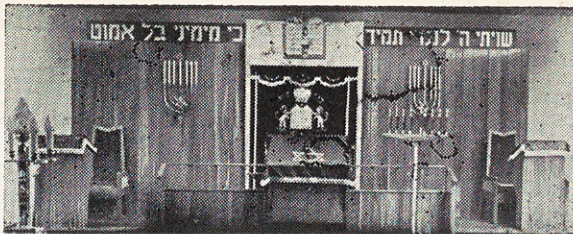


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PESACH 5728

APRIL-MAY 1968

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DAS TAU-GE BET

RABBI SHLOMO KAHN

Mit Musaf des ersten Pesachtages verabschieden wir uns von der Winter-Regenzeit Gebet fuer Regen (Maschiw hoRuach umorid haGoschem, Tal uMotor) faellt nunmehr weg, denn "Siehe, der Winter ist vorueber, der Regen vorbei, die Blueten zeigen sich auf der Erde, die Zeit des Sanges ist gekommen, und die Stimme der Turteltaube vernimmt man in unserem Lande." (Schir haSchirim 2:11, 12)

Ganz ohne Feuchtigkeit kommt aber die Natur auch im Fruehling und Sommer nicht aus. Anstatt des Regens (der in tropischen und halbtropischen Laendern nur in der Winterzeit faellt) faellt der naechtliche Tau vom Himmel. Deshalb begruessen wir den Fruehling mit dem Tau-Gebet am ersten Tag Pesach.

Regen und Tau sind wohl miteinander verwandt, aber voellig verschieden veranlagt. Der Regen macht heftig nass und schlaegt oft mit erbarmungsloser Wucht zur Erde. Sein unbestrittener Segen ist manchmal mit Verheerung verwachsen.

Ganz anders der Tau. Sanft, niemals schaedlich, immer ruecksichtsvoll, geradezu bescheiden, freundlich und hoefflich befeuchtet er die Erde in naechtlicher Stunde, um niemanden etwas zuleide zu tun. Kein Grashalm wird von ihm ge-

brochen, kein Kaefer weggeschwemmt, kein Picknick gestoert.

Wie inhaltsreich sind daher G'ttes Worte, durch den Propheten (Hoschea 14:6) an uns gerichtet: "Ich werde sein wie der Tau fuer Israel, es bluehe wie die Lilie und schlage Wurzeln gleich dem Lebanon."

Sanft wie der Tau ist G'ttes Hilfe fuer Sein Volk, nicht in ueberflutenden Guesen, sondern in naechtlicher Stille, in behutsamer Treue. Siehe, die Blueten kommen sichtbar zum Vorschein und starke, unzerstoerbare Wurzeln senken sich tief ins Land.

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eines Sohnes, bezw. Enkels.Maseltov anlaesslich der Hochzeit von
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CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Hey, what's the big idea?"

Kupsie was startled and brimming with anger and for once he was sorry that he couldn't talk to humans.

(Kiddush cups can talk, of course. We have read a lot in the past about the many interesting and sometimes funny conversations between Kupsie and his friends, Tumbler and Tassie. But, though Kiddush cups can speak to each other and can hear human talk, they can't be understood by humans.)

"Why are you so silly?" whispered Tassie clear across the Seder table. "Don't you remember from last year?"

"Don't be hard on him, Tassie," came the voice of Tumbler from atop the Seder plate. Tumbler, of course, was the Cup of Elijah and from his place of honor he could see all that was going on.

"Take it easy," he said again. "Kupsie is still very young and only in his second year."

"Okay, okay," said Tassie. "I'll explain."

"Please do," said Kupsie impatiently, for a strange thing was taking place at the Seder table. "Why are they dipping their fingers into us wine cups?"

"Because they're reciting the ten plagues, that's why," laughed Tassie.

"That's only half an answer," Tumbler took over. "You know of course why there are four cups of wine at the Seder."

"Sure, I do. It's in honor of the redemption from Egypt and that the Jews became G-d's nation."

"Correct. The Egyptians deserved all the punishments they got. But when mentioning the awful plagues, a Jew can't help

feeling a little sorry. Since there was suffering, a drop of wine is spilled from the cup of joy for each plague."

"Oh," said Kupsie, "that's a nice custom. But then the drops ought to go to waste, shouldn't they?"

"Of course, they do," answered both Tumbler and Tassie.

"But look! Little Joey over there is licking his finger each time," said Kupsie.

"He's cheating!"

(Will be continued)



QUIZ

We'll let you off the hook. Since no one responded correctly, here are the brochos which are said only once a year:

1. For lighting the Yom Kippur candle
2. For the search of chometz
3. On seeing fruit trees blooming
4. "Nachem" on Tisho b'Av in Mincho
5. After "borchu" on Yom Kippur Shacharis

(Two more partially correct answers were pointed out to us: On Eruv Chatzeros and on Shofar when the first day of Rosh haShono is Shabbos.)

Everyone knows the role which Moses and Aaron played in taking the Jewish people out of Egypt. But who can answer the following:

1. In what way was Joseph, long dead, featured at the Exodus?
2. What act was performed by Aaron alone, excluding Moses?
3. What did Nachshon, Prince of Judah, do to win fame?
4. What did Miriam do?

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	Vorabend	Schacharis	Mincho	Maariv	Tag- Anf.	Sch'ma vor
1. Tag Pesach, 13. April	6:10	8:30 Sermon	6:35	7:10	4:30	8:20
2. Tag Pesach, 14. April	6:35	8:30 Predigt	6:35	7:10		
7. Tag Pesach, 19. April	6:20	8:30	6:20			
8. Tag Pesach, 20. April	6:20	8:30 Yiskor	6:45	7:20	4:05	8:15
Schabb. Sch'mini, 27. April	6:30	8:30	6:55	7:30	5:00	9:10

— — DAYLIGHT

SAVING TIME — —

Schabb. Tasria-M'zoro, 4. Mai	7:15	8:30 Sermon	8:00	8:35	4:50	9:05
Schabb. Achare-K'doschim, 11. Mai	7:15	8:30	8:10	8:45	4:30	9:00
Schabb. Emor, 18. Mai	7:15	8:30	8:15	8:50	4:25	9:00
Schabb. B'har-B'chukosai, 25. Mai ...	7:15	8:30 Predigt	8:25	9:00	4:15	8:50

Gelegenheit zum Kaschern von Geraeten
fuer Pesach: Donnerstag, 11. April
5-6:30 P. M.

Erew Pesach, Freitag, 12. April:
Sium fuer Erstgeborene: 6:00 A. M.
Chometz-Essen verboten: 9:20 A. M.
Chometz-Besitz verboten: 10:30 A. M.

Donnerstag, 18. April
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Rosch Chodesch Ijar, Sonntag & Montag,
28. & 29. April.

Yom haAtzmaut (Israeli Independence
Day) Freitag, 3. Mai — Festg'ttesdienst
Donnerstag Abend 8 P. M.

Scheni-Chamischi-Scheni 6.-9.-13. Mai.
Lag b'Omer, Donnerstag, 16. Mai.
Rosch Chodesch Siwan, Dienstag, 28. Mai.

* * *

Sonntags 8:00 A. M.
Montag bis Freitag 7:30 A. M.
taeglich abends 8:00 P. M.

* * *

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Herren — Dienstag 8:15 P. M.
Ladies & Gentl. Thurs. 8:15 P. M.

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"POINT OF VIEW"

A Column for the Young Adult

OF BOYS AND MEN

In many circles it's customary for unmarried men not to wear a talis during prayer. The Shulchan Oruch (Code of Jewish Law) makes no mention of this custom. On the contrary, its statement is crystal clear:

קטן היודע להעטף אביו צריך ליקח לו ציצית לחנכו

"For a minor (under Barmitzvo age) who is able to enwrap himself, his father is obligated to buy tzitzis so as to train him."

But some of the later commentators refer to the custom of not wearing a talis until the wedding. What is this custom's origin and significance?

I

From several Talmudic references it seems, that in Talmud times (probably biblical times as well) men wore a toga-like garment, in the form of a sheet or blanket, which was draped over the shoulders and with which the entire body was enveloped. Married men, as a distinct sign of maturity, also covered their head with it. (Talmud Kiddushin 8a, 29b)

II

Ancient Jewish custom bids the bride to present a talis to her groom on their wedding day. (The threads of the tzitzis number 32 — 8 at each of the 4 corners. The word for "heart" in Hebrew is "lev" which has the numerical values of 32.)

III

In the Sidro Ki Setze, sentence 12 of chapter 22 reads: "You shall make yourself fringers (tzitzis) upon the four corners of your garments with which you cover yourself." This is immediately followed by "If a man takes a wife..." (sentence 13), indicating that tzitzis are worn by married men only.

Rabbinic authorities oppose the custom of waiting with the talis until marriage. And they point out in refutation:

1. The Talmud refers to the wearing of garments, not to the law of tzitzis;
2. the new talis which the bride gives

to her groom on the wedding day doesn't indicate at all, that he wore no talis until now;

3. though many laws are based on the proximity of biblical verses, this is a valid rule of interpretation only when authorized by the Talmud (transmitted by tradition of Oral Law straight from Sinai, through Moses, down to the compilation of the Talmud). No such tradition is in existence for the two verses in Deuteronomy 22.

Far better is therefore the custom that boys also wear a talis. From Barmitzvo age on they are obligated by the Torah to fulfill the mitzvo of tzitzis. And even much earlier than that, as soon as a small boy is trained to keep himself clean, he should wear an arba kanfos constantly, and a talis at prayer.

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...dass am Sonntag, den 5. Mai, die Sisterhood einten Vortrag von der bekannten Journalistin Rebbetzin Esther Jungreis festgesetzt hat...

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Das ist richtig und nicht richtig, denn wenn ich jemandem eine Freude bereite, tu ich es, ohne dafuer Dank zu erwarten. Und doch "the joy comes back to you," ich habe innerlich Freude und Genugtuung, ihm glueckliche Stunden bereitet zu haben.

"Die Seele des Menschen ist eine Leuchte des Ewigen, mit ihr durchsucht er des Herzen Inneres." Wir beduerfen das Licht der Einsicht, um unser ganzes Innere erforschen zu koennen, um uns nicht zu ueberschaetzen, unsere Maengel schonungslos zu beurteilen, damit die Finsternis des Irrtums und der Unkenntnis uns nicht gefangen haelt. Wir beduerfen das Licht, um die heilige Religion in unserem Herzen zu entzuenden.

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REFLECTIONS

SP4 Steven Mayer

(Safely back from a year's duty in war-torn Vietnam where he served as Assistant to the Jewish Chaplain, we extend a hearty welcome to the author of this article, who is about to be discharged from the U.S. Army.)

It had been a long year. Looking at the Boeing 737 that was to bring us back to the U.S., I thought it was the most beautiful sight I had even seen. But along with the happiness there was an inner gnawing, a sad feeling, for those who would never see that beautiful bird take them back home. There was "the Big O," my room-mate for eight weeks during basic training, who died when his tank was blown up. Or the fellow who had been just 12 people in front of me at the reception station on Whitehall Street a few short months ago. Who would have thought that they would be denied this sight?

It was minutes before take-off, and as the tension of the past year mellowed into a restfulness, the hardships, trials, fears and misgivings faded, and the accomplishments and achievements replaced them.

There were personal achievements, to be sure. After two months of living on a dirt floor, to finally build a wooden floor and live over that — what pride and satisfaction I had felt. Then there was the Sukkoh. It took two weeks searching for materials before the idea could become a reality. First there was the search for enough plywood to make up the sides. Then came the beams for support and to hold the s'chach. Getting the s'chach proved to be the most difficult of all. Here we were, in a jungle wilderness, yet not a tree or bush was there to be found on post. So on Erev Sukkos, out we went with helmets, ax and trailer on the jeep, to get our precious commodity. Words cannot describe the feeling to have built your own Sukkoh 12,000 miles from home!

Perfection at times though was an impossible goal. Although lulovim and esrogim were ordered for Jewish activities throughout the country, the lulov never arrived, and the esrog shriveled without ever having met its partner.

There were so many more things to remember! Chanukah aboard ship, Purim with empty Coke cans filled with pebbles for greggers, Seder at the Saigon USO, Tashlich at the Saigon River, and of course the weekly Shabbos services.

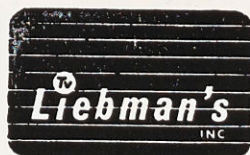
Not all of the successes were of a personal nature. The MEDCAP operations, for example, whereby a medical team consisting of U.S. doctors went out to nearby towns to treat the sick, were among the most beneficial items. It was quite a sight to see these poor peasants receive the medical attention they so dearly needed. There is no difference anywhere in the world watching a mother's concern over her sick child. Nor is there a difference in seeing the gratitude in the eyes of a patient as he receives proper medical attention.

However, this should not have been surprising. Remembering our first day in the country and taking our first trip from our landing area to our base camp, I remember seeing the people and children waving at our arrival all along the fifty mile route. We were there to help these people and by and large they showed their support. —

We were in the air now. I was finally returning on that long trip back from Vietnam. Not all who had been there were leaving in the same way. All who had been there though, had at some time, in some way, made their presence known and felt.

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SEDER COMMENTS

לפיכך אנחנו חייבים להודות

This paragraph serves as an introduction to the Hallel. In it, five redemptions are mentioned: "He brought us out from slavery to freedom, from worry to joy, from mourning to festivity, from darkness to great light, and from oppression to redemption."

Are these not clear references to five periods in history, leading from Egypt to the establishment of the Davidic Kingdom?

מעבדות לחרות

From slavery to freedom.

Pharao's enslavement of our ancestors is literature's classical example of slavery, and the Exodus from Egypt is the proverbial freedom march.

מיגון לשמחה

From worry to joy.

Israel's freedom would have been short-lived, had G'd not saved them seven days later, at the Red Sea. Their anguish and worry when trapped between enemy and sea turned to joy and rousing song of thanksgiving.

מאבל ליום טוב

From mourning to festivity.

The climax of redemption was reached at Sinai but this was followed by a severe spiritual setback with the episode of the Golden Calf. In its wake, deep mourning engulfed the people, yet ultimately redeemed on Yom Kippur by divine forgiveness and the festivity surrounding the Sanctuary, G'd's Presence in their midst.

מאפלה לאור גדול

From darkness to great light.

After forty years, spanning an entire generation, the gates of the Holy Land were finally reached. From the obscurity of the wilderness they entered into the bright sunshine of Eretz Israel.

משעבוד לגאולה

From oppression to redemption.

The nation on its own soil had to endure political, economic and religious trials. After 400 years of birthpangs, security and unity were firmly established, paving the way for the splendor of David and Solomon. Now the Hallel may be sung!

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Morris Moser	23. Iyar
Isaak Schoen	24. Iyar
Max Hammerschlag	25. Iyar
Henny Katz	25. Iyar
Michael Holzer	25. Iyar
Malchen Oppenheimer	26. Iyar
Max Plaut	27. Iyar
Meyer Rosenberg	27. Iyar
David Meyer	27. Iyar
Siegfried Rothschild	29. Iyar
Sidi Lorsch	1. Sivan
Helene Mayer	7. Sivan
Samuel Hess	9. Sivan
Lina Buchheim	13. Sivan
Felix Jonas	15. Sivan
Benno Baumann	17. Sivan
Rosa Klar	17. Sivan
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Amalie Baum	20. Sivan
Arnold Berney	22. Sivan
Fred Schindler	22. Sivan
Herman Rosenthal	23. Sivan
Wilhelm Feuer	24. Sivan
Selma Stern	26. Sivan
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Samuel Silbermann	29. Sivan
Betty Silbermann	29. Sivan

Honor the memory of your loved ones with a memorial plaque in the Synagogue.

DIE SCHIUR-ECKE



Wussten Sie...

...dass bezüglich Licht und Feuer am Jomtov folgendes zu wissen ist:

Weder durch Streichholz noch durch Öffnen von elektrischem Strom darf Feuer oder Licht erzeugt werden oder ein Apparat eingeschaltet werden;

nur von einer bereits brennenden Flamme darf Feuer weitergeleitet werden, daher darf der Gashahn geöffnet werden wenn automatisch durch ein "pilot-light" die Flamme angeht;

die Jomtov-Lichter am 2. Abend dueren nur von einer bereits brennenden Flamme entzündet werden;

wer das Rauchen am Jomtov nicht unterlassen kann, muss darauf achten, die Zigarette nur von brennendem Feuer anzustecken;

auf keinen Fall darf Feuer, Licht, Gas oder Elektrizität ausgelöscht oder ausgeschaltet werden (die Zigarette darf nicht mit Fingerdruck ausgelöscht werden)?

...dass Matzos fuer Pesach rein aus Mehl und Wasser hergestellt werden, dass andere Zutaten im Allgemeinen nicht gestattet sind, dass daher "egg matzohs" etc., die sowieso nur fuer Krankheitsfaelle erlaubt sind, von Gesunden an Pesach nicht gegessen werden sollen?

RABBI & MRS. SHLOMO KAHN

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DINNER JOURNAL

— Youth Activities —

Weeks of busy preparations passed very successfully. Much work went into the annual Youth Shabbos which took place on March 2nd. Under the guidance of Larry Nussbaum, the schedule was worked out whereby, for the eleventh straight year, the entire services on Shabbos Trumo were carried out by members of the youth groups.

Alvin Neu and Harvey Thurm shared the role of cantor, Allen Wolf delivered the sermon, and Stanley Stone presided.

Reading of the Torah was divided among the following boys, some of them newcomers, having reached Barmitzvo age only recently: Jeffrey Katz, Milton Sussman, Paul Mannasse, Larry Nussbaum, Julian Hamburger, Alvin Neu, Joseph Wolf, Milton Lamm, Allen Wolf.

A Kiddush for the congregation was arranged by Mrs. Ruth Loeb and the ladies of the Parents-Association, at which Diane Hanau, Terry Knurr, Shirley Oppenheimer, and Monica Schoenberg were hostesses.

With the Youth Shabbos behind them, preparations for the Purim Carnival, on March 10th, began. This too was a smoothly running and enjoyable affair, affording an afternoon of fun and skill at pleasant games in the spirit of Purim.

Squeezed into all this activity, a Sunday morning of bowling provided a welcome period of relaxation to the harried members of the Breakfast Club.

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