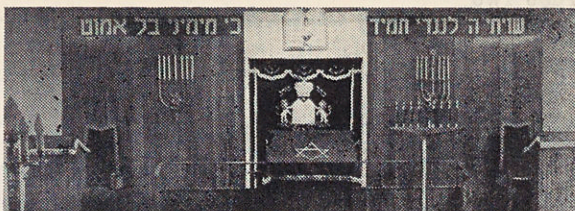


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NISAN-IYAR-SIVAN 5732

APRIL-MAY-JUNE 1972

Vol. XX—No. 111

WHAT'S YOUR NAME ?

by RABBI SHLOMO KAHN

Man's life-long companion is his name. With it, he's known; by it, he's called; it's his signature, his identification. Satisfied with it or not, his name is deeply ingrained in his mind. Though he may be asleep, unconscious to room and traffic noise, yet whisper his name and he'll snap to instant wakefulness.

What's your name? The answer comes readily. Even small children, barely able to communicate, know their name. But did you know that, according to the Talmud, a person has three names?

שלשה שמות נקראו לו לאדם
אחד מה שקראו לו אביו ואמו
ואחד מה שקראו לו אחרים
ואחד מה שקונה הוא לעצמו

"Man is called by three names:

- one — how father and mother call him;
- another — how people call him;
- a third — the name he earns himself."

(תנחומא ויקהל, קהלת רבה ז')

The Midrash doesn't, of course, refer to our legal name. That one remains usually constant throughout life. Though it's rare now that a person's choice of name reflects personality or achievements (as in Biblical times, or with the American Indians), expressions such as "make a name for himself" are still much in use.

The three name stages of the Midrash are way stations on everyone's life journey:

(Continued on page 14)

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- Mazeltov to our Treasurer and President of the Chevra Kadisha, Mr. Leo Stock, on his 80th birthday.
- Mazeltov to Mr. & Mrs. Isaak Oppenheim on the birth of a great-granddaughter.
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- Mazeltov to Mr. & Mrs. Arthur Mendel on the birth of a grandson.
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Miss Marci Cutler & Mr. Norman Tarle
- Mazeltov on the weddings of:
Miss Barbara Wolff & Mr. George Gottlieb
Miss Linda Katz & Dr. Ronald Berger
Miss Ferna Ackerman & Mr. Carl Kaufman
- Mazeltov on the Barmitzvo of James Eisman (Shabbos Hagodol, March 25).

The Congregation mourns the passing of:

- Hermann Braun
Berthold Moses (Brother of Mr. Albert S. Moses)
Ludwig Hirsch
Norbert Wolff (Brother of Mrs. Gerda Hes)
Rose Gottlieb
Paul Katz (Brother of Mr. Arthur Katz)
Siegfried Mueller (Brother of Mrs. Lina Mayer)
Ida Bachenheimer
Judith Mayer (Mother of Mrs. Hanna Hahn)

ZICHRONOM LIVROCHO

CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"I'm sick and tired of it!" Kupsie was shouting angrily. "It's so boring!"

"What's he complaining about?" Tumbler wanted to know. "I've never seen the little cup so upset."

Tassie laughed. "He's just a silly Kiddush cup."

"Silly? I'm not silly! I'm bored! Bored stiff! Always the same work, day in day out, week after week. I want to be something else!"

Now Tumbler also laughed but kindly, with understanding: "Don't fret so, Kupsie. We all get depressed now and then. So you're sick of being a Kiddush cup. Well, well. What would you like to be instead?"

"A Chanukah Menoro. Or a Challos knife. Or maybe a Seder plate, or a M'zuzo, or a set of Shabbos candle sticks, or a B'somim . . ."

"Stop!" his two friends cried.

"You can't make up your mind, can you?" said Tassie.

And sure enough, Kupsie was all out of breath and somewhat embarrassed.

"You really wouldn't want to be all that," said Tumbler.

"No," Kupsie admitted, "but I feel like a prisoner, always must be a Kiddush cup, never anything else."

"A prisoner?" said Tumbler, "not really." And he went on: "Freedom doesn't mean that you can do exactly as you please. That's not dignified at all, but rather wild and unruly. Freedom means to be free to do just that for which you have been made. A Chanuka Menoro is for Chanuka lights and an Ethrog box for Sukkos. Each has its own job to do and can be happy and successful only in fulfilling its purpose."

And Tumbler continued: "When the Children of Israel became free at Pesach time, their freedom was meaningless for some time. Until G'd gave them the Torah at Mt. Sinai. Then they knew that their job is to observe the laws of G'd."

"Is that why Pesach and Shovuos are connected through the counting of the Omer?" asked Tassie.

"Exactly. Only with the Torah is the Jew really free, to function properly."

Kupsie nodded. He understood. And now he was quite satisfied with his own job. After all, it's no small duty to serve as a Kiddush cup.

"Guess I'll be counting, from Shabbos to Shabbos."

"And don't forget the four cups at the Seder!" Tassie reminded him.

(Will be continued)

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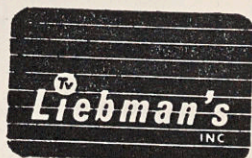
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1st day Pesach, March 30	6:00	8:30 Sermon	6:40	7:00	4:50	8:35
2nd day Pesach, March 31	6:40	8:30 Sermon	6:00			
Shabbos Chol haMoed, April 1	6:00	8:30 Sermon	6:25	7:00	4:50	8:35
7th day Pesach, April 5	6:05	8:30	6:45	7:05		
8th day Pesach, April 6	6:45	8:30 Yizkor	6:45	7:05		
Shmini, April 8	6:10	8:30	6:35	7:10	4:30	8:25
Tazria-M'tzoro, April 15	6:15	8:30 Sermon	6:40	7:15	4:15	8:15
Achare-Kdoshim, April 22	6:25	8:30	6:45	7:20	4:05	8:10
Emor, April 29	6:30	8:30 Sermon	6:55	7:30	3:50	8:05

DAYLIGHT SAVINGS TIME

Bhar-Bchukosai, May 6	7:15	8:30	8:05	8:40	4:30	9:00
Bamidbor, May 13	7:15	8:30	8:10	8:45	4:30	9:00
1st day Shovuos, May 19	7:50	8:30 Sermon	7:15			
2nd day Shovuos, May 20	7:15	8:30 Yizkor	8:20	8:55	4:20	8:55
Noso, May 27	7:15	8:30	8:25	9:00	4:10	8:50
Bhalos'cho, June 3	7:15	8:30	8:30	9:05	4:05	8:50
Shlach l'cho, June 10	7:15	8:30 Sermon	8:35	9:10	4:00	8:50
Korach, June 17	7:15	8:30	8:40	9:15	4:00	8:50
Chukas-Bolok, June 24	7:15	8:30 Sermon	8:40	9:15	4:00	8:50

Kashern for Pesach, Tuesday, March 28,
5-6:30 P.M.

Erev Pesach, Wednesday, March 29

Sium 6:00 A.M.

Chometz eaten until 9:30 A.M.

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Rosh Chodesh Iyar, Friday & Shabbos, April
14 & 15

Yom haAtzmaut, Wednesday, April 19

Services Tuesday evening, 8 P.M.

Sheni-Chamishi-Sheni, April 24, 27, May 1

Lag b'Omer, Tuesday, May 2

Yom Yrusholaim, Friday, May 12

Rosh Chodesh Sivan, Sunday, May 14

Erev Shovuos, Thursday, May 18

ERUV TAVSHILIN

Shovuos-Lernen, Thursday, 10 P.M.

Rosh Chodesh Tamuz, Monday & Tuesday,
June 12 & 13

Shivo osor b'Tamuz, Thursday, June 29

Fast begins 4:00 A.M.

Shacharis 7:25 A.M.

Mincho-Maariv 8:00 P.M.

Fast ends 9:10 P.M.

* * *

Sunday 8:00 A.M.

Monday - Friday 7:25 A.M.

Evenings 8:00 P.M.

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BRUECKENAUSSICHT

Zeitpunkte sind Haltestellen auf der Fahrt des Lebens. Dazwischen liegen die Strecken, die man hinterlegt. Oder man kann sie Bruecken nennen, die von einem Hoehepunkt zum naechsten fuehren.

Der Monat Ijar ist eine solche Bruecke. Er steht zwischen Nisan, dem Pesachmonat, und Siwan, worin Schowuos strahlt. Von Anfang bis zu Ende sind die Ijar-Tage Durchgangsstationen, die man zaehlt, von Jomtow zu Jomtow. Aber selbst eine Bruecke ist nicht immer uninteressant. Im Gegenteil, an Architektur und Konstruktion kann sie eine Sehenswuerdigkeit sein. Sehen wir, was Ijar an Schoenheit und Interesse bietet:

I

Der 5. Ijar ist ein moderner Jomtow. Vor 24 Jahren wurde an diesem Tag der Staat Israel erneuert. Nach fast 2,000-jaehriger Pause konnte wieder ein selbststaendiges juedisches Staatswesen auf heiligem Boden errichtet werden.

Dort, in Israel, ist natuerlich der Tag ein bedeutender Festtag. Aber auch wir feiern ihn, mit Festg'ttesdienst (Maariw in Jomtow-Nigun, Hallel ohne Segenssprueche).

II

Zwei mal im Jahr, nach Pesach und nach Sukkos, ist's Brauch, eine Serie von drei Tagen (Montag, Donnerstag, Montag) als Tage der Busse fuer eventuelle Vergehen an den langen Jomim Towim zu begehen. Nach der hebraeischen Bezeichnung der Wochentage, sind sie als Scheni-Chamisch-Scheni bekannt und werden am vorangehenden Schabbos im Mi Scheberach nach der Haftoro verkuendet.

In Schacharis werden Slichos eingeschaltet und es ist dem Ermessen jedes Einzelnen ueberlassen, diese Tage als ganze oder halbe Fasttage zu begehen.

Im Monat Ijar sind so festgesetzt, dass der letzte Montag vor Lag bOmer gehalten wird. In Cheschwan, nach einigen zu Beginn, nach anderen zu Ende des Monats.

III

Der 14. Ijar heisst Pesach Scheni, der "zweite Pesach," ein von der Thora bestimmter Tag, allerdings nur fuer Tempelzeiten und auch dann nur fuer Einzelne des Volkes. Wer durch hoehere Gewalt verhindert war, am 14. Nisan das Pesachopfer zu bringen, hatte die verpflichtende Gelegenheit, einen Monat spaeter es nachzuholen, und abends, wie beim Seder, es mit Matzo und Moror zu essen.

In Erinnerung an diesen, immer von vielen als Pesach begangenen Tag, lassen wir heute noch das taegliche Tachanun-Gebet ausfallen.

IV

Lag bOmer, der 33. Tag der Sfiro (Omer-Zaehlen) faellt auf den 18. Ijar. Er bedeutet eine willkommene Unterbrechung der Sfiro-Trauerzeit (das Sterben der Schueler von Rabbi Akiba hielt an ihm inne).

(Auch ist es der Jahrzeitstag des grossen Kabbalisten, Rabbi Simon bar Jochai. An seinem Grab in Meron, Israel, finden grossartige Feierlichkeiten statt.)

Hochzeiten, Konzerte, Ausfluege, etc. verleihen diesem kleinen Jomtow ein freudiges Gepraege.

V

Im Jahre 1967 brach der Sechs-Tage Krieg aus, wovon noch kuenftige Generationen von unglueublichen Siegen erzaehlen werden. Die Wunder jenes Krieges erreichten fast biblische Bedeutung. Am 28. Ijar, damals, wurde die heilige Stadt Jerusalem wieder voellig befreit und ist und bleibt unsere juedische Hauptstadt.

An diesem Jom Jruscholaim ("Jerusalem-Tag") bringen wir Dank dem g'ttlichen *isch milchomo* ("Kriegsherrn") in Hallel (mit Brochos), Jomtow-S'udo und Entzunden von Lichtern (ohne Brocho) zum Ausdruck.

* * *

Ijar — ein hervorragender Monat!

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"POINT OF VIEW"

A Column for the Young Adult

... BUT WHY ON ROSH CHODESH ?

Hallel. Why say Hallel on Rosh Chodesh, is the question.

Hallel is a service in itself. It consists of several Psalms and is preceded and concluded by a brocho. It's a rapturous symphony of praise and therefore fittingly reserved for special, outstanding occasions. It would be senseless and actually sinful to recite it every day.

When is Hallel recited? On every joyous holiday: Pesach, Shovuos, Sukkos, Shmini Atzeres, Simchas Torah, but not on Rosh haShono and Yom Kippur.

Also on days commemorating national deliverance from danger, such as Chanuko and, of recent vintage, Yom haAtzmaut (5th day of Iyar, Israeli Independence Day) and Yom Yrusholayim (28th of Iyar, conquest of Jerusalem during Six Day War), as prescribed by the Israeli Rabbinate and other rabbinical authorities. (Most omit the brochos for Hallel on Yom haAtzmaut when outside of Israel.)

Purim, interestingly, has no Hallel. Why not? No less than three different reasons are advanced:

- 1) The Reading of the Megillo ably takes the place of Hallel.
- 2) The event of the danger and deliverance did not take place in Eretz Israel.
- 3) It was a physical redemption only.

But Hallel *is* recited on Rosh Chodesh (though parts are omitted, giving rise to the label "half-Hallel"). Why on Rosh Chodesh?

To be sure, Hallel on Rosh Chodesh is "minhag" (custom) and not "din" (law). But the practice goes back to Talmud times and is, for practical purpose, almost as valid as law. And the reason?

The Gaonic authorities attribute it to a hint contained in the Book of Psalms. The last chapter, Psalm 150, has 12 references to Hallel (praise), pointing to the twelve months of the year. And, since in a leap year, the month of Adar is doubled, netting thirteen months, we repeat the Psalm's last verse when we recite it in our daily morning service (end of Psuke dZimro), raising the praise references to the proper number. (Beth Yoseph on Tur Orach Chaim 422)

A delightful additional reason is this: The constantly changing shape of the moon is a striking symbol of Israel's destiny. We, who reckon our calendar by the moon which periodically shrinks and grows, wanes and waxes full again, rejoice when on Rosh Chodesh we see the new moon ascending again. As it was reborn from frailty to strength, so too shall we overcome misery and darkness.

Quite naturally, then, do we sing on every Rosh Chodesh G'd's praises in Hallel (Oruch haShulchon Orach Chaim 422:6).

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MEMORIAL TABLETS



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

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Paula Kalter	2. Nisan	Meyer Rosenberg	27. Iyar
Josef Haas	2. Nisan	David Meyer	27. Iyar
Meta Stern	3. Nisan	Siegfried Rothschild	29. Iyar
Selma Hamburger	3. Nisan	Sidi Lorsch	1. Sivan
Elsie Blumenthal	3. Nisan	Helene Mayer	7. Sivan
Siegmund Ehrlich	9. Nisan	Samuel Hess	9. Sivan
Sally Nauman	10. Nisan	Lina Buchheim	13. Sivan
Johanna Koestrich	11. Nisan	Louis Jonas	13. Sivan
Samuel Hirschheimer	15. Nisan	Felix Jonas	15. Sivan
Alexander Bauer	15. Nisan	Benno Baumann	17. Sivan
Fred Marx	16. Nisan	Rosa Klar	17. Sivan
Clara Neu	16. Nisan	Michael Lichtenthal	18. Sivan
Else Angres	18. Nisan	Alice Dressler	18. Sivan
Siegfried Wertheim	21. Nisan	Malchen Gottlieb	19. Sivan
Aron Gottlieb	23. Nisan	Amalie Baum	20. Sivan
Sarah Berney	23. Nisan	Arthur Schloss	20. Sivan
Jack Kayem	24. Nisan	Jakob Plawner	21. Sivan
Simon Stern	24. Nisan	Arnold Berney	22. Sivan
Josef Holzer	25. Nisan	Fred Schindler	22. Sivan
Fanny Auerhann	28. Nisan	Herman Rosenthal	23. Sivan
Martha Seligmann	29. Nisan	Wilhelm Feuer	24. Sivan
Irving Simon	29. Nisan	Else Schloss	24. Sivan
Irma Erlebacher	4. Iyar	Selma Stern	26. Sivan
Frieda Brotman	5. Iyar	Harry Siegel	26. Sivan
Mordko Katz	14. Iyar	Samuel Silbermann	29. Sivan
Liesel Leiter	15. Iyar	Betty Silbermann	29. Sivan
Michael Singer	18. Iyar	Rosa Stern	29. Sivan
Sylvia Mintz	22. Iyar		
Morris Moser	23. Iyar		
Isaak Schoen	24. Iyar		
Max Hammerschlag	25. Iyar		
Henny Katz	25. Iyar		
Michael Holzer	25. Iyar		
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The Congregation Reports . . .

. . . that we participated in a special Day of Prayer for Russian Prisoners, designated by the Washington Heights-Inwood Council for Soviet Jewry, on Asoro bTeves, December 28th . . .

. . . that a Game-and-Card night was arranged by the Sisterhood on January 1st, enjoyed by all who attended . . .

. . . that the solemn re-dedication of our Sefer Torah which had to undergo extensive repairs, took place on January 9th when, in the presence of all who attended, the Sofer completed the re-writing, giving opportunity to participate in the great Mitzvo of authorizing the writing of a letter, followed by the traditional Hakofos and later by a reception . . .

. . . that our Vice President, Mr. Arthur Hanauer, represented Rabbi Kahn and the Congregation at the inauguration ceremony of Resident Patrolman John Higgins, presided over by Police Commissioner Patrick Murphy, at the Precinct House on January 19th, an additional step in the updating and improvement of Operation Neighborhood . . .

. . . that the general meeting of the Chevra Kadisha took place on January 30th, when the following Board was elected: Mr. Leo Stock, President; Mr. Julius Liebmann, Vice-President; Mr. Julian Lewin, Vice-President; Mr. Charles Wolff, Treasurer; Mr. Werner Loew, Secretary; Trustees: Messrs. Willy Greilsamer, Arthur Hanauer, Curt Lauter, Fritz Neuhaus, Isaak Oppenheim, Manfred Schoen, Isaac Selig, Fred Stone; that following the meeting, an excellent dinner was served and enjoyed by all participants . . .

. . . that our fifteenth annual Youth Shabbos, on February 19th, demonstrated once again the expert ability of our young worshippers to officiate and conduct the services; that Mark Hess and Barry Weinberger conducted the Maariv, Shacharis and Musaf services; Mark Hess, Paul Mannasse, Barry

Weinberger, Walter Aufseeser, Stanley Stone and Allen Wolf read the Torah; Barry Weinberger delivered the sermon, all supervised by Stanley Stone; that the Sisterhood arranged and served a Kiddush afterwards . . .

. . . that the bazaar on February 19-20-21 was, despite very bad weather, a resounding success, thanks to large-scale donations of merchandise and cash, dedicated volunteers to prepare and run the sale, and untiring efforts of Bazaar Chairman Arthur Hanauer and his co-chairman Fred Stone; that the Congregation's gratitude goes to all contributors, workers, and, above all, the bazaar chairmen . . .

. . . that Rabbi Kahn made an appeal for membership in the Washington Heights-Inwood Council for Soviet Jewry on Parshas Zochor, February 26th, urging every Jewish resident in our area to join as a member and participant . . .

. . . that our community's Jewish Federation of Washington Heights and Inwood has appointed Rabbi Kahn, Rabbi Singer, Messrs. Herman Cahn and Elliot Matz to serve on a committee to represent the Jewish community at the public hearing scheduled for May 11th, when the new Master Plan of New York City will be discussed . . .

. . . that the Nisan issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Werner Loew . . .

. . . that the Iyar issue of the "Rabbi's Newsletter" was donated by Dr. Fred Heilbrunn . . .

. . . that the Sivan issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Gabriel S. Harwitt . . .

. . . that additional donations were made by Mrs. Julie Stock (in honor of Mr. Leo Stock's birthday), Mr. & Mrs. Adolph Mayer, Mr. & Mrs. Fred Kohn . . .

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SEDER COMMENTS

קדש ורחץ

The first two points on the Seder's 14-item program schedule are *Kadesh* (Kid-dush over the first cup of wine) and *Urchatz* (washing of hands for *Karpas*). There's significance in them and their sequence!

Man is ever ready to attempt a cleaning job, criticize and find fault with others, discover flaws and pollution. There's no harm in this, provided that the critic first cleans himself and carefully removes the stains from his own hands.

Of the atonement service conducted by the High Priest on Yom Kippur, the Torah requests:

וכפר בעדו ובעד ביתו ובעד כל קהל ישראל

"let him atone for himself and for his household and (only then) for the whole congregation of Israel." (Lev. 16:17)

There's hypocrisy and, indeed, futile effort, in him who preaches to others while himself delinquent. First *Kadesh* (literally "sanctify"), then *Urchatz* ("wash").

* * *

עבדים היינו

Nothing is impossible for G'd. He could have softened Pharaoh's heart and, as with Cyrus of Persia, prevailed on him to bless and finance the Jews' exodus from Egypt. Why did He not do so?

A slave who is freed willingly by his master, must eternally be grateful to him. What's more, he will always be reluctant to refer to his erstwhile status. But if a slave is freed by force, all allegiance is gone forever.

(Israel takes a bold, firm stand against her Arab foes, but is obviously reluctant to flout the United Nations openly.)

Thus, "G'd took us from there with a mighty hand and an outstretched arm. Had G'd not taken our fathers from Egypt, then we . . . would still be enslaved," would feel indebted to a benevolent Pharaoh and embarrassed to speak of the exodus. But now "the more someone tells about it, the more he deserves praise."

* * *

ורב

"Numerous, like the vegetation of the field, did I make you." (Ezekiel 16:7)

A marvelously apt simile!

No matter how often grass is cut, it always continues to grow. So too:

וכאשר יענו אתו כן ירבה וכן יפרץ

"as they afflicted it (the Jews) so did it multiply and spread out." (Exodus 1:12)

Also, in planting, out of the buried, decaying seed, new life sprouts forth. So too:

נפלה לא תוסיף קום בתולת ישראל

"has Israel irreversibly fallen—it will rise!" (Amos 5:2 as Brochos 4b)

Also, multiple births usually result in weaker offspring. But not in plant life. Each seed, no matter how numerous provided, produces a healthy plant. So too:

ובני ישראל פרו וישרצו וירבו ויעצמו
במאד מאד

"and the children of Israel were fruitful and swarmed and increased and became very, very strong." (Exodus 1:7)

* * *

כמה מעלות טובות

The Haggadah leads us in a rapturous outburst of thanksgiving to Him Who bestowed a bounty of loving kindness. Fifteen successive favors are listed.

The Talmud teaches: "Four are obliged to give thanks, desert travelers, healed patients, freed prisoners and sea voyagers." (Brochos 54b)

On all these counts we thank G'd!

We are freed prisoners:

"He took us out of Egypt,
He executed judgments against them
He judged their idols
He killed their first born
He gave us their wealth."

We crossed the sea:

"He split the sea for us
He led us through it on dry land
He drowned our enemies in it."

We traveled through the desert:

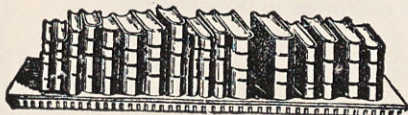
"He provided for our needs in the
desert for forty years
He fed us with the Manna."

We received spiritual healing:

"He gave us the Shabbos
He brought us to Mt. Sinai
He gave us the Torah
He brought us into the Land of Israel
He built us the Temple."

הגדה ע"פ ילקוט שמעוני

DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass mehrere Dinge am Schabbos "muktzo" sind, das heisst, nicht bewegt werden duerfen, wie zum Beispiel:

Was erst an Schabbos geniessbar wurde (an Schabbos gepfluecktes oder abgefallenes Obst, an Schabbos gemolkense Milch, an Schabbos gelegtes Ei, an Schabbos ausgedruckter Saft, etc.).

Was absolut nicht fuer Schabbos-Zwecke geeignet ist (Maschinen, Rohmaterial, Geld, Geschaeftpapiere, etc., auch Tfilin, Lulov, Schofar, etc.).

Lebewesen (auch Haustiere!).

Abfall (darf jedoch von Tisch und aus Zimmer entfernt werden).

Was bei Eintritt von Schabbos "muktzo" ist, bleibt "muktzo" den ganzen Schabbos lang (Schabbos Leuchter, selbst wenn die Kerzen ausgebrannt sind).

Werkzeuge (duerfen aber, wenn notwendig, fuer erlaubte Zwecke benuetzt werden— Hammer fuer Nussaufknacken, etc.)?

. . . dass Schokolade milchige Bestandteile enthalten kann, selbst wenn nicht als Milch-Schokolade bezeichnet, und oft auch trefene Substanzen (glycerides, fat, fatty acids)?

. . . dass licorice tierisches glycerine enthalten kann, also nur von zuverlaessiger Stelle bezogen werden darf?

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MRS. BERTHA WOLF

(Continued from page 1)

birth, maturity and accomplishments. On our road of peoplehood, we passed through them also. At Pesach time we were born as a nation; on Shovuos, at Mt. Sinai, we became "Barmitzvo"; Sukkos is the festival of the Land when, after the desert journey, we finally took possession of Eretz Israel.

What's our name? Before Pesach: slaves; at Shovuos: Jews; with Sukkos: full-fledged Israel.

In these days, our thoughts dwell strongly on a large segment of Jews still at the very outset of this fateful journey. Our prayers and efforts are directed to the "Pesach" of Russian Jews, a mass exodus, "me-aydus lcherus — from slavery to freedom." More, "me-evel lyom tov — from mourning to festivity" — their "Pesach" must lead to "Shovuos" and "Sukkos," full freedom to a life of Torah and mitzvos in the Land of Israel.

What's their name? Now: persecuted Russian minority. Today — tomorrow — proud Israelis, free Jews!

רבי אליעזר בן יעקב אומר כל שיש לו
תפילין בראשו ותפילין בורועו וציצית
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."

My sincere thanks to the members and
friends of the Congregation for the kind-
ness expressed at the passing of my
dear brother.

LINDA MAYER

SOVIET JEWRY

Russia is consistently unpredictable. While the Soviets are relaxing, momentarily, exit restrictions and permit large numbers to leave, persecution and crack-downs go on cruelly and viciously in the country.

But Jews are also consistently unpredictable! Who would have thought that, after more than half a century of systematic uprooting of everything Jewish, the loyal, faithful spirit of Judaism still burns brightly and intensely.

Our Washington Height-Inwood Council for Soviet Jewry is constantly alert to all facets of relief work. *Hatzala*, the Council's newsletter, keeps the public up-to-date on objectives, activities and achievements.

Comprising almost all the congregations and organizations in Washington Heights and Inwood, the Council sends packages to Russian Jews, Matzos for Pesach, cards and telegrams to Soviet officials on behalf of prisoners, participates in a one-million-signatures petition campaign to ask President Nixon to intercede when he goes to Moscow, prepares community functions for National Solidarity Day (April 30th), featuring Friday evening Oneg Shabbos (April 28th), Saturday night candle-light procession, and mass participation in Sunday's rally.

On Shabbos Zochor, an appeal was made in the synagogues to join the Council and thus identify with its sacred work and, through the nominal membership dues of \$5.-per family (\$2.-for students), help the Council meet its enormous financial needs to help Soviet Jewry.

Please enroll now, if you haven't done so yet!

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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 10:40 A.M. March 29th). 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). Stoves 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 Tuesday, March 28th, between 5-6:30 P.M.)

SEARCH FOR CHOMETZ: Tuesday night (March 28th) everything must be inspected for chometz. A brocho is said and with light in hand, a thorough search made. Afterward "kol chamito" 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 9:30 A.M.; must be out of possession by 10:40 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 "afikomom." Each time each person must eat a "k'zayis" (Continued on page 18)

WELCOME !

We extend a hearty welcome to the following who have recently joined our Congregation:

Mr. Joseph G. Younger

Mrs. Martha Younger

Mr. Max Arensberg

Mr. Erich Baer

Mrs. Selma Phiebig

Mrs. Trude Deutschmann

Mr. Paul Kaufmann

Mrs. Friedel Kaufmann

Dr. Theodor Kron

Dr. Augusta Kron

Mr. Henry Falkenstein



(Continued from page 17)

(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 1½ 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.

ONLY IN ISRAEL !

A reporter asked Israel's Prime Minister: "Where is the breaking point in the ability of Israel to absorb large numbers of Russian Jews in any one year?"

This was his answer: "Never!"

And she added: "Difficulties? Of course. Problems? Of course. But that is the essence of our being here. Let them come! Israel will not be a problem and the Jewish people will not be a problem. We will never say, 'Well, how many can we take?'"

And Israel's hard-pressed Finance Minister Sapir expressed it similarly:

"Mass emigration of Russian Jews to Israel will inflict an almost intolerable financial strain on us. We are happy to be so burdened."

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SELF-HELP has opened a Washington Heights office, at 717 West 177th Street, Apt. 6, telephone 781-6677, Mondays through Fridays, 10 - 3, and is ready to help the community in problems and advice on all topics.

ARC (Action for Retired Community) runs a volunteer program to be in telephone contact with elderly homebound persons. If you wish to be called, or if you wish to volunteer, contact:

Miss Naomi Goichberg — 781-5750

Mr. Stephen Zahra — 781-5700

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A visit to Israel is a great Mitzvo. Each step taken on holy soil is inspiring, exalted and meritorious. But there are exceptions.

One may not enter an active church or mosque. If, on a guided tour, a visit to such a place is scheduled, Jewish religion and pride require dignified refusal to enter.

The Holy Temple site in Jerusalem may not be entered. Certain areas were only permitted to Kohanim or the Kohen Godol for Temple worship. Moreover, in our present state of *Tum'o* (ritual impurity), all access is forbidden. Therefore obey carefully the warning signs posted by the Rabbiniate.

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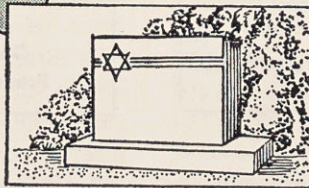
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PRAY FOR SOVIET JEWS

TORAH AND MITZVOS IN — CHINA!

When President Nixon visited China last month, it was chiefly for political purposes. His hosts managed, of course, to take him on some sight-seeing tours but China is so vast that a lifetime wouldn't suffice to study all its colorful data and bring to light what was withheld from Western eyes for decades and centuries.

Geographically, ethnically, as well as politically, China is remote. Yet, ever since Jews have been forced to wander from their own land, there's hardly a spot or corner which hasn't seen Jewish life. China is no exception.

Yes, there are Chinese Jews, people who in outward appearance are indisputably Chinese but who profess to be Jewish and observe Jewish laws and customs.

As early as the Seventh Century, two Moslem travelers mention in their writings that they met Jews there. Marco Polo also writes of traders from the Jewish Kingdom, indicating that Jews had come after the destruction of the Temple.

As is often the case, much of the information concerning this ancient Jewish community can be gleaned from tombstones, monuments which weather the passing of time. Inscriptions ranging over 500 years (from 1164 to 1663) have been preserved. They furnish a detailed saga of Jewish life in China.

The early monuments carry glorious chapters of Jewish life, describing in glowing words the vibrancy of Torah in China. There are proud references to the Patriarchs, to Moses and Mt. Sinai, and, above all, to the supremacy of our faith over the idolatry of the others. Shabbos and Yomtov are extolled. Grateful mention is made to Chinese emperors who granted the Jews full religious freedom. Jewish life flourished, synagogues were built, an active rabbinate developed. There were Jews in all walks of public life. A revered Jewish physician is mentioned who was so respected by the King that in his honor, the King made large donations to the synagogue.

There were troubled times, too. Caught in a bloody war of the rebellion of one province, one city was entirely wiped out, including its Jewish community. A tombstone lists the names of those who perished while trying to save the Sifre Torah from

the destroyed shul. For some time services had to be held in surrounding fields until the city could be rebuilt and a new synagogue erected. Only one undamaged Sefer Torah was salvaged and rededicated with great ceremony. With great financial strain the community purchased additional Sifre Torah for their new Oron haKodesh.

In time, the fierce and proud loyalty of the Chinese Jews to Torah and mitzvos gradually weakened. Later inscriptions reveal traces of assimilation, introduction of alien concepts and an attempt to reconcile Chinese ideas and practices with Judaism. But even in faraway China, Jews clung tenaciously to at least part of halacha.

They didn't intermarry. Though most of the mitzvos were slowly neglected, and even Bris Milo abandoned, they adhered to Jewish burial customs, ate no pork and carefully refrained from eating the sinew of the thigh (*gid hanosheh*). This so impressed the Chinese that they named their Jews "the Pluckers of the Sinew."

Relations between Jews and non-Jews were good. Interestingly, some of the Jewish laws rubbed off on the goyim! In one province, which had a large Jewish community, the entire non-Jewish population adopted the law of yibbum (whereby a man must marry his brother's childless widow). And, of all things, shatnez (not to wear garments with mixture of wool and linen)!

Not much else besides burial stones has survived of this interesting Jewish community, except their Haggadah, two handwritten copies of which are in existence. The text is mostly traditional, though some Seder songs are missing and the Kiddush is more elaborate. The Hebrew script is clearly Oriental in character. The instructions are in the Persian language, written in Hebrew letters (indicating that the Jews of China came via Persia).

Two more unique customs of the Chinese Jews have been handed down. Their Ba'al Kriah (Torah Reader) covered his face with a transparent veil during Krias ha-Torah, a reference to the mask worn by Moses over his brilliantly shining face when descending Mt. Sinai. And mention is made that in prayer, the body is to sway to and fro—long before Chasidim entered Jewish history!

HOW MANY TORAHS ARE THERE ?

One! comes the thundering answer from the pious, faithful Jew. Two! calls out the learned and knowledgeable. Who's right? Both are right.

The Torah is our way of life, our soul and breath. Of Torah and mitzvos we declare:

כי הם חיינו ואורך ימינו

"they are our life and the length of our days." Torah we call the great design and plan, drawn and executed by G'd, the world's Architect, transmitted to us on that first Shovuos 3,283 years ago. It is the Jews' *sine qua non*, dearer to him than life itself.

We call it Torah, singular, yet it consists of two:

ואתנה לך את לוחות האבן והתורה והמצוה — תורה זו תורה שבכתב — מצוה זו פרושה

"I shall give you the stone tablets and the Torah and the mitzvo — Torah refers to the Written Law, mitzvo to its commentary." (Exodus 24:12, Talmud Brochos 5b)

Both together are Torah, each depending on the other. For identification purposes we call one *Torah Shebiksav* (Written Torah) and the other *Torah Sheb'al Pe* (Oral Torah).

The Written Torah is what we have in the Five Books of Moses, written in the Sefer Torah. This was written down by Moses on G'd's dictation. Before his death, Moses made 12 copies, one for each tribe, and placed the original in the Holy Ark. (There it was preserved intact for ca. 700 years, serving as ultimate reference, until the Holy Ark was placed in its prepared hiding compartment, to protect and save it from the impending destruction of the Temple. Since then, it was never found, not even throughout the duration of the Second Temple. It is still safe in its secure place.)

The Oral Law is the detailed instruction concerning each mitzvo, issued by G'd to Moses on Mt. Sinai. This was kept thrillingly alive through the process of memorization. To be strictly oral, every Jewish man, from early youth, began to memorize it and constantly review it as long as he lived, handing it on to sons and students. In an unbroken chain of successive Torah authorities, the Oral Torah was preserved this way for 35 generations.

Maimonides lists them in his introduction to Mishne Torah: Moses, Joshua, Pinchos, Eli, Samuel, David, Achio, Elijah, Elisha, Yehoyodo, Zcharyo, Hosheo, Amos, Isaiah, Micho, Yoel, Nachum, Habakuk, Zphanyo, Jeremiah, Boruch, Ezra, Shimon, Antignos, Yose and Yoseph, Yhoshua and Nittai, Yhudo and Shimon, Shmayo and Avtalyon, Hillel and Shamai, Rabbi Shimon, Rabbon Gamliel, Rabbon Shimon, Rabbi Gamliel, Rabbi Shimon, Rabbi Yhudo.

Harsh reality forced Rabbi Yhudo, the Prince, to take a bold step. A deterioration in man's memorization abilities put the Oral Torah into grave danger. Therefore he undertook to safeguard it by compiling and recording it in writing. This is the Mishna.

In five subsequent generations (Rabbi Yochanan, Rav and Shmuel, Rav Huno, Rabbo, Rovo, Rav Ashi), scholarly debates analyzed and clarified the vast labyrinth of the Oral Torah and masterfully reconstructed it to its clear halachic principles. This is called Gemoro. The two combined (Mishna and Gemoro) make up the Talmud which thus contains the Oral Torah.

Which is older, Written or Oral? Chronologically, the Oral Torah precedes the Written by forty years. The Oral Torah was revealed to Moses at Sinai; the Written was dictated to him before his death, forty years later.

Which is more important? A foolish question. They are two parts of a whole, perfectly complementing each other. While the letters, words and phrases of the Written Torah seem more sacred to us (they are G'd's own words), the instructions of the Oral Torah are indispensable.

If compared to a living creature, the Written is the body, the Oral the soul. No matter how tangible the body, without the soul there's no life. Or, the Oral is the lecture, the Written are the student's notes. Notes are valuable reminders for him who attended the lecture. To others, they are usually meaningless and practically worthless.

Written and Oral, together, are G'd's most precious gift to Israel.

DAVID'S FAME

"It's fashionable again in Jewish history to talk with pride of Jewish conquest of the Land of Israel," said an Israeli educator recently. "Surely no one can match King David as one who through conquest enlarged the area of our land."

And then he added, almost as an afterthought: "True, King David was a warrior. But not for that is he known in history. David (born and died on Shovous) has become famous because of a "small" book he wrote, Sefer T'hillim, the Book of Psalms."

THE CLOSED DOOR

A beloved figure in Jerusalem was Rabbi Arye Levine (who died shortly before Pesach three years ago). For most of his life he was the voluntary "rabbi of the prisons," first under the British Mandate and then in Israel. He regularly visited the jails to look after the needs of Jewish prisoners, davening with them on Shabbos and holidays.

Once, after Maariv on the first night of Pesach, he asked the prisoners whether they had been issued all Seder requirements, Matzos, wine, Haggadahs, etc.

"Everything's here, rabbi," said one, but added ruefully, "they won't let us open the jail door for *Sh'foch Chamos'cho!* The Prophet Elijah has no chance to come to us!"

"Elijah comes not through the door," answered Rabbi Levine, "but by way of heart and mind!"

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KASHRUTH DIRECTORY

The Pesach Food Directory, published each year by the Union of Orthodox Jewish Congregations, was made again available to us.

A copy of it was mailed to all our members about a week ago. If yours hasn't arrived, or if you wish additional copies, contact our office.

The Directory lists a wide array of food products, prepared under the $\text{\textcircled{U}}$ supervision. It also contains some important guidelines for Pesach and Kashruth in general.

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