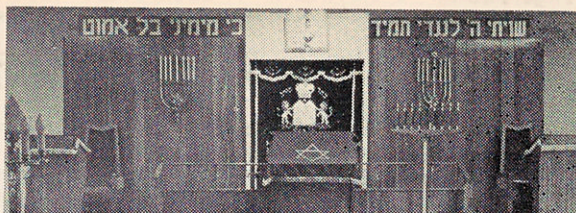


HAKOHOLO

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PESACH 5729

APRIL-MAY 1969

VOL. XVI No. 6 (97)

"WIR WAREN SKLAVEN..."

RABBI SHLOMO KAHN

Kein Tag vergeht, ohne dass wir unseren ehemaligen Sklavenstand in Erinnerung bringen und unsere Dankbarkeit zu G'tt, Der uns davon erloest hat. (Der dritte Abschnitt von Sch'ma klingt aus:

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לֵהוֹיֹת לָכֶם לֵאלֹקִים

"Ich bin G'tt, euer G'tt, Der Ich euch herausgefuehrt habe aus dem Lande Aegypten, euch G'tt zu sein," und in der zweiten B'rocho des Benschens danken wir: שֶׁהוֹצֵאתֵנוּ ה' אֱלֹקֵינוּ מֵאֶרֶץ מִצְרַיִם וּפְדִיתָנוּ מִבֵּית עֲבָדִים

"dass Du, G'tt, unser G'tt, uns aus dem Lande Aegypten herausgefuehrt hast und uns aus dem Hause der Sklaven befreit hast.")

Zu Pesach, natuerlich, steigern sich in uns diese Gefuehle.

Dass Menschen Sklaven gewesen, davon befreit wurden, dann aber um Gleich-

berechtigung kaempfen muessen, das beschaeftigt zur Zeit schmerzlich und oft blutig dieses Land. Ein ganzes Jahrhundert ist verstrichen, seitdem feierlich Emanzipation den Negersklaven zugesichert wurde. Zum Krieg kam es damals, wobei Bruder gegen Bruder kaempfte. Weitgehende Gesetzprojekte formulieren die Gleichstellung aller Buerger. Und doch, es klappt nicht, es gaert gefaehrlich und selbst geborene Optimisten werden Schwarzseher, denen es vor der Zukunft bangt.

Wie erklart es sich nun, dass wir, die doch auch Sklaven waren und ebenfalls von Unterdrueckung, Ungleichheit und himmelschreiender Ungerechtigkeit ein Lied singen koennen, nicht genauso rigorose, brutale Elemente unter uns haben, die mit verblendeter Ungeduld losschlagen?

Der springende Punkt liegt hier:

(Fortsetzung auf Seite 14)

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CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Tonight we have ringside seats," whispered Kupsie excitedly across the table.

"Sh! Not so loud!" warned his friend Tassie.

"Oh, don't worry," laughed Kupsie. "They're so tired by now they'll never notice that Kiddush cups talk to each other."

It was late. The Seder was drawing to its close. The story of the exodus had been read and told, the meal eaten. Seated around the Seder table, the family was already singing all about the young kid which touched off the merry-go-round of cat, dog, stick, etc. Even stately Tumbler, all dignified as Elijah's cup atop the Seder plate, yawned mightily. But not Kupsie and Tassie. They were wide awake and as bright as ever.

"Wasn't it fun?" said Tassie. "We really got our share of wine."

"Fun, my eye," grumbled Tumbler. "I'm just as full as at the beginnig. No one empties me tonight."

"Oh, don't be such a grouch," laughed Tassie. "It's hard on the humans too and you don't hear them complain."

"What's so hard about the Seder?" Kupsie wanted to know. He had enjoyed every minute of it.

"Well, some people can't take much wine."

"Right," agreed Tumbler. "One of the Talmud Sages even needed compresses from Pesach to Shovuos each year, so did his head ache from drinking the four cups."

"Wow!" said Kupsie in awe. "And here I thought the bitter herbs were the worst."

"I think lack of sleep can be just as painful," added Tassie.

Convinced now that the Seder can present hardship after all, Kupsie came up with his own unique example.

"I think the Afikomon is worst of all."

"The Afikomon? Why?"

"Why don't you try it yourself," laughed Kupsie. "Eat a good meal from soup to sweet dessert and then, when you're so full that you can hardly move, eat a large piece of Matzo with appetite!"

(Will be continued)

QUIZ

Didn't have enough time to answer the last quiz? Here is an extension.

Can you list at least five prayers for which Minyan (quorum of 10 adult men) is needed?

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	Vorabend	Schacharis	Mincho	Maariw	Tag- Anf.	Sch'ma vor
1. Tag Pesach, 3. April	6:05	8:30 Sermon	6:35	7:05	4:50	8:35
2. Tag Pesach, 4. April	6:35	8:30 Predigt	6:05			
Schabb. Chol haMoed, 5. April	6:05	8:30 Sermon	6:30	7:05		
7. Tag Pesach, 9. April	6:10	8:30	6:40	7:10		
8. Tag Pesach, 10. April	6:40	8:30 Yiskor	6:40	7:10		
Schabb. Sch'mini, 12. April	6:10	8:30	6:35	7:10	4:30	8:20
Schabb. Tasria-M'zoro, 19. April	6:20	8:30 Sermon	6:45	7:20	4:05	8:15
Schabb. Achare-K'doschim, 26 Apr.	6:30	8:30	6:55	7:30	5:00	9:10

DAYLIGHT SAVING TIME

Schabb. Emor, 3. Mai	7:15	8:30	8:00	8:35	4:50	9:05
Schabb. B'har-B'chukosai, 10 Mai	7:15	8:30 Predigt	8:10	8:45	4:30	9:00
Schabb. Bamidbor, 17. Mai	7:15	8:30	8:15	8:50	4:25	9:00

Gelegenheit zum Kaschern von Geraeten
fuer Pesach: Dienstag, 1. April 5-6:30
P.M.

Erew Pesach, Mittwoch, 2. April:

Sium fuer Erstgeborene: 6:00 A.M.

Chometz-Essen verboten: 9:25 A.M.

Chometz-Besitz verboten: 10:35 A.M.

Eruw Tawschilin

Rosch Chodesch Ijar, Freitag & Schabbos,
18. & 19. April

Yom haAtzmaut (Israeli Independence
Day) Mittwoch, 23. April — Fest-
g'ttesdienst Dienstag Abend 8 P.M.

Scheni-Chamischi-Scheni 28. April, 1.,
5 Mai

Lag b'Omer, Dienstag, 6. Mai

Rosch Chodesch Siwan, Sonntag 18. 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.

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

* * *

YOUTH ACTIVITIES

Oneg Shabbos (5-10 years)

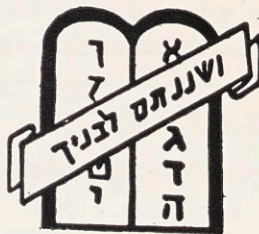
Boys — 2:30 P.M.

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"POINT OF VIEW"

A Column for the Young Adult

WHY DON'T YOU SPEAK FOR YOURSELF?

Life is replete with expressions of loyalty, kindness and love for fellow human beings. All the violence and brutality which hit us squarely between the eyes notwithstanding, we know that it's the exception which makes the shocking headline. Though often unnoticed, the river of life flows calmly, soothingly and refreshingly beneath its stormy surface.

What is the greatest, most noble manifestation of man's love for man? Surely the selflessness displayed when one, who is himself in need, volunteers as an eloquent champion for another. Together with Priscilla, we all turn to John Alden and say, admiration shining out of our eyes: "Why don't you speak for yourself, John?"

Long before Longfellow, the Rabbis of the Talmud have paid glowing tribute to this sentiment, in connection with a scene no less touching than — l'havdil — the Courtship of Miles Standish.

Sarah had been taken by force into the harem of Abimelech. G'd retaliated devastatingly, threatening to throttle the lifelines of the despot's family and court. "For G'd had closed up every womb of the house of Abimelech because of Sarah, Abraham's wife." (Genesis 20:18)

Quickly Abimelech restored Sarah unharmed to her husband, who at once inter-

ceded for the stricken abductor and his entourage. "Abraham prayed to G'd and G'd healed Abimelech and his wife and his maid-servants, so that they could bear children." (ibid 17)

What breath-taking nobility! The aged couple, towering examples of morality and ethics, suffers cruel anguish at the hands of a debauched boor. Kindness-dispensing Abraham stands helplessly by while gentle Sarah is shanghaied. But when the culprit is in need, Abraham acts to alleviate the suffering of a fellow human being. And so he prays, prays for the opening of the wombs at Abimelech's court, while Abraham's own wife has not been blessed with child.

Can we not almost hear, as it were, a divine whisper: "Why don't you speak for yourself, Abraham?"

Indeed, the Talmud postulates:

כל המבקש רחמים על חבירו והוא צריך לאותו דבר הוא נענה תחילה

"Whoever prays for another while himself in need of that very thing, will speedily be answered." (Bovo Kamo 92a) The very next sentences in the Torah read:

"And G'd remembered Sarah as He had said and G'd did for Sarah as He had spoken." (Genesis 21:1) At Pesach time of the year 2048, Isaac was born.

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...dass wegen der angespannten Lage in Israel, wodurch die dortige Bevoelkerung finanziell so stark fuer Sicherheitszwecke in Anspruch genommen ist, sodass fast der gesamte Landesbudget fuer laufende Ausgaben vom Ausland bestritten werden muss, unsere Gemeinde demnaechst einen dringenden Israel Bonds Appeal an alle Mitglieder richten wird, wobei sich keiner ausschliessen darf...

...dass die Sisterhood beabsichtigt, ein Komitee von Damen zu gruenden, die sich bereitstellen, regelmaessige woechentliche Besuche in einem Altersheim der Umgebung abzustatten, wozu noch Briefe ausgesandt werden...

...dass folgenden Spendern Dank ausgesprochen wird:

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Nisan-April Ausgabe des "Rabbi's Newsletter" — anonym...



MEMORIAL TABLETS



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

Irma Erlebacher	4. Iyar
Mordko Katz	14. Iyar
Liesel Leiter	15. Iyar
Michael Singer	18. 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
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
Michael Lichtenthal	18. Sivan
Malche Gottlieb	19. Sivan
Amalie Baum	20. Sivan
Arnold Berney	22. Sivan
Fred Schindler	22. Sivan
Herman Rosenthal	23. Sivan
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(Reprinted from the previous issue of HAKOHOL which contained
a regrettable error.)

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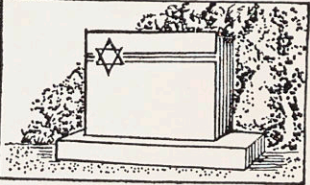
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FROM THE DIARY OF RABBI MAIMON



On the 4th of Iyar (5708-1948) I was in the Jewish Agency Building in Jerusalem, while some of my colleagues were in Tel Aviv. The connection between Jerusalem and Tel Aviv was cut off. Rumors were in the air that the British were leaving Eretz Israel and that there is intention by certain circles to declare Eretz Israel as Medinath Israel.

From Tel Aviv my colleagues dispatched an airplane for me — it looked more like a wrecked, broken down wagon. To this plane they tied me securely, together with my Talis and T'filin, and we flew in wide circles, skirting Arab territory, to Tel Aviv.

There I found that together with me, we were half a minyan men. These five of us decided to declare, with the help of G'd, the establishment of the Jewish State on the next day, 5th of Iyar.

Since that would be Erev Shabbos and the British were to leave the country that night, on Shabbos, we agreed to declare the rebirth of Medinath Israel on Friday afternoon, on account of the sanctity of Shabbos.

It sounds unbelievable. Five men we were, and on the 4th of Iyar we composed the text of the declaration. On the next day I was privileged to be the first to say the full b'rocho Shehecheyonu, while all assembled stood, tears of joy streaming from their eyes.

I believe with perfect faith that "this is G'd's doing, it is marvelous in our eyes" and that "this is the day which G'd has made, let us be glad and rejoice on it."

Those who deny this holiday I consider persons of blemished soul, lacking in faith and of doubtful piety. When I hear of Jews who consider themselves learned, but who search in the Shulchan Oruch whether to say Shehecheyonu or Hallel on Yom haAtzmaut, I remember a story told of the great and holy Rabbi Levi Yitzchok of Berditshev.

He used to rise at dawn on the first day of Sukkos, enter his Sukko and watch longingly for sunrise, so that he could say b'rocho for the Arba Minim, together with many disciples and followers who would crowd into his Sukko. At sunrise, he then jumped joyously to his feet, took the Arba Minim and said the b'rochos in ecstasy, and, holding them in one hand, he grabbed in turn each one present to dance with him in chasidic fervor.

Once a prominent non-chasidic Rabbi was present who had a disdainful smile on his lips when he watched. One of Rabbi Levi Yitzchok's followers began to chant the sentence "v'somachto b'chagecho" (be joyous on your holiday) as explanation for the festive mood. But Rabbi Levi Yitzchok said to him:

"Fool! If joy would not be commanded by the Torah, wouldn't I be just as joyful to carry out G'd's mitzvos of Sukko and Arba Minim?"

So too do I say to these people: "Fools! And if there is no law in the Shulchan Oruch, can we possibly refrain our joy and hold back Hallel and thanksgiving on Yom haAtzmaut, when we were privileged to see miracles unheard of throughout the years of Goluth?"

(מדי חדש בחדשו — מחזור ראשון)



NOTICE

The Federal Civil Rights Act of 1964 forbids job discrimination on the ground of religion. Acting under this law, the United States Equal Employment Commission has ruled that with respect to employment of Sabbath Observers, there is "an obligation on the part of the employer to make reasonable accommodations to the religious needs of employees and prospective employees where such accommodation can be made without undue hardship on the conduct of the employer's business."

Accordingly, an employer with twenty-five or more workers cannot refuse to hire, deny promotion to, or fire observant Jews who must leave work early on Friday afternoons or cannot work on Saturday or Jewish holidays unless the employer can show that his business would seriously suffer through the employment of Sabbath Observers. Violation of these Federal Guidelines may entitle the Sabbath Observer to collect back pay from the employer or prospective employer in addition to being reinstated.

A number of states — including New York, Illinois, Pennsylvania, and New Jersey — have adopted rules similar to those of the Federal Government. Other states are likely to follow suit as cases are called to their attention.

It is important for all observant Jews to know their rights and to take proper action against discriminatory employers to protect their rights and to promote the important interest of the Jewish community. Persons who believe that they have been subjected to illegal job discrimination because they are Sabbath observant Jews should file complaint with the regional office of the Equal Employment Opportunity Commission or with their state human rights agency.

(This notice was prepared by the Union of Orthodox Jewish Congregations and by The National Jewish Commission on Law and Public Affairs — COLPA — 119 Nassau Street, New York, N. Y. 10038 and 66 Court Street, Brooklyn, N. Y. 11201.)



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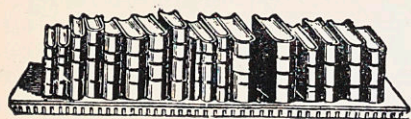
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DIE SCHIUR-ECKE



Wussten Sie...

...dass an jedem Freitag Abend und auch an Wochentagen in der Sommerzeit darauf geachtet werden muss, das Sch'ma nach voelligem Einbruch der Nacht zu sprechen, selbst wenn man vor Nacht Maariw gebetet hat (dass es sich ueberhaupt emfiehl, immer beim Nachtleinen das ganze Sch'ma nochmals zu lesen)?

...dass man am Schabbos und Jomtov weder Seife noch Zahnpasta benutzen darf?

...dass nach juedischem Gesetz Eigentumsrecht von minderjaehrigen Kindern zwar beschaenkt ist (nur empfangene Geschenke gehoeren dem Kind, nicht aber Fundgegenstaende), es aber doch aus erzieherischen Gruenden verboten ist, einem Kind etwas ohne Erlaubnis wegzunehmen, was es als Eigentum betrachtet?

...dass Barmitzwo nicht von der Barmitzwo-Feier abhaengig ist, sondern dass der Knabe automatisch an seinem 13. Geburtstag (nach dem juedischen Kalender gerechnet) grossjaehrlich wird und von dann ab als Erwachsener in religioeser Hinsicht betrachtet wird, dass er so bald wie moeglich (bereits Montag oder Donnerstag) zur Thora aufgerufen werden muss, dass die sogenannte Barmitzwo-Feier moeglichst am naechstliegenden Schabbos stattfinden soll und nur in dringenden Faellen verschoben werden soll (nie aber vorverlegt)?



Youth Activities

For the 12th consecutive year, Shabbos Trumo (on February 22nd) was Youth Shabbos. Though hardly a novelty in the the congregation any more after such a splendid record, a prominent new feature was introduced this year.

Youth has the quality to inexorably advance in years and gradually outgrow its original designation. The young child of a decade ago becomes a teen-ager; the Barmitzvo boy of then is now a young adult; the erstwhile teen-ager joins the ranks of the married and parents.

Unwilling to dispense with the valuable experience of those among us who don't want to be grouped with youngsters, Youth Shabbos Chairman Larry Nussbaum departed from past practices and divided the functions into two categories: Torah Reading for the younger boys, cantorial duties for the "older" generation.

Messrs. Alvin Neu, Harvey Thurm and Steven Mayer conducted Maariv, Shacharis and Musaf.

Allen Neuhaus (ably substituting for Jeffrey Katz who suddenly became ill), Milton Sussman, Paul Mannasse, Julian Hamburger, Stanley Stone, Joseph Wolf, Milton Lamm, Allen Wolf, aided by Larry Nussbaum, read the Sidro.

Stanley Stone delivered the sermon.

Pre-Barmitzvo age was represented by Mark Hess, Michael Nussbaum and Barry Weinberg, who served as ushers.

The traditional Kiddush reception followed services, arranged by Mrs. Ruth Loeb and ladies of Parents-Association and Sisterhood, and served by Vivian Adler, Terry Knurr and Shirley Oppenheimer.

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SEDER COMMENTS

כמה מעלות טובות

Toward the close of its narrative part, the Haggadah ingeniously uses this paragraph as a high-powered rocket to traverse speedily an immense historical gap.

In fifteen mighty steps we are taken from the exodus, through the Red Sea, via wilderness and Sinai, to the Land of Israel and the Temple of Jerusalem.

A closer look at this interesting journey reveals three distinct laps of five stations each.

First, G'd's retaliation against Egypt:

- 1) He took us out of Egypt
 - 2) He executed judgments upon them
 - 3) He executed judgments upon their gods
 - 4) He killed their first-born
 - 5) He gave us their wealth.
- Next, G'd provided for our physical wants:
- 6) He split the sea for us
 - 7) He led us through it on dry ground
 - 8) He drowned our enemies in it
 - 9) He provided for our needs in the desert

10) He fed us the Mannah.

Finally, G'd provided for our spiritual needs:

- 11) He gave us the Shabbos
- 12) He brought us to Mt. Sinai
- 13) He gave us the Torah
- 14) He brought us into the Land of Israel
- 15) He built for us the Temple.

סדור דרך החיים

(fortgesetzt von Seite 1)

עבדים היינו לפרעה במצרים ויוציאנו ה'
"wir waren Sklaven dem Pharao in Aegypten, doch G'tt hat uns herausgeführt." Nicht durch Menschenhand gelangen wir zur Freiheit. Weder wir selber noch andere machten uns frei.

אלו לא הוציא הקדוש ברוך הוא

"haette G'tt uns nicht erloest," wir waeren nicht besser als alle anderen, aber bei uns ist die Freiheit mit G'ttlichkeit zusammengeschmiedet, sodass der Jude sich niemals vergessen wird und nie zur wilden, tierischen Unmenschlichkeit hinabsinkt.

Da heben wir stolz am Seder unseren Weinbecher empor, in Dankbarkeit zu G'tt, nicht nur fuer Freiheit sondern auch fuer Wuerde und Heiligkeit, — nicht nur "go-al Jisroel" sondern auch "m'kadesch Jisroel."

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Es ist uns unmoeglich einem Jedem persoendlich zu danken, fuer die herzlichen Glueckwuensche und Aufmerksamkeiten, die uns zu unserer silbernen Hochzeit seitens Gemeinde, Chevra Kadisha und Sisterhood zuteil geworden sind. Wir erlauben uns auf diesem Wege in Hakohol Ihnen Allen recht herzlichst zu danken.

Curt & Meta Lauter

JAGD NACH HASEN

Es gibt unzählige viele Haggadahs. Mehr als alle anderen religiösen Buecher, erscheinen darin Bilder aller Art. Meistens sind sie so klar auf den Text beziehend, dass kein weiterer Kommentar notwendig ist. Hie und da aber stossen wir auf Schwierigkeiten und koennen dem Gedanken-gang des Kuenstlers nur schwer folgen.

Nun gibt es natuerlich Verzierungen die der Fantasie des Zeichners, ohne tiefe Bedeutung, entspringen. Oft aber hat der begabte, gelehrte Kuenstler es klug verstanden, sinnige Gedanken in seine Aufzeichnungen zu verstecken. Da lohnt es sich der Muehe, diese zu entziffern und dabei sich Wissen zu vermehren.

Einige alten Haggadahs (wie zum Beispiel "Die Pessach Haggadah des Gerschom Kohen" 5287/1527, und frueher noch, die "Serajevo Haggadah" handgeschrieben, 13. Jahrhundert) fuehren neben dem Kiddusch des Seders ein gar merkwuerdiges Bild. Da wird eine Hasenjagd gezeigt, Jaeger zu Pferd, das Jagdhorn in der Hand, rechts und links seine Jagdhunde und vor ihm einige Hasen die in ein Netzgehege getrieben werden. Was hat das wohl zu bedeuten?

Das gewoehnliche Kiddusch am Freitag Abend besteht aus zwei Segensspruechen, bore p'ri hagofen ueber Wein, und m'kadesch haSchabbos. Am Jomtow kommt zu diesen beiden (letzterer geaendert auf m'kadesch Jisroel w'haS'manim) noch Schehechejonu hinzu.

Faellt Jomtov auf Sonntag, dann wird's komplizierter, denn da hat man im Kiddusch auch Hawdolo einzuschalten. Waehrend sonst Hawdolo aus vier B'rochos besteht (bore p'ri hagofen ueber Wein, bore mine b'somim ueber Gewuerze, bore m'ore ho-esch ueber Licht, und hamawdil ben kodesch l'chol) sind aber nur zwei davon ins Kiddusch hineinzuflechten, denn B'rocho ueber Wein spricht man sowieso, und b'somim faellt am Jomtow-Eingang weg.

Also, man hat fuenf B'rochos zu sprechen. In welcher Reihenfolge? Darueber streiten die Talmudgelehrten (P'sochim

102b). Soll man es chronologisch tun, zuerst Abschied von Schabbos in Hawdolo und danach Begrueessung des Jomtow in Kiddusch? Nein, entscheidet die Mehrheit. Das waere eine Herabsetzung des heiligeren Schabbos, wenn man sich beeilen wuerde, ihn zu entlassen. Deshalb ist die Reihenfolge: Wein, Kiddusch, Licht, Hawdolo, Schehechejonu, — auf Hebraeisch:

יין קידוש נר הבדלה זמן

Als Gedachtnishilfe wurden die Worte "Jajin — Kiddusch — Ner — Hawdolo — S'man" an ihren Anfangsbuchstaben mnemotechnisch zur Abkuerzung zusammengefasst:

יְקִנָּה

"JaKeNHAS."

In Verstuemmung entstand daraus "Jagen Has!"

Ulzig, geradezu laecherlich? Moeglich. Jedoch mag die erfinderische Illustration zu Kiddusch am Sederabend schon manchem die im Gedachtnis schlummernde halachische Bestimmung wieder erweckt und aufgefrischt haben. Jedenfalls verstehen wir, wieso der Hase in die Haggadah gehuepft ist. (Und, wer weiss, vielleicht gelang er dadurch ganz unschuldig zu dem Fest einer nicht-juedischen Religion, das um unsere Pesachzeit gefeiert wird, wo er doch eigentlich garnichts verloren hat!)

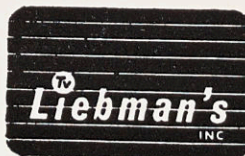


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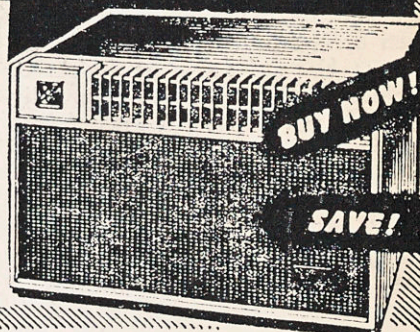
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