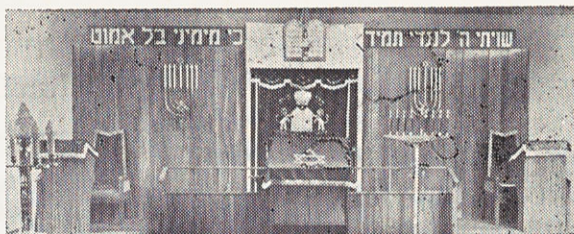


HAKOHO

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MAY 1967

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"EINS, WER WEISS ES? EINS, ICH WEISS ES. EINS IST UNSER G'TT, IM HIMMEL UND AUF DER ERDE"

RABBI SHLOMO KAHN

Wenn oekumenische Winde blasen, heisst es aufpassen aufs juedische Licht. Und wenn gar dieser Geist Sturmeskraft erreicht, dann ist's gefaehrlich. Der weise Salomon warnt schon vor den Kuessen des Feindes.

Das Feuer der Scheiterhaufen war grausam, aber offen und leicht erkennbar. Jedoch die liebevoll ausgestreckte Hand der "Versoehnungen" ist verfuhrerisch. Wohl mag die warnende Stimme der Vernunft unbeliebt empfunden werden, jedoch wehe, wenn ihr kein Ohr geschenkt wird. Was neunzehnhundert Jahre lang erfolglos betrieben wurde, darf — G'tt behuete — durch raffinierte, planmaessige Methoden-aenderung nicht gelingen!

Zu diesem Thema singt ein Sederlied mit lauter Stimme. "Echod mi jodea — eins, wer weiss es?" so klingt unser Seder

aus. Hier sind fuer die Zahlen von eins bis dreizehn markante, zumeist grundlegende Begriffe angefuehrt. Verfasser ist unbekannt und auch Verfassungsdatum. Schwer waere anzunehmen, dass es rein ein zeitvertreibendes oder interessewachhaltendes Zahlenspiel sei. Vielmehr (nach der Erklarung von Raw Maimon) enthaelt das Lied, mit treffenden Schlagwoerter ausgestattet, die Waffen des Judentums gegen christliche und abtruennige Auffassungen.

"Eins ist unser G'tt." Kein Ruetteln und kein Schuetteln an dieser Wahrheit. G'tt ist eins, unteilbar. Die Zahlen zwei und drei bedeuten andere Dinge. (Muetter gibt es, vier an Zahl, aber es waren Menschen, so wie alle Menschen.) Jede andere Auslegung ist G'tteslaesterung.

(Fortsetzung auf Seite 22)

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 Kenneth Vollweiler (Schabb. Bamidbor,
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## CHILDREN'S PAGE

## THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Number four coming up!"

"No, you silly one, it's number four going down!"

Kupsie and Tassie were giggling as with a whoosh and a gurgle they were filled up with the clear, cool wine. The Seder was coming to a close. The fourth cup was poured just as the little girl who was a guest in Leah's and Benny's house, came back. She'd been sent to open the door and now she was disappointed. Nothing had happened. She'd expected the Prophet Elijah to come for sure.

But Tassie and Kupsie weren't paying much attention. They seemed a little tipsy from all the wine they had held tonight. And also, the hour was late, way past their bedtime. (Ooops, what a silly remark! Kiddush cups don't go to bed. They sleep standing up!)

"Psst," whispered Kupsie, "look at Tumbler. What's with him? He's still as full as before. Doesn't anyone drink from him?"

"Not tonight," Tassie whispered back.

"Then why did they pour wine into him?"

"Oh, don't you know? Tumbler always plays a special role at the Seder. He's filled with wine and put in a place of honor. He's the Cup of Elijah."

Kupsie was amazed. His eyes opened wide. "Will Elijah really come and drink from Tumbler?"

"Everyone hopes for Elijah's coming and when he does, he'll be a welcome guest in every Jewish home. But even if he shouldn't come this year, Tumbler did an important job tonight. There are four cups which they drink, you know. These are in honor of the four stages of redemption from Egypt. A fifth cup must be poured and it's not drunk. This stands for the final and highest stage which wasn't reached yet."

"But what about all the wine inside Tumbler?" Kupsie persisted.

"Don't worry. It won't go to waste. They'll use it tomorrow in the daytime for Kiddush. But look, Kupsie, look at him now!"

Both cups burst out laughing, for tall, dignified Tumbler had heard them and he winked at them and tried to nod but he spilled some of his wine and made a deep red spot on the white table cloth!

*(Will be continued)*



## QUIZ

Although several tried, only Diane Hanau and Shirley Oppenheimer answered correctly: 1) G'd's name doesn't occur in the Megillo; 2) Esther's Hebrew name, Hadassah, is mentioned once; 3) Haman's name causes noise, when read; 4) names of Haman's 10 sons are read quickly.

Since the days from Pesach to Shovuos are counted, what else do you know about counting?

- 1) What is counted with drops of wine?
- 2) Where is a count of important themes from 1 to 13 made?
- 3) At what age does a child become an adult?
- 4) What does Jewish law say about counting persons?
- 5) How many days, after their wedding, must bride and groom abstain from work?

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# GEBETSZEITEN

|                                     | Vorabend | Schacharis   | Mincho | Maariw | Tag- Anf. | Sch'ma vor |
|-------------------------------------|----------|--------------|--------|--------|-----------|------------|
| 1. Tag Pesach, 25. April .....      | 6:25     | 8:30 Sermon  | 6:50   | 7:25   | 4:00      | 8:10       |
| 2. Tag Pesach, 26. April .....      | 6:50     | 8:30 Predigt | 6:50   | 7:25   |           |            |
| Schab. Chol haMoed, 29. April ..... | 6:30     | 8:30 Sermon  | 6:55   | 7:30   | 4:50      | 9:05       |

## DAYLIGHT

|                                   |      |
|-----------------------------------|------|
| 7. Tag Pesach, 1. Mai .....       | 7:15 |
| 8. Tag Pesach, 2. Mai .....       | 7:55 |
| Schabb. K'doschim, 6. Mai .....   | 7:15 |
| Schabb. Emor, 13. Mai .....       | 7:15 |
| Schabb. B'har, 20. Mai .....      | 7:15 |
| Schabb. B'chukosai, 27. Mai ..... | 7:15 |
| Schabb. Bamidbor, 3. Juni .....   | 7:15 |
| Schabb. Noso, 10. Juni .....      | 7:15 |

## SAVING TIME

|                |      |      |      |      |
|----------------|------|------|------|------|
| 8:30           | 7:55 | 8:30 |      |      |
| 8:30 Yiskor    | 7:55 | 8:30 |      |      |
| 8:30           | 8:05 | 8:40 | 4:45 | 9:05 |
| 8:30 Barmitzvo | 8:10 | 8:45 | 4:30 | 9:00 |
| 8:30           | 8:20 | 8:55 | 4:25 | 8:55 |
| 8:30 Predigt   | 8:25 | 9:00 | 4:15 | 8:55 |
| 8:30 Barmitzvo | 8:30 | 9:05 | 4:10 | 8:55 |
| 8:30           | 8:35 | 9:10 | 4:05 | 8:55 |

Gelegenheit zum Kaschern von Geraeten  
fuer Pesach: Sonntag, 23. April, 3-5 PM

Erew Pesach, Montag, 24. April:

Sium fuer Erstgeborene: 6:00 A. M.

Chometz-Essen verboten: 9:15 A. M.

Chometz-Besitz verboten: 10:30 A. M.

\* \* \*

Rosch Chodesch Ijar, Mittwoch & Donnerstag, 10. & 11. Mai.

Yom haAtzmaut (Israeli Independence Day) Montag, 15. Mai. — Festg'ttesdienst Sonntag Abend 7:30 P. M.

Scheni-Chamisch-Scheni 15.-18.-22. Mai.

Lag b'Omer, Sonntag 28. Mai.

Rosch Chodesch Siwan, Freitag, 9. Juni.

\* \* \*

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 — Dienstag 8:15 P. M.

Ladies & Gentl. Thur. 8:15 P. M.

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## Die Gemeinde berichtet...

...dass am 8. Maerz im Rahmen der Sisterhood eine Mode-Schau stattfand...

...dass die Purim S'udo mit grosser Beteiligung an Purim gemeinschaftlich eingenommen wurde, wobei ein erstklassiges Essen von den Rednern, Dinner Chairman Mr. Eric Hanau, President, Mr. Adolph Heimer, Rabbi Shlomo Kahn und Auffuehrung reizender Szenen aus "Fiddler on the Roof" von Kindern der Jugendgruppen, einstudiert von Miss Harriet Scharenberg und Miss Chasida Etzion, umrahmt war...

...dass am 2. April die Purim Party der Kinder stattfand, wobei der Wettbewerb an Spielen grossen Beifall fand...

...dass am Sonntag, den 7. Mai, 3:30 Uhr nachmittags ein Vortrag von der bekannten Journalistin Rebbetzin Esther Jungreis stattfinden wird, ueber das Thema "Problems Facing Today's Jewish Woman," wozu die Sisterhood alle Mitglieder und Freunde herzlich einlaedt...

...dass die feierliche Wiedereinweihung unserer Sefer Thora am Sonntag, den 14. Mai, abends 7:30 Uhr stattfinden wird, wozu jedem Interessenten die Gelegenheit gegeben wird, sich an dem Fertigschreiben zu beteiligen, anschliessend daran wird der Festg'ttesdienst zu Ehren der Gruendung des Staates Israel stattfinden...

...dass Mr. & Mrs. Ben Keller, anlaesslich ihrer silbernen Hochzeit, ein neues Sefer Thora Maentelchen stifteten, wofuer die Gemeinde ihnen dankt...

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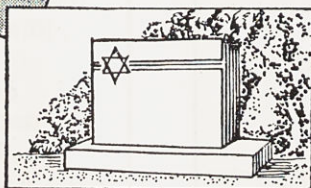
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## "POINT OF VIEW"

### A Column for the Young Adult

#### INCOME TAX

It's that time of the year again. Needless to be reminded, for who can forget? Anyway, they won't LET you forget. Reminders everywhere, in the mail and the daily press, on public transportation posters and over the air waves, and the ads! They stare us in the face, beckon from hastily rented stores and cry out from desk spaces into which one can barely squeeze. (Squeeze — an appropriate word for a mighty unpopular topic.)

We're impressed by the impact of diversified media. How the word does get around. One simply cannot escape it, and we're gratified at that, for who wants to be caught napping?

How was this done in the past? In pre-radio and television eras and before the march of news skirting the Times Tower, there were town criers. And there were "extras." Newsboys hawked with shrill cries quickly printed bulletins in special editions. Who could resist the excitement of such a loudly offered notice?

Or there were the bulletin boards, the "Litfassaeule," (sorry, there's no American term for it) strategically rising barrel-shaped, huge, at busy intersections, arresting the eye by sheer size and weight, and from its fat circumference the posters cried out their messages.

What about more local tidings? There are bonds of woe which ruefully forge tenants of a multi-dwelling building into a misery allied kinship. Who hasn't tasted the bitter words: "No steam or hot water today," and silently invoked wishes of sorts on the head of super, agent, and/or landlord? (Not so silent, at that. Mutterings at the least. Outright shouts of protest and veto, more often. But futile, you know. Nothing but letting off the other kind of steam.)

Where does one find such epistles of love? In the elevator, or above the mailboxes, or the like. That's supposed to catch

all eyes. Does it? I've often wondered. What if one doesn't use the elevator — on Shabbos, or tenants on the ground floor. What if one hadn't looked for mail or not even set foot outside the door. It's legal to stay home for a day or two. (But, so I answered myself, it's uncommon enough, even abnormal enough, to deserve the fate of unwarned heatlessness.)

In Israel of old, long before electronics and the printing press, an effective method was in use, which reaches halachically right into our twentieth century. Whereas April signifies the above mentioned income tax, the month of Adar had its machatzis ha-shekel head-tax. Approximating half a dollar, this sufficed to finance the upkeep of the Temple. It was also a census taking instrument. (Lest we sigh with nostalgia over "good old times" let me hasten to add that this wasn't the only tax of ancient times. There were others, more painful moneywise.)

How to remind the people of the Adar due date? Simple. On the Shabbos before Rosh Chodesh, an additional Sefer Torah was taken from the Ark and the tax chapter was read. And thus the message found its destination. It reached each and every able bodied citizen. Because no one, but no one, missed Shul on Shabbos.

Food for thought, isn't it?

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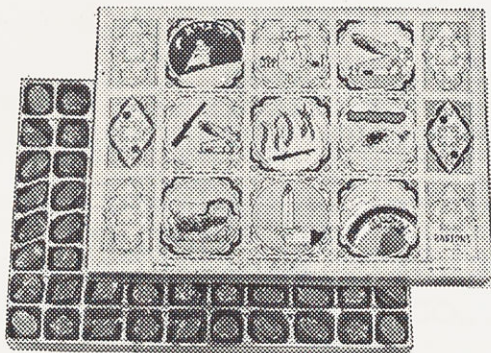
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## והוא דאזיק אנפשיה

Diese Worte des Talmuds ergeben einen Grundsatz. Woertlich, "er hat sich selber geschaedigt," frei weg "ich hab's dir gleich gesagt."

Die Public Schools unserer Stadt machen eine Krise durch und wie es werden wird, ist fraglich. Jetzt wird ploetzlich die Krankheit als kritisch befunden, aber wer ein bisschen im Fiebermessen und Puls-fuehlen bewandert ist, der hat schon lange bedenklliche Symptome wahrgenommen und ist von dem nunmehr gefaehrlichen Gesundheitszustand nicht ueberrascht.

Lehrer beschweren sich, dass Schueler sie belaeastigen, mit Schimpf und Schmach beleidigen und handgreiflich werden. Ja, aber wer ist denn Schuld daran, wenn nicht die Lehrer!

Sinnlose Aenderungen in vernuenftigen Erziehungsmethoden, Bruch mit gesunder Paedagogik, Abschaffen von bewaehrten Normen — und alles im Namen des Fortschritts.

Ist es denn Fortschritt, wenn man Kindern die Kinderjahre raubt und sie viel zu frueh zum gesellschaftlichen Verkehr treibt, zu "dates" und "socials" und sie voreilig zu Juenglingskleidung und Zurechtmachen anreizt?

Ist es Fortschritt, wenn man Schueler mit psychologischen Glacehandschuhen behandelt und, um sie nicht zu kraenken, sie nicht durchfallen laesst und keine schlechte Zeugnisnote gibt?

Ist es Fortschritt, wenn Kinder direkt dazu erzogen werden alles was bei Eltern gegolten hat, ins Laecherliche zu ziehen, die Klassiker als "square" und veraltet hinzustellen, sie in ihrer wahnsinnigen Vergoetterung von nichtssagenden Gemaelde, haarstraubender Musik und unzuechtiger Literatur unterstuetzt?

Ist es Fortschritt, Disziplin als altmodischer Ueberrest vergangener Zeit zu den modernen Fenstern hinauszuerwerfen?

Wundern wir uns nur nicht, wenn da die Kinder, durch toerichte Erwachsene verpfuscht, sich zu unbaendigen Jugendlichen entwickelt haben. Das haben sich die Erzieher selber eingebracht.

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## — Youth Activities —

Purim saw two great affairs, the Purim Dinner on March 26th and the Purim Carnival on April 2nd.

Although the annual Purim Dinner is mainly a congregational activity for adults, this year our youth stole the show. And what a show it was!

Miss Harriet Schartenberg and Miss Chasida Etzion, our youth leaders, set themselves an ambitious task: to train the children of the Oneg Shabbos groups for a production of some scenes from "Fiddler on the Roof."

Did they succeed? What a question. It was a hit with everyone, the nervously excited actors, the harrassed directors and, above all, the delighted audience. No professional entertainment ever received the kind of ovations that shook dinner tables and synagogue walls on that Purim afternoon.

Dressed in fetching costumes, made up with mothers' cosmetics, using stage and props as nimbly as experienced performers, the following girls and boys put heart and soul into well learned (oft-rehearsed) lines, displayed expert gestures and masterfully sang the popular numbers to the piano accompaniment: Debbie Brodt (Narrator), Diane Hanau (Tzeitel), Terry Knurr (Fruma Sarah), Rachel Kornbluth (Grandma Tzeitel), Jerry Loeb (Rabbi), Michael Nussbaum (Narrator), Shirley Oppenheimer (Golde), Susan Oppenheimer (Chava), Shirley Rosenthal (Miriam), Monica Schoenberg (Yenta), Barry Stiefel (Tevye, Scene I), Brenda Steifel (Hodel), Stanley Stone (Tevye, Scene III), Barry Weinberger (Reb Na-

hum), Allen Wolf (Avram).

\* \* \*

As in previous years, the Purim Carnival enjoyed lively, eager participation, offering three hours of games, fun and laughter.

The annual Hebrew School campaign came to a close on that day and gifts were awarded to those students who participated in an outstanding manner.

Shirley Oppenheimer received a gift certificate, Monica Schoenberg a camera, Debbie Brodt, Alan Oppenheim and Gary Stern won games.

\* \* \*

### ATTENTION 6th GRADERS:

This is the season when public school pupils, beginning with 6th graders who are to enter junior high school, are asked to make their choice of a foreign language to be studied in September 1967. When they receive their language questionnaires, they can select Hebrew as FIRST choice. Every junior high school in the city is prepared to give Hebrew, provided there are enough students for a class.

The Hebrew curriculum in public schools emphasizes conversational Hebrew, leading to the study of Hebrew literature in the upper grades.

Hebrew students entering senior high school in September can receive advanced credit by taking placement tests. These students will be admitted to intermediate or advanced Hebrew classes with full credit towards college entrance preparation.

All Jewish children are urged to take full advantage of this opportunity to learn Hebrew.

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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, Challoth, 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.

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## SEDER COMMENTS

## את פתח לו

"As for the one who doesn't know how to ask, you must bring up the subject for him."

The Hebrew grammarian will ask: Why the feminine form of the word "you"? In Hebrew "you" is rendered "atto" when speaking to a man but "att" when addressing a woman. With no particular person in mind, the masculine form is used. Why then the feminine here?

Women are universally acclaimed as masters of the spoken word. Countless anecdotes, jokes and stories pay tribute to woman's gift of speech. The Talmud too records this phenomenon. "Of ten parts of talkativeness which descended on earth, nine parts were seized by the women." (Kidd. 49b)

Is this a critical, derogatory remark? Not necessarily. True, the Sages applaud reticence. "Say little but do much," is Shammai's slogan. (Ethics of Fathers 1:15) But there are notable exceptions to this advice and rule. Prayer consists of words spoken, but no one would suggest that it be curtailed. And when it comes to Torah study, there's no limit to its merit.

At the Seder we are requested to relate the exodus and the Haggadah is quite specific:

וכל המרבה לספר ביציאת מצרים הרי זה משובח  
"the more someone tells about the exodus from Egypt, the more he deserves praise."  
In other words, be "feminine," talk a lot, for tonight it's a mitzvo!

\* \* \*

## צא ולמד מה בקש לבן

Traditionally Laban is singled out as a top villain. No one denies his rascality nor will anyone jump to his defense. Yet his elevation to the pinnacle of wickedness poses a challenge to the ingenuity of Haggadah commentators. How was he so outstandingly bad?

Jewish history is replete with adversaries who tried to destroy us, from Esau and Amalek of old, down to their most recent heirs. We are witnesses of G'd's protection. He saved us from them all and to Him we sing our songs of gratitude.

But what about dangers of whose exist-

ence we weren't even aware? How often does it happen that evil intentions are nipped in the bud and plans of potential enemies fail before there's a hint of peril, and "the recipient of a miracle doesn't recognize the miracle?" Ought we not lift our wine cup to sing G'd's praises for that too?

Indeed that's just what we do. In the preceding paragraph we read: "Not only one enemy has risen against us to destroy us, but rather in every generation they rise against us to destroy us, and G'd saves us from their hand." And as proof: "Go forth and learn what Laban wanted to do." His intention was to kill Jacob with kith and kin, but only through a slip of the tongue was this revealed. After pursuing Jacob, Laban gave reign to his frustrated anger. "It is in the power of my hand to do you hurt," said he (Gen. 31:29). — Aha! Caught in the (intended) act!

Even unknown to us, G'd protects.

\* \* \*

## זכר למקדש כהלו

Hillel's custom to wrap meat of the Pesach sacrifice, Matzo and Moror, and eat it together, is commemorated at the Seder. After having eaten the Matzo separately and the Moror separately, we take Matzo and Moror once more and eat that together.

This custom is based on the biblical verse:

## על מצות ומררים יאכלהו

"with Matzos and bitter herbs shall they eat it."

A careful look at this reference generates surprise. The quotation is not from the Sidro Bo (Ex. 12:8) as we'd expect, but from B'halos-cho (Num. 9:11), which deals with Pesach Sheni, the make-up Seder on the 14th of Iyar, for those who, in Temple times, missed the Nisan Pesach sacrifice.

Did the author of the Haggadah make a mistake in quoting the wrong passage? No!

Each year at the Seder we sorely miss the Seder's highlight: the sacrifice. And

we never cease to hope. Overnight the Temple may be rebuilt and we shall be able then to resume the service which was interrupted eighteen-hundred years ago.

Prayerfully we expressed the fond wish: Perhaps still this year, before another month is up, the Temple will stand. And then, four weeks from now, on the 14th of Iyar, we shall all eat of the Pesach Sheni, the make-up sacrifice!

(פרדס ההגדה)

(Fortgesetzt von Seite 1)

Falsch ist's, den Schabbos auf Sonntag zu verlegen, denn

שבועה ימי שבתא

der siebte Tag der Woche ist Schabbos.

Falsch ist's, die Bris Milo mit der Taufe zu vertauschen, denn

שמונה ימי מילה

G'tt gebietet die Beschneidung am achten Tag.

Nun widerlegt das Lied auch Unwahrheiten der Irrenden innerhalb unseres Volkes. Nicht nur zehn Gebote auf zwei Bundestafeln hat G'tt gegeben, sondern auch die funf Buecher der Thora. Und ebenbuertig an Gesetzeskraft sind die sechs Baende der Mischna, der Talmud. Untrennbar sind diese Zwillingsteile der Thora, das Schriftliche und das Muendliche, Thora und Talmud. Bibeltreu kann sich nur der bezeichnen, der den Talmud anerkennt, denn

שלשה עשר מדיא

nach dreizehn Grundregeln ist die Thora abgefasst, sodass an Hand dieser Regeln die muendliche Ueberlieferung direkt in der schriftlichen erkennbar ist.

Wenn jene, die uns zweitausend Jahre lang verfolgt und angefeindet haben, eine ehrliche, reuevolle Annaeherung wollen, koennen wir darueber nur erfreut aufatmen. Solange jedoch der Missionstrieb lebt, muessen wir verdaechtig behutsam sein. Jedenfalls bleiben wir stets stolze, hartnaeckige Juden.

Und unseren irrenden Bruedern sei gesagt: Jede Abweichung von unserer Tradition ist dem sicheren Untergang geweiht. Bei uns ist die Wahrheit!

## DIE SCHLANGE TOETET NICHT

Richte nie den Wert des Menschen  
Schnell nach einer kurzen Stunde,  
Oben sind bewegte Wellen,  
Doch die Perle liegt im Grunde.

Eine Erlaeuterung dafuer ist nicht angebracht, zumal fast jeder die Erfahrung der Bedeutung mitmachte, oder, besser gesagt, erlebte. Darum ist es unsere hoechste Pflicht und Aufgabe, G'ttesfurcht und Religion in unseren Kindern einzupflanzen, froh in G'tt am Morgen zu erwachen und mit heiterem, reinen G'ttvertrauen ruhig sich am Abend niederzulegen, heiteren Sinnes in die Zukunft schauen.

Rabbi Chanina ben Dosa erzaehte, dass eines Tages in einer Ortschaft sich eine giftige Schlange eingenistet hat, und die Bewohner darueber in Schrecken versetzt waren. Da begab sich eine Gesandtschaft zu dem frommen Gelehrten, Rabbi Chanina ben Dosa, um Rat und Hilfe.

Der Rabbi lies sich die Hoehle zeigen und trat furchtlos hinzu. Die Schlange sperrte ihren Rachen auf und versuchte, ihre Zaehne in den Fuss des Rabbis zu stossen. Doch das Wunderbare geschah. Rabbi Chanina blieb unverletzt, aber die Schlange lag tot zu seinen Fuessen. So nahm er die Schlange in das Beth Hamidrash.

Dann sagte er zu dem Volke: "Die Schlange toetet nicht, sondern nur die Suende."

Darum heisst es, wenn Du auf G'tt Dein Vertrauen setzt, werden die Engel G'ttes auf allen Deinen Wegen Dich behueten.

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## DIE SCHIUR-ECKE



Wussten Sie...

...dass Huelsenfruechte (Erbsen, Bohnen, Linsen, etc.) nach altgewohntem Brauch an Pesach nicht gegessen werden, jedoch nicht chometz sind and deshalb nicht aus juedischem Besitz entfernt werden muessen?

...dass die 33-taegige Trauerzeit der Omer-Tage verschiedenartig gezahlt wird (entweder von Pesach bis Lag b'Omer oder von Rosch Chodesch Ijar bis vor Schowuos), dass waehrend dieser Zeit Hochzeiten Musik, Haarschneiden und dergleichen unterlassen werden, dass jedoch das Anschaffen und Tragen von neuen Kleidungsstuecken und Schehechejonu erlaubt ist?

...dass Kiddusch ueber Wein zu sprechen ist, jedoch man fuer Hawdolo auch andere Getraenke (juice, Milch, auch Kaffee und Tee) gebrauchen darf?

...dass man verpflichtet ist, Juden gegenueber ohne Zins Geld zu leihen, dass man weder einem Juden Zins berechnen noch bezahlen darf, dass sogar Dankausdruecke fuer geliehenes Geld unterlassen werden muessen, weil sie wie Zinsen betrachtet werden?

...dass man Leber "koscher" macht, indem man sie vorschriftsmaessig ueber offenes Feuer haelt, so dass das herausquellende Blut ungestoert abfliessen kann, und dass dabei die Leber nicht in einem Gefaess liegen darf?

...dass die Mahlzeiten an Schabbos nicht ausschliesslich aus kaltem Essen bestehen duerfen, sondern dass man Schabbos bei Tag etwas warmes servieren muss und deshalb selbst in warmer Witterung der Schabbosherd oder die Thermosflasche dienen muss?

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