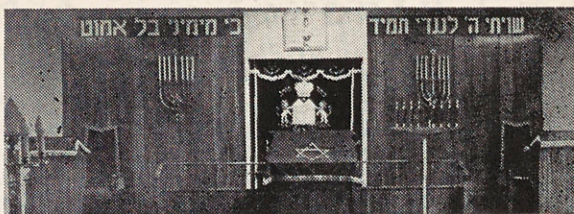


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NISAN-IYAR-SIVAN 5733

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"MAN PROPOSES BUT G'D DISPOSES"

by RABBI SHLOMO KAHN

What to do with the unwanted? That depends on what it is. Unwanted objects can be discarded, unwanted hair can be cut. Unwanted dirt can be laundered, unwanted kittens can be given away. Yes, but what about unwanted people?

Civilized man recoils from treating humans the same way as animals or matter. (That ought to include the as yet unborn as well!)

Even concerning the taking of non-human life, our language tends to run to euphemisms: "defoliation" instead of killing plants, "control" instead of exterminating, "hunting sport" instead of slaughtering. How much more sophisticated restraint, when referring to man: euthanasia ("mercy" killing) instead of premeditated murder, or the Nazis' ghoulis "final solution," as if an annoying problem had to be solved.

Our Haggadah reminds us each year that anti-Jewish measures are not infrequent:

לא אחד בלבד עומד עלינו לבלותינו אלא שבכל דור ודור עומדים עלינו לבלותינו

"not only one has risen against us to destroy us, but in every generation they rise against us to destroy us."

And in an almost monotonous pattern of repetition at that.

"Come, let us deal wisely with them — *"הבֵּה נִתְחַכְמָה לוֹ"* said Pharaoh, and plotted and planned, first a special Jew-tax and slavery, then a murderous "birth control," and all the while in secret, preserving on the surface a veneer of legality and the fiction of lawfulness.

Indeed, history insists on repeating itself, and our enemies never seem to learn. They try and try again, but all in vain.

והקדוש ברוך הוא מצילנו מידם

"the Holy One, blessed be He, saves us from their hand."

(Continued on page 18)

HAKOHOL'S 20th YEAR

5713 — 5733

1953 — 1973

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Alfred Meier.

Rosel Wallach.

Bernard Appel.

Max Bachrach (brother of Mrs. Berta
Goldsmith).

Joseph Selig.

ZICHRONOM LIVROCHO

THE ADVENTURES OF
KUPSIE, THE  KIDDUSH CUP

"Help!" came a hardly understandable cry. It was from Kupsie. Late in the evening a slamming door had upset him badly. Playful as he is, he had edged himself far out on the shelf, trying to peek into other places. But then an accident happened. The whole cabinet shook and — you guessed it — Kupsie was thrown off balance. He landed upside down on the shelf underneath, right into a crystal bowl.

It had been when the family was already asleep. No one noticed it, except for Kupsie's friends, Tumbler and Tassie. But they, being Kiddush cups themselves, couldn't help. So Kupsie had to lie all night long on his big wide mouth with his bottom up.

Poor Kupsie couldn't even talk to his friends. Whatever he tried to say came out muffled. Not until morning did the lady of the house find him and, shaking her head, put him back in his place.

A little dizzy from the awkward position, Kupsie soon recovered and was his old self. He began to grumble and complain.

"How would *you* like lying on your head?" he yelled.

Tassie had felt sorry for his friend but he was amused now and couldn't refrain from teasing him.

"What's the matter?" he asked. "Isn't your head soft enough to lie on?"

Kupsie didn't appreciate this a bit.

"Soft or hard, it's terribly uncomfortable. And besides, it's undignified! I looked foolish!"

Tumbler laughed. And then he said: "You're quite right, Kupsie. Now you'll understand why it's wrong to put a religious book, a Sefer, upside down, on its head. There may not be any physical pain but it's undignified. A Siddur, Chumosh or the like must be treated well."

(Will be continued)

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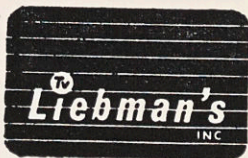
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2nd day Pesach, April 18	6:55	8:30 Sermon	6:55	7:15		
Shabbos Chol haMoed, April 21	6:25	8:30 Sermon	6:45	7:20	4:05	8:10
7th day Pesach, April 23	6:25	8:30	7:00	7:20		
8th day Pesach, April 24	7:00	8:30 Yizkor	7:00	7:20		
Achare, April 28	6:30	8:30	6:55	7:30	3:50	8:05

DAYLIGHT SAVINGS TIME

Kdoshim, May 5	7:15	8:30 Sermon	8:05	8:40	4:30	9:00
Emor, May 12	7:15	8:30	8:10	8:45	4:30	9:00
Bhar, May 19	7:15	8:30 Sermon	8:20	8:55	4:20	8:55
Bchukosai, May 26	7:15	8:30	8:25	9:00	4:10	8:50
Bamidbor, June 2	7:15	8:30	8:30	9:05	4:05	8:50
1st day Shovuos, June 6	8:00	8:30 Sermon	8:50	9:10		
2nd day Shovuos, June 7	8:50	8:30 Yizkor	8:50	9:10		
Noso, June 9	7:15	8:30	8:35	9:10	4:00	8:50
Bhalos'cho, June 16	7:15	8:30	8:40	9:15	4:00	8:50
Shlach l'cho, June 23	7:15	8:30 Sermon	8:40	9:15	4:00	8:50

Kashern for Pesach, Sunday, April 15,
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Erev Pesach, Monday, April 16:

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Rosh Chodesh Iyar, Wednesday & Thurs-
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Yom haAtzmaut, Monday, May 7

Services Sunday evening, 8 P.M.

Sheni-Chamishi-Sheni, May 7-10-14

Lag bOmer, Sunday, May 20

Yom Yrusholaim, Wednesday, May 30

Rosh Chodesh Sivan, Friday, June 1

Shovuos-Lernen, Tuesday, June 5, 10 P.M.

Rosh Chodesh Tamuz, Shabbos & Sunday,
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UEBER DAS AUFRUFEN AN JAHRZEIT

Jahrzeit pietaetvoll zu begehen ist Herz-
senbeduerfnis. Wie so viele unserer Mit-
z-
wos und Minhogim, deren Ursprung und
Bewandnis unzweideutig klar sind, spricht
dieser Brauch, den Todestag verstorbener
Lieben mit Achtung und Ernst zu begehen,
uns aus Herz und Seele.

Jahrzeitsgebraeuche sind uralte. Bereits
zu Talmudzeiten war es stillschweigend
Sitte, am Todestag von Eltern zu fasten,
oder wenigstens sich von Fleisch und Wein
zu enthalten. Soweit so, dass dieses frei-
willige Fasten als Muster fuer andere frei-
willige Fasttage gebraucht wurde:

איזהו איסור האמור בתורה אמר ר' הירושלמי
בשר ושלא אשתה יין כיום שמת בו אביו כיום
שמת בו רבו כיום שנהרג בו גדליה בן
אחיקם ...

*"Was ist 'Bindung' wovon die Thora
spricht? Wer sagt (als Beispiel fuer
freiwilliges Fasten): Ich esse kein
Fleisch und trinke keinen Wein, so wie
am Todestag des Vaters, des Lehrers,
so wie am Zom Gedaljo ..."* (Talmud
N'dorim 12a)

Vornehmlich wird das Kaddisch mit
Trauer und Jahrzeit identifiziert. Waehrend
urspruenglich es nur vom Vorbeter im
Gemeindegebet gesprochen wurde (und
tatsaechlich kein Wort von Tod udgl. en-
thaeht), erkannte der grosse Rabbi Akiba
den hohen himmlischen Wert, wenn Kinder
fuer Eltern Kaddisch sprechen. Besser
noch, natuerlich, wenn Soehne selber als
Vorbeter das gemeinschaftliche Gebet
leiten koennen.

Weitere Braeuche fuer Jahrzeit sind
Entzuenden eines Jahrzeitslichtes, zu Ehren
der N'schomo, und, wenn moeglich, Besuch
der Grabstaette. Nicht zuletzt ist der "Jahr-
zeit" verpflichtet, zur Thora aufgerufen zu
werden.

Eigentlich ist das Wort "Pflicht" nicht
am Platz. Es ist zwar die woertliche Ueber-
setzung des Ausdrucks im Schulchan Oruch,
"Chijuv," aber gewissermassen irrefueh-
rend. Aufrufen darf nie als Pflicht betrach-
tet werden, sondern vielmehr eine Ehre
wonach man eifrig streben soll und die
man nie verweigern darf.

Moeglich dass deshalb es so genannt
wurde, weil irrtuemlicherweise manche mit
ungebuehrlicher Willkuer ueber dieses
Aufrufen an Jahrzeit bestimmen zu koen-
nen glauben.

Nicht er, sondern das Gesetz verordnet,
am Jahrzeitstag aufgerufen zu werden.
Nicht er, sondern das Gesetz bestimmt,
wann das zu erfolgen hat. Da ist es nicht
freie Sache, auf solches Aufrufen gross-
zuegig zu verzichten oder es auf einen
bequemeren Tag zu verschieben.

Faellt die Jahrzeit auf einen Tag an dem
geleint wird (Schabbos, Montag, Donner-
stag, Rosch Chodesch, usw.) muss das
Aufrufen dann erfolgen. (Wer wochentags
aufgerufen wurde, hat damit seine Pflicht
voellig erfuehlt und hat *kein* Anrecht auf
eine Alijo am Schabbos. Wohl aber, wenn
er so wuenscht, wird wenn moeglich sein
Wille beruecksichtigt werden.)

Faellt Jahrzeit auf einen anderen Tag,
ist es Brauch, entweder am Schabbos vorher
oder danach aufgerufen zu werden.

Wohlbemerkt: Niemand hat das Recht,
Aufrufen aus Jahrzeitsgruenden eigenma-
echtig zu verschieben. Dabei soll auch
folgendes klargemacht werden:

Die Reihenfolge beim Aufrufen ist nur
beschraenkt vorgeschrieben—zuerst Kohen,
danach Levi, und dann ganz unterschiedlos
Jisroelim. Niemand hat Anspruch auf eine
bestimmte Ordnung. Sitte ist, das Alter zu
ehren, sonst aber gibt es keinen Vorzug.
Als "Acharon" aufgerufen zu werden ist
genauso "bKowod" wie "Schlischi" und
darf keineswegs schmaechlich verachtet
werden.

Es ist traditionell Sache des Sotons, ge-
rade bei Mizwoangelegenheiten, Meinungs-
verschiedenheit und unwuerdiges Benehmen
hervorzulocken. Vernunft und Friedensliebe
weisen auf den Schriftvers hin:

דרכיה דרכי נעם וכל נתיבותיה שלום

*"Ihre (der Thora) Wege sind Wege
der Lieblichkeit und alle ihre Pfade
Frieden."* (Mischle 3:17)

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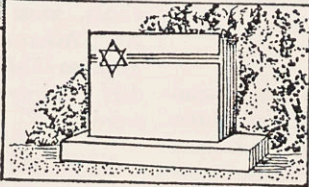
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**GIVE GENEROUSLY
TO U. J. A.**

"POINT OF VIEW"

A Column for the Young Adult

A DEAD MICROPHONE

Pictures are more attractive than words. That's why most forms of literature promote illustrations to accompany the text. Try it yourself: if there's a picture on your newspaper's front page, doesn't it catch your eyes first, even before you consciously read the headline?

Skilled writers have an old trick up their sleeve — the word-picture. With deft strokes they paint a colorful phrase which immediately conjures a vivid illustration in the reader's mind. You could almost swear on a stack of Bibles that you see the picture, in technicolor.

Instead of telling a secret, it's "spill the beans" or "let the cat out of the bag." Healthy is "fit as a fiddle," genuine is "dyed in the wool" and indifferent "don't care a hoot." Easy is to "win hands down," frightened has "hair standing on end." Rare is "once in a blue moon" and grumpy because he "got out of bed the wrong way." To discourage is to "give the cold shoulder" and woman's superiority "the hand that rocks the cradle rules the world." Spiteful is having "an axe to grind" and remorseful wants to "turn over a new leaf."

There are innumerable many, witty and amusing and sharply descriptive. So also "a dead microphone."

The adjective there (dead) isn't too uncouth, grisly or macabre. It conveys the meaning superbly: the gadget is useless, lifeless, dead. In appearance indistinguishable from the real McCoy, for practical purposes it's worthless. Its deceptive appearance is fraudulent and a mockery, because as a counterfeit it raises false hopes. It's worse than nothing.

This culprit has many a colleague, such as a disconnected door bell, a burned out light bulb. Looks good but, being out of touch with the current, can't do its job.

King Solomon compares our mitzvos to a lamp:

"for the commandment is a lamp — כי נר מצוה (Proverbs 6:23)

That's true. The mitzvos guide us on our way through life. Without them we're lost in darkness, totter blindly, stumble and fall. With them we walk with determination and purpose, knowing exactly where we're headed for.

But lamps are only half the story, or, as shown above, less than no story. If not connected to a light source, a lamp is empty, useless. That's why Solomon quickly goes on to say:

"and Torah is light — ותורה אור (ibid.)"

An excellent illustration! Torah is light. The mitzvos, when connected to Torah, are beacons of light, radiating and shining brilliantly.

But beware of the dead microphone, the burned out lamp, unconnected to its source. A mitzvo performed thoughtlessly, in a perfunctory, mechanical manner, looks deceptively genuine, but falls down flat on the job.

Worse still if it's connected to an alien generator, a malfunctioning battery. Then it transmits, over good and innocent channels, false and harmful messages.

Unless the mitzvos hum the Sinai melody with Talmud harmony, what emerges is a Babel of jarring discord.

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Selma Hamburger	3. Nisan	Siegfried Rothschild	29. Iyar
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Siegmund Ehrlich	9. Nisan	Joseph Gottlieb	3. Sivan
Sally Nauman	10. Nisan	Helene Mayer	7. Sivan
Johanna Koestrich	11. Nisan	Samuel Hess	9. Sivan
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The Congregation Reports . . .

. . . that a Card-and-Game night was arranged by the Sisterhood on December 24th, enjoyed by all who attended . . .

. . . that the general meeting of the Chevra Kadisha took place on January 21st, 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. Max Lazar, Secretary; Trustees: Messrs. Bernard Greenbaum, Arthur Hanauer, Curt Lauter, Werner Loew, Fritz Neuhaus, Isaak Oppenheim, Manfred Schoen, Isaac Selig, Alfred Stone, Fred Stone; that following the meeting, an excellent dinner was served, introduced by a Siyum by Rabbi Kahn, and the afternoon was spent by all participants in a pleasant atmosphere . . .

. . . that an appeal for volunteers for WHISP (Washington Heights-Inwood Safety Patrol), our area's successful car-patrol organization, resulted in several new recruits from our Congregation; that anyone interested should contact the office . . .

. . . that February 3rd was Soviet Jewry Shabbos in Washington Heights and Inwood when rabbis called on their members to enroll in the Washington Heights-Inwood Council for Soviet Jewry and letters to that effect were mailed out . . .

. . . that a public protest meeting against the proposed public school and housing construction on Broadway and 184-187th Streets drew more than 500 members of many of our area's congregations to Schuster Hall, on February 7th, to convince our administration and elected officials of our concern . . .

. . . that our sixteenth annual Youth Shabbos took place on February 10th (see report under YOUTH NEWS) . . .

. . . that this year's bazaar, on February 17-19th, was a smashing success, thanks to large donations of merchandise and cash, dedicated volunteers to prepare and run the sale, and the untiring efforts of Bazaar Chairman Arthur Hanauer and his Co-Chairman Fred Stone, and that we owe a great debt of gratitude to all who contrib-

uted and worked, above all to the able bazaar chairmen . . .

. . . that a Pre-Purim Party, arranged by the Sisterhood, took place on Sunday, March 4th, when a large attendance enjoyed the well-prepared food and refreshments and applauded the famous humorist Eugen Hofman . . .

. . . that Miss Rosel Blumenthal donated a new Sefer Torah mantle on the occasion of her 80th birthday . . .

. . . that Mr. & Mrs. Arthur Simon and Daughter donated a new Sefer Torah mantle . . .

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

. . . that the Iyar issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Leo Oppenheimer . . .

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

. . . that additional donations were made by Rabbi & Mrs. Shlomo Kovitz, Rabbi & Mrs. Joseph Zitter, Dr. & Mrs. Herman Blumenthal, Mrs. Frieda Meier in memory of Alfred Meier . . .

. . . that our Sisterhood, together with all sisterhoods of our area, calls on everyone to reserve Wednesday, May 23rd, for a Soviet Jewry Evening at the Mt. Sinai Jewish Center . . .

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SEDER COMMENTS

קדש ורחץ

The Seder is a model of order and sequence; the very word means "order" and, as for a well prepared performance, a "program" is distributed to the participants.

The Haggadah presents in its opening pages 14 points:

קדש, ורחץ, כרפס, יחץ, מגיד, רחצה, מוציא
מצה, מרור, כורר, שלחן עורר, צפון, ברך,
הלל, גרצה

Is there anything in life which doesn't carry a message? Obviously this is a schedule, designed to facilitate the discharge of the evening's religious requirements, skillfully adapted and even tastefully rendered in chantable rhyme and meter. But a more than superficial glance unearths a pearl of a thought.

Look at these 14 points, presented as staccato captions, listed "democratically," each created equal. But it's not so! Some are but brief interludes, taking up no more than a fleeting moment (wash hands, break Matzo). Others linger on lazily, lovingly for hours (telling of exodus). Some are biblical precepts (maggid, Matzo, benshen), while others are rabbinic (Moror today, Afikoman, Hallel).

Not only the Seder program, but life too presents often a deceptive listing. Don't judge a book by its cover, nor people by the way they look. Remember the classical advice:

אל תסתכל בקנקן אלא במה שיש בו

"look not at the flask but at what it contains." (Ovos IV 27)

* * *

וכל המרבה לספר ביציאת מצרים הרי זה משובח

"... and the more one tells about the exodus from Egypt, the more he deserves praise."

There's a world of difference between a hearsay report and the testimony of an eye-witness. The former will say what's to be said and then fall silent. Not so the one who had a personal experience. He'll regale his listeners with exquisite details told with fervor and enthusiasm.

Though our people's enslavement in Egypt and subsequent dramatic liberation

occurred more than 32 centuries ago, Halacha makes on us the curious demand: "In each and every generation a person is obligated to regard himself as if he personally had come out from Egypt" based on the Scripture text: "You shall tell your son on that day, saying: this is because of what G'd did for *me* when I left Egypt."

Listen to a Jew conduct his Seder; you'll quickly see how well he meets this demand. Is his Haggadah recital perfunctory, a mere mechanical discharge of a duty? Then it's "hearsay" only. But is he bubbling over with enthusiasm, keenly interested in every detail, irresistibly committed to tell and retell? He's achieved the status of an eye-witness.

באר שמואל

* * *

מרור

Bitter herbs go together with Matzo, and especially with the Pesach sacrifice. In Temple times, the meat of the offering was served as the meal's climax and had to be eaten with Matzo and Moror (as commemorated by Hillel today). Why then do we jump the gun and serve Moror at the meal's onset? Why not wait for the chronologically proper time at the end of the meal, together with the Afikomon?

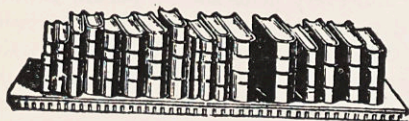
Sorrow and joy, darkness and light, sharp contrasts and yet close collaborators, skip across the Seder screen in a game of tag. From slavery to freedom, is our theme. But our history sadly records as well signposts that point in the opposite direction, from G'ulo to Golus.

When there was peace and prosperity in our land and we worshipped G'd in His Temple, the bitter herbs were served at the end, as a silent warning: Take heed, lest we lose our independence, our Temple and our land.

But for the last two thousand years, as we mourn these tragic losses, our eyes are optimistically on the future. Let misery and bitterness be things of the past; ahead lies a new Pesach redemption. And so we eat Moror first, to get it over with quickly, and look forward then to a bright future.

טעמי המנהגים

DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass Brot absolut "trefo" sein kann (wenn Tierfett beigemischt wurde) und deshalb man nur sicher einwandfreies Brot, Broetchen, usw. essen darf; dass diese Vorsicht sich auch auf "bread crumbs" erstreckt?

. . . dass im Allgemeinen die Trauervorschriften (Awelus) vom Zeitpunkt des Begräbnis beginnen, unter Umstaenden jedoch (wenn die Bestattung weit entfernt von den Trauernden stattfindet) schon vorher?

. . . dass Gemeindegebet (Tfilo bZibbur) nicht ein rasch im Voraus verrichtetes Gebet ist, sondern dass man zeitlich zusammen mit der versammelten Gemeinde beten soll, besonders Schmone Esre?

. . . dass das "Feuer" Verbot am Schabbos sich auch auf Elektrizitaet bezieht, dass man also keinen elektrischen Apparat anschalten oder ausschalten darf, weder Licht noch, zum Beispiel, elevator, Tuerklingel, etc.?

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IF YOU WANT TO LEAVE THE SOVIET UNION

Let us say your family name is Kagan and you are a Riga Jew. You have finally decided you want to leave the Soviet Union to emigrate. Under "normal" circumstances how do you go about it? What must you do?

First, you need a relative who lives abroad. The principle on which the Soviet Union permits some Jewish emigration is that of family reunion. So you write to your relative who must take the opening, essential step and send you a *vyzov*, an affidavit.

In it he declares his relationship, invites you to come and promises to support you. Let's assume your relative lives in Israel. He will have his affidavit notarized. Then he will bring it to the Finnish Embassy representing the Soviet Union in Israel, since the two countries do not have diplomatic ties. Here the *vyzov* will be certified again and your relative will send it to you in Riga.

With the *vyzov* you proceed to the local administration office known as the OVIR (Office for Visas and Permits) where you are given a form to fill out which is rather typical of any administration. It asks for name, parents' names, date of birth, family status, where you work, etc. Now, however, you must start making the rounds and get all supporting documentation.

What do you need? A *karakteristika*, for one, or an evaluation from the place where you work. This must be signed by the director, by the local representative of the Communist Party, to determine whether you are a member, and by the relevant trade union representative.

However, the very fact of beginning this process has already created difficulties. Local directors, or Party people, to whom one must apply, grudgingly make themselves available. They, as well as others, may call you a "deserter," or a "traitor," and be nasty in other ways. A number of Soviet Jews, merely on application, have immediately found themselves demoted. Others have been fired, sometimes in the form of an office or workshop meeting at which one is publicly "excommunicated" by colleagues.

Should you have children in school or university, you must get *karakteristikas* for them as well. Difficulties immediately be-

gin for them too: taunts from classmates, the cessation of normal advancement from one class to another or in being accepted in a higher school or allowed to graduate. The reason? Why should the Soviet State give education to a person who may be leaving?

Still other documentation is necessary. The local committee that supervises the house in which you live must furnish a slip. If you have a wife, or children over 14 years of age, each of them must sign an agreement to go. Your parents, if they are alive, also must sign such papers, even though you are an adult. Parents of older children may have reasons for objection since emigration, after all, is no easy step to take. There may even be ideological differences between the generations, or between spouses.

Sons of army age are not permitted leave until they have concluded their 3-year army stretch. Upon discharge, they must remain in the country for at least another five years, for security reasons. The government is afraid that they may divulge secrets of State or Army. After five years it is assumed that these are secrets no more.

If you, or any member of your family wishing to emigrate, are holders of degrees, you must pay a stiff education tax. Under normal circumstances it will be impossible for you to raise sums as high as 10,000 or 20,000 or 30,000 rubles. To save up would take more than a life-time. Therefore you must either forget about leaving, or go about the formidable task of raising a fortune from friends or relatives abroad.

Once your forms are filled out and documented, you go back to the local OVIR. You pay 40 rubles (about \$45) as a filing fee. A waiting period ensues that may last up to six months. Then the OVIR calls you in to give you a "yes" or "no" answer. The OVIR automatically says "no" for those in sensitive jobs, or of ideological and, of course, military importance. An appeal is possible and you will be informed of the answer within three months. Some emigrants applied for more than a dozen times before they finally succeeded.

Let us assume you are fortunate and the OVIR said you could go. Now you get

(Continued on page 17)

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IF YOU WANT TO LEAVE THE SOVIET UNION *(Continued from page 15)*

your *razrewenia*, or your license, which is the notification from the government that you can actually leave. But it sets a time limit, usually 10-25 days. A procedural race against time begins.

For, Mr. Kagan, you must begin a new documentation hunt. You will need to acquire slips showing:

- that you (and family members going with you) have resigned your job and returned the work book that every Soviet citizen carries;
- that you have done the same for your trade union book and for your military service book; that there has been a resignation from school or university rolls, with copies being made of any diplomas you will have to leave behind;
- that your housing committee finds you have left your apartment in proper condition. If not, you have to "repair" it or leave a sum to do it. If you have dwelt in government housing, you will have to bring a document that the apartment has been sealed up. If you have no place to live in your last few hectic days, and no friend to take you in, that's your problem;
- that you have paid 900 rubles (\$1,000) for each member of your family emigrating, no easy sum to find. Many Jews have simply gone around, hat in hand, to friends to round up the necessary amounts. If you unfortunately have been educated and hold a degree, your problem of raising the huge exit fees becomes astronomical in size. Probably only help from abroad, especially in the form of gift packages, can possibly do the trick.

Let us assume that you have all the receipts and documents. You must return to your OVIR in Riga, to secure in effect a covering letter to go with your license. These in hand, you must now set out for Moscow. There is no other city in the Soviet Union where would-be Jewish emigrants can get exit papers, whether they are from Saratov on the Volga, Batumi on the Black Sea, Leningrad or Birobidjan. Fortunately, one member can obtain the papers for the entire family.

In Moscow you will head for the Dutch Embassy, which represents Israel. You will, however, probably not see any Dutch Embassy staff members. At the embassy building you will undergo a triple check by Russian officials: for your license, necessary OVIR certifications, and a search to see whether you are trying to sneak any material or papers through to the Dutch. Finally you are admitted to a room with a small window, to hand your papers to a Soviet clerk who gives them to a Dutch clerk. After some wait, you get the treasured paper that is the actual "passport" to go to Israel, a tri-fold piece of paper, one fold pink, the other two white, stamped for exit.

Since you are still racing against a deadline, your problems are not yet over. You need a transit visa, Austrian or Hungarian or Polish. These are readily given by consuls but getting them takes time. In Moscow, unless you have friends, you may not have a place to sleep. Neither a tourist nor a Soviet citizen (you have "renounced" citizenship), you cannot get a hotel room. Often Jews sleep several nights on benches in Moscow. And naturally, you need still more money for plane or train tickets.

Back home you pack. Cases must be purchased from a government administration. You need custom permits. You are allowed to take out 90 rubles in foreign currency. Wedding rings and diamond rings not more than one carat may be taken. Furniture, kitchen equipment, even a piano, can be taken out freely. Antiques and Soviet books or publications printed prior to 1945 are banned. For those, a thorough search is made.

Other funds you must leave behind. All pensions and redeemable bonds too. Usually, nothing is left anyway after all fees are paid.

Now you are ready to go, with your family, once more to Moscow for a last customs check as you board the plane. At last you reach Vienna, and freedom.

But what happens if, after you have left or lost your job, taken your children out of school, given up your housing, made all the arrangements, paid your fees, and you miss the exit deadline set down in your original license?

Why then, Mr. Kagan, you must start all over again.

"MAN PROPOSES ... (Cont. fr. page 1)

At this time of the year we approach three commemorative calendar dates: Pesach (physical survival), Yom Atzmaut (national identity) and Shvuos (religious durability). Recent events furnish living proof that on all three counts we are guaranteed G'd's undying, protective love. The mighty efforts of a superpower notwithstanding, Am Yisroel Chai — our people is vibrantly alive.

Taking a leaf out of Pharaoh's book, Stalin murdered ruthlessly, jousting ably with his rival Hitler for the title of world master in "rising against us to destroy us." But "the Holy One, blessed be He, saved us from their hand." Long after his death, we still celebrate Pesach.

With cunning did the Soviets say: "Come, let us deal wisely with them," and sought to entice us into a false feeling of Soviet Jewish nationality (offer of a Jewish Soviet republic), but "the Holy One, blessed be He, saved us from their hands." With heart and soul, every Russian Jew is attuned with ceaseless longing to Israel, the Jewish homeland.

With relentless brutality the Soviets set out to uproot religion in their land, outlawing religious instruction of children and youth, brainwashing and indoctrinating their people so that there was genuine fear, that a community of millions would — cholilo — be lost to the faith of our fathers. But "the Holy One, blessed be He, saved us from their hands." Incomprehensible to all reason and logic, we witness a miracle of the greatest magnitude: the surge, by tens of thousands, of young, intellectual, Soviet-educated Jews toward G'd, Torah and Israel.

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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 \textcircled{U} supervision. It also contains some important guidelines for Pesach and Kashruth in general.

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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 process.

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 10:15 A.M., April 16th). 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 Sunday, April 15th, between 3-4:30 P.M.)

SEARCH FOR CHOMETZ: Sunday night (April 15th) 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 9:00 A.M.; must be out of possession by 10:15 A.M. Before then, some chometz is burned and the second "kol chamiro" is said.

(Continued on page 20)

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PESACH MANUAL (Cont. fr. page 19)

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" (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.

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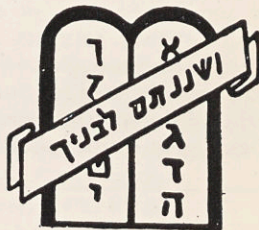
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RING OF TRUTH

When a man takes a wife, he solemnly places a ring on the bride's right index finger (non-Jews use the fourth digit of the left hand, the "ring" finger) and, explaining his action, he pronounces the traditional words:

הרי את מקודשת לי בטבעת זו כדת משה
וישראל

"with this ring you are consecrated to me in accordance with the law of Moses and Israel."

What is the significance of this ceremony?

Amusingly, the opinions advanced by secular reference books (the non-Jewish world also subscribes to the practice of using a ring) grope imaginatively in the dark. As a result of this blind dating, they come up with quaint speculations.

Writes one: "It was the seal which gave a wife the right to represent her husband in every way. . . . (as) And Pharaoh took off his ring from his hand and put it on Joseph's hand." 'The king took off his ring and gave it unto Haman.' (also) Judah (said to Tamar): 'what pledge shall I give thee, and she said thy signet . . .'. The delivery of the wedding ring was a sign that the giver endowed the person who received it with the power he himself received." (Radford: *Unusual Words*)

What is our side of the story? Though a wedding ceremony without a wedding ring seems unthinkable nowadays, there's no evidence that the ring played any role in the Jewish wedding in Bible and Talmud times. On the contrary, the Talmud, in discussing the topic, casually mentions many, many objects which the groom may hand over to the bride as token of marriage (silk, cup of wine, dates, grain, meat, etc.), but the ring is conspicuously missing!

Halacha stipulates that, as one of the three ways in which a woman may become the wife of her husband, the groom gives something of value, anything at all (with only very few minor exceptions) to his betrothed. Based on this transaction, carried out with proper identification of intent (her willingness to accept, his verb-

ally expressed wish to marry) the two become husband and wife.

Early in the period of the Gaonim (7th or 8th Century) it became customary to use a ring for this purpose. The famed Tosafist Rabbenu Tam, basing his opinion on a passage of the Talmud (Kiddushin 9a) ruled out a ring with a precious stone. The reason?

Diamonds and the like need expert appraisal as to value. All that glitters is not gold! The bride may be dazzled by a sparkling stone and think it worth a fortune whereas in reality it may be nothing but cheap glass. Having entered matrimony on false premises, the very legality of the transaction is questionable. (Shulchan Oruch Even hoEzer 31)

From the above it's clear that the only requirements of the wedding ring are:

It must be the groom's property. It must have a minimum value (one pruto, probably less than a penny!). It may not contain a stone. And, since we stress the importance of a mitzvo, it should be placed on the more important hand (the right hand) and on the most important finger (index finger, with which we point and guide the pen).

Obviously, only one ring is used. The very essence of the ceremony is that the groom presents his property to the bride whereupon she gives herself to him. An exchange of rings, the so-called "double ring ceremony," is a Christian rite, which may invalidate the marriage altogether.

Decorative designs on the wedding ring are permitted. As a matter of fact, in olden times the ring was often an elaborately, exquisitely crafted piece of art. Some authorities even suggest the odd shape of a ring, round on the inside but square outside (Taame HaMinhogim #974, footnote).

Traditionally, Pesach celebrates the "engagement" of G'd and Israel; Shovuos the "wedding," a daring yet typically Jewish thought, well documented by innumerable passages from Bible, Midrash and Talmud. It's a short step then to identify a daily

(Continued on page 22)

— Youth Activities —

YOUTH SHABBOS

Just as birthdays and anniversaries, and surely holidays, which occur regularly year after year, don't lose in quality and enjoyable observance merely because of repetitious occurrence, so is our Congregation's annual Youth Shabbos an event, always looked forward to and always immensely appreciated.

This year, for the sixteenth time, Shabbos Trumo was set aside for our youth. Stanley Stone was chairman and bore the responsibility of distributing functions and supervising rehearsals with experienced ease.

Mark Hess officiated on Friday evening for the inauguration of the Shabbos. He took over as the main Shacharis cantor, replacing Barry Weinberger at the Omud who led the congregation for the preliminaries of Shacharis.

The Torah Reading was divided among Mark Hess, Paul Mannasse, Michael Nussbaum, Barry Weinberger, Walter Aufseeser, Stanley Stone and Mark Mannasse.

In his sermon, Barry Weinberger sketched the similarities between the Sanctuary of the wilderness and our present-day synagogue and concluded that the Torah Reading Desk, at Krias haTorah, corresponds to the Altar of ancient times.

Musaf, led by Barry Weinberger, was followed by the traditional Kiddush reception after the services, donated and served by our Sisterhood.

BASKETBALL

Initiated by the local "Y," the various congregations of Washington Heights and Inwood have formed a Jewish Basketball League.

Each congregation has its own team and these play each other, either at the gym of the "Y" on Nagle Avenue or that of the Mt. Sinai Jewish Center.

Competition is keen and stimulates a strong sense of loyalty and team dedication.

Our Congregation's team has participated in close to a dozen games, many of them played victoriously.

Anyone interested in joining, please contact the captain, Stanley Stone.

WHICSJ — YOUTH DIVISION

The working arm of our area's Washington Heights - Inwood Council for Soviet Jewry is its Youth Division, under the direction of Michael Bergman and Alvin Neu. It enlists the devoted cooperation of a great number of girls and boys who donate time and effort toward the great and vital cause of Soviet Jews.

The Youth Division organized and arranged the hugely successful Soviet Jewry Benefit Concert, last December, which saw a sell-out Lamport Auditorium at Yeshiva University and netted \$3,000 for direct aid to the Jews in Russia.

A city-wide Shabbaton for May 19-20th is the next project of this group.



Ring of Truth (Continued from page 21)

religious practice as a visible allusion to this mystic concept.

When we bind arm and head in commitment to the service of G'd (tfilin), in commemoration of our acceptance of G'd's "proposal" at Sinai (*Naase Vnishmo*, "we do and listen"), we end up by winding the tfilin strap in ring form around the finger. And as we do it, we quote G'd's words of love:

וארשתך לי לעולם וארשתך לי בצדק ובמשפט
ובחסד וברחמים. וארשתך לי באמונה וידעת
את ה'

*"And I will betroth you unto Me
forever,
and I will betroth you unto Me in
righteousness
and in justice and in love and in mercy.
And I will betroth you unto Me in
faithfulness and you shall know
G'd." (Hoshea 2:21, 22)*

(Taame HaMinhogim #24)

As Israel celebrates its 25th anniversary, the thoughts, hopes and dreams of every Jew dwell on it, with prayers for security, peace and a prosperous future, physically, economically and, above all, spiritually.

PREFERENCES OF A PRESIDENT

Whenever the President of Israel is in New York, he travels to Crown Heights in Brooklyn to visit the Lubavitcher Rebbe. There are those in Israel who disapprove. They feel that it's not proper for the President to go to the Rabbi.

A well-known editor, in reply, put it this way: If the President would enjoy the entertainment of a night club or visit a show, his private preference would go unnoticed. What's wrong, then, when he enjoys the company of a renowned religious leader, instead, and goes to visit him?

Shazar himself answered simply: "I have no choice! Everyone knows that the Rebbe never goes anywhere. Therefore it's I who must go to him."

During his stay over Shabbos in Washington, Shazar spent the day quietly in his hotel. He asked for a Minyan to come to his room but insisted that no one desecrates the Shabbos by traveling by car. And later he told with obvious satisfaction:

"Herman Wouk, the author, davened Musaf!"

TWO VIEWS

When Rabbi Joel Teitelbaum, the Rebbe of Satmar (leader of anti-Zionism and foe of the State of Israel) was in Eretz Israel some years ago, he visited the late Rabbi Abraham Karelitz, of sainted memory,

world famous scholar, known by the name "Chazon Ish."

During their conversation, the Rebbe of Satmar groaned deeply over the decline of religion in the Holy Land. Said the Chazon Ish:

"If the Rebbe uses his great influence, thousands of pious Jews will emigrate. Then the situation will improve."

Rabbi Teitelbaum replied with a bitter smile: "What then? Another religious minister in the government?"

"No," said the Chazon Ish, "then the additional thousands of religious Jews, living a life of Torah and mitzvos, will have the power to gradually diminish secular influence until it will have been eliminated altogether."

EMBARRASSED

Shortly before the last High Holidays, a customer entered a store in Bnei Brak where religious articles are sold. He said that he was the secretary of a nearby Kibbutz and he ordered a considerable number of Rosh haShono and Yom Kippur Machzorim and also many new Talesos, for which he wrote out a check.

Glancing at the check which had the Kibbutz's name imprinted, the store owner gasped in surprise; the Kibbutz is notoriously irreligious, even atheistic.

"Please keep us anonymous," begged the secretary. "Many of our chaverim have said that they will daven this year but they're embarrassed and don't want any publicity."



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