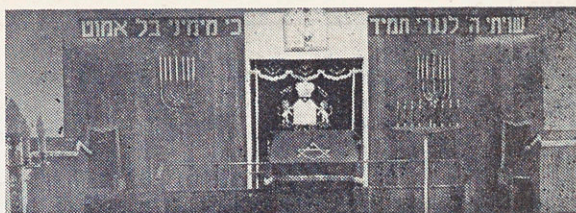


# HAKOHOL

Published by

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TAMUZ-AV-ELUL 5733

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Vol. XXI—No. 116

## SKYLAB

by RABBI SHLOMO KAHN

Drama, out in space. A boldly imaginative skylab has been launched, its extravagant expense justified by the high sophistication of its component parts and its thrillingly challenging programs of exploration and study. For once, the spaceship's crew, soul of its body, did not occupy it at blast-off; the rendezvous was to come later. Breathtakingly incredible, what man, weak earthling that he is, can accomplish!

But something went wrong. Though successfully in orbit, monitors on earth detect malfunction. The skylab's temperature is too hot for boarding, its energy providing mechanism is only partially in operation, noxious gases fill its interior.

Disappointment among the launchers. Will all the time and cost and efforts be wasted? Can the program be salvaged? Is repair possible? —

This relevant topic serves as a poignant modern fable, an imitation "Midrash" to illuminate and illustrate a timeless subject:

Man, weak earthling, can accomplish a fantastic feat: communicate with his Maker, the Creator and Lord of the uni-

verse. We "launch" a prayer and send it aloft and it soars over unfathomable distances, penetrating uncharted realms of space, swiftly, instantaneously on its unerring flight to that mysterious yet real Destination.

Spoken words are this "spaceship's" body; its soul—*Kavono*, thought-direction, intention. A marvelously compatible team, united in purpose to fulfill a difficult but glorious mission.

But at times something may go wrong. Though successfully launched, the prayer is beset with malfunction problems. It remains empty, without *Kavono*, the "boarding crew" needed to conduct it, missed the boat. And then we stand there, monitoring our crippled prayer which now is only body, and has no soul.

We distinctly sense a lack of energy, a pollution and unhealthy climate, and (ought to) register keen disappointment. Will time and effort be wasted? Can it still be salvaged? Is repair possible for the stricken vehicle? Can the "crew" still board it?

It's crucial, you know, for a prayer without *Kavono* is like a body without a soul.

## HAKOHOL'S 20th YEAR

5713 — 5733

1953 — 1973

## HAKOHOL

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## OFFICE HOURS

Sundays from 10:00 to 12:00

The Congregation mourns the passing of:

Jenny Kugelman.

Rudy Feibelman (brother of Mrs. Lothar Brodman).

Flora Goldschmidt (sister of Mr. Julius Liebmann).

Rosa Grunspecht (mother of Mrs. Toni Weingold & Mr. Julius Grunspecht).

Bernard Philippon.

ZICHRONOM LIVROCHO

## PERSONALS



Mazeltov to our Treasurer and his wife, Mr. & Mrs. Leo Stock, on their golden wedding anniversary, as well as the Barmitzvo of their grandson in Israel.

Mazeltov to Mr. Charles Newhouse on his 70th birthday.

Mazeltov to Mr. Walter Strauss on his 65th birthday.

Mazeltov to Mrs. Arthur Nathan on her 65th birthday.

Mazeltov to Mr. Kurt Rosenthal on his 60th birthday.

Mazeltov to Mr. & Mrs. Siegfried Manasse on their silver wedding anniversary.

Mazeltov to Mr. Sally Hirsch on the birth of his great-granddaughter.

Mazeltov to Mr. and Mrs. Semi Strauss on the birth of a granddaughter.

Mazeltov to Dr. & Mrs. Henry Kaufmann and to Mrs. Hilde Bendheim on the "Shultragen" of their son and grandson respectively.

Mazeltov to Mr. & Mrs. Ludwig Baer on the "Shultragen" of their grandson.

Mazeltov to Mr. & Mrs. Adolf Ullmann on the Barmitzvo of a grandson.

Mazeltov to Mr. & Mrs. Fred Goodman on the marriage of a grandson.

Mazeltov to Mr. Isaac Selig on the marriage of a granddaughter.

Mazeltov on the engagement of Miss Milly Trosterman & Mr. Henry Stern.

Mazeltov on the weddings of:  
Miss Susan Loeb & Mr. Marvin Loewensteiner.

Miss Susan Abramson & Mr. Steven Mayer.  
Miss Judy Abraham & Mr. Howard Altman.  
Miss Eleanor Wild & Mr. Ludwig Kahn.  
Miss Marci Cutler & Mr. Norman Tarle.

THE ADVENTURES OF  
KUPSIE, THE  KIDDUSH CUP

"Boy, oh boy! This was fun!" Kupsie had been enjoying himself tremendously. And because he was still so young, he couldn't contain himself. He laughed with joy and jumped with excitement and was rather loud.

"Don't be so loud, Kupsie," hushed his friend Tassie. "You'll wake up the whole household."

It was late at night, long after everyone had gone to sleep, but no sleep came to Kupsie. You see, for the first time in his stay with his family, he and only he had been used for Kiddush this Friday night. Usually Tumbler got the honor. Only when there were guests and more than one recited Kiddush, did the two smaller cups get their chance. But tonight was Kupsie's night, he alone had been used.

Tumbler and Tassie were glad for him but Tassie, always playful, teased his friend a lot.

"Why all the excitement?" he asked.

"Why shouldn't I be excited!" shouted Kupsie. "I was used for Kiddush and again for the Benshen. Just me, good old me!"

Tassie laughed. "But Kupsie," he said, "of all the wine that you held tonight, you didn't get a single drop. It's they who drank it all."

"Don't be a spoiljoy, Tassie," said Tumbler. "Kupsie is happy and is fully entitled to it."

But now Tassie had put a bug in Kupsie's head. He was confused and turned to Tumbler for help.

"Tell me, Tumbler, how come I'm so happy? Tassie's right, you know. The wine wasn't for me at all but still I'm excited. How come?"

Tumbler smiled and explained: "Happiness doesn't only come from having a good time but also from doing a good deed. Kiddush cups are made to serve for Kiddush and Havdolo and similar religious occasions. When a Kiddush cup has served well, it fairly glows with pride and satisfaction."

Kupsie nodded. This made sense. And then Tumbler went on:

"Now you'll understand something else. The greatest and foremost duty of the Jew is Torah study. No day must pass without setting aside some time for it. Because it's such a strong obligation, it's most rewarding and enjoyable. So much so that on Tisho bAv, the sad anniversary of the destruction of the Temple, when Jews are in mourning, Torah study is forbidden."

Again Kupsie nodded. But never much for mournful topics, and eager beaver that he was, Kupsie quickly added:

"Do you think they'll use me again next Shabbos?"

(Will be continued)

~~~~~

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## SCHEDULE OF SERVICES

|                                     | <i>Kabolas</i> | <i>Shacharis</i> | <i>Mincho</i> | <i>Maariv</i> | <i>Day-break</i> | <i>Sh'ma before</i> |
|-------------------------------------|----------------|------------------|---------------|---------------|------------------|---------------------|
| Korach, June 30 .....               | 7:15           | 8:30             | 8:40          | 9:15          | 4:10             | 8:55                |
| Chukas, July 7 .....                | 7:15           | 8:30             | 8:40          | 9:15          | 4:15             | 9:00                |
| Bolok, July 14 .....                | 7:15           | 8:30 Sermon      | 8:35          | 9:10          | 4:20             | 9:05                |
| Pinchos, July 21 .....              | 7:15           | 8:30             | 8:30          | 9:05          | 4:30             | 9:05                |
| Matos-Masey, July 28 .....          | 7:15           | 8:30 Predigt     | 8:20          | 8:55          | 4:45             | 9:10                |
| Dvorim, August 4 .....              | 7:15           | 8:30             | 8:15          | 8:50          | 4:55             | 9:15                |
| Voes'chanan, August 11 .....        | 7:15           | 8:30             | 8:05          | 8:40          | 5:05             | 9:15                |
| Ekev, August 18 .....               | 7:15           | 8:30             | 7:55          | 8:30          | 5:20             | 9:20                |
| R'e, August 25 .....                | 7:15           | 8:30             | 7:45          | 8:20          | 5:25             | 9:25                |
| Shoftim, September 1 .....          | 7:10           | 8:30             | 7:30          | 8:05          | 5:35             | 9:25                |
| Ki Setze, September 8 .....         | 6:55           | 8:30             | 7:15          | 7:50          | 5:40             | 9:25                |
| Ki Sovo, September 15 .....         | 6:45           | 8:30             | 7:05          | 7:40          | 5:45             | 9:30                |
| Nitzovim-Vayelech, September 22 ... | 6:35           | 8:30             | 6:55          | 7:30          | 5:50             | 9:30                |

Shivo osor b'Tamuz, Tuesday, July 17  
 Fast begins ..... 4:15 A.M.  
 Shacharis ..... 7:25 A.M.  
 Mincho-Maariv ..... 8:00 P.M.  
 Fast ends ..... 9:10 P.M.

Rosh Chodesh Av, Monday, July 30  
 Tisho b'Av, Tuesday, August 7  
 Fast begins Monday ..... 8:05 P.M.  
 Mincho-Maariv Monday ..... 8:20 P.M.  
 Shacharis ..... 7:25 A.M.  
 Mincho-Maariv ..... 8:00 P.M.  
 Fast ends ..... 8:45 P.M.

Chamisho osor b'Av, Monday, August 13  
 Rosh Chodesh Elul, Tuesday & Wednesday,  
 August 28 & 29

1st day Slichos, Sunday, September 23

\* \* \*

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

\* \* \*

### SHIURIM

Ladies — Monday 7:30 P.M.  
 Young Adults — Wednesday, 7:00 P.M.  
 Bible Class — Tues. & Thurs., 2:00 P.M.  
 Mishna Class — Shabbos 45 minutes  
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 Jewish Study Class — Sunday, 10 A.M.



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## DREI MAL TAEGLICH

Ein bekannter Witz erzahlt: Der Dorf-pfarrer kann sein Staunen und in gewisser Hinsicht Entsetzen nicht mehr halten. Eines Tages fasst er Mut und fraegt seine juedische Nachbarin:

"Nehmen Sie es mir nicht uebel, aber sagen Sie mal, verstehen Sie Hebraeisch?"

"Kein Wort," kam die ehrliche Antwort.

"Ja aber, warum beten Sie auf Hebraeisch?"

"Weil es so schneller geht!"

Witz mit Wahrheit. Unangenehm peinlich aber nur zu oft Tatsache. Aber wirklich schade, denn Gebete sind aeussert inhaltreich, anregend und unglaublich aktuell. Von den Weisen des Talmuds zusammengestellt, zumeist aus Bibelsaetzen (denn man traut sich kaum, eigene Gebete zu verfassen), sind sie aber nie veraltet, immer der Zeit angepasst, wenn auch Jahrtausende alt.

Zum Beispiel: Unser Zeitalter ist von Verbrechen heimgesucht. Im Grossen und im Kleinen. Zeitungslesen ist meistens appetitraubend. Da liest man von Hass und Unglueck, Rohheit und Grausamkeit, wie sich Verwandte und Freunde plagen und miteinander zanken. Und von Einbruch und Diebstahl, Raub, Gewalt, Mord. Und von politischem Unrecht und Verbrechen. Und von Unterdrueckung und Ausbeuten

der schwachen Laender seitens habsuechtiger Grossmaechte. Und von den Weltstoerfrieden die grundlos und nutzlos der Menschheit das Glueck rauben.

Da kommt die Andacht ganz von alleine, wenn man drei mal taeglich in der Schmone Esre betet:

ולמלשינים אל תהי תקוה וכל עשי רשעה כרגע יאבדו וכלם מהרה יכרתו והזדים מהרה תעקר ותשבר ותמגר ותכניע במהרה בימינו  
*"Den Verleumdern sei keine Hoffnung, und alle, die Bosheit ueben, moegen im Augenblick untergeben und alle rasch ausgerottet werden, und die absichtlichen Verbrecher moegest Du bald entwurzeln, brechen, niederwerfen und demuetigen, bald in unseren Tagen!"*

ARE YOU FAITHFULLY DEVOTING  
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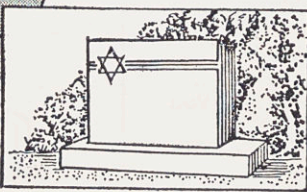
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**"POINT OF VIEW"**  
**A Column for the Young Adult**

**P R O S B O L**

This initially Greek word which means "before the Court" has become a well-known Talmudic term. Though it lives and thrives in the climate of Talmud study and enjoys high frequency in the vocabulary of the Talmudists, for the layman it's a mere legalistic, theoretical word. But once in seven years *Prosbol* emerges from the revered pages of Talmud tomes and the hallowed halls of study, to clamor for our attention in Wall Street and bank dealings, as well as private transactions.

But, let's start from the very beginning. מקץ שבע שנים תעשה שמטה. וזה דבר השמטה שמוט כל בעל משה ידו אשר ישה ברעהו לא יגש את רעהו ואת אחיו כי קרא שמטה לה'

*"At the end of seven years you shall carry out a release. This is the manner of the release: every creditor shall release the loan which he has lent to his neighbor; he shall not exact it from his neighbor, his brother, for he called it a release for G'd."*  
 (Deut. 15:1-2)

An institution of unparalleled, profound uniqueness! In the Torah society there is no room for the misery of the debt-laden pauper on whose sagging shoulders the arrears pile up relentlessly, who is hopelessly and irreversibly trapped in never-ending financial straits. At the end of each seven-year-cycle *Shmitto* (lit. "release") declares a reprieving amnesty, a moratorium on outstanding debts.

Note well that the Torah addresses itself not to the debtor but to the creditor:

ואשר יהיה לך את אחיך תשמט ידך  
*"that which is yours with your brother, release your hand."* (ibid. 3)

The creditor is forbidden to demand payment but no restriction is made on the debtor to repay the loan. On the contrary, the Talmud gives explicit approval to ig-

norning the creditor's mandatory offer of cancelling the debt.

Isn't there a risk contained in this social institution of *Shmitto* release? Shouldn't the Torah protect the interest of creditors too? And doesn't this debt amnesty carry the seed of backfiring in its wake, of self-defeat? Indeed, the Bible recognizes this full well and issues a stern warning:

השמר לך פן יהיה דבר עם לבבך בליעל לאמר קרבה שנת השבע שנת השמטה ורעה עינך באחיך האביון ולא תתן לו וקרא עליך אל ה' והיה בך חטא. נתון תתן לו . . .

*"Beware lest there be an unworthy thought in your heart, saying: the seventh year, the year of release approaches, and your eye be evil against your needy brother so that you will not give him, for then he will call against you to G'd and there will be sin upon you. You shall surely give him . . ."*  
 (ibid. 9,10)

Now the Torah feels secure, for it has safeguarded the *Shmitto* institution. G'd-fearing creditors will not refuse to lend.

For untold generations of Bible and Temple times, the law worked with exemplary harmony and the world's nations realized that "nothing but a wise and understanding people is this great nation." Unfortunately not always. The Talmud relates of Hillel:

*"He saw that people refrained from lending money in violation of the Torah's warning, whereupon he boldly instituted PROSBOL."*  
 (Gittin 36a)

What is *Prosbol*? A legal fiction whereby a creditor receives court permission to collect his debt even after the *Shmitto* release. Hillel acted with skill, wisdom and compassion, buttressing the law's sublime spirit with a bold innovation of the strict

(Continued on page 10)

**PROSBOL** / *Continued from page 9*

text and letter of the law. (In the opinion of most authorities, this obvious loophole applies only when the law of *Shmitta* is not biblically operative, such as outside of Israel, and nowadays even there, because the majority of world Jewry resides outside the Holy Land.)

We are now rapidly approaching the deadline for the *Shmitta* release. This year

is a seventh year and at its conclusion, on Erev Rosh haShono just prior to sunset, all outstanding debts between Jew and Jew are automatically cancelled. Whoever wishes to protect himself from the ban of collecting after Rosh haShono 5734, must avail himself of the *Prosbol* safeguard, using the application form below and convening a *Beth Din* (rabbinical court). (For guidance, contact the rabbi.)

**PROSBOL**

**פרוזבול**

**(To be filled out and handed to the Court:)**

I hereby transfer to you, .....

מוסרני לכם .....

(names of judges) .....

.....

in the city of .....

הדיינין שבפה .....

all my outstanding debts, on notes or verbally transacted, to be collected whenever I wish.

את החובות שיש לי אצל כל אדם הן בשטר והן בע"פ לגבותם כל זמן שארצה וע"ז באעה"ח ער"ה .....

(Date) .....

(Signature) .....

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(Address) .....

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**(To be filled out by the Court:)**

We sat, in Court convened, when a PROSBOL was handed to us by .....

במותב תלתא כחדא הוינא כד איתמסר קדמנא שטרא דפרוזבולא מאת המלוה .....

(Name) .....

.....

who transferred to us all outstanding debts to be collected with our approval at any time and we fulfilled all necessary requirements.

המוסר לנו כל החובות שלו למגבי או שיגבה ברשותנו כל זמן שירצה והקבינו קרקע לכל לזה ולזה באופן המועיל וע"ז באעה"ח היום ער"ה שנת .....

Date: .....

.....

Signatures: .....

.....

.....

.....

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.....

## The Congregation Reports . . .

. . . that thanks to a well prepared publicity campaign within the Jewish community of our area, and the commendable cooperation of the voters on May 1st, a favorable slate was elected to the local School Board . . .

. . . that our Congregation was well represented at the Freedom March for Soviet Jews on May 6th, when over 100,000 New Yorkers demonstrated solidarity with Russian Jews by marching down Fifth Avenue and rallying at the United Nations . . .

. . . that the 25th anniversary of the State of Israel was solemnly and joyously observed in our synagogue at a Yom Atzmaut service . . .

. . . that under the leadership of Mrs. Edith Weissfeld and Mrs. Lore Oppenheimer, the sisterhoods and ladies' organizations of Washington Heights and Inwood sponsored a community-wide Soviet Jewry Evening at the Mt. Sinai Jewish Center on May 23rd, where Brooklyn District Attorney Eugene Gold and former Prisoner of Conscience at Potma, Mikhail Shepshelovich, spoke . . .

. . . that our annual Israel Bond drive was initiated on Yom Yrusholaim, that many members purchased bonds to help the State of Israel, that everyone is once again urged to do his share . . .

. . . that all who have not as yet sent in their Yizkor donations (Pesach and Shvuos) are asked to do so . . .

. . . that many from our Congregation attended the giant Israeli Parade on June 10th where they saw a well-featured display on the theme of Russian Jewry presented by the Youth Division of the Washington Heights - Inwood Council for Soviet Jewry . . .

. . . that our area was represented at the National Freedom Assembly in Washington, D.C. by a group on a chartered bus, organized by the Washington Heights - Inwood Council . . .

. . . that the ladies' Shiur, oldest study circle of our Congregation, meeting regularly and faithfully every Monday evening for more than 20 years, has recently concluded a six-year in-depth study of the Pirke Ovos, and has now embarked on an intensive analysis of the 613 mitzvos of the Torah . . .

. . . that the Congregation's office will not be open for business during the month of July; kindly see us weekday evenings after Maariv services (8 P.M.) . . .

. . . that ticket sale for High Holidays begins Sunday, August 12th; any change in seating arrangement or purchase of additional seats must be brought to our attention as soon as possible . . .

. . . that donations for the "Rabbi's Newsletter" for the coming year were made by Rabbi & Mrs. Shlomo Kovitz, Rabbi & Mrs. Joseph Zitter, Dr. & Mrs. Herman Blumenthal, Mrs. Frieda Meier in memory of Alfred Meier, Mr. & Mrs. Werner Loew, Rabbi & Mrs. Menachem Meier . . .

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## MEMORIAL TABLETS



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

|                              |           |                           |          |
|------------------------------|-----------|---------------------------|----------|
| Richard Katz .....           | 1. Tamus  | Siegfried Frank .....     | 26. Av   |
| Amalie Eberhardt .....       | 3. Tamus  | Camilla Michels .....     | 27. Av   |
| Maurice Gudoff .....         | 3. Tamus  | Jeanette Tannenbaum ..... | 28. Av   |
| Doris Baer .....             | 4. Tamus  | Julie Katz .....          | 29. Av   |
| Amalie Rosenberg .....       | 5. Tamus  | Lina Rosenthal .....      | 29. Av   |
| Moses Hess .....             | 9. Tamus  | Eugene Stern .....        | 30. Av   |
| Rebecca Schoemann .....      | 10. Tamus | Daniel Gottlieb .....     | 1. Elul  |
| Efroim Birman .....          | 10. Tamus | Clara Strauss .....       | 3. Elul  |
| Leopold Sonneberg .....      | 14. Tamus | Arthur Sonneberg .....    | 3. Elul  |
| Abraham Rosenthal .....      | 16. Tamus | Josef Wolf .....          | 7. Elul  |
| Herman Scharfberg .....      | 20. Tamus | Julius Hirsch .....       | 9. Elul  |
| Gustav Gruenberg .....       | 21. Tamus | Sussman Moses .....       | 10. Elul |
| William Kugelmann .....      | 22. Tamus | Joseph Katz .....         | 15. Elul |
| Erich Lauter .....           | 23. Tamus | Leopold Tannenbaum .....  | 16. Elul |
| Eva Lachman .....            | 24. Tamus | Erna Liebenstein .....    | 17. Elul |
| Anna Singer .....            | 25. Tamus | Arno Trautmann .....      | 22. Elul |
| Fanny Rosenthal .....        | 25. Tamus | Sophie Levy .....         | 22. Elul |
| Albert Gutkind .....         | 28. Tamus | Olga Jonas .....          | 23. Elul |
| Bernard Gootter .....        | 2. Av     | Bertha Hofmann .....      | 24. Elul |
| Anna Dicker .....            | 3. Av     | Emma Moses .....          | 24. Elul |
| Klara Rotschild .....        | 3. Av     | Sally Kahn .....          | 25. Elul |
| Martha Levi .....            | 4. Av     | Ida Meyer .....           | 27. Elul |
| Jocheved Auer .....          | 6. Av     | Jenny Holzer .....        | 29. Elul |
| Else Starkhaus .....         | 9. Av     |                           |          |
| Julius Kraft .....           | 12. Av    |                           |          |
| Alfred Sherlin .....         | 14. Av    |                           |          |
| Salli Stern .....            | 14. Av    |                           |          |
| Mirjam Nussbaum .....        | 15. Av    |                           |          |
| Julius Hamburger .....       | 16. Av    |                           |          |
| Adolf Gottlieb .....         | 16. Av    |                           |          |
| Leopold Eichtersheimer ..... | 17. Av    |                           |          |
| Joseph Hamburger .....       | 19. Av    |                           |          |
| Salomon Tannenbaum .....     | 21. Av    |                           |          |
| Bertha May .....             | 21. Av    |                           |          |
| Rosel Hersch .....           | 23. Av    |                           |          |
| Jettchen Goldschmidt .....   | 24. Av    |                           |          |
| Max Schwarz .....            | 24. Av    |                           |          |
| Hannah Goldsmith .....       | 25. Av    |                           |          |
| Adolf Blumenthal .....       | 25. Av    |                           |          |
| Moritz Gottschalk .....      | 25. Av    |                           |          |

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אני אבא אל ביתך  
אם אתה לא תבא אל ביתי  
אני לא אבא אל ביתך

*"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)

## WHAT WE CAN DO

"The Soviet Jewish citizens with whom we met showed great strength and patience despite the extraordinary strains and tensions which are the condition of their lives. Support and encouragement of a serious and responsible nature from America is absolutely vital to their survival. Members of our party were in one apartment when a phone call from Baltimore was received. The importance of such outside contacts with people in the United States is immeasurable.

"The Soviet Jews told us they were extremely anxious to have publicity for their particular cases. They frankly believe that the more public attention they receive, the more their chances for emigration increase and the less likely they are to suffer coercion.

"Those with whom we talked were greatly encouraged by the impressive turnout of more than 100,000 New Yorkers on Sunday, May 6 for a rally to mark "Solidarity Day for Soviet Jewry." It boosted their spirits and again made clear to them that they will not be forgotten."

From a Report on the  
Visit to the Soviet Union.  
by Mayor John V. Lindsay

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VERSTORBENER ANGEHOERIGEN  
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## TISHO B'AV IS NOT YOM KIPPUR

Last year on Tisho b'Av, when Israeli Minister of Religions Dr. Wahrhaftig came to the Kosel, he was met by a group of hot-headed youngsters of the ultra-right Neture Karto (who oppose the State of Israel on religious grounds). They were about to attack him, not only with words but also with their fists.

Whereupon a Chosid, standing nearby, stopped them with these words:

"You're wrong on two counts. Today is Tisho b'Av, not Yom Kippur when one beats 'al chet.' What's more, 'al chet' one beats on one's own breast, not on that of a fellow Jew!"



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## DIE SCHIUR-ECKE



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. . . dass zu Kiddusch und Hawdolo, Becher oder Glas das Quantum eines "Rewiis" (Inhalt 1½ Eier) fassen muss, bis zum Rand gefuellt und davon mehr als die Haelfte (am allerwenigsten ein voller Schluck) getrunken werden muss?

. . . dass fuer Geschirrspuelen entweder fuer fleischig und milchig getrennte Spuel-schuesseln (ideal sind zweierlei "sinks") gebraucht werden sollen, andernfalls das Geschirr nicht direkt in den Gusstein sondern auf separat gehaltene Regale gestellt werden muss?

. . . dass eine fuer Schabbos-Gebrauch eingestellte elektrische Schaltuhr am Schabbos nur beschraenkt reguliert werden darf (zum Beispiel duerfen die "Reiter" nur um den Status Quo zu verlaengern verstellt werden, nicht aber um eine Aenderung zu beschleunigen), dass diese Vorschriften so kompliziert sind dass es ratsam ist, ohne gehoerige Auskunft nichts zu aendern?

. . . dass alle vorgeschriebene Gebete wichtig sind, dass aber das taegliche Schma (morgens und abends), das Benschon nach Genuss von Brot, und auch Schmone Esre von besonderer Wichtigkeit sind und man bestrebt sein muss, diese mit grosser Andacht zu sprechen?

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In 1929 Arab riots in Palestine resulted in terrible bloodbaths. Six weeks later, on Erev Rosh haShono, the late Zionist leader Menachem Ussishkin made his solitary way through the streets of the Old City to the Kosel, deserted by the still frightened Jews. Suddenly, out of the shadows emerged the patriarchal figure of Rabbi Chaim Sonnenfeld, of blessed memory, head of the Old Yishuv.

"How happy am I to find a brother who shares my pain," he greeted Ussishkin. "I never come to the Kosel on Erev Rosh haShono because it's too far, but this year I felt compelled to visit the remnant of our Beth HaMikdosh."

And then, eyes sparkling, he cried out: "Don't be discouraged! This will pass! They will never succeed; we shall! The day will come when we can approach this holy spot not bent over with distress but proudly, standing tall!"

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