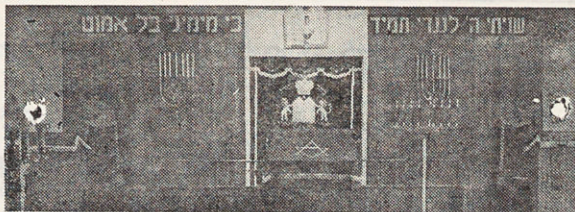


HAKOHOL

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TRIPLE DATE: 2448 — 1948 — 1776

RABBI SHLOMO KAHN

Like giant 747-jets thundering overhead, three anniversaries are about to buzz us in rapid succession: On the 15th of Nisan, Pesach, commemorating the exodus from Egypt (in year 2448 after Creation), on the 5th of Iyar, Yom haAtzmaut, the establishment of Israel (in 1948), on July 4th, America's bicentennial (1776).

Though hundreds, even thousands of years apart, they are within arm's reach on the calendar, close enough for us to invite them to the Seder. And as they sit in companionable fellowship, they are likely to compare notes. What do they have in common? Wherein do they differ?

This year's featured guest is America's bicentennial. It deserves to begin:

I

Hatched in angry heat, brooding exas-



peration and frustration, the spirit of assertion and rebellion pierced patience. Ties of loyalty and fealty broke. Thirteen exploited, disgruntled, humiliated colonies had become a fledgling nation.

Pesach speaks: Hospitality and gratitude to Joseph, the national benefactor, soured into dislike, animosity and hatred. At first in secret, then boldly shedding all disguise, a policy of containment, exploitation and cruel enslavement brought mass suffering to generations of innocent residents. Divine promise of eventual liberation was all but drowned in a sea of despair, until retribution and de-

liverance erupted with dramatic, explosive suddenness.

And Atzmaut: The abyss had been reached. Deprived of property and rights, dignity and recognition, life had become

(Continued on page 14)

EXPLANATORY NOTE: Due to the fact that the Post Office lost our material for this HAKOHOL and it had to be painstakingly reconstructed, delay and possible errors were unavoidable.

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Rabbi Shlomo Kahn
Cantor Jack Scharenberg

PERSONALS



Mazeltov to Mrs. Gerda Stern on her
75th birthday.

Mazeltov to Mr. Ludwig Lillie on his
70th birthday.

Mazeltov to Mr. Simon Kahn, on his
70th birthday.

Mazeltov to Mr. and Mrs. Manfred Loeb
on the birth of a granddaughter.

Mazeltov to Mr. and Mrs. Siegfried
Hirsch on the birth of a granddaughter.

Mazeltov to Mrs. Tilly Stern on the
Barmitzvo of a grandson.

Mazeltov to Mr. Bernhard Strauss on
the wedding of a granddaughter.

Mazeltov to Mr. and Mrs. Fritz Neuhaus
on their 30th wedding anniversary.

Mazeltov to Mr. and Mrs. Manfred
Loeb on their 30th wedding anniversary.

Mazeltov on the engagement of Miss
Michelle Sklar and Mr. Leonard Fuld.

The Congregation mourns the passing of:

David Greenbaum.

James Wilson.

Sofie Rothschild.

Albert Moses.

Richard Mueller (brother of Mrs. Lina
Mayer).

Mina Rothschild (mother of Mr. Hans
Rothschild).

Sarah Glaser (mother of Mrs. Liesel
Marx).

Ludwig Weissfeld.

Wally Schweriner.

Minna Tannenbaum.

ZICHRONOM LIVROCHO

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Psst! He cheated," whispered Kupsie.

"Oh, don't be so particular," answered Tassie annoyed. "He's only a little boy."

"Little boy, my eye! He drank all the wine, didn't he? And gulped down the Matzo all right. So what's wrong about eating the Moror?"

"Boys, boys, must you always argue?" Tumbler's voice came clear across the Seder table. "Can't you see how the whole family is assembled peacefully in a Yomtov spirit. Do you really have to spoil it?"

"Kupsie's fault," muttered Tassie. "He started it. He's always complaining. So what if the little boy is cheating on the Moror. That's none of Kupsie's business."

"What do you mean, none of my business!" stormed Kupsie. "You always criticize me on my mistakes. Why can't I discover mistakes too?"

"But it's such a small thing," said Tassie. "Why get excited?"

Tumbler was anxious to calm down the two young Kiddush cups. In addition to being himself full of wine at the moment, he saw he'd have his hands full too. He tried diplomacy.

"You're both right. No use getting excited over someone else's actions. But what's right is right and what's wrong is wrong."

"But why be so particular?" insisted Tassie. "Does a little more or less really matter?"

Quickly, to head off Kupsie's angry reply, Tumbler asked: "Tell me, what's the greatest contrast on Pesach, the most prominent opposites?"

"Chometz and Matzo!" Kupsie and Tassie said promptly.

"Right. Now look at these two words in their Hebrew letters. Both are almost exactly alike. Both have a *mem* and a *tzadeh*, differing only in the third letter. But only slightly."

"Why slightly?"

"Look! In Chometz is a *ches*, in Matzo a *heb*. The difference between these— \aleph - \aleph —is tiny!"

Kupsie and Tassie were familiar with the Hebrew alphabet and quickly saw the point. Extending the loose leg of the *heb* just a little bit will turn it into a *ches*.

"So you see," concluded Tumbler, "differences can look very small but be quite big."

"Besides," said Kupsie, "the more they drink the emptier I get, which means more and more wine for the next cup!"

(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>
1st day Pesach, April 15	6:25	8:30 Sermon	6:55	7:15	4:20	8:20
2nd day Pesach, April 16	6:55	8:30 Sermon	6:20			
Shabbos Chol haMoed, April 17	6:20	8:30 Sermon	6:40	7:15	4:20	8:20
7th day Pesach, April 21	6:25	8:30	7:00	7:20		
8th day Pesach, April 22	7:00	8:30 Yizkor	7:00	7:20		
Achare, April 24	6:25	8:30	6:50	7:25	4:05	8:10

DAYLIGHT SAVINGS TIME

Kdoshim, May 1	7:15	8:30 Sermon	8:00	8:35	4:50	9:10
Emor, May 8	7:15	8:30	8:10	8:45	4:30	9:00
Bhar, May 15	7:15	8:30 Sermon	8:15	8:50	4:25	8:55
Bchukosai, May 22	7:15	8:30	8:20	8:55	4:15	8:50
Bamidbor, May 29	7:15	8:30 Sermon	8:30	9:05	4:05	8:50
1st day Shovuos, June 4	8:05	8:30 Sermon	7:15			
2nd day Shovuos, June 5	7:15	8:30 Yizkor	8:35	9:10	4:00	8:50
Noso, June 12	7:15	8:30	8:40	9:15	4:00	8:50
Bhalos'cho, June 19	7:15	8:30 Sermon	8:40	9:15	4:00	8:50
Shlach Icho, June 26	7:15	8:30	8:40	9:15	4:10	8:55

Kashern for Pesach Tuesday, April 13
5-6 P.M.

Shovuos-Lernen, Thursday, June 3, 9:45
P.M.

Erev Pesach, Wednesday, April 14:
Sium 6:00 A.M.
Chometz eaten until 9:15 A.M.

Rosh Chodesh Tamuz, Monday and Tuesday
June 28 and 29

* * *

Chometz out of possession 10:30 A.M.

DAILY SERVICES

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

Rosh Chodesh Iyar, Friday and Shabbos,
April 30 and May 1

Yom haAtzmaut, Wednesday, May 5
Services Tuesday evening 8 P.M.

SHIURIM

Ladies — Monday 7:30 P.M.
Chumesh-Rashi — Tuesday 3:30 P.M.
Gemoro (advanced) — Tuesday and
Thursday 7 P.M.
Gemoro (beginners)—Wed. 8:15 P.M.
Mishna — Thursday 3:30 P.M.
Dinim — Shabbos 45 minutes before
Mincho

Sheni-Chamishi-Sheni, May 10-13-17
Lag bOmer, Tuesday, May 18

Yom Yrusholaim, Friday, May 28

Erev Shovuos, Thursday, June 3, Eruv
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 members and friends, for their thought-
 fulness during our recent illness.
 Mr. and Mrs. Max Weinberg

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"POINT OF VIEW"

A Column for the Young Adult

WHAT'S CHEAP IS CHEAP, AND DEAR IS DEAR

Aravna was a Jebusite who lived in Jerusalem. King David had conquered the city from the Jebusites a few years after becoming king, and made it Israel's capital. Many Jebusites continued to live there under Jewish rule (just as in our days many Arabs live under Israeli sovereignty). But Aravna became famous.

David had fallen into sin. He had taken an unlawful census of his men and as a result, tragedy overtook the land. *"G'd sent a pestilence upon Israel . . . from Dan to Beersheva seventy thousand of the people died. But when the angel stretched out his hand against Jerusalem to destroy it, G'd relented of the evil . . . and the angel of G'd was by the threshing-place of Aravna, the Jebusite."* (II Samuel 24:15-16).

Remorse over his guilt seared David's heart. *"Indeed I have sinned and done perversely, but these (my innocent) sheep, what have they done? Oh let Your hand be against me and my father's house!"* (ibid. 17).

Relieved that the worst was over and

that the Holy City had been spared, David heeded G'd's request to erect an altar on Aravna's threshing-place and quickly made his way to the Jebusite.

Aravna was flustered: *"Why is my lord the king come to his servant?"* and to David's appeal to buy the property for an altar, he hastened to offer it as a gift, together with oxen for sacrifice and farm implements for wood. "No," said David, *"I will buy it of you at a price, neither will I offer sacrifices to G'd of that which cost me nothing."* (ibid. 24).

David understood well the inescapable association of "gratis" and "trifling." Cheap means both inexpensive and insignificant. To come by a mitzvo easily, lightly, is belittling. To pay for it dearly, endears it.

Hence our custom to "purchase" a mitzvo, "sell" as at an auction Torah honors, bid and outbid, accompany a call to the Torah with a dignified pledge.

To the uninitiated this may smack of commercializing the sacred. The learned, like King David, know better.

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The Congregation Reports . . .

. . . that much work and preparation went into our annual bazaar, beginning with a kick-off breakfast on January 11th and culminating in the sale of merchandise on February 14-15-16th, that under the expert guidance of Bazaar Chairman Arthur Hanauer and Co-Chairman Fred Stone, and a staff of dedicated volunteers, the bazaar was highly successful, that the Congregation's warm appreciation goes to all who helped, especially to the devoted chairmen . . .

. . . that the annual Chevra Kadisha meeting and luncheon took place on March 7th, at which the various activities of the Chevra were discussed, the entire slate of officers and trustees re-elected, and the excellent luncheon served, concluded the day's business in pleasant harmony . . .

. . . that as last year, our members have been urged to help underwrite the cost of a community Seder for Russian immigrants arranged by the Jewish Community Council, by contributing to the Seder Fund . . .

. . . that for all community concerns (including job and apartment information, assistance to elderly and ailing), contact Jewish Community Council, 105 Bennett Avenue, Apt. 12a, 568-5450 . . .

. . . that Mr. Kurt Hirsch donated 10 Siddurim in memory of his late wife . . .

. . . that Mr. and Mrs. Jack Oppenheimer donated 5 special Siddurim in honor of Mrs. Kathe Rosenheimer . . .

. . . that Mrs. James Wilson donated 25 Siddurim in memory of her late husband . . .

. . . that the Iyar issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Marvin Lowensteiner . . .

. . . that the Sivan issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Adolph Heimer . . .

. . . that additional donations were made by Mr. Saly Zloczower, Mr. and

Mrs. Werner Loew, Mrs. Edith Weissfeld, Mr. Mordochai Waldman, Mr. and Mrs. Leo Oppenheimer, a donation in memory of Alfred Meier, two anonymous donations . . .

I wish to thank everyone for their kindness expressed to me during my illness.

Mrs. Jenni Simon

I wish to express my sincere appreciation to all who were so thoughtful during my illness.

Simon Ackerman

Sincere thanks to all our friends and members of the Congregation, for the sympathy expressed at the passing of our dear husband and brother-in-law, Albert Moses ה"ע

Betty Moses

Rosa Levy

Many heartfelt thanks to Rabbi Kahn, Cantor Scharfenberg, Chevra Kadisha, Sisterhood, friends and members of our Congregation for their expressions of sympathy and thoughtfulness during our bereavement.

Mrs. James Wilson

Frank Wilson and Family

MEMORIAL TABLETS



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

Gustav Bendheim	1. Nisan	David Meyer	27. Iyar
Hannah Kayem	1. Nisan	Bertha Lemberger	28. Iyar
Paula Kalter	2. Nisan	Siegfried Rothschild	29. Iyar
Josef Haas	2. Nisan	Sidi Lorsch	1. Sivan
Meta Stern	3. Nisan	Joseph Gottlieb	3. Sivan
Selma Hamburger	3. Nisan	Jonas Frank	4. Sivan
Elsie Blumenthal	3. Nisan	Helene Mayer	7. Sivan
Isaac Selig	5. Nisan	Samuel Hess	9. Sivan
Leonore Soika	8. Nisan	Leonie Schlossberger	9. Sivan
Siegmund Ehrlich	9. Nisan	Nanny Frank	11. Sivan
Sally Nauman	10. Nisan	Lina Buchheim	13. Sivan
Johanna Koestrich	11. Nisan	Louis Jonas	13. Sivan
Samuel Hirschheimer	15. Nisan	Felix Jonas	15. Sivan
Alexander Bauer	15. Nisan	Henriette Buxbaum	15. Sivan
Ferdinand Mayer	15. Nisan	Benno Baumann	17. Sivan
Fred Marx	16. Nisan	Rosa Klar	17. Sivan
Clara Neu	16. Nisan	Michael Lichtenthal	18. Sivan
Else Angres	18. Nisan	Alice Dressler	18. Sivan
Siegfried Wertheim	21. Nisan	Malchen Gottlieb	19. Sivan
Aron Gottlieb	23. Nisan	Amalie Baum	20. Sivan
Sarah Berney	23. Nisan	Arthur Schloss	20. Sivan
Jack Kayem	24. Nisan	Jakob Plawner	21. Sivan
Simon Stern	24. Nisan	Herman Speier	21. Sivan
Josef Holzer	25. Nisan	Arnold Berney	22. Sivan
Anna Perry	26. Nisan	Fred Schindler	22. Sivan
Herbert Wolf	26. Nisan	Herman Rosenthal	23. Sivan
Fanny Auerhann	28. Nisan	Wilhelm Feuer	24. Sivan
Martha Seligmann	29. Nisan	Else Schloss	24. Sivan
Irving Simon	29. Nisan	Ernest Rosenberg	25. Sivan
Irma Erlebacher	4. Iyar	Selma Stern	26. Sivan
Max Hamburger	4. Iyar	Harry Siegel	26. Sivan
Emma Leitner	4. Iyar	Samuel Silbermann	29. Sivan
Frieda Brotman	5. Iyar	Betty Silbermann	29. Sivan
Mordko Katz	14. Iyar	Rosa Stern	29. Sivan
Liesel Leiter	15. Iyar	Richard Katz	30. Sivan
Bernard Philippon	15. Iyar	Martha Leitner	30. Sivan
Michael Singer	18. Iyar		
Selma Adler	19. Iyar		
Henry Falkenstein	19. Iyar		
Sylvia Mintz	22. Iyar		
Morris Moser	23. Iyar		
Isaak Schoen	24. Iyar		
Max Hammerschlag	25. Iyar		
Henny Katz	25. Iyar		
Michael Holzer	25. Iyar		
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SEDER COMMENTS

הא לחמא עניא . . . כל דכפין ייתי ויכול
"This is the bread of affliction . . . let anyone who is hungry come and eat."

Is it to partake of the Matzo that we invite the hungry? This is the bread of affliction, so frugal that it barely relieves the cravings of hunger. Rich, wholesome bread satisfies lastingly, but the meager Matzo merely feigns, teasingly, subduing the appetite only temporarily. In but a short while, hunger reappears. And to this kind of food we invite the hungry?

Ah, there's reason to the folly!

"Behold, days are coming, says G'd, when I will send hunger in the land, not hunger for bread nor thirst for water, but to hear the words of G'd." (Amos 8:11).

Symbol of glorious hunger is our Matzo, hunger that will not be assuaged, the hunger and thirst for the word of G'd.
 ר' יוסף גיקטיליה

עבדים היינו . . . אלו לא הוציא הקב"ה . . .
"... had not G'd taken our fathers from Egypt, then we . . . would still be enslaved."

Not infrequently, help comes in the nick of time, not a moment too soon. Apprehension and anxiety over an impending calamity may last interminably long, mounting in intensity and pitch, rising in a crescendo of abject terror, nerves screaming to the breaking point, hope diminishing rapidly to the vanishing point.

(The Midrash tells how Moses, arrested for having killed the Egyptian guard and sentenced to die, was saved from Pharaoh's sword literally at the last moment).

The very bottom had been reached. Physically and morally, Israel was at the abyss in Egypt. Demoralized in spirit, deaf to optimism, too weak even to clutch at the straws of hope, the future nation of G'd was tottering at the precipice, about to disappear in the morass of Egyptian pollution.

The twelfth hour was striking. If help would not come at the stroke of midnight—"had G'd not taken our fathers from Egypt then"—it would be too late.

From this epic drama we derive un-

bounding comfort. When all the doors of salvation have slammed shut, when darkness envelopes us in inky night and the last shimmer of hope has been snuffed out, our faith remains steadfast; dawn is about to rise!

Fear, yes. Despair, never! From Egypt's exodus we take our cue — it's a duty, a joyful mitzvo, to tell the story of the exodus.
 זכרון משה

ובאותות זה המטה

"And with signs—this refers to the (miracles performed with Moses') staff."

The staff of Moses is on the "ten most famous phenomena" list, items created at twilight just as the doors closed on Creation: the mouth of the earth (to swallow Korach), the mouth of the well (supplying water in the desert), the mouth of Bileam's donkey, the rainbow, the Manna, the staff, the Shamir (to split stones for the Temple), the written characters, writing, the Tablets (Fathers 5:9).

Miracles all, phenomena defying the predictability of nature's laws. What is their place and function in the orderliness of the cosmos?

A king (so goes a parable) commissioned an architect to erect an escape-proof prison. But what if I fall in disgrace and end up a prisoner in this very house? thought he. With foresight, he constructed a secret door, an eventual escape hatch, known only to himself.

The world runs smoothly by immutable law, mighty forces which make up nature's system, meshing with marvelous precision, an incredible, mind-boggling computer clockwork, staggering the imagination in complexity. So interdependent is the maze of component parts, so compelling the gigantic forces, that were it not boldly blasphemous, the thought might surface: the Architect has become imprisoned by His very handiwork. But, in the darkening shadow of Creation's last day, He constructed the "escape hatch."

Nature's laws must suffer a divinely ordered moratorium. The Creator remains Master. Despite a preordained, superbly programmed scheme, His is the last word.
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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—detailed information available on request). Soap, perfume, cosmetics are available under supervision and should be used, especially tooth-paste, etc. Medicine, drugs, vitamins may contain chometz. Consult rabbi for guidance.

POSSESSION: All chometz must be out of Jewish possession (by 10:30 A.M., April 14th). 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 aluminium foil should be placed where Pesach pots come in contact with stove or oven. Grates, racks, shelves must be "glowed" (see next paragraph).

KASHERING: Sometimes chometz

utensils may be kashered for Pesach. Always consult rabbi. *Glowing* for utensils used over fire without liquid (oven racks, baking forms), which must be fired until red hot. *Scalding* for metal and wooden utensils used for hot chometz (other than above), as silverware, cooking pots, etc., which must be cleaned well, left unused for 24 hours, immersed in boiling water. *Miluy V'iruy (stellen)* for glassware used for cold chometz only (drinking glasses, juice or wine glasses, but not whiskey or beer bottles and not any with narrow necks), which are filled with water for three full days, changing the water every 24 hours. (Utensils to be kashered may be brought to the Synagogue on Tuesday, April 13th 5-6 P.M.).

SEARCH FOR CHOMETZ: Tuesday night (April 13th) everything must be inspected for chometz. A brocho is said and with light in hand, a thorough search made. Afterward "kol chamiro" is said wherein undiscovered chometz is nullified. This must be understood and may be said in any language Chometz found during the search and any chometz still to be eaten, must be kept in secure place.

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

SEDER: Sh'muro Matzos must be used three times at the Seder: for "motzi," for "matzo—with moror," and for "afikomon." Each time each person must eat a "k'zayis" (approx. half a matzo). For moror, either ground, unprepared horse radish, or Romaine lettuce may be used. The wine cup must hold at least the volume of 1½ eggs and the greater part of it must be drunk each of the four times. The Haggadah must be read (entirely), the story of the exodus told and understood (may be recited in any language).—Eggs 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.

(Continued from page 1)

worthless. Spirit broken. Hunger and humiliation. Torture and terror. The horror of the Holocaust. A heartless world which had cruelly abandoned six million to an unspeakable fate, grudgingly appeared in an unguarded moment the faint tremors of a guilty conscience. A Jewish State was born.

The three fall silent. Instinctively, they grope for each other's hand which they press in sympathy. All three are children born in searing pain.

II

United by bonds of suffering, but what of motivation? purpose?

Bicentennial: "Proclaim liberty throughout the land unto all the inhabitants thereof" (Leviticus 25:10), rang America's bell of independence, breaking the bonds of bondage, shattering the shackles of suppression. A ship of state with freedom emblazoned on its sails, launched with a constitution swept clean of hindering cobwebs and oppressive encrustments, for free and unrestricted navigation, ready to attempt and improvise, experiment and explore.

Pesach: "Let My people go that they may serve Me" (Exodus 7:16), was G-d's demand of Pharaoh, putting tyrant as well as slaves on notice, "unto Me are the children of Israel servants, My servants are they, whom I have brought forth out of the land of Egypt" (Leviticus 25:55). Different from America's freedom is Israel's freedom, not freedom from but freedom for, not unbridled license but meaningful allegiance, not heady intoxication in the wake of liberation but an emancipation of the spirit ready to follow

a divine program. ". . . engraved upon the Tablets—read not *chorus* (meaning 'engraved') but *cherus* (meaning 'freedom') for man is never more free than when he occupies himself with the study of Torah." (Fathers 6:2).

Atzmaut: In the aftermath of history's most horrendous malevolence, most depraved depravity, most atrocious atrocity, land and sovereignty were voted for the horror-stricken survivors of the Holocaust. Lost some 2,000 years ago, object of ceaseless prayer, of anxious hopes and wistful visions, immeasurably intensified during the harrowing nightmare, suddenly materialized: haven for the homeless, place for the displaced, breathtaking opportunity to build a nation, realize a dream. All that and much more. Not "*we will be like the nations*" (Ezekiel 30:32), but "*a kingdom of priests and a holy nation*" (Exodus 19:6).

III

Diverse in destinations! And, though kinsmen at birth, differing in obstetrician too.

Bicentennial: Men established the United States, an exciting, ongoing experiment of democracy.

Pesach: G-d founded the Jewish nation; the Jews were totally passive.

Atzmaut: What of the State of Israel? It is to be a joint venture, a unique partnership, man building on divine foundations, paving — so we fervently hope and pray—the road for nation and individual, for a G-d-directed way of life.

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THE SHIUR CORNER

Did you know . . .

. . . that together with the Congregation, Maariv may be prayed before night (on Friday evening even the individual may do so) but full Shma must be recited once more after nightfall? (It's advisable to always recite the entire Shma before retiring).

. . . that Kashruth is a year-round obligation, not confined to Pesach only, that care must always be exercised in purchasing food items, including pastry, confectionery, etc.?

. . . that possession of perilous objects is forbidden, such as an unsafe ladder, a dangerous weapon, a vicious dog, but also inaccurate measuring devices (faulty scales) lest someone comes to harm or loss?

. . . that on Shabbos and Yomtov it's forbidden to prepare anything for the next day, thus on Yomtov no food may be cooked or even table set on the first day for the evening (except when Yomtov is Friday and Eruv Tavshilin has been made to allow Shabbos preparations?)

. . . that -display of objectionable character traits is forbidden by Torah law, such as jealousy, spitefulness, flattery, etc.

A SUGGESTION

Ladies: Uncertain what gift to buy for the next birthday of your husband, father, son? How about a new pair of tfflin!

A good set lasts long but it may be just about time for a replacement. He doesn't wear the same suit year after year, and even furniture needs to be replaced some time. Tfflin are no exception.

Consult the rabbi as to proper price range. A good set may cost anywhere from \$40 and up. A fine pair, expertly made to endure wear and tear for decades, costs over \$100.

P.S. Men: If the lady in your life ignores this hint, go right ahead! Spend the money unashamedly. Buy yourself a new set of tfflin. Serves her right for not thinking of you!

WHICJ

The activities of the Washington Heights-Inwood Council for Soviet Jewry include:

(1) a highly successful Benefit Concert raising over \$3,000 in direct aid to Soviet Jews;

(2) a community-wide Matzo Campaign for Jews in Russia, supplying \$3,000-worth of Matzos shipped to Russia;

(3) participation in the Brussels Conference on Soviet Jewry, Mr. Stanley Stone representing us;

(4) a prayer-demonstration by local rabbis at the Soviet Mission on Tanis Esther, in conjunction with State Senator Franz Leichter;

(5) a Soviet Jewry Evening on April 18th (Sunday Chol haMoed Pesach) at Mt. Sinai Jewish Center, 7:00 P.M., focusing on the Jewish Prisoners-of-Conscience adopted by us;

(6) participation in Solidarity Day (May 2nd) in the traditional march on Fifth Avenue.

A WORD TO OUR LADIES:

Pesach preparations are three-fold: removal of chometz, kosher-shel-Pesach kitchen and dining room, and a proper Seder.

Removing chometz *does not* necessitate spring cleaning. Dirt is not chometz (though obviously unwanted). Cleaning of drapes, dusting out-of-reach closet shelves, washing carpets and upholstery may be meritorious but have no bearing on halacha. Chometz dishes must be cleaned before Pesach but there's no need to do more than an ordinary scouring.

There's more risk regarding violation of Pesach in the purchase of kosher-shel-Pesach food, *especially Matzos*, than in cleaning. It's foolish to work oneself to the bone for unimportant matters and then eat questionable food during Pesach.

Much too little emphasis is placed on the Seder. The quality of the meal (a factor of Simchas Yomtov) is secondary to a proper, intelligent Haggadah recital. Rather clean less and study the Haggadah more.

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