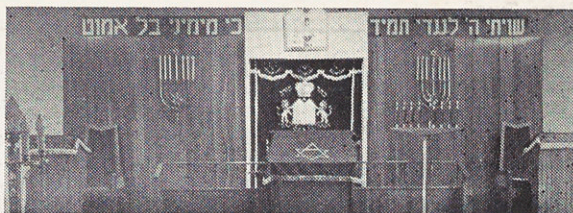


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A PRAYER FOR NIXON?

RABBI SHLOMO KAHN

It all began with the Phantoms, when the Washington Administration turned down Israel's request for desperately needed aircraft. To be attacked by avowed enemies, whose violations are spurred on by a notoriously anti-Semitic superpower, is one thing, but to be abandoned by a friend and sister democracy is bitterly disappointing. Frustration and outrage swept over American Jewry and an esteemed colleague called me and asked:

"Ought we still say the prayer for the government now?"

Then came Cambodia and Kent and unleashed a national shock wave. "I thought of preparing a petition to abolish the prayer for the President," said a serious young man, when we discussed the rapidly deteriorating situation and the ominous rumblings within America's youth.

And on the Shabbos in May, when thousands streamed into the nation's capital

in a spontaneous outpouring of massive protest, an angry youngster strode into Shul, made straight for my seat, and said:

"Rabbi, surely you're not going to say a prayer for Nixon today!"

This is, of course, not the first time in history that Washington commits blunders. Often has the "kavono" (thought-concentration during prayer) shifted when reciting those two prayers, one for the President of the United States and the other for the State of Israel. At times, the two blended into a harmonious symphony, while sometimes the heart's devotion made them lopsided, outweighing one against the other. Can it come to such a discord that one is forced out altogether?

Let's be honest. The traditional "Hanosen t'shuo" prayer has survived worse fools and rascals than recent occupants of the White House, the present included.

(Continued on page 14)

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Maseltov zu Mr. & Mrs. Bernhard Appel
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Maseltov zu Mrs. Hilde Oppenheimer
 zur Geburt eines Enkels.

Maseltov zu Mrs. Adolph Heimer zum
 60. Geburtstag (18. August).

Mazeltov zu Mr. & Mrs. Leo Wartelsky
 zur Ankunft eines Enkels.

Mazeltov zu Mr. & Mrs. David Neuhaus
 zur Barmitzvo eines Enkels.

Maseltov zu Mrs. Ruth Rothschild zur
 Geburt einer Enkelin.

Maseltov zu Mr. & Mrs. Ludwig Baer
 zur Geburt eines Enkels.

Mazeltov upon the engagement of Miss
 Linda Fuld & Mr. Ilan Kaufthal.

Mazeltov upon the marriage of Miss
 Phyllis Kohlmann & Mr. Andrew Braun.

Mazeltov upon the marriage of Mrs.
 Hilde Oppenheimer & Mr. Maurice Zuck-
 erman.

Mazeltov upon the Barmitzvo of:
 Edwin Sussman (Shabbos Ki Setze, Sep-
 tember 12).

Michael Nussbaum (Shabbos Ki Sovo,
 September 19).

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

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SICHRONOM LIV'ROCHO

CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"We're NOT stupid Kiddush cups!" announced Kupsie vigorously.

Tumbler burst out laughing. "Whatever made you say that?" he asked.

"There he goes again," grumbled little Tassie, close to tears. "He's laughing at us."

"Sorry," said Tumbler, "I didn't mean to offend you. But who called you stupid?"

"Well," admitted Kupsie grudgingly, "you didn't exactly say it, but you big Kiddush cups often treat us as if we were. And we're not!" he said, angry again.

"Look at all the things we know," Tassie took over, getting also quite angry. "We might have been ignorant once, but not any more. We learned all about Shabbos and Kiddush and Havdolo—"

"And the Seder and Shovuos and Sukkos—"

"And Rosh Hashono and Yom Kippur—"

"And Chanuko and Purim and Talis and T'filin—"

"And toveling and kashering and how to measure a r'vi-is—"

"And sheva b'rochos, Tu b'Sh'vat, charity and to be helpful—"

"And the Jewish calendar and—"

"Stop!" laughed Tumbler, trying to cover his ears, because Kupsie and Tassie were shouting so. "You win! You're smart little Kiddush cups."

"And what's more," Kupsie wasn't satisfied yet at all, "even BEFORE we knew all these things, we always did our job well. I was a good Kiddush cup long before I really understood what Kiddush is all about."

"Now you're saying something real smart," said Tumbler. "Of course, it's always good and important to understand what you're doing. But when it comes to performing a duty, then it must be done even if the reason isn't known or under-

stood. And for that, G'd once gave a beautiful reward."

"What?" asked Kupsie.

"When?" asked Tassie.

"At Mt. Sinai. When Moses told the Jewish people that G'd was about to give them the Torah, they said: Whatever G'd wants, we'll do and try to understand."

"I get it!" cried Kupsie. "They said first that they'll do, even before understanding."

"Right!" said Tumbler. "And then a whole army of angels swooped down and presented each Jewish person with two beautiful crowns, for they deserved them, one for saying, We'll do, and the other for, We'll learn."

"Hey," said Tassie, "how about such a crown for me?"

"Silly boy," laughed Kupsie. "A crown on a Kiddush cup? How can that be! It'll fall right into the wine and get soaking wet!"

(Will be continued)

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1st day Shovuos, June 10	8:10	8:30 Sermon	8:40	9:10	4:05	8:55
2nd day Shovuos, June 11	8:40	8:30 Yizkor	8:40	9:10		
Shabb. Noso, June 13	7:15	8:30	8:40	9:15	4:00	8:55
Shabb. B'halos'cho, June 20	7:15	8:30	8:40	9:16	4:05	8:55
Shabb. Sh'lach l'cho, June 27	7:15	8:30 Sermon	8:40	9:15	4:10	8:55
Shabb. Korach, July 4	7:15	8:30	8:40	9:15	4:15	9:00
Shabb. Chukas, July 11	7:15	8:30	8:35	9:10	4:20	9:05
Shabb. Bolok, July 18	7:15	8:30 Predigt	8:30	9:05	4:30	9:10
Shabb. Pinchos, July 25	7:15	8:30	8:25	9:00	4:40	9:10
Shabb. Matos-Mas'ey, August 1	7:15	8:30	8:20	8:55	4:50	9:15
Shabb. D'vorim, August 8	7:15	8:30	8:10	8:45	5:05	9:15
Shabb. Vo-es'chanan, August 15	7:15	8:30	8:00	8:35	5:10	9:20
Shabb. Ekev, August 22	7:15	8:30	7:50	8:25	5:20	9:25
Shabb. R'e, August 29	7:10	8:30	7:35	8:10	5:30	9:25
Shabb. Shoftim, September 5	7:00	8:30	7:25	8:00	5:40	9:25
Shabb. Ki Setze, September 12	6:55	8:30 Barmitzvo	7:15	7:50	5:45	9:30
Shabb. Ki Sovo, September 19	6:40	8:30 Barmitzvo	7:00	7:35	5:50	9:35
Shabb. Nitzovim-Vayelech, Septem- ber 26	6:30	8:30	6:50	7:25	5:55	9:35

Shovuos-Lernen, Wednesday evening, June 10, 10 P.M.

Rosh Chodesh Tamus, Shabbos & Sunday, July 4 & 5

Shivo-osor-b'Tamus, Tuesday, July 21:

Fast begins 4:25 A.M.

Shacharis 7:30 A.M.

Mincho-Maariv 8:00 P.M.

Fast ends 9:00 P.M.

Rosh Chodesh Av, Monday, August 3

Tisho b'Av, Tuesday, August 11:

Fast begins Monday 8:00 P.M.

Mincho-Maariv Monday ... 8:00 P.M.

Shacharis 7:30 A.M.

Mincho-Maariv 7:45 P.M.

Fast ends 8:40 P.M.

Rosh Chodesh Elul, Tuesday & Wednesday, September 1 & 2

1st day S'lichos, Sunday, September 27

* * *

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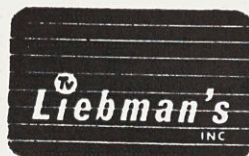
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DIE LEBENDIGE SEFER THORA

Schuwuos nennen wir, in Kiddusch und in Sch'mone Esre, זמן מתן תורתנו "Zeit unserer Gesetzgebung," weil laut Tradition, G'tt Sich zu Schuwuos am Sinai offenbarte. Ein genaues Datum wird in der Thora dafuer nicht angegeben, nur ungefaehr angedeutet in

בחדש השלישי לצאת בני ישראל מארץ מצרים

"Im dritten Monat nach dem Auszug der Kinder Israel aus dem Lande Aegypten..." (Exodus 19:1). Offensichtlich ist dieses Auslassen des genauen Tages absichtlich, genauso wie auch der Ort der Gesetzgebung nur ungefaehr angegeben ist—"die Wueste Sinai." Thora darf nicht an Zeit und Raum gebunden sein, sie ist nicht raeumlich und zeitlich beschraenkt, sondern ist fuer alle Zeiten und ueberall verpflichtend.

Unsere Thora ist alt, uralte, aelter noch als die ganze Welt. Zwar fand das Rendez-vous zwischen G'tt und Israel am Sinai ca. 2,500 Jahre nach der Schoepfung statt, aber das war ja nur die feierliche Uebergabe der Thora zum Volk. Sie selber, so wird es im Midrasch berichtet, war zu jener Zeit schon tausend Generationen alt (B'reschis Rabbo, 28:4) und wurde von G'tt als blueprint fuer die Schoepfung benuetzt (1:2).

Nun hielt aber G'tt die Thora in Seiner Schatzkammer bis Er sie dem Volke Israel geben konnte, und von dann ab wurde sie unser Eigentum. Thora und Israel sind so an einander gebunden und in einander verschlungen, dass sie identisch klingen. Da ist folgende Analogie aufklaerend lehrreich.

So wie die Thora sich aus einzelnen Buchstaben zusammensetzt, besteht das Volk Israel aus einzelnen J'hudim. (Die Thora enthaelt 300,000 Buchstaben. Nehmen wir diese Zahl doppelt, da doch zur schriftlichen, die muendliche Ueberlieferung ebenbuertig zur Seite tritt, dann ergibt sich die bekannte Repraesentativzahl der Wuestengeneration, 600,000!) Das lehrt, dass jeder Buchstabe der Thora einen J'hudi darstellt.

Bekanntlich ist eine Sefer Thora nur dann koscher, wenn sie gaenzlich geschrieben ist, ohne dass auch nur ein Buchstabe mangelhaft ist oder fehlt. Selbst durch einen einzigen fehlerhaften Buchstaben ist das Kaschrus der ganzen Sefer Torah eingebuesst.

So auch unser ganzes Volk. Wir gehoeren zusammen, sind fuer einander verantwortlich, spueren Freud und Leid des anderen und sind nur dann "koscher," wenn wir komplett sind. (Rabbi Menachem Schneerson, "Lubavitcher Rabbi," in Likutei Sichos, Vol. I—Pesach).

Unjuedisch ist, sich interesselos vom anderen abzuwenden und nicht um sein geistiges Wohl besorgt zu sein. Wir koennen und moechten keinen missen. Eine verkleinerte, abgesonderte Ausgabe der Thora gibt es nicht, denn man kann nichts von der Thora aufgeben. So aber auch darf und kann man auf keinen J'hudi verzichten, ihn vernachlaessigen oder, cholilo, preisgeben "Chawerim kol Jisroel—ganz Israel ist vereint"—wir sind G'ttes lebendige Sefer Thora!

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"POINT OF VIEW"

A Column for the Young Adult

ET TU, BRUTE?

When Caesar saw that among the assassins attacking him was also his friend Brutus, he is said to have uttered the famous last words: "Et tu, Brute?" (You too, Brutus?), and died.

Whether historically authentic or not, psychologically such a remark, coming from a heart crushed by disappointment, is eminently conceivable. Physically there's no difference between a foe's dagger and that wielded by a friend. Yet, the stab inflicted by the latter goes deeper, hurts incomparably more, for it touches the very soul within the body, piercing the very molecules of life-blood which pulsates through an agonizingly tortured and shattered heart.

We have, thank G'd, no assassins of the caliber of Brutus among us. But killing does not confine itself to the taking of human life. (One speaks of character assassination, for example.)

And, isn't a butchered, murdered prayer also a pitiful, innocent victim of violence, ruthlessly perpetrated? Indeed, we feel it not far fetched at all, to attribute in paraphrase, Caesar's words to G'd Himself.

When the service in the synagogue is marred by thoughtless people who are ignorant of the severity of their whispered and semi-loud disturbances, this may be compared to mere physical pain. But when those who decidedly know better, who have studied and learned, who by reason of schooling and training and stature are looked upon as living examples of Torah life, who aren't mere bystanders but "friends," when they stab with their tongues and wound with their conversation, then it hurts! Then we can almost hear G'd's plaintive cry: "Et tu, Brute?"

The analogy isn't as daring as it may appear at first blush. The Mishna speaks

out forcefully, in almost anthropomorphic language:

"Rabbi Meir teaches: When man suffers, G'd—as it were—says: My head is heavy, My arm is heavy. If G'd suffers so for sinners who are punished, how much more so for the righteous." (Sanhedrin 6:5)

And now, a challenge. How is it possible that the "friend" joins the "foe" in inflicting hurt on G'd? How to understand that those who are fully acquainted with the content of our prayers, sin so? How to explain that they simply ignore Halacha which clearly and distinctly forbids conversation during the recitation of the Kaddish (which outranks even the K'dusho!), the repetition of the Sh'mone Esre, the Reading of the Torah, the recitation of Hallel, and of course, the passages of prayer between Bor'chu and Sh'mone Esre in Maariv, and between Boruch she-omar and Sh'mone Esre in Shacharis?

Baffled and mystified, we find only recourse to two talmudic teachings. One: "Satan" comes in even the most unexpected guise. And, two:

כל הגדול מחברו יצרו גדול הימנו

"the greater the person, the greater his evil inclination." (Talmud Sukko 52a)

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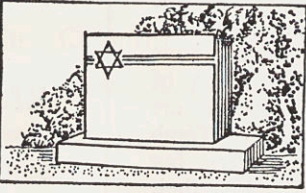
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... dass am 17. Mai, die bekannte und populaere Rebetzin Esther Jungreis einen interessanten Vortrag bei gemuetlichem Zussamensein der Sisterhood hielt ...

... dass fuer Sonntag, 7. Juni, 10 Uhr morgens, ein von Mizrachi arrangiertes "breakfast" in unserer Social Hall geplant ist, mit Teilnahme von Direktor E. I. Kahane, Generalkonsulat von Israel, wozu ein jeder eingeladen ist (Eintritt frei) ...

... dass wie jedes Jahr, die Kasse- und Buero-Stunden der Gemeinde im Monat Juli ausfallen; fuer Gemeindeangelegenheiten bitte sich Werktag abends nach Maariw (8 P.M.) an uns zu wenden ...

... dass der Kartenverkauf fuer die hohen Feiertage am Sonntag, den 16. August beginnen wird, dass voriges Jahr unsere Synagogenplaetze ausverkauft waren; falls Sie eine Aenderung Ihres Sitzes vorzunehmen wuenschen, oder zusaetzhliche Plaetze benoetigen, ersuchen wir dringend, uns fruehzeitig zu verstaendigen ...

... dass die Siwan Ausgabe des "Rabbi's Newsletter" von Mr. & Mrs. Gabriel S. Harwitt, anlaesslich Jahrzeit, gestiftet wurde ...

... dass weitere Spenden fuer "Rabbi's Newsletter" eingingen, darunter von Mr. & Mrs. Hans Rothschild, Dr. & Mrs. Herman Blumenthal ...

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בבגדו ומזוזה בפתחו הכל בחיזוק שלא
יחטא (מנחות מג:)

Rabbi Elieser ben Jakov sagte:

"Wer T'filin auf Haupt und Arm
traegt, Zizis an seinem Gewand hat und
die M'suso an seiner Tuere, ist bestimmt
von Suende bwahrt."

HABEN SIE IHREN
ISRAEL-BOND
GEKAUFT?

DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass das Abendmahl an Freitag Abend erst nach Schabbos-Eingang eingenommen werden darf, dass es absolut falsch ist, vorher zu essen und spaeter nur noch Kiddusch zu machen und eine Kleinigkeit zu essen, dass gerade um solchen Fehler zu vermeiden, wir an Freitag Abend im Sommer verhaeltnismaessig frueh nach Schul gehen?

. . . dass man wohl bei der K'duscho in der Sch'mone Esre Wiederholung zu stehen hat, nicht aber bei den K'duscho-Zitaten ("Kodosch kodosch," usw., "Boruch k'wod Haschem," usw.) in Schacharis vor Sch'ma, wozu man *nicht* aufstehen soll?

. . . dass man fuer Schabbos sich besser zu kleiden hat, als an Wochentagen, aber nicht nur beim Ausgehen unter Leute, sondern auch wenn man zuhause ist, denn es ist zu Ehren des Schabbos, nicht der Mitmenschen?

. . . dass auch waehrend der heissen Sommerzeit der Jude und die Juedin stets in Kleidung sittsam den Anstand wahrt, wozu man auch Jungens und Maedchen anzuhalten hat, welche, wenn nicht belehrt und mit gutem Beispiel versehen, der unjuedischen Mode-Unart folgen, dass es zur G'ttesfurcht gehoert, dass juedische Maenner und Knaben immer eine Kopfbedeckung tragen?



GEDANKEN ZUM ERDENTAG ("Earth Day")

Nun ists uns ueber den Kopf gewachsen, Abfall und Packpapier. Kehrlicht und Muell, Unrat und Geruempel, in Luft und Strasse, in Fluss und Meer.

Nun haben wir die Nase voll, von Geruch und Verpestung, Unreinigkeit und Unsauberkeit, und die Ohren voll von Laerm und Getoese, Krach und Radau.

Nun schlaegt man die Haende ueber den Kopf zusammen und ist ratlos.

Vor nahezu zweihundert Jahren schrieb Goethe folgenden Vers:

"Ein jeder kehre vor seiner Tuer,
Und rein ist jedes Stadtquartier."

Und fuegte noch bedacht hinzu:

"Ein jeder uebe seine Lektion,
So wird es gut im Rate stohn!"

(SPRICHWOERTLICH)

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We wish all Members of the
Congregation a very nice vacation

(Continued from page 1)

Many of us still possess old Siddurim or Machzorim, wherein names of Czars and Emperors (of doubtfully blessed memories) are featured in bold Hebrew letters for this prayer. We can very well imagine thoughts and irresistible mutterings running through the Shuls of medieval Europe or not so ancient Russia, when G'd's blessing was invoked for their rulers and oppressors. If they, who were downtrodden and persecuted, at the whim and mercy of tyrants, didn't delete the prayer, ought we?

(Note: History does record one glaring exception. The prayer was omitted in the synagogues of Germany during the Hitler era, for it would have been a prayer for Satan himself. Instead, a "Gebet fuer das Vaterland" was substituted, until that too began to sound blasphemously hollow.)

Moreover, in a democracy where chief executives come and go, an on-again-off-again prayer for the government would be rather confusing as well as amusing. Should the rabbi consult the latest shift of political winds before making an instant decision every Shabbos morning? And wouldn't party affiliation, economics, etc. be influential too? One could almost visualize the prayer to be preceded by a heated membership meeting, with campaign speeches and rebuttals and the tallying of votes whether or not to say the prayer!

What is the origin of a prayer for the government?

"Seek the welfare of the city whither I have banished you and pray for it to G'd, for in its welfare you shall have peace," was Jeremiah's message of G'd to the captives exiled to Babylonia (Jeremiah 29:7).

"Rabbi Chanina, the deputy High Priest, said: Pray for the welfare of the government, for were it not for respect for it, men would swallow one another alive," (i.e. no matter how inefficient, a total collapse of government would result in unbearable chaos) (Talmud, Avodo Zoro 4a, Ovov 3:2).

Thus, Bible and Talmud call for the prayer.

As to its aptness, let the text speak for itself:

He who grants victory to kings and dominion to princes, His kingdom is a kingdom of all times, He who delivers His servant David from the evil sword, who opens a road through the sea, a path amid the mighty waters—may He bless and protect, guard and help, extol and exalt and lift up high, President. . . .

May the supreme King of kings, in His mercy, sustain and protect him, save him from all distress, worry and misfortune, lead nations at his feet, cast down his adversaries before him and let him succeed in all his endeavors.

May the supreme King of kings, in His mercy, inspire him and his counselors and aides to deal kindly and compassionately with us and with all Israel. In his and our days shall Judah be saved and Israel shall dwell in security. And a redeemer shall come to Zion; this be G'd's will, let us say, Amen.

Though phrased politely, in flowery and, to streamlined ears, archaic language, the prayer contains eloquent "safety valves." First G'd's praises are sung and several of His qualities pointedly singled out. They have the sound of warning shots: G'd grants victory—only His reign is lasting—He helped little David win smashing victories over giant adversaries—He wiped out Pharaoh for following foolhardy, immoral, anti-Jewish policies.

Let our government beware, we hereby imply. Help, protection and success must come from Him who is on the side of right and justice! And we conclude: So let him deal kindly with us, for G'd will not let us down. Judah will be saved and Israel live in security.

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A STORY OF MICE

I remember a children's fairy tale that goes something like this:

The mice were desperate. There was a cat in the house which caught many of them. They were frightened to death by the cat. So they called a meeting of all mice to search for a solution. Various proposals were advanced, discussed and rejected. Finally one wise mouse rose:

"I think the cat should wear a necklace on which hangs a bell," it said. "Then we can hear her coming and escape in time."

"Wonderful idea!" all the mice cried and applauded. The motion was passed unanimously. Next came the question:

"Who will put the bell around the cat's neck?"

"Not I!" cried one mouse.

"Not I!" cried another.

"Not I!" cried a third and a fourth and a fifth, and so on, and so forth.

So the mice broke up their meeting and went home.

What reminded me of this story? Oh yes, the summit meeting of the Arabs in Rabat, last December. The whole matter went something like this:

The Arabs were desperate. There was Israel in the Middle East which beat so many of them. They were frightened to death by it. So they called a meeting to find a solution.

"We ought to fight Israel and wipe it off the map!" they said.

"Wonderful idea!" they all cried and applauded. The motion was passed unanimously. Next came the question:

"Who will supply the money and the arms and the soldiers?"

"Not I!" cried one Arab leader.

"Not I!" cried another.

"Not I!" cried a third and a fourth and a fifth, and so on, and so forth.

So the Arabs broke up their meeting and went home.

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