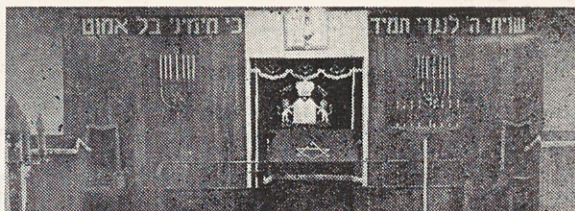


HAKOHOL

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TISHRI-CHESHVAN-KISLEV 5733 SEPT.-OCT.-NOV. 1972 Vol. XX—No. 113



PRESIDENT'S MESSAGE

Rosh haShono and Yom Kippur connect the old with the new. On these holy days, our eyes turn in two directions, we look back over the year which has just passed, and we look ahead to the year which just began.

Usually, the two looks differ. The one, over the past, is regret; the other, for the future, is full of hope.

There is an old Rosh haShono prayer which reads:

תכלה שנה וקללותיה
תחל שנה וברכותיה

"A year with all its curses ends,
May a year of blessings commence."

As we gather in the synagogues on Rosh haShono to recite our age-old prayers in the solemn mood of the High Holidays,

this thought rises in our minds and is with us during the services.

May, together with the outgoing year, depart from us all misery and sickness, disappointments and setbacks, community and world unrest, worry over our brethren in other lands, and the lack of peace and security in Israel. May the new year bring healing and health, prosperity and happiness, success and peace.

L'shono tovo tikosevu wishes to our revered Rabbi, Cantor, my colleagues on the Board of Officers and Trustees, all our members, our Chevra Kadisha and Sisterhood, and all our friends.

ADOLPH HEIMER,
President

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Mazeltov to Mr. Siegfried Frank on his
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Mazeltov to Mrs. Rosa Levy on her 75th
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Mazeltov to Mr. William Goldschmidt
on his 75th birthday.

Mazeltov to Mrs. Selma Kann on her
70th birthday.

Mazeltov to Mr. Alfred Stern on his
65th birthday.

Mazeltov to Mrs. Friedel Fuld and Mrs.
Hannah Kayem on the birth of a grandson.

Mazeltov to Mr. & Mrs. Walter Lichten-
stein on the Barmitzvo of their son.

Mazeltov on the engagement of Miss
Judy Abraham & Mr. Howard Altman.

The Congregation mourns the passing of:

Ernst Rosenberg.

Richard Katz.

Senta Greilsamer.

Siegfried Suess (brother of Mrs. Nanni
Frank).

Iwan Levi.

Karl Kahn.

ZICHRONOM LIVROCHO.

לחיים ולא למות

FOR LIFE, AND NOT (cholilo) FOR DEATH

RABBI SHLOMO KAHN

When muggings, beatings and murders become statistics, the sharp terror of violence and lawlessness is dulled for all but the victims. Until it strikes home.

Words are so pitifully ineffective! What good are all the editorials, no matter how eloquent. What good the sermons, no matter how inspiring. What good letters to the editor, no matter how sincerely meant.

Whether we like it or not, the forecast is sunny for the criminal and cloudy for the victim. Protection for the corrupt is our country's present judicial climate. Protests are futile. The hands of police are tied and their efforts rendered useless. It's time for action to protect us all.

What America needs desperately is a strong, sensible gun control law. Pressure must be brought on Congress to enact legislation whereby firearms of all types are registered. (No need to deprive citizens of their right to own guns; simply register each gun and rifle and license the owner, in the same way as cars and drivers.)

Opponents to this are either criminals or manufacturers and dealers of guns. Senators and Congressmen are intimidated by the

strong pressure exerted by such elements. Greater pressure must be applied by millions of law-abiding citizens of America.

We ask every reader of these lines to send a post card to his Senator and Congressman with the following message:

"Sir: I respectfully but firmly ask you to initiate and support a strong gun control law."

When our legislators are swamped by thousands upon thousands of such communications, they will recognize the will and determination of the voters on whom they depend for reelection.

We repeat: Buy several 6¢ post cards. Write on them the message. Sign and mail. See that your neighbors, relatives and friends do the same.

(In our area, address to Senator Javits, Senate Office Building, Washington, D.C.; Senator Buckley, Senate Office Building, Washington, D.C.; Congressman Ryan, House Office Building, Washington, D.C.)

Don't shrug off this request and don't delay. This is literally a matter of life and death!

May our efforts be crowned with success!

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CHEVRA KADISHA

The beginning of a year presents the opportunity to extend warm wishes for a healthy and prosperous year. May we be spared worry and sorrow in the year to come and be blessed with happiness and peace.

I wish to use this occasion to urge greater participation in our Chevra. Its sacred goals and duties deserve the active support of everyone in the Kehillo.

At the same time, I address myself to all Chevra members: Take your obligations seriously! Attend regularly and conscientiously, when (G'd forbid) services must be conducted in a mourner's house! Not only when it is a friend or acquaintance but also, and especially, when attendance is poor! (We mail notice cards not merely as an information service.)

Our Chevra contributes to deserving institutions and organizations, here and elsewhere. We are ready to be of help and assistance to anyone in our congregation in his hour of need. This is our clearly stated Chevra policy, our *raison d'être*, to which all Chevra officers and members gladly subscribe.

My hearty *l'shono tovo* wishes to our distinguished Rabbi, Cantor, President and Board, members of Congregation, Chevra and Sisterhood.

LEO STOCK,
President

Our sincere appreciation to
all members and friends for
the kindness expressed at
the passing of Siegfried Suess ז"ל.

NANNI & EMIL FRANK

SISTERHOOD

As the New Year approaches, I extend my sincerest good wishes for a peaceful, happy and healthy 5733 to all in the name of our Sisterhood.

My special thanks go to the ladies of the Chevra, who so diligently fulfill their mitzvos. May I also thank the volunteers who visit the Home of the Daughters of Jacob Geriatric Center, in order to put some sunshine into the days of our Senior Citizens.

We plan some social activities for the fall and winter seasons, and we hope that all of you will partake in great numbers. Details will be announced at a later date.

My heartiest *l'shono tovo* to our esteemed Rabbi Kahn, Mrs. Kahn and daughters, our Cantor and Mrs. Scharfberg, President Heimer and Mrs. Heimer, our Chevra Kadisha and Ladies Chevra, as well as to all our members and friends of the Congregation.

EDITH WEISSFELD,
President

IN MEMORIAM

Our Congregation sadly records the passing of the following members, during the past year, who are fondly remembered and will always be honored in our hearts:

Siegfried Levy
Herman Braun
Ludwig Hirsch
Rose Gottlieb
Ida Bachenheimer
Paula Goldschmidt
Auguste Rothschild
Max Hamburger
Henry Falkenstein
Henriette Buxbaum
Ernst Rosenberg
Richard Katz
Senta Greilsamer
Iwan Levi
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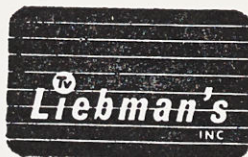
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CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"I don't get it! I don't get it at all!"

Kupsie was puzzled. As usual, when he didn't understand something, he was impatient and loud.

"What's the trouble, Kupsie?" Tassie teased his friend. "Can't figure it out yourself?"

That made Kupsie angry. "How can I figure it out?" he raged. "Nobody ever tells me anything! Here I heard year after year that on Rosh haShono the Shofar is blown. And I've seen every year that the Lulov is taken on Sukkos."

"What's wrong with that?" cut in Tassie.

"Wait! Let me finish! A few minutes ago I overheard a conversation in which they said that this year there won't be any Shofar nor any Lulov."

Tassie's eyes opened wide in disbelief.

"No Shofar on Rosh haShono? And no Lulov on Sukkos? You must be kidding."

"See?" cried Kupsie. "You're not any smarter than me either!"

Tassie fell silent. Together the two turned to Tumbler for an explanation and they weren't disappointed. But first he also teased them a little.

"Silly boys! The Shofar WILL be blown on Rosh haShono and the Lulov WILL be taken on Sukkos. But not on the first day."

"Why not?"

"Because this year the first day of Rosh haShono and the first day of Sukkos will be Shabbos."

"So what?" asked the two cups together.

"On Shabbos it's forbidden to carry an object in the street. Shofar on Rosh haShono and Lulov on Sukkos are very important.

People look forward to using them. In their eagerness they might easily forget that it's Shabbos and carry them into the street. But Shabbos is so much more important! Therefore, in order to safeguard the Shabbos from being desecrated, no Shofar is blown when Rosh haShono is on Shabbos, and no Lulov is taken on the Shabbos."

For a moment the two young cups were quiet but then Tassie playfully taunted his friend: "Got it now, Kupsie?"

"Got it. And I also got a very great idea," and he pulled himself up to his full height. "Shabbos is most important of all. And I am a Shabbos Kiddush cup. That makes me important too!"

(Will be continued)

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1st day Rosh haShono, Sept. 9	6:55	7:30 Sermon	7:15	7:50	5:40	9:25
2nd day Rosh haShono, Sept. 10	7:15	7:30* Predigt	5:30	7:50		
Shabbos Shuvo, September 16	6:45	8:30 Sermon	7:05	7:40	5:45	9:30
Yom Kippur, Sept. 18 (beg. 6:40)...	7:15	7:30 Yizkor		7:35		
1st day Sukkos, September 23	6:35	8:30 Sermon	6:55	7:30	5:50	9:30
2nd day Sukkos, September 24	6:55	8:30 Sermon	6:55	7:30		
Shmini Atzeres, September 30	6:25	8:30 Yizkor	6:50	7:20	5:55	9:35
Simchas Torah, October 1	6:50	8:00	6:50	7:20		
Breshis, October 7	6:10	8:30	6:35	7:10	6:00	9:35
Noach, October 14	6:00	8:30	6:20	6:55	6:10	9:40
Lech Icho, October 21	5:50	8:30 Predigt	6:10	6:45	6:20	9:40
Vayero, October 28	5:40	8:30	6:00	6:35	6:30	9:45

STANDARD TIME

Chaye Soro, November 4	4:35	8:30 Sermon	4:55	5:30	5:35	8:50
Toldos, November 11	4:25	8:30	4:45	5:20	5:40	8:55
Vayetze, November 18	4:20	8:30 Sermon	4:40	5:15	5:45	9:00
Vayishlach, November 25	4:15	8:30	4:35	5:10	5:50	9:05

* (Sermons on 2nd day Rosh haShono and at Kol Nidre will be in English with parts in German)

SLICHOS

Sunday, September 3	7:00 A.M.
Monday, September 4	7:00 A.M.
Tuesday to Thursday	5:45 A.M.
Friday, Erev Rosh haShono	5:15 A.M.

Rosh Chodesh Cheshvon, Sunday & Monday, October 8 & 9

Sheni-Chamishi-Sheni, Oct. 30, Nov. 2, Nov. 6

Rosh Chodesh Kislev, Tuesday, Nov. 7

Tzom Gdalyo, Monday, September 11

Fast begins	5:30 A.M.
Slichos	5:30 A.M.
Mincho-Maariv	6:55 P.M.
Fast ends	7:45 P.M.
Tuesday to Friday	5:30 A.M.

Sunday	8:00 A.M.
Monday - Friday	7:25 A.M.
Evenings	8:00 P.M.

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Erev Yom Kippur, Sunday, Sept. 17
Slichos 7:00 A.M. - Mincho 2:00 P.M.

CHOL HAMOED SUKKOS 7:25 A.M.

Hoshano Rabbo, Friday, September 29
Lernen, Thursday night 8:30 P.M.
Shacharis Friday 6:00 A.M.

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DU BIST SCHULDIG !

Was tun wir, wenn wir beten? Wir reden, unterhalten uns mit G'tt, sprechen (leise oder laut, aber ausgesprochen muss jedes Wort werden, nicht nur mit Augen gelesen!) Worte, Saetze, Abschnitte die uns aus dem Herz reden.

Ja! Gebet entspringt dem Herz mit seinen sprudelnden, bunten Gefuehlen. Diese Gefuehle brechen hervor, muessen nach aussen gelangen, sonst scheint das Herz brechen zu muessen. Ob Freud, ob Leid, ob Dank, ob Bitte, das Herz ist voll zum Ueberlaufen und sucht dringend Erleichterung im Gebet.

Warum aber, wenn Gebet Herzsache ist, die vorgeschriebenen Gebete? Warum sich an alte Formen halten? Weil, in seiner Bescheidenheit, Unzulaenglichkeit und Schwaechе, der Mensch nicht wagt, eigene Gebete zu verfassen. Vielmehr verlaesst er sich auf die, die es besser verstanden und mehr wussten. Eben so wie der schuechterne Schueler der ploetzlich einen Vortrag zu halten hat, der lieber die meisterhaft gearbeitete Rede eines guetigen, hilfsbereiten Lehrers benuetzt. Deshalb die vorgeschriebenen Gebete.

Aber, Gebet ist Sache des Herzens und ohne Herz, Gefuehl und Andacht, sind die Worte leer und gefuehllos, herzlos und tot.

So verhaelt es sich auch mit der Zeit des Betens. Herzensbeduerfnis sollte nicht von vorgeschriebenen Zeitpunkten bedingt sein, so sollte man annehmen. Warum also feste Zeiten? Warum nicht es dem spontanen Gefuehl ueberlassen? Weil dann zu befuerchten waere, Tage wuerden vergehen, vielleicht sogar Wochen und Monate, ohne Gebet. Da ists besser, man unterzieht sich der Disziplin unabaenderlicher Zeiten. Und siehe da, genauso wie man Hunger spuert sobald sich die Essenszeit naehert, weil der Magen sich an die regelmaessig eingehaltene Zeit gewohnt hat & ihrer erwartungsvoll harrt, macht sich bald auch die Andacht bemerkbar, wenns Zeit ist, Schacharis oder Mincho oder Maariw zu beten.

(Auch eine staendige raeumliche Umgebung traegt viel zu Andacht bei.)

Herz und Wort, Wort und Herz, das sind die Zutaten des Gebets. Spielen andere Momente die zur Wuerze und Schmachhaftigkeit beitragend wirken, auch eine Rolle? Oder ist Gebet nur das gefuehlvoll ausgesprochene Wort, sonst aber ruhige Haltung des Koerpers ohne weitere Aeuserung von Bewegungen?

Gebet ist absolut keine Theatervorstellung, kein mittels Handlung und Bewegung belebte Darstellung. Und doch gibt es einige Gebaerden, Bewegungen des Koerpers beim Gebet, von Gesetz und Brauch vorgeschrieben. Wir denken zunaechst nicht an das Hin-und-her der Chasidim, das Schuettern und Drehen des Koerpers, fuer manche ein unentbehrliches Anfeuern der Andacht, was auf den Psalmvers zurueckgefuehrt wird: "Alle meine Glieder sprechen (G'ttes Preis)." Sondern vielmehr sind es folgende sechs:

I

VERBEUGUNG

G'tt gegenueber ist der Mensch bescheiden und demuuetig; mehr noch, er ist sich seiner Hinfaeligkeit und Ohnmacht gut bewusst. Solche starke Gefuehle wollen Ausdruck finden. Sie ziehen den aufrecht stehenden Menschen hinab, urspruenglich (im Tempel) entkraeftet zu Fuessen, jetzt nur angedeutet in ehrfurchtsvoll huldigende Verbeugung.

II

AUF ZEHENSPITZEN

Manchmal uebermannt den Beter ein geradezu entgegengesetztes Gefuehl des Hinaufstrebens als ob man die Fesseln der Schwerkraft zu sprengen versucht, eine begeisterte Entzueckung. Von solchem erfasst, folgen wir gewagt dem. Beispiel g'ttlicher Engelsschaar, rufen Seine Heiligkeit in *kodosch kodosch kodosch* aus und, mit geschlossenen Augen nach oben gewandt, erheben uns auf Zehenspitzen in Gebetsextase.

(Fortsetzung auf Seite 12)

(Fortgesetzt von Seite 11)

III

VOR — UND ZURUECKSCHREITEN

"Wisse vor Wem du stehst" ist ein Mahnruf der daran erinnert, dass der Betende vor G'tt hingetreten ist, um Ihn anzureden. Besonders fuer Schmone Esre, klassisch-typisch aller Gebete. Deshalb hat man dem kundzutun, indem man vor Beginn, wirkliche Schritte unternimmt. Nachdem man sich zu Schmone Esre erhoben hat, gehe man 3 Schritte nach vorne, um vor G'tt hinzutreten. Und nach Beendigung gehe man 3 Schritte zurueck, wie ein Diener der die Naehes des Herrn verlaesst, also symbolisch aus der Schechinos-Naehes wieder ins Alltagsleben zurueck.

Auch der Schlusssatz des Kaddisch wird so zurueckschreitend gesprochen. (Man mache die 3 Schritte bevor man mit OSE SCHOLOM beginnt. Nachher darf man nicht sofort wieder nach vorne gehen, sondern muss eine kurze Zeit lang hinten stehen bleiben.)

IV

UMKREISUNG

Jericho, Erstlingsfrucht der Eroberung des heiligen Landes, wurde durch g'ttlichen Eingriff wunderbar ueberwaeltigt: das Volk umkreiste die Stadt einmal taeglich 6 Tage lang; und am 7. Tag, 7 mal. Danach fielen die Mauern. Seitdem gibt es Gebetsmomente die mit HAKOFOS (Umkreisungen) verknuepft sind: Hoschanos-Hilfe-Gebete an Sukkos, Umzuege der Thora an Simchas Thora (frueher Umkreisen des Altars im Tempel), wobei der heisse Wunsch gehegt wird, die Schranken zwischen uns und g'ttlicher Naehes, Hilfe und Beistand, zum Fallen zu bringen.

Ebenso wird durch weihevollens Umkreisen ein Raum geheiligt. So wurde urspruenglich Jerusalem-Gelaende und Tempelplatz geheiligt, daher Hakofos bei Einweihung einer Synagoge und eines Friedhofes.

V

SCHWINGEN

Beim Opferdienst war des oeffteren ein Schwingen der Gabe erforderlich, und zwar in der uns vom "Lulov-Schuetteln" bekannter Weise, nach den 4 Himmelsrichtungen, nach oben und unten. Mit den Arba Minim (Lulov, Esrog, Hadassim, Arovos) tun wir es, um Dank fuer die segensreiche Gestaltung der Naturkraefte (Winde, Wasser, Fruchtbarkeit) der zurueckliegenden Ernte, sowie Bitte dafuer fuer die kommende Ernte, mit konkreter Andeutung zu begleiten.

(Auch das Abschlagen der Arowos an Hoschano Rabbo ist eine symbolische Handbewegung.)

VI

FAUST AUFS HERZ

Zwar soll des Menschen Ziel ein suendenloses Leben sein, jedoch Koheles stellt es schon fest: "Es ist kein Mensch auf Erden so gerecht, dass er nur Gutes tut und niemals suendigt." G'tt, Schoepfer und Vater, weiss das, rechnet damit, und hat von vorneherein fuer den Menschen reuevolle Rueckkehr eingerichtet.

Wir greifen dankend diese gnaedige Gelegenheit auf, bereuen Vergangenheit, beschliessen fuer die Zukunft und bekennen unsere Suenden. Aber beim Suendenbekenntnis, die lange Liste von Vergehen, mit dem beschaeemenden Gefuehl wieder einmal so viel Falsches angehaeuft zu haben, will man nach Ausrede und Vorwand, Verteidigung und Rechtfertigung suchen. Da macht man sich unwillkuerlich ueber die eigene menschliche Schwaeche her. Das wars, was mich zur Suende lockte! Nicht mein Verstand — der weiss es besser. Nicht meine Seele — die ist weit von Suende. Sondern mein Trieb, mein Gefuehl, mein Herz, Ort von Verlangen und Begehren, Lust und Sehnsucht.

Da begleiten wir diesen Vorwurf den wir unserem Herzen machen: "Du bist schuldig!", mit einem symbolischen Faustschlag.

"POINT OF VIEW"

A Column for the Young Adult

IS IT SLOWING DOWN?

The day that G'd created man (1st of Tishri), He proclaimed his judgment day (Rosh haShono). As if to say: Hopefully, you will honor My trust in you and acquit yourself with distinction. But I know your frailty. Therefore, though you are launched and on your own, I continue to monitor you. On My instrument panel are three buttons: all go, flight correction, and destroy.

The Aggadah leads us unerringly through the stately forest of Torah text to a sun-drenched clearing of illuminating thought: "The Holy One, blessed be He, began to create His world with the quality of justice but when He saw that it cannot endure, He tempered it with the quality of mercy." (Rabbenu Bachya Gen. II:4)

(NOTE: It's all in the text. In the opening chapter of Genesis G'd is called *Elokim* — G'd of justice. Subsequently, in Genesis II:4, He is called *Hashem Elokim*, a merging of mercy and justice.)

Midrashic references indicate that "G'd created worlds and destroyed them until He created this world" (Breshis Rabbo 3:9), suggesting experimentation in world building, as it were; revision of divine judicial *modus operandi*.

Cold logic dictates strict adherence to the letter of the law and the stern meting out of justice. Why not? Man's lease on life was not written unconditionally. He is to live in accordance with conditions stipulated by his Creator. Break the terms — forfeit life; "the sinning person must die" (Ezekiel 18:4). But this celestial idealism with which "the Holy One, blessed be He,

began to create His world," soon clashed with earthly realism. No angel, far from perfection, man can exist only if G'd's justice is "tempered with the quality of mercy."

Taking a leaf out of G'd's book of law, man too must marry justice and mercy, to beget a harmonious blend of severity and mildness, a synthesis of strictness and leniency when administering justice. Man struggles sincerely to arrive at a precise point which is equidistant from both extremes, but to reach it, is agonizingly formidable. His endeavors cause the pendulum to swing, at times to the side of harshness, at other times to excessive moderation, and as it swings, each upstroke evokes inevitably the momentum of descent that will drive it further and higher to the other extreme. Thus we experience oscillating periods of judicial policy, now strict now liberal, pulsating and fluctuating, up and down, forwards and backwards, until with a gradual narrowing of the arcs, a satisfactory point will have been reached.

We are now going through a phase of deliberate permissiveness, granting license to previously unheard of liberties, bearing down strongly on the protection even of society's enemies. It's a disturbing phase, to say the least. But it must be viewed in perspective. Overstress of prohibitions and inhibitions led to it, and in its wake will come a tightening of law enforcement.

Hopefully, the pendulum is slowing down, for on its coming to rest, depend our security and peace.

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. . . that our members and friends are urged to be responsive with a warm heart and open hand to the pressing needs of our brothers and sisters, particularly:

- (1) to support U.J.A.
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- (3) to join the Washington Heights-Inwood Council for Soviet Jewry . . .

. . . that the Tishri issue of the "Rabbi's Newsletter" was donated by Mrs. Julie Stock . . .

. . . that the Cheshvon issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Adolf Mayer . . .

. . . that the Kislev issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Fred Kohn . . .

. . . that additional donations were made by Mr. & Mrs. Manfred Loeb, Dr. & Mrs. Herman Blumenthal, Mr. & Mrs. Adolf Ullmann, Mr. & Mrs. Julius Eckstein, Gertrude & Sidney Lehmann in honor of the birth of their daughter Hanna . . .

Expressions of sympathy conveyed at the passing of our dear father י"ה were sincerely appreciated.

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PLEASE NOTE CAREFULLY BEGINNING OF YOM KIPPUR

Yom Kippur laws and restrictions begin at 6:40 P.M. (Kol Nidre is scheduled later, at 7:35 P.M., to let Maariv approximate nightfall.)

Not only eating, drinking, leather shoes, etc. are forbidden after 6:40 P.M., but also carrying in the street (as on any Shabbos). Whoever wants to bring anything to the synagogue must be there by 6:40 P.M.

Ladies must kindle the lights by 6:40 P.M. They may do so earlier but then the laws of Yom Kippur also start early, with candle lighting. If they wish to carry anything to the synagogue after kindling lights, they must make a silent provision that Yom Kippur does not begin for them with candle lighting. In any case, provision or not, Yom Kippur *does* begin at 6:40 P.M.

CONCLUSION OF YOM KIPPUR

Yom Kippur ends at 7:35 P.M. Even after this time, no weekday activity may be done before reciting the Maariv prayer (with *atto chonantonu* in the Shmone Esre)

If necessary, the words *boruch hamavdil beyn kodesh lchol* may be pronounced after 7:35 P.M. so that work may be done immediately.

Eating and drinking is forbidden until after Havdolo.

JEWISH ANGUISH

What does the Jew feel when threatened with mortal combat? Bible and Midrash provide the classical answer.

Faced with an imminent explosive confrontation with Esau, "Jacob feared greatly, and he was anguished." (Genesis 32:8)

"The expressions 'fear' and 'anguish' are not synonymous," comment the Rabbis of the Midrash. "He feared—lest he be killed; he was anguished — lest he kill." (Rashi *ibid.*, Rabbo 76:2) To lose one's life is grounds for fear; to be forced to take someone's life, even that of a threatening enemy, is cause for anguished distress.

Modern Israel reflects Jacob's dilemma, as demonstrated in the typically Jewish remarks of Israeli Prime Minister Golda Meir:

"I might be able to forgive the Arabs for damaging Israel, even for killing Israelis, but I'd never be able to forgive them if they turned Israelis into killers."

(Quoted in Michael Gerkin: "Border Kibbutz")

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PRAYER FOR RUSSIAN JEWS

(This prayer was written by Chief Rabbi I. J. Unterman of Israel, to be recited on the High Holidays.)

Our Heavenly Father, Rock and Redeemer of Israel: We have come on this holy day with heavy heart to beseech You, in the name of millions of Jews who are in various places, in Russian and in Arab lands. We pour out our entreaties to You: have mercy on them and their families and bring them out from distress!

Kind, merciful G'd: Forgive their inability to pray to You properly in community worship as ordained by our Sages of old, for their situation is desperate, lacking synagogues for prayer and spiritual guides to teach them Torah and mitzvos and to inspire them to serve You. Their children grow up in lands bereft of Torah and G'd, without teachers and educators to lead them to the well-springs of Torah and faith. Harsh decrees are invented against them and they live in constant fear of terror and denunciation which result in slander, arrest and severe penalties.

G'd of our salvation: Spare and have pity on them! Frustrate their adversaries and accusers! Strengthen their own heart and fortify their spirit to serve You wholeheartedly! Free them from imprisonment and hasten help and redemption for them and their families, that they will not become lost among the nations!

Forgive their sins and trespasses! Inscribe them in the book of life and peace! Show them Your love and fulfill the promise You made to our fathers to return their descendants from distant lands to plant them in the land of our fathers, "and Jacob shall return and shall be at rest and be secure with none to terrify him."

May the words of our mouths and the meditation of our heart be pleasing before You, O G'd, our Rock and our Redeemer. Amen.

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תפילה למען יהודי רוסיה

(הוברה ע"י מרן הרב הראשי לישראל
הגרא"י אונטרמן שליט"א)

אבינו שבשמים, צור ישראל ומושיעו, באנו ביום קדוש זה לחלותך בנפש מרה, בשם אחינו רבבות אלפי ישראל, הנמצאים במקומות שונים במדינות רוסיה ובמדינות ערב, ולהפיל תחינתנו לפניך, שתרחם עליהם ועל משפחותיהם, להוציאם ממצוקתם.

ואם אין ביכולתם לשפך שיח לפניך ולערוך תפלה ותחנון בצבור, בסדר שקבעו חכמינו בדורות הקודמים, אתה ברב חסדיך תסלח להם, כי מצבם קשה מאד, באין בתי כנסת לתפלה ובחסר רועים נאמנים להורותם דרך התורה והמצוה ולהכין לבם לעבודתך. הילדים שם גדלים ללא תורה וללא דעת אלקים בארץ, בלי מדריכים ומורים, להנחותם על מבועי תורה ויראה. גורות שונות מתחדשות כנגדם ושרויים הם בפחד מפני השטנה והקטרוג שיצא כנגדם, שגרמו לעלילות שוא ולענשים חמורים.

אנא, אלקי ישענו, חוס ורחם עליהם וסתום פיות משטיניהם ומקטרגיהם. חזק נא לבם ואמץ רוחם לעבדך בלב שלם, חלצם ממסגרים והחש ישע ופדות להם ולמשפחותיהם, לבל יאבדו בגויים.

מחל נא עונותיהם והטאתיהם וכתבם בספר החיים והשלום. הראם חסדך וקים הבטחתך לאבותינו, להביא זרעם מרחוק ולטעת אותם בארץ אבותינו, "ושב יעקב ושקט ושאנן ואין מחריד". יהיו לרצון אמרי פינו והגיון לבנו לפניך, ה' צורנו וגואלנו, אמן ואמן.

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G'D'S BROCHO — IS IT COMING ?

The year 5733 is a Shmitto year. The Torah legislates for the Land of Israel a 7-year cycle whereby every seventh year must be observed as Shabbos. Similar to the "six days you shall labor and on the seventh day is Shabbos for G'd" in our weekly cycle, it is "six years you shall sow your fields and in the seventh year shall be a Shabbos."

This is a marvelously grand concept. The weekly Shabbos teaches us that man is not master of his time. Time is one of the most precious commodities man possesses. With it he can enrich himself spiritually and materially. But the Jew knows that whatever he owns is G'd's possession; he is merely the custodian to whom the Creator entrusts His property to be utilized in accordance with His plan and instruction. The Shabbos, when the Jew calls "Time!" for all weekday endeavors, is such a reminder.

For the land, this is equally important. Work on the land plants the seeds of pride and independence in the farmer's mind. He watches the fruit of his back-breaking labor ripen and is filled with immense satisfaction: this is mine! Nations, too, tend to attach exaggerated importance to geographical confines, bordering on idolatry of the land. Judaism has a built-in check against it. Not the land is Israel's strength, but G'd. Not man is credited with success of harvest but G'd.

Thus, Shmitto is a dramatically effective institution. Once in seven years the Jew must abstain from working the ground for an entire year. It's Shabbos!

But — "what shall we eat in the seventh year? Behold, we may not sow and gather in our harvest?" (Leviticus 25:20) A good, valid question, which the Torah itself raises, for it's bound to be asked by man. And it deserves a good, even better answer: "I will command My blessing unto you in the sixth year and it shall bring a harvest for three years, so that you sow in the eighth year and still eat of the old harvest . . ." (*ibid.* 21, 22).

For many, many centuries Shmitto law was theory only, to be studied but not

practiced. But for some 2-3 generations, Jews have again settled in the Holy Land and each approaching seventh year has come with a knotty problem: how reconcile economy with Halacha; how observe the law without suffering severe economic hardship.

Great halachic authorities have grappled with this agonizing question and in desperation, bent over backward to find ingenious halachic solutions whereby Shmitto law can temporarily be suspended. Faced with the reality that G'd's blessing has not come forth, three-fold, in the sixth year, ways were found to permit working the land during the seventh year.

With the establishment of the State of Israel, the problem assumed national dimension and the Chief Rabbinate reluctantly endorsed the views of the lenient. But a strong, valiant minority of spiritual heroes refuse to dispense with the spirit of the law (though the law's letter may be upheld by the rabbinic ruling of leniency). They steadfastly observe Shmitto literally, commanding the respect and admiration of world Jewry.

(They also merit our financial assistance. We call on everyone to have a share in real Shmitto observance by sending a generous contribution to Keren Hashmittah, 147 West 42nd Street, New York 10036.)

Can Israel afford to follow the example of such dedication? Could Israel count on the enormous help from the Diaspora during an entire year's abstinence from agricultural work? Better still: Why don't we put our trust in the biblical assurance that G'd will help?

Answers to these questions must come from the religious and economic leadership of our generation. As for us, we can definitely see the time coming when Shmitto

(Continued on page 22)

(Continued from page 21)

will be possible in all its impact and beauty. Much progress has been made in the field of hydroponics (soil-less agriculture) whereby plants are raised in nutrient mineral solutions without earth around the roots, thus permitted during Shmitto.

Brighter still is this report: While in the previous year, Israel produced 170,000 tons of wheat, the harvest for 5732 is close to 300,000 tons!

Though this falls short of the Torah's promise (three-fold harvest in the sixth year) and is still not enough for even one year (Israel consumes 405,000 tons and must therefore import some wheat), it is an indication that G'd's blessing is on the way!

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*"If you come to My house
I shall come to your house;
If you don't come to My house
I won't come to yours."*

(Talmud Sukko 53a)

PLEASE ATTEND
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DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass beim Gebet jedes Wort mit den Lippen ausgesprochen werden muss, dass wer nur mit Augen die Gebete liest, seine Pflicht nicht erfuehlt hat und nochmals beten muss?

. . . dass Jello, wenn nicht kosher unter Aufsicht hergestellt, so trefo wie "Chasir" sein kann?

. . . dass wenn das Talis unabsichtlich vom Koerper voellig heruntergefallen ist, man beim wieder Anlegen die Brocho nochmals sprechen muss, nicht aber wenn es nur teilweise heruntergerutscht ist?

. . . dass wenn man das Talis voruebergehend abgelegt hat (vor Austreten), keine Brocho beim wieder Anlegen zu sprechen ist, wenn man jedoch Tfilin aus diesem Grund abgelegt hat, die Brochos nochmals gesprochen werden muessen?

. . . dass wenn der letzte Tag der Schiwo Schabbos ist, nach Schabbos Ausgang kein Schiwo-Sitzen noetig ist?

. . . dass man beim Duchenen nicht die Kohanim anschauen darf, es aber falsch ist, den Ruecken zu kehren?

. . . dass Jom Kippur um 6:40 Uhr beginnt (nicht erst mit Kol Nidre!), deshalb auch Tragen auf der Strasse dann verboten ist (siehe genaue Vorschriften ueber Lichtzuenden und Tragen, sowie Jom Kippur Ausgang, auf Seite 17)?

. . . dass jede Familie, ausnahmslos, eigene Arba Minim haben soll?

. . . dass etwaige Unbequemlichkeit kein Grund ist, an Sukkos Mahlzeiten ausserhalb der Sukko einzunehmen?

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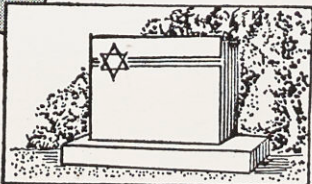
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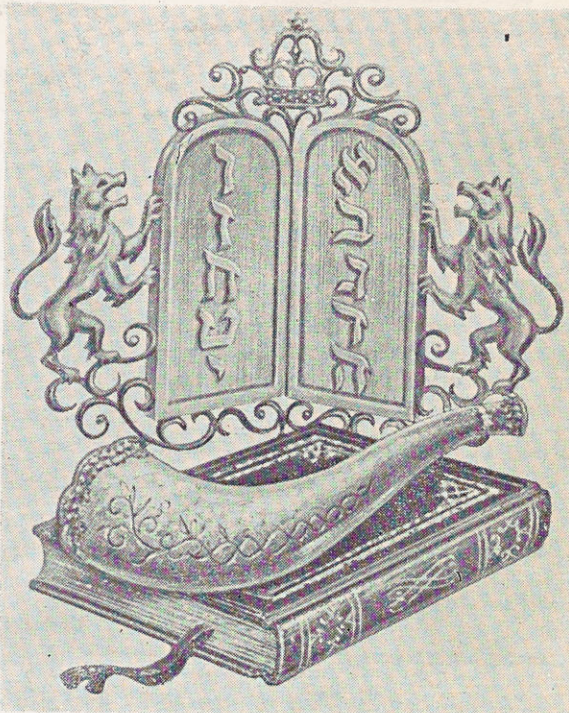
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Throughout
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