



## *All Is Ready for Temple Israel Players Latest Musical Production, 'Jewsical The Musical'*



*Voice photo by Dr. Robert Lopatkin*

On the heels of the success of their all-musical production, "Forbidden Broadway," staged last year, The Temple Israel Players are all set to go with their next musical review, "Jewsical The Musical." A large cast is now in intensive rehearsals for the show, to be performed on the Crystal Ballroom stage on Saturday, April 28, and Sunday, April 29.

"The show will follow a similar format to 'Forbidden Broadway,'" said Eileen Putterman, one of the show's producers. "We will be covering the Jewish history of popular music both on and off the Broadway stage from the early 1920s to today. The producers must have been reading Dr. Seuss, because the name for the show just popped into our heads."

Music by a wide range of Jewish artists—including folk, rock and Broadway—will be featured, including work by Neil Simon, Fanny Brice, Meatloaf, Irving Berlin—even Jimmy Roberts of Great Neck, the playwright who wrote "I Love You, You're Perfect, Now Change."

You name it, "Jewsical The Musical" will feature it, including songs such as "Beauty and the Beast," "Begin the Beguine," "Get Happy," "Hallelujah La Olam," "The Locomotion," "I'm Leaving On a Jet Plane," "Wind Beneath My Wings," "This Land Is Your Land," "Will You Still Love Me Tomorrow," "America," "White Christmas," and "Tonight."

"This was a learning experience for the producers and the cast," Mrs. Putterman said. "We were amazed by the depth and range of music produced by generations of talented Jews."

The cast includes Rabbi Seth Adelson, Noah and Robert Aizer, Ariel and Mark Cwern, Dan Frankel, Lori Freudman, Cantor Rafael Frieder, Marylin Goldberg, Stan Goldfarb, Anne Hirsh, Sherry Husney, Jon and Kim Kaiman, Abe and Barret Kanfer, Andy Katz, Richard Kestenbaum, Jennifer Khoda, Ron Klempner, Kenneth M. Leff, Stan Levin, Gary Noren, Ofra Panzer, Harriet Picker, Mark Putter, Eileen and Mickey Putterman, Mimi Rosenberg, Rusti and Alex Rothstein, Lois and Gary Sazer, Carol and Steve Smolinsky, Barbara and Howard Spun, Rabbi Howard Stecker, Debbie Volk, Amanda Vogel and Maxine Vogel.

Musicians include Gwen Glaz, Cyrus Kahn and Sharon Bernstein. Robert Lopatkin is the assistant to the director; Sherry Modlin is the scenery designer, Mark Birnbaum and Susan Cwern are the stage managers, and Ellen Birnbaum heads the stage crew. Richard Bock is the music director, and Dr. Linda Burson is the director.

### **Tickets Now On Sale, Patrons and Sponsors Requested**

All show patrons and sponsors are invited to a champagne party with the cast following the Saturday evening performance. Saturday evening reserved tickets are priced at \$50 for patrons and \$36 for sponsors. Other tickets are \$25 and \$20. Sunday patron and sponsor tickets are \$36 and \$24, respectively. Other tickets are \$20 and \$10. Children's tickets for the Sunday performance are \$18, \$12 and \$10. They can be ordered by calling 482-7800.

# The Poem-sical About The Play-sical Supporting Israel

By Lois Sazer, Carol Smolinsky and Barbara Spun

By Alan Klinger

**EDITOR'S NOTE:** Dr. Seuss seems to have placed a spell on the Temple Israel Players, as reflected in this Voice Guest Column by show producers Lois Sazer, Carol Smolinsky, and Barbara Spun.

Oh the people we've met  
Oh the songs we select  
Oh the schedules for snacks, rehearsals,  
props, costumes and set.

Oh the late night meetings, casting  
and glitches  
Working with Linda, Bob, Sherry and Rich is  
What being a producer is all about  
Why do we do it?.....  
You will find out!

Sazer's not Coppola, nor Putterman Disney,  
Smolinsky's no Spielberg and Spun is not  
Ridley.  
But we work and we play hard and we  
love to schmoozical  
All to bring you "Jewsical the Musical."

So come one and come all to synagogue,  
But this time not for prayers.  
Instead come join us as we watch,  
The Temple Israel Players.  
They're silly, wacky, funny  
Their shows are number one.  
They're religiously hysterical,  
And yes we meant that pun.

Come April 28th or 29th  
Whatever day you choose-ical  
And set your smart phones, save the date  
For "Jewsical the Musical"!!!

Jewsical the Musical  
Temple Israel of Great Neck  
Crystal Ballroom  
Saturday the 28th at 8:30 P.M.

FROM THE RABBI

## When All Are Truly Welcome

By Rabbi Howard Stecker

I was asked to write a column for the upcoming newsletter for Synergy, which defines itself as "a program where UJA-Federation of New York and synagogues work together to provide vital centers of community, learning and spiritual renewal." Here is what I wrote:

"Originally, they used to allow any [farmer] who wished to recite the passage [i.e., the lengthy first-fruits declaration from Deuteronomy 26:5 in Hebrew] to recite. But for those who didn't know how to recite, the [priests] would recite [and the farmers would repeat the words]. The [less educated farmers] stopped bringing the fruits [to avoid being humiliated in this way]. So it was decreed that the priests would recite for both those who knew and those who didn't know." (Mishnah, *Biqurim*, 6:3, translation from JTS website)

Our ancestors faced a dilemma. The ceremony of the first fruits, involving the recitation of the passages that have become central to the Passover *seder*, was being avoided by a portion of the target population. The farmers who could not recite the passage independently were embarrassed by their lack of fluency and simply opted out.

I find this passage interesting and in-

structive in a variety of ways. To begin with, it seems that "opting out" is not a phenomenon unique to contemporary American life. Who would have imagined that thousands of years ago, in an atmosphere with more theological and sociological gravity than we have today, people would just desist from performing a ritual steeped in Biblical and Rabbinic authority?

*What a  
creative solution  
our forebears found!*

We have much to learn from our ancestors' response. While they could have written off the less educated farmers and allowed the practice to become the province of the elite, it seems they were philosophically opposed to doing so. They could have set up adult education for those farmers alienated from the ritual, yet that would likely have posed challenges to reengaging the disaffected, at least initially. Suppose they didn't want to admit further that they

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There has been no shortage of news stories concerning Israel of late. Most have focused on the existential threat of Iran obtaining nuclear capability and whether and when Israel and/or the United States will take military action. (For the United States, the discussion revolves around the "whether"; for Israel, it typically centers on the "when.") One week the story is economic sanctions are working and internal pressures will cause Iran's leadership to veer away from its nuclear program; the next week the theme is that Iran, assisted by Russia or China is managing well enough and is hell-bent on becoming a nuclear power.

*Israel today  
reflects...a  
community where  
people of very  
different backgrounds  
learn to relate  
to each other.*

While we in our congregation may have differing views on strategy, we all share the belief that Israel's right to exist cannot be subject to question. What this column is about, however, is not a dissection of strategy, but a reminder that while the media may place its energies on whether to bomb or not (or trying to divide Israel and the United States), daily life in Israel goes on.

This recently was driven home to us by the presentation of a half-dozen Israeli citizens as part of a "Faces of Israel" presentation sponsored by the Israeli government. At a post-*Shabbat* service talk, these individuals, reflecting different backgrounds (Israeli, Russian, Ethiopian), spoke about their lives in Israel. Some were religious; some not. Some remained in the IDF; others had moved on. One member, Roei Ben Tolila, spoke movingly about his service in the elite Maglan unit and how he was injured in an attack and now is confined to a wheelchair. He explained the steps he has taken to become involved in various educational projects and started a wheelchair basketball team (he drew much laughter when he explained that he would take his daughter to their games

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## IN MEMORIAM

Temple Israel extends condolences  
to the families of:

**NORMAN DALLAL**  
father of Dr. Stephen Dallal  
and Paula Dallal Crane

**HAROLD FINKELSTEIN**  
father of Marc Finkelstein  
and Lindsay Lagow

**MIKE SILVERSTEIN**  
brother of Stanley Silverstein

**SIGMUND ISCOWITZ**  
father of Linda Stark

**DR. CHARLES CITRON**  
father of Harold Citron  
and Jill Mandel

May their memories be for a blessing.

## MAZAL TOV TO...

- **Bonnie and Dr. Alex Keller** on the birth of their grandson, Jackson Wes Isenberg.
- **Karen and Donald Ashkenase** on the birth of their granddaughter, Lila Rose Ashkenase.
- **Jeanette and Nader Ohebshalom** on the birth of their granddaughter, Rachel Gilan Harooni.
- **Rachel Mathless** on the engagement of her daughter, Sarah, to Pinchus Kievman.

## CANDLE LIGHTING TIMES

Friday, March 30.....6:59 P.M.  
Friday, April 6.....7:07 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.
Friday	7:00 A.M.	6:30 P.M.
Sat., March 31	8:45 A.M.	6:40 P.M.
Sat., April 7	8:45 A.M.	7:00 P.M.
Sunday	8:15 A.M.	8:00 P.M.

## UPCOMING EVENTS AT TEMPLE ISRAEL

April	1	<i>Pesach</i> University with Rabbi Adelson	11:00 A.M.
	1	Men's Club Yom HaShoah Candle Packing	9:00 A.M.
	3	Sisterhood Lunch and Read Club	Noon
	3	Waxman High School and Youth House Model Seder	4:30 P.M.
	6	<i>Erev Pesach</i>	
	6	Fast of the First Born Service ( <i>Siyyum</i> ) and Breakfast	6:30 A.M.
	7-14	<i>Pesach</i>	
	7	Congregational Second Night Seder	8:15 P.M.
	18	Yom HaShoah Commemoration Service	7:30 P.M.
	19	Yom HaShoah	
	20	Kabbalat Service and Dinner For College Grads and Friends	7:30 P.M.
	23	Sisterhood Spring Luncheon	Noon
	24	Board of Trustees Meeting	8:15 P.M.
	25	Yom Hazikaron	
	26	Yom Ha'Atzmaut	
	26	Congregational Yom Ha'Atzmaut Program	9:00 P.M.

## Shabbat Morning Tefillot: *The Whys and Wherefores*

No matter how familiar you are with Jewish prayer, you might still wonder about the meaning, context, and personal relevance of *tefillah*, prayer. Why do we bow? Why do we talk about rain in the second paragraph of the *Shemah*? What makes a *berakhah* a *berakhah*? What's going on with the *Kaddish*?

On the first *Shabbat* of each month Rabbi Seth Adelson will discuss, learn and *daven* with both seasoned and novice *daveners*.

**April 7, May 5 & June 2**  
10:30 A.M.  
Blue Room

## 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 is from the Passover Haggadah. What's your favorite quote? Send it to "The Voice," Temple Israel, 108 Old Mill Road, Great Neck, NY 11023.

“  
*In every generation  
you shall tell your children on that day,  
'It is because of what Adonai did for me.'*”

## B'NAI/B'NOT MITZVAH IN OUR TEMPLE ISRAEL FAMILY



### Allison Erlich

Allison Erlich will be celebrating her *Bat Mitzvah* on March 31. She is the daughter of Barbie and Scott Erlich and has two brothers, Jacob, 18, and David, 16. She is a seventh grade student at Great Neck South Middle School. Allison enjoys swimming and playing basketball and baseball. She is currently attending the Waxman High School and Youth House and plans to visit Israel in the near future.

## 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 January 21 was made by Parvaneh and Dr. Parviz Khodadadian in honor of Dr. Khodadadian reading *Haftarah*.

The congregational *kiddush* on February 4 was sponsored by Andrea and Jeffrey Farkas in honor of the *Bar Mitzvah* of their son, Jonathan.

A contribution toward the *kiddush* on February 11 was made by Jutta Hausmann Schwartz and Paul Schwartz in honor of the *Bar Mitzvah* of their son, Jared.

A contribution toward the *kiddush* on February 18 was made by Emily Nicole Atkins and Jeffrey Michael Rosenfeld in honor of their *Auf Ruf*.

The congregational nut free *kiddush* on February 25 was sponsored by Linda and Dr. Joshua Young in honor of the *Bar Mitzvah* of their son, Aaron. Contributions toward the *kiddush* were made by Kathrin Zelouf in honor of her son, Danny, and Yuval Brash in memory of his father, Fred Brash.

The congregational *kiddush* on March 3 was sponsored by Dr. Ellen and Mark Putter in honor of the *Bar Mitzvah* of their son, Joshua.

FROM THE WAXMAN HIGH SCHOOL

## Reflections from New Orleans

By Danny Mishkin

During February break, 22 Youth House teens traveled to Biloxi, Mississippi, and then to New Orleans, Louisiana, for a "Tikkun Olam Vacation." Our students represented the synagogue and Jewish community admirably. They worked hard, built friendships, had fun, and opened their eyes to tragedy and the value of caring for others. Following are some of the reflections of Waxman High School teens who participated in the trip.

### "Disaster Turned Great: An Original Poem

(inspired by events and quotes from February 20, 2012)

By Benjamin Seth Zander

Tragedy  
Samaritry  
Hurtness and Prosperity  
Who should live  
Who should survive  
Who to help and who to guide

Disasters happen  
Tornadoes  
a flood  
Hurricane Tsunami  
Earthquakes and blood

Whatever it is  
Disasters do strike  
People need to know  
How to save others life

One moment you're rich  
While the other guy's poor  
But in an instant you're equal  
No one's less  
No one's more

Your perspective on things  
Becomes different from before  
You look through new eyes

And it's clear what's at store  
  
You must work with others  
As a team and as bros  
Nobody has any enemies or foes

Life is reality  
Your blindness is peeled  
You're starting to feel now  
That everything is real

Desperate times call for desperate measures  
Everything you cherish  
Becomes desperate treasures  
You may lose yourself  
On the way to defend  
But stay true to yourself  
To your heart  
To your friend

Worst thing that happens  
Is you'll lose lots of things  
But what isn't lost is simplicity  
Your new outlook on the world  
And to the world  
What you bring"

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Waxman High School students planted a rain garden to protect the environment.

# Passover Begins with Service for First Born April 6th

The Board of Trustees and officers express thanks once again to Emily and Isaac Taitz for their generosity in sponsoring the annual Siyyum and breakfast following the Service for the First Born on

Friday, April 6.

Because the first-born Israelites were saved during the Tenth Plague, all first-born men and women are required to fast on *erev Pesach* until the *seder*. 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 Stecker will be leading the study session on that morning.

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.

Adults without children are also welcome to attend.

## Redemption Time – Thoughts for Pesach

By Rabbi Seth Adelson

When I heard the news yesterday of the killings at a Jewish school in France, I cried. And then it occurred to me that one reason that *Pesach* still speaks to us is that despite our successes, despite our integration into the wider community, despite our widespread acceptance as citizens of the world, despite the establishment of a Jewish state in the Land of Israel, total redemption has eluded us. We were redeemed from slavery and oppression in Egypt, but we still await the completion of God's work.

Twice a day, when we recite the Shema in its liturgical framework, we invoke the themes of creation, revelation and redemption: the first theme refers to the creation of the universe; "revelation" to the gift of the Torah; and "redemption" recalls the Exodus from Egypt, which we will explore more extensively during the upcoming festival of *Pesach*.

Reciting these *berakhot* every morning, we are reminded that God's work is ongoing. The world continues to be re-fashioned every day. Our understanding and relationship to the Torah continuously unfolds, as we use the lens of our ancient stories and laws to engage with modernity. And even though the words of the Haggadah that we recite at the Passover *seder* assure us that we are no longer slaves, our redemption is far from complete.

Let us hope that this *Hag haHerut*, Festival of Freedom, will bring us just a bit closer to the time when the need for security guards in schools and synagogues, for bomb shelters and car searches, and for saber-rattling over any nation's nuclear program, will be a distant memory.

*...we still await  
the completion  
of God's work.*

## PASSOVER SERVICE SCHEDULE

### Friday, April 6 (Fast of the First Born)

Morning Service, <i>Siyyum</i> and Breakfast	6:30 A.M.
Evening Festival Service	6:30 P.M.

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### Saturday, April 7 First Day of *Pesach*

Morning Service	8:45 A.M.
Afternoon and Evening Festival Service	7:00 P.M.

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### Sunday, April 8 Second Day of *Pesach*

Morning Service	8:45 A.M.
Waxman High School Students will lead the service in the Sanctuary	
Afternoon and Evening Service	7:20 P.M.

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### Monday, April 9 - *Hol Hamoed*

Morning Service	6:45 A.M.
Evening Service	8:00 P.M.

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### Tuesday, April 10 - *Hol Hamoed*

Morning Service	6:45 A.M.
Evening Service Welcoming <i>Shabbat</i>	8:00 P.M.

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### Wednesday, April 11 - *Hol Hamoed*

Morning Service	6:45 A.M.
Afternoon and Evening Service	8:00 P.M.

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### Thursday, April 12 - *Hol Hamoed*

Morning Service	6:45 A.M.
Afternoon and Evening Festival Service	6:30 P.M.

•

### Friday, April 13 Seventh Day of *Pesach*

Morning Service	8:45 A.M.
Afternoon and Evening Festival Service	6:30 P.M.

•

### Saturday, April 14 Eighth Day of *Pesach*

Morning Service	8:45 A.M.
<i>Yizkor</i> Memorial Prayers and Dedication of Memorial Plaques	
Afternoon and Evening Service	6:55 P.M.

## Museum Featuring Special Exhibit Of Judaica for Passover Holiday

With Purim just passed and *Pesach* arriving, the Temple Israel Museum has prepared an unusual exhibition in its front case.

There is a matzah plate from Germany dated 1890; an unusual matzah meal container in pewter from France with an inscription of awards won for design; a beautiful Polish Maror bowl in silver with a figure of an elder at the *seder* table holding a horseradish root Poland ca. 1800; a silver Passover cup from Poland dated 1900 and a magnificent silver *seder* plate from Germany, ca. 1890, with its center showing an entire family at the *seder* table.

One of the museum's oldest pieces, a large pewter *seder* plate from Germany, date 1690, is engraved with the Ten Plagues and a scene of angels visiting Abraham and Sarah. The six figures with their working tools preparing for the feast of Passover is in genre art form with the contents applied to work tools.

The museum will be open on *Pesach* and by appointment. For further information about the museum, call 482-7800.

# 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 (*matzoh*, cakes, *matzoh* flour, farfel, *matzoh* meal, and any products containing *matzoh*); 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 polet*). 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 *mitzvah* 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*?

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**MECHIRAT HAMETZ  
SALE OF HAMETZ**

As you are aware, one of the commandments of Passover is that we rid ourselves of all the hametz in our possession. To observe Passover, every family should do their best to eliminate all hametz from their home. They should then sell any hametz they may have missed. We have, over the years, arranged for such a sale and will be happy to do so for you again if you will sign the attached form and return it to us no later than Friday, March 30<sup>th</sup>, 2012. If you wish you may sell the hametz in person after the *siyum* on Friday morning, April 6<sup>th</sup>, 2012 at the synagogue before 9:00 A.M.

It is customary before Passover to make a donation for *Maot Chitin*, so that everyone will have appropriate food for the holiday. Donations made to the Rabbi's Discretionary Fund will be allocated to organizations that help those in need.



**CONTRACT**

Be it proclaimed that I (we) \_\_\_\_\_ hereby fully empower and authorize Rabbi Stecker to dispose of all hametz that may be in my (our) possession - wherever it may be: at home, place of business or elsewhere (knowingly or unknowingly). Rabbi Stecker has full authority to sell, dispose, and conduct all transactions as he deems fit and proper in accordance with the detailed terms set forth in the Hebrew contracts in his possession. The above power hereby given is meant to conform with all the Torah and Rabbinic regulations to meet the requirements of Jewish law and concur with the law of the State of New York of the United States of America.

To all the above I affix my signature \_\_\_\_\_

This \_\_\_\_\_ day of \_\_\_\_\_ in the year 2012.

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

\_\_\_\_\_

I would like to contribute \_\_\_\_\_ to help those in need for Passover.

PASSOVER WINE SALE				
<b>SWEET TRADITIONAL</b>	Size	Price	Quantity	Amount
<b>MANISCHEWITZ:</b>				
Concord	750 ml	\$5.00		
Concord	1.5 L	\$10.00		
Malaga	750 ml	\$5.00		
Malaga	1.5 L	\$10.00		
<b>KEDEM:</b>				
Concord	750 ml	\$4.00		
Concord	1.5 L	\$8.00		
<b>CARMEL:</b>				
Concord	750 ml	\$7.00		
Concord	1.5 L	\$13.00		
Sacramental Sweet	750 ml	\$7.00		
Sacramental Sweet	1.5 L	\$13.00		
<b>DINNER WINES - 750 ML</b>				
<b>Barkan</b>				
Cabernet Sauvignon		\$10.00		
Chardonnay		\$10.00		
Merlot		\$10.00		
<b>Baron Herzog</b>				
Cabernet Sauvignon		\$12.00		
Chardonnay		\$12.00		
Chenin Blanc		\$8.00		
Merlot		\$12.00		
<b>Bartenura</b>				
Moscato D'Asti		\$12.00		
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<b>Barkan</b>				
Cabernet Sauv. Reserve		\$22.00		
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Merlot		\$26.00		
<b>Gamla</b>				
Cabernet Sauvignon		\$16.00		
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<b>Goose Bay</b>				
Sauvignon Blanc		\$18.00		
Pinot Noir		\$24.00		
<b>Covenant</b>				
Cabernet Sauv Red C		\$44.00		
<b>Segal's</b>				
Chardonnay Special Reserve		\$17.00		
Cabernet Sauvignon Sp. Res		\$17.00		
<b>Teal Lake</b>				
Chardonnay		\$12.00		
Shiraz		\$12.00		
<b>Gabriele</b>				
Chianti		\$14.00		
<b>Tishbi</b>				
Cabernet Sauvignon		\$24.00		
Merlot		\$24.00		
<b>Dalton</b>				
Canaan Red		\$17.00		
Canaan White		\$17.00		
<i>Column 1 Total</i>				

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Phone Number \_\_\_\_\_

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Chardonnay	\$22.00		
White Zinfandel	\$7.00		
<b>Yarden</b>			
Cabernet Sauvignon	\$30.00		
Chardonnay	\$20.00		
Merlot	\$25.00		
<b>KOSHER SPIRITS</b>			
Carmel 777 Brandy	\$30.00		
Givon Vodka 750 ml.	\$14.00		
Montaigne Cognac VS	\$40.00		
<i>Column 2 TOTAL</i>			\$ _____
<i>add Column 1 TOTAL</i>			\$ _____
<b>TOTAL WINE &amp; SPIRITS</b>			\$ _____
<i>Delivery Charge</i>			\$3.50
<i>Contribution</i>			\$ _____
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**MEMORIAL PLAQUES**  
To Be Dedicated  
Saturday, April 14, 2012

**NATALIE BLITZ**  
Mother of Hedda Blitz

**GAIL DOLGIN**  
Daughter of Diana Dolgin  
Sister of Kalmon Dolgin and Neil Dolgin

**PHELIA GILLMAN**  
Mother of Dr. Eugene Gillman

**HANNY MULTER**  
Mother of Daniel Multer and Ann David

**NORMAN NAGER**  
Son of Annette Nager  
Brother of Jeffrey Nager and Sherry Frost

**TAMARA SCHILDKRAUT**  
Mother of Dohn Samuel Schildkraut

**STANLEY SCHIOWITZ**  
Father of Ellen Ellis and Josh Schiowitz

**JACOB SEFARADI**  
**MASHALAH SEFARADI**  
Father-in-law and Mother-in-law  
of Esther Sefaradi

**JACK WEISSBLUTH**  
Father of Jill Klein, Jay Weissbluth  
and Joy Weissbluth

*From the President:  
Supporting Israel*

—Continued from page 2

and that when she saw a basketball game on television one time, she was incredulous that people could play the game without wheelchairs).

Another member of the group, Dina Lakao, spoke about her grandfather having been a prominent rabbi in Ethiopia and the perils of the family's journey to finally arrive in Israel. It was eye opening to hear her relate how she had to explain to her elders how to use such basic items as a flush toilet or a stove. To hear her talk about her studies for a career in law and government, so that she can better advance the interests of the Ethiopian community, was truly heart-warming for those believing in a diverse Israel.

While it was assuring to hear others of the group speak about their careers in diplomacy and digital communication, perhaps the most interesting story was that of Miri Shalem. Miri is an Orthodox woman who resides in Beit-Shemesh, the scene of some repugnant episodes of a fanatic group disrespecting young girls and women in myriad ways. Miri did place this in some context, saying it was in actuality a small group of "meshuganahs" who garnered a disproportionate amount of attention. She did, however, recount other issues of segregation of men and women on buses and in other public places that were troubling. But, she brought the house down when she acknowledged that she had been the one to organize a flash-mob event that brought 200 women together to dance in the street to reaffirm women's right to have a place in society.

If you don't know what a flash-mob is, ask someone under 40—It is something about sending out a text, or is it a tweet?—for all to meet at a certain place and time. The event apparently remains on YouTube. (Again, ask someone to assist if you have the need.)

What I believe most of us took from the event is that day-to-day life in Israel remains vibrant, with, from the stories related by the group, some booming parts of the economy

*...Israel's right  
to exist cannot be  
subject to question.*

(technology and pharmaceuticals), some problems in securing affordable housing, and some struggles with how to protect one's heritage while still being part of a single country. In response to questions from our congregation, they said that they were concerned about Iran, but it didn't dominate their daily thinking—they felt the Government would have it in hand. And, while this might reflect the fact that it was a government-sponsored group, to a person they said they believed in a two-state solution, but of course, that could mean different things to different people.

In sum, the international issues are there and recognized, but the message is that Israel today reflects much more than those (legitimate) concerns. It reflects a community where people of very different backgrounds learn to relate to each other in ways that work—a country that deserves our respect and support.

—10—

*When All Are  
Truly Welcome*

—Continued from page 2

needed remediation? Suppose they weren't interested in leaving their families at the end of the workday and heading to night class?

Our ancestors intuited that while people often appreciate joining the community for an uplifting spiritual event, they don't generally want to be "out-ed" regarding their level of comfort or knowledge. Besides, the recitation of the communal story, the encapsulation of the Exodus and entry into the land, was hardly a time to separate people; it was a time to express unity.

What a creative solution our forebears found! Presumably, after they leveled the "praying field" by diminishing the distinctions among the farmers, everyone was back on board.

I imagine that, subsequent to the introduction of the innovative change in practice, all of the farmers felt like their first fruits were truly worth sharing and that each was a worthy participant in the communal narrative. Did they all go on to Adult Farmer Ed? Did they increase their donation to the Temple? Maybe, maybe not. But they were probably far more likely to remain engaged when they felt fully invited to the table.

Two thousand years ago, creative, sensitive and visionary leadership harnessed the details in service of the essence so that everyone could feel welcomed and part of the story. As we prepare to sit down to the *seder* and recite the same words that the ancient farmers did, shouldn't we pledge to do the same?

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# Reflections from New Orleans

—Continued from page 4  
**Cy Sassouni:**

Today, we started by visiting a soup kitchen called Feed My Sheep. The kitchen aims to feed and assist the homeless. My job was washing dishes. Although there were lots of dishes to wash, it went by fast. Following the kitchen, we went on the bus and drove to New Orleans. Before going to the hotel, we went to the Mardi Gras parade. This was my favorite part of the day because many people from different backgrounds united to celebrate. Floats roamed the streets, and children threw necklaces, cups, footballs, and other toys to the crowd. We then ate lunch and resumed watching the parade. Later in the afternoon, we listened to the owner of Kosher Cajun reflect about Hurricane Katrina. This part was another highlight of my day, because the man talked about how devastating Katrina really was. After this, we went back on the bus to the hotel. Overall, this was my favorite day of the vacation so far.

**Ronni Eyal:**

Today, I learned many things. I learned how to work together to get things done, how to mulch trees, and how to properly eat a beignet! In the beginning of the day we shoveled mulch into buckets, carried them to nearby trees, and stiled them around for the purpose of providing protection against flooding, and for the cute looks of it. Next we went on a boat ride, where we ate dinner and spent the night view-

ing the beautiful sites around us. At the end of the night we received a wonderful surprise; beignets! A perfect combination of fried dough and sugar! Personally my favorite part of the day was the boat ride, because the wind, and the waves were absolutely beautiful and the food was amazing!

**Brittany Chadi:**

For dinner the group went on a boat tour of New Orleans' French Quarter area, it was really beautiful to see the skyline and the reconstructed bridges of New Orleans. Earlier today we had a bus tour of the lower ninth ward. The lower ninth ward is the area that got hit the worst by hurricane Katrina. Our driver had explained to us that many people just left New Orleans and never came back. It was extremely devastating to see houses untouched by the owners nearly

six years after Hurricane Katrina. I think today definitely helped the group and I realize how lucky we are for the lives that we have, and we now appreciate everything that we have so much more.

**Becca Firestone:**

The morning started by meeting at Beth Israel of New Orleans, a synagogue in the city that was completely destroyed by the storm. This was such a moving experience, meeting with Rabbi Uri and the president of the Shul at the time, Jackie. The pictures she shared with us of what the place of worship looked like directly after Katrina and standing in the completely destroyed temple was extremely eye opening. We did a prayer service in the old sanctuary, and we were the last group that will ever be able to pray in the space.



Waxman High School students worked together to clear debris from a field.

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## PESACH D'VAR TORAH

By Rabbi Marim D. Charry

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

**Saturday, April 7**

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**

**Sunday, April 8**

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**

**Monday, April 9**

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**

**Tuesday, April 10**

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 - Exodus 34:1-26**

**Wednesday, April 11**

The reading contains 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**

**Thursday, April 12**

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

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

**Friday, April 13**

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 14:22-16:17**

**Saturday, April 14**

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.

## SABBATH SERVICES

Friday, March 30

Evening Service

6:30 P.M.

**Saturday, March 31 - Shabbat Hagadol**

Morning Service

8:45 A.M.

Weekly Portion: *Tzav*

Leviticus 6:1 – 8:36

*Haftarah*: Malachi 3:4 – 24

Sabbath Service Officers: Jackie Astrof and Jose Nebro  
*Bat Mitzvah*

ALLISON ERLICH

daughter of Barbie and Scott Erlich

*Havurah* Service

10:00 A.M.

Junior Congregation

10:30 A.M.

Toddler Service

11:15 A.M.

*Minhah* and *Ma'ariv*

6:40 P.M.

*Havdalah*

8:01 P.M.

## D'VAR TORAH

By Rabbi Marim D. Charry

*Tzav*

**Saturday, March 31**

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.