

HAKOHOL

Published bi-monthly by

CONGREGATION BETH ISRAEL
OF WASHINGTON HEIGHTS, Inc.

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LOrraine 8-3141



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DAS BROT DES LEBENS

RABBI SHLOMO KAHN

Eine reiche Fuelle von Midraschim beschreibt das grosse Ereignis, welches das Thema des Schowuos-Festes darstellt, Matan Thora, die Gesetzesgebung am Sinai.

"Komm und sieh," so lautet es dort, "wie vernahm doch jeder im juedischen Volk, jeder Einzelne unter ihnen, die Stimme G'ttes entsprechend seiner Aufnahmekraft, die Alten die Jungen, die Kinder, die Saeuglinge, die Frauen und Mosche, zu jedem kam die Stimme so wie er sie ertragen konnte."

Wie schoen wird uns hier erzaehlt von der wunderbaren Fuegung G'ttes, wie doch G'tt mit jedem rechnet, auf jeden achtet und jedem Sich so zeigt, wie er imstande ist, G'tt zu verstehen.

Und der Midrasch faehrt fort: "Wenn dir diese Sache wunderbar erscheint, dann lerne vom Manna, das auch einem jeden vom juedischen Volk entsprechend seiner Beduerfnisse fiel. Junge Menschen assen es wie Brot, alte wie Honigkuchen, Saeuglinge wie Milch, Kranke wie Mehl geruehrt mit Honig, und fuer Nichtjuden war es bitter und hart."

Gleich zu Beginn unserer Existenz als Volk der Thora wurde uns gezeigt, dass dieses g'ttliche Buch ein wahres Lebensgut ist, das fuer einen jeden angaenglich (fortgesetzt auf Seite 11)

PREPARING FOR OUR ANNIVERSARY

Our Congregation will celebrate, please G'd, its tenth anniversary this coming year. In honor of this occasion, the entire year has been designated as "Our Tenth Anniversary Year".

All regular activities, throughout this year, will take on increased interest and heightened meaning and will culminate in a fitting gala congregational affair, which will take place on or about our Founding Shabbos, Parshass Vo-ero, in January 1959.

We call on all our members and friends to participate wholeheartedly and enthusiastically in our forthcoming anniversary celebrations.

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Dr. Herman Blumenthal Editor

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Familien-Nachrichten

Maseltov zu Mrs. Isaak Selig zum 70.
Geburtstag.Maseltov zu Mrs. Meta Stern anlaess-
lich ihres 65. Geburtstages.Maseltov zu Dr. & Mrs. Samuel Kirsch
zur Ankunft einer Enkelin.Maseltov zu Mr. & Mrs. Isaak Oppen-
heim zur Geburt einer Enkelin.Maseltov zu Mr. & Mrs. Fred Gold-
smith sowie Mr. & Mrs. Max Gold-
smith zur Geburt eines Sohnes, bezw.
Enkels.Maseltov zu Mr. & Mrs. Julius Lieb-
man zur zur Ankunft einer Enkelin.Maseltov zu Mr. & Mrs. Siegbert
Strauss zur Ankunft einer Enkelin.Maseltov zu Mr. & Mrs. Siegmund
Blumenthal sowie Mr. & Mrs. Julius Ham-
burger zum Schultragen ihres Sohnes,
bezw. Enkels.Maseltov anlaesslich der Verlobungen
von: Miss Eva Gluck & Rabbi Shlomo
Kahn, Miss Joan Lehrman & Mr. David
Lemberger, Miss Peggy Kraemer & Mr.
Larry Glueck.Maseltov analaesslich der Hochzeiten
von: Miss Elaine Reichenbach & Mr.
Arnold Knurr, Miss Jean Wolf & Mr.
Martin Wolff.Maseltov anlaesslich der Barmitzvo von
Steven Queller am Schabb. R'ei (16.
Aug.)Maseltov zu Miss Mariel Oppenheimer
anlaesslich des Ehralts eines State Scholar-
ship fuer Cornell University.Die Gemeinde zusammen mit den
Ange-hoerigen betrauern den Heimgang
von:Leo Schlossberger (Bruder von Mr.
Berthold Schlossberger).Hedwig Mendelsohn (Schwester von
Mrs. Berta Jacob).Julius Oppenheimer (Bruder von Mrs.
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CHILDREN'S PAGE

THE CHEWING GUM MACHINE



"O, why doesn't it work!" Debby was angry. She had inserted a penny into a chewing gum machine but nothing had happened. No gum had appeared and also her coin did not come back. In her anger she had shouted at the machine as if it could hear and understand.

"Don't be so silly," laughed Joey, "it's only a machine. It doesn't have any sense of its own. Why shout at it?"

Debby had to admit that after all Joey was right. At the mistakes of a human being it can do some good to scold or reason or correct but with a machine you cannot reason. The machine can only do what it is trained and set to do, no more and no less. If there is something wrong with it, then it is the fault of the mechanism or of the one who constructed it.

"You know," Debby now said, "this reminds me of an important thing. Can you answer this: Who is greater, an angel or a human being?"

"An angel, of course," Joey replied. "How often are we told by parents and teachers that we should behave like angels? If we do, then we are praised. That must surely mean that it is better to be an angel than a plain, ordinary human."

"O no, you are wrong," said Debby, "don't you remember what we learned about Moses? When he came to G'd on Shovuos to receive the Torah, the angels were angry. They complained to G'd that they did not want the Torah to be given away from heaven down to earth. But Moses, at the suggestion of G'd, answered the angels..."

"Yes, yes, now I remember," Joey interrupted, "Moses asked: Can the com-

mandments of the Torah apply to you, angels? It says in the Torah not to kill, not to steal, but angels have no will of their own, they can do nothing by themselves, they do only what G'd sends them to do."

"That's right," Debby concluded, "we, human beings, however, CAN do wrong, we CAN be bad and therefore when we fight against our will to do wrong and succeed, we are much greater than the angels."

QUIZ

In honor of Shovuos, when we read the Book of Ruth, find the names of all the characters mentioned in this book and also the names of all the places mentioned there. Send in your answers to win a prize.

Of the many entries for the last quiz, only Steven Mayer and Steven Meier won a prize. The correct answers were: Ur (Chalda), Pithom and Raamses, Jerusalem, Nineveh, Haran, Jericho, Damascus, Shushan.

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GEBETSZEITEN

	Vorabend	Schacharis	Mincho	Maariw	Tages- anfang*
Schabb. Bamidbor, 24. Mai	7:15	8:30	8:30	9:00	4:31
1. Tag Schowuos, 25. Mai	8:30	8:15 Sermon	8:30	9:00	
2. Tag Schowuos, 26. Mai		8:15 Yiskor	8:30	9:02	
Schabb. Noso, 31. Mai	7:15	8:15	8:35	9:06	4:25
Schabb. B'halos-cho, 7. Juni	7:15	8:15	8:40	9:10	4:21
Schabb. Sch'lach l'cho, 14. Juni	7:15	8:15 Predigt	8:45	9:14	4:19
Schabb. Korach, 21. Juni	7:15	8:15	8:45	9:16	4:17
Schabb. Chukas, 28. Juni	7:15	8:15	8:45	9:17	4:18
Schabb. Bolok, 5. Juli	7:15	8:15 Sermon	8:45	9:16	4:20
Schabb. Pinchas, 12. Juli	7:15	8:15 Predigt	8:45	9:14	4:24
Schabb. Matos-Masei, 19. Juli	7:15	8:15	8:40	9:09	4:29
Schabb. D'worim, 26. Juli	7:15	8:15 Predigt	8:30	9:03	4:35
Schabb. Wo-es-chanan, 2. August ...	7:15	8:15	8:25	8:56	4:41
Schabb. Ekew, 9. August	7:15	8:15	8:15	8:48	4:47
Schabb. R'ei, 16. August	7:15	8:15 Barmitzvo	8:10	8:39	4:54
Schabb. Schoftim, 23. August	7:15	8:15	8:00	8:28	5:01
Schabb. Ki Seitzei, 30. August	7:15	8:15	7:45	8:17	5:08
Schabb. Ki Sowu, 6. September	7:05	8:30	7:25	8:03	5:15

Rosch Chodesch Tamus, Mittwoch & Donnerstag 18. & 19. Juni 7:30 A. M.

Schiwo-ossor b'Tamus, Sonntag, 6. Juli
Fastenbeginn: 4:00 A. M.

Schacharis: 8:00 A. M.

Fastenende: 9:16 P. M.

Rosch Chodesch Aw, Freitag, 18. Juli
7:30 A. M.

Tischo b'Aw, Sonntag, 27. Juli

Vorabend: 8:30 (man darf bis 8:15 p.m.

essen) Schacharis 8:00 A. M. Mincho
8 P. M. Fastenende 9:02 P. M.

Rosch Chodesch Elul, Schabbos & Sonntag,
16. & 17. August

Schiurim: Damen Montags 8:30 P. M.,
Herren Dienst. & Donnerst. 8:15 P. M.

SCHOWUOS-LERNEN:

SCHABBOS, 24. MAI, 10:30 ABENDS.

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am 1. Tag Schowuos, 25. Mai, waehrend des

Frueh-G'ttesdienstes

Diese neue Gedenktafel, die in schoenster kuenstlerischer Weise, dem Sinn und der Wuerde ihres Zweckes entsprechend angefertigt wurde, wird nun bedeutend unsere Synagoge verschoenern.

Eine grossherzige Spende von Herrn und Frau Gerd Oppenheim zur ehrenden Erinnerung an Herrn Oppenheim's Eltern, unsere unvergesslichen Mitglieder, Toni und Morris Oppenheim, ermoeeglichte diese Anschaffung und zwar zur Haelfte des Einkaufspreises.

Eine dementsprechende Stiftungtafel, auf der die Namen dieser beiden Verstorbenen verewigt sind, ziert die rechte Haelfte der neuen Gedenktafel, die im ganzen 4 Reihen von je 20 einzelnen Tafeln fasst.

Eine weitere, zusaetzliche Spende fuer den restlichen Betrag des Einkaufspreises kann noch geleistet werden. Interessenten dafuer, mit genauer Angabe von evtl. Namen von verstorbenen Angehorigen, in deren Ehre die Spende lauten soll, moechten sich mit dem Vorstand in Verbindung setzen.

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SABBATH-REST

JUDAEUS I

Towards the end of the nineteenth century many Jewish families were forced to leave Russia. Among them was a poor Jewish man who with wife and children found refuge in a city of Germany which boasted a fairly large Jewish community. The members of this community were mostly good, fine people but not very pious in regard to their Jewish religion.

They had pity on the immigrant family, provided for them and helped them to support themselves in dealing with old clothes. During the first few weeks everything went well. Then, however, a painful situation arose. A number of well-to-do gentlemen of the community had found a modest store which was available for reasonable rent together with a cheap apartment which they promptly acquired for the refugee family. When Friday evening came around, Mr. Orlowsky (such was his name) closed his store and did not reopen until Sunday morning. At first people smiled at this quaint, old observance of the Sabbath, then they began to poke fun and finally they took serious offense.

Mr. Fuerstenthal, one of the officers of the congregation who had been one of the most ardent patrons of the new arrivals, sent for the clothing dealer and explained to him that such Sabbath observance causes public consternation among his fellow Jews.

"There are in our city," so spoke the worthy officer, "large, medium-sized and small businesses but none of these observes Saturday. Everybody works and tries to make an honest living through diligence. You are the only one here in need of public support and it is you who rests and goes for a walk with your wife and children while those that support you, work. You will understand that such a contrast is incompatible and can hardly be tolerated. In this day and age one must work hard in order to make ends meet and this means that one must do away with ancient and old-fashioned ideas. In your former home, in Russia, such be-

havior may have been justified but here you will never amount to anything if you go on in this way. You will only arouse antagonism and friction among your best friends."

This last remark was indeed true. Increasing estrangement had already set in. Mr. Orlowsky, however replied in all humility, that he deeply regrets if in this point he must differ with his generous patrons but as a favor to fellow human beings he could not possibly forsake the G-d-given Sabbath. To desecrate the Sabbath it would not have been necessary for him to go into exile, for that he could have remained in Russia and lived there peacefully.

This stubborn opposition enraged Fuerstenthal. Forcing himself to remain calm, he dismissed the man and thought that in time he will surely become reasonable and understand that with such ideas no profits can be reaped. Orlowsky however did not listen to reason. As the weeks and months passed, officer and congregation became convinced that this refugee, whom they had helped so much, will never change.

Orlowsky and his family never attended services in the synagogue, not even on the High Holidays. This was due to the fact that the real sanctity of the synagogue had been profaned by the presence of an organ, that musical instrument, adopted from the non-Jewish house of worship. Also, significant parts of the service were altered from the traditional. Furthermore, the required partition, separating the women's section from the men's seats was lacking.

Non-attendance at services, however, was an unpardonable crime in the eyes of Orlowski's fellow Jews. Whoever has so little religious consciousness that he does not attend services at least once a year, must necessarily be Sabbath-observing not out of religious conviction but due to laziness. This seemed to be irrefutable logic.

The children grew up and entered public school. Without the slightest difficulty they were granted, by the school authorities, exemption from writing on the Sabbath. The parents of the other Jewish children tried to get this special permission revoked but to no avail. That too created quite a stir. Orlowsky was accused of rebuilding the ghetto walls that separated Jew from non-Jew, walls which had long ago disappeared in Germany. But Orlowsky remained steadfast.

The children graduated from school, openings in business establishments had to be found for them. They had become good, diligent even gifted youngsters and any Jewish businessman would have gladly taken them into employment. Their stubborn condition to have the Sabbath and Jewish holidays off, was however scornfully refused. A non-Jewish carpenter thereupon, took in the eldest son, a gardener the second and these granted freely and without hesitation, what the enlightened Jews had denied.

So passed one year after another. The family was able to support itself scantily but honorably and did not depend in the least on the material support of others. They fully appreciated all that had been done for them and tried, in their polite and kind manner, to show their gratitude at every opportunity. But, needless to say, the relationship continued to be strained. The refugee family represented by their devotion and quiet conscientiousness a constant, living reproach to the others and this could not be forgotten or forgiven.

Then, Sunday rest became law. A few days after the first Sunday, Mr. Fuerstenthal happened to meet Orlowsky and smilingly patted him on the back.

"Now it's over with your Sabbath observance, now you will finally be forced to open your store on Saturday!"

Orlowsky did not understand. "What happened?" he asked almost fearfully.

"Well, you know that since last Sunday all business establishments must be closed on Sunday by law of the state. You wouldn't observe two days of rest during the week, would you?"

"If that is all, that won't make a Sabbath violator out of me, on the contrary. The Jewish business man who until now has desecrated the Sabbath, should now sanctify it all the more by abstaining from work. It is through us, the Jewish people, that mankind enjoys the blessings and the happiness of a weekly day of rest. If now this spirit of a weekly Sabbath is to be enhanced by legal enactment of a compulsory Sabbath law, Jews should be thoroughly ashamed to desecrate their own day of rest while the state forces its non-Jewish subjects to rest on their Sabbath! Now violation of the Sabbath becomes a double crime, it is a Chilul Hashem which no honest person can fail to recognize."

"But my dear man," said Fuerstenthal, "you and your family will have to live! How will that be possible if you observe two days of rest each week? Isn't your first and foremost obligation towards your family?"

Orlowsky was silent for a moment, he had become thoughtful. Mr. Fuerstenthal interpreted this silence as a sign of weakening and decided to strike while the iron was hot. Remarking that such a weighty matter should not be settled while standing in the street, he invited Mr. Orlowsky to a cup of tea. Orlowsky accepted and as they were seated, Fuerstenthal repeated his argument with even grater emphasis.

Orlowsky replied: "A man in my circumstances does not for a moment forget his obligation toward his family. I hardly need to stress this. Worry accompanies me from the moment I wake up in the morning until I retire at night and haunts me even in my sleep. All this oppresses and torments me. I readily admit. But, my dear and honored Mr. Fuerstenthal, if you were to offer me right now your position, your house and all your wealth in exchange for my poor possessions and great worries. I would not trade with you. May G'd protect me that I should never lose the serenity and dignity of my weekdays through the sacrifice of my Sabbath!"

(To be continued)

Die Gemeinde berichtet...

... dass eine Gedenktafel gestiftet wurde, Einzelheiten siehe Seite 7.

... dass als wir zu Druck gingen, das Sisterhood Luncheon am 18. Mai in Vorbereitung war, Naeheres darueber in der naechsten Nummer von Hakohol ...

... dass anlaesslich ihrer goldenen Hochzeit, die am 18. Mai gefeiert werden sollte, die aber leider wegen Krankheit verschoben werden musste, Mr. & Mrs. Siegmund Ehrlich der Gemeinde zwei silberne Thora-Schellen (Etz Chajim) stifteten, wofuer ihnen der Dank der Gemeinde zum Ausdruck gebracht wird.

... dass am Schabb. Emor von der Gemeinde eine Reception anlaesslich der

Verlobung von Miss Eva Gluck & Rabbi Shlomo Kahn gegeben wurde ...

... dass bereits Vorbereitungen im Gang sind, das 10-jaehrige Jubilaem unserer Gemeinde im kommenden Januar in grosser Weise zu feiern (siehe Seite 1) ...

... dass noch einige Schliessfaecher in der Synagoge zu haben sind, Interessenten wollen sich mit dem Vorstand in Verbindung setzen ...

... dass folgende breakfasts gestiftet wurden: N.N. (Apr. 20), Mr. & Mrs. Arthur Mendel (4 breakfasts, Apr. 27—May 18), Mr. & Mrs. Curt Lauter (June 1) ...

Fuer die ueberaus grosse Anteilnahme anlaesslich unserer Verlobung, die vielen herzlichen Wuensche und Aufmerksamkeiten, insbesondere fuer die grossartige Reception der Gemeinde am Schabbos Emor, danken wir dem Vorstand der Gemeinde, der Sisterhood, allen Mitgliedern, Freunden und Bekannten herzlichst.

EVA GLUCK und RABBI SHLOMO KAHN

(fortgesetzt von Seite 1)

ist, dem sich keiner entziehen darf, denn ein jeder findet seinen Platz und seine Lebensmoeglichkeit im Rahmen der Thora.

Nie darf der Gedanke aufkommen, fuer mich ist dies nicht gegeben, ich bin zu jung oder zu alt, zu schwach oder zu beschaeftigt, zu gross oder zu klein! Ja, das Manna, das von G'tt gegebene Brot lehrt es uns. Wenn's ans Essen geht, an die taeglichen Beduerfnisse des Lebens, da hat noch keiner gesagt, es waere fuer ihn unwichtig oder zu gering, unter seiner Wuerde oder nicht am Platz. Um wie viel mehr unsere geistige Nahrung, die Thora die uns durch die Jahrtausende erhalten hat.

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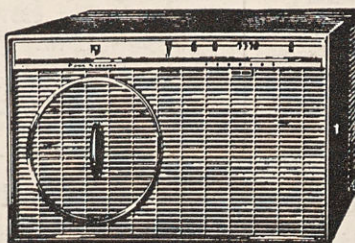
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