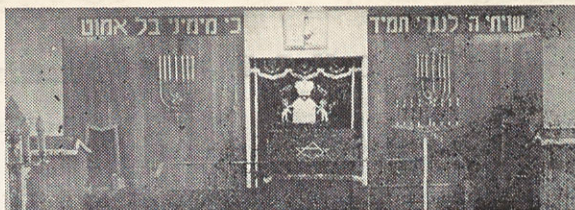


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THE SINAI DESERT — WHAT IS ITS NAME ?

RABBI SHLOMO KAHN

There's an awesome timelessness which hovers over the Middle East. Eretz Israel and its surroundings have the uncanny ability to span centuries and millenia as if the passage of time were of no consequence. Clocks seem to stand still; calendars to be nonexistent.

Sinai, august concept of holiness, has become a household word. Not so long ago it was interesting mainly to archaeologists—now it's a prominent feature for the military and the tourist. And, not to be outdone, the politicians of the world capitals and New York East River's capital of the world are busily and noisily engaged in brushing off the dust of centuries. They too want to play ball with their newly found toy, the Sinai.

Curious about its name, the Talmud (Shabbos 99a) ventures into the Sinai desert and, digging with sharp tools of insight, excavates some fascinating treasures.

"It has five (additional) names: Wilderness of Tzin, Wilderness of Kodesh, Wilderness of Kdemos, Wilderness of Poron, Wilderness of Sinai, but the (mountain's) real name is Chorev."

In their laboratory, the Rabbis of the Talmud examine and analyze these names:

"Midbar Tzin, for Israel was given mitzvos there (midrashic license establishes a sound relationship between "tzin" and "nitztavu"); Midbar Kodesh, for Israel was sanctified there ("kodesh" means "holy"); Midbar Kdemos, for progress was handed down ("kdemos" means advancement"); Midbar Poron, for Israel multiplied there ("poron" is similar to "poru"—they were fruitful); Midbar Sinai, for there the nations' hatred originated (Sinai similar to "sin'o"—hatred)."

What are these basic ingredients which
(Continued on page 13)

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Geburtstag.Maseltov zu Mr. Benno Seligmann zum
70. Geburtstag.Maseltov zu Mr. Walter Deutschmann
zum 60. Geburtstag.Maseltov zu Mr. & Mrs. Gustave Wolf
zur Geburt eines Enkels.Maseltov zu Mr. & Mrs. Sigo Fuld zur
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senberg zur silbernen Hochzeit.Maseltov zu Mr. & Mrs. Al Katz zur
silbernen Hochzeit.Maseltov on the engagement of Miss
Linda Katz & Dr. Ronald O. Berger.Maseltov zu Mr. Leopold Katz anlaesslich
der Familien-Simchos, sowie Ehrenerwei-
sung seines Sohnes Dr. Theodore Katz.Maseltov zu Mr. & Mrs. Leo Stock zur
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Simon Stern.

CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"What in the world are they so excited about?"

"Whom do you mean?" asked Tassie.

"The children. Who else? They're making more noise than a Shul full of kids on Simchas Torah!"

Kupsie was almost right. Little Sammy, a neighbor, had come with friends and they were laughing and playing and running around rather wildly.

"They're excited all right," said Tassie, "and for good reason too. Vacation time is here. Today was the last day of school."

"Oh," said Kupsie, but he didn't understand fully. "Don't kids like school?"

"Sure, they do, but they like vacation more."

Tumbler explained. "Everybody knows how important it is to study. Children often complain that school is difficult, the hours long, that there is so much work and too much time away from play. But they realize that it's absolutely needed. Without the knowledge learned at school, life would be impossible."

"And besides, school isn't bad, you know," chimed in Tassie.

"Of course it isn't bad," smiled Tumbler, "it isn't bad at all! Teachers are trained to make study pleasant, friends are made in school, songs are sung, games are played..."

"Stop!" cried Kupsie. "I'm more mixed up now than before. You make no sense. Is school better or is vacation better?"

"School," said Tumbler.

"Vacation!" said Tassie.

"See what I mean?" shouted Kupsie helplessly. "I give up."

Kupsie's friends laughed.

"We're both right," said Tumbler. "School is better because we must have it. Vacation is good because we need a rest and enjoy it. But no one wants too much of vacation."

And Tumbler continued: "School and learning never ends, as long as we live. Even adults continue studying, attending Torah classes, increasing their Torah knowledge. Not a single day must pass without at least some study of Torah, because..."

"I know," concluded Kupsie. "Only a smart Kiddush cup can be a good Kiddush cup."

(Will be continued)

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Bamidbor, May 29	7:15	8:30	8:25	9:00	4:10	8:50
1st day Shovuos, May 30	8:25	8:30 Sermon	8:35	9:00		
2nd day Shovuos, May 31	8:35	8:30 Yizkor	8:35	9:00		
Noso, June 5	7:15	8:30	8:35	9:10	4:05	8:50
Bhalos'cho, June 12	7:15	8:30	8:35	9:10	4:05	8:50
Shlach l'cho, June 19	7:15	8:30 Sermon	8:40	9:15	4:00	8:50
Korach, June 26	7:15	8:30	8:40	9:15	4:10	8:55
Chukas, July 3	7:15	8:30	8:40	9:15	4:15	9:00
Bolok, July 10	7:15	8:30 Sermon	8:40	9:15	4:20	9:05
Pinchos, July 17	7:15	8:30	8:35	9:10	4:30	9:10
Matos-Masey, July 24	7:15	8:30 Predigt	8:30	9:05	4:40	9:10
Dvorim, July 31	7:15	8:30	8:20	8:55	4:50	9:15
Vo-es'chanan, August 7	7:15	8:30	8:10	8:45	5:05	9:15
Ekev, August 14	7:15	8:30	8:00	8:35	5:10	9:20
R'e, August 21	7:15	8:30	7:50	8:25	5:20	9:25
Shoftim, August 28	7:10	8:30	7:40	8:15	5:30	9:25
Ki Setze, September 4	7:00	8:30	7:25	8:00	5:40	9:25
Ki Sovo, September 11	6:55	8:30	7:15	7:50	5:45	9:30
Nitzvovim-Vayelech, Sept. 18	6:40	8:30 Barmi'zvo	7:00	7:35	5:50	9:35

Shovuos-Lernen, Shabbos night, May 29th,
10 P.M.

Rosh Chodesh Tamus, Wednesday & Thurs-
day, June 23 & 24

Shivo osor bTamus, Sunday, July 11:

Fast begins 4:10 A.M.

Shacharis 8:00 A.M.

Mincho-Maariv 8:00 P.M.

Fast ends 9:10 P.M.

Rosh Chodesh Av, Friday, July 23

Tisho bAv, Sunday, August 1:

Shabbos afternoon 8:20 P.M.

(stop eating by 8:10 P.M.)

Shacharis 8:00 A.M.

Mincho-Maariv 8:00 P.M.

Fast ends 8:55 P.M.

Chamisho osor bAv, Friday, August 6

Rosh Chodesh Elul, Shabbos and Sunday,
August 21 & 22

1st day Slichos, Sunday, September 12

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DAS GEBET UM TROST

Falls (G'tt behuete) Moshiaich nicht rechtzeitig kommen wird, haben wir die jaehrliche Trauerzeit zu begehen, die uns von dem Beginn der Belagerung Jerusalems (17. Tamus) drei Wochen lang zur Zerstoeerung des Tempels (9. Av) fuehrt. Und an Tischo bAv nachmittags, zu Mincho, schalten wir "Nachem," das Gebet um Trost ein.

Ists nicht wehmuetig seltsam, dass vier Jahre nach den Wundern des Sechs-Tage-Kriegs noch immer getrauert und gefastet werden muss, noch immer unser Land nicht gesichert ist, noch immer der Friede unerreich ist, und trotzdem dass Jerusalem juedisch ist, der Tempel fehlt?

So sind also Slichos und Kinnos weiter unsere Golus-Gebete und das Fasten und die Trauer weiter Begleiter die unser Gemuet beschweren und Freude daempfen und heisse Hoffnung anregen. Und so beten wir in der Mincho Schmone Esre von Tischo bAv:

נחם ה' אֱלֹהֵינוּ אֶת אֲבְלֵי צִיּוֹן וְאֶת אֲבְלֵי יְרוּשָׁלַם וְאֶת הָעִיר הָאֲבֵלָה וְהַחֲרָבָה וְהַבְּזוּיָה וְהַשׁוּמָמָה. מְבֻלֵי בְנֵיהַּ וְהַחֲרָבָה מִמַּעֲוֹנוֹתֶיהָ וְהַבְּזוּיָה מִכְבוּדָהּ וְהַשׁוּמָמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרָאשָׁה חֲפוּי כְּאִשָּׁה עֲקָרָה שְׁלֵא יֵלְדָה. וְיִבְלָעוּהָ לְגִינוֹת וְיִירְשׁוּהָ עֹבְדֵי פְסִילִים וְיִטִּילוּ אֶת עֶמֶךָ יִשְׂרָאֵל לַחֲרֹב וְיִהְרֹגוּ בְּזָדוֹן חֲסִידֵי עֲלִיּוֹן. עַל כֵּן צִיּוֹן בְּמֶר תִּבְכֶּה וְיְרוּשָׁלַם תִּתֵּן קוֹלָהּ. לְבִי לְבִי עַל חֲלִלְיָהֶם מֵעַי מֵעַי עַל חֲלִלְיָהֶם. כִּי אֲתָה ה' בָּאֵשׁ הִצַּתָּהּ וּבָאֵשׁ אֲתָה עֲתִיד לִבְנוֹתָהּ כְּאִמּוֹר וְאֲנִי אֵהִיָּהּ לָהּ נָאִם ה' חֻמַּת אֵשׁ סָבִיב וּלְכָבוֹד אֵהִיָּהּ בְּתוֹכָהּ. בְּרוּךְ אַתָּה ה' מִנְּחָם צִיּוֹן וּבֹנֶה יְרוּשָׁלַם.

"Troeste, G'tt, unser G'tt, die um Zion trauern und die um Jerusalem trauern, und die Stadt, die trauernde, zerstoeerte, verachtete und veroedete, die trauert, weil sie ohne ihre Kinder, zerstoeert sind ihre Palaeste, verachtet ist ihre Ehre, veroedet, weil sie unbewohnt; sie sitzt da mit verhuelltem Haupte wie eine unfruchtbare Frau, die nie geboren. Legionen haben sie verwuestet, Goetzendienner sie eingenommen; Dein Volk Israel gaben sie dem Schwerte preis, toeteten mit Frevelmuet die Frommen des Hoechstes. Darueber weint Zion bitterlich, und Jerusalem laesst ihre Stimme vernehmen: Mein Herz, mein Herz klagt ueber ihre Erschlagenen, mein Inneres, mein Inneres ueber ihre Erschlagenen. Denn Du, G'tt, im Feuer hast Du sie verbrannt, und mit Feuer wirst

Du sie einst wieder erbauen, wie es heisst: Ich werde ihr, spricht G'tt, eine Mauer von Feuer ringsum sein und zur Ehre sein in ihrer Mitte. Gesegnet seist Du, G'tt, Der Zion troestet und Jerusalem erbaut!"

Nun entsteht die Frage: Sind das Worte der Wahrheit? Koennen wir sie mit reinem Gewissen sprechen, ohne (G'tt behuete) Unwahrheit ueber die Lippen zu bringen?

Leider muessen wir, im allgemeinen, feststellen, dass das Nachem-Gebet noch nicht ueberholt ist, sondern auch heute aktuell den Tatsachen entspricht und uns aus der Seele spricht. Jerusalem's Pracht und Glanz, der Tempel, liegt immer noch in Truemer. Solange dort ein fremdes Gebetshaus sich erhebt, ist Anlass zu K'rio-Reissen und Traenen.

Auch politisch — die Welt macht uns unsere Stadt strittig. Wenn es auch unserem Staat gelingen wird, keinen Teil unserer heiligen Stadt preiszugeben, ist aber doch juedische Herrschaft nicht unbegrenzt. Allein die Tatsache, dass ein zweifellos unabhaengiger Staat es nicht wagt, die Omar-Moschee abzureissen, ist klarer Beweis dass Moschiach's Zeiten noch nicht eingetroffen sind.

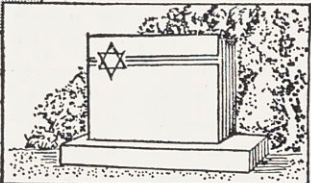
Aber auch in anderen Teilen Jerusalems fehlt Juedisches. Jeder Besucher des heiligen Landes wird wohl zustimmen: In drei Wochen Aufenthalt dort stoest man gerade in Jerusalem auf mehr Moenche und Nonnen, Kirchen und Kloster, als in Jahrzehnten in christlichen Laendern! Fuerwahr, unser juedisches Land (und auch seine juedischen Bewohner) koennen noch viel an Juedischem zunehmen.

So ist also das Gebet um Trost noch immer angebracht. Allerdings ist es verboten, direkte Unwahrheiten auszusprechen, sowohl im Verkehr mit Menschen als auch, und ganz besonders, im Gespraech mit G'tt. Deshalb scheint es geradezu suendhaft zu sein, Jerusalem als "veroedet" zu bezeichnen, wenn in Wirklichkeit die Stadt blueht, und sie "kinderlos" zu nennen, wenn fast wie in Tempelzeiten, Jerusalem anziehendes Zentrum tausender Touristen geworden ist.

Es duerfte deshalb ratsam sein, im Nachem-Gebet folgende Worte auszulassen: ...הָאֲבֵלָה מְבֻלֵי בְנֵיהַּ וְהַחֲרָבָה מִמַּעֲוֹנוֹתֶיהָ וְהַבְּזוּיָה מִכְבוּדָהּ וְהַשׁוּמָמָה מֵאֵין יוֹשֵׁב. וְהִיא יוֹשֶׁבֶת וְרָאשָׁה חֲפוּי כְּאִשָּׁה עֲקָרָה שְׁלֵא יֵלְדָה ...

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"POINT OF VIEW"

A Column for the Young Adult

WOMEN'S LIB — AND TORAH

Are women equal with men? Is Halacha fair to the fairer sex? Isn't the Torah discriminating, in its mitzvos, against the ladies who don't "count" in a minyan, cannot be called to the Torah, are ineligible as rabbis and cantors (some queeries who get publicity notwithstanding), and are exempt from a whole category of biblical laws? And isn't it true that we refer to G'd as "He"?

The answers to these questions ring loud and clear: Women are *not* equal with men—they are superior! Halacha *is* unfair—to men! The Torah *is* discriminating—in favor of the ladies! And we do, at times, refer to G'd by a feminine name!

Let's nail down these suspiciously bold (but utterly true) assertions with four hammer blows of concrete evidence:

(1) Though G'd is usually termed in masculine form, Judaism (and Judaism only!) has coined an outright feminine word too — Sh'chino (easily recognizable by its feminine ending). Touchingly, movingly, daringly we describe G'd maternal love, gentle tenderness and motherly devotion to all creatures, children of G'd. Referring to "kanfos haSh'chino" (lit. "wings" of G'd) the picture is one of intimate, warm protection, such as afforded by the mother bird shielding its young under the safety of her wings.

(2) To say that women's exemption from biblical laws (as a rule, the positive commandments which depend on time) is due to inferiority, is rubbish. Majors, colonels and generals aren't exempt from KP or guard duty because they're inept or unimportant. On the contrary, their job is much too vital to waste time on simple, basic duties which can be discharged by ordinary soldiers. Officers have "man's" work to do.

G'd has freed the woman from inspection drills, roll calls and clock-watching and has

entrusted her with the sanctification of the Jewish home, environment of the family, a job which is indispensable for Israel's existence. As her husband's helpmate and her children's teacher, she is G'd's active assistant in building the future and outranks rabbi, cantor and synagogue president.

(3) But doesn't the Siddur prove Judaism's unfairness to women? Men proudly recite every morning "Blessed are You, G'd our G'd, King of the universe, Who has not made me a woman," while women must recite humbly "... Who has made me according to Your will."

Indeed, the evidence points the other way! About to create man, G'd deliberated first with the heavenly host, carefully weighing the pros and cons, for creation of man was a calculated risk (Breshis Rabbo 8). And talmudic wisdom has it that in retrospect it would perhaps have been better not to incur this risk, (Eruvin 13b). Not so for woman. Convinced of the absolute need for her existence, G'd neither hesitated nor deliberated but made her exclusively "according to His will" (Ta'ame haMinhogim 36).

(4) Sinai dispels all doubts. Negotiating with the Jewish people about the Torah, G'd directed Moses to speak first to the women:

ומשה עלה אל האלהים ויקרא אליו ה' מן ההר לאמר כה תאמר לבית יעקב ותגיד לבני ישראל.

"And Moses went up to G'd and G'd called to him from the mountain, saying: thus shall you say to the house of Jacob and tell the children of Israel." (Exodus 19:3)

כה תאמר לבית יעקב אלו הנשים ותגיד לבני ישראל אלו האנשים.

"Thus shall you say to the house of Jacob—this refers to the women; and tell the children of Israel—this refers to the men." (Mchilto Yisro 2)

MEMORIAL TABLETS



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

Sidi Lorsch	1. Sivan	Fanny Rosenthal	25. Tamus
Helene Mayer	7. Sivan	Albert Gutkind	28. Tamus
Samuel Hess	9. Sivan	Bernard Gootter	2. Av
Lina Buchheim	13. Sivan	Anna Dicker	3. Av
Louis Jonas	13. Sivan	Klara Rotschild	3. Av
Felix Jonas	15. Sivan	Martha Levi	4. Av
Benno Baumann	17. Sivan	Jocheved Auer	6. Av
Rosa Klar	17. Sivan	Else Starkhaus	9. Av
Michael Lichtenthal	18. Sivan	Alfred Sherlin	14. Av
Alice Dressler	18. Sivan	Salli Stern	14. Av
Malchen Gottlieb	19. Sivan	Mirjam Nussbaum	15. Av
Amalie Baum	20. Sivan	Julius Hamburger	16. Av
Arthur Schloss	20. Sivan	Adolf Gottlieb	16. Av
Jakob Plawner	21. Sivan	Leopold Eichtersheimer	17. Av
Arnold Berney	22. Sivan	Joseph Hamburger	19. Av
Fred Schindler	22. Sivan	Salomon Tannenbaum	21. Av
Herman Rosenthal	23. Sivan	Bertha May	21. Av
Wilhelm Feuer	24. Sivan	Rosel Hersch	23. Av
Selma Stern	26. Sivan	Jettchen Goldschmidt	24. Av
Harry Siegel	26. Sivan	Max Schwarz	24. Av
Samuel Silbermann	29. Sivan	Hannah Goldsmith	25. Av
Betty Silbermann	29. Sivan	Adolf Blumenthal	25. Av
Rosa Stern	29. Sivan	Siegfried Frank	26. Av
Amalie Eberhardt	3. Tamus	Camilla Michels	27. Av
Maurice Gudoff	3. Tamus	Jeanette Tannenbaum	28. Av
Doris Baer	4. Tamus	Julie Katz	29. Av
Amalie Rosenberg	5. Tamus	Lina Rosenthal	29. Av
Moses Hess	9. Tamus	Eugene Stern	30. Av
Rebecca Schoemann	10. Tamus	Daniel Gottlieb	1. Elul
Efroim Birman	10. Tamus	Clara Strauss	3. Elul
Leopold Sonneberg	14. Tamus	Arthur Sonneberg	3. Elul
Abraham Rosenthal	16. Tamus	Josef Wolf	7. Elul
Herman Schartenberg	20. Tamus	Julius Hirsch	9. Elul
Gustav Gruenberg	21. Tamus	Sussman Moses	10. Elul
William Kugelman	22. Tamus	Joseph Katz	15. Elul
Erich Lauter	23. Tamus	Leopold Tannenbaum	16. Elul
Eva Lachman	24. Tamus	Erna Liebenstein	17. Elul
Anna Singer	25. Tamus	Arno Trautmann	22. Elul
		Olga Jonas	23. Elul
		Bertha Hofmann	24. Elul
		Emma Moses	24. Elul
		Sally Kahn	25. Elul
		Ida Meyer	27. Elul
		Jenny Holzer	29. Elul

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

Die Gemeinde berichtet...

... dass die juedischen Gemeinden und Organisationen von Washington Heights & Inwood sich zusammengeschlossen haben, um vereint fuer die Juden in Russland zu arbeiten, ihre Lage zu erleichtern, sie von Unterdrueckung und Gefangenschaft zu befreien; dass als Auftakt am 18. April eine grosse Versammlung mit anschliessendem Marsch ueber Broadway und Thilim-Sagen stattfand, wobei unsere Gemeindeglieder und namentlich unsere Jugend beispielhaft zahlreich und tatkraeftig teilnahmen; dass weitere Aktionen geplant sind und jeder sich an dieser heiligen Mitzwu zu beteiligen hat ...

... dass alle Mitglieder ersucht werden, Israel Bonds zu kaufen, um Israel zu helfen; dass darauf hingewiesen wird, dass solche Unterstuetzung keine Spende sondern gute Kapitalsanlage ist ...

... dass Mitglieder und Freunde eingeladen werden, bei persoentlichen oder Familienangelegenheiten, Hakohol-Inserate aufzugeben ...

... dass Mitglieder gebeten werden, bei Gelegenheit neue Gemeindeglieder zu werben, im Freundeskreis, bei Nachbarn, Verwandten und Bekannten ...

... dass am Sonntag, 16. Mai, ein gemuetlicher Nachmittag der Sisterhood veranstaltet wurde, wobei Miss Margo Wolff einen Vortrag ueber "Die neue Macht unserer Senior Citizens" hielt ...

... dass wie jedes Jahr, die Kasse- und Buero-Stunden der Gemeinde im Monat Juli ausfallen; fuer Gemeindeangelegenheiten bitte sich Werktag abends nach Maariw (8 P.M.) an uns zu wenden ...

... dass der Kartenverkauf fuer die hohen Feiertage am Sonntag, den 8. August beginnen wird; dass voriges Jahr unsere Synagogenplaetze ausverkauft waren; falls

Sie eine Aenderung Ihres Sitzes vorzunehmen wuenschen oder zusaetzliche Plaetze benoetigen, ersuchen wir dringend, uns fruehzeitig zu verstaendigen ...

... dass unser taegliches Minjan, morgens und abends, weitere Teilnehmer benoetigt, besonders wenn in der Ferienzeit des Sommers einige der staendigen Besucher abwesend sein werden; dass wiederholt alle Mitglieder ersucht werden, Freitag abends und Schabbos nachmittags nach Schul zu kommen ...

... dass 10 Chumoschim von Mrs. Ada Ullmann gestiftet wurden ...

... dass die Siwan Ausgabe des "Rabbi's Newsletter" von Mr. Mark Waldman gestiftet wurde ...

... dass weitere Spenden dafuer von Mr. & Mrs. Meir Baran, Mr. & Mrs. Al Katz, und Dr. & Mrs. Herman Blumenthal eingingen ...

SAFETY IN WASHINGTON HEIGHTS

We are gratified to learn that the city administration has granted \$15,000 for a study, how to make Washington Heights a safer place for its residents.

We sincerely hope that ways and means can be found and implemented to make much-needed improvements.

We trust that this will be the beginning of an eagerly anticipated upward trend for our area.

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BRONZE MEMORIAL TABLET

SOVIET JEWRY

Feelings of sincere sympathy and a determination not to abandon the Jews of Russia are sweeping across the entire civilized world.

The horrors of the holocaust are still vividly with us. The wounds inflicted on our people refuse to heal and the pain simply does not go away. And our shock and outrage that in those dark years the nations and peoples of the world stood by in silence while millions were persecuted, tortured and killed, cannot be overcome.

We shall not be guilty of watching the annihilation of Judaism in Russia in silence! We shall not be silent witnesses who go about personal interests when three million Jews are persecuted, mistreated and held captive! We shall do all in our power to help them in whatever way possible!

To date we can issue this progress report:

(1) Our Congregation enlisted its members in a massive post card campaign directed to the Communist Party Congress in Moscow last March, to exert pressure on the Soviet leadership to release all Jews who want to leave, to free imprisoned Jews and to permit full religious and cultural expression for those who wish to remain.

(2) Our Congregation, through its Rabbi and several delegates, participated in the planning of the "I Am My Brother's Keeper" Rally for Soviet Jewry, held on April 18th.

(3) Members of our Congregation's youth were chiefly responsible in preparing and running the Rally, March and T'hilim Convocation, assisted by many of our youngsters, boys and girls, who served as ushers, marshals, etc.

(4) Members of our Congregation turned out in large numbers to participate in all three phases of the demonstration, the rally at Mt. Sinai Jewish Center, the march through Broadway, the T'hilim gathering at Congregation Shaare Hatikvah.

(5) Our Congregation undertook a mass post card campaign addressed to Russia's Procurator-General R. A. Rudenko, imploring him to release Ruth Alexandrovich, one of Soviet Jewish prisoners.

(6) Our Congregation, through its Rabbi, Board delegate and Youth delegate, is a constituent member of the Washington Heights-Inwood Committee for Soviet Jew-

ry, dedicated to underwrite and participate in all efforts to ease the plight of Soviet Jews.

(7) A community newsletter will be published, notifying all members about future plans, activities, fund-raising, etc.

THE SINAI DESERT/Cont. from page 1

the Rabbis of the Talmud laid bare? They are the elements which go into the event which took place at Sinai. G'd's celestial Torah became earthborn, handed to Israel after all others disdainfully rejected it. And with two results: (1) Israel became the object of G'd's love; (2) Israel became the object of the nations' hatred.

What a paradox that one and the same happening should contain emotions which are so dissimilar, contradictory, downright incompatible! On one side we received law and order, were started on the road to holiness and perfection, progress and fruitfulness, goals of grandeur and nobility. But simultaneously there were aroused the most ignoble, despicable responses of which man is capable: jealousy, blind hatred, brutal ruthlessness.

Thus the incomprehensible is possible, that men of culture and science participate in the murder of six million Jews, that a superpower, dedicated to social justice, is bent on destroying the State of Israel, that a man of religion of world stature can ill disguise his displeasure at a Jewish Jerusalem, and that the custodian of the United Nations is spitefully anti-Semitic.

Incomprehensible, but true, as forecast 2,000 years ago by the Rabbis of the Talmud, a result of what transpired at Shovuos, 3,282 years ago.

Mitteilung

Unsere ueblichen

KASSE-und BUREAU-STUNDEN

SONNTAGS VON 10-12 UHR

fallen im Juli aus. Fuer Gemeindeangelegenheiten bitte sich Werktag abends nach Maariw (8 P.M.) an uns zu wenden.

DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass Schiwo osor bTamus (Sonntag, 11. Juli) nationaler Fasttag ist, wovon sich keiner, der gesund ist, ausschliessen darf?

. . . dass die Trauer der "3 Wochen" (11. Juli - 1. August) Hochzeiten, Musik, Haarschneiden, sowie Kauf und erstmaliges Tragen von neuen Kleidungsstuecken (wo-rueber Schehechejonu gesprochen wird), und erstmaliges Essen neuer Fruechte ver-bietet (Letzteres erlaubt an Schabbos)?

. . . dass waehrend der "9 Tage" (23. Juli - 1. August) Waschen, Baden, Schwim-men, Malen der Wohnung einzuschraenken ist und Genuss von Fleisch und Wein (ausser an Schabbos) verboten ist?

. . . dass an Tischo bAw (Sonntag, 1. August) nicht nur Essen und Trinken, son-dern auch Koerperpflege (Waschen, Salben,) Tragen von Lederschuh, und der eheliche Verkehr verboten ist, ebenso Gruessen; dass all dies bereits am Abend vorher beginnt; dass man bis Mittag nicht auf Stuhl son-dern niedrig sitzt?

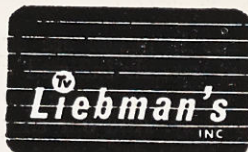
. . . dass Schokolade, auch wenn als bitter-sweet bezeichnet, milchig sein kann?

. . . dass man an Schabbos Briefum-schlaege nicht aufreissen oder aufschneiden darf?

. . . dass es verboten ist, zwischen Boruch Scheomar und Schmone Esre (Schacharis) und zwischen Borchu und Schmone Esre (Maariw) zu sprechen; dass es verboten ist bei Kaddisch zu sprechen; dass es verboten ist bei Hallel und Lesen von Thora und Haftoro zu sprechen; dass man bei Wieder-holung der Schmone Esre andaechtig zu-hoeren muss?

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Our brothers in Israel are burdened with a staggering tax load. This, together with service of their sons and daughters, go for military needs. All other expenses must be covered by large financial assistance from outside Israel.

We appeal to all our members and friends to help. Donations for U.J.A. are accepted in our office and will be forwarded promptly. Israel bonds may be purchased through our office.

We urge every member to buy at least one Israel bond now!

— Youth Activities —

We're a youthful congregation! Ample, irrefutable proof was furnished last February when, on Shabbos Trumo, our traditional Youth Shabbos took place for the 14th time in so many years.

True, this is a once-a-year event, but by far the greater part of the participants are regular weekly (and even daily) attendants and worshippers in our shul. And this fact was borne out by the cool, sure, confident manner in which our youth conducted the services that Shabbos. This was no amateur job but rather an "avodo sheb'lev", a service of love, coming from the heart, impressive in dignity and expert know-how.

Under the chairmanship of Stanley Stone, who supervised rehearsals and the service proper, the imposing staff of functionaries included:

Mark Hess, who led the services on Friday evening, the main part of Shacharis, and who delivered the sermon;

Barry Weinberger, who davened the early part of Shacharis and who led the Musaf service;

Torah Readers: Walter Aufseeser, Julian Hamburger, Mark Hess, Milton Lamm, Paul Mannasse, Michael Nussbaum, Edwin Sussman, Stanley Stone, Barry Weinberger, and Allen Wolf.

A Kiddush, donated by Mr. & Mrs. Manfred Loeb and hosted by Diane Hanau, Terry Knurr and Shirley Oppenheimer, followed the services.

KASHRUTH — DIRECTORY

As in previous years, we made available to our members copies of the Pesach Kashruth Directory, published by the Union of Orthodox Jewish Congregations.

It contains a wide variety of foods bearing the  label.

We also mailed to our members copies of the year-round Kashruth Directory which is issued periodically.



DAYLIGHT SAVING TIME

Some time ago we notified our members of a bill introduced in the State Legislature in Albany, to extend Daylight Savings Time for the entire year.

Passage of such a bill would inflict great hardship because in winter, the earliest time for Talis, Tfilin and Shacharis would come considerably late (after 7 A.M.).

We urged our members to express their disapproval by writing to Albany.

We are pleased to report that large-scale pressure was successful in preventing the bill to be passed.

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