

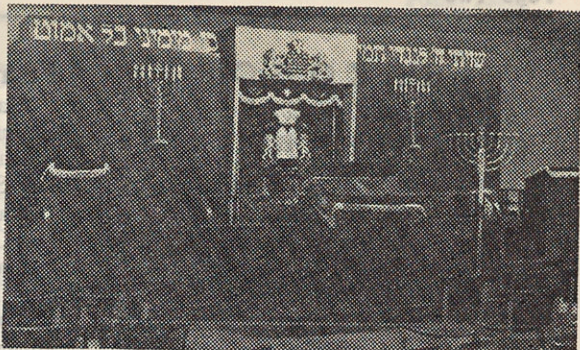
HAKOHOL

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PESSACH 5722

APRIL-MAY 1962

VOL. IX No. 6 (55)

''DAYENU''

RABBI SHLOMO KAHN

„בכל דור ודור עומדים עלינו לללותינו והקב"ה מצילנו מידם"

"In jedem Geschlecht und Zeitalter stehen Boesewichte gegen uns auf, um uns zu vernichten, G'tt aber rettet uns aus ihrer Hand."

Von Dank erfuehlt sprechen wir diesen Nachsatz beim Seder, da wir unsere erste Volksbefreiung feiern und zugleich an tausendjaehrige Verfolgungen und Erloesungen denken.

So sprach es der Jude an unzuehligen Sederabenden, in allen Laendern der Welt, unter unglaublich verschiedenen Umstaenden und dachte dabei an seine eigenen Zoros, an seine oder seines Zeitalters Erfahrungen. Und auch wir, wenn wir an diese Haggadah-Stelle kommen und in Freiheit den Weinbecher empor heben, denken unwillkuerlich an die nicht lang zurueckliegende Vergangenheit. Fuerwahr,

uns hat G'tt aus Pharao-Haman-Haende gerettet. Die juedische Geschichte hat sich wieder einmal buchstaeblich laut der Haggadah abgespielt: "In jedem Geschlecht und Zeitalter stehen sie auf gegen uns, um uns zu vernichten."

Aber — "ma nischtrano" — wie ist doch diesmal ein gewaltiger Unterschied da! Zum ersten Mal in unserer Geschichte hat G'tt es gefuegt, dass der Pharao-Haman-Verbrecher vor einem juedischen Gericht erscheinen muss und von juedischen Richtern verurteilt wird. Das war noch nie da gewesen, das spielt sich zum ersten Mal in unserer Zeit ab.

Stolz duerfen wir auf ein solches Ereignis sein. Nun muss die Menschheit es erkennen, juedisches Blut bleibt nicht ungeahndet, wer sich am G'ttesvolk vergreift, bleibt nicht unbestraft.

(Fortsetzung auf Seite 16)

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Maseltov zu unserem Vice-President,
Dr. Samuel Kirsch, zum 70. Geburtstag.

Maseltov zu Mrs. Hanna Kratz zum
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Apr.) Kenneth Trosterman, (Schabb.
K'doschim, 5. Mai). Jack Aron, (Schabb.
B'har, 19. Mai).

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CHILDREN'S PAGE

A VISIT TO WASHINGTON, D. C.



Debby and Joey went with their class on a visit to the nation's capital. They had been quite excited all along but now, that they were actually touring the city, their excitement knew no limits.

"Look! There's the Washington Monument!" cried Debby.

Of course, that could be seen from a big distance.

"And here's the Lincoln Memorial" said Joey, and all the children were quiet as they entered it and looked with awe at the enormous figure of Abraham Lincoln.

Later they visited the Jefferson Memorial and many, many famous places of interest. Afterwards, as the children were on the way back home to New York, they were still talking about the things they had seen.

"The White House is so beautiful!" Debby said.

"I liked the Capitol best," said Joey, "it is so large."

And although they had seen and admired a large number of well-known landmarks, they couldn't stop thinking of such places which were built in honor and in memory of great Americans, such as Washington, Jefferson, Lincoln and others.

"It makes them more real when we see such a memorial," said Debby.

"Just like the things at the Seder table," agreed Joey. "They are also memorials and bring us real close to what they stand for. Do you know what I mean?"

"Of course," answered Debby. "The Matzo is the Haste Memorial because the people left Egypt in a hurry."

"And the Moror is the Bitter Memorial and reminds us of the bitter times!"

"Right! And the Charoses is the Mortar Memorial."

"And then there is the Pessach Sacrifice Memorial. What is that?"

"Why, the shank bone! But let's not forget the four cups of delicious wine. This is our Freedom Memorial!"

QUIZ

During the reciting of the Haggadah on this year's first Seder, we pronounce many blessings. Four times we say b'rocho over the wine, there are four b'rochos in the benshen, and so on. A careful count shows that there are 18 such b'rochos. For a prize, can you find them and name them all?

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GEBETSEITEN

	Vorbend	Schacharis	Mincho	Maariv	Tages- anfang
1. Tag Pessach, 19. April	6:20	8:30 Sermon	6:45	7:20	4:18
2. Tag Pessach, 20. April		8:30 Predigt	6:20		
Schabbos Chol ha-Moed, 21. April	6:20	8:30 Predigt	6:45	7:20	
7. Tag Pessach, 25. April	6:25	8:30	6:50	7:26	
8. Tag Pessach, 26. April		8:30 Yiskor	6:50	7:26	
Schabb. Achare, 28. April	6:30	8:30 Barmitzvo	6:50	7:28	5:05

DAYLIGHT SAVING TIME

Schabb. K'doschim, 5. Mai	7:15	8:30 Barmitzvo	7:55	8:35	4:57
Schabb. Emor, 12. Mai	7:15	8:30	8:05	8:43	4:47
Schabb. B'har, 19. Mai	7:15	8:30 Barmitzvo	8:10	8:52	4:35
Schabb. B'chukosai, 26. Mai	7:15	8:30	8:20	8:58	4:30
Schabb. Bamidbor, 2. Juni	7:15	8:15	8:25	9:04	4:25

Gelegenheit zum Kaschern von Garaeten
fuer Pessach: Dienst., 17. Apr. 5-7 PM
EREW PESSACH, Mittwoch, 18. April:
Sium fuer Erstgeborene 6:00 A. M.
Chometz-Essen verboten 9:10 A. M.
Chometz-Besitz verboten 10:25 A. M.
ERUW TAWSCHILIN

Chol ha-Moed Pessach:

Sonntag 8 A. M.
Mont. & Dienst. 7:30 A. M.
Rosch Chodesch Iyar, Freitag, 4. Mai
(7:30 A. M.) & Schabb., 5. Mai
Yom ha-Artzmaut (Israel Indep. Day)
Mittwoch, 9. Mai Festg'ttesdienst
Dienstag Abend 8:00 P. M.
Lag b'Omer Dienstag, 22. Mai
Rosch Chodesch Siwan, Schabbos &
Sonntags, 2. & 3. Juni.
Sonntags 8:00 A. M.
Montags & Donnerstags 7:30 A. M.
taeglich abends 8:00 P. M.

SCHIURIM:

Damen — Montags 8:30 P. M.
Herren — Donnerstags 8:15 P. M.
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P. M.
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P. M.
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Profoundly fixed and unchanging are our prayers. Generations and events come and go but the text of our t'fillos remains constant.

This is due to various factors:

1) man's timidity and hesitancy in speaking to the Almighty; therefore reluctant to dare his own choice of words, he relies on the form of prayers handed down to him; 2) the Jew's love and biding loyalty to tradition; 3) our prayers are so classically phrased, that their wording easily lends itself to almost every conceivable situation.

Still, at times, although rare indeed, events take place which give rise to "new" prayers. But even these are not really new, but rather a compilation of time-honored traditional phrases, thoughtfully and meaningfully arranged so as to fittingly express our thoughts concerning the new situation.

Needless to say, the writing of such a "new" prayer is a momentous task and must be left exclusively to renowned Torah scholars.

Recent times witnessed two events of such dramatic impact, that world Jewry recognized the need to channel feelings of the heart through prayers specifically written for the occasion. One is the Nazi holocaust, the other is the rise of the State of Israel.

Undoubtedly we are still too close to both of these historical happenings. We still cannot properly evaluate them, cannot fully appreciate their significance in the perspective of Jewish history. Hence we must not be surprised nor unduly disappointed if rabbinic authorities have been slow in incorporating references to these events into our religious observances. But slowly, gradually, as the smoke and the haze is clearing and as emotions and feelings grow calmer and more subdued, indeed, as these events little by little leave the domain of "current events" and pass into the realm of history, we do perceive their entry into our prayer books.



Thus, we already have a "s'lich" dedicated to the memory of the Six Million, a "kinno" (for Tischo b'Av) mourning the tragedy wrought by Nazi-Germany and we have the Prayer for the State of Israel, which is recited, according to the minhag of our congregation, on every Shabbos.

On the occasion of the forthcoming Yom ha-Atzmaut (Israeli Independence Day) on the 5th of Iyar (May 9th), we print the Hebrew text of this prayer, followed by an English translation:

אבינו שבשמים צור ישראל וגואלו ברכ את
מדינת ישראל ראשית צמיחת גאלתנו. הגן
עליה באברת חסדך ופרוס עליה סכת שלומך
ושלח אורך ואמתך לראשיה שריה ויועציה
ותקנם בעצה טובה מלפניך.
חוק את ידי מגני ארץ קדשנו והנחילם אלינו
ישועה ועטרת נצחון תעטרם ונתת שלום
בארץ ושמחת עולם ליושביה.
ואת אחינו כל בית ישראל פקד נא בכל
ארצות פזוריהם ותוליכם מהרה קוממיות לציון
עירך ולירושלים משכן שמך ככתוב בתורת
משה עבדך אם יהיה נדחך בקצה השמים משם
יקבצך ה' אליך ומשם יקחך והביאך ה'
אליך אל הארץ אשר ירשו אבותיך וירישתה.
ויתד לבבנו לאהבה וליראה את שמך ולשמור
את כל דברי תורתך. הופע בהדר גאון עזך
על כל יושבי תבל ארצך ויאמר כל אשר
נשמה באפו ה' אלקי ישראל מלך ומלכותו
בכל משלה, אמן סלה.

Our Father Who is in heaven, Rock and Redeemer of Israel, bless the State of Israel, the beginning of our dawning redemption. Shield it beneath the wings of Your love, spread over it Your canopy of peace, send Your light and Your truth to its leaders, its ministers and counselors and direct them with Your good counsel.

Strengthen the defenders of our Holy Land, grant them, o G'd, salvation and crown them with victory; establish peace in the land and everlasting joy for its inhabitants.

Remember our brethren, the whole house of Israel, in all the lands of their

(Continued on page 16)

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FURCHT

Als ich nicht lange zurueck fasciniert am TV Set sass und den Abflug des Astronauts Glenn beobachtete und das Ereignis, soweit es ging, verfolgte, kam mir der Gedanke: "ob er wohl Angst habe". In einem der zahlreichen Interviews die er nach der erfolgreichen Fahrt ins Ungewisse gab, wurde ihm diese Frage zufaellig vorgelegt, und er gab zu, dass er bei der Rueckkehr in die Erdatmosphaere, als seine Kapsel durch die Reibung ins Gluehen kam, wirklich Angst gehabt habe.

Das war die Veranlassung, ueber "Angst" und "Furcht" nachzudenken. Sind Angst und Furcht unsere Freunde, oder sind sie uns feind? Es gibt so viele Arten von Furcht, angefangen mit dem kleinen Kinde, das aus Angst nach den ersten totterigen Schritttchen stehen bleibt und, von dem eigenen Mut erschreckt, nicht wagt, weiter zu gehen, bis zu der Furcht, die uns die Haare zu Berge steigen laesst.

Da ist eine Furcht, die uns von Kind auf eingeplant wird, und die wir nie vergessen: die "Ehrfurcht". Sie ist es, die uns lehrt, G'tt zu fuerchten und Seine Gebote zu halten. Sie ist es, die uns das Alter schaeetzen lehrt, und der wir uns beugen, wenn wir vor den Aelteren aufstehen. Sie ist es auch, die uns in unseren Mitmenschen das Gute erkennen und schaeetzen und uns die Rechte anderer beachten laesst.

Lange Zeit zurueck las ich einmal, dass die Furcht ein "schlechter" Freund des Menschen, ja, sogar ein Feind sei. Doch ist es nicht die Furcht, die uns vorsichtig sein laesst, ist es nicht die Furcht (man kann es auch Angst nennen!), die uns auf geradem Wege fuehrt und uns allen Gefahren, soweit wir sie erkennen, aus dem Wege gehen heisst? Wenn man sich aus ganzem Herzen fuerchtet und man an nichts anderes denkt, als dass man sich fuerchte oder dass man Angst, Angst, Angst habe, vergisst man darueber nicht alles, was einem den Schrecken eingejagt hat? Man geht mit der Angst, sie nimmt Besitz

von unserem ganzen Sein, und man findet schliesslich irgend ein Hilfsmittel, irgend etwas, das ablenkt. Und welche Erleichterung finden wir, wenn wir naechher voellig entspannt ueber das Ganze nachdenken und ganz vergessen haben, wie sehr man Angst gehabt hatte.

Als ich zuerst hier war und noch wenig ueber die Art und Weise der Amerikaner wusste (womit ich nicht sagen will, dass ich jetzt in ihrer Beurteilung perfekt geworden bin), ging einmal eine amerikanische Bekannte von mir mit ihrem Mann ins Kino. Am naechsten Tage sagte sie mir auf meine Frage, wie es ihr im Kino gefallen habe, voller Freude: "oh, es war wunderbar, ich habe ja so geweint!" Aber das Bild hatte sie voellig entspannt, und auf dieselbe Weise wirkt auch die Furcht. Es ist, nachdem die Gefahr und damit die Furcht vorbei ist, die voellige Entspannung, die uns das Gute, das wir geniessen koennen, anerkennen laesst.

So sucht auch wohl die Jugend mit ihren "Westerns" und den Abenteuer-Filmen die Entspannung nach der Schule in der Furcht. Wir Erwachsenen koennen es nicht verstehen, aber die Spannung, die tensen Muskeln wirken wohl auf die gleiche Art wie die Traenen, Schreien oder in Ohnmacht-Fallen: wir versuchen, uns die Furcht zum Freunde zu machen. Und das, naemlich ein Freund, ist auch die Furcht im wahren Sinne des Wortes. Ein Mensch, der sich nicht fuerchtet, hat nicht die Gabe, Gefahren, die ja ueberall lauern, aus dem Wege zu gehen und tottert immer am Rande des Verderbens.

Ein grosser Talmud-Gelehrter hat, als er kurz vor seinem Ableben von seinen Schuelern gefragt wurde, ob ihnen noch etwas Besonderes zu sagen haette, geantwortet, dass er sich nur eines wuensche: die Menschen sollten vor dem Allmaechtigen so viel Furcht haben, wie sie Furcht vor den Menschen haetten. Wenn die Menschheit erst einmal so weit waere, wuerde vieles besser sein.

Amelie Rothschild.

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Die Gemeinde bringt ihren Dank fuer die geleistete Arbeit des letztjaehrigen Vorstands zum Ausdruck, darunter den ausscheidenden Vorstandmitgliedern, Dr. Herman Blumenthal, Fritz Neuhaus, und Walter Katz, und begruessst als neue Kraefte Leo Rothschild, Alfred Gerstley und Kurt Schoeman...

...dass die Purim Veranstaltungen der Gemeinde in erfolgreicher und schoener Weise durchgefuehrt wurden, ein Purim Dinner und ein Kinder Purim Carnival, (siehe separate Berichte)...

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But in our own congregation, we may be just as proud over the success of one of our own boys, namely Mr. David Lewin.

As a member of the National Guard, David (who recently was promoted from Pfc. to SP. 4) is on duty every Monday evening at the Armory on Ft. Washing-

ton Avenue and 168th Street. Since this weekly duty conflicted this year with the Purim Service, he approached with his accustomed vigor and initiative his chaplain and his commanding officer. He suggested to have a Megillo Reading at the Armory. David had studied and learned the reading of the Megillo and volunteered to officiate.

Receiving permission, a room was set aside and a Purim Service was officially included in the Army Schedule for all Jewish soldiers.

Over 70 men, including an officer, attended David Lewin's Reading of the Megillo. His captain (a non-Jew) afterwards complimented him on "doing a good job."

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In Ansprachen von Rabbi Kahn, Mr. Adolph Heimer, Gemeindepraesident, Mrs. Ida Kaufherr, Praesident der Sisterhood und Mr. Eric Hanau, Chairman, wurden die Leistungen und Eigenschaften des Gefeierten, unseres Chairman der Trustees, gewuerdigt, seine langjaehrige Arbeit zum Wohl der Gemeinde, sein freundliches und friedfertiges Wesen, seine enorme Werbetaetigkeit, wodurch er unaenzaehlig viele Mitglieder fuer die Gemeinde gewonnen hat.

Musikalische Darbietungen unseres Cantor Scharnberg, sinnig gewaehlt, hoben die Stimmung und die Gemueter der Anwesenden.

Fuer die Familie des Jubilars sprachen Miss Mariel Oppenheimer und Dr. Henry Kaufmann.

Zur Unterhaltung trat der bekannte Komiker und Reimdichter, Emil Mermelstein auf, der mit seinen stichhaltigen Versen und Witzen grossen Beifall fand.

Nicht zuletzt war es der Ehrengast selber, der sich bei allen fuer die ihm erwiesene Anerkennung bedankte, indem er betonte, dass er immer bestrebt sein wird, im Interesse unserer K'hillo zu wirken.

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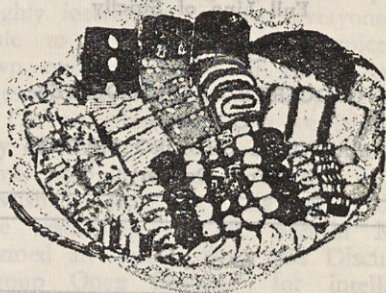
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(Fortgesetzt von Seite 1)

Das ist von epochemachender Bedeutung und wie wahr ists, was vor kurzem eine grosse Thora-Autoritaet schrieb:

"G'ttliche Vorsehung hat es gegeben, dass einer Zeitperiode von Finsternis, das strahlende Licht des Staates Israel folgte. Haette der juedische Staat nur eines geleistet, und zwar den Eichmann-Prozess, dies waere uns genug gewesen:

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(Continued from page 7)

dispersion, let them speedily walk upright to Zion, Your city, to Jerusalem, the dwelling-place of Your Name, as it is written in the Torah of Your servant Moses: "Even if your dispersed are in the uttermost parts of the world, from there G'd, your G'd, will gather you and fetch you. And G'd, your G'd, will bring you into the land which your fathers possessed and you shall possess it."

Unite our heart to love and respect Your name and to observe all the words of Your Torah. Shine forth in Your glorious majesty over all the inhabitants of Your world and let all who breathe proclaim: "G'd, the G'd of Israel, is King; His Majesty rules over all"

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AS WE REMEMBER IT...

Helen Loeb and June Rosenberg

From the very moment we left our homes on our way to the L. I. Railroad, a thrilling feeling of anticipation hit us.

Having been chosen to serve as youth delegates of the congregation at the N.Y.-N.J. Youth Conclave, an annual event bringing together about 250 representative teenage synagogue youth for a dynamic experience in Jewish living, we were naturally both thrilled and excited. Many questions entered our minds. What would it be like? Who would be there? Would our Jewish background suffice us?

To our pleasant surprise, the Conclave, sponsored by Yeshiva University and hosted by the Great Neck Synagogue, in Great Neck, L. I., was we may say, a perfect week-end. It combined in perfect proportion, religious, educational, social and recreational elements which together produced an enlightening as well as enjoyable week-end.

But equally important in the success of this Conclave was the wonderful atmosphere and spirit created by the boys and girls. Coming from many different communities, teenagers with varied Jewish education, ranging from some who couldn't read Hebrew to those who have a thorough Talmud Torah education, gathered for a beautiful experience in Jewish living. Indeed, we all found out not only how privileged we are to BE Jews, but also how meaningful, necessary and wonderful it is to LIVE and ACT as Jews.

What do we mean by "living and acting as Jews"? Of course, this includes acting morally, respecting other people and being kind in general. But this is far from all. What we have in mind are things like the Shabbat.

Never in our lives did we experience any Shabbat as attractive and as fascinating as at the Conclave. With all its prohibitions, such as turning on lights, carrying, writing, etc., Shabbat acquired its true significance and an unparalleled

feeling of joy and gaiety permeated the air. To relieve such a Shabbat!!!

Friday night and Shabbat services in the Great Neck Synagogue comprised an entity of its own. How wonderful it felt to have the Shul filled with 250 boys and girls your own age. Indeed, how true were the words of the Synagogue's president:

"Just as the Conclave serves as an inspiration to the youth, so does the youth serve as an inspiration to the Great Neck Community."

Another memorable aspect of the Conclave was the singing and lively spirit. There was never a dull moment. Be it during the meals, after services or even on the buses, the boys and girls on their own initiative sang melodious and catchy Hebrew songs.

The discussion groups also proved highly interesting, in that everyone was able to ask questions and voice his own opinions. Many of the ideas expressed were relevant to everyday living.

(In an effort to make available this joy of singing to others and at the same time provide some knowledge of our Jewish heritage, our congregation under the leadership of Mr. Melvin Meier formed an "Israeli Song and Discussion Group Oneg Shabbat" for intelligent and interested high school girls. Although at first we didn't know most of the tunes, after we heard them once or twice and were told their meaning, we caught on pretty fast.)

After Shabbat we went roller-skating and did not get home until very late. Everyone agreed with us that we had a great time.

On Sunday morning after breakfast we went on a tour of the Merchant Marine Academy. We were taken there by a procession of about 60 automobiles.

It is a must that we mention the kindness and hospitality of the Great Neck community. They opened their homes to us and in every way wanted to please us. They were wonderful.

(Continued on page 19)

PURIM CARNIVAL

For the second time, the Breakfast Club, under the instruction and direction of Mr. David Lewin, arranged for a Purim Carnival, which took place on Sunday, March 25th.

A large crowd of children, those of the Hebrew School, of the congregation, as well as boys and girls of the neighborhood, had an enjoyable time at the booths which featured various games of chance and skill.

On that day, the annual Hebrew School raffle campaign reached its conclusion with the drawing of the raffles. Eleven prizes were raffled out, stub no. 4880 won the grand prize of a transistor radio.

Gifts were received by those students of the school, who had done more than their share in selling raffle books. Jerry Joseph and Bruce Lipschutz received cameras, Steven Hirschheimer and Marion Wolff received flash-attachment to cameras, Rose Oppenheimer received a gift certificate. All these had sold 10 or more raffle books.

For selling 5 books each, the following children received a game: Richard Adelman, Arlene Basik, Julian Hamburger, Renee Hoogstraal, Jeffrey Katz, Milton Lamm, Jerry and Susan Loeb, Martin Mosbacher, Alvin Neu, Allen Wolf.

WHY I STAY AWAY FROM SHUL

- ...because it rains
(You go to work in the rain!)
- ...because it is hot
(So is the golf course!)
- ...because it is cold
(It's warm and friendly inside!)
- ...because I am poor
(There is no admission charge!)
- ...because I am rich
(Be grateful to the Source of such a blessing!)
- ...because no one invited me
(People go to the movies without being invited!)
- ...because there are hypocrites
(You associate with them daily!)
- ...because I have children
(You get a baby-sitter for other purposes!)
- ...because I have company
(Bring them along or ask them to wait until you return. They will admire you for it!)
- ...because I don't like the Rabbi
(He's human, like you!)
- ...because my clothes are not expensive
(Synagogues are not fashion shows!)
- ...because they always want money
(So does your grocer!)
- ...because I have plenty of time to go later
(Don't be so sure!)

Contributed by T. E.

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(Continued from page 17)

On Sunday afternoon came the good-byes to everyone whom we had met. We were soon on the train on our way home with a deeper understanding of our wonderful religion. Although the Conclave itself lasted only two days, it will not be forgotten for a long time and its message will stay with us forever.

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