

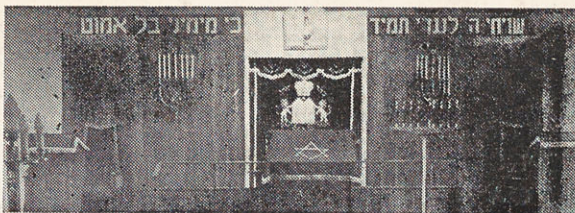
HAKOHOL

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NISAN-IYAR-SIVAN 5735 MARCH-APRIL-MAY 1975 Vol. XXIII — No. 123

BITOCHON!

RABBI SHLOMO KAHN

Does the following sound familiar? A considerable part of a country's population is Jewish. By merit of their ambition, good education and sharp business sense, they have become keen competitors in the land's economy. Their interest in the welfare of the host country spurs them on to a finely honed patriotism. The whole country shares in the prosperity of the Jews, who become respected leaders in business, commerce, industry, as well as education, culture, the arts, etc. They are the pioneers in all social and community fields. The highest most responsible government positions are occupied by them. Their achievements are acclaimed; the country is grateful to its Jews.

But then the mood shifts. A change occurs. Gradually, imperceptibly, resentment over Jewish prominence builds up.

Their manifold activities are viewed as bid for power. The military see a potential security risk. There's widespread apprehension. Nagging whispers about national clash of interests and possible international repercussions become loud and louder. Public opinion is concerned and aroused. Jews find themselves ominously isolated. Friendships cool, interests lag, conditions are ripe for the breeding of virulent anti-Semitism. There's fear and foreboding. Will there be an outbreak? an epidemic? what form will it take? — —

This sketch is a description which applies verbatim to oh, so many periods in history: Egypt after Joseph. Achashverosh's Persia. Fifteenth Century Spain. Germany in the '30's. And — dare we put it into words? — America 1975.

(Continued on page 14)

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PERSONALS

Mazeltov to Mrs. Frieda Nassauer on
her 85th birthday.Mazeltov to Mr. Pinkus Gostynski on
his 80th birthday.Mazeltov to Mrs. Gostynski on her 80th
birthday.Mazeltov to Mrs. Berta Goldsmith on
her 75th birthday.Mazeltov to Mr. Max Lazar on his 75th
birthday.Mazeltov to Mrs. Else Lowenstein on her
75th birthday.Mazeltov to Mr. Lothar Brodman on his
60th birthday.Mazeltov to Mr. Theodor Wallach on
the birth of a grandson.Mazeltov to Mr. & Mrs. Leo Wartelsky
on the birth of a grandson.Mazeltov to Mr. & Mrs. Justin Hirsch-
heimer on the birth of three granddaugh-
ters.Mazeltov to Mr. & Mrs. Sol Hahn on
their silver wedding anniversary.Mazeltov to Mr. & Mrs. John Loeb, as
well as Mrs. Martha Loeb, on the Shul-
tragen of their son and grandson, resp.Mazeltov to Mr. & Mrs. Daniel Baer, as
well as Mr. & Mrs. Ludwig Baer, on the
Shultragen of their son and grandson, resp.Mazeltov on the engagement of Miss
Sarah Zall to Mr. Cary Aufseeser.Mazeltov on the wedding of Miss Yard-
ena Dagim & Mr. Etan Rothschild.Mazeltov on the wedding to Miss Cookie
Bachenheimer & Mr. Charles Tobias.

The Congregation mourns the passing of:
Rosa Herze
Charlotte Hirsch
Siegfried Auerhann
Manfred Strauss (brother of Mr. Sieg-
bert Strauss).

Gustav Grunspecht (brother of Mrs.
Toni Weingold & Mr. Julius Grunspecht).
Leo Weissfeld

Renee Praswick (sister of Mrs. Eugene
Braude).

ZICHRONOM LIVROCHO

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Why are they yawning so?" whispered Kupsie.

"Because they're getting tired," laughed Tassie.

It was late. The Seder was drawing to a close. For the Kiddush cups it had been an exciting evening.

"We're never used as often as this," said Kupsie. "They've filled us for the fourth time already."

"Fourth and last for tonight," answered Tassie.

Kiddush cups never sleep. That's why Kupsie and his friend couldn't really understand what it means to be tired.

"What happens when they sleep?" they asked Tumbler.

"During sleep all consciousness temporarily leaves the body," he began to explain.

"You mean they don't know at all what goes on around them?"

Tumbler nodded.

"How awful," said Kupsie. "I'd hate it."

"But it's good for them," Tumbler went on. "As they rest in total relaxation, all tiredness and exhaustion go away. Upon awakening they're full of vigor again, ready to face a new day of activity."

"How wonderful," said Kupsie.

"Make up your mind, silly," teased Tassie. "First you call it awful. Now you say it's wonderful!"

"But he's right," said Tumbler quickly before Kupsie could make an angry reply. "It's frightening, all right, a little bit like death because during sleep the soul sort of leaves the body. Then, in the morning, clean and refreshed, it's restored to the rightful owner."

"Wow!" marveled Kupsie. "I bet a person is rather grateful to get his soul back again."

"Ought to say 'thank you'," agreed Tassie.

"Right you are, boys. Immediately upon awakening, every polite, G'd fearing person says this little prayer of thanks:

מוֹדָה אֲנִי לַפְּנֵיךְ מֶלֶךְ חַי וְקַיִם שֶׁהַחַיּוּת בִּי
נִשְׁמָתִי בַּחֲמִלָה רַבָּה אֲמוּנָתְךָ

I thank You, everlasting King, that You have mercifully restored my soul within me; great is Your faithfulness."

"It's only good manners," agreed Kupsie. And with a mischievous twinkle in his eyes, he added: "Who would want to be rude?" as if he never possibly could be.

(Will be continued)

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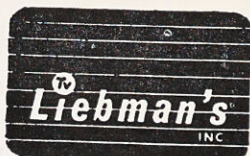
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1st day Pesach, March 27	6:55	8:30 Sermon	7:30	7:50	6:00	9:45
2nd day Pesach, March 28	7:30	8:30 Sermon	6:55			
Shabbos Chol haMoed, March 29.....	6:55	8:30 Sermon	7:15	7:50	6:00	9:45
7th day Pesach, April 2	7:00	8:30	7:40	8:00		
8th day Pesach, April 3	7:40	8:30 Yizkor	7:40	8:00		
Shmini, April 5	7:05	8:30	7:25	8:00	5:40	9:40
Tazria-Mtzero, April 12	7:15	8:30 Sermon	7:35	8:10	5:30	9:25
Achare-Kdoshim, April 19	7:15	8:30	7:45	8:20	5:15	9:15
Emor, April 26	7:15	8:30	7:50	8:25	5:00	9:10
Bhar-Bchukosai, May 3	7:15	8:30 Sermon	8:05	8:40	4:45	9:00
Bamidbor, May 10	7:15	8:30	8:10	8:45	4:30	9:00
1st day Shovuos, May 16	7:50	8:30 Sermon	7:15			
2nd day Shovuos, May 17	7:15	8:30 Yizkor	8:15	8:50	4:25	8:55
Noso, May 24	7:15	8:30	8:25	9:00	4:15	8:50
Bhalos'cho, May 31	7:15	8:30 Sermon	8:30	9:05	4:05	8:50
Shlach Icho, June 7	7:15	8:30	8:40	9:10	4:00	8:50

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"POINT OF VIEW"

A Column for the Young Adult

MALE, YES. CHAUVINISM, NO.

It's much in the news, in literature and on the minds. The liberation of the woman. Her full equality. Her inherent right to all and everything in life.

Movement in a direction, though slow at the outset, often picks up speed, gains momentum and may develop into a sweeping torrent. Until its virgin force is spent, efforts to check it against excesses or even to channel it productively, are futile. The dyke has burst — the flood waters must be allowed to run off.

There's wisdom in the movement and also folly. Sense as well as nonsense. Misguided zeal on the part of erring brethren led to last year's *minyan* role for women in the Conservative religion. (Perhaps that's partially our fault. Maybe we shouldn't, for example, have permitted the glamor of Barmitzvo to eclipse our girls' becoming of age. Perhaps the Lubavitcher Rebbi valiantly launched his innovative girls Shabbos candle-lighting campaign for this reason.)

We must make allowances for exaggerations, such as the current war on masculinity in language. Words like chairman, errand boy, policeman, mankind, workman, become taboo. Of course we're lucky. English nouns are generally neutral. Other

languages are less fortunate. In Hebrew, for example, all words are indelibly marked masculine or feminine. How frustrating for a good woman's libber!

But the choice of a particular word can be most expressively evocative in Hebrew. The Pesach Machzor contains a beautiful poem (*zulas* of last days), describing ten epic biblical songs: Song of the Red Sea, Song of the Well, Song of Deborah, etc.

The Midrash (source of the poem) observes: All these songs are called by the feminine noun *shiro*, all except the last which is called *shir* (masculine). Why? To illustrate a salient point. All victories in history are of temporary value because they are followed, sooner or later, by renewed calamities which in turn spawn victory and redemption. Therefore the feminine form is used, reminiscent of childbirth, in pain and suffering, with more "births" ahead.

But for the Messianic redemption the masculine form is used, to denote lasting endurance.

Our Yom Atzmaut celebration is in joyful gratitude for the victories in 1948. Our Hallel on Yom Yrusholaim is for the miracles of 1967. These are in the category of *shiro*. The *shir* is yet to come.

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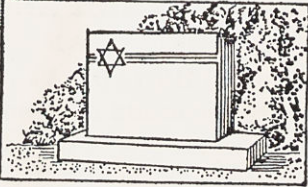
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The Congregation Reports . . .

. . . that the general meeting of the Congregation took place on December 1st, at which all congregational business was discussed, the Board of Officers and Trustees reelected and the following gentlemen chosen for new positions: Mr. Alfred Gerstley secretary, Mr. Emil Frank chairman of Board of Trustees, Mr. Simon Ackerman trustee . . .

. . . that several successfully prepared and appreciated get-togethers, arranged by the Sisterhood, were well attended and enjoyed: Chanuka party on December 15th (with professional entertainment and refreshments), Game-and-Card afternoons on December 8th and January 5th . . .

. . . that much work and preparation went into our annual bazaar, beginning with a Kick-Off Breakfast on December 29th and culminating with the sale of merchandise on February 8th-9th, that under the guidance of Bazaar Chairman Arthur Hanauer and Co-Chairman Fred Stone, and a staff of dedicated volunteers, the bazaar was highly successful, that the Congregation's warm appreciation goes to all who helped, especially to the devoted chairmen . . .

. . . that the Chevra Kadisha general meeting took place on March 2nd, when the following Board was elected: Mr. Arthur Hanauer, president; Mr. Fred Stone and Mr. Manfred Schoen, vice-presidents. Mr. Charles Wolff, treasurer; Mr. Max Lazar, secretary; Trustees: Mr. Simon Ackerman, Mr. Alfred Gerstley, Mr. Bernard Greenbaum, Mr. Curt Lauter, Mr. Julian Lewin, Mr. Fritz Neuhaus, Mr. Isaak Oppenheim, Mr. Alfred Stern; that the announcement by Mr. Leo Stock, our able and respected president for many years, that his health prevents him from continuing, was received with much regret, and that he was unanimously elected Honorary President of the Chevra Kadisha; that following the meeting, an excellent luncheon was served and the hours passed in pleasant togetherness . . .

. . . that Rabbi Kahn made a personal letter appeal on behalf of Yeshiva Rabbi Moses Soloveichik, that thanks to generous response from individual members of the Congregation and from Chevra Kadisha and Sisterhood, over \$1,000 were raised to come to the aid of this vital, highly deserving educational institution of our area . . .

. . . that a new wall clock was donated by Mr. Bernard Greenbaum . . .

. . . that the Nisan issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Simon Ackerman . . .

. . . that the Iyar issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Leo Stock . . .

. . . that the Sivan issue of the "Rabbi's Newsletter" was donated in memory of Alfred Meier, by his sons . . .

. . . that additional donations were made by Mr. & Mrs. Manfred Loeb, Dr. Fred Heilbrunn, and one anonymous donation . . .

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SEDER COMMENTS

עבדים היינו

Invariably, we stop in our Haggadah recital and ask: Is it really true that "had G'd not taken our fathers from Egypt, then we, our children and grandchildren would still be enslaved in Egypt"? We outlived other exiles and persecutions. Wouldn't history have taken its course long ago? Are there still slaves in Egypt now?

No doubt, our status as slaves would not have been endless. Sooner or later the sweeping blessings of emancipation, liberty, equality, etc. would have carried us to freedom. But there's a world of difference between a development along "normal" humanitarian tracks, and the dramatic act of G'd. Slaves can be set free by proclamation or through violent revolution, equality can be enacted by law, yet the stigma of "Nigger" can linger on for generations, in conditions which are frustratingly atrophied.

Is there anywhere else a record such as ours, cruelly enslaved for centuries, deprived of all cultural and ethical growth, yet capable of soaring, immediately upon liberation, to the dizzying spiritual height of Sinai, ready to be entrusted with the sublimity of G'd's Torah and the mission to be a beacon to all others?

(Similarly, Israel was suddenly catapulted into the role of a modern state and filled it smoothly and capably, as if there never had been nineteen centuries of political inactivity.) This, only G'd can bring about.

ילקוט מעם לועז

מתחילה עיבדי ע"ן היו אבותינו

An excellently chosen quotation from the Book of Joshua serves as biblical documentation for the fact that Abraham's forefathers had been idol worshippers.

"Joshua said to the people: So says G'd, the G'd of Israel, Your fathers lived formerly beyond the river . . . served other gods. I took Abraham . . . led him through all the land of Canaan, multiplied his seed..." (Joshua 24:2-4)

Three perplexing questions seem always to be on the agenda of the world: 1) What is the Jewish people's legal claim on Eretz Israel? 2) Does this claim have validity even when the Jews are in disfavor with G'd? 3) Is there a future for the Jewish people when all normal indications point to the contrary?

The above passage answers them neatly:

- 1) What is our claim? *"I took your father Abraham . . . led him through all the land."*
- 2) Are we eligible now? At the beginning, everyone, like Terach, father of Abraham *"served idols"* and still qualified.
- 3) What of Jewish survival? Abraham was already old, long past child begetting and rearing, yet G'd *"multiplied his seed."*

ילקוט מעם לועז

דבר אחר ביד חזקה שנים

The spotlight is turned on five biblical expressions: *"G'd took us out from Egypt with (1) a strong hand (2) an outstretched arm (3) great awe (4) signs (5) wonders."* And then the Haggadah insists on seeing each as a double-barreled shot gun: *"With a strong hand denotes two; an outstretched arm denotes two; etc."*

Is it simply because of the wording, *strong hand* (two words), *outstretched arm* (two words), *great awe* (two words), *signs* (plural), *wonders* (plural)? Or is it mathematical gymnastics, five times two, in order to reach ten, the number of the biblical plagues?

There's a definite dualism about the plagues which hit the Egyptians: a manifestation of G'd's power (*"that you will know that there is none like G'd"* Exodus 8:6), and a punitive action for having oppressed Israel. To accomplish both was G'd's aim and both were achieved. *"When G'd punishes the nations, His name is magnified in the world"* (Rashi Exodus 14:4; Mechilto ibid).

Justice is universally a highly esteemed triumph.

ילקוט מעם לועז

ספירת העומר

On the second Pesach night begins the seven-week-long Counting of the Omer. Though biblically stated, its stature as a Torah-commanded precept is in doubt; Scripture ties it to sacrificial offerings (*"Omer"* of barley on Pesach, *"Omer"* of wheat on Shavuot).

Halacha authorities differ whether the Counting of the Omer in non-Temple times is a biblical commandment (Rambam) or a rabbinic precept (*Ran*). There's evidence though, that for once, a post-Temple practice actually preceded the Temple era.

"When Moses told the Jews at the exodus from Egypt: You will serve G'd at

(Continued on page 14)

MEMORIAL TABLETS



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

Gustav Bendheim	1. Nisan
Hannah Kayem	1. Nisan
Paula Kalter	2. Nisan
Josef Haas	2. Nisan
Meta Stern	3. Nisan
Selma Hamburger	3. Nisan
Elsie Blumenthal	3. Nisan
Isaac Selig	5. Nisan
Leonore Soika	8. Nisan
Siegmund Ehrlich	9. Nisan
Sally Nauman	10. Nisan
Johanna Koestrich	11. Nisan
Samuel Hirschheimer	15. Nisan
Alexander Bauer	15. Nisan
Ferdinand Mayer	15. Nisan
Fred Marx	16. Nisan
Clara Neu	16. Nisan
Else Angres	18. Nisan
Siegfried Wertheim	21. Nisan
Aron Gottlieb	23. Nisan
Sarah Berney	23. Nisan
Jack Kayem	24. Nisan
Simon Stern	24. Nisan
Josef Holzer	25. Nisan
Anna Perry	26. Nisan
Herbert Wolf	26. Nisan
Fanny Auerhann	28. Nisan
Martha Seligmann	29. Nisan
Irving Simon	29. Nisan
Irma Erlebacher	4. Iyar
Max Hamburger	4. Iyar
Emma Leitner	4. Iyar
Frieda Brotman	5. Iyar
Mordko Katz	14. Iyar
Liesel Leiter	15. Iyar
Bernard Philippson	15. Iyar
Michael Singer	18. Iyar
Selma Adler	19. 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
Joseph Gottlieb	3. Sivan
Helene Mayer	7. Sivan
Samuel Hess	9. Sivan
Lina Buchheim	13. Sivan
Louis Jonas	13. Sivan
Felix Jonas	15. Sivan
Henriette Buxbaum	15. Sivan
Benno Baumann	17. Sivan
Rosa Klar	17. Sivan
Michael Lichtenthal	18. Sivan
Alice Dressler	18. Sivan
Malchen Gottlieb	19. Sivan
Amalie Baum	20. Sivan
Arthur Schloss	20. Sivan
Jakob Plawner	21. Sivan
Herman Speier	21. Sivan
Arnold Berney	22. Sivan
Fred Schindler	22. Sivan
Herman Rosenthal	23. Sivan
Wilhelm Feuer	24. Sivan
Else Schloss	24. Sivan
Ernest Rosenberg	25. Sivan
Selma Stern	26. Sivan
Harry Siegel	26. Sivan
Samuel Silbermann	29. Sivan
Betty Silbermann	29. Sivan
Rosa Stern	29. Sivan
Richard Katz	30. Sivan
Martha Leitner	30. Sivan

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

IN MEMORY

of our beloved
Husband & Daddy
HERMAN SPEIER
on his 3rd Yahrzeit
21st of Sivan

*Gone from our lives
but always in our hearts*

**Paula Speier
and Sandy-Ellen**

PESACH MANUAL

CHOMETZ — leavened wheat, rye, barley, oats, spelt — not only bread and cake, etc. but also found in candy, sodas and many other foods. Pulse or legumen (peas, beans, lentils, corn) are not chometz but are not eaten on Pesach.

FORBIDDEN ON PESACH — (1) to eat or drink, (2) to use, (3) to process.

EATING: Only food with a reliable rabbinic endorsement may be eaten. Mixtures and traces of chometz are also forbidden. Separate dishes, silverware, etc. must be used on Pesach.

USE: Use other than eating is also forbidden. No business may be transacted with chometz on Pesach, nor fed to animals (chometz-free pet food must be used — detailed information available on request). Soap, perfume, cosmetics are available under supervision and should be used, especially tooth-paste, etc. Medicine, drugs, vitamins may contain chometz. Consult rabbi for guidance.

POSSESSION: All chometz must be out of Jewish possession (by 11:40 A.M., March 26th). If not used up or destroyed, it may be sold to a non-Jew before that time. (This should be done through a qualified agent; consult rabbi.) For emergencies (baby, ill person) consult rabbi.

PREPARING THE HOUSE: All rooms, closets, garment pockets, etc. must be cleaned thoroughly. Chometz dishes must be cleaned and locked away or taped off. Kitchen tables, shelves, cabinets, refrigerator must be cleaned thoroughly. Oil cloth or heavy paper should be used for lining where Pesach food or dishes come in contact. Sink must be thoroughly cleaned, boiling water poured all over, and a rack placed in it (or lined with contact paper). Stoves must be thoroughly cleaned (Easy-Off is recommended), flames put on maximum and left burning for half an hour. Oven must be thoroughly cleaned, heated to maximum and left on for half an hour. Sheet metal or aluminum foil should be placed where Pesach pots come in contact with stove or oven. Grates, racks, shelves must be "glowed" (see next paragraph).

KASHERING: Sometimes chometz utensils may be kashered for Pesach. Always consult rabbi. *Glowing* for utensils used over fire without liquid (oven racks, baking

forms), which must be fired until red hot. *Scalding* for metal and wooden utensils used for hot chometz (other than above), as silverware, cooking pots, etc., which must be cleaned well, left unused for 24 hours, immersed in boiling water. *Miluy V'iruy (stellen)* for glassware used for cold chometz only (drinking glasses, juice or wine glasses, but not whiskey or beer bottles and not any with narrow necks), which are filled with water for three full days, changing the water every 24 hours. (Utensils to be kashered may be brought to the Synagogue on Tuesday, March 25th between 5-6 P.M.)

SEARCH FOR CHOMETZ: Tuesday night (March 25th) everything must be inspected for chometz. A brocho is said and with light in hand, a thorough search made. Afterward "kol chamiro" is said wherein undiscovered chometz is nullified. This must be understood and may be said in any language. Chometz found during the search and any chometz still to be eaten, must be kept in secure place.

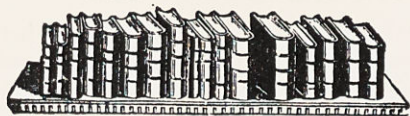
EREV PESACH: No matzo may be eaten, but cooked food prepared with matzo or matzo meal is permitted. Male first-born must fast unless they attend a "S'udas Mitzvo." A Siyum will take place in the synagogue (6:00 A.M.). Chometz may be eaten until 10:30 A.M.; must be out of possession by 11:40 A.M. Before then, some chometz is burned and the second "kol chamiro" is said.

SEDER: Sh'muro Matzos must be used three times at the Seder: for "motzi," for "matzo—with moror," and for "afikomon." Each time each person must eat a "k'zayis" (approx. half a matzo). For moror, either ground, unprepared horse radish, or Romaine lettuce may be used. The wine cup must hold at least the volume of 1½ eggs and the greater part of it must be drunk each of the four times. The Haggadah must be read (entirely), the story of the exodus told and understood (may be recited in any language).—Eggs matzos may not be eaten on Pesach. Only sick or aged persons who cannot eat the ordinary matzos, may use them, but not for the Seder requirements.

CHOMETZ AFTER PESACH: Chometz which was in Jewish possession on Pesach

(Continued on page 15)

DIE SCHIUR-ECKE



Wussten Sie ...

... dass man erst nach Kabolas Schabbos die Freitag Abend Mahlzeit einnehmen darf, dass es nicht erlaubt ist, vor Beginn von Schabbos Abendbrot zu essen und spaeter nur noch Kiddusch zu sprechen und eine Kleinigkeit zu essen, dass man ueberhaupt an Freitag Nachmittag nicht viel essen darf weil man mit Appetit das Schabbosmahl essen soll?

... dass Tfilin erst gegen Ende von Schacharis abzulegen sind, kurz vor oder nach Olenu (Rosch Chodesch und Chol haMoed ausgenommen), dass es verboten ist Tfilin bei ausgehobener Sefer Thora abzulegen (Ausnahme 1. Tag Chol haMoed Pesach)?

... dass jedermann verpflichtet ist, woechentlich die jeweilige Sidro zweimal im hebraeischen Text und einmal in Uebersetzung zu lernen, dass es ratsam ist taeglich eine der sieben Parschios so zu lernen damit man bis Schabbos den Thora-Abschnitt beendet hat?

... dass nicht nur zu Pesach sondern stets bei Einkauf von Speisen auf Kaschrus zu achten ist, einschliesslich Backwerk und Suessigkeiten?

... dass es wohl selbstverstaendlich sein sollte, beim G'ttesdienst zu beten (und nicht teilnahmslos dazusitzen oder sich zu unterhalten), dass saemtliche Gebete gesprochen werden muessen, einschliesslich Psalme und Schlussgebete, dass weder Ablegen von Tfilin noch sonstige Nebenbeschaeftigung (auch nicht Besprechen von Gemeindesachen!) Berechtigung sind, Gebete auszulassen, dass jedoch etwaige ausgelassene Gebete nachher nachgeholt werden muessen?

(Continued from page 11)

this mountain (Sinai), they asked: When will this service take place? At the end of fifty days, he answered. Whereupon they began to count, each by himself. Hence the rabbinic commandment of the Counting of the Omer nowadays, when we can offer neither sacrifice nor Omer, but only count the fifty days for the joy of the Torah."

ר"ן סוף פסחים

(Continued from page 1)

Wishful thinking, that it isn't so, cannot simply wipe away what worries us no end: General Brown. Car stickers: "We need oil, not Jews." P.L.O. Bank boycotts. Pressure on Israel. Russia's abrogation of trade agreement. Senators' and Congressmen's reports of mass anti-Jewish mail. Lack of Middle East peace blamed on Israel who is expected to compromise security. Jewish business suffering from Arab oil squeeze.

We have much to worry about. We have our "Jewish" *tzoros*. But we also have our staunch, unflagging optimism, our faith, our *bitochon*! In history's catalogue of Jewish persecution we recognize our record of strength. The exulting slogan, "We shall overcome!" adopted by another people victimized by persecution, has been ours for thousands of years. This, and the solid truth:

הנה לא ינום ולא ישן שומר ישראל

"Behold, the Guardian of Israel neither slumbers nor sleeps."

A WORD TO OUR LADIES:

Pesach preparations are three-fold: removal of chometz, kosher-shel-Pesach kitchen and dining room, and a proper Seder.

Removing chometz *does not* necessitate spring cleaning. Dirt is not chometz (though obviously unwanted). Cleaning of drapes, dusting out-of-reach closet shelves, washing carpets and upholstery may be meritorious but have no bearing on halacha. Chometz dishes must be cleaned before Pesach but there's no need to do more than an ordinary scouring.

There's more risk regarding violation of Pesach in the purchase of kosher-shel-Pesach food, *especially Matzos*, than in cleaning. It's foolish to work oneself to the bone for unimportant matters and then eat questionable food during Pesach.

Much too little emphasis is placed on the Seder. The quality of the meal (a factor of Simchas Yomtov) is secondary to a proper, intelligent Haggadah recital. Rather clean less and study the Haggadah more.

COMMUNITY NEWS

WHICSJ

The activities of the Washington Heights-Inwood Council for Soviet Jewry include:

1) a highly successful Benefit Concert on December 7th, raising \$3,000 for direct aid to Soviet Jews;

2) a community-wide Matzo-Campaign for Jews in Russia, supplying more than 120 families with Matzos for Pesach;

3) a community Soviet Jewry Afternoon at Mt. Sinai Jewish Center on March 30th (Sunday Chol haMoed Pesach) focusing on the plight of Jewish Prisoners of Conscience (particularly Piotr Pinkhasov who has been "adopted" by our community), featuring Mr. Malcolm Hoenlein, Executive Director of the Greater New York Conference on Soviet Jewry as guest speaker

4) participation in Solidarity Day on April 13th; assemble 11 A.M. on 68th Street at Madison Avenue for march on Fifth Avenue to the rally at Dag Hammarskjold Plaza.

WHISP

The Washington Heights-Inwood Safety Patrol needs additional volunteers for 3 hours once in three weeks as drivers and observers (with or without car); please contact Jewish Community Council 568-5450.

RUSSIAN IMMIGRANTS

The Committee to Aid Russian Immigrants (Jewish Community Council) cares for the needs of over 60 families recently settled in our area, conducting English classes for adults, tutoring for children, providing jobs, apartments, furniture religious orientation and articles counseling, special programs (Oneg Shabbos, Chanuka and Purim parties, community Seder), etc.

Information concerning shomer Shabbos employment (all fields, skilled and unskilled, full and part-time, men and women) is urgently solicited; please contact Jewish Community Council, 95 Bennett Avenue, 568-5450 (Monday - Thursday 9-4, Friday 9-2).

COMMUNITY CONFERENCE

The 2nd annual Community Conference of the Jewish Community Council took place on March 9th. Its theme was "Planning the Future of Washington Heights-

Inwood: A Jewish Community in Action."

A report on the various workshop sessions and the luncheon conference, attended by delegates of our Congregation, will appear in the next issue of HAKOHOL.

AN EXPLANATION

Pesach foods may not contain corn or soy oil, corn syrup, dextrose, glucose, etc. Instead natural cane sugar approved margarine shortening, etc. are used. Due to the enormous inflationary pressures on these materials, Pesach products may be higher priced than in the past.

Rabbi I. Nathan Bamberger, Chairman of the Kashruth Commission (Rabbinial Council of America, supervising $\text{\textcircled{U}}$ products) asks that this be kept in mind when comparing $\text{\textcircled{U}}$ products with those who violate the ban on leguminous ingredients (*kitnios*).

KASHRUTH DIRECTORY

The Pesach Food Directory, published each year by the Union of Orthodox Jewish Congregations, was made again available to us.

A copy of it was mailed to all our members about a week ago. If your hasn't arrived, or if you wish additional copies, contact our office.

The Directory lists a wide array of food products, prepared under the $\text{\textcircled{U}}$ supervision. It also contains some important guidelines for Pesach and Kashruth in general.

(Continued from page 13)

remains forbidden even after Pesach. Therefore no chometz may be bought after Pesach from Jewish stores whose owners didn't observe Pesach properly, until the old supply of merchandise is exhausted.

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