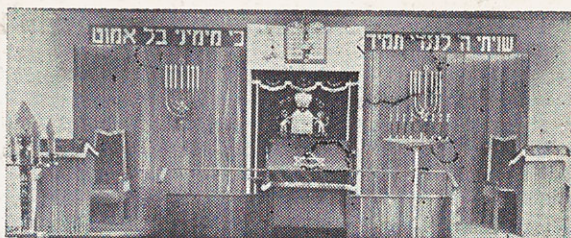


HAKOHOL

Published bi-monthly by

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SH'VAT 5728

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VOL. XV No. 4 (89)

WIE WEIT DAVON!

RABBI SHLOMO KAHN

"Der J'budi und seine Synagoge ist mit dem Ast am Baum zu vergleichen. Solange er damit verbunden ist, besteht Hoffnung und Moeglichkeit, dass er gesund und stark bleibt. Ist er aber abgefallen, dann ist die lebensspendende Verbindung abgebrochen."

(Chasidisches Gleichnis)

Im Gegensatz zu Andersgläubigen, spielt bei uns das G'tteshaus nicht die Hauptrolle im religiösen Leben. Judentum, Torah und Mitzvos haben das gesamte Menscheninteresse und alle seine Unternehmung zu erfassen. Vor allem muss das Haus juedisch sein, aber auch Schule, Beschaeftigung, Vergnuegen, Gesellschaft und Kultur muessen vor G'ttes allsehendem Auge bestehen koennen. Dennoch ist die Synagoge der G'tt-geweihte

Raum und gebietet vorzueglichen Respekt und ehrfurchtsvolle Haltung.

Wie weit sind wir davon entfernt! Wie gross das Mass der Vergesslichkeit!

Gewiss, sich im Hause G'ttes "zu Hause" zu fuehlen zeugt von enger Verbundenheit und haeufigem Besuch. Aber das heisst doch nicht, dass man den Anstand nicht wahren muss. Auch im Haus des guten Freundes und bei Verwandten laesst man die Schranken der Schicklichkeit nicht fallen. Soll G'tt weniger vorsichtig behandelt werden?

"In G'tteshausern und Lehrhausern darf man keinen Leichtsinns zeigen, wie zum Beispiel Witz, Spott und unnuetzes Gerede."

(Schulchan Oruch O. C. 151:1)

(Fortsetzung auf Seite 10)

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Sein segensbringendes Wirken gewahrt ihm einen ehrenden Namen im Kreise unserer K'hillo.

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Familien Nachrichten



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mann zur Geburt einer Enkelin.

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mann anlaesslich des Schultragens ihres
Sohnes.

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Nagel, Miss Linda Hirschheimer & Mr.
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Strauss)

SICHRONOM LIV'ROCHO

CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Now, repeat after me: Wheat — barley — grape — fig — pomegranate — olive — date."

"Okay, here goes: Wheat — barley — grape — f..."

"What in the world are you two doing?" cried Kupsie, eyes popping in bewilderment.

Instead of an answer, peals of laughter burst from little Tassie and elderly Tumbler. Kupsie's two fellow Kiddush cups laughed so loud and so long that their sides ached and tears streamed down, threatening to dull the brightly polished silver.

"Sure must've sounded queer if you don't know what it's all about," panted Tassie, and even usually dignified Tumbler had trouble composing himself. At last they were calm enough to explain.

"We weren't reciting the Ten Plagues, you know. Anyway, we're not at the Seder yet. These are types of food."

"Do you take me for an idiot? Of course I know the difference between plagues and fruit!" Kupsie was angry that they had laughed at him.

"Calm down," said Tumbler, "I had in mind to teach you as well as Tassie. In the Torah, the Land of Israel is praised as exceptionally fruitful. These seven products are singled out. Therefore they're preferred, requiring a longer blessing after eating them. Also, by the order in which they're listed, we can see their individual preference."

"Let me show," Tassie was eager to tell what he'd learned. "Wheat is Number 1, barley Number 2, grapes Number 3, figs Number 4, pomegranate Number 5."

"That means, when you want to eat grapes and figs, for example, take a grape first because it comes before figs on the Torah's list."

"But with the last two fruits we start the numbers all over again. Olives are Number 1, equal to wheat, and dates are Number 2, like barley."

"On Tu b'Sh'vat, when it's customary to eat many types of fruit, these rules come in handy. But here's more. There are two products which head all others regardless of their standing on the list. One is bread or cake, made from grain. And the other is — guess what, Kupsie?"

"Wine, naturally," came the quick answer.

"Spoken like a true Kiddush cup," laughed Tassie.

(Will be continued)



QUIZ

We admit that the last quiz was a hard one. But couldn't some of you have come up with the right answers? (1-Laban 2-Amram 3-Ruth & Orpah 4-Mordochai, also Abraham 5-Lot.)

The following should be a little easier: Can you name several b'rochos which are so rare that they're pronounced only once a year?



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Schabb. Wo-ero, 27. Januar	4:50	8:30 Predigt	5:10	5:45	6:10	9:25
Schabb. Bo, 3. Februar	5:00	8:30	5:20	5:55	6:05	9:20
Schabb. B'schalach, 10. Februar ...	5:05	8:30 Sermon	5:30	6:05	6:00	9:15
Schabb. Jisro, 17. Februar	5:15	8:30	5:35	6:10	5:50	9:10
Schabb. Mischpotim, 24. Februar ...	5:25	8:30 Predigt	5:45	6:20	5:40	9:05
Schabb. Trumo, 2. Maerz	5:30	8:30 Youth				
		Shabb.	5:50	6:25	5:30	9:00
Schabb. T'zawe, 9. Maerz	5:40	8:30 Predigt	6:00	6:35	5:20	8:55

Rosch Chodesch Sch'wat, Mittwoch, 31. Januar.

Chamischos osor b'Sch'wat, Mittwoch, 14. Februar.

Rosch Chodesch Adar, Donnerstag & Freitag, 29. Feb. & 1. Maerz.

* * *

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Bernhard Strauss

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

* * *

SCHIURIM

Damen — Montag 8:30 P. M.

Herren — Dienstag 8:15 P. M.

Ladies & Gentl. Thurs. 8:15 P. M.

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"POINT OF VIEW"

A Column for the Young Adult

TWO WAYS TO LOOK AT A CLOCK (A BROKEN ONE, THAT IS)

I

Here's a riddle: Which is better, a clock that's always wrong or one which is broken and doesn't run at all?

Answer: The broken one. Because at least twice in every 24 hours it shows the correct time!

II

A tiny village tucked away behind high mountains was so self-sufficient that it existed for years without contact to the world. Only one thing was lacking: they had no watchmaker. Gradually all watches and clocks became inaccurate, unreliable and of no use. Some gave up in disgust and put them away. But others continued to wind them and take care of them, though realizing that the time they told was wrong.

Years later a watchmaker came to town. He quickly set to work to repair all clocks. Those which had been kept running he repaired with ease. But those which had been neglected, had become rusty and were beyond repair.

III

A recent experience brought these clock stories to mind. Two visitors came to Shul on a weekday morning, men who ordinarily don't participate in the daily Minyan. They were observing Yahrzeit. One had brought his T'filin along and wore them. Not correctly, though. T'filin of the head must lie totally on hair, the outer edge precisely where the first hair roots are. But his T'filin dangled precariously low, much nearer to nose than hairline. The other man wore no T'filin at all.

IV

What's the connection, "clockwise?" The first story says: Better no clock than a wrong clock, because wrong is wrong, is bad, is misleading, while broken is at least frank, consistent, and doesn't attempt to fool you. The man with no T'filin was like that. He unashamedly behaved in public the way he acts at home — no T'filin. What's more, he committed a simple wrong: no T'filin. Whereas his colleague

compounded the transgression. To wear T'filin in the wrong place is equivalent to none at all and, in addition, he pronounced the T'filin blessings in vain.

V

"Ah, but you're wrong, totally wrong!" cries Story No. 2. "You'll have a rusty clock if you let it run down. You won't be able to have it fixed if ever you get a repair man. Better wind it, even if it shows the wrong time."

The man with the T'filin on his nose was like that. True, he hadn't fulfilled the mitzvo properly and he committed additional sins by reciting the blessings in vain. He's all wrong, of course, but he isn't rusty. He winds the T'filin on arm and head occasionally and his is a "repairable" clock.

VI

A personal note: This article was written reluctantly, with heavy heart and throbbing conscience. Why? Because it's dangerous, that's why. Two doors open in opposite directions and there are no clear, convincing "walk" and "don't walk" signs. Which is better, the "Lady" or the "Tiger?" Does logic lean toward the first clock, and emotion to the second? Is it always right to say: rather nothing than the wrong thing? Is it always wrong? Is it always right to say: half a loaf is better than none? Is it always wrong?

VII

What do you think?

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BAZAAR!



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Simon Goldfield	8. Sh'vat
Marjem Katz	13. Sh'vat
Selma Selig	14. Sh'vat
Isidor Berney	16. Sh'vat
Berta Rose	16. Sh'vat
Rebekka Oppenheim	18. Sh'vat
Betty Wiesenberg	23. Sh'vat
Hannchen Simon	23. Sh'vat
Johanna Bauer	24. Sh'vat
Rahel Kahn	25. Sh'vat
Bertha Stoll	26. Sh'vat
Hugo Hecht	28. Sh'vat
Chaye Gitel Krell	29. Sh'vat
Wolf Berney	30. Sh'vat
Lilly Hirsch	30. Sh'vat
Siegmund Goldschmidt	1. Adar
Moritz Mayer	1. Adar
Hirsch Krell	2. Adar
Lina Baer	3. Adar
Clara Plaut	5. Adar
Isi Rosenheimer	7. Adar
Albert Plaut	9. Adar
Frieda Kaufman	10. Adar
Alfred Lion	11. Adar
Jenny Bauer	12. Adar
Julius Petzon	13. Adar
Hanchen Plaut	14. Adar
Theodor Lauter	14. Adar
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Samuel Eberhardt	16. Adar
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Bertha Seelig	17. Adar
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Youth Activities

BREAKFAST CLUB

A lively election campaign by a large slate of candidates resulted in the election of the following officers:

Stanley Stone, President
Allen Wolf, Vice-President
Monica Schoenberg, Secretary-Treasurer.

ACTIVITIES

On November 26th, a group of youngsters, under the supervision of Miss Harriet Schartenberg, enjoyed a morning of ice-skating.

In honor of Chanuka, December 28th was set aside as an afternoon of games.

Stanley Stone made known plans for a trip to the Wax Museum, details to be announced.

YOUTH SHABBOS

On Shabbos Trumo, March 2nd, the annual Youth Shabbos will take place, when the entire Shabbos services will be in the hands of members of the youth groups, who will act as Torah readers, lead the congregation in prayer, deliver the sermon and tender a Kiddush reception.

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(fortgesetzt von Seite 1)

Klingt das zu streng? Gehen solche Forderungen ueber unsere Begriffe, wie man sich in der Synagoge zu benehmen hat? hoeren wir, was alles unter "un-nuetzes Gerede" faellt:

"Selbst geschaeftliche Angelegenheiten, worueber man (an Wochentagen) selbst-verstaendlich reden darf, sind im G'tteshaus verboten. Um so mehr ueberhaupt verbotene Dinge, wie boese Rede (Loschon boRa), Verleumdung, Streit und Zwistigkeiten. Abgesehen davon, dass das Suenden sind, ist das Vergehen an heiliger Staette viel groesser, denn es ist eine Geringschaetzung G'ttes. Im Palast des Koenigs und in dessen Gegenwart zu suendigen, ist weit verwerflicher als wo anders."

(Mischna Berura)

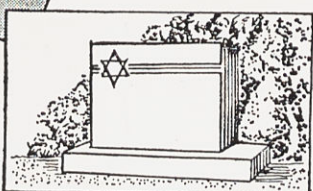
Nicht alle Zweige gruenen, nicht jeder Ast traegt Fruechte. Aber wer mit dem G'tteshaus verwachsen ist, hat saftigen juedischen Lebensmark in sich. Da muss aber an dem Benehmen im G'tteshaus ersichtlich sein, dass er zum Baum gehoert.

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Die Gemeinde berichtet...

...dass Mr. Leo Stock zum Editor von Hakohol ernannt wurde...

...dass der diesjaehrige Bazaar am Schabbos Abend, den 17. Februar beginnen wird...

...dass der Wuerde des G'ttesdienstes entsprechend, beim Aufrufen nur die nahen Familienverwandten und nicht mehr als 5 weitere Namen in Mi Sheberach genannt werden koennen, ausgenommen sind besondere Anlaesse, wie Barmitzwo, Verlobung, Hochzeit, etc....

...dass der Spiel-Abend der Sisterhood am 24. Dezember, in Chanuka-Stimmung und guter Beteiligung stattfand...

...dass fuer die Kinder der Gemeinde und Hebrew School ein Chanua-Spiel-Nachmittag am 28. Dezember veranstaltet wurde...

...dass eine Sisterhood Versammlung am 16. Januar stattfand (worueber in der naechsten Nummer berichtet wird)...

...dass am 28. Januar die Generalversammlung und Essen der Chevra Kadisha stattfinden wird...

...dass das Purim Dinner der Gemeinde am Sonntag, den 17. Maerz stattfinden wird, wobei unser Cantor Jack Scharfberg "Guest of Honor" sein wird, und alle Mitglieder, Freunde und deren Familien gebeten werden, den Tag fuer diese feierliche Gemeinde-S'udo frei zu halten...

...dass den folgenden Spendern fuer breakfasts Dank zugerufen wird:

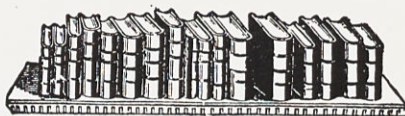
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DIE SCHIUR-ECKE



Wussten Sie...

...dass das Tragen von Zizis (mittels eines "Arba Kanfos" oder "Talis Koton") zur staendigen Kleidung des juedischen Mannes gehoert, dass dadurch, dank einer ganz geringen Ausgabe, eine dauernd erfuellbare Mitzwo ihn durchs Leben begleitet?

...dass beim Ankleiden des oben erwahnten "Arba Kanfos" keine B'rocho zu sprechen ist, wenn spaeter Schacharis im Talis gebetet werden wird, denn die B'rocho vor dem Anlegen des grossen Talis bezieht sich rueckwirkend auch aufs "Arba Kanfos"?

...dass bei einer Trauung Minjan anwesend sein soll?

...dass komplizierte Bestimmungen das "Auslesen" am Schabbos regeln, dass es verboten ist, aus geniessbaren Speisen ungeniessbaren Abfall herauszulesen (schlechte Beeren, Fischgraeten, in Getraenke gefallene Kruemel), dass anstatt dessen nur das Geniessbare herauszunehmen erlaubt ist, sodass der Abfall unangetastet zurueckbleibt?

...dass "Krio" (Riss im Kleidungsstueck des Trauernden) in ein ausgesprochenes Gewand zu reissen ist, (das dafuer bestimmte Band ist ungenuegend) und mindestens eine Faustlaenge (3 inches) tief sein muss?

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