

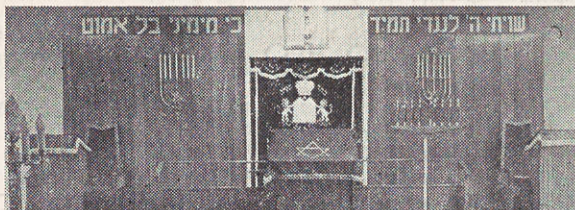
HAKOHO

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ADAR-NISAN-IYAR 5731

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OUR BROTHERS WHO ARE IN DISTRESS

RABBI SHLOMO KAHN

Adar, month of happiness — Purim, holiday of merry-making — Nisan, month of spring — Pesach, festival of liberation. In a season of gladness and joy, hope and freedom, our hearts are heavy with sorrow and concern. Not a day passes that our thoughts are not with them, our brothers held captive in Russia. Not for a moment can we forget those who live in persecution and terror in Arab lands. Yet, our pain is intensified when we, in freedom and in plenty, prepare to observe

מועדים לשמחה חגים וזמנים לששון

"holidays for gladness, festive seasons for joy."

Aching, agonizing questions escape our lips: How can we celebrate Purim joyfully when millions live in misery? How can we look with appreciation at spring in nature

when gloom envelops our brothers? How can we sit at a festive Seder, lift high our cup of salvation, partake of our freedom symbols, when part of our national body is enslaved? Is not our Matzo again a bread of affliction and our Moror a bitter reality?

Mitzvos are G'd-ordained, holidays come with unrelenting regularity. We welcome them, in good times as well as at low ebb.

Inexhaustible hope is in our religious reservoir. A Haman's plotting was thwarted and he dangled on his own gallows. A haughty Pharaoh was humbled, and mighty, prosperous Egypt ruined. An ancient super-power's invincible army was drowned. Indeed, is this not a glorious season?

G'd, Who is almighty, chose Israel as the object of His love. On Pesach we read

(Continued on page 18)

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Familien Nachrichten



Maseltov zu Mrs. Ida Bachenheimer zum 80. Geburtstag.

Maseltov zu Mrs. Selma Strauss zum 80. Geburtstag.

Maseltov zu Mrs. Anna Hecht zum 75. Geburtstag.

Maseltov zu Mr. Bernard Greenbaum zum 70. Geburtstag.

Maseltov zu Mr. Simon Kahn zum 65. Geburtstag.

Maseltov zu Mr. Gustav Fuld zum 65. Geburtstag.

Maseltov zu Mr. Curt Lauter zum 65. Geburtstag.

Maseltov zu Mr. Eric Hanau zum 50. Geburtstag.

Maseltov zu Mr. & Mrs. Fred Aron zur Ankunft einer Enkelin.

Maseltov zu Mr. & Mrs. Leo Weissfeld zum 30. Hochzeitsjubiläum.

Maseltov zu Mr. & Mrs. Ernst Aufseeser zur Barmitzvo ihres Sohnes in Israel.

Maseltov zu Mr. & Mrs. Manfred Loeb zur silbernen Hochzeit.

Maseltov zu Mr. & Mrs. Fritz Neuhaus zur silbernen Hochzeit.

Maseltov zu Mr. & Mrs. Arthur Nathan zur Barmitzvo eines Enkels.

Mazelto upon the marriage of Miss Sonia Nussbaum & Mr. Mark Sandler.

Mazelto upon the marriage of Miss Eva Salamon & Mr. Milton Wallach.

Mazelto upon the marriage of Miss Linda Fuld & Mr. Ilan Kaufthal.

Mazelto upon the marriage of Miss Mimi Wartelsky & Mr. Stephen Nemeroff.

Mazelto to Rabbi Levi Meier upon his s'micha from Yeshiva University.

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CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Tumbler! Tumbler! Help!"

Kupsie and Tassie were at it again. They were good friends but ever so often they'd get into an argument. Then they'd fight with lots of energy, shouting and getting red in the face. (Even Kiddush cups aren't always as cool as they look.)

"Calm down, boys, and tell me what's it all about."

"Stupid little cup," said Kupsie angrily. "He's stupid! Everybody knows there's only one."

"Stupid yourself!" Tassie shouted. "Everybody except Kupsie knows there are five!"

"See what I mean, Tumbler?" Kupsie was almost in tears.

"You've got to tell me more," Tumbler was amused. "One or five of what?"

"Don't you know, Tumbler?" Both turned to him in surprise. "It's Purim time!"

"Yes, I know it's Purim. But what's this one and five you're arguing about?"

"Why, the Megillo!" said Kupsie.

"No, the Megillos!" said Tassie.

Tumbler laughed. "Now I get it. Kupsie insists there is one Megillo and Tassie thinks there are five."

"Right!" they cried. "But who's really right?"

"Well, boys, it's like this. When something is famous and popular, we think of it

constantly. Then we forget that there may be more like it. For example, when we say Rosh haShono, everyone knows that it refers to the beginning of the Jewish year in the month of Tishri. But the Mishna names three other calendar dates also as Rosh haShono, such as Nisan, Rosh haShono for the Jewish holidays, and 15th of Sh'vat, Rosh haShono for the trees."

"Yes, we know," Kupsie was impatient. "But what about the Megillo?"

"The Megillos!" corrected Tassie.

"Easy, boys," laughed Tumbler. "The Megillo which is read on Purim is exceptionally popular. Its story is so famous and so thrilling that we love to hear it. Mention the word Megillo and you'll associate it at once with Megillas Esther. So, Kupsie, you're right!"

"Ha!" said Kupsie to Tassie.

"Wait, Kupsie, I'm not finished yet. There are four more Megillos. Megillas Shir ha-Shirim is read on Pesach. It describes G'd's love of Israel. Megillas Ruth, the beautiful story of the Moabite who became Jewish, is read on Shovuos. Megillas Eycho, mourn-the destruction of the Temple, is read on Tisho b'Av. And Megillas Koheles, Solomon's wisdom, is read on Sukkos."

"Ha, yourself!" said Tassie to Kupsie.

(Will be continued)

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Ki Siso, March 13	5:40	8:30	6:05	6:40	5:15	8:55
Vayakhel-P'kude (Poro), March 20	5:50	8:30 Sermon	6:10	6:45	5:05	8:45
Vayikro, March 27	6:00	8:30	6:20	6:55	4:55	8:40
Tzav (Hagadol), April 3	6:05	8:30 Sermon	6:30	7:05	4:40	8:30
1st day Pesach, April 10	6:10	8:30 Sermon	6:35	7:10	4:30	8:20
2nd day Pesach, April 11	6:35	8:30 Predigt	6:40	7:10		
7th day Pesach, April 16	6:20	8:30	6:20			
8th day Pesach, April 17	6:20	8:30 Yizkor	6:40	7:15	4:10	8:15
Sh'mini, April 24	6:25	8:30	6:50	7:25	4:00	8:10

DAYLIGHT SAVINGS TIME

Tazria-M'tzoro, May 1	7:15	8:30 Sermon	8:00	8:35	4:50	9:05
Achare-K'doshim, May 8	7:15	8:30	8:10	8:45	4:30	9:00
Emor, May 15	7:15	8:30	8:15	8:50	4:25	9:00
B'har-B'chukosai, May 22	7:15	8:30 Sermon	8:20	8:55	4:20	8:55

Tanis Esther, Wednesday, March 10

Fast begins	5:20 A.M.
Shacharis	7:30 A.M.
Mincho	5:55 P.M.
Fast ends	6:35 P.M.

Purim, Thursday, March 11

Megillo Wednesday	6:35 P.M.
Thursday morning	6:00 A.M.
Mincho & Megillo	4:15 P.M.

Rosh Chodesh Nisan, Shabbos, March 27

Kashern for Pesach:

Thursday, April 8, 5-6:30 P.M.

Erev Pesach, Friday, April 9

Sium	6:00 A.M.
Chometz eaten until	9:15 A.M.
Chometz out of possession	10:30 A.M.

ERUV TAVSHILIN on Thursday, April 15

Rosh Chodesh Iyar, Sunday & Monday,
April 25 & 26

Yom haAtzmaut, Friday, April 30

Services Thursday evening, 8 P.M.

Sheni-Chamishi-Sheni, May 3, 6, 10

Lag b'Omer, Thursday, May 13

Yom Y'rusholaim, Sunday, May 23

Rosh Chodesh Sivan, Tuesday, May 25

* * *

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GEFAENGNISSE IN ISRAEL

Bilder, Schilder, Verzierungen ringsum, erinnerten an ein Klassenzimmer oder Hoersaal einer Religionsschule. Ein grosses Bild der Klagemauer ueber dem Podium. Daneben ein Bild des Grabes von Rahel. Der Wand entlang eine grosse Aufschrift: "Nicht weiche dieses Buch der Thora von deinem Munde."

Ein grosses, andaechtiges Publikum. Ein hoechst interessanter Abend. Hohes geistiges Niveau. Aeusserste Spannung. Auf der Buehne sechzehn Jugendliche, egal gekleidet, weisses Hemd, dunkelblaue Hose, blau-weisses Kaepchen. Das waren die Bewerber am 3. "Chidon haT'nach," Bibel-Wettbewerb. Lange hatten sie sich vorbereitet auf dem Gebiet der fuenf Megillos: Schir haSchirim, Ruth, Eicho, Koheles, Esther. Dem Sieger, der die Hoechstzahl von Punkten erhaelt, wird der begehrte Titel "Choson Chomesch Megillos" zuteil sein.

Wo spielte sich dieses ab? In Israel, in Ramle, im grossen Hof des dortigen Gefaengnisses! Denn dieser Wettbewerb war ausschliesslich fuer Gefaengnisinsassen des Landes!

Zwar sah man vergitterte Fenster, hohe Mauern, abriegelbare Tore, aber an jenem Abend war nichts von Gefaengnisgeist zu spueren. Denn, "Gedanken zersprengen die

Schranken" und "es bleibt dabei — der Geist ist frei!"

Die Richter: Rabbiner, Professoren. Die Gaeste: prominente Personen, Fuehrer der Gesellschaft, K'nesset-Abgeordnete, Kabinettsminister, Berichterstatter. Die Fragen: kompliziert, schwierig, halachisch, geschichtlich. Und die Bewerber: Haefling Avraham ben Jitzhak, Schalom ben J'chia, Schmuel ben Pinchas, Schulamis bas Avraham, Saadia ben Avraham — aus den verschiedenen Gefaengnissen Israels, alle ernst, feierlich gestimmt, keine Spur von Verbrechen oder Verbitterung in ihren Augen. Da gilt nur eines: Ohren spitzen, scharf konzentrieren, es geht um einen Preis fuer Thorawissen.

Lange, lange Stunden vergingen und das Publikum lauschte gespannt. Lauter Beifall den blitzschnellen, korrekten Antworten. Auch die tief-gehende Frage des Ober-rabbiners brachte gelehrte Antwort. "Wir bleiben das Volk des Buches selbst im Gefaengnis," fluesterte bewegt ein Zuhoeher voll Bewunderung.

Da wurde es wahr:

שׂאִין לך בֶּן חוּרִין אֵלָא מִן שְׁעוֹסָק בְּתַלְמוּד
תּוֹרָה

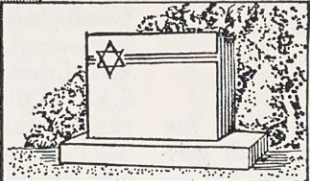
"frei ist der, der sich mit Thorastudium beschaeftigt." (Vaeter VI 2)

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"POINT OF VIEW"

A Column for the Young Adult

I — COMEDY

Jewish community life, as far back as can be remembered, boasts of an element variably described as The Poor, The Beggars, some call it euphemistically The Guests, but everyone knows the universal title, immortalized by Israel Zangwill, The Shnorrrers.

No weekday worshipper in synagogue, Beth Hamidrash or shtibel can possibly be unaware of its vehement existence. Singly, in pairs or groups, these people are a permanent shul fixture and invariably, a generous sprinkling is present at every service.

They are colorful characters, male or female, middle-aged, old or ancient, with normal human features or grotesque in appearance, shabbily dressed or downright in tatters, healthy or lame, limping or blind, cleanshaven or bearded, lugging shopping bags, faded kerchiefs or fuzzy caps hiding untidy hair or bald crania. To the initiated they are well known; to others they defy all description.

Also their mannerism, the noted lack of manners, their mobbing action on exiting worshippers, their unique phraseology in canvassing contributions, their showers of blessings abundantly heaped on heads of donors and families, the sharp, dank, musty odor emanating from unwashed garments and bodies, the teeth-gritting ordeal of running the gauntlet and escaping unpolluted and, indeed, uncursed — no pen can do adequate justice. You've simply got to go to shul to experience it.

But, whatever the criticism, thanks to them we can observe the incomparable mitzvo of tz'doko (charity)!

II — DRAMA

Whereas even in an enlightened, secularized society, synagogues chalk up imposing attendances on Shabbos and yomtov (actually bustling, bulging and bursting on those holidays deemed "high"), weekday services are miserably low. If holidays are banquets,

these are nothing but snacks, and of the starvation diet type, at that. Woefully shrunk is the congregation, so embarrassingly out of proportion, that the "chapel" had to be invented, a tiny side room, furnished like a doll-house synagogue. Otherwise powerful, searching floodlights would have to be focused to flush the few daily worshippers out of the obscurity of the vast empty spaces.

Boruch Hashem — blessed be G'd, Who has set the quorum of ten men for community prayer. At least this formidable number, honored as a landmark in the decimal system, is in attendance. But with Herculean, backbreaking, ingenuity challenging and gimmick taxing efforts! Not few congregations resort to the unbecoming practice of hired Minyan (quorum) men, referred to derisively as "religious Hessians" or flatteringly as "Minyonnaires."

Our K'hillo records with pride and genuine recognition, possession of a precious honor roll, a group of devoted men who with unfailing regularity enable us to have a daily Minyan, morning and evening.

Who are they? Business men, professionals, retired persons, students. What makes them come? A keen, admirable sense of duty, duty to G'd (they "daven"), duty to man (assisting one another in community worship), duty to congregation (upkeep of its main function), duty to relatives and friends (heeding urgent appeals to participate), duty to oneself (fulfilling this omnibus bill: all the preceding rolled into one).

Do all of them show up every day? No. While a hard nucleus is as reliable as the sun, Gibraltar and Social Security, there are some who only "donate" several days each week, and others come whenever possible, with excused absences such as: an early errand that morning, painters at home, a bad night, sniffles, etc. And, of course, the weather.

But, whatever the criticism, thanks to them we can observe the incomparable mitzvo of t'fillo b'tzibbur (community prayer)!

(Continued on page 17)

MEMORIAL TABLETS



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

Siegmund Goldschmidt	1. Adar	Ettel Sinnreich	29. Adar
Moritz Mayer	1. Adar	Gustav Bendheim	1. Nisan
Hirsch Krell	2. Adar	Paula Kalter	2. Nisan
Lina Baer	3. Adar	Josef Haas	2. Nisan
Clara Plaut	5. Adar	Meta Stern	3. Nisan
Isi Rosenheimer	7. Adar	Selma Hamburger	3. Nisan
Albert Plaut	9. Adar	Elsie Blumenthal	3. Nisan
Frieda Kaufman	10. Adar	Siegmund Ehrlich	9. Nisan
Israel Aach	10. Adar	Sally Nauman	10. Nisan
Fred Stoll	11. Adar	Johanna Koestrich	11. Nisan
Alfred Lion	11. Adar	Samuel Hirschheimer	15. Nisan
Jenny Bauer	12. Adar	Alexander Bauer	15. Nisan
Julius Petzon	13. Adar	Fred Marx	16. Nisan
Hanchen Plaut	14. Adar	Clara Neu	16. Nisan
Theodor Lauter	14. Adar	Siegfried Wertheim	21. Nisan
Jacob Oppenheimer	15. Adar	Aron Gottlieb	23. Nisan
Samuel Eberhardt	16. Adar	Sarah Berney	23. Nisan
Anna Feuer	17. Adar	Jack Kayem	24. Nisan
Bertha Seelig	17. Adar	Josef Holzer	25. Nisan
Johanna Kirschner	18. Adar	Fanny Auerhann	28. Nisan
Kenneth Zimmermann	18. Adar	Martha Seligmann	29. Nisan
Albert Leiter	18. Adar	Irving Simon	29. Nisan
Isidor Weil	18. Adar	Irma Erlebacher	4. Iyar
Abraham Kosinetz	19. Adar	Frieda Brotman	5. Iyar
Julie Gruenberg	20. Adar	Mordko Katz	14. Iyar
Johanna Liebmann	20. Adar	Liesel Leiter	15. Iyar
David Liebmann	20. Adar	Michael Singer	18. Iyar
Bertha Wiesenbergl	24. Adar	Sylvia Mintz	22. Iyar
Therese Stern	25. Adar	Morris Moser	23. Iyar
Paul Scherlinski	26. Adar	Isaak Schoen	24. Iyar
Fritz Brandeis	26. Adar	Max Hammerschlag	25. Iyar
Hugo Ullman	27. Adar	Henny Katz	25. Iyar
Jenny Pinkesfeld	27. Adar	Michael Holzer	25. Iyar
Henriette Wolf	28. Adar	Malchen Oppenheimer	26. Iyar
Leo Stern	28. Adar	Max Plaut	27. Iyar
Isidore Lewy	28. Adar	Meyer Rosenberg	27. Iyar
		David Meyer	27. Iyar
		Siegfried Rothschild	29. Iyar

Honor the memory of your loved ones with a memorial plaque in the Synagogue.

Die Gemeinde berichtet...

... dass wiederholt darauf hingewiesen wird, bei Mi Scheberach ausnahmslos nicht mehr als 5 Namen zu nennen ...

... dass Mitzvos nicht frueher als eine Woche vorher bestellbar sind (Bestellungen weit im Voraus koennen nicht angenommen werden) ...

... dass Mitglieder und Freunde eingeladen werden, bei personlichen oder Familienangelegenheiten, Hakohol-Inserate aufzugeben ...

... dass Sonntag Chanuka, 27. Dezember, zahlreiche Gaeste der von der Sisterhood arrangierten musikalischen Unterhaltung des Kuenstlers Garson mit grossem Beifall lauschten ...

... dass am 17. Januar Versammlung der Sisterhood und anschliessend gemuetlicher Spiel-Nachmittag stattfand, dass der Vorstand der Sisterhood sich folgend zusammensetzt: Mrs. Edith Weissfeld, President; Mrs. Irene Heimer, Vice President; Mrs. Lore Oppenheimer, Treasurer; Board Members: Mrs. Herta Baer, Mrs. Ida Goodman, Miss Rosel Hirsch, Mrs. Hanna Kayem, Mrs. Lilly Knurr, Mrs. Erika Neu, Mrs. Bertha Neuhaus, Mrs. Edith Nussbaum, Mrs. Bertha Oppenheim, Mrs. Jenni Simon, Mrs. Herta Spiegel, Mrs. Ada Ullman ...

... dass unser Bazaar am 13.-14.-15. Februar mit aeusserst grossem Erfolg durchgefuehrt werden konnte, dass Chairmen Arthur Hanauer und Fred Stone allen Mitarbeitern fuer Bereitstellung von Waren, Geldspenden und fuer aufopfernde, hervorragende Arbeit, herzlichen Dank aussprechen ...

... dass Vorstand und Gemeinde den beiden Chairmen des Bazaars, Mr. Arthur Hanauer und Mr. Fred Stone, aufrichtigen Dank fuer den ausserordentlichen Erfolg des Bazaars ausspricht ...

... dass am 21. Februar die General-Versammlung der Chevra Kadisha stattfand, dass der Vorstand sich folgend zusammensetzt: Mr. Julius Liebmann, President, Mr. Leo Stock, Vice-President; Mr. Julian Lewin, Vice-President; Mr. Werner Loew, Secretary; Mr. Charles Wolff, Treasurer; Board Members: Messrs. Willy Greilsamer, Arthur Hanauer, Curt Lauter, Fritz Neuhaus, Isaak Oppenheim, Manfred Schoen, Isaac Selig, Simon Stern, Fred Stone; dass anschliessend an die Versammlung ein gemuetliches Luncheon in heiterer Stimmung stattfand ...

... dass am Schabbos T'rumo, 27. Februar, der jaehrliche Youth Schabbos stattfand ...

... dass Mr. & Mrs. Manfred Loeb die Aufwartung des Kiddusch am Youth Schabbos stifteten ...

... dass Mr. & Mrs. Simon Kahn 5 neue Siddurim spendeten ...

... dass Mr. & Mrs. Arthur Simon neue Omud-Kappen spendeten ...

... dass eine neue Kaffee-Maschine von Mrs. Martha Pfifferling gespendet wurde ...

... dass die Sch'wat Ausgabe des "Rabbi's Newsletter" von Mrs. Julie Stock gestiftet wurde ...

... dass die Adar Ausgabe des "Rabbi's Newsletter" von Mr. & Mrs. Manfred Loeb gestiftet wurde ...

... dass die Nisan Ausgabe des "Rabbi's Newsletter" von Mr. & Mrs. Alfred Meier, Menachem & Tzipora Meier, zu Ehren S'micha von Rabbi Levi Meier gestiftet wurde ...

... dass die Ijar Ausgabe des "Rabbi's Newsletter" von Mr. & Mrs. Gabriel S. Harwitt gestiftet wurde ...

... dass weitere Spenden da fuer von Mr. Mark Waldman und von Mr. and Mrs. Meir Baran eingingen ...



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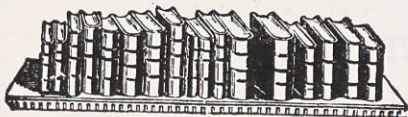
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. . . dass der Brauch, vor B'dikas Chometz Brotstueckchen zu verstecken, nicht falsch verstanden werden darf, dass man sich nicht mit Sammeln dieser begnuegen darf, sondern ein gruendliches Suchen nach etwa vergessenem Chometz unternehmen muss?

. . . dass jeglicher Diebstahl verboten ist, auch "Kleinigkeiten" von oeffentlichen Stellen, dass halachisch auch voruebergegehendes Entwenden aus Scherz verboten ist?

. . . dass Hallel, durch Vor-B'rocho und Nach-B'rocho gekennzeichnet, nicht unterbrochen werden darf, also kein Schmussen, Unterhalten, Frage, Antwort, usw. gestattet ist?

. . . dass M'susos ab und zu (2 mal in 7 Jahren) untersucht werden muessen, ob sie noch einwandfrei kosher sind, dass man bei Ausziehen aus der Wohnung nicht ohne weiteres die M'susos entfernen darf (nach Einzelheiten erkundige man sich genau)?

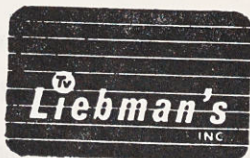
. . . dass auf Kaschrus von Speisen stark geachtet werden muss, dass die auf Packung verzeichneten Bestandteile irre fuehren koennen (zum Beispiel, "vegetable oil" oder "vegetable shortening" enthaelt oft Tierfette)?

. . . dass ein Kranken-Mi-Scheberach moeglichst Wochentags (Montag und Donnerstag frueh) gemacht werden soll und nicht an Schabbos?

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Rabbi Shlomo Kahn
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Adolph Heimer

SEDER COMMENTS

הא לחמא עניא

Old, authenticated Haggadahs often have the version כהא לחמא עניא (not "this" but "like this is the bread of affliction—"), a variation of seeming insignificance. Not so according to the following:

The numerical value of כהא is 26. The knowledgeable will recognize it as a commanding number, equal to the Shem Ha-Vayo (G'd's Ineffable Name: Yud-He'-Vov-He').

"Three are inseparably bound together: G'd, Torah and Israel," proclaims the Zohar. Seeing significance in the order of these three, we discover:

(1) The Torah begins with G'd ("B'reshis—in the beginning"—G'd was always there); ends with Israel (it is the last word of the Torah); the entire Torah thus being literally between "G'd" and "Israel."

(2) The Ten Commandments begin with G'd ("I am G'd . . ."); ends with Israel ("your neighbor" is the last word); the commandments between the two.

Why not extend this to the Haggadah, text book for our birth celebration as G'd's nation:

(3) A word equal to G'd numerically at its beginning; its first part concluding with the benediction "Who redeemed Israel"; exodus and revelation at Sinai between the two.

* * *

הלילה הזה שתי פעמים

"on this night (we dip) twice (Karpas in salt water, Morror in Charoses)."

Doesn't the concept of "dipping" seem grossly exaggerated? Why feature it on a par with Matzo, Moror and reclining, all Seder highlights?

Both, exile to Egypt and exodus from it, were preceded by "dipping." The selling of Joseph and the brothers' attempt to camouflage it by dipping his coat into blood, was the blast-off for an irreversible course to Egypt and slavery. Generations later, the successful lift-off occurred when the slaves abandoned their fears and set their sights on G'd, as they dipped a bunch of hyssop into the Passover blood to mark with it their doors.

Little wonder that "on this night (we dip) twice!"

* * *

כנגד ד' בנים דברה תורה

People differ in appearance and nature. Any group of children will present sharp, distinct differences as to personality, capability and disposition. We'll always find the Torah's wise, wicked, simple and immature.

But isn't it surprising that the Haggadah prefaces this finding with a benediction? Why bless G'd "Who has given the Torah to His people Israel" when naming the wicked child in the next breath?

מצות ה' ברה מאירת עינים

"the commandment of G'd is clear, enlightening the eyes," David sings exultingly (Psalms 19:9). Torah and mitzvos are wondrously effective. Study rejoices. Fulfillment clarifies. Take even the most estranged Jew, a professed non-believer, self-styled atheist, and lead him to the refreshing waters of Torah. He will drink thirstily, listen attentively, and find that his hidden spark of Judaism can be fanned into a steady flame.

We reject not a single "rosho," for "blessed be G'd Who has given the Torah to His people Israel."

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GUT PURIM!

(Kurze Zeit vor ihrem tragischen Tod, schrieb Herta Mahler diese Zeilen fuer *Hakohol*.)

Von allen unseren schoenen Festen,
Die froh wir feiern, Jahr fuer Jahr,
Gefaeellt gewoehnlich mir am Besten
Das liebe Purimfest — 's ist wahr!

Zwar ists kein Jontef, wie man sagt,
Hat wenig religioese Pflichten,
Doch freuen wir uns wenn Purim tagt
Mit seinen lieblichen Gerichten.

Ich brauch die Krapfen nur zu nennen,
Die Hamantaschen, sogenannt.
Die wird gewiss ein jeder kennen.
Wem waeren sie wohl unbekannt?

Wer sie nur einmal hat gegessen
Ob jung, ob alt, von nah und fern,
Wird sie im Leben nie vergessen,
Bleibt ihnen treu und ists sie gern.

Wenn die Megillo ist verlesen,
Dann kommt der Frohsinn an die Reih.
Purim ist immer froh gewesen
Und Lachen gibt dem Fest die Weih.

Und Masken ziehen von Haus zu Haus
Die Festesstimmung zu erhoehen.
Und nirgends weist man sie hinaus,
Denn Masken will man gerne sehen.

So lasst das Essen bestens munden,
Teilt Gaben an die Armen aus,
Dann werden diese Festesstunden
Mit Lust erfuellen euer Haus.

Herta Mahler

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VEREWIGEN SIE DIE NAMEN
VERSTORBENER ANGEHOERIGEN
IN DEM

"MEMOR-BUCH"

(Continued from page 9)

III — TRAGEDY

A heavy snowfall blanketed New York recently. A solemnly proclaimed heavy snow watch had anticipated it and despite the layman's well-founded distrust of the prophetic powers of the experts, lo and behold, weather obeyed weather man. Up to six inches had accumulated during the night.

Outdoors it was beautiful, soft and clean but the brightness was not reflected in my heart. There was gloom instead of brilliancy, foreboding and no shimmer of hope. There would hardly be a quorum of ten that morning, to don high boots, venture into deep snow drifts, brave nature's elements, overcome G'd's challenge to worship Him in His house.

Fears seemed substantiated. Not one of the usually waiting early-birds stood at the door. Gradually some, blessed with sterling hardiness, arrived. We were two—three—four—even five. But at the halfway mark, the trickle ceased. No quorum, no Minyan.

But then, while five individuals directed their solitary prayers to a heavily overcast heaven, the door opened once more. It was no eligible worshipper (who would, anyway, only have raised the failing mark slightly from 50% to 60%) but a Shnorrer! Neither snow nor wind nor cold could stop her (it was one of the female species) from *her* duty! *She* was there! *She* made it!

And through the open door, a cold, nagging, annoying gust of shame blew in, not over the latecomer but over a derelict congregation. Ought business be a greater incentive to duty than religion? Is "Parnoso" more important than prayer? Is money weightier than mercy? Gold brighter than good?

Whatever the criticism, it's not meant for those who by reason of age and health were snowbound that morning, but——!

(Continued from page 1)

concerning this love, in Solomon's Song of Songs:

מים רבים לא יוכלו לכבות את האהבה ונהרות
לא ישטפו

"many waters cannot quench love, rivers
cannot drown it." (8:7)

With unshakable faith in our hearts, we
turn to Him in prayer:

יהי רצון מלפני אבינו שבשמים שנשמע
ונתבשר בשורות טובות ישועות ונחמות ויקבץ
נדחינו מארבע כנפות הארץ ונאמר אמן.

אחינו כל בית ישראל הנתונים בצרה ובשביה
העומדים בין בים ובין ביבשה המקום ירחם
עליהם ויוציאם מצרה לרוחה ומאפלה לאורה
ומשעבוד לגאולה השתא בעגלא ובזמן קריב
ונאמר אמן.

"May it be the will of our Father in
heaven that we receive good tidings of
deliverance and comfort; may He gather
our dispersed from the four corners of the
earth—

"As for our brothers, the whole house of
Israel, who are handed over to distress and
captivity, on sea or on land, may G'd have
mercy on them and grant them relief,
bringing them from darkness to light, from
servitude to liberty, speedily and very soon."

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NEW MOON — OLD MOON

Once again the moon makes headlines as exciting progress is made by Russia's lunar jeep and America's astronauts. To men of science and exploration, this celestial body, once symbol of romance and unattainable beauty, has been transformed into a cold object of study. Bridging the unbridgable, the moon has been moved dramatically closer, almost dropped into our backyard, certainly into the scientist's laboratory.

And yet, in this age of moon conquest, moon demasking and veritable moon secularization, when the average lay man stands on a cloudless night and watches the silvery majesty of the moon, he continues to be awed by it. The age-old spell cast by this romantic fellow is still unbroken and the words of King David are still wrenched in hushed whisper from human lips:

כִּי אֶרְאֶה שָׁמַיִךְ מַעֲשֵׂה אֲצַבְעֶיךָ יָרֵחַ וְכּוֹכָבִים
אֲשֶׁר כּוֹנְנָתָהּ מֶה אֲנוֹשׁ כִּי תִזְכְּרֵנוּ וְבֶן אָדָם
כִּי תִפְקְדֵנוּ.

"When I behold Your heaven, work of
Your fingers,

Moon and stars which You have established;
What is a mortal, that You remember him?

And the son of man, that you think of him?"
(Psalms 8:4-5)

More than any other star, planet or satellite, the moon has captured Jewish fascination, affinity and affection. The Rabbis of the Talmud composed a special benediction to be pronounced every month, when the light of the ascending new moon begins to be visible again to man on earth. Why the moon?

Not only because it is our nearest neighbor of all the bodies in space, but also because we, who reckon months and festivals by it, are compared to it, basking, as it were, in moon light. How so?

(1) As the moon has no light of its own but merely reflects that of the brilliant sun, so does Israel shine only by merit of the light of G'd and Torah;

(2) as the moon, though it wanes periodically, waxes strong again, so will Israel, though often weak, eventually be strong again;

(3) as the moon, even on the darkest night, casts a bright shimmer of hope, so does Israel shine even amidst surrounding darkness.

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Rabbi Joseph Kahnemann, the Ponevezer Rosh Yeshiva (who passed away last year) once commented on the recent developments in Israel:

"At the 3rd Agudah Conference in Marienbad in 1937, there was heated debate on the British proposal to establish a Jewish homeland in a part of Eretz Israel. The opponents were loud and vehement. How can we agree to a partition plan which falls short of the boundaries given by the Torah?

"I spoke up for acceptance with a modern parable: Experimenting with balloon travel, an empty, unmanned balloon was first tried out. Later, animals were tested as passengers. Only then, when found safe, were human beings permitted to ascend.

"G'd is testing us now by giving us part of our land. If we pass the test, He will add to the allotted land until we reach the promised territories."

And the great Torah sage continued: "In 1948 the world let us establish a Jewish state in part of our land. As a result of the War of Independence, this part became larger. In the Suez War they promised us, with G'd's help, free access to Elath. And since we were found deserving in His eyes, He widened our territory in the Six Day War almost to the Torah boundaries."



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PESACH MANUAL

CHOMETZ — leavened wheat, rye, barley, oats, spelt — not only bread and cake, etc. but also found in candy, sodas and many other foods. Pulse or legumen (peas, beans, lentils, corn) are not chometz but are not eaten on Pesach.

FORBIDDEN ON PESACH — (1) to eat or drink, (2) to use, (3) to possess.

EATING: Only food with a reliable rabbinic endorsement may be eaten. Mixtures and traces of chometz are also forbidden. Separate dishes, silverware, etc. must be used on Pesach.

USE: Use other than eating is also forbidden. No business may be transacted with chometz on Pesach, nor fed to animals (chometz-free pet food must be used). Soap, perfume, cosmetics are available under supervision and should be used, especially tooth-paste, etc. Medicine, drugs, vitamins may contain chometz. Consult rabbi for guidance.

POSSESSION: All chometz must be out of Jewish possession (by 10:30 A.M. April 9th). If not used up or destroyed, it may be sold to a non-Jew before that time. (This should be done through a qualified agent; consult rabbi.) For emergencies (baby, ill person) consult rabbi.

PREPARING THE HOUSE: All rooms, closets, garment pockets, etc. must be cleaned thoroughly. Chometz dishes must be cleaned and locked away or taped off. Kitchen tables, shelves, cabinets, refrigerator must be cleaned thoroughly. Oil cloth or heavy paper should be used for lining where Pesach food or dishes come in contact. Sink must be thoroughly cleaned, boiling water poured all over, and a rack placed in it (or lined with contact paper). Stove must be thoroughly cleaned (Easy-Off is recommended), flames put on maximum and left burning for half an hour. Oven must be thoroughly cleaned, heated to maximum and left on for half an hour. Sheet metal or aluminum foil should be placed where

Pesach pots come in contact with stove or oven. Grates, racks, shelves must be "glowed" (see next paragraph).

KASHERING: Sometimes chometz utensils may be kashered for Pesach. Always consult rabbi. *Glowing* for utensils used over fire without liquid (oven racks, baking forms), which must be fired until red hot. *Scalding* for metal and wooden utensils used for hot chometz (other than above), as silverware, cooking pots, etc., which must be cleaned well, left unused for 24 hours, immersed in boiling water. *Miluy V'iruy* (*stellen*) for glassware used for cold chometz only (drinking glasses, juice or wine glasses, but not whiskey or beer bottles and not any with narrow necks), which are filled with water for three full days, changing the water every 24 hours. (Utensils to be kashered may be brought to the Synagogue on Thursday, April 8th, between 5-6:30 P.M.)

SEARCH FOR CHOMETZ: Thursday night (April 8th) everything must be inspected for chometz. A brocho is said and with light in hand, a thorough search made. Afterward "kol chamiro" is said wherein undiscovered chometz is nullified. This must be understood and may be said in any language. Chometz found during the search and any chometz still to be eaten, must be kept in secure place.

EREV PESACH: No matzo may be eaten, but cooked food prepared with matzo or matzo meal is permitted. Male first-born must fast unless they attend a "S'udas Mitzvo." A Siyum will take place in the synagogue (6:00 A.M.). Chometz may be eaten until 9:15 A.M.; must be out of possession by 10:30 A.M. Before then, some chometz is burned and the second "kol chamiro" is said.

SEDER: Sh'muro Matzos must be used three times at the Seder: for "motzi," for "matzo—with moror," and for "afikomon." Each time each person must eat a "k'zayis"

(Continued on page 23)

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RED AND BLACK

(Continued from page 21)

Some years ago, New York's Yeshiva University established a department in memory of the late President Kennedy. In its planning stage, the university's president, Rabbi Samuel Belkin, approached the late Cardinal Spellman who was known to be interested in such a project. The two met over a luncheon which, needless to say, was strictly kosher.

During the meal, Spellman turned to Dr. Belkin and, in his humorous way, asked with a twinkle in his eyes:

"Tell me, Dr. Belkin, what is the difference between the two of us? You are a religious man and so am I. You wear a skull cap and so do I. You are eating a kosher meal and so am I!"

Without a moment's hesitation, Dr. Belkin replied: "A world of difference! You wear a red skull cap and your institution's finances are in the black. My cap is black but my institution is in the red!"

The Cardinal took the hint. Dr. Belkin received a generous contribution.

(approx. half a matzo). For moror, either ground, unprepared horse radish, or Romaine lettuce may be used. The wine cup must hold at least the volume of $1\frac{1}{2}$ eggs and the greater part of it must be drunk each of the four times. The Haggadah must be read (entirely), the story of the exodus told and understood (may be recited in any language).—Egg matzos may not be eaten on Pesach. Only sick or aged persons who cannot eat the ordinary matzos, may use them, but not for the Seder requirements.

CHOMETZ AFTER PESACH: Chometz which was in Jewish possession on Pesach remains forbidden even after Pesach. Therefore no chometz may be bought after Pesach from Jewish stores whose owners didn't observe Pesach properly, until the old supply of merchandise is exhausted.

Es ist mir leider unmöglich, mich bei einem jeden sich zu bedanken fuer die erwiesenen guten Glueckwuensche, die mir anlaesslich meines 65. Geburtstage so zahlreich seitens der Gemeindemitglieder in so herzlicher Form zuteil geworden sind. Hiermit danke ich allen auf diesem Wege.

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Meine herzlichen Wuensche fuer g'ttlichen Segen moegen dahin gehen auf ein recht langes Bestehen unserer Gemeinde, Ferner Ihnen allen ein gut Purim sowie angenehme Pesach-Tage, woran meine liebe Frau sich herzlich anschliesst. Gut Jomtow,

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