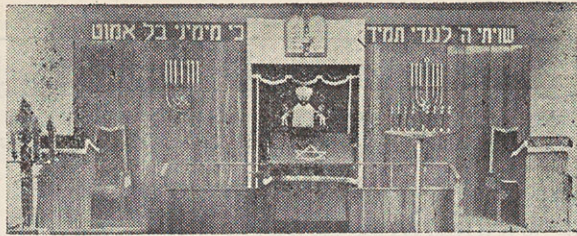


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PESACH 5726

APRIL 1966

VOL. XIII No. 6 (79)

HO LACHMO ANJO

RABBI SHLOMO KAHN

"Das Brot der Armut," so nennt die Thora unsere Matzo. (Deut. 16:3) Mit dieser Beschreibung beginnt die Erzählung ueber den Auszug aus Aegypten am Sederabend. Arm ist dieses Brot, denn es enthaelt nur die aeusserst notwendigen Bestandteile: Mehl und Wasser. Nicht einmal das Salz wuerzt die Matzo.

Diese unsere Hauptnahrung an Pesach ist ein ewiges Denkmal. Es haelt lebendig die Geschehnisse wach, die unser Volk bei seiner Geburt mitmachte. Armselig ist diese Speise; sie ist geradezu juedische Nationalspeise geworden, denn sie war unser Brot zu Beginn juedischer Volksgeschichte. Mit der Matzo in der Hand entstanden wir als Nation; mit dem Matzogeschmack im Mund kosteten wir die ersten Freiheitsdufte.

Mahnend ruft da die Matzo uns zu: Jude, sei begnuegsam! Juedisches Volk, meide den Luxus!

Nicht ziemt es sich dem aus Armut

zur Freiheit erloesten Volk, verschwenderisch zu leben und hart verdientes Geld zu vergeuden. Bei uns war es von jeher verpoent, unsinnige Ausgaben zu machen und uebertriebenen Luxus zu foerdern. Ganz besonders suendhaft ist es, wenn es Sitte wird, dass Menschen miteinander wetteifern und sich zu uebertrumpfen versuchen.

Familienfeiern geben solcher Unsitte Anlass. Barmitzvos, Verlobungen, Hochzeiten, "Sweet Sixteen Parties," und dergleichen, haben so in ihrem luxuriosen Umfang ausgeartet, dass Vermoegen ausgegeben werden, um dem Beispiel anderer nachzukommen. Leute die sich solch hohe Ausgaben absolut nicht leisten koennen, gehen weit ueber ihre Kraefte hinaus, um nicht beschaemt zurueckzustehen. Derartige Zustaende sind bedauerlich, sind grundfalsch und sind ausgesprochen unjuedisch.

(Fortsetzung auf Seite 14)

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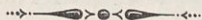
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Familien Nachrichten



Maseltov zu Mr. Jacob Plawner zur
 Geburt einer Urenkelin.

Maseltov anlaesslich der Barmitzvo von
 Steven Oppenheim (Schabbos Sch'mini,
 16. April).

Die Gemeinde zusammen mit den An-
 gehoerigen betrauern den Heimgang von:

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CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"You should've heard the oohs and the aahs! A dozen hands reached for me and grabbed me out of my box and I almost fell to the floor.

"It's mine! It's mine!" yelled Sammy and he won. One look at his shining eyes and I didn't mind any more how he treated me. A cup shouldn't be held like a baseball bat, you know. One ought to handle it gently and touch it only with the tips of the fingers, otherwise it'll be full of finger prints. Sammy held me all wrong but never mind, he meant well. — You know what he did right then and there, Kupsie?" asked Mr. Goblet with a chuckle. "He measured me!"

"What do you mean by that?" asked Kupsie wide-eyed.

"Listen, my friend, you've so much to learn. A Kiddush cup must be of a certain size, otherwise it may not be used for a religious function. Kiddush, Havdolo, the Seder — they all require the volume of a R'VI-IS."

"What's that?"

"That's the amount of liquid contained in an egg and a half," answered Mr. Goblet.

"Ha, ha, ha," laughed Kupsie, "who can doubt your size, Mr. Goblet!" But then Kupsie felt embarrassed. Perhaps it's impolite to make reference to the fact that Mr. Goblet was fat. Kupsie blushed and was sorry, but Mr. Goblet was nice about it.

"Right you are, my little friend," and he joined in the laughter, "I'm big and fat and can hold more than 10 eggs' volume. But little 13-year-old Sammy was so proud of what he learned in school that he took me straight to the kitchen and measured me."

"How is that done?" asked Kupsie.

"Sammy took a small bowl which he filled with water up to the brim and he placed this into a large empty bowl. Then he took three medium-sized eggs from the refrigerator and lowered them carefully into the water. Whatever spilled out, was the volume of three eggs."

"How clever," marvelled Kupsie.

"Next the inside bowl was removed. Now Sammy poured the spilled-over water which was in the large bowl into me. He knew that if he could fill me with the water, I'd contain twice the correct amount. If he could fill me with the water exactly two times, I'd be just right. But if after filling me twice, there'd be still some water left, I'd be too small for Kiddush and Havdolo."

(Will be continued)



QUIZ

Debbie Marx had the answers right. (Nile, Red Sea, Miriam's Well or oasis of Moro, hitting the rock, Jordan).

For a prize, list the days during the year on which we say Hallel. Don't forget to mention on which days we say all of Hallel and on which only "half-Hallel."

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GEBETSZEITEN

	Vorabend	Schacharis	Mincho	Maariw	Tag- Anf.	Sch'ma vor
1. Tag Pesach, 5. April	6:05	8:30 Sermon	6:35	7:05	4:40	8:30
2. Tag Pesach, 6. April	6:35	8:30 Predigt	6:35	7:05		
Schabb. Chol haMoed, 9. April	6:10	8:30 Predigt	6:30	7:05	4:35	8:30
7. Tag Pesach, 11. April	6:10	8:30	6:40	7:10		
8. Tag Pesach, 12. April	6:40	8:30 Yiskor	6:40	7:10		
Schabb. Sch'mini, 16. April	6:15	8:30 Barmitzvo	6:40	7:15	4:20	8:25
Schabb. Tasria-M'zoro, 23. April ...	6:25	8:30 Sermon	6:50	7:25	4:10	8:15

DAYLIGHT

Schabb. Achare-K'doschim, 30. Apr.	7:15
Schabb. Emor, 7. Mai	7:15
Schabb. B'har-B'chukosai, 14. Mai	7:15
Schabb. Bamidbor, 21. Mai	7:15

SAVING TIME

8:30	7:55	8:30	4:55	9:10
8:30	8:05	8:40	4:45	9:05
8:30 Predigt	8:15	8:50	4:30	9:00
8:30	8:20	8:55	4:25	8:55

Gelegenheit zum Kaschern von Geraeten
fuer Pesach: Sonntag, 3. April 3-5 P.M.

Erew Pesach, Montag, 4. April:
Sium fuer Erstgeborene: 6:00 A.M.
Chometz-Essen verboten 9:15 A.M.
Chometz-Besitz verboten 10:30 A.M.

* * *

Rosch Chodesch Ijar, Mittwoch & Donner-
stag 20. & 21. April

Yom haAtzmaut (Israeli Independence
Day) Montag, 25. April — Fest —
G'ttesdienst Sonntag Abend 7 P. M.

Scheni - Chamischi - Scheni 25. - 28. - April
2. Mai

Lag b'Omer Sonntag, 8. Mai

Rosch Chodesch Siwan Freitag, 20. Mai

* * *

Sonntags 8:00 A. M.
Montag bis Freitag 7:30 A. M.
taeglich abends 8:00 P. M.

* * *

SCHIURIM:

Damen — Montag 8:30 P. M.
Herren — Donnerstag 8:15 P. M.
Ladies & Gentl. Tue. 8:15 P. M.

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"POINT OF VIEW"

A Column for the Young Adult

HE WHO HAS IT, HAS EVERYTHING —

HE WHO DOESN'T HAVE IT, WHAT HAS HE?

I

That's a provocative headline. What IS man's greatest possible wealth? What is so all-embracingly priceless? What has no limit on its price tag?

Money, worldly goods, power, prestige, health, "happiness?" We readily discard them all, one by one. They're temporary and perishable.

Wouldn't it be agonizing if we'd have to choose one prized possession! Solomon of the Bible had such a moment of soul searching when G-d offered the youthful monarch (only twelve years old then!): "Ask, what shall I give you?"

With brilliant insight did Solomon rise to the occasion: "Give Your servant an understanding heart." Solomon chose wisdom. (I Kings 3:5, 9)

"Only poverty of wisdom is real poverty," comment the Sages. With it, you're rich; without it, you're poor. No need to labor the point. Therefore the prayer for wisdom and understanding rightfully heads the list of our daily petitions in the Sh'mone Esre. Neither health nor wealth, neither redemption nor penitence take precedence. Before we ask for anything else, we pray:

אתה חונן לאדם דעת ומלמד לאנוש בינה
חננו מאתך דעה בינה והשכל

"You favor man with knowledge and teach understanding to mortal man. Oh grant us knowledge, understanding and insight."

Simple and sublime, short, sharp and eloquent. Man's most needed commodity is wisdom.

II

On the termination of Shabbos and Yomtov, we pronounce "Havdolo," the "separation between holy and profane." We add this concept to our Sh'mone Esre and include it in the prayer for understanding. Why?

Cryptically the Sages say: "Without wisdom there can be no distinction."

Literally this is, of course, true. An ignorant person will not know the difference between sacred and secular, won't be able to differentiate between Shabbos and week-day, might even be such an imbecile that he cannot recognize light from darkness. But, is that the best our Sages could do? Was there no better, more appropriate place to be found for the "blessing of distinction?"

And then, one day, it dawned on me. No indeed, there's no better place, none at all. To differentiate requires true wisdom. Take the relationship between man and man. Careful consideration of another's word or action can prevent painful misunderstanding. Cool, objective appraisal, thinking over sensibly and frankly what at first blush looked like an insult or offense, will more often than not nip anger in the bud. Don't rush so to make an angry retort. Be slow to take a step for which you'll feel sorry. Think about it once more, perhaps the other person meant no harm.

Indeed, he who can detect at a glance, sharply and clearly, the difference between intentional hurt and a mere slip of the tongue, is a happy person. Benjamin Franklin's blessed "healthy, wealthy and wise" surely applies to him. So also the accolade of the Sages: "He who has it, has everything — he who doesn't have it, what has he?"

ANDREW APICELLA

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(Viele reden gerne Loschon boRa ueber Israel, Regierung und Einwohner seien unreligioes, unjuedisch, etc. Eine groesere Mitzwo ist's, nach Gutem zu suchen.)

Nach den Wahlen in Israel im November, hatte der Staatspraesident die Aufgabe, einen neuen Ministerpraesidenten zu bestimmen. Da empfing er die Fuehrer der verschiedenen politischen Parteien.

An einem Donnerstag Nachmittag kamen die Vorsteher der Poale-Aguda und die Verhandlungen dauerten bis in die Abendstunden.

Beim Abschied sprach Praesident Shazar: "Wollen die Herren nicht noch da bleiben? In einer halben Stunde beginnt mein Schiur."

Israel's Praesident leitet einen regelmaessigen, gut besuchten Talmud Schiur.

* * *

Ein K'nesset-Komitee hielt eine wichtige Sitzung ab mit dem Justizminister Dr. Dov Joseph. Es war spaet Nachmittag und als es dunkel wurde, erinnerten sich einige Herren, dass sie noch nicht Mincho gebetet hatten. Da wurde die Sitzung unterbrochen, Religionsminister Dr. Wahrhaftig stellte sich als Vorbeter hin und auch der Justizminister zaehlte zum Minjan.

* * *

Zum ersten Hauptrabbiner Palaestina's, dem grossen Rav Kook, kam einmal ein frommer Jude aus Amerika und beklagte sich ueber die Irreligiositaet der juedischen Siedler im heiligen Land.

"Sie kommen aus Denver," sprach Rav Kook. "Erzaehlen Sie mir mal was ueber diese Stadt."

Mit Begeisterung schilderte der Besucher die Schoenheit von Denver.

"Aber das kann doch nicht sein," unterbrach der Rav. "Denver ist doch eine Stadt von Lungenkranken."

"Nein, nein," erwiderte der Gast, "das

sind nur Patienten die dorthin kommen um gesund zu werden."

"Ja, so ist auch Eretz Israel, ein Land der geistigen Gesundheit. Hier kommen Kranke um geheilt zu werden!"

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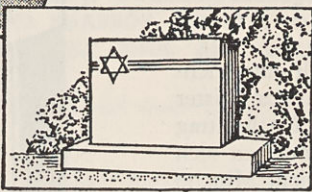
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— Youth Activities —

Our ninth annual Youth Shabbos took place on Parshas Trumo, February 26th, and was again a great success.

The boys and girls of the Breakfast Club sponsor and take charge of this popular affair each year, whereby the various functions of the Shabbos service are awarded to the members of the Congregation's youth groups, who during the year actively participate in our youth activities.

Steven Mayer, Harvey Thurm and Alvin Neu officiated as cantors for Maariv, Shacharis and Musaf, respectively. The Torah Reading was divided among Jerry Mannasse, Larry Nussbaum, Henry Hirsch, Julian Hamburger, Leonard Fuld, Joseph Wolf, Milton Lamm and Mark Adler.

Daniel Baer recited the Haftoro, Marc Tarle delivered the sermon, Jeffrey Katz and Jerry Loeb were ushers and Larry Nussbaum presided as Gabbai.

Sharon Mayer, President of the Breakfast Club, was in charge of the Kiddush which was served to the Congregation after the services. In it she was assisted by Eleanor Wild, Vice-President, Margot Modell, Secretary-Treasurer, Vivian Blum and Susan Vogel, and supervised by our Parents-Association.

What better testimony to the beauty

and orderliness of the entire proceedings is there, than the wish which was expressed by several worshippers that Youth Shabbos be more often than once a year!

* * *

Another great success was the Purim Carnival, which took place on Sunday, March 13th.

With eagerness and lively interest the hundreds of children participated in games and skills, for three hours.

A fitting climax to the annual fund-raising campaign for the Hebrew School was the awarding of gifts to those who did more than their share.

Valuable gift certificates were presented to Alan Katz, Shirley Oppenheimer and Allen Wolf. Games were received by Cheryl and Linda Erbs, Betty Hamburger, Terry Knurr, Paul Mannasse, Gary Stern and Evelyn Brodt.

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Die Gemeinde berichtet...

...dass am 26. Februar wie alljaehrlich der beliebte Youth Schabbos der Gemeinde durchgefuehrt wurde (siehe Bericht unter Youth Activities)...

...dass an Purim, 6. Maerz, unsere gemeinschaftliche Purim-S'udo eingenommen wurde, mit grosser Anteilnahme und gutem Essen, dass Dinner Chairman Mr. Eric Hanau, President Adolph Heimer und Rabbi Shlomo Kahn, sowie Miss Linda Fuld am Klavier und der Komiker und Saenger Lou Weinreb mit seinen 2 Soehnen zur Purim Stimmung heiter anregten...

...dass am 13. Maerz die Purim Party der Kinder stattfand, wobei der Wettbewerb an Spielen grossen Beifall fand...

...dass am Sonntag, 3. April, 10 Uhr vormittags, ein Model-Seder von Kindern der Hebrew School vorgefuehrt werden wird, wozu jedermann herzlich eingeladen ist...

...dass die Pesach-Vorschriften sowie ein Speise-Verzeichnis fuer Pesach den Mitgliedern zugesandt wurde...

...dass folgenden Spendern herzlicher Dank ausgesprochen wird:

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Bereits in fruheren Zeiten traten aehnliche Erscheinungen auf, wurden aber von rabbinischer Seite energisch bekaempft und behoben. Einmal waren die Ausgaben bei Begraebnissen so ungeheuer, dass "der Geldverlust mehr schmerzte als der Tod." (Talmud Moed Koton 27b)

Mutig ergriffen die Weisen einschneidende Massnahmen. Sie setzten religionsgesetzliche Schranken (einfacher Sarg, einfache Sterbekleider, keine Blumen, etc.).

Vor etwa 200 Jahren waren die juedischen Gemeinden Europas von aehnlichen Luxuserscheinungen heimgesucht, wie in unseren Tagen. Mit musterhafter Strenge wurde dies bekaempft von den damaligen Rabbinern, unter der Fuehrung des grossen Rabbi Ezechiel Landau von Prag (bekannt als "Noda Bi'Jhuda").

Auszuge seiner Anordnungen, die von weiten Kreisen angenommen wurden, zeigten wie ernsthaft man solche Probleme behandelt hat.

Bris Milo: Nebst den nahen Verwandten duerfen nicht mehr als 10 Gaeste geladen werden, nicht mehr als 2 Speisegaenge serviert werden, kein Kalbsfleisch, kein Wein.

Barmitzwo: Nur 10 geladene Gaeste, keine Musik und keinen Komiker, nur eine Art Fleisch (entweder Rindfleisch oder Gefluegel, nicht beides), Fisch nur wenn die Familie mehr als 400 Kronen Steuer jaehrlich zahlt.

Verlobung: Die nahen Verwandten, 5 Freunde des Choson und 10 Gaeste.

Hochzeit: Nebst den Verwandten, 15 Maenner und 6 Frauengaeste, nicht mehr als 4 Musikanten. Wer ueber 300 Kronen Steuer zahlt darf auch Fisch servieren aber weder Salm noch Forelle.

Nicht sollen unsere Simchos gestoert und geschmaelert werden. Ganz im Gegenteil, bescheidene Feiern im Rahmen der Vernunft, sind weit schoener und "betamter" als die ueppigen Aufwaende, von denen keiner was hat, wobei nur Kopfweh und Geldsorgen zurueckbleiben und die Freude der Mitzwo wie ein leerer Traum verfliegt.

Wer einmal den herzlichen Geist einer engen Familien-Simcho erlebt hat, der weiss, was zu schaeetzen und was zu werfen ist.

Es waere am Platz, nach gehoeriger Autoritaet und Disziplin zu suchen, um unseren Mitzwos die wahre Simcho wiederzuschicken.

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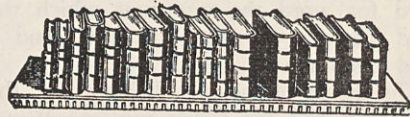
The Yahrzeit of the following will be observed on our Memorial Tablets:

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Max Hammerschlag	25. Iyar
Henny Katz	25. Iyar
Michael Holzer	25. Iyar
Malchen Oppenheimer	26. Iyar
Max Plaut	27. Iyar
Meyer Rosenberg	27. Iyar
David Meyer	27. Iyar
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Helene Mayer	7. Sivan
Samuel Hess	9. Sivan
Lina Buchheim	13. Sivan
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DIE SCHIUR-ECKE



Wussten Sie . . .

...dass es nicht erlaubt ist, am Schabos und Jomtov vor Kiddusch etwas zu essen oder zu trinken, das heisst abends sobald es dunkel geworden ist und man Maariw gebetet hat, und morgens nach dem Schacharis Gebet; es ist jedoch gestattet vor dem Beten morgens, wenn notwendig, eine Kleinigkeit zu geniessen?

...dass es streng verboten ist, eine Autopsie (Sezierung) durchfuehren zu lassen und man keineswegs von Aerzten oder Spitalbehoerden sich dazu ueberreden lassen darf, sondern stets dies zu verweigern hat (in Zweifelsfaellen setze man sich mit dem Rabbiner in Verbindung)?

...dass beim Anlegen des Talis nach der B'rocho das Talis ueber den Kopf gezogen werde und das ganze Gesicht eingehuellt werde, sodass alle 4 Zizijos bis zur linken Schulter gelangen, dass man so einige Sekunden stehen bleibe und danach das Talis in gewohnter Weise ueber die Schultern getragen werden kann (das blosse Bedecken der Augen mit dem Talis genuegt nicht)?

...dass man ein biblisches Verbot uebertritt, wenn man mit einem J'hudi "b'roges" ist und ihm den Gruss verweigert?

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SEDER COMMENTS

מה נשתנה

Many are accustomed that the Seder leader and all the adult participants repeat word for word the questions which the child asks in the Ma Nishtano. And a valid custom it is.

The theme of the Ma Nishtano is: "the child asks and the father replies." When a child asks a question, parents are duty bound to answer.

But we are all "children" of our "Father." We too are asking many questions, concerning slavery and freedom, war and peace, disappointments, frustrations, hopes and dreams.

Thoughts such as these well up in us as we recite our Seder. And so we too read along the words of the Ma Nishtano, for, so we pray, He is then duty bound to reply.

* * *

מתחלה עובדי עבודה זרה היו אבותינו

"Originally our fathers were idol-worshippers but now G-d has brought us near to His service."

Is not this an enormous development, a colossal gulf which has been overcome? Would not a change from idolatry to service of G-d deserve more than a mere mention in passing, said in one breath, in a single sentence? — But no, to bring out a significant point, this is phrased purposely together.

Human emotions are inherently unlabelled. They can be used for good or for bad. Jealously, for example, is bad when it leads to escalation of monetary expenses, to "live up to the Joneses," or when it brings about passion and hate. But to be jealous of another's mitzvos, to

race him to Shul, to imitate or surpass him in kindness — why that is excellent.

Love too can be good or bad. Love of oneself, of money and material things, of comfort and excess — that is bad. Love of Torah, Israel, mankind — that is good.

Once our forefathers displayed an intense devotion to idolatry. That was bad. But when Abraham transferred this devotion to G-d, it became sublime.

The two extremes are close to each other. The very same medium can be used for either. It can be done quickly and easily — to forsake the bad and cling to the good.

* * *

פסח מצה ומרור

The three landmarks of the Seder are, in the words of Rabban Gamliel: Pesach (the Passover offering), Matzo and Moror. Strikingly they resemble three celebrated pillars on which the world is anchored:

"Shimon haTzaddik used to say: The world is based on three principles:

Torah, Worship and Kindliness."

Of Torah we are taught: He who fulfills it in poverty will be enriched. The Matzo is the symbol of bread of poverty.

Worship of G-d was centered in Jerusalem's Temple. (Our prayers today substitute wantingly the offerings.) Israel's first national offering was the Pesach sacrifice.

Can anyone in whose veins Jewish blood flows be unkind or cruel? We are the people characteristically identified with G'milus Chesed, for we are ever conscious of the misery of our fellow man. Bitterness makes us compassionate; the Moror rounds out the three great concepts.

(תלמידי בעש"ט)

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CHAD GADJO

Mit einem netten, einfachen Lied schliesst der Seder. Wer kent es nicht, "Chad Gadjo," das Lied des Laemmchen, das in seiner Unschuld eine Kette von Boesetaten ins Rollen brachte? Katze und Hund, Stock und Feuer, Wasser und Ochs, Schochet und Todesengel — sie alle folgen einander in raschem Szenenwechsel, bis der Allmaechtige dem Liedchen ein glueckseliges Ende bereitet.

Was hat wohl dieses Lied mit dem Sederabend zu tun? Sind die Strophen nur dazu da, um, die Kinder wachzuhalten, denn fuer sie enthaelt das Lied ein amuesantes Spiel? Oder ist die Einfachheit des Liedes verfuhrerisch und tarnt gar tiefe Gedanken, sodass das Chad Gadjo Lied absichtlich bis zum Schluss des Seder aufbewahrt wurde, damit man sich darin vertiefe und bis zur Morgenstunde gespannt am Sedertisch gefesselt sitze?

Es gibt Midrasch-Auszuege die in ihrer Struktur dem Chad Gadjo aehnlich sind. Zum Beispiel lauscht der Midrasch einer Unterhaltung zwischen dem jungen Abraham und dem Koenig Nimrod. Abraham war eines todeswuerdigen Verbrechens angeklagt. Er hatte die Goetzen seines Vaters zerschmettert. Mit verstellter Ironie machte sich der Knabe ueber den nichts-ahnenden Koenig lustig:

"Warum nicht das Feuer anbeten, anstatt die hoelzernen Goetzen. Feuer ist maechtiger als Holz." Und als Nimrod darauf reinfiel:

"Aber das Wasser loescht das Feuer!" Und: "Wolken tragen Wasser — der Wind treibt die Wolken — der Mensch widersteht dem Wind — — —."

Oder, dieses Zitat des Midrasch: "Zehn harte Dinge gibt es, der Berg ist stark aber das Eisen bricht ihn, Feuer schmelzt Eisen, Wasser loescht Feuer, Wolken tragen Wasser, der Wind zerstreut die Wolken, der Mensch widersteht dem Wind, Angst bricht den Menschen, Wein loest die Angst, der Schlaf verscheucht den Wein, aber der Tod ist am Allerstaerksten."

Auch andere Voelker haben aehnliche Volkslieder und Gedichte, worin instanzweise das Schwaechere vom Starken besiegt wird und in Etappen ein Ablauf von Geschehnissen geschildert wird. Jedoch, nicht nur ein Spiel der Dinge ist unser Chad Gadjo, sondern Anspielung tiefer Bedeutung.

Offensichtlich ist Chad Gadjo eine sinnbildliche Darstellung. Der "Vater" ist G'tt, das "Laemmchen" ist Israel. Und nun wird das unschuldige Tier von Feinden angegriffen — das juedische Land schmaecht unter Eroberungsmachten: Assyrien — Babylonien — Persien — Griechenland — Rom — Sarazene — Kreuzzuege — Tuerkei — England — .

Also singt dieses Lied von der Lehre Hillels:

"Er sah einen Schaedel auf dem Wasser schwimmen, da sprach er zu ihm: Weil du ertraenkt hast, haben sie dich ertraenkt, doch schliesslich werden, die dich ertraenkt haben, ertraenkt werden."

G'ttes Gerechtigkeit ist absolut. Kein Verbrechen bleibt unbestraft und, wir sind dessen gewiss, jede gute Tat wird reichlich belohnt.

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SEASONAL

With the approach of spring, our thought very naturally begin to concentrate on the summer season of the year. For many, the summer weeks and months may be designated as the end of the "Synagogue Season."

Many of us will make plans for the summer vacation, either for a short but "complete" rest or to send the family away and join them over week-ends.

Our Hebrew School will close for the summer months and the Jewish knowledge, in various degrees, acquired by our children in the past, is apt to evaporate completely.

In short, the summer season generally seems to some people to be a period for greater laxity in our Jewish observances.

What can we do to counteract such a harmful situation? We can all follow a few simple suggestions:

1. Keep in mind that a true, Jewish upbringing for your children knows of no limitations and is in no manner dependable upon seasons.
2. If your child is to be away from home during the summer, select a responsible true Jewish surrounding.
3. If at home, prevail upon your child to attend regularly Shabbos services at the synagogue.
4. Let a true Shabbos spirit pervade your home atmosphere wherever you are. A traditional Shabbos table, lights, Challoth, Kiddush, a good Shabbos meal, aptly take the place of rowing, swimming and movies. Leave those for the rest of the week.
5. Remember, the greater amount of leisure time at your disposal during vacation requires of you to observe the beautiful home ceremonies more meticulously.

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