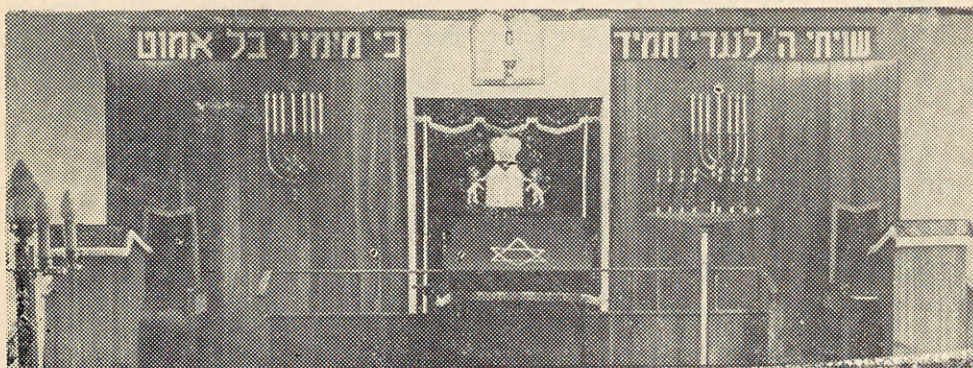


HAKOHOLO



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NISAN-IYAR-SIVAN 5739 APRIL-MAY-JUNE 1979 Vol. XXVII No. 139

SUCCESS OR FAILURE?

by RABBI SHLOMO KAHN

Shiras Hazinu, the Torah's song of destiny, provides a competent, conclusive and refreshingly welcome answer to a most nagging question: The United Nations—Success or Failure?

At the UN's birth in the still smoldering, blood-drenched post-World War II climate, the hopes of a tortured world were pinned fondly and desperately on its success. Cautiously enthusiastic, mankind embraced it and clutched it as a dawn of a new era leading to democratic world government, world parliament, world unity, above all to world peace.

Disillusionment set in all too soon. An insane numerical majority makes a hollow

mockery of democracy and reason. Instead of a sober parliament, the world is treated to childish chatter and the gibberish of a reckless debating society. Progress is hamstrung by the arrogant bear, the unprincipled leopard and the immature, yelping wolf pack.

Now even its ineffectual Secretary-General laments plaintively that the member states "prefer to act independently, resorting to military power or other means. Only when they are in danger of losing or failing, do they turn to the UN and expect miracles."

Agonizingly we ask: United Nations—success or failure?

(Continued on page 15)

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PERSONALS



Mazeltov to Mrs. Ella Wimpfheimer on her 85th birthday.

Mazeltov to Mr. David Stern on his 85th birthday.

Mazeltov to Mrs. Herta Spiegel on her 75th birthday.

Mazeltov to Mr. and Mrs. Simon Ackerman on their 45th wedding anniversary.

Mazeltov to Mr and Mrs. Leo Oppenheimer on their 30th wedding anniversary.

Mazeltov to Mr. and Mrs. Otto Lowenstein on the marriage of a granddaughter.

Mazeltov to Mr. and Mrs. Siegfried Oppenheim and to Mrs. Bertha Oppenheim on the wedding of a son, resp. grandson.

Mazeltov to Mr. and Mrs. Walter Lichtenstein on the engagement of their son Mark.

Mazeltov to Mr and Mrs. Ernst Aufseeser on the birth of a granddaughter.

Mazeltov to Mr. and Mrs. Hans Phiebig on the birth of a granddaughter.

Mazeltov to Mr. and Mrs. Heinz Stern on the birth of a granddaughter.

Mazeltov to Mr. Nathan Zimmermann on the birth of a granddaughter.

Mazeltov to Mr. and Mrs. Walter Mosbacher on the birth of a grandchild.

Mazeltov on the wedding of Miss Shirley Oppenheimer and Mr. Mitchell Katz.

Mazeltov on the wedding of Miss Stacey Fein and Mr. Mark Hess.

THE ADVENTURES OF
KUPSIE, THE KIDDUSH CUP

"Mmmmm! Smells good!" Tassie murmured appreciatively.

"What's so good about it?" grumbled his friend Kupsie. "Smell is all you'll get. They're preparing good food out there in the kitchen but won't offer us Kiddush cups anything, not even a bite."

"Oh, don't be so grumpy, Kupsie. Food isn't all that important."

"Not important? Then why do they cook and bake so much?"

Tassie laughed. "That's only for the meal, not for the main part of the Seder. When it comes to the really meaningful things, nothing can beat us Kiddush cups. What would a Seder be without wine!"

Kupsie couldn't argue so he fell silent. But not for long.

"Ha! So you think food is not a religious matter? What about all the laws of Kashruth! Meat has to be kosher, from a kosher animal and prepared in the right way. And meat dishes must be kept separate from dairy stuff. And no chometz on Pesach. And even cheeses too if not prepared correctly are just us non-kosher as non-kosher meat. And there are kosher fish and non-kosher fish. And . . ."

"Stop! You're all out of breath!"

But nothing could stop Kupsie.

"... and cake and candy can have really non-kosher ingredients too!" he shouted.

But he was stopped, by the calm voice of Tumbler: "And wine."

At the mention of wine, Kupsie did stop.

"Wine?" he asked. "What about wine?" But right away he remembered. "Of course. Wine has to be kosher also. Non-kosher wine is forbidden."

Kupsie shuddered. "Sure hope they'll never pour non-kosher wine into me," he said. And added with a mischievous twinkle: "Why, I'd spill it all out, right over their fresh, white table-cloth!"

(Will be continued)

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1st day Pesach, April 12	6:15	8:30 Sermon	6:45	7:15	4:20	8:20
2nd day Pesach, April 13	6:45	8:30 Sermon	6:15			
Shabbos Chol HaMoed, April 14	6:15	8:30 Sermon	6:40	7:15	4:20	8:20
7th day Pesach, April 18	6:20	8:30	6:50	7:20		
8th day Pesach, April 19	6:50	8:30 Yizkor	6:50	7:20		
Shmini, April 21	6:25	8:30	6:50	7:25	4:05	8:10
Tazria-Mtzoro, April 28	6:35	8:30 Sermon	7:00	7:35	3:50	8:10

DAYLIGHT SAVING TIME

Achare-Kdoshim, May 5	7:15	8:30	8:10	8:45	4:30	9:00
Emor, May 12	7:15	8:30 Sermon	8:15	8:50	4:25	8:55
Bhar-Bchukosai, May 19	7:15	8:30	8:20	8:55	4:15	8:50
Bamidbor, May 26	7:15	8:30	8:30	9:05	4:05	8:50
1st day Shovuos, June 1	8:00	8:30 Sermon	7:15			
2nd day Shovuos, June 2	7:15	8:30 Yizkor	8:35	9:10	4:00	8:50
Noso, June 9	7:15	8:30	8:40	9:15	4:00	8:50
Bhalos'cho, June 16	7:15	8:30	8:40	9:15	4:00	8:50
Shlach Icho, June 23	7:15	8:30 Sermon	8:40	9:15	4:10	8:55
Korach, June 30	7:15	8:30	8:40	9:15	4:10	9:00

Kashern: Tuesday, April 10, 4:30-5:45 P.M.

Erev Pesach, Wednesday, April 11:

Sium 6:00 A.M.

Chometz eaten until 9:20 A.M.

Chometz out of possession

10:30 A.M.

Eruv Tavshilin

Rosh Chodesh Iyar, Friday & Shabbos,
April 27 & 28

Yom HaAtzmaut, Wednesday, May 2

Sheni-Chamishi-Sheni, May 7, 10, 14

Pesach Sheni, Friday, May 11

Lag bOmer, Tuesday, May 15

Yom Yrusholaim, Friday, May 25

Rosh Chodesh Sivan, Sunday, May 27

Shovuos-Lernen, Thursday, May 31,
9:30 P.M.

Rosh Chodesh Tamuz, Monday & Tues-
day June 25 & 26

DAILY SERVICES

Sunday 8:00 A.M.

Weekdays 7:00 A.M.

Rosh Chodesh, Tanis ... 5:45 A.M.

Chol HaMoed 6:45 A.M.

Mincho-Maariv (at Beth Hillel, 571
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April 15-April 26 6:30 P.M.

April 29 through summer 7:30 P.M.

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Shir HaShirim .. Tuesday after Maariv

Mishna Berura .. Thursday after
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Dinim .. Shabbos 45 minutes before
Mincho

Gemoro .. Friday 45 minutes before
Mincho

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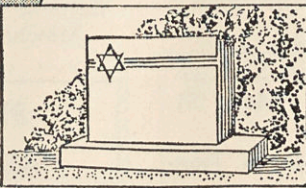
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Tradition endows the day with solemn ritual: kindling of memorial light, Torah study, Kaddish recitation, aliyah to the Torah, leading the congregation in prayer, dispensing of charity, and performing good deeds. The Talmud's suggestion to fast on the day of Yahrzeit is observed by many.

All these and other mitzvos, dedicated to the memory of a parent, are credited to his soul. Thus a loving, valuable and most beautiful service is rendered.

Needless to say, mitzvos and maasim

tovim must not be confined to any particular day. Rare, exceptional show of good behavior, hastily sandwiched between weeks and months of neglect, does little to honor the memory of parents. Perfunctory discharge of duty, just to be "yotze" hardly shows sincerity.

Of course, every visitor in Shul is welcome, regardless of motivation. But we wish he would come in simchos and with regularity.

As for those who seem to be able to make it on Yahrzeit days only, a respectful reminder: Yahrzeit observance is of 24-hour duration. It includes all three prayer services: Maariv (evening before), Shacharis (morning), and Mincho in the afternoon!



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The Congregation Reports . . .

. . . that the new arrangement of joint weekday services for our Congregation and Congregation Beth Hillel is highly beneficial; that in a spirit of harmony and good will, all details had been quickly and successfully worked out, including time schedule, places of services, and purchase of a Mechitzo; that since January 14th, Shacharis, Sunday through Friday, takes place in our synagogue, Mincho-Maariv, Sunday through Thursday, at Congregation Beth Hillel (special days such as Purim and Erev Pesach will have separate services for each Congregation) . . .

. . . that the annual Chevra Kadisha meeting and luncheon took place on March 4th, at which Chevra matters were discussed, the officers and trustees re-elected, and a delicious dinner served in festive mood and good spirit . . .

. . . that the bazaar, originally scheduled for February, was postponed and will take place November 10th, 11th, and 12th . . .

. . . that the Nisan issue of the "Rabbi's Newsletter" was donated by Miss Margot Moddel . . .

. . . that the Iyar issue of the "Rabbi's Newsletter" was donated by Mrs. Kate Philippon . . .

. . . that the Sivan issue of the "Rabbi's Newsletter" was donated by Mrs. Bertel Neuhaus . . .

. . . that additional donations were made by Mr. and Mrs. Hans Rothschild, Mr. and Mrs. Adolf Mayer (in honor of Sandy & Larry), Mr. & Mrs. Meir Baran, Shelly & Lenny Fuld, Dr. & Mrs. Herman Blumenthal, Mr. & Mrs. Marvin Lowenstein, Mr. & Mrs. Leo Oppenheimer, Mr. & Mrs. Werner Loew, Mrs. Edith Weissfeld . . .

My sincere thanks and appreciation for the thoughtfulness shown to me during my recent accident.

Betty Schartenberg.

COMMUNITY NEWS

Information regarding available apartments and jobs, requests for assistance to elderly and ailing, available furniture in good condition, may be directed to the Jewish Community Council, 121 Bennett Avenue, 568 - 5450.

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MEMORIAL TABLETS



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

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Hannah Kayem	1. Nisan	Max Plaut	27. Iyar
Paula Kalter	2. Nisan	Meyer Rosenberg	27. Iyar
Josef Haas	2. Nisan	David Meyer	27. Iyar
Meta Stern	3. Nisan	Bertha Lemberger	28. Iyar
Selma Hamburger	3. Nisan	Siegfried Rothschild	29. Iyar
Elsie Blumenthal	3. Nisan	Sidi Lorsch	1. Sivan
Isaac Selig	5. Nisan	Joseph Gottlieb	3. Sivan
Martha Lasker	6. Nisan	Jonas Frank	4. Sivan
Leonore Soika	8. Nisan	Helene Mayer	7. Sivan
Siegmund Ehrlich	9. Nisan	Samuel Hess	9. Sivan
Sally Nauman	10. Nisan	Leonie Schlossberger	9. Sivan
Johanna Koestrich	11. Nisan	Nanny Frank	11. Sivan
Samuel Hirschheimer	15. Nisan	Kurt Nathan	11. Sivan
Alexander Bauer	15. Nisan	Lina Buchheim	13. Sivan
Ferdinand Mayer	15. Nisan	Louis Jonas	13. Sivan
Fred Marx	16. Nisan	Felix Jonas	15. Sivan
Clara Neu	16. Nisan	Henriette Buxbaum	15. Sivan
Else Angres	18. Nisan	Benno Baumann	17. Sivan
Siegfried Wertheim	21. Nisan	Rosa Klar	17. Sivan
Aron Gottlieb	23. Nisan	Michael Lichtenthal	18. Sivan
Sarah Berney	23. Nisan	Alice Dressler	18. Sivan
Jack Kayem	24. Nisan	Malchen Gottlieb	19. Sivan
Simon Stern	24. Nisan	Amalie Baum	20. Sivan
Josef Holzer	25. Nisan	Arthur Schloss	20. Sivan
Anna Perry	26. Nisan	Jakob Plawner	21. Sivan
Herbert Wolf	26. Nisan	Herman Speier	21. Sivan
Fanny Auerhann	28. Nisan	Arnold Berney	22. Sivan
Martha Seligmann	29. Nisan	Fred Schindler	22. Sivan
Irving Simon	29. Nisan	Herman Rosenthal	23. Sivan
Irma Erlebacher	4. Iyar	Wilhelm Feuer	24. Sivan
Max Hamburger	4. Iyar	Else Schloss	24. Sivan
Emma Leitner	4. Iyar	Ernest Rosenberg	25. Sivan
Frieda Brotman	5. Iyar	Selma Stern	26. Sivan
Arthur Nathan	12. Iyar	Harry Siegel	26. Sivan
Mordko Katz	14. Iyar	Samuel Silbermann	29. Sivan
Liesel Leiter	15. Iyar	Betty Silbermann	29. Sivan
Bernard Philippson	15. Iyar	Rosa Stern	29. Sivan
Erna Stern	16. Iyar	Richard Katz	30. Sivan
Michael Singer	18. Iyar	Martha Leitner	30. Sivan
Selma Adler	19. Iyar		
Henry Falkenstein	19. Iyar		
Sylvia Mintz	22. Iyar		
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Henny Katz	25. Iyar		
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SEDER COMMENTS

ד' כוסות

The most popular of the Talmud's reasons for the Seder's four cups of wine takes us to Exodus 6:6-7, G'd's electrifying message of the impending redemption:

והוצאתי — והצלתי — וגאלתי — ולקחתי
four expressions which merit thanksgiving over wine.

Another explanation, topically remote but of a closer relationship to wine cups, points to the four cups which Pharaoh's butler saw in his dream (Genesis 40:11, 13): "Pharaoh's cup in my hand . . . I took the grapes and pressed them into Pharaoh's cup . . . I gave the cup into Pharaoh's hand . . . you will give Pharaoh's cup into his hand."

But is there not a fifth reference (*ibid.* 21): "He restored the chief butler to his office and he gave the cup into Pharaoh's hand," calling for five, not four Seder cups?

The first four references were part of the dream—the fifth was its realization. Our Seder observances prayerfully points to a future not yet attained. Hopefully soon our dreams will come true. Then we shall add the fifth cup of wine.

שירת הגאולה

הא לחמא

We conclude here with an emphatic השתא הכא לשנה הבאה בארעא דישראל "this year here—next year in the Land of Israel." We have recited this innumerable often, seemingly in vain. Is it merely a statement of fact ("this year here") followed by a prayerful hope ("next year in the Land of Israel")? Or is there an assurance on which we can dare rely?

Dispersion among the nations has been our sad historical lot. But we must not accept it as normal existence. Firm entrenchment on foreign soil robs the Jews of his true identity.

If we but recognize the full import of "this year here" then we may well merit a speedy redemption.

שירת הגאולה

עבדים היינו

Following the *ma nishtano*, this paragraph is identified as the answer to the child's four questions. But is it?

To be sure, the astute youngster will find in it the explanations he desires. Moreover, this is but the first of many Haggadah passages which tell the entire story with all its halachic implications. But aside from and in addition to all this, might not a deliberate non-answer suggest a point well taken?

Not all problems can easily be solved. Not to every question comes a ready answer. Children are well served to learn the art of patience and to acquire the blessings of faith, to successfully withstand the storms of life. שד"ט

מתחלה

"I took your father Abraham from beyond the river."

But was it really G'd Who "took" him? Did not Abraham on his own find the way to G'd?

Well-known is the Talmud's dictum: Set out on the way—Heaven will assist you.

הבא לטהר — מסייעים אותו

Abraham made the first step whereupon G'd "took" him along. Abraham recognized G'd whereupon G'd revealed Himself to him.

שירת הגאולה

צא ולמד

Laban was worse than Pharaoh, insists the Haggadah. Is there merit in running a villain contest? Can there be a "winner"?

Enemies come in two varieties: the antagonist whose hatred is undisguised, and the deceiving hypocrite whose friendly smile conceals a black heart. King Solomon cautions against the "kisses of an enemy" (Proverbs 27:6). His deception poses a graver threat.

Laban and Pharaoh typify the two categories strikingly. Each presented a peril to our very existence. The Haggadah promises that "G'd saves us from their hand."

שירת הגאולה



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. Legumes (peas, beans, lentils, corn) are not chometz but are not eaten on Pesach.

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: No business may be transacted with chometz, nor fed to animals. 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 posetsstion (by 10:30 A.M., April 11). If not used up or destroyed, it may be sold to a non-Jew before that time. (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. cleaned thoroughly. Chometz dishes cleaned and locked away or taped off. Kitchen tables, shelves, cabinets, refrigerator cleaned thorough. Oil cloth or heavy paper should be used for lining where Pesach food or dishes come in contact. Sink thoroughly cleaned, boiling water poured all over, and a rack placed in it (or lined with contact paper). Stove must be thoroughly cleaned (Easy-Off is recommended), flames put on maximum and left burning for an hour. Oven thoroughly cleaned, heated to maximum and left on for 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. Always consult rabbi. *Glowing* for utensils used over fire without liquid (oven racks, baking forms), must be fired until red hot. *Scalding* for metal and wooden utensils used for hot chometz (other than above), as silver-

ware, 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 days, changing the water every 24 hours.

SEARCH FOR CHOMETZ: Tuesday night (April 10) everything must be inspected for chometz. A brocho is said and with light in hand, a thorough search made. Afterwards "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.

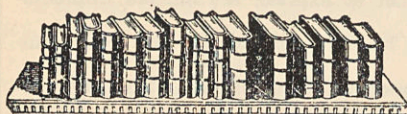
EREV PESACH: No matzo may be eaten, but cooked food prepared with matzo or matzo meal is permitted. Male first-born must fast unless they attend a "S'udas Mitzvo." A Siyum will take place in the synagogue (6:00 A.M.). Chometz may be eaten until 9:20 A.M.; must be out of possession by 10:30 A.M. Before 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).—Egg 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 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.



THE SHIUR CORNER



Did you know . . .

. . . that all ginger ales are permitted but flavored sodas and soft drinks, especially cherry, chocolate, and all dark colors may contain non-kosher ingredients and need supervision?

. . . that all fruit juices are permitted but not V-8, that grape juice requires rabbinical supervision, and that tomato juice and tomato sauce must have supervision?

. . . that reciting Kaddish is primarily the duty of mourning sons, that in the absence of a son, other relatives can fulfill it also, but that a stranger's Kaddish is hardly effective when the deceased left sons behind?

. . . that the Torah forbids not only personal revenge but also bearing a grudge?

. . . that for a man to shave with a (non-electric) razor is equal to and worse than eating trefo?

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.

The many expressions of concern, visits and messages of cheer during my illness were sincerely and warmly appreciated. At the same time, my wife and I express our sincere appreciation to all contributors to the Shaare Zedek Journal.

Rabbi Shlomo Kahn

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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 yours hasn't arrived, or if you wish additional copies, contact our office.

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

We would like to express our gratitude to all our friends and members of the Congregation for the sympathy shown to us on the passing of our dear husband, father, and father-in-law, Nat Wild נ"ע.

Mrs. Nat Wild

Mr. and Mrs. Howard Wild

Mr. and Mrs. Harry Wild

Mr. and Mrs. Ludwig Kahn

For all the Kovod and well wishes we received on the occasion of Shirley's and Mitch's wedding, as well as towards our recent 30th wedding anniversary, many thanks to all.

Also a good Yomtov.

Leo and Lore Oppenheimer

I wish to express my sincere appreciation for the good wishes and thoughtfulness on the occasion of my 75th birthday.

A happy Passover to all.

Mrs. Herta Spiegall

I wish to express my sincere appreciation to all for their good wishes and thoughtfulness during my recent illness.

Mrs. Bertel Neuhaus

I wish to express my sincere appreciation to all for their good wishes and thoughtfulness during my recent illness.

Hertha Hirsch

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WHERE YOU COME FIRST

(Continued from page 1)

בהנחל עליון גוים בהפרידו בני אדם
יצב גבלת עמים למספר בני ישראל

When the Most High designated possessions to the nations,

*When He allotted children to mankind
He set the bounds of the peoples*

For the sake of future numbers of children of Israel.

(Deut. 32:8).

Moses' divinely inspired legacy proclaims with forthright bluntness: G'd manipulates the nations of the world in a giant stage-setting for the benefit of His people Israel.

In November 1947 a United Nations Resolution called for the establishment of a Jewish State. On May 11, 1949—exactly thirty years ago—Israel became a member of the UN.

Were we to be unkind, we would apply to it Schiller's

*Der Mohr hat seine Schuldigkeit getan;
der Mohr kann gehen.*

(Having done your duty, be off!)

Or—lehavdil—a Torah concept:

אשה כי תזריע וילדה . . . וטמאה

having given birth, it became unclean!
(Lev. 12:2).

We would like to express our thanks to friends and members of the Congregation for the sympathy shown on the passing of our dear father ז"ע.

Rita Knurr and Family

We gratefully acknowledge the kindness and sympathy of our relatives, friends and members of the Congregation, upon the passing of our dear father, grandfather and brother-in-law, David Neuhaus ז"ע.

Margot & Isfried Neuhaus
and Family

Jenny Bachenheimer

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