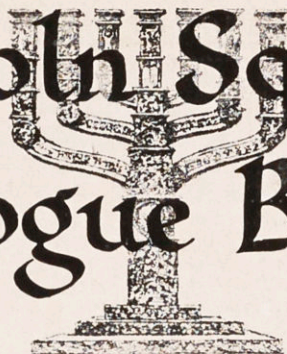


Lincoln Square Synagogue Bulletin



150 West End Ave.

New York 23, N. Y.

Vol. 1, No. 5

April, 1965

Nisan, 5725

We have prepared this issue to act as a Passover Reference Manual. Our gratitude to Rabbi Steven Riskin, for his efforts in compiling this data. The regular bulletin features will be resumed in the month of May. — Editor.

Significance Of Passover

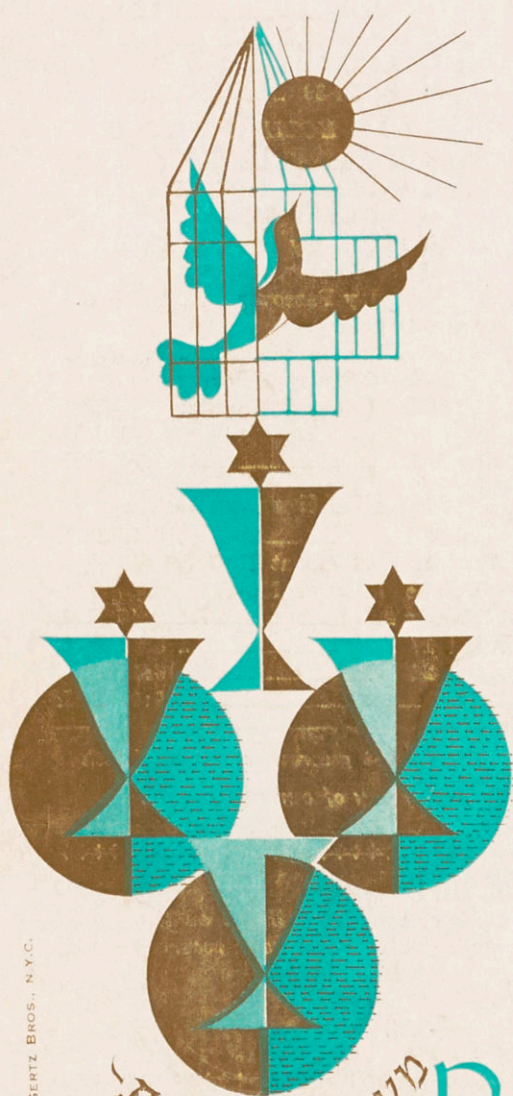
The Festival of Passover begins at sunset of the fourteenth day of the Jewish month of Nissan (April 16) and ends eight days later after sundown (April 24). This holiday symbolizes the quest of man for freedom. The Bible relates that more than three thousand years ago, the descendants of Abraham were slaves in the land of Egypt. Moses, the great prophet and teacher of the Jewish people, stood before Pharaoh and demanded the right of his people to leave their house of bondage. Man must serve God; no Egyptian ruler or overseer has the power to enslave any member of the human race, any child of God. God demonstrated His omnipotence by wreaking ten plagues upon Egypt and guiding the Hebrews from slavery to freedom, from bitterness to rejoicing, from darkness to light.

In twentieth-century America, the message of Passover has yet to be learned. There are still individuals in respected positions of authority who do not yet realize that all men are created equal and that no group has the moral right to subjugate or oppress another. May the holiday of Passover, with its rich symbolism and traditional pageantry, inspire our hearts with its message of the inherent equality of man created in the image of God.

Happy

PASSOVER

מַעֲבֹדוֹת לַחֲדוּת



Lincoln Square Synagogue

150 WEST END AVENUE
New York 23, N. Y.
Telephone 874-8825

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Note:

Rabbi Riskin will be available for the sale of your chametz, Tuesday, Wednesday and Thursday afternoons, April 13-15, in the synagogue office between the hours of 3:00 and 5:00 P.M., as well as on Wednesday night from 9:45 - 10:30 P.M. (directly following the Adult Education Institute).

ADULT EDUCATION INSTITUTE

Wednesday, 8:20 P.M.

The Art of Reading Hebrew

Wednesday, 9:00 P.M.

The Ideas and Ideals which Formed our Faith. Part I: Bible Study.

PRAYER SCHEDULE**Friday**

April 2 Light candles by 6:02 P.M.
April 9 6:09 P.M.
April 16 6:16 P.M.
April 23 6:23 P.M.
April 30 6:30 P.M.

**MINCHA,
KABBALAT SHABBAT
AND YOM TOV**

April 2 6:15 P.M.
April 9 6:15 P.M.
April 16 First Seder Eve 6:30 P.M.
April 17 Second Seder Eve 6:30 P.M.
April 22 *Thursday, Holiday*
Eve 6:30 P.M.
April 23 6:30 P.M.

ONEG SHABBAT

April 2-9-23-30 8:45 P.M.

SABBATH & HOLIDAY SERVICE

April 3 8:45 A.M.
April 10 Shabbat HaGodol
(The Great Sabbath) 9:00 A.M.
April 17 1st day Passover 9:00 A.M.
April 18, Sunday,
2nd day Passover 9:00 A.M.
April 23, Friday,
7th day Passover 9:00 A.M.
April 24 — 8th day Passover
YIZKOR (Memorial Service)
9:00 A.M.
May 1 9:00 A.M.

Sabbath Afternoon Service

April 3 6:15 P.M.
April 10 — Shabbat HaGodol
Droshe between Mincha &
Maariv 5:45 P.M.
April 17 6:30 P.M.
April 24 6:45 P.M.
May 1 6:45 P.M.

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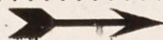
Announcement!

The Lincoln Square Synagogue is tendering a community SEDER on the second night of Passover, Saturday, April 17th. We urge you to make your reservations as soon as possible as accommodations are limited.

Call for reservations and details —

9:00 A.M. to 6:00 P.M. — 874-8825

6:00 P.M. to 9:00 P.M. — TR 3-8824

THE FLOWERS IN OUR SYNAGOGUE

Seder Symbols and Customs

The Seder refers to the festive evening meal on the first and second nights of Passover. The entire family assembles around the table to relive the bondage as well as to re-experience the initial thanksgiving for freedom. It is obligatory on these two evenings to tell the story of the deliverance from bondage: "And thou shalt tell thy son on that day saying: It is because of that which the Lord did for me when I came forth out of Egypt." The word *seder* means order, for there is a prescribed ritual order which precedes and follows the traditionally sumptuous repast.

The Reclining Posture — was one customarily assumed in olden times by free men at a festive table. It is a symbol further emphasizing Passover as a festival of freedom.

The Three Matzot — are set on the table to symbolize the three classes of Israel: Kohanim, Levites and Israelites.

Moror — the bitter herbs, serve as a remembrance of the bitter life of our forefathers when they were slaves in Egypt. Moror in Hebrew means bitter.

Charoset — a mixture of apples, nuts, cinnamon and wine—represents the mortar and clay which the Israelites used in the making of bricks for Pharaoh. The dipping of the bitter herbs in the sweet mixture of Charoset is a reminder of that bondage.

Karpas — the parsley, potato or carrot which is dipped in the salt water is a characteristic relish used at festive meals in olden times. Eating it at the Seder is meant to arouse the children's curiosity and to remind them of the meager diet of our ancestors in Egypt and of the tears they shed.

Washing of the Hands (with a cup) — is symbolic of the purity with which one begins his meal, washing his hands before touching food.

Z'roa — a roasted meat bone, serves as a remembrance of the paschal lamb eaten by our forefathers when the Holy Temple was standing in Jerusalem.

Afikomen — is the bigger half of the middle Matzah put away by the head of the family at the beginning of the meal and eaten by all at its end. In the days of the Temple, it was forbidden to eat anything after partaking of the paschal lamb. Today too, no food is served after the Afikomen is eaten.

Four cups of wine — required for the Seder, symbolize the Almighty's four expressions of divine redemption. I shall bring them forth . . . I shall deliver them . . . I shall redeem them . . . and I shall take them to me as a nation . . . Exodus 6:6.

To Members and Friends of the

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Search for Chametz

The house should be thoroughly cleansed of Chametz during the week before Pesach. All closets, cabinets, cupboards, and all other places where one suspects the existence of Chametz should be thoroughly examined. Even the pockets of clothing should be searched.

The final or formal search called B'dikat Chametz is conducted on the evening before Erev Pesach. This must be a real search for Chametz and not a perfunctory act. Since in most cases the house has already been thoroughly cleansed, crumbs of bread are placed in each room by a member of the household so that the benediction pronounced over the search is not said in vain. The benediction may be found at the beginning of any Haggadah.

The master of the house proceeds from room to room brushing any Chametz onto a wooden container (e.g. wooden spoon) with a feather that serves as a brush, his way lighted by a candle carried by a member of the household. The candle should have but one wick. Any Chametz found is gathered and, together with the wood, feather and candle, tied up in a cloth and bound with a string. This Chametz is to be burned the following morning, the morning of Erev Pesach.

After B'dikat Chametz, it is necessary to formally renounce ownership of, or desire to benefit from, any undiscovered Chametz in one's possession. This formula of renunciation begins with the words "Kol Chamira" and is found at the beginning of the Haggadah. It may be recited in any language one understands.

What is Chametz?

Throughout the eight days of the festival, we abstain from eating any Chametz or leaven, i.e. edibles which contain grains and have been subjected to even the slightest amount of moisture. Foods about which there is even a suspicion of Chametz must not be eaten, for the minutest amount (ma-shehu) renders an entire product unsuitable for Passover use.

Wheat, rye, barley, oats and generally speaking all grains and grain products, as well as foods and liquids made from them, are subject to the laws of Chametz. Grain products such as grain vinegar (used frequently in pickles and horseradish, etc.) and grain extracts are Chametz.

All baked articles such as Matzot, cakes, macaroons, etc., require reliable endorsement by a "Rav" — a Traditionally ordained spiritual leader who is reputable, observant, sincere and learned. The use of ordinary flour during Passover is prohibited. For home baking, only endorsed matzoh meal or potato starch may be used.

Endorsement is also required for candy, soft drinks, wines, liquors, milk, canned foods, and dried fruits. With the exception of peas and beans, green vegetables may be used.

Packed food products should be purchased only when the Kosher L'Pesach identification is accredited by a reputable rabbinical authority and is obviously a part of the brand label printed on the container by the manufacturer. In any questionable case, consult your Rabbi. He will be happy to advise you.

Children should not be fed Chametz during Passover unless a physician has so advised and after a Rabbi has been consulted as to procedure.

Dishes and Utensils

Since we are not permitted to have even a trace of leaven in our food during Passover, special attention must be given to the use of pots, pans, dishes and utensils. One should use special dishes and utensils set aside exclusively for Passover. Under certain conditions, however, some of the utensils used throughout the year may also be used on Passover. They must be Kashered, i.e., prepared in a special manner for Passover use.

The laws of Kashering are many and varied. If any utensils are to be Kashered, a rabbi should be consulted.

Selling the Chametz

The Bible prohibits the possession of Chametz as well as its consumption during Passover. Furthermore, any Chametz owned by a Jew during Passover is unconditionally forbidden for use at any time from that date on. If, therefore, one cannot dispose of all Chametz before the approach of the Passover holiday, one must arrange for a formal Mechirat Chametz or sale of that Chametz to a non-Jew. The transaction is usually arranged by the Rabbi, who acts as agent for his congregants. Neighborhood Jewish grocers and bakers should be asked by their customers whether Chametz products were properly "sold."

Chametz such as bread and cereal should be disposed of. All Chametz dishes and utensils, after having been thoroughly scoured and cleansed, should be placed in a special closet or room until after Passover. This should be done no later than the time limit specified by the Rabbi. If the closet or room has no lock, the door should be fastened with twine as a reminder. After all Chametz is assembled, the Rabbi should be formally authorized to draw up a bill of sale and negotiate transfer to a non-Jew.

The transaction of selling Chametz is a completely legal one, giving the non-Jew all rights of ownership over the Chametz that has been sold to him. After the conclusion of the festival, your agent, the Rabbi, may repurchase the Chametz from the non-Jew. However, none of this Chametz sold to the Gentile may be touched until it has been repurchased. It is, therefore, necessary to wait an hour or two after Passover before using this Chametz, in order to give the Rabbi time for repurchase.

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Burning the Chametz

All Chametz in one's possession (including that which was gathered the evening before through B'dikat Chametz) that has neither been sold nor destroyed should be burned in the morning of the day of Erev Pesach before the deadline announced by the Rabbi. The Hebrew term for this burning of the Chametz is Biur Chametz. Another Kol Chamira formula of renunciation of ownership is recited at Biur Chametz. The entire house should by now be clean of all Chametz and ready for Passover.

The prohibition of eating Chametz on Passover begins one hour prior to Biur Chametz.

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Fast of the First Born

Because the first born of the Israelites were spared when the Egyptians were smitten in the tenth plague, all first-born Jewish males fast on Erev Pesach until the Seder. This is called Taanit B'chorim. If, however, one attends a Seudat Mitzvah (a feast that accompanies the performance of a religious duty), one is not required to fast. It is, therefore, customary in all synagogues that a Siyum or conclusion of a Talmudic tractate follows the Morning Service on this day. The conclusion of a Talmudic book is an occasion of rejoicing and warrants a feast or Seudat Mitzvah. All first-born males should attend morning services on the day of Erev Pesach and stay for the Siyum.

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