

LINCOLN SQUARE



SYNAGOGUE BULLETIN

Volume 8, No. 8

PESACH

Nissan, 5733 — April, 1973

From The Rabbi's Desk...

There are very few rituals which speak as directly to the American Jew as does the *Passover Seder*. The significance of the *seder* lies in the fact that it is not merely a meal, but *the meal* par excellence — the one meal of the year which serves as a model ideal for the meals in which we indulge.

First of all, the *Seder* reminds us that the most profound education takes place informally, and that the best educational vehicle is the home. On the anniversary of our independence as a nation, it is incumbent upon the parents to teach their children, through the visual aid of ritual as well as the classical text of the Haggadah, the purpose for which they were freed and the objectives of Jewish nationhood. Informal questions and answers are basic to the *Seder*, and it is the task of the older to tantalize the curiosity of the younger. As the drama of the *Seder* progresses, Jewish historical past becomes merged with the individual Jew's present; a real *Seder* is the greatest antidote to the sense of alienation and rootlessness which is so prevalent on campus.

Moreover, the *Seder* begins with the announcement "Let all who are hungry come in and eat." The hallmark of a Jewish meal is the sense of shared bounty with those less fortunate. In some generations it was food which was scarce; in our generation it is warmth and a sense of belonging which is scarce. Despite the often valid critique of the nuclear family which can be heard so frequently today, the family still remains the only viable nucleus where lonely man establishes contact of concern. The *seder* extends the family and opens its warmth to those who lack.

And finally, every gathering of Jewish significance includes praise of the God of Israel and the world, Who redeemed and will redeem again. It is with this crescendo of faith that the *Seder* concludes, as a promise and challenge to all of its participants. May you all experience a happy and kosher Pesach!



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BACH

Eighty Bach Singles attended the group's March Shabbaton. Numerous theories were advanced to explain the huge turnout: (1) Bachs wanted to hear the speaking debut of Gail Aranoff; (2) Bachs wanted to see a special guest, our number one nemesis, the President of the Sisterhood; (3) Bachs came to celebrate the birthdays of our Shabbaton Chairlady Chaya Cohen, and Barbara Licht. Whatever the reason, the Bachs had a fine time.

Yitzhak Abramson, the chief speaker, exhorted us, as individuals, to become more deeply involved in our Judaism.

Gail summarized the beginnings of our latest offshoot, the Hakarat Tov group that will visit the neighborhood elderly. (Be sure to get your copy of next month's *Bulletin* to get more information concerning this endeavor.) She also called on some members of the Bikur Cholim, Visiting the Sick Group, — Erica Rheingewirtz, Ron Platzer, and "Bluebird of Happiness" Joy Kekritzky — who reported on their visits.

More people are joining Bach these days, and enjoying it more.

MELANIE ROSS YOUTH CENTER

Due to the haggadic concern for the fourth son of Israel—the one who doesn't know what to ask—we are launching the Melanie Ross Youth Center due to the generosity of Mr. & Mrs. Harvey Ross and Mrs. Diane Barrett. Collegiates as well as high school students searching for direction will be given the opportunity to rediscover their religious roots through

PURIM 1973

Would you believe the Shul filled to capacity at 8:30 in the morning? It seems unbelievable but Purim made it happen. By the time Ba'al Koreh Chaim Fruchter began to read the Megillah, seats were at a premium. Children dressed in costumes joined the congregation with various noise makers (drums, cap pistols, greggers) to drown out the name of wicked Haman. After the Megillah reading the whole congregation was invited to an L.S.S. first: a Purim brunch sponsored jointly by the Sisterhood, Junior League, Bach and Senior Adults. A full program of entertainment added to the Purim spirit. A delightfully humorous play was presented by level III of the Hebrew School under the direction of Cantor Goffin and Judy Riskin. All were charmed by the talent of the children. Not to be outdone, an original play, remotely based on the Megillah, written by Eddie Abramson and Peter Abelow poked fun at Rabbi Riskin, Mr. Morgenstern and other Shul personalities and situations. Bach, unable to resist getting into the act, responded with a skit of their own, and the distribution of the original "Megilat Morgenstern." Thanks to the American Broadcasting Corporation, the Purim festivities lasted well into the night when a video-tape of the spirited dancing to the music of the Ruach Revival (Harold Fruchter's Band) was shown on the late evening news.

Following the Brunch, Rabbi Riskin held a special Seudah for his talmidim from Yeshiva University and from the Joseph Shapiro Academy. Skits and "grommens" abounded and the liquor flowed as all willingly participated in the mitzvah of "drinking until you can't tell the difference between blessing Mordechai and cursing Haman."

Debbie and Peter Abelow

a series of informal rap sessions, Shabbatonim, home hospitality and evocative films with discussion. Due to the cooperation of Bach, (Joel Wachs, Marilyn Cohen, and Benjamin Lunzer), the Sukenik Library (Laurie Kunkel and Ruth Bergman), and the entire Synagogue staff we look forward to impressive results from our newest project.



Preparations for Passover

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.

(Continued on next Page)

Preparations for Passover (Cont'd)

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.

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*.

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*.

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.

The Matzoh of Hope

That the Jews of the Soviet Union may know that they have not been forgotten—The American Jewish Conference on Soviet Jewry, an association of 60 national American Jewish organizations seeking the elimination of the wrongs inflicted on Russian Jews by the Soviet Government, urges that the following statement be read at the Seder of every American Jewish household.

The leader of the service adds the following comments when distributing the matzoh after the blessing over the matzoh. He lifts a matzoh, sets it aside and says:

This matzoh, which we set aside as a symbol of hope for the 3 million Jews of the Soviet Union, reminds

us of the indestructible link that exists between us.

As we observe this festival of freedom, we know that Soviet Jews are not free to learn of their Jewish past to hand it down to their children. They cannot learn the language of their fathers. They cannot teach their children to be the teachers, the rabbis of future generations.

They can only sit in silence and become invisible. We shall be their voice, and our voices shall be joined by thousands of men of conscience aroused by the wrongs suffered by Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shall yet see a great light.

Schedule of Services

TUESDAY, APRIL 3

ROSH CHODESH NISAN

FRIDAY, APRIL 6

Kindle Sabbath Candles6:06 P.M.

Mincha and Kabbalat

Shabbat6:15 P.M.

SATURDAY, APRIL 7 (TAZRIA)

Sabbath Morning Services.....8:45 A.M.

Leviticus 12:1-13:59,

II Kings 4:42-5:19

Talmud Class5:15 P.M.

Mincha6:00 P.M.

FRIDAY, APRIL 13

Kindle Sabbath Candles6:13 P.M.

Mincha and Kabbalat

Shabbat6:25 P.M.

SATURDAY, APRIL 14 (METZORA)

SHABBAT HAGADOL

Sabbath Morning Services.....8:45 A.M.

Leviticus 14:1-15:33

Malachi 3:4-24

Mincha5:15 P.M.

Followed by Shabbat Hagadol

Discourse. Matzoh Shmurah, Halachic and Theological Implications

* * *

Passover Schedule

SUNDAY EVENING, APRIL 15

Search for the Chametz7:15 P.M.

MONDAY, APRIL 16

Siyum B'Chorim6:45 A.M.

and 7:45 A.M.

The first born are invited to complete a Talmudic Tractate with Rabbi Riskin so that they may be able to eat on what would normally be a Fast Day for the First Born

The latest time to eat

Chametz9:20 A.M.

The latest time to burn

Chametz10:30 A.M.

Kindle Festival Candles6:16 P.M.

Mincha and Kabbalat

Yom Tov6:25 P.M.

First Community Seder7:30 P.M.

TUESDAY, APRIL 17

Festival Morning Services.....8:45 A.M.

Exodus 12:21-51,

Numbers 28:16-25

Joshua 5:2-6:1, 6:27

Mincha6:30 P.M.

Kindle Festival Candles7:16 P.M.

Second Community Seder7:30 P.M.

WEDNESDAY, APRIL 18

Festival Morning Services.....8:45 A.M.

Leviticus 22:26-23:44

Numbers 28:16-25

II Kings 23:1-9, 21-25

Mincha6:30 P.M.

FRIDAY, APRIL 20

Kindle Sabbath Candles6:20 P.M.

Mincha and Kabbalat

Shabbat6:30 P.M.

SATURDAY, APRIL 21

Sabbath Morning Services.....8:45 A.M.

SHABBAT CHOL HAMOED

PESACH

Exodus 33:12-34:26,

Numbers 28:19-25

Ezekiel 31:1-14

Talmud Class5:40 P.M.

Mincha6:25 P.M.

SUNDAY, APRIL 22

Kindle Festival Candles6:22 P.M.

Mincha and Kabbalat

Yom Tov6:35 P.M.

MONDAY, APRIL 23

Festival Morning Services.....8:45 A.M.

Exodus 13:17-15:26,

Numbers 28:19-25

II Samuel 22:1-51

Mincha6:40 P.M.

Kindle Festival Candles7:22 P.M.

TUESDAY, APRIL 24

Festival Morning Services.....8:45 A.M.

YIZKOR MEMORIAL SERVICES

Deuteronomy 15:19-16:17,

Numbers 28:19-25

Isaiah 10:32-12:6

Mincha6:40 P.M.

FRIDAY, APRIL 27

Kindle Sabbath Candles6:28 P.M.

Mincha and Kabbalat

Shabbat6:40 P.M.

SATURDAY, APRIL 28 (ACHARE)

Sabbath Morning Services.....8:45 A.M.

Leviticus 16:1-18:30,

Amos 9:7-15

Talmud Class5:50 P.M.

Mincha6:35 P.M.

* * *

DAILY MINYAN

Weekdays..... 7:15 A.M. and 7:50 A.M.

Daily Mishna7:35 A.M.

Sundays and Holidays8:30 A.M.

Mincha and Maariv6:00 P.M.

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Haggadah

Kadesh. The first melody that school children sing from the Haggadah is the "Order of the Seder" — *Kadesh Ur'chatz*. The tune used today is an ancient Babylonian melody at least 1,800 years old.

Kiddush. The musical elements of the Aramaic Shavuot poem *Akdamot* are used. The ancient sources refer to this melody as a "nigun Yashan" — a very ancient tune. Its popularity spread through all the festivals, and for many centuries it has been used in our Kiddush, as well.

Ma Nishtana. The *Ma Nishtana* is traditionally sung to another old Babylonian melody, commonly known as the "learning mode." It is still used today in our Yeshivot for the study of Talmud. Newer melodies have been written in Israel, but have not yet been fully accepted by world Jewry. The old "learning" melody has been synonymous with "Seder" for most. In fact, when the Haggadah is read, this learning mode is used by us throughout, with minor or major variations.

Addir Hu. This most famous of all Haggadah tunes is relatively "young." It underwent several variations until it received its present phase. The oldest version we have is from a 1644 Haggadah, and two other similar versions from 1677 and 1769 in Haggadat printed by two converts to Judaism. Our version is an amalgam of these three. Its characteristics are decidedly German.

Most of the texts for our Haggadah songs were written in Babylon and Palestine. "Ki Lo Noeh," "Echod Mi Yodea" and "Addir Hu" texts were written from the 10th century on. The latest one (15th century) is the "Chad Gadyoh." The "unofficial" Haggadah song "Eliyahu Hanavi" was written in the 11th century as the first of a group of "Elijah" songs by Sephardic Poets for Saturday evening at Havdalah.

Synagogue

The Hallel. Hallel sung both at the home seder and at the synagogue, is actually the oldest text, and was sung in every home in Jerusalem during the period of the Second Temple.

Tal. The Prayer for Dew, is sung during the Cantor's repetition of the Musaf Amidah. Originally, the tune for this poem and the Kaddish preceding the Musaf of that day was a tune used for Passover Tal and Sukkot Geshem and mainly for Rosh Hashanah and Yom Kippur. Rabbi Meyer of Rothenberg (1215-93) already had felt that there should be a separate tune for the High Holidays and the festivals. Eventually, the tune branched out into two variations, visible in 18th century manuscripts as 1) a separate High Holidays, and 2) Dew and Rain melodies. In the future we will discuss Rabbi Jacob Molin, the *maharil* (d. 1427) who standardized the music of the synagogue, and referred to the most ancient and traditional tunes as "Missinai" (from Sinai) and "Scarbova" (sacred).

Have a pleasant Passover and join in the singing!

Cantor Sherwood Goffin

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April 16 and 17

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Monday Evening, April 2
Tuesday, April 3

LEO GELLER
Monday Evening, April 2
Tuesday, April 3

FANNIE BLOOM
Tuesday Evening, April 3
Wednesday, April 4

MEYER NIDEN
Tuesday Evening, April 3
Wednesday, April 4

HARRY JACOB WURZEL
Tuesday Evening, April 3
Wednesday, April 4

SAM STEIN
Wednesday Evening, April 4
Thursday, April 5

JENNIE WARSHAW
Thursday Evening, April 5
Friday, April 6

DR. PAUL S. ROSENBERG
Friday Evening, April 6
Saturday, April 7

ESTELLE HARRIS
Saturday Evening, April 7
Sunday, April 8

YETTA BLAUSTEIN
Sunday Evening, April 8
Monday, April 9

REGINA ELEFANT
Wednesday Evening, April 11
Thursday, April 12

ETHEL CHESNIN
Sunday Evening, April 15
Monday, April 16

MENDEL OSHEROWITCH
Sunday Evening, April 15
Monday, April 16

MILTON D. WIENER
Sunday Evening, April 15
Monday, April 16

JETTY KAUFMAN
Monday Evening, April 16
Tuesday, April 17

JOSEPH KAUFMAN
Monday Evening, April 16
Tuesday, April 17

IRVING KOMISAROFF
Monday Evening, April 16
Tuesday, April 17

HARRY SUKENIK
Thursday Evening, April 19
Friday, April 20

HYMAN ROSENBERG
Friday Evening, April 20
Saturday, April 21

HYMAN SANDLER
Sunday Evening, April 22
Monday, April 23

MARTHA MANN
Thursday Evening, April 26
Friday, April 27

BENJAMIN JARASHOW
Friday Evening, April 27
Saturday, April 28

BENJAMIN WIENER
Saturday Evening, April 28
Sunday, April 29

Mazel Tov and Best Wishes

Rabbi & Mrs. Sol Shoulson, on the engagement of their daughter.

Mr. & Mrs. Jeffrey Mehl and Mr. & Mrs. Henry Moed, on the birth of a daughter and granddaughter respectively.

Mrs. Joseph Shapiro and Mr. & Mrs. Harvey Shapiro, on the bar-mitzvah of their grandson and son respectively, Benjamin, in front of the Kotel in Jerusalem.

Mrs. Ruth Trelin, on the bar-mitzvah of her son Shlomo.

Rabbi Shlomo Riskin, who has been promoted to the position of Assistant Professor of Talmud at Yeshiva University.

Mr. & Mrs. David Perlman, on their golden wedding anniversary and the bar-mitzvah of their grandson.

Welcome Home from the Hospital

Mr. Aaron Green

Mr. Nathan Woloch

Condolences

Mrs. Oscar Wach, on the tragic loss of her beloved husband. Oscar Wach was one of our most dedicated congregants, who gave us added *kavanah* every Yom Kippur when he led in the Minchah Service. We pray he is now a member of God's heavenly choir.

Rabbi Paul Freedman, on the loss of his beloved father.

Mr. Louis Friedman, on the loss of his beloved daughter.

May the Almighty comfort you among the mourners of Zion and Jerusalem.

Melaveh Malkah For the Kleins

A heart-warming *Melaveh Malkah* in honor of the departure to Israel of our faithful congregants Elmer & Elizabeth Klein was an LSS event to remember. Cantor Sherwood Goffin and Cantor Ben Zion Shenker sang, Rabbi Riskin spoke, Arthur Morgenstern chaired, Ruth Bel-sky presented and Deborah Tiefenbrunn arranged — but the evening was climaxed by Elmer Klein's heartfelt address. "I may be a talker but I'm not a speaker," he began (in a whisper due to laryngitis), and continued by saying that just as the priestly garments were considered the "glory and honor of Israel" due to their uniqueness, so must LSS be considered due to its uniqueness. He concluded by thanking us all for providing him and his wife with "the happiest eight years of our American lives"...

Synagogue Meeting

A well-attended Joint Meeting of the Executive Board, the Board of Trustees and the Board of Governors took place on Monday, March 5, at which Rabbi Riskin spoke about "The Future Goals of Lincoln Square Synagogue". A number of new topics were brought up. A Nominating Committee for the election or re-election of candidates for the coming year was formed. Elections will be held the first week in May.

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Calendar of Events

APRIL

Sunday 1—Bach Skating Party.

Sunday 8—11:00 A.M. Adult Model Seder

Annual Congregational Dinner. In honor of Morris and Debra Tiefenbrunn.

Monday 16—First Night of Passover. First Congregational Seder.

Tuesday 17—First Day of Passover. Second Congregational Seder.

Sunday 29—"Yom Ha'shoa services at Lincoln Square Synagogue with the West Side Institutional Synagogue and The Jewish Center

MAY

Sunday 6—7 P.M. — "Yom Atzmaut (Israel Independence Day celebration as guests of the Jewish Center

Monday 7—Israel Independence Day.

Saturday 12—Synagogue's First Auction.

Sunday 20—Lag B'omer.

Monday 21—Final Sisterhood Meeting

Tuesday 29—Jerusalem Day

The Lincoln Square Synagogue Bulletin will be published at the beginning of each month from September until June. Articles and announcements are welcome and should be submitted to the Editor in care of the Synagogue office one month prior to publication.