

HAKOHO

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EIN JUEDISCHER MANN

RABBI SHLOMO KAHN

„איש יהודי היה בשושן הבירה...“

„Ein juedischer Mann lebte in
Schuschan...“

Mit diesen Worten stellt die Megillo uns die grosse Persoenlichkeit von Mordochai vor. Allerdings, wenn dieser Satz gelesen wird, war er noch nicht tonangebend in der Purim-Geschichte. Das ganze Drama entfaltet sich erst in den darauffolgenden Kapiteln. Bis hierher waren es nur die Vorlaeufer der Geschichte. Und deshalb ist der erste Auftritt Mordochais schlicht gehalten: „Ein juedischer Mann lebte in Schuschan.“

Aber auch spaeter, ganz am Schluss der Megillo, hoeren wir dieselben Worte: „Mordochai haJ'hudi — der Jude Mordochai.“ Jetzt natuerlich war er ein grosser Mann. Er war der Ministerpraesident, sein Amt hoerhaben, seine Wuerde hervorragend, der Zweite im Reich. Und dennoch hiess er „der Jude Mordochai.“

Wieviel Stolz liegt doch in dieser Be-

zeichnung, „der Jude Mordochai!“ Von Anfang bis zum Ende, sowohl als Privatmann als auch als Premier — Mordochai war in erster Linie „J'hudi — ein Jude.“ Und gar bezeichnend ist gerade dieser letzte Satz der Megillo:

כי מרדכי היהודי משנה למלך אחשוורוש
וגדול ליהודים ורצוי לרוב אחיו דרש טוב
לעמו ודבר שלום לכל זרעו.

„Der Jude Modochai war gross unter den Juden, beliebt bei der Menge seiner Brueder, er foerderte das Wohl seines Volkes und sprach Frieden all seinen Nachkommen.“

Aus der Mitte seines Volkes heraus, war Mordochai zur Groesse gelangt. Dort aber blieb er treu seinen edlen Tugenden, blieb weiter bescheiden „der Jude Mordochai,“ war trotz seiner Wuerde beliebt bei seinen Bruedern, deren Interessen er hegte, fuer deren Wohl er fleissig arbeitete, in Friedensliebe und Hingabe.

(Fortgesetzt auf Seite 13)

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Maseltov zu Max Hamburger zum 80.
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75. Geburtstag.

Maseltov zu Mr. Salomon Bacharach
zum 65. Geburtstag.

Maseltov zu Mr. Felix Levy zum 60.
Geburtstag.

Maseltov zu Mr. Isidore Kahn zum 60.
Geburtstag.

Maseltov zu Mr. James Wilson zum
50. Geburtstag.

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slich der Verlobung einer Enkelin.

Maseltov zu Mr. & Mrs. Simon Stern
zur Ankunft eines Enkels.

Maseltov zu Mr. & Mrs. Isaak Oppen-
heim zur Hochzeit einer Enkelin.

Maseltov anlaesslich der Verlobung von
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Maseltov anlaesslich der Barmitzvo von
Avie Gertner (Schabb. Hagodol, 6.
April).

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CHILDREN'S PAGE

WHY BE HAPPY?



"Let's go," shouted Joey, "or else we'll be late!"

"I'll be right down," answered Debby from upstairs.

The two friends were invited to a party and Joey had called for Debby. It was a Barmitzvo party of Joey's cousin and since this was the first time either of the two were going to attend such a celebration, they were excited.

On the way, Debby asked: "Is this much different from an ordinary birthday party?"

"Of course it is, silly," laughed Joey. He was a little older than Debby and therefore thought himself to be much smarter than she. "This is not just a birthday party, this is a religious celebration!"

"I know," replied Debby. "Barmitzvo is the time when a Jewish boy becomes of age and is then obligated to do all the mitzvos of the Torah. But why is this celebrated? Shouldn't it be a very serious occasion because in a way he loses his freedom?"

Joey was caught unprepared by this statement. He was silent for a few moments. But then he remembered the answer:

"Jews are happy to fulfill a commandment of G-d. There are many mitzvos which we celebrate with joy..."

"That's right," interrupted Debby. "Simchas Torah is a happy day and so is every Yomtov."

"Yes," continued Joey, "and a bris milo is a happy occasion because it is the first mitzvo for a baby boy and therefore at Barmitzvo time, when he begins to put on T'filin, that is also a reason for celebration."

"Oh, now I understand," said Debby. "In school I learned that our Sages explain a sentence in the Megillo just this

way, it says there, after Haman was hanged and the danger was over, 'THE JEWS HAD LIGHT AND JOY, GLADNESS AND HONOR,' and the Sages say: LIGHT refers to Torah, JOY to Yomtov, GLADNESS to bris milo, and HONOR to T'filin."

QUIZ

Again, just like last time, Julian Hamburger, Gertrude Mahler and Larry Nussbaum answered the questions correctly. (1 — benshen or Sh'ma; 2 — Shabbos Sh'mone Esre; 3 — weekday Sh'mone Esre.)

Who will win a prize for this quiz: There are many names mentioned in the Megillo. Can you find these groups and list the names?

- 1 — a group of 10.
- 2 — a group of 7.
- 3 — a group of 2.

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GEBETSZEITEN

	Vorabend	Schacharis	Mincho	Maariv	Tages- anfang
Schabb. T'zawe (Sochor) 9. Maerz	5:40	8:30 Predigt	5:55	6:35	5:25
Schabb. Ki Sisso, 16. Maerz	5:45	8:30	6:00	6:40	5:15
Schabb. Wajakhel-P'kude, 23. Maerz	5:55	8:30	6:10	6:50	5:05
Schabb. Wajikro, 30. Maerz	6:00	8:30	6:20	7:00	4:50
Schabb. Zaw (Hagadol), 6. April	6:05	8:30 Barmitzvo	6:25	7:05	4:40

Taanis Esther, Donnerstag, 7. Maerz

Fastenbeginn: 5:25 A. M.

Schacharis: 7:30 A. M.

Mincho: 5:45 P. M.

Fastenende: 6:30 P. M.

Purim, Sonntag, 10. Maerz

Megillo, Shabbos Abend 6:35

Sonntag frueh 7:30 A. M.

Mincho: 3:45 P. M.

Rosch Chodesch Nissan, Dienstag, 26. Maerz.

Gelegenheit zum Kaschern von Geraeten fuer Pessach:

Sonntag, 7. April 3-5 P. M.

EREW PESSACH, Montag, 8. April:

Sium fuer Erstgeborene 6:00 A. M.

Chometz-Essen verboten 9:22 A. M.

Chometz-Besitz verboten 10:36 A. M.

* * *

Sonntags 8:00 A. M.

Montag bis Freitag 7:30 A. M.

taeglich abends 8:00 P. M.

* * *

SCHIURIM:

Damen — Montags 8:30 P. M.

Herren — Donnerstags 8:15 P. M.

Ladies & gentlemen — Tue. 8:15 p.m.

* * *

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"POINT OF VIEW"

A Column For the Young Adult

How often do we catch ourselves at prayer, not really praying but only reciting empty words and phrases?

This is a greatly discouraging experience for the intelligent person. After all, one does not consider oneself a fool. One would not enter a library, take a book from the shelves which is written in a foreign language, not understood by the reader, peruse it for half an hour, and then leave the room complacently. No, one would decidedly not do that.

But this is precisely what we do when we pray, is it not?

In this little article will not be discussed the desirability of praying in the vernacular. This is a topic all by itself. Suffice it to state: prayers are and ought to be said in Hebrew.

Needless to say one should endeavor to learn the meaning of the prayers. The long-term goal must be to master the Hebrew language. In the meantime, the minimum requirements are to acquaint oneself with the general meaning of each prayer, or a synopsis of the most important ones, such as SH'MA, SH'MONE ESRE, individual B'ROCHOS, BENSHEN, etc.

However, let us face the fact: even a master of Hebrew, yes, even a native Israeli, is frequently confronted with an all too common problem: lack of KAVONO (devotion).

Thoughts tend to wander. The mind strays from what the lips pronounce. One

may find oneself reciting ASHRE quite fluently and rather automatically, while at the same time worrying about an impending math exam or happily reliving the wonderful experiences of last weekend.

Is this a bi-product of our modern civilization? Not at all! IYUN T'FILO (keeping one's mind on the prayers) has been considered by the Sages as a feat of no small measure.

Some especially pious men (so relates the Talmud) used to enter the synagogue a full hour prior to the beginning of services in order to collect their thoughts and direct them to the prayers.

And how "up-to-date" is the following episode: Rabbi Eliezer proclaimed a series of 13 fast-days and prayer-gatherings in a year of drought, but no rain fell. At the last of these services, the congregation was about to leave the synagogue, when he called to them:

"Now your graves will await you!"

This brought forth a flood of tears and heart-breaking prayers, and the rains came.

Surely the prayer-service of a fast-day for rain is replete with eloquent pleas and soul-stirring, passionate prayers. But not until the situation was put plainly and bluntly, did the real devotion come.

Knowledge of Hebrew is not enough; prayers must, of course, be understood. But they must also be "prayed."

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BEGEGNUNG

Ich geh ueber die Strasse, und beobachte
Menschen,
Tue an gar nichts Boeses denken.
Ein kleines Huendlein gauzte mich an
Als waere es schon lang mit mir bekannt.

Die Sprache seine, zwar mir fremd,
Doch hat's mich zu 'ner Szene gelenkt:
Ausgestreckt lag dort eine Frau,
Die Haende lahm, die Lippen blau.

Die Ambulance kam und trug sie fort,
Das Huendlein stand noch am selben Ort.
Es fing nun an folgendes zu erzaehlen,
Auf einmal konnt ich die Sprache
verstehen:

Die Frau war klug, hatte vergesorgt
Dem Huendlein einen neuen Ort besorgt.
So geht es wohl mit uns allen einmal,
Kurz ist die hiesige Lebensbahn!

So weit geht es uns allen gut,
Reichliches Essen, frohen Mut.
Aber fuer das was morgen wird sein
Soll unsere Seele gelaeutert sein.

Wohl dem, der von frueher Jugend
Uebt die Eitelkeit der Welt.
Der nur lebt fuer G'tt und Tugend
Und vom Tande fern sich haelt.

Wie die Knospe sich entfaltet
In der schoenen Fruhlingszeit
Und wie Efeu nie veraltet,
Reift er fuer die Ewigkeit.

Herta Mahler

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PESSACH MANUAL

Rabbi Shlomo Kahn

1-WHAT IS CHOMETZ?

Chometz is leavened material, such as wheat, rye, barley, oats, and their products. It may be found in a large variety of foods containing quantities, no matter how small, of grain, flour, alcohol. Thus not only bread, cake, etc. but also candy, sodas and many other foods may contain chometz. Pulse (peas, beans, lentils, etc.) although not in itself chometz, may not be eaten on Pessach.

2-HOW IS CHOMETZ FORBIDDEN ON PESSACH?

In three ways: a) to eat or drink; b) to use; c) to possess.

a) Eating: Care must be taken that food purchased for Pessach contains no chometz. One must buy only such food which has a reliable rabbinic endorsement. Not only recognizable chometz is forbidden but also mixtures and traces of chometz. All dishes, silverware and kitchenware, which have been used for chometz, may not be used on Pessach. (See pages 4 and 5.)

b) Use: Use of chometz, other than eating, is also forbidden on Pessach. No business may be transacted with chometz during Pessach, neither may it be sold or given to a non-Jew on Pessach, or fed

to animals. (About pets eating chometz, consult your rabbi.)

Soap, tooth-paste, perfume, cosmetics, may contain chometz, therefore only such products which have a reliable rabbinic endorsement may be used. Medicine, drugs, vitamin pills, etc. often contain chometz. In all cases when these are needed, consult your rabbi. (Many prescriptions can easily be filled as well without choemtz.)

c) Possession: Chometz may not be in Jewish possession during Pessach. It must therefore be removed before the deadline (see page 8). This can be done by either using it up, destroying it, or selling it to a non-Jew.

SELLING OF CHOMETZ: Since there are many complicated details, the selling of chometz should be done through a qualified person. The non-Jew must become the legal owner. After Pessach, if desired, the chometz may be bought back. For proper guidance, consult

In cases of emergency, when

chometz must be used on Pessach (sick person or baby) consult your rabbi.

3-PREPARED THE HOUSE FOR PESSACH

a) Rooms: The entire house, all rooms, closets, drawers, pockets of clothing, etc. must be thoroughly cleaned.

b) Kitchen: Chometz dishes must be thoroughly cleaned and put away in such a manner, that they cannot be accidentally used on Pessach. (Locked or taped away.) Chometz dishes should not be sold to a non-Jew.

Tables, shelves, cabinets, sink, refrigerator, walls, floor, etc. must be thoroughly washed with hot water. Wherever Pessach dishes or food will come into direct contact, oil cloth or heavy paper must be used for lining.

Oven burners, gratings, top of stove must be "glowed" (see page 5), also baking compartment, if used during Pessach. Preferably, sheet metal or aluminum foil should be placed wherever Pessach pots come into direct contact with stove or oven.

4-KASHERING

Chometz utensils which are to be used on Pessach are governed by complicated regulations. Always consult your rabbi if and how an item may be kashered.

The following outline may be helpful:

- a) "Glowing": Utensils which have come into direct contact with chometz over fire, without liquids, (oven burners, broilers, baking forms, frying pans etc.) must be fired until glowing.
- b) "Scalding": Metal and wooden utensils in which chometz was cooked or which were otherwise used for chometz (pots, silverware, etc.) must be thoroughly cleaned, left unused for 24 hours and then immersed in boiling water. Utensils with patches, cracks, dents, narrow openings, also those made of glass, plastic, porcelain, also utensils which have been glued, cannot be kashered.
- c) "Stellen": Glass utensils in which only cold chometz was used (drinking glasses - however not beer or whisky bottles) may be kashered in the follow-

ing way: The utensils must be kept filled with water for three full days. However, at the end of each 24 hour period, this water has to be replaced by fresh water.

KASHERING AT THE SYNAGOGUE: See page 8.

5-SEARCH FOR CHOMETZ

On the evening before Pessach, the entire house must be inspected for chometz. All rooms, closets, drawers, pockets of garments, etc., must be carefully scrutinized. After the search, "kol chamiro" is said, in which is declared that all undiscovered chometz be of no value. This declaration must be understood and may therefore be said in any language. Any chometz found, also chometz still to be used, must be kept in a safe and secure place.

6-EREV PESSACH

No Matzo may be eaten on Erev Pessach but food prepared with Matzo is permitted.

Male first-born must fast on that day unless they attend a "S'udas Mitzvo". Such a "Siyum" will take place at the end

of the morning services in the Synagogue.

For deadlines of chometz see page 8. Before the second deadline, all chometz must be removed (see page 3). It is customary to burn some chometz before that time and then the second "kol chamiro" is said (see page 6).

Chometz to be sold must be locked or taped away.

7-SEDER

At the Seder, SH'MURO MATZOS must be used for the "Motzi", for "Matzo-with-Moror", and for "Afikomon". Each person must receive therefore 3 times approx. $\frac{1}{2}$ SH'MURO MATZO.

For Moror, either ground, unprepared horseradish (root) or Romaine lettuce may be used.

The wine cup or glass must hold at least the volume of $1\frac{1}{2}$ eggs and the greater part of the cup's content must be drunk each of the four times.

8-CHOMETZ AFTER PESSACH

Chometz which had been in the possession of a Jew during Pessach, may not be eaten or used even after Pessach.

One must take care therefore not

to buy chometz after Pessach from Jewish stores which did not observe it properly, until their old supply of merchandise is exhausted.

KASHERING AT THE SYNAGOGUE:

Sunday Apr. 7 3-5 PM

EREV PESSACH:

Monday April 8th

Chometz may be eaten until 9.22 AM

Chometz must be out of possession

by

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... dass folgende Veranstaltungen waehrend der vergangenen Wochen stattfanden:

Gemeinde: Kiddusch anlaesslich des Gruendungs-Schabbos, Woero, 26. Januar

Sisterhood: Vortrag von Mrs. Julie Stock ueber "Aufgaben der juedischen Frau," 5. Februar.

Sisterhood: Modeschau, 26. Februar.

Gemeinde: General - Versammlung, 3. Maerz.

Children's Purim Carnival: March 3rd.

Gemeinde: Purim S'udo — Testimonial Dinner zu Ehren Mr. & Mrs. Adolph Heimer, 10. Maerz...

...dass das Vaad HaRabbanim of Washington Heights & Inwood die Gruendung einer Vereinigung der orthodoxen Gemeinden in Washington Heights & Inwood ins Leben gerufen hat, dass schon 2 Sitzungen der Abgeordneten stattgefunden haben (8. Januar, 26. Februar) wobei auch unsere Gemeinde vertreten war und sich diesem Vaad Hakehilla angeschlossen hat...

...dass bei der letzten General-Versammlung der Sisterhood die folgenden Damen in den Vorstand gewaehlt wurden: Mrs. Jenni Simon, President; Mrs. Lilly Knurr, Vice-President; Mrs. Lore Oppenheimer, Treasurer; Miss Rosel Hirsch, Assistant Treasurer; Mrs. Paula Neumann, Rec. Secretary; Mrs. Bertha Oppenheim, 1st Chairlady; Mrs. Ida Kaufherr, 2nd Chairlady; Mrs. Irene Heimer, Assistant Chairlady; Trustees: Mrs. Herta Baer, Miss Rosel Blumenthal, Mrs. Else Katz, Mrs. Hanna Kayem, Mrs. Erica Neu, Mrs. Berta Neuhaus, Mrs. Meta Newhouse, Mrs. Hilda Oppenheimer, Mrs. Kate Rosenheimer, Mrs. Erna Stern...

...dass folgenden Spendern fuer breakfasts gedankt wird: Mr. & Mrs. A. Katz, Mrs. K. Rosenheimer, Mr. & Mrs. M. Greilsamer, Dr. & Mrs. S. Kirsch, Mr. & Mrs. Max Mayer, Mr. & Mrs. L. Oppenheimer, Mr. & Mrs. Harry Stern...

...dass Blutspender fuer ein Mitglied der Gemeinde benoetigt sind. Interessenten moechten sich bitte mit dem Office in Verbindung setzen. Das Blut ist im Francis Delafield Hospital zu geben...

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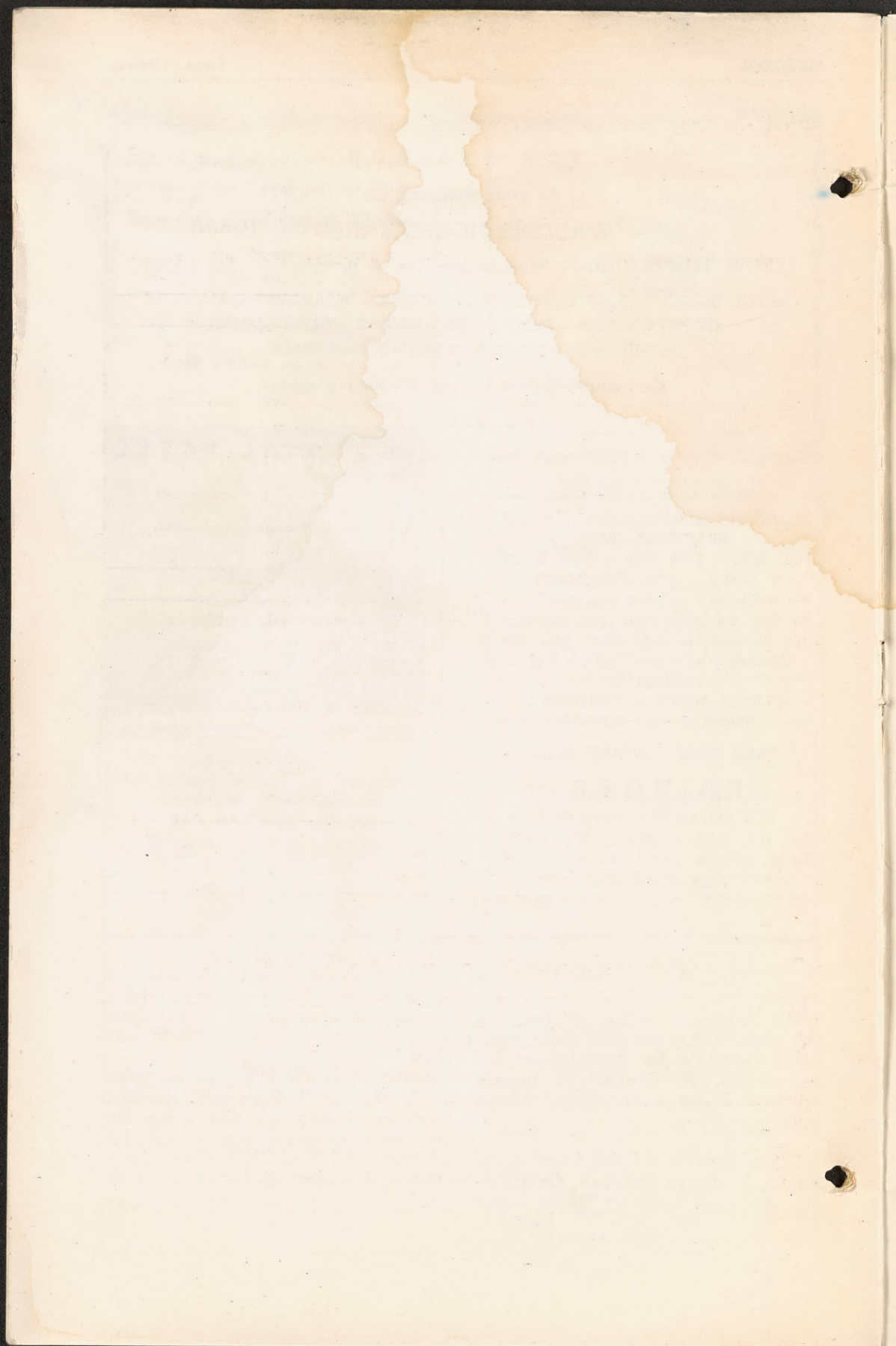
(Fortgesetzt von Seite 1)

Mit Vergnuegen stellen wir fest, dass
sich solche Worte anwenden lassen, wenn
unsere Gemeinde den Anlass nimmt, bei
der diesjaehrigen Purim-S'udo unseren
beliebten Praesidenten, Herrn Adolph
Heimer, zu ehren.

Keinen treueren Arbeiter kennt unsere
K'hillo als unseren Ehrengast, der zusam-
men mit seiner verehrten Gattin, immer

und nur darauf bedacht ist, l'chayim
ul'scholom, dem Leben und dem Frieden
der Gemeinde zu dienen, in selbstloser
Bescheidenheit, weit ueber Pflicht und
Kraft.

Deshalb gebuehrt ihm ganz natuerlich
die Wuerde seines Amtes und unser aller
herzlicher Wunsch ist's, G'tt moege ihn
und seine Gemahlin segnen und be-
schuetzen und ihnen beiden reichlichen
Lohn erteilen, fuer all das Gute, das sie
tun,



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(from IDEAS)



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