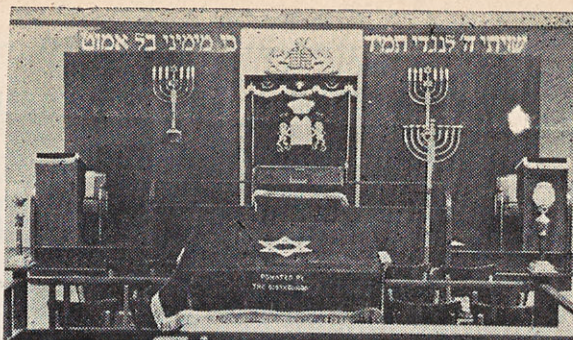


HAKOHOL

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PESACH 5724

APRIL 1964

VOL. XI No. 6 (67)

"ES MUSS DOCH FRUEHLING WERDEN!"

RABBI SHLOMO KAHN

So schrieb ein Dichter frohen Muts:
"...es muss doch Fruehling werden!"
Trotz aller Staerke und Haerte des
Winters, mit all seinen Begleiterscheinun-
gen, der Mensch laesst sich nicht des-
wegen entmutigen, denn er weiss, dass
nach dem Winter der Fruehling folgen
wird.

Zur Fruehlingszeit feiern wir alljaehr-
lich unser Pesachfest. Das ist kein Zufall,
das ist von G-tt gefuegt.

החדש הזה לכם ראש חדשים

"Dieser Monat (Nissan) sei euch der
Anfang der Monate." — Und:

היום אתם יוצאים בחדש האביב

"Heute zieht ihr hinaus, im Fruehlings-
monat."

Der Fruehling unserer Volksgeschichte
faellt zusammen mit dem Fruehling der

Natur. Und darin liegt grenzenloses Bi-
tochon. Der selbe G'tt, Der die Welt
erschuf, hat uns zum G'ttesvolk erkoren;
der selbe G'tt, Der nach oedem, kalten
Winter uns den gruenen Fruehling bringt,
hat nach dem Sklavenjoch Aegyptens uns
die Freiheit geschenkt.

Das gilt fuer das Gesamtleben des
juedischen Volkes. Beweis dafuer: unser
Pesachfest und auch der im folgenden
Monat kommende 5. Ijar, der Freiheitstag
des Staates Israel. Wie einst damals, vor
tausenden von Jahren, so auch in unserer
Zeit, hat G'tt aus tiefstem Abgrund uns
zu neuem Leben von Kowod verholfen.

Aber auch fuer das Leben des Einzelnen
gilt dieses. Der J'hudi ist erfuehlt von
G'ttvertrauen. Wenn es auch schlechte
Zeiten im Leben gibt, Zeiten des Winters,

(Fortsetzung auf Seite 15)

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Familien-Nachrichten

Maseltov zu Mrs. Betty Fuld zum 85.
Geburtstag.Maseltov zu Mr. David Stern zum
70. Geburtstag.Maseltov zu Mr. Herman Meyer zum
60. Geburtstag.Maseltov zu Mr. Moritz Mayer und
Familie Leopold zur Geburt einer Uren-
kelin, bzw. Enkelin.Maseltov anlaesslich der Barmitzvos
von:Stanley Eckstein (Schabb. Sch'mini, 11.
April).Larry Nussbaum (Schabb. Achare-
K'doschim, 25. April).Alvin Neu (Schabb. B'har-B'chukosai,
9. Mai).Die Gemeinde zusammen mit den An-
gehoerigen betrauern den Heimgang von:

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CHILDREN'S PAGE

A CHILDREN'S HOLIDAY



"I don't get it," said Debby.

"What don't you understand?" asked her friend Joey.

"Why we do so much at the Seder for children."

"True," thought Joey, "there are quite a number of things which are done only for the children." And he said: "Let's see how many we know. Candy and sweets should be distributed to small children at the beginning of the Seder —"

"— the Karpas is dipped into salt water to cause the children to ask questions —"

"— the Afikomon is put away and children are urged to take it —"

"— the Ma Nishtano's four questions are asked by children —"

"— there are four types of children mentioned in the Haggadah —"

"— the father is commanded by the Torah to tell the story of the Exodus to his children —"

"And that's what I don't get!" said Debby again. "Why all that for the sake of the children? Didn't all the Jews suffer in Egypt and become free on Pesach, the adults as well as the children?"

"I can answer that," said Joey, "I heard a Haggadah explanation which says that the bad years in Egypt were most troublesome for the Jewish children. Pharaoh decreed that the baby boys were to be drowned. And sometimes the Egyptians were so cruel that they put Jewish babies into the brick walls which were built by the Jewish slaves."

"Oh, how horrible!" cried Debby. "But you are right! I remember having learned that when Pharaoh became sick, his doctors ordered him to take daily baths in human blood and he slaughtered 150 Jewish children for each bath."

"What an awful time in our history," said Joey, "and how terribly they suffered. Therefore we must be very grateful to

G'd when we celebrate Pesach."

"And especially the children," Debby added.

QUIZ

Gertrude Mahler and Alvin Neu had the correct answers: King Achashverosh, Jechoniah, Nebuchadnezzar; Queens Vash-ti and Esther.

This time, who can match these correctly?

- | | |
|--------------------|---------------------------|
| 1) T'filas Tal | a) Who lets the wind blow |
| 2) S'firas ho-Omer | b) Intermediate days |
| 3) Mashiv hoRuach | c) Prayer for dew |
| 4) Shir ha-Shirim | d) Song of the Red Sea |
| 5) Shiras ha-Yom | e) Counting the Omer |
| 6) Chol ha-Moed | f) Song of Songs |

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The Talmud states: "He who goes out in the days of Nisan and sees trees in bloom, should say:

ברוך... שלא חסר בעולמו דבר וברא בו
בריאות טובות ואילנות טובים להנות בהם
בני אדם

Blessed are You, o' G'd, our G'd, King of the universe, Who has withheld nothing from His world and has created in it good creatures and beautiful trees for the enjoyment of mankind" (B'rochos 43b).

The yearly rejuvenation of nature is a thing of beauty to behold. No wonder that our Sages have given us a blessing to pronounce upon seeing for the first time in season, a blossoming fruit tree.

But our Sages look further than the mere physical eye and they teach us to recognize far more significant happenings in nature's annual rebirth.

"There can be no clearer sign of Israel's coming redemption," says the Talmud (Sanhedrin 98a), than this, as prophesied by Ezekiel: "But you, o' mountains of

Israel, shall shoot forth your branches and bear your fruit for My people Israel, for they are at hand to come." When the Land of Israel gives forth its fruit in abundance, then the redemption is coming.

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GEBETSZEITEN

	Vorabend	Schacharis	Mincho	Maariv	Tages- anfang
1. Tag Pesach, 28. Maerz	6:00	8:30 Sermon	6:15	6:55	5:00
2. Tag Pesach, 29. Maerz	6:15	8:30 Predigt	6:15	6:55	
7. Tag Pesach, 3. April	6:05	8:30	6:05		
8. Tag Pesach, 4. April	6:05	8:30 Yiskor	6:25	7:00	4:50
Schabb. Sch'mini, 11. April	6:10	8:30 Barmitzvo	6:30	7:08	4:30
Schabb. Tasria-M'zoro, 18. April ...	6:20	8:30	6:40	7:17	4:20
Schab. Achare-K'doschim, 25. April	6:25	8:30 Barmitzvo	6:50	7:25	5:10
— DAYLIGHT SAVING TIME —					
Schabb. Emor, 2. Mai	7:15	8:30	7:55	8:32	4:55
Schabb. B'har-B'chukosai, 9. Mai.....	7:15	8:30 Barmitzvo	8:05	8:42	4:45

Gelegenheit zum Kaschern von Geraeten
fuer Pessach:

Donnerstag, 26. Maerz 5-7 P. M.

EREW PESSACH, Freitag, 27. Maerz:

Sium fuer Erstgeborene 6:00 A. M.

Chometz-Essen verboten 9:30 A. M.

Chometz-Besitz verboten 10:40 A. M.

Chol haMoed Pesach, Montag bis

Donnerstag 7:30 A. M.

* * *

Donnerstag, 2. April ERUW

TAWSCHILIN

Rosch Chodesch Iyar, Sonntag & Montag,
12.-13. April.

Yom haAtzmaut (Israeli Independence
Day) Freitag 17. April.

Lag b'Omer, Donnerstag, 30. April.

Rosch Chodesch Siwan, Dienstag, 12. Mai.

* * *

Sonntags 8:00 A. M.

Montag bis Freitag 7:30 A. M.

taeglich abends 8:00 P. M.

* * *

SCHIURIM:

Damen — Montag 8:30 P. M.

Herren — Donnerstag 8:15 P. M.

Ladies & gentl. Tue. 8:15 P. M.

* * *

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"POINT OF VIEW"

A Column for the Young Adult

"Due to four virtues our ancestors in Egypt merited liberation from bondage and independence as a sovereign nation:

- (1) they retained, throughout the centuries of life in Egypt, their own Jewish names;
- (2) they held on to their Hebrew language;
- (3) they kept themselves morally clean;
- (4) they abstained from gossip and slander."

True and proven national bonds are these. Moreover they are the pillars of national purity and integrity. Happy the nation which practices these virtues; woe to the society in which they are disregarded.

This holds true with all families of nations but doubly so with our Jewish people. Mortal dangers, enemies which inflict deep wounds on our national body and which kill viciously are: self-abasement, assimilation, moral degeneracy, and hatred.

What a sorry picture is the Jew who is ashamed of his Jewishness, who hides his religious beliefs and his ancestral bonds when he is in contact with those of another faith. Such action is cowardly and despicable.

How refreshing and noble is the picture of the Jew who is proud of his heritage. He commands respect wherever he goes.

Losing one's identity, becoming like the others, assimilating oneself with the surroundings — there is no better way to put an end to integrity and self-respect. Proudly bearing a Jewish name even in public (not only for Torah reading or on tomb-stones), retaining our Hebrew language in prayer and study — these are the ways to demonstrate that we glory in our heritage.

There are barriers in our life which

we must hold precious. These are the barriers of moral behavior. Not we are the judges of how far one may go. We know that we cannot rely on our own judgment when passions are strong and impulses quick. We leave to G'd and Sages the drawing of lines of demarcation; we feel safe and secure in the knowledge that He Who has created man, guides us concerning our desires and ardor. Once these barriers are torn down, the happiness of the individual and the very future of the society are dangerously undermined.

And finally, harmonious relations between man and man are of such vital importance, that he who causes friction is deemed a menace to society. Hence Judaism looks upon gossip, tale-bearing and slander as most serious crimes, comparable to idolatry, murder and incest.

A Haggadah commentator states: Corresponding to these four basic virtues to which we owe our freedom and existence, we feature four cups of wine at the Seder.

Over the first we recite the Kiddush, which ends with the blessing: "M'kadesh Yisroel" (Who sanctifies Israel) — symbolizing the Jewish name.

With the second cup of wine we recite the Haggadah, the passages describing slavery and exodus, written and read in the Hebrew language. Although they should be translated and explained in the vernacular, the recital is in Hebrew.

Over the third cup of wine we say the Benshen, the most typical "family prayer", in which we thank G'd (among many things) for "chukecho shehodotanu," the laws of family purity.

And with the fourth cup of wine we recite the Hallel, sanctifying our tongue and lips with songs of praise and our speech with G'd's holiness.

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Die Gemeinde berichtet...

...dass am 25. Februar eine Modeschau von der Sisterhood veranstaltet wurde...

...dass am 1. Maerz das Gemeinde-Purim-Anniversary Dinner stattfand, wobei Mr. Eric Hanau als Master of Ceremonies amtierte, President Adolph Heimer und Rabbi Shlomo Kahn die zahlreichen Anwesenden begruessten, Mr. Leo Stock die 15-jaehrige Geschichte der Gemeinde schilderte, Mr. Julius Liebmann im Namen der Chevra Kadisha und Mrs. Lilly Knurr im Namen der Sisterhood Worte der Begrueßung sprachen, und ein sehr angenehmer Nachmittag von allen verbraucht wurde, bei gutem Essen, heiterer Stimmung und musikalischer und humoristischer Unterhaltung...

...dass der Purim Carnival der Kinder am 8. Maerz stattfand...

...dass am 10. Maerz eine Maj-Jong und Card Party von der Parents-Association veranstaltet wurde...

...dass die ordentliche General-Versammlung der Gemeinde am 22. Maerz stattfand...

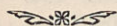
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UEBER DAS MINJAN IM TRAUERHAUS

Auf vielseitige Anfrage sei hier folgende Religionsvorschrift erklart:

Bei G'tt-behuet eintretenden Trauerfaellen ist es weit verbreiteter Brauch, im Trauerhaus Minjan zu machen. Das hat zweierlei Gruende:

Erstens, in dem Raum wo eine juedische Person starb, trauert die Seele des Verstorbenen und bedarf Trost. Deshalb soll, wenn auch kein Verwandter Schiwo sitzt, dort Minjan gemacht werden.

Laut diesem Grund ist das Minjan nicht notwendig, wenn der Verstorbene nicht zuhause verschied.

Zweitens, waehrend, der Schiwo soll der Trauernde sein Haus nicht verlassen. Deshalb, um ihm die Gelegenheit zu geben, mit Minjan zu beten, versammelt man sich bei ihm zum Gebet.

Diese Vorschrift, dass der Trauernde sein Haus waehrend der Schiwo nicht verlassen darf, wird oft missverstanden. Zu einer dringenden Mitzwo (z. Beisp. einer anderen Beerdigung beizuwohnen) oder aus dringenden Gruenden ist es dem Trauernden erlaubt, sein Haus waehrend der Schiwo zu verlassen.

Dazu gehoert auch das Beten mit der Gemeinde.

Das heisst: Wenn es nicht moeglich ist im Trauerhaus Minjan zu machen, dann darf der Trauernde, um mit Minjan zu beten, zur Synagoge gehen.

Folgend ist der Wortlaut des Kizzur Shulchan Oruch (214:2):

"Selbst zur Synagoge zum Beten soll er waehrend der Schiwo nicht gehen, ausser am Schabbos. Jedoch wenn es ihm nicht moeglich ist, zehn Mann zu versammeln, und er dann alleine beten muesste, wenn in der Nachbarschaft ein G'ttesdienst ist, kann er das Haus verlassen und dorthin gehen zum Beten, um das Gebet der Gemeinde nicht zu versaeumen."

Das Minjan-Machen in einem Trauerhaus darf niemals das staendige Minjan

in der Synagoge stoeren. Das taegliche Beten im G'tteshaus, morgens und abends, geht vor.

Wenn neben dem G'ttesdienst in der Synagoge auch die Moeglichkeit gegeben ist, in einem Privathaus Minjan zu machen, dann ist dies gestattet. Nicht aber darf wegen eines Trauerfalls, der gemeinsame G'ttesdienst in der Synagoge unterlassen werden.

In unserer Gemeinde ist der Brauch eingefuehrt, im Trauerhaus Minjan zu machen, abends, zu einer Zeit, da es den taeglichen G'ttesdienst in der Synagoge nicht stoert. Leider finden sich nicht genuegend Besucher fuer unsere Frueh-g'ttesdienste, um auch morgens in einem Trauerhaus Minjan zu machen. Deshalb ist es uns nicht gestattet, auf Kosten des taeglichen G'ttesdienstes in der Synagoge, in einem Privathaus Schacharis zu beten. Trauernde koennen, wenn sie auf das Gebet mit Minjan reflektieren, zur Synagoge kommen.

Diese ausfuehrliche Erklaerung wird sicherlich ihren Zweck erfuellen und saemtliche Fragen und Zweifel aufklaeren. Wir legen es einem jeden nahe, eifrig, fleissig und regelmaessig, unsere G'ttesdienste in der Synagoge zu besuchen. Bei groesserer Beteiligung waere es auch moeglich, mehr als einmal morgens den G'ttesdienst abzuhalten.

G'tt bewahre uns vor aller Trauer und Sorge.

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Youth Activities

YOUTH SHABBOS

The seventh annual Youth Shabbos took place on Parshas T'rumo, February 15th, and as in the past, the entire services were taken over and ably conducted by members of our Breakfast Club.

Steven Meier, Ralph Suiskind, Harvey Thurm and Steven Mayer officiated as cantors; the Torah Reading was divided among Allen Neuhaus, Steven Schoemann, Henry Hirsch, Ralph Suiskind, Irving Mannasse, Steven Jacobson and Danny Baer; Julian Hamburger was Gabbai; Roger Greilsamer, Milton Lamm and Joseph Wolf were ushers. The entire project was organized and supervised by Mr. Steven Mayer.

As President of the Breakfast Club, Alvin Neu delivered the sermon and presided over the services.

At a Kiddush after the services, refreshments were served, compliments to the Parent-Association, by Ruth Fenichel, Susan Loeb, Joan Neuhaus, Rose Oppenheimer, Sandy Speier and Marion Wolff.

PURIM CARNIVAL

On March 8th, our annual Purim Carnival took place and, as in the past, was a great success. Much work and effort went into the preparations which were undertaken by the boys and girls of the Breakfast Club, under the guidance of Mr. Steven Mayer. And a number of additional youth groups participated, as well.

At the Carnival, the Hebrew School's raffle campaign drew to a close and the drawing took place.

Gifts were distributed to the most successful raffle book sellers. For selling 10 raffle books each, a camera was awarded to Alan Katz and gift certificates to Shirley Oppenheimer, Alan and Joseph Wolf, and Marion Wolff. For selling 5 raffle books each, games were distributed to Arlene Basik, Karen Dolnane, Betty & Julian Hamburger, Jeffrey Katz, Milton Lamm, Jerry Loeb, Alvin Neu, Rose Oppenheimer, Andre Singer, Sandy Speier, Gary Stern, Eleanor Wild.

The first prize (transistor radio) was won by No. 5104.

The main door prize was won by Jennifer Sanders.

A VISIT TO THE FIRE HOUSE

On January 26th, Messrs. David Lewin and Steven Mayer escorted a group of boys of the Chalutzim to our local fire house.

The fire-men played host to the youthful guests. Alan Heussinger, in his report about the interesting afternoon, mentioned a very exciting tour of the facilities, whereby the fire-men displayed their equipment and explained its uses.

An unexpected treat was a genuine fire alarm, causing the tour to be hurriedly interrupted, for the men and the engines rushed to the fire.

A short time later, the engines returned and the men explained that it had been a small incinerator fire just across the Washington Bridge, in the Bronx, which was quickly put out.

(In the next issue: A report about the visit to the United Nations.)

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(Fortgesetzt von Seite 1)

der Kaelte und der Nacht, der J'hudi weiss, "es muss doch Fruehling werden."

Eine sinnige Erklaerung der Hagga-dah lehrt: Die ersten drei Ordnungspunkte des Sederabend sind (1) KADESCH (Kidusch); (2) U'R'CHATZ (Waschen der Haende); (3) KARPAS.

Wer KADESCH (K'duscho, Heiligkeit) erreichen will, hat U'R'CHATZ (Reinigung) an sich selber vorzunehmen. Aber jeder kann es, selbst der Niedrigste und scheinbar Unbedeutenste. Zu KARPAS naehmlich nimmt man Gruenzeug das unten, am Boden waechst, oft sogar ganz in der Erde steckt (Peter-silie, Radischen, Kartoffel, etc.). Und auch das Niedrige erhaelt Bedeutung, erscheint auf unserem Freiheitstisch und wir sprechen darueber B'rocho.

Dieser Fruehlings - Bitochen -Gedanke kommt am Schoensten im Hallel zum Ausdruck:

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KRITIK AM ANDERN

Der Baal Shem Tov pflegte zu sagen:
"Es ist nicht gut, wenn der Mensch allein ist, denn dann sieht er seine Fehler nicht. Wenn er bei seinen Mitmenschen etwas sieht, was ihm missfaellt, dann sieht er sich selber, wie in einem Spiegel. Denn," So schloss er seine Bemerkung, "man bekommt immer DAS Fehlerhafte eines andern zu sehen, was man auch selber falsch macht."

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SEASONAL

With the approach of spring, our thoughts very naturally begin to concentrate on the summer season of the year. For many, the summer weeks and months may be designated as the end of the "Synagogue Season."

Many of us will make plans for the summer vacation, either for a short but "complete" rest or to send the family away and join them over week-ends.

Our Hebrew School will close for the summer months and the Jewish knowledge, in various degrees, acquired by our children in the past, is apt to evaporate completely.

In short, the summer season generally seems to some people to be a period for greater laxity in our Jewish observances.

What can we do to counteract such a harmful situation? We can all follow a few simple suggestions:

1. Keep in mind that a true, Jewish upbringing for your children knows of no limitations and is in no manner dependable upon seasons.

2. If your child is to be away from home during the summer, select a responsible, true Jewish surrounding.

3. If at home, prevail upon your child to attend regularly Shabbos services at the synagogue.

4. Let a true Shabbos spirit pervade your home atmosphere wherever you are. A traditional Shabbos table, lights, Chaloth, Kiddush, a good Shabbos meal, aptly take the place of rowing, swimming and movies. Leave those for the rest of the week.

5. Remember, the greater amount of leisure time at your disposal during vacation requires of you to observe the beautiful home ceremonies more meticulously.

6. In order to help you in your choice of a summer camp for your child, Mr. David Lewin has volunteered to make a thorough study of the standards, advantages and benefits of many camps and will gladly advise you. (Tel. SW. 5-4491)

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Kastengeist, so hoert man klagen,
Herrscht jetzt bei uns Juden stark,
Und man kann ganz ruhig sagen
Alles dreht sich um die Mark.

Bist als "Auschir" du geboren
Jeder dich fuer weise haelt.
Umgekehrt bist du verloren,
"Kozin" steigt und "Dalles" faellt.

Ja, so alt wie unsre Bibel
Ist des Kastengeistes Macht,
Denn wir haben dieses Uebel
Aus Aegypten mitgebracht.

Aber dennoch muss ich loben
Einen Kastengeist bei euch.
Dieser kommt direkt von "oben"
Und er macht euch stark und gleich.

Vor ihn duerft ihr betend fasten
Wenn die Brust voll Reue brennt,
Vor dem "Geist" aus jenem "Kasten"
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