



# Exhibit On Ghetto Life Coming to Temple Israel

*On Loan From New York's Museum of Jewish Heritage In April*



A young girl's sketch of a ghetto food cart, part of a Holocaust exhibit coming to Temple Israel in April, for the congregation's marking of Yom HaShoah.

Two traveling exhibits from New York's Museum of Jewish Heritage are coming to Temple Israel for a week in early April.

The exhibits, "Scream the Truth at the World—Emanuel Ringelblum and the Hidden Archive of the Warsaw Ghetto" and "Young Girl at Ghetto Terezin: 1941-1944 Drawings by Helga Weisssova Hoskova," are underwritten by Temple Israel members Yvette and Dr. Leonard Seskin. Dr. Seskin said he was impressed with the exhibits and simply "wanted to share them with the congregation."

They will be on display in the Multipurpose Room from Sunday, April 7, through Monday, April 15. Exhibit hours are 10 A.M. - 5 P.M. Monday through Thursday and 10 A.M. - 2 P.M. on Friday. There is no charge for viewing the exhibits.

Recognizing that the events unfolding around him in Europe were unprecedented and required documentation and preservation, Warsaw historian Emanuel Ringelblum formed the *Oyneg Shabbes*, Joy of *Shabbat*, a group of writers, historians, rabbis, teachers, and welfare workers to document Jewish life in Nazi-occupied Poland.

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## PASSOVER SERVICE SCHEDULE

<b>Monday, March 25</b>		<b>Saturday, March 30</b>	
<b>Fast of the First Born</b>			
Morning Service, <i>Siyyum</i> and Breakfast	6:30 A.M.	Morning Service	8:45 A.M.
Evening Festival Service	6:30 P.M.	Waxman High School Students will lead the service in the Sanctuary	
•		Afternoon and Evening Service	6:40 P.M.
<b>Tuesday, March 26</b>		•	
<b>First Day of <u>Pesah</u></b>		<b>Sunday, March 31 - <u>Hol Hamoed</u></b>	
Morning Service	8:45 A.M.	Morning Service	8:15 A.M.
Afternoon and Evening Festival Service	6:30 P.M.	Afternoon and Evening Festival Service	6:40 P.M.
•		•	
<b>Wednesday, March 27</b>		<b>Monday, April 1</b>	
<b>Second Day of <u>Pesah</u></b>		<b>Seventh Day of <u>Pesah</u></b>	
Morning Service	8:45 A.M.	Morning Service	8:45 A.M.
Afternoon and Evening Service	7:10 P.M.	Afternoon and Evening Festival Service	7:10 P.M.
•		•	
<b>Thursday, March 28 - <u>Hol Hamoed</u></b>		<b>Tuesday, April 2</b>	
Morning Service	6:45 A.M.	<b>Eighth Day of <u>Pesah</u></b>	
Evening Service	8:00 P.M.	Early Morning Service	6:30 A.M.
•		Morning Service	8:45 A.M.
<b>Friday, March 29 - <u>Hol Hamoed</u></b>		<i>Yizkor</i> Memorial Prayers and Dedication of Memorial Plaques	
Morning Service	6:45 A.M.	Afternoon and Evening Service	7:15 P.M.
Evening Service Welcoming <i>Shabbat</i>	6:30 P.M.		

*See the Voice Passover Guide - Pages 5-7*

## The Play's The Thing!

By Eileen Putterman

**EDITOR'S NOTE:** Temple Israel Players Producers Eileen Putterman (the old Yenta), Lois Sazer (the new Yenta), Mark Putter (the new Perchick), and Ron Klemptner (the new Motel Kamzoil) invite you to see their new production of "Fiddler on the Roof" next month on the Crystal Ballroom stage, as described in this Voice Guest Column by "the Old Yenta."

Not absolutely sure about you, but I know for sure that the Temple Israel Players have not been wandering in the desert for 40 years! I am also sure that many of you have seen this troupe perform year after year for over 40 years! Productions include "Anything Goes," "South Pacific,"

*The book, music,  
and lyrics were based  
on a masterpiece...*

"Oklahoma," "Milk and Honey," "Guys and Dolls," "Jewsical the Musical," "Forbidden Temple Israel," "Broadway Revue," and last, but surely not least, "Fiddler on the Roof." That particular production has been performed by The Players three times, ap-

proximately every ten years thus far, giving three generations the opportunity to share the history of our people in both story and song! The book, music, and lyrics were based on a masterpiece: Shalom Aleichem stories.

It is now a bit more than ten years since our last production of "Fiddler" and I would like to share some personal insights with you about this cast of "Fiddler Number Four." The heartbeat of this production is palpable. The cast is responsible; the children are somehow aware of their unique responsibility. Stars and villagers alike help each other to learn, to receive aid when needed, friendships bloom where strangers recently met, age is greeted with warmth and comfort. We are well over 55-plus people, including musicians, stagehands, costumers and make-up specialists who after a full day of work or

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FROM THE RABBI

## Passion

By Rabbi Howard Stecker

A few years ago, Jerry and Bill Ungar were honored in New York City and I was asked to introduce them. There were so many impressive things to say about them that I got all excited when I spoke. I finished my remarks and walked off the stage when I heard a voice saying, "You spoke with great passion!"

It was an unmistakable voice and it took me a moment to process it. I looked down and saw Dr. Ruth Westheimer, looking up at me.

With subjects like Bill and Jerry Ungar, it's easy to get passionate, so easy that you overcome your natural resistance to appearing too excited in public situations. In general, many of us tend to avoid coming across as too excited or too "into it," whatever "it" might be.

I strongly believe, however, that passion is not a dirty word. We need more of it, not less. To be sure, it's important to modulate. Rabbi Akiba, according to the Talmud, was more subdued when he prayed in public than when he prayed alone. But too much modulation leads to intransigence and frustration.

I am always impressed by people who pray, learn and act with passion. As boys

and girls mature, they need to see peers and adults who are not afraid to get excited about something worthwhile.

Recently, Ruth Calderon addressed the Israeli Knesset as a first-time member. Her speech about the importance and joy of immersing oneself in Jewish learning was quite inspirational. In that context, generally free from extended Talmudic discourse altogether, not to

*We can embrace...  
and still get excited...*

mention from a woman, Dr. Calderon brimmed with fearless passion about the transformative potential of Jewish study as the shared legacy of all Jews, secular as well as religious.

As a Conservative congregation, we should note that no one part of the Jewish community has a monopoly on religious fervor. We can embrace modernity intellectually and emotionally and still get excited to light *Shabbat* candles, to sing "etz hayim hee," to

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## Passover Prep

By Alan Klinger

We will soon be celebrating Passover, the remembrance of our liberation from slavery. Studies have shown that attendance at the *seder*—the cornerstone of this celebration—garners the highest percentage of Jewish participation (slightly edging out the lighting of Hanukkah candles) and exceeding the numbers who come to worship during the High Holy Days. While making the kitchen *Pesachdich* is hard work (at least for some in the family) and many feel that eight days of *matzah* can get rather tiring, the large gathering for the *seder* offers us a wonderful opportunity to connect Jewishly with family and friends, making all the effort worthwhile.

In this regard, let me recommend that thought be given to how you may make the *seder* experience most valuable. How you do

*Avail yourselves  
of these opportunities  
to generate  
food for thought  
for the seder.*

so will, of course, vary depending upon the ages of those involved; what works for a high school/college-aged audience wouldn't necessarily be appropriate for a *seder* featuring many young children. And, while, in the area of the *seder*, I am somewhat tradition-bound (still use the old Maxwell House *Haggadah* because it rings familiar—the new version proved far too cumbersome). The retelling of the Exodus story, designed to foster questions, allows significant opportunity for meaningful involvement. Asking questions touching on whether it is realistic to expect people to care about the suffering of their enemies can be done at different levels, as could discussions as to the importance of freedom and whether there are freedoms today being denied to groups of people.

A quick review of the internet can provide fertile ground for such discussion. But the synagogue, too, seeks to assist. On Sunday morning, March 17, Rabbi Adelson will lead a workshop to explore themes and customs of the *seder*. That Tuesday night, March 19, we will be hosting a reprise of our Wine and Wisdom program, which will feature discussion of Passover wines along with the opportunity to learn about Passover

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## IN MEMORIAM

Temple Israel extends condolences to the families of:

**MAE ANDERMAN**  
mother of Arthur Anderman

**JANE HEFT**  
sister of Bobette Bergstein

**EMMA SCHEINER**  
mother of Joyce Weston

**MARILYN HALPERN**  
mother of Dr. Frances Taney

May their memories be for a blessing.

## MAZAL TOV TO . . .

- **Louise and Dr. Yousef Soleymani** on the birth of their grandson, Adam Badner.
- **Barbara and Jack Green** on the *Bar Mitzvah* of their grandson, Michael Raissman Green.

## CANDLE LIGHTING TIMES

Friday, March 15.....6:43 P.M.  
Friday, March 22.....6:50 P.M.

## DAILY MINYAN TIMES

Mon. & Thur.	6:45 A.M.	8:00 P.M.
Tues. & Wed.	7:00 A.M.	8:00 P.M.
Fri., Mar. 15 & 22	7:00 A.M.	6:30 P.M.
Sat., March 16	8:45 A.M.	6:25 P.M.
Sat., March 23	8:45 A.M.	6:30 P.M.
Sunday	8:15 A.M.	8:00 P.M.

## Congregation Thanks Kiddush Sponsors

Appreciation is expressed by the Temple Israel officers and Board of Trustees to members who have generously sponsored and enhanced the Sabbath *kiddush*.

A contribution toward the *kiddush* on March 2 was made by Tina and David Ohebsalom in honor of the *Bat Mitzvah* of their daughter, Daniella.

## Next Voice Issue, Deadline

The next issue of *The Voice* will be published on Thursday, March 28. The deadline for that issue is Monday, March 18.

## IN QUOTES

**EDITOR'S NOTE:** "In Quotes" calls attention to passages from Jewish prayers and writings frequently overlooked or said by rote, but profoundly written.

This issue's quote recalls the final words recited—for centuries—during the Passover *seder*. What's your favorite quote? Send your suggestion to *The Voice*, c/o the Temple Israel office.

“*Next year in Jerusalem!*”

## UPCOMING EVENTS AT TEMPLE ISRAEL

March	17	Rabbinic Dialogue at Great Neck Synagogue	10:00 A.M.
	17	<i>Pesah</i> University Led by Rabbi Adelson	11:15 A.M.
	17	Shalom Club Meeting	6:30 P.M.
	18	Sisterhood Board Meeting	10:00 A.M.
	19	Waxman High School and Youth House <i>Hag Squad Programming</i>	
	19	TILL Program: "Wine and Wisdom"	8:15 P.M.
	20	Men's Club Scotch and Seder	6:30 P.M.
	21	Board of Trustees Meeting	8:15 P.M.
	22	Pre- <i>Pesah</i> Congregational Dinner	7:30 P.M.
	25	<i>Erev Pesah</i>	
	25	Fast of the First Born Service ( <i>Siyyum</i> ) Followed by breakfast	6:30 A.M.
	26-27	<i>Pesah</i> – First and Second Days	
April	26	Congregational Second Night Seder	7:15 P.M.
	1-2	<i>Pesah</i> – Seventh and Eighth Days	
	7	<i>Yom HaShoah</i>	
	7	<i>Yom HaShoah</i> Remembrance Service and Exhibit	7:30 P.M.
	7-15	Museum of Jewish History Exhibition at Temple Israel	
	9	TILL Course: "Five Talmudic Texts You Really Should Know"	8:15 P.M.
	12-13	<i>Shabbat Kol Ishah</i>	
	15	<i>Yom Hazikaron</i>	
	16	<i>Yom Ha'atzmaut</i>	
	16	<i>Yom Ha'atzmaut</i> Celebration	8:00 P.M.
	18	Board of Trustees Meeting	8:15 P.M.
	20	" <i>Shabbat Talk</i> "	12:45 P.M.
21	Shalom Club Meeting	6:30 P.M.	
22	Sisterhood Board Meeting	10:00 A.M.	
23	TILL Course: "Five Talmudic Texts You Really Should Know"	8:15 P.M.	

## Five Talmudic Texts

## You Really Should Know!

Rabbis Stecker and Adelson will survey essential Talmudic passages, study the texts in English translation using the Aramaic and Hebrew where possible, then analyze their arguments and attempt to draw modern lessons from ancient logic.

*No previous experience in Talmud study is necessary.*

**Tuesday evenings at 8:15 P.M. in the Blue Room  
April 9, 23 and 30 and May 7**

For further information and to RSVP, call 482-7800

# Calling All Hametz!

By Rabbi Amy Roth

As we prepare for *Pesach* in the Religious School, we are also incorporating our theme of *v'ahavta l'reyacha kamocho*, treat others as you would treat yourself. We will be participating in the Temple Israel *hametz* collection; bins will be in the education wing of the synagogue as well as the lobby. We want to impress upon the children that in addition to our holiday foods and traditions, our obligation to perform acts of *chesed*, loving-kindness, is an essential part of the observance. As part of our effort to work toward a joint *chesed* project amongst the three Temple Israel schools, the Beth HaGan community as well as the Youth House students will be collecting *hametz*.

Similarly, our festive Purim celebration was accented by our students participating in "Pack it up for Purim," a local Jewish effort to help feed the hungry. While the Alef, Bet and Gimmel children wrote messages and decorated cards for the packages, the Dalet, Hay and Vav students helped sort, organize and pack up the food items. Our children are truly getting the message that in addition to the carnival, costumes and silliness of Purim, the *mitzvah* of *matanot l'evyonim*, gifts to the poor, is an integral part of the holiday.

In addition to getting rid of our *hametz*, preparation for *Pesach* involves, of course, preparation for the *Pesach seder*. And here at the Temple Israel Religious School, *seder* prep has begun! Each grade, in its own age-appropriate way, is learning *seder* essentials.

Ask your children about the Four Questions, and perhaps even some answers to them! The *seder* is all about engaging children, and asking questions in a way that keeps them interested and awake. Some classes will practice through traditional model *sedarim*, while others will have unconventional *sedarim* (a candy *seder*?), and others will create *seder* artifacts for your use at your own *sederim*.

I have learned that we are a musical community here at Temple Israel. *Pesach* is a great time to incorporate music and singing into so many areas of the *seder*.

*...our obligation to perform acts of chesed, loving-kindness, is an essential part of the observance.*

Never underestimate the power of song! From "Ma Nishtana" to "Avadim Hayinu," our children enthusiastically sing the Haggadah. We firmly believe in the power of creating strong Jewish memories. For many of us, *seder* memories are among the most powerful of our childhood. *Pesach* songs have the power to stir emotions, thoughts



School food collection, above and below, is part of the holiday observance.

of the past or even the aromas of traditional *seder* fare. When children (and adults) sing tunes from the Haggadah text, they connect to the holiday in a unique way—and they may stay awake! Ask your Gimmel and Dalet children about Rabbi Stecker's version of "Chad Gadya" They will be sure to try to animatedly replicate it!

Whether it be through acts of loving-kindness, *chesed*, or through singing our way through the Haggadah, *Pesach* is a focal point for Jewish educators. We know that learning the story of the Exodus, with its rituals, music, and, of course, food, are all-important contributors to all of our ever-evolving Jewish identities.

*Hag Kasher V'Sameach!*



# Passover Is Beginning with Annual Siyyum And the Breakfast for the First Born March 25th

## MEMORIAL PLAQUES

To Be Dedicated  
Tuesday, April 2

**OSCAR ALBERT**

Father of David Albert

**FRANCINE R. CITRON**

**CHARLES I. CITRON**

Parents of Harold Citron

**HYMAN COLE**

Father of Dr. Jeffrey L. Cole,  
Nita Rose and Barbara Hallas

**EDITH EISBERG**

Mother of Cheryl Eisberg Moin  
and Stewart Eisberg

**CONSTANCE (CONNIE) FRANKEL**

Mother of Van Frankel  
and Sherry Modlin

**GERALD HIRSCHBEIN**

Father of Adam Hirschbein

**ESTHER KING**

Wife of Dr. Harry King

**DAVID ROTHBAUM**

Son of Paul Rothbaum  
Brother of Dr. Hal Rothbaum  
and Dr. Steven Rothbaum

**LILLIAN SHERMAN**

Sister of Kenneth Kadin

The Board of Trustees and officers express thanks once again to Shahnaz Ohebsion and Jack Sassouni for their generosity in sponsoring the annual *Siyyum* and breakfast, following the Service for the First Born on Monday, March 25, in loving memory of Eli Sassouni.

Because the first-born Israelites were saved during the Tenth Plague, all first-born men and women are urged to fast on *erev Pesach* until the *seeder*. This fast is called *Taanit Bechorot*. However, the fast is not required when one performs a *mitzvah*, such

as a *siyyum*, the completion of a portion of study. It is then customary to celebrate with a *seudat mitzvah*, a meal that accompanies an important religious duty.

Rabbi Seth Adelson will be leading the study session and is studying *Seder Nashim* of the *Mishnah* in preparation for the *siyyum*.

The service, beginning at 6:30 A.M. in the Sanctuary, is, of course, not limited to the first-born alone. All children are welcome, together with their parents, as well as adults without children.

## Temple Israel Museum Featuring Special Passover Judaica Exhibit

An unusual collection of antique Passover items is now on exhibit in the front case of the Temple Israel Museum and can be viewed for the next two months.

A rare 19th century pewter *matzah* meal container from France with a spherical body has inscriptions in Hebrew reading: "This is the bread of affliction which our ancestors ate in the land of Egypt, etc." Its last words are "this year we are slaves; next year, free men." It is from Paris and is dated 1888.

From 19th century Holland the display has a bronze toothed cutting wheel for perforating *matzah* dough at one end of the handle bar and a hatted Dutch baker at the other end.

An 1832 Omer book, made of parchment from Reggio Emilia is another unusual display piece. Its text does not start with "Today is the 1st or 2nd or 3rd day of the Omer," but rather "Today by the Omer, there are 1, 2, 3 days."

There also is a pewter seder plate from Germany, ca. 1690, an 1890 silver *seeder* plate with its center filled with a *seeder* scene of an entire family and words in Hebrew: "*Pesach, Matzah, Maror.*"

These are only a few of the special artifacts on exhibit.

The museum is open by special request by calling the synagogue office.

The museum is looking for volunteers for staffing. The more volunteers, the more often the museum will be open to visitors. To volunteer to assist with the museum, call the Temple Israel office at 482-7800.

## PESACH D'VAR TORAH

By Rabbi Marim D. Charry

The readings for the eight days of *Pesach* are taken from four different books of the Torah, dealing with various aspects of the festival.

**First Day - Exodus 12:21-51**

**Tuesday, March 26**

The reading sets forth details of the paschal offering and describes the tenth plague and the actual departure from Egypt. It includes the question, through not the answer, of the Wicked Son in the *haggadah*.

**Second Day - Leviticus 22:26-23:44**

**Wednesday, March 27**

The reading consists of a calendar of the annual festivals, including the laws of the Omer. The emphasis is on abstention from work. The list begins with *Shabbat*, then moves to *Pesach*, as the festival of the first month, and continues through the year.

**Hol Hamoed 1 - Exodus 13:1-16**

**Thursday, March 28**

The reading consists of instructions for observing *Pesach* when the Israelites come into the Promised Land. It includes the direction to relate (*haggadah*) the account of the Exodus to our children. It also includes the answer to the Wicked Son, the question and answer of the Simple Son and instructions for wearing *tefillin*.

**Hol Hamoed 2 - Exodus 22:24-23:19**

**Friday, March 29**

This reading includes a number of commandments regarding our

behavior towards other people and God's creatures, as well as a brief summary of holidays (*Shabbat* and the three Pilgrimage Festivals.)

**Hol Hamoed 3 (Shabbat)-Exodus 33:12-34:26**

**Saturday, March 30**

The reading contains a description of the creation of the second set of tablets and a short calendar of *Shabbat* and festivals.

**Hol Hamoed 4 - Numbers 9:1-14**

**Sunday, March 31**

The reading gives rules for observing a second *Pesach* one month later for those who were prevented from observing at the proper time.

**Seventh Day - Exodus 13:17-15:26**

**Monday, April 1**

The reading continues the account of the Exodus from the actual departure through the Song at the Sea. Tradition holds that the Israelites crossed the Sea of Reeds on the seventh day after leaving Egypt.

**Eighth Day - Deuteronomy 15:19-16:17**

**Tuesday, April 2**

The reading consists of a calendar of the three Pilgrimage festivals. The emphasis is on the observance at a central sanctuary and meanings are assigned to the festivals to make them significant for future generations who will not have experienced the Exodus.

*On each day a portion from Numbers 28 detailing the special offerings to be brought on the festival is read from a second Torah.*

## Just What Is Kosher for Passover?

The Passover home atmosphere is created by the traditional practice of thoroughly cleansing the home in all parts, and by the removal of all *hametz*, or leaven, in preparation for the welcoming of *Pesach*, as well as meticulously avoiding the use of *hametz* throughout the *Pesach* days both at home and away.

The term *hametz* is applied not only to foods, the use of which is to be avoided during *Pesach*, but also to the dishes and other utensils in which the foods are prepared or served during the year. These dishes and utensils may not be used during *Pesach* except as indicated below.

### Temple Israel Pesach Guide

**Note:** This guide was prepared for the Rabbinical Assembly Committee on Jewish Law and Standards by Rabbi Mayer Rabinowitz. It was accepted by the Committee on December 12, 1984. The last paragraph of the introduction, as well as parts A and C under Permitted Foods, have been amended to reflect more recent decisions of the Committee affecting the status of peanuts, peanut oil, certain cheeses and canned tuna. This guide was reviewed and approved by the Temple Israel clergy.

The Torah prohibits ownership of *hametz* (leaven) during *Pesach*. Therefore, we arrange for the sale of *hametz* to a non-Jew. The transfer, *mekhirat hametz*, is accomplished by appointing an agent, usually the rabbi, to handle the sale. It is a valid and legal transfer of ownership. At the end of the holiday, the agent arranges for the reversion of ownership of the now permitted *hametz*. If ownership of the *hametz* was not transferred before the holiday, the use of this *hametz* is prohibited after the holiday as well (*hametz she avar alav ha-Pesach*).

Since the Torah prohibits the eating of *hametz* during *Pesach*, and since many common foods contain some admixture of *hametz*, guidance is necessary when shopping and preparing for *Pesach*.

During the eight days of *Pesach*, *hametz* cannot lose its identity in an admixture. Therefore, the minutest amount of *hametz* renders the whole admixture *hametz* and its use on *Pesach* is prohibited. However, during the rest of the year *hametz* follows the normal rules of admixture, i.e. it loses its identity in an admixture of one part *hametz* and 60 parts non-*hametz* (*batel be-shishim*). This affords us the opportunity to differentiate between foods purchased before and during *Pesach*.

What follows is a general guideline. However, your rabbi should be consulted when any doubt arises. *Kosher le-Pesach* labels that do not bear the name of a rabbi or one of the recognized symbols of rabbinic supervision, or which are not integral to the package, should not be used without consulting your rabbi.

Prohibited foods include the following: leavened bread, cakes, biscuits, crackers, cereal, coffees containing cereal derivatives, wheat, barley, oats, spelt, rye, and all liquids containing ingredients or flavors made from grain alcohol.

Most Ashkenazic authorities have added the following foods (*kitniyot*) to the above list: rice, corn, millet, legumes (beans and

peas; however, string beans are permitted). The Committee on Jewish Law and Standards has ruled unanimously that peanuts and peanut oil are permissible, as peanuts are not actually legumes. Some Ashkenazic authorities permit, while others forbid, the use of legumes in a form other than their natural state, for example corn sweeteners, corn oil, soy oil. Sephardic authorities permit the use of all of the above. Consult the rabbis for guidance in the use of these products.

#### PERMITTED FOODS

**A.** The following foods require no *kosher le Pesach* label if purchased prior to *Pesach*: unopened packages or containers of natural coffee without cereal additives (however, be aware that coffees produced by General Foods are not kosher for Passover unless marked KP), sugar, pure tea, (not herbal tea), salt (not iodized), pepper, natural spices, frozen fruit juices with no additives, frozen (uncooked) vegetables (for legumes see above), milk, butter, cottage cheese, cream cheese, ripened cheeses such as cheddar (hard), Muenster (semi-soft) and Camembert (soft), frozen (uncooked) fruit (with no additives), baking soda.

**B.** The following foods require no *kosher le-Pesach* label if purchased before or during *Pesach*: fresh fruits and vegetables (for legumes see above); eggs; fresh fish; fresh meat.

**C.** The following foods require a *kosher le-Pesach* label if purchased before or during *Pesach*: all baked products (*matzah*, cakes, *matzah* flour, farfel, *matzah* meal, and any products containing *matzah*); canned or bottled fruit juices (these juices are often clarified with *kitniyot* which are not listed among the ingredients. However, if one knows there are no such agents, the juice may be purchased prior to *Pesach* without a *kosher le-Pesach* label); canned tuna (since tuna, even when packed in water, has often been processed in vegetable broth and/or

hydrolyzed protein-however, if it is known that the tuna is packed exclusively in water, without any additional ingredients or additives, it may be purchased without a *kosher le-Pesach* label); wine; vinegar; liquors; oils; dried fruit; candy; chocolate flavored milk; ice cream; yogurt; soda.

**D.** The following processed foods (canned, bottled or frozen) require a *kosher le-Pesach* label if purchased during *Pesach*: milk, butter, juices, vegetables, fruit, milk products, spices, coffee, tea and fish, as well as all foods listed in Category C.

**DETERGENTS:** If permitted during the year, powdered and liquid detergents do not require a *kosher le-Pesach* label.

**MEDICINE:** Since *hametz* binders are used in many pills, the following guidelines should be followed: If the medicine is required for life sustaining therapy, it may be used during *Pesach*. If it is not for life sustaining therapy, some authorities permit while others prohibit. Consult your rabbi. In all cases, capsules are preferable to pills.

#### KASHERING OF UTENSILS

The process of *kashering* utensils depends on how the utensils are used. According to *halakhah*, leaven can be purged from a utensil by the same process in which it was absorbed in the utensil (*ke-voleo kakh poleto*). Therefore, utensils used in cooking are *kashered* by boiling; those used in broiling are *kashered* by fire and heat; and those used only for cold food are *kashered* by rinsing.

**A. EARTHENWARE** (china, pottery, etc.) may not be *kashered*. However, fine translucent chinaware which has not been used for over a year may be used if scoured and cleaned in hot water.

**B. METAL** (wholly made of metal) UTENSILS USED IN FIRE (spit, broiler) must first be thoroughly scrubbed and cleaned and then made as hot as possible. Those used for cooking or eating (silverware, pots) must be thoroughly scrubbed and cleaned and

completely immersed in boiling water. Pots should have water boiled in them which will overflow the rim. The utensils should not be used for a period of at least 24 hours between the cleaning and the immersion in boiling water. Metal baking utensils cannot be *kashered*.

**C. OVENS AND RANGES:** Every part that comes in contact with food must be thoroughly scrubbed and cleaned. Then oven and range should be heated as hot as possible for a half hour. If there is a broil setting, use it. Self cleaning ovens should be scrubbed and cleaned and then put through the self cleaning cycle. Continuous cleaning ovens must be *kashered* in the same manner as regular ovens.

**MICROWAVE OVENS,** which do not cook the food by means of heat, should be cleaned, and then a cup of water should be placed inside. Then the oven should be turned on until the water disappears. A microwave oven that has a browning element cannot be *kashered* for *Pesach*.

**D. GLASSWARE:** Authorities disagree as to the method for *kashering* drinking utensils. One opinion requires soaking in water for three days, changing the water every 24 hours. The other opinion requires only a thorough scrubbing before *Pesach*, or putting them through a dishwasher.

**Glass cookware:** There is a difference of opinion as to whether it is to be *kashered*. One opinion is that it must be *kashered*. After a thorough cleansing, there should be water boiled in them which will overflow the rim. The other opinion is that only a thorough cleansing is required.

Glass bakeware, like metal bakeware, may not be *kashered*.

**E. DISHWASHER:** After not using the machine for a period of 24 hours, a full cycle with detergent should be run.

**F. ELECTRICAL APPLIANCES:** If the parts that come in contact with *hametz* are removable, they can be *kashered* in the appropriate way (if metal, follow the rules for metal utensils). All exposed parts should be thoroughly cleaned. If the parts are not removable, the appliance cannot be *kashered*.

**G. TABLES, CLOSETS AND COUNTERS:** If used with *hametz*, they should be thoroughly cleaned and covered, and then they may be used.

**H. KITCHEN SINK:** A metal sink can be *kashered* by thoroughly cleaning and then pouring boiling water over it. A porcelain sink should be cleaned and a sink rack used. If, however, dishes are to be soaked in a porcelain sink, a dish basin must be used.

**I. HAMETZ AND NON PASSOVER UTENSILS:** Non-Passover dishes, pots and *hametz* whose ownership has been transferred, should be separated, locked up, or covered, and marked in order to prevent accidental use.

## Seder Check List

Before you sit down to the *seder*, make sure that you have everything ready. The following check list should be of assistance.

### Wine

- Enough wine for the "Four Cups of Redemption"
- Wine goblet—silver or crystal—for each person
- Cup of Elijah—large silver or crystal cup
- Cup of Miriam—large silver or crystal cup to be filled with water (optional)

### Matzah

- Matzah* plate for three *matzot*
- The *matzah* cover
- Three *matzot*—place them into the cover compartments
- A napkin in which to wrap the *afikomen*
- A separate plate with *matzah* for the meal

### The Seder Plate

- The *Seder* Plate itself
- Zero'ah*—roasted bone or chicken leg or neck bone—symbol of the *paschal* lamb each family sacrificed and ate in ancient times.
- Beitzah*—roasted egg—symbol of the special festival sacrifice offered in the Temple. Also the symbol of rebirth.
- Haroset*—Ashkenazim use peeled apples and nuts ground together mixed with cinnamon and red wine making a sweet brown paste—symbol of the brick and mortar with which the Israelites were forced to labor. Also symbolizes the sweetness of freedom. Sefardim use other ingredients.
- Maror*—the bitter herb, represented by the head of the horseradish root or romaine lettuce—symbol of the bitterness of slavery.
- Karpas*—the green vegetable, usually a piece of parsley, or boiled potato, symbol of springtime's renewal of life.

### Other Items

- Grated or sliced horseradish—ungarnished, in a separate bowl, enough to distribute to each participant for the *berakhah*.
- Haroset*—a separate bowl of *haroset* to distribute with horseradish.
- Vegetables—a dish of parsley, lettuce, or boiled potato, enough for each participant.
- Salt Water—a small bowl of salt water into which the vegetable can be dipped for the *karpas*.
- Hard Boiled Eggs—enough for all participants, which will be eaten with the salt water as entree to the *seder* meal.
- Salt Shakers—for salting the *matzah* when the *berakhah* is made.
- Pillows—for the head of the household and for anyone else wishing to fulfill the *mitzva* of "reclining."
- For Washing the Hands—a pitcher of water, a bowl and a towel with which each participant can wash hands, first before the *karpas* and again before eating the *matzah*.

### And Finally

- Does each participant have a *Haggadah*?

# Exhibit On Ghetto Life Coming to Temple Israel

—Continued from front page

As Nazis began liquidating the ghetto, the *Oyneg Shabbes* buried the archives in several containers, which were discovered between 1946-1950.

The exhibit contains 53 framed artifacts including letters, photographs, paintings, diaries, postcards, posters, tickets, armbands, telegrams and flyers. The first cache was pulled from the ghetto's rubble on September 18, 1946. A second cache was found in 1950 and the last cache was never discovered.

"Young Girl at Ghetto Terezin," the other exhibit, contains photographic reproductions of ten drawings by a teenage girl. Accompanying the photographs are excerpts from her diary and related materials that depict her view of life in the ghetto in Czechoslovakia during the Holocaust.

In Terezin, children were allowed to make artwork and Helga's father urged her to draw what she saw. During an exhibit of children's works she was told to throw hers away, since they were too documentary in nature. Instead, she saved them and, when she and her mother were deported to Auschwitz in September, 1944, she entrusted the pictures to her uncle. He hid them in a wall until liberation, and then took them back to Prague. Miraculously, Helga and her mother survived, having been transferred from Auschwitz to a work detail in Germany—and so did her drawings.

The Museum of Jewish Heritage-A Living Memorial to the Holocaust, located at New York's Battery Park City, features a core exhibit of more than 2,000 photographs and 800 histori-

cal and cultural artifacts. Personal stories and artifacts are used to present 20th century Jewish history and the Holocaust in the context of universal truths that speak to people of all ages and backgrounds, according to the museum.

Yom HaShoah, Holocaust Remembrance Day, will be marked at Temple Israel with a service organized by the congregation's Shoah Remembrance Committee on April 7 at 7:30 P.M.

## Passion

—Continued from page 2

deliver food to people in need and to learn Torah individually or in a group. And while we might modulate somewhat in a group, we should not squelch our passion. We should allow it to surface and, potentially, to inspire others.

As we prepare to sit down to the *seder* table, we should remember that Passover is the quintessential holiday of passion. With great intensity we speak, sing and eat our way from slavery to freedom. This is not a time to hold back; it's a time to break free.

I urge us to approach the *seder* without all the usual constraints. Let's not be afraid to ask a few extra questions or to sing a song with more gusto than usual. It's good practice for us. If it feels right, we can try to apply it to other aspects of our spiritual lives.

Next time you have the chance to learn, sing or act with enthusiasm, for your own sake or for the sake of others, ask yourself the following question: What's stopping me? Or, if you prefer: What would Dr. Ruth do?



Warsaw historian Emanuel Ringelblum

## Passover Prep

—Continued from page 2

traditions. And, the next night, March 20, is our annual Men's Club's Scotch and Seder night with Rabbi Stecker (not sure how these items first got linked, given the prohibition of the former on the latter), where there presumably is some learning mixed in with drinking. Avail yourselves of these opportunities to generate food for thought for the *seder*.

*A zeisen Pesach* to all.



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*Above:*

Sara Khorshad & Galina Khasin



*Above:*

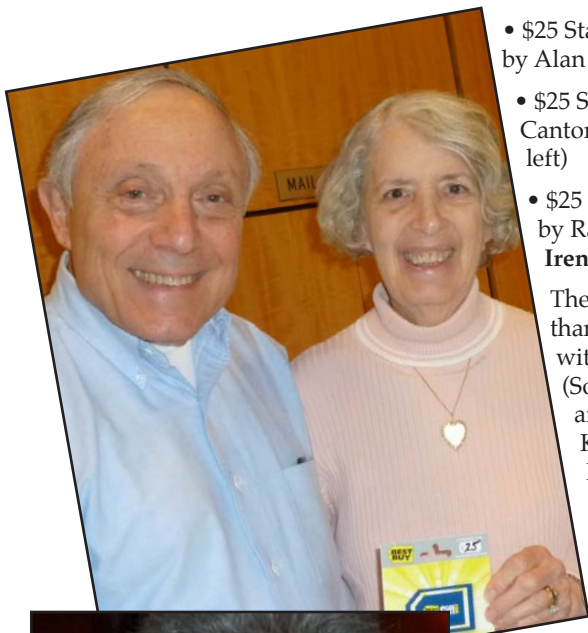
18th Century Two Tier Heavy  
Bronze Chandelier with 30 Lights

*At Left:*

French Empire Server  
with Marble Top



## Hanukkah Celebration Raffle Winners



- \$25 Starbucks winning ticket drawn by Alan Klingler: **Andy Nadler** (below)
- \$25 Staples winning ticket drawn by Cantor Frieder: **Ann Baun** (below left)
- \$25 Best Buy winning ticket drawn by Rabbi Stecker: **Dr. Fred and Mrs. Irene Einstein** (left)

The Membership Committee thanks members who assisted with the Hanukkah celebration (Some members of the committee are below): Robin Fleishman, Karen Ashkenase, Brenda Kopelowitz, Ken Kobliner, Dan and Rebecca Wotman, and Rob and Ofra Panzer. A special thank you is sent to Sophia Wotman for making the colorful sign.



## DOR HABA The Next Generation

Rabbis Stecker & Adelson will read and discuss the weekly Torah portion through the lens of modern life, looking for ways to connect ancient tradition with today's issues.

**Thursdays 9:30 A.M.**  
**Library**  
*Note the change of time and meeting location.*

## The Play's The Thing!

—Continued from page 2

school, arrive to rehearse when requested, ready to make "Fiddler Number Four" happen with joy, with tenderness, with a deep sense of caring. There are others, like me, who were part of the original troupe of Fiddlers. There are newcomers who decided to be part of the troupe this season and there are new members who just walked into Temple Israel for the first time this year, all exemplifying the extraordinary community that is Temple Israel of Great Neck!

There we were (some for the first time) learning to sing "Anatefka" in a tumbledown *shtetl* (town), our home in Russia or Poland, from which we all were ordered to leave. We stumbled into a circle as told, some just learning the words or hearing the music for the very first time, but all aware of the realization that this happened not once, but over and over again throughout the history of our people. The quiet as the pianist hit the last resounding chord was unforgettable. There was a hush and nary a dry eye. Unforgettable, too, is this beautiful troupe of people of all ages, perhaps 8 to 85 years of age, who will be reminiscing with each other on the street, in the shops, in our beloved Temple Israel, about "Fiddler Number Four" and what it meant to them, and all those who share that spirit day by day.

Join us for this wondrous performance of "Fiddler Number Four," to be given on Saturday night, April 27, and Sunday afternoon, April 28. Call Temple Israel at 482-7800 and ask for Kathy Reccia, who will be pleased to help you in your selection of seats. Let it be known that all of the dollars earned above our costs are contributed to Temple Israel for something necessary for the betterment of our beloved synagogue.

Patrons and Sponsors are all invited for a Champagne Party on Saturday night following the performance to meet and greet the Players.

We will all be expecting to see you—right? Of course, right!

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# From Generation to Generation



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**Tuesday, March 19**

**8:15 P.M. Blue Room**

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## D'VAR TORAH

By Rabbi Marim D. Charry

### Vayikra

Saturday, March 16

In this portion we begin the Book of Leviticus. The last chapters of Exodus detailed the construction of the *Mishkan*, the portable wilderness sanctuary, and the designation of the priests who were to serve in it. Leviticus constitutes an instruction manual for the priests, as well as setting forth rules to achieve personal holiness and the sanctification of human life. The reading describes five main types of sacrifices that were to be brought: the burnt offering, the meal offering, the peace offering, the sin offering, and the guilt offering. For each type, details are provided on the circumstances under which it is to be brought, who brings it and of what it consists. The Hebrew word translated "sacrifice" or "offering" is *korban*, from the root k-r-v, "to draw near." The offerings were a means of drawing near to God and, in a sense, drawing Him near to the offerer. Although we no longer offer sacrifices in the way our ancestors did, the goal of the system, to move one to a more Godly life, is still to be pursued.

### Tzav

Saturday, March 23

We find further details concerning the burnt offering, the meal offering, the guilt offering and the peace offering, as well as details of the thanks offering in this portion. With the types of sacrifices fully described, we now move to a description of the institution of the service in the *Mishkan* and the consecration of Aaron and his sons to the priesthood. The ceremonies consist of dressing the priests in their special vestments, anointing the *Mishkan* and all of its furnishings with oil, offering sacrifices and putting blood of the sacrifices upon the right ears, the right thumbs and the right toes of the priests. The aim of the entire proceedings was to highlight the special duties and responsibilities of the priests as representatives of the people before God. The pattern which is described here continued to be the manner of anointing the priests for over a thousand years.

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## SABBATH SERVICES

Friday, March 15

Evening Service 6:30 P.M.  
*Kabbalat Shabbat* Service and Dinner 7:30 P.M.  
 For College Grads and Friends

Saturday, March 16

Morning Service 8:45 A.M.  
 Weekly Portion: *Vayikra*  
 Leviticus 1:1 – 5:26  
*Haftarah*: Isaiah 43:21 – 44:23  
 Sabbath Service Officers: Brian Zeitlin and Brent Greenspan  
*Machon* Alone Family Service 10:30 A.M.  
 Junior Congregation 10:30 A.M.  
 Toddler Service 11:00 A.M.  
*Minhah* and *Ma'ariv* 6:25 P.M.  
*Haodalah* 7:44 P.M.

Friday, March 22

Evening Service 6:30 P.M.

Saturday, March 23  
*Shabbat Hagadol*

Morning Service 8:45 A.M.  
 Weekly Portion: *Tzav*  
 Leviticus 6:1 - 8:36  
*Haftarah*: Malachi 3:4 – 24  
 Sabbath Service Officers: Rebecca Sassouni and Bracha Werber  
*Havurah* Service 10:00 A.M.  
 Junior Congregation 10:30 A.M.  
 Toddler Service 11:00 A.M.  
*Minhah* and *Ma'ariv* 6:30 P.M.  
*Haodalah* 7:51 P.M.