

HAKOHOL

Published bi-monthly by

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OF WASHINGTON HEIGHTS, Inc.

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PRESIDENT'S MESSAGE

Das neue Jahr 5719 wird in nur noch recht kurzer Zeit seinen Einzug halten.

Wie immer in den letzten Jahren, halten wir wiederum die hohen Feiertags-G'ttesdienste in unserer herrlichen Synagogue und in unserer ebenso wuerdigen Social Hall ab. An den Vorbereitungen fuer diese G'ttesdienste ist noch viel Arbeit zu leisten, wozu die geehrten Vorstandsmitglieder und Mitglieder der Gemeinde ihre Dienste selbstlos zur Verfuegung stellen.

Die Leitung der G'ttesdienste liegt wiederum in den sicheren und gubewahrten Haenden unseres hochverehrten Herrn Rabbiner Shlomo Kahn, sowie unseres sehr geschaezten Herrn Cantor Jack Scharenberg. Weitere bekannte und recht gute Chasonim, unser bewahrter Maennerchor unter der guten Leitung des Dirigenten und ehemaligen Oberkantors Aron Goldschmidt, sowie unser allseits beliebter Knabenchor, werden

alles daran setzen um unsere G'ttesdienste wiederum zu einer Glanzleistung zu bringen.

Bei dieser Gelegenheit gestatte ich mir, unseren Herren Rabbiner und Cantor
(fortgesetzt auf Seite 3)

OUR TENTH ANNIVERSARY

As announced previously, preparations for our Tenth Anniversary Celebration are in full progress. The special Tenth Anniversary Committee has revealed plans which will make this year, our Tenth Anniversary Year, a most significant one in the history of our Congregation, one which will be talked about and always remembered by those who will participate in it.

Elsewhere in this issue of HAKOHOL, the committee has outlined the schedule of events which will specifically com-

(continued on page 21)

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Die Gemeinde berichtet...

...mit Dank, das folgende Breakfasts
fuer den Breakfast Club gestiftet wurden:
Mr. & Mrs. Manfred Schoen, Mr. &
Mrs. Fred Stone, Dr. & Mrs. Samuel
Kirsch, Mr. Charles Kahn, Mr. & Mrs.
David Kulp...

...mit Dank, dass eine anonyme
Spende anlaesslich eines Gedenktages
an die Gemeinde gesandt wurde...

...dass die diesjaehrige Simchas-Thora
Feier am 11. Oktober stattfinden wird,
wozu alle Mitglieder & Freunde drin-
gend gebeten werden, die erhaltenen
Raffle-Buecher zu verkaufen & den Er-
loes der Gemeinde zuzusenden. Es sei
darauf hingewiesen, dass sich kein Mit-
glied von der Raffle-Aktion ausschliessen
darf, sondern im Gegenteil, mit Hinblick
auf unser "Tenth Anniversary Year" noch
in gesteigertem Mass sich am Verkauf
der Raffles beteiligen muss...

...dass, wie in der letzten Nummer
von Hakohol berichtet, am vergangenen
18. Mai ein Sisterhood Luncheon stattge-
funden hat, wobei den zahlreichen Teil-
nehmern bei einem ausgezeichneten Es-
sen, kuenstlerische Darbietungen unserer
Jugend praesentiert wurden...

...dass waehrend der letzten Monate
unsere Mitglieder von Vertreter der Ju-
gendgruppe besucht wurden, um die Tal-
mud Thora Buechsen zu leeren. Wir
bitten diejenigen Mitglieder, die von
unserer Jugend nicht erreicht werden
konnten, die Buechsen bei naechster Ge-
legenheit zum Gemeinde-Buero zu bring-
en. Auch bitten wir, weiterhin regel-
maessige Geldspenden in die Buechse
zu tun, sodass die Gemeinde auf Grund
der naechsten Buechsenleerung einige
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AUF DER WAAGSCHALE

RABBI SHLOMO KAHN

In Verbindung mit der Ueberlieferung, dass an den Jomim Noroim G'tt uns richtet und zwar unsere Mitzvos und unsere Aweros, die wir waehrend des Jahres begangen haben, "auf die Waagschale" gelegt werden, wird folgende chassidische Legende erzahlt:

Ein armes juedisches Ehepaar fuhr mit Pferd und Wagen am Erew Pessach von der Stadt zurueck ins Dorf mit den bescheidenen Pessachwaren die sie sich leisten konnten. Es war schon spaer nachmittag und sie hatten Malheur, der Wagen blieb im Schlamm stecken. Mann und Frau versuchten, dem Pferd zu helfen, sanken aber selber bis zu den Knieen in den Schlamm.

Da kam ein vornehmer Wagen mit Doppelgespann vorbei und dessen Insasse, ein reicher Gutsbesitzer, liess halten, half der armen Familie weiter zu fahren und gab ihnen auch noch eine schoene Geldspende zu Ehren Pessachs mit.

Kurz nach Pessach starb dieser reiche Mann. Er war selbst auch Jude, war aber abtruennig geworden und hielt nichts mehr von den juedischen Gesetzen. Als seine Seele vor G'tt erschien, wurden schon seine Aweros auf die eine der beiden Waagschalen gehaeuft. Diese schienen gar kein Ende zu nehmen und unter

der schweren Last senkte sich die Schale tief zu Boden.

Da kam ein kleiner, blasser Engel und legte auf die andere Waagschale die einzig erfuellte Mitzwo des Verstorbenen, naemlich die gute Tat am Erew Pessach.

Es war eine schoene, hell glaenzende und gut duftende Mitzwo, aber war viel zu klein gegenueber der Aweros. Schon war das himmlische Gericht bereit, die Seele zu verurteilen, da aber verlangte der Verteidiger, auch das Paket Matzos und Pessach-Waren mit hineinzulegen. Aber immer noch blieb die Schale zu leicht.

"Bringt Pferd und Wagen!" befahl der Engel, jedoch selbst dadurch ruehrte sich nicht die mit Aweros gefuellte Schale vom Ort. Da hiess der Engel den ganzen Schlamm bringen, in dem der Wagen stecken blieb und so lange schuettete man Schlamm in die Schale der Mitzwo, bis sie erschwert zu Boden sank und der Verstorbene wurde frei gesprochen.

G'ttes Liebe, so lehrt uns diese Erzaelung, nimmt alles mit in Betracht, selbst die Schwierigkeiten, die sich uns manchmal bei der Erfuellung unserer Pflicht in den Weg stellen. Sie sollen uns aber nicht zurueckschrecken, denn, so sprechen unsere Weisen in Pirke Owos: **לפום צערא אגרא** entsprechend der Muehe ist der Lohn."

(fortgesetzt von Seite 1)

tor, allen Vorstandsmitgliedern, allen Mitgliedern und Freunden unserer Gemeinde, der Chevra Kadisha, der Sisterhood, dem Maenner — und Knabenchor, der Parents-Association, der gesamten Jugend, insbesondere dem Breakfast Club, meine aller herzlichsten Neujahrsguesse und besten Wuensche zu entbieten.

Darueberhinaus und besonders recht herzlich gratuliere ich sowohl persoenlich als auch im Namen des Vorstands und aller Gemeindemitglieder nochmals unserem jungen Ehepaar Rabbi und

Mrs. Shlomo Kahn zu ihrer Vermachlung.

Moege der Allmaechtige sie beide und alle Mitglieder und Freunde der Gemeinde in das Buch des Lebens einschreiben.

Moege das kommende Jahr, in dem wir unser

10 — *jaebriges Bestehen* gross feiern werden, ein Jahr der Gesundheit, des Gluecks und der Zufriedenheit sein.

L'SCHONO TOWO

ALBERT S. MOSES,
President

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Unsere Chevra wird auch im kommenden Jahre s. G. w. versuchen, die traditionellen religioesen Pflichten zu erfuellen. Wir werden bestrebt sein, allen denen nach Moeglichkeit zu helfen, die der menschlichen Hilfe beduerfen. Der Chevra als Mitglied anzugehoeren, ist Ehrenpflicht.

Mit G'ttvertrauen sehen wir dem neuen Jahre hoffnungsvoll entgegen. Moege es ein Jahr des Glueckes, der Gesundheit und des Friedens fuer alle werden.

Allen Mitgliedern der Chevra, der Sisterhood und der ganzen Gemeinde entbiete ich namens des Chevra Vorstandes die allerbesten Wuensche zum Jahreswechsel. Moege der Allmaechtige Sie alle einschreiben in das Buch des gluecklichen Lebens.

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SISTERHOOD

Der Beginn eines neuen Jahres liegt vor uns.

Die Sisterhood hat in den verflossenen Jahren stets mit gutem Erfolg fuer das Wohl der Gemeinde gearbeitet. Dies wird mit G'ttes Hilfe auch weiterhin fortgesetzt werden. Fuer die monatlichen Zusammenkuenfte werden unterhaltende Programme geboten werden. Es waere zu erwarten, dass alle Mitglieder der Sisterhood daran teilnehmen werden.

Den Damen der Frauenchevra, die sich stets der Pflichten unserer Religion bewusst sind, herzlichsten Dank. Es waere wuensenswert, wenn noch mehr Mitglieder sich diesen Pflichten der Frauenchevra anschliessen wuerden.

Zur Vermaehlung unseres verehrlen Rabbi Shlomo Kahn mit Miss Eva Gluck wuenscht die Sisterhood ein herzlichstes Maseltov. Moege der Allmaechtige Seinen Segen zu diesem Bunde geben, fuer das junge Paar, deren Familien, sowie auch Segen fuer unsere Gemeinde.

Zum bevorstehenden Jahreswechsel wuensche im Namen der Sisterhood unseren verehrten Rabbi Kahn und Cantor Scharenberg, den Vorstaenden der Gemeinde, der Chevra Kadischa, allen Mitgliedern und Freunden unserer Gemeinde ein gesundes, gesegnetes Jahr.

L'SCHONO TOWO

IDA KAUFHERR,
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CHILDREN'S PAGE

THE ALARM CLOCK



"rrrring!!!" went the alarm clock and reluctantly Joey came awake. It was Erev Rosh ha-Shono, the day before the holiday and although he would have liked to sleep a little longer, he got up and dressed.

There was still much to be done in preparation for Yomtov.

Later in the morning he met Debby, his friend. Joey was waiting for Debby because he wanted to show off. His father owned a Shofar and secretly Joey had practiced blowing on it. Sometimes he could manage to bring out the sounds quite nicely but on some days it didn't go at all.

Now, he put the Shofar to his lips and blew and blew with all his might. His cheeks were puffed out, his eyes were bulging and his face red from exertion. Debby was watching expectantly but, try as he might, no sound came out of the Shofar.

"How come?" wailed Joey. "When the man does it in the synagogue, it looks so simple!"

"Well," Debby consoled him, "when you grow up you'll be able to do it too. After all, blowing the Shofar is a man's job, it's so important."

"I know quite a number of reasons for the blowing of the Shofar," Joey now said. "How many do you know?"

"First of all," Debby began, "the Shofar reminds us of Abraham and Isaac."

"Right," Joey interrupted, "it is a ram's horn and tells us that we should always be ready to do G-d's will just as Abraham was ready even to sacrifice his son when G-d commanded it. But of what else does the Shofar remind us?"

"We read in the Torah," said Debby, "that at Mt. Sinai, when G-d gave the

10 Commandments and the Torah, there was heard the sound of the Shofar. So, on Rosh ha-Shono, when we hear the Shofar, we should remember to observe the laws of the Torah."

"Also," Joey continued, "when Moshiach will come and bring peace to the world, G-d will sound the Shofar."

"O, but you forgot the most important reason of all," Debby cried, "the Shofar is to wake us from our sleep!"

"Wake us from our sleep?" Joey asked surprised.

"Yes, often during the year we may forget our duty as Jews and then we commit sins. That is just like falling asleep on our job. The Shofar comes along and wakes us and reminds us to live our Jewish way of life."

"What do you know," mused Joey, "the Shofar is just like my alarm clock!"

QUIZ

To win a prize, send in the names of the 5 M'gillos, mentioning:

1. Who wrote them
2. When do we read them
3. What does each contain.

Correct answers to the last quiz were sent in again by Steven Mayer and Steven Meier, who seem to monopolize our winnings. Anyone want to beat them this time?

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GEBETSZEITEN

	Vorabend	Schacharis	Mincho	Maariw	Tages- anfang*
Schabb. Nitzowim, 13. September	6:50	8:30	7:20	7:51	5:21
1. Tag Sukkos, 29. September	6:25	7:00 Predigt	5:30	7:50	
2. Tab Rosch ha-Schono, 16. Sept.		7:00 Sermon	7:20	7:50	
Schabb. Schuwu, 20. September	6:40	8:30 Predigt	7:10	7:40	5:37
Jom Kippur, 24. September (beg. 6:30)	7:00	7:30 Yiskor		7:30	
Schabb. Hasinu, 27. September	6:30	8:30 Barmitzvo	6:55	7:26	5:45
1. Tab Sukkos, 29. September	6:25	8:30 Predigt	6:55	7:24	
2. Tag Sukkos, 30. September		8:30 Sermon	6:55	7:24	
Schabb. Chol ha-Moed, 4. Okt.	6:15	8:30 Predigt	6:50	7:20	5:52
Sch'mini Atzeres, 6. Oktober	6:15	8:30 Yiskor	6:45	7:18	
Simchas Torah, 7. Oktober		8:00	6:45	7:18	
Schabb. B'reischis, 11. Oktober	6:05	8:30	6:30	7:00	6:00
Schabb. Noach, 18. Oktober	5:55	8:30 Sermon	6:20	6:50	6:06
Schabb. Lech I'cho, 25. Oktober	5:45	8:30	6:10	6:41	5:14
Schabb. Wajero, 1. November	4:35	8:30	5:00	5:32	5:22
Schabb. Chaje Soro, 8. November	4:25	8:30 Predigt	4:50	5:24	5:31
Schabb. Toldos, 15. November ...	4:20	8:30	4:45	5:17	5:39
Schabb. Wajetze, 22. November ...	4:15	8:30 Predigt	4:40	5:13	5:47
Schabb. Wajischlach, 29. Nov.	4:10	8:30	4:40	5:10	5:54
Schabb. Wajeschew, 6. Dezember	4:10	8:30 Sermon	4:40	5:09	6:01

S'LICHOS-TAGE

Sonntag, 7. Sept. (1. Tag S'lichos)
 7 A. M. Mont. — Freit., 8-12. Sept.
 5:45 A. M. Erew Rosch ha-Schono,
 Sonnt., Sept. 6:30 A. M.

Zom G'daljo, Mittwoch, 17. Sept.
 Fastenbeginn 5:10 A. M.
 Schacharis 5:30 A. M.
 Fastenende 7:45 P. M.

Donnerst., Freit., Mont., 18., 19., 22
 Sept. 5:30 A. M.

Sonnt., 21. Sept., 6:30 A. M.

Erew Jom Kippur, Dienst. 23. Sept.
 5:15 A. M., Mincho 3:00 P. M.

Chol ha-Moed Sukkos:
 Mittw. — Freit. 1.-3. Okt. 7:30 A. M.

Hoschano Rabbo, Sonnt. 5. Okt. 7:45
 A. M.

Rosch Chodesch Cheschwon, Dienstag &
 Mittwoch, 14. & 15. Okt. 7:30 A. M.

Rosch Chodesch Kislew, Donnerst. 13.
 Nov. 7:30 A. M.

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FROM OUR WEALTH OF TRADITION

I

ברך עלינו

QUESTION: The 9th blessing of the Sh'mone Esre begins: "Bless for us, G-d, our G-d, this year..." Once a year this prayer for Parnoso seems out of place. At Mincho-time on Erev Rosh ha-Shono the year is almost over, a few more minutes and the new year will be ushered in. Does it make sense to pray at that time: "Bless for us this year.?"

ANSWER: How often does an entire future hinge on a fleeting moment of time. A careless word, a thoughtless action, an unfortunate accident can quickly destroy life or fortune. And conversely, a life of happiness can at times be the result of a moment's event. Thus, even for the last few minutes we pray for G-d's blessing for the outgoing year.

II

סלח לנו

QUESTION: The 6th blessing of the Sh'mone Esre begins: "Forgive us, our Father, for we have sinned..." Once a year this prayer for forgiveness seems out of place. At Maariv-time after Yom Kippur is over and we have been forgiven our sins, does it make sense to pray, just a few minutes after N'ilo, "Forgive us, our Father?"

ANSWER: With tongue in cheek, our people answer this question by pointing to the manner in which Maariv services are conducted after the end of N'ilo. Surely we need forgiveness for such a Maariv! But seriously (although this unfortunate situation is all too common) there are sins which Yom Kippur does not atone. Wherever true T'shuvo is lacking, the sin is not forgiven. Transgressions against fellow-man without first attaining the wronged person's pardon, are not forgiven. Therefore, even at Yom Kippur's end, we continue to pray and hope for forgiveness.

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Judaea II

Fuerstenthal, somewhat subdued by this outburst, continued to listen attentively as Orlowsky spoke :

"If I encounter serious anxiety in providing for myself and my family and sometimes find myself incapable of coping with my problems, then I turn to our Holy Writings and seek comfort there. This I have always found. Just today, this morning, I chanced upon the verse in the Psalms of David : 'Cast your burden upon G-d and He will sustain you.' I was reminded of an explanation given by the famous Maggid of Dubno which I heard when I was young. The thought of this verse and its explanation already banished at once all worry and I involuntarily smiled so that my wife wanted to know why. When I told her, she too was similarly cheered and satisfied."

Fuerstenthal now begged Orlowsky to reveal this explanation, and Orlowsky began :

"The Maggid of Dubno was a famous man. Here he is not well known but from where I come, he continues to be very much alive although he died long ago. His uniqueness consisted of the ability to explain even the most difficult Bible passages by means of excellent parables. Here, the verse of the Psalms compares worry with a load, a burden, which we should cast upon G-d. The Maggid illustrated this with the following parable :

"A simple-minded traveller was on the road on a hot day, wearily lugging two heavy valises. When a horse-drawn wagon began to overtake him, he hailed the driver and begged him for a ride. The driver cheerfully agreed and the traveller climbed in and seated himself behind the driver. About half an hour

later, the driver noticed that his passenger was still holding the heavy valises in his hand. When he asked about it, the traveller answered shyly :

"It is enough that you permit me to ride with you. I cannot expect you to transport my heavy load in addition."

Laughing heartily, the driver said : "Just put your load down. I am transporting it anyway, even if you hold on to it!"

This foolishness of the traveller, so comments the Maggid of Dubno, over which we tend to smile, actually exists among those that laugh over it more than they imagine. Everybody has his load of worries with which he is burdened as he travels through life. G-d, Who has given us life, also gives us the means to live it. Therefore we read in the Psalms : 'Cast your burden upon G-d, He must anyway sustain you.'"

Fuerstenthal, now convinced that Orlowsky will remain steadfast, finished his tea and was ready to call it a day. Orlowsky however, expected some comment and when it was not forthcoming, he asked :

"Well, was this not a nice explanation?"

"Nice it is," Fuerstenthal said, "but that is not the point here at all. I will go a step further and admit that it is much nicer to rest on Shabbos than to work. But what is nice is not always good and right. Good and right it is to utilize one's time and not to spend such a large part of it in idleness and rest."

Orlowsky refused to be deterred, not even when Fuerstenthal impatiently glanced at his watch and gave other obvious

signs that he would have liked to end the conversation. Orlowsky continued:

"If you are not thoroughly convinced of the fact that G-d, Who provides for every human soul, has sanctified and blessed the seventh day, then I understand your behavior although I cannot condone it. What I beg of you is nothing more than that you too give justification for my point of view and refrain from tempting me to forsake it. It would not help much to do so anyway. Every conscientious Jew is deeply and reverently attached to his G-d-given Shabbos. But aside from that, I once underwent an experience in this respect, which cannot easily be forgotten. If you permit me, I shall tell you the following true story."

Did the wealthy and prominent Mr. Fuerstenthal get a glimpse of the great gulf that separated him, with all his wealth, education and enlightenment from the indestructible idealism of the poor, lowly clothing dealer? Or did he only out of politeness agree to listen to the story? At any rate, he begged Mr. Orlowsky to tell his experience.

"I come from a small Russian village. The entire village belonged to a wealthy nobleman, Count Ashinsky, a man who was feared by the people in his region for his spiteful malice. He treated the peasants, who were his serfs, very cruelly and he was even more inhumanly brutal towards Jews. He had unlimited power over life and death in the entire region. The slightest theft or even the smallest infringement of his harsh orders was punished by death. In his castle's court yard stood a gallows on which at least once a month an unfortunate person was hanged in the presence of all inhabitants.

When this scoundrel learned that the dearest possessions of his Jewish serfs were the synagogue and the Beth Hamidrash (study hall), he had the synagogue demolished and the study hall converted into a stable for his animals. In short, there was no brutality of which this barbarian was not capable and which he did not maliciously commit. There was no judge on earth before whom he could be summoned.

Feudal labor on the property of Count Ashinsky was the lot of the peasants. On Shabbos Jews were, as a matter-of-fact, excused from work in the same way as the others were off on Sunday. In spite of all lack of freedom and rights, in spite of all the violations that the Jews had to bear, no ruler and no lord in the Russian Empire ever dreamed of taking from them the Jewish Shabbos.

Then, one day, the shocking news came, Count Ashinsky requested the Jews to work on Shabbos! He knew fully well that the Jews would try to disobey such an order. Therefore he added that any Jew who refuses to work on the day on which he was assigned, would immediately be hanged. Furthermore he ordered that the rabbi of the community, who had always been exempted from field labor, must report personally for work on the following Shabbos.

I was at that time a boy of ten years but the agitation of those days are so fresh in my memory as if all that had occurred only yesterday. Such an experience is unforgettable. The community gathered for counsel, the rabbi decreed fasting and prayers. The cries and lamentations of the unfortunate community rose to heaven day and night.

(to be continued)



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 Wed. 3:15-4:15
 Class B2: Mon. 3:30-4:30
 Wed. 4:15-5:15
 Class C1: Mon. 3:15-4:15
 Wed. 4:15-5:15
 Class C2: Mon. & Wed. 4:15-5:15
 Class D: Tue. & Thur. 3:30-4:30
 Class E: Tue. & Thur. 4:30-5:30
 Class PG (Pre-Graduate):
 Tue. & Thur. 5:30-6:30

Rashi Class: Mon. 4:30-5:30
 Mishna Class: Wed. 3:30-4:15
 Dinim Class: Shabbos 3:30-4:30
 Choir Rehearsal: Wed. 5:15-6:00
 Bar-Mitzvo Class: Mon. 5:15-6:00

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* * *

Report on Graduation and Concluding Exercises of our Hebrew School

On Thursday, June 19th the Hebrew School held its first annual Graduation and Concluding Exercises.

Before a packed audience of parents and friends, the exercises were opened with the singing of the national anthems. Dr. Herman Blumenthal, chairman of the Hebrew School Committee and Mrs. Alfred Meier, president of the Parents' Association greeted the guests.

Rabbi Kahn, at the end of his address, awarded diplomas to the following graduates: Susan Abramson, Lorraine Dutka, Ruth Lauenger and Eileen Schoeman.

Then there were presented the following students who, although ready for graduation, volunteered to continue their studies for another year: Lawrence Bern-

stock, Steven Frank, Gary Hanig and Susan Neuman.

Prizes were awarded, for perfect observance of the Counting of the Omer to: Lorraine Dutka, Sandra Garson, Edwin Gerstley, Ellen Hershenson, Marion Kayem, Steven Mayer, Steven Meier, Allen Neuhaus, Milton Plaut, Frances Simon, and Jeffrey Stone.

A delightful play, portraying the Jewish holidays throughout the year, was presented by the graduates under the direction of Cantor Scharenberg and with the accompaniment of the boys' choir.

The serving of refreshments concluded the affair and also the school year.

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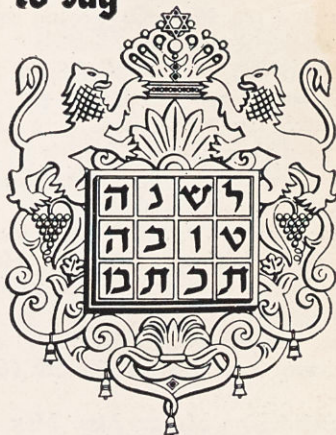
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(continued from page 1)
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