakfast will be served. We will have to complete our eating before 10:25 A.M. After that we will return to the synagogue for the reading of the Torah and Musaf.

#### Preparing for the Seder

Inasmuch as it is forbidden to prepare on Shabbat for Yom Tov, one should not prepare for the Seder on Shabbat. On the contrary, one should have a good solid rest on Shabbat afternoon and enter the Seder in a far more relaxed state than usual. The egg and the shank bone should be broiled prior to Shabbat. Romaine lettuce or horseradish and *charoset* should be prepared before Shabbat. If one forgets to prepare the egg or the shank bone, one may cook them on Saturday night and they should be consumed sometime during the first day of Yom Tov.

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## WITHIN OUR FAMILY

### BIRTHS

Mazel tov to:

Susan and Robert Blinken on the birth of a son.

Karen and Steven Gurewitsch on the birth of a son, Matthew Bernard. Similar good wishes to the proud grandparents, Second Vice President Rae and Past President Stanley Gurewitsch.

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

### ENGAGEMENTS

Mazel tov to:

Susan and Peter Frankel on the engagement of their daughter, Elisabeth, a Ramaz graduate, to Colin Reed, son of

Leah Reed and David Reed.

Deborah and David Kahn on the engagement of their son, Joshua, to Tamar Wachs, daughter of Noreen and Joel Wachs. Both Josh and Tamar are Ramaz graduates. Similar good wishes to Joshua's proud grandmother, Mrs. Miriam Kahn.

Rhea and Dr. Leon Landau on the engagement of their daughter, Dana, a Ramaz graduate to Neil Leibowitz, son of Jane and Reuben Leibowitz.

Rebecca and John Steindecker on the engagement of their daughter, Michelle to Dr. William Spielfogel, son of Anne and Dr. Morris Spielfogel of Brooklyn.

*May these weddings take place in happiness and blessing.*

### BAR MITZVAH

Mazel tov to Naomi Cohen on the Bar Mitzvah of her grandson, Ari Zimmerman, son of Dr. Deena and Rabbi Samuel Zimmerman, which took place on Tu B'Shevat, February 8, in Nof Ayalon, Israel.

### Communal Honors

We are proud to announce that our devoted members, Pearl and Zev Hack, will receive the Rose Sommer Generations Award at the forthcoming 25th Anniversary Dinner of Dorot on Wednesday, May 23, at the Pierre. What an outstanding honor for two outstanding communal servants.

## BNAI MITZVAH



**LAUREN WAGNER**

Mazel tov to Phyllis and Jonathan Wagner on the Bat Mitzvah of their daughter, Lauren, which will take place on Sunday, March 25, at KJ. She will deliver a Dvar Torah on "The Meaning of Shira."

Lauren is a student in the sixth grade of the Rabbi Haskel Lookstein Middle School of Ramaz.



**STANLEY ROTHMAN**

Mazel tov to Florence and KJ Trustee Robert Rothman on the Bar Mitzvah of their son, Stanley, which will take place on Saturday, April 21 at KJ. He will read the weekly portion of Shemini and the Haftarah. He will also deliver a Dvar Torah on "For Everything There's a Time and a Place."

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



**REBECCA RUBIN**

Mazel tov to Deborah and Sheldon Rubin on the Bat Mitzvah of their daughter, Rebecca, which will take place on Thursday, May 27, at the Ramaz Middle School. She will deliver a Dvar Torah on the weekly portion of Behar-Bechukotai.

Rebecca is a student in the sixth grade of the Rabbi Haskel Lookstein Middle School of Ramaz.

She will also participate in a Bat Mitzvah service in Israel this December.



**JESSICA KESTENBAUM**

Mazel tov to Ruth and Dr. Jerry Kestenbaum on the Bat Mitzvah of their daughter, Jessica, which will take place on Sunday, April 1. She will deliver a Dvar Torah on "Human Nature and the Laws of Tzedakah."

Jesse is a student in the sixth grade of the Rabbi Haskel Lookstein Middle School of Ramaz.



## A GREAT ADVENTURE FOR OUR YOUTH

On Tuesday, April 10th, the KJ Youth Department, in conjunction with 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 Ha'moed Pesach. Teenagers from around the country come to the park

on this exciting day to see friends and have an amazing time. Kosher for Passover food will be on sale at the park and the Diaspora Band will give a special concert. Price is \$60. Price includes transportation to and from the park as well as admission. Reservations must be made by Monday, April 3rd. To reserve your spot, call Ari Segal at 774-5635.



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**SHABBAT SCHEDULE**

		<i>Lighting of Candles</i>	<i>Friday Evening Services</i>	<i>Saturday Afternoon Services</i>	<i>Sabbath Ends</i>
<b>March</b>					
23-24	Vayakhel-Pekudei Shabbat Hachodesh	5:54 p.m.	6:05 p.m.	5:45 p.m.	6:48 p.m.
30-31	Vayikra	6:01 p.m.	6:15 p.m.	5:25 p.m.*	6:55 p.m.
<b>April</b>					
6-7	Tsav Shabbat Hagadol Erev Pesach	7:08 p.m.	6:45 p.m.	7:10 p.m.	Candle Lighting After 8:03 p.m.
20-21	Shemini	7:23 p.m.	6:45 p.m.	7:10 p.m.	8:20 p.m.
27-28	Tazria-Metzora	7:30 p.m.	6:45 p.m.	7:20 p.m.	8:28 p.m.
<b>May</b>					
4-5	Acharei Mot-Kedoshim	7:37 p.m.	6:45 p.m.	7:25 p.m.	8:35 p.m.
11-12	Emor	7:44 p.m.	6:45 p.m.	7:35 p.m.	8:43 p.m.
18-19	Behar-Bechukotai	7:50 p.m.	6:45 p.m.	7:40 p.m.	8:51 p.m.
25-26	Bamidbar	7:57 p.m.	6:45 p.m.	7:50 p.m.	8:58 p.m.
<b>June</b>					
1-2	Naso	8:02 p.m.	6:45 p.m.	7:55 p.m.	9:04 p.m.
8-9	Beha'alotcha	8:07 p.m.	6:45 p.m.	8:00 p.m.	9:09 p.m.
15-16	Shelach	8:11 p.m.	6:45 p.m.	8:05 p.m.	9:13 p.m.
22-23	Korach	8:13 p.m.	6:45 p.m.	8:05 p.m.	9:15 p.m.
29-30	Chukat	8:13 p.m.	6:45 p.m.	8:10 p.m.	9:15 p.m.

\* Shabbat Hagadol Discourse/Drasha

**SCHEDULE OF SERVICES**

Weekday Mornings ..... 7:30 a.m.  
Sunday Mornings ..... 8:30 a.m.  
Mondays and Thursdays ..... 7:15 a.m.  
Rosh Chodesh Weekdays ..... 7:00 a.m.  
Sabbath Mornings ..... 9:00 a.m.

**EVENING SERVICES**

March 25-29 ..... 6:10 p.m.  
April 1- May 17 ..... 6:30 p.m.  
May 20 - June 30 ..... 6:45 p.m.

**DATES TO REMEMBER**

**Wednesday Evening, April 18**  
**Thursday, April 19**

Yom Hashoah  
Morning Services 7:00 a.m.

**Monday-Tuesday, April 23-24**

Rosh Chodesh Iyar  
Morning Services at 7:00 a.m.

**Wednesday Evening, April 25****Thursday, April 26**

Yom Ha'atzmaut  
Morning Services 6:50 a.m.

**Tuesday, May 11**

Lag Ba'Omer  
Morning Services at 7:30 a.m.

**Monday, May 21**

Yom Yerushalayim  
Morning Services at 6:50 a.m.

**Wednesday, May 23**

Rosh Chodesh Sivan  
Morning Services at 7:00 a.m.

**Monday-Tuesday, May 28-29**

Shavuot

**Monday, May 28**

Memorial Day

**Thursday-Friday, June 21-22**

Rosh Chodesh Tammuz  
Morning Services at 7:00 a.m.

KEHILATH JESHURUN BULLETIN

Congregation Kehilath Jeshurun

125 East 85th Street  
New York, NY 10028

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