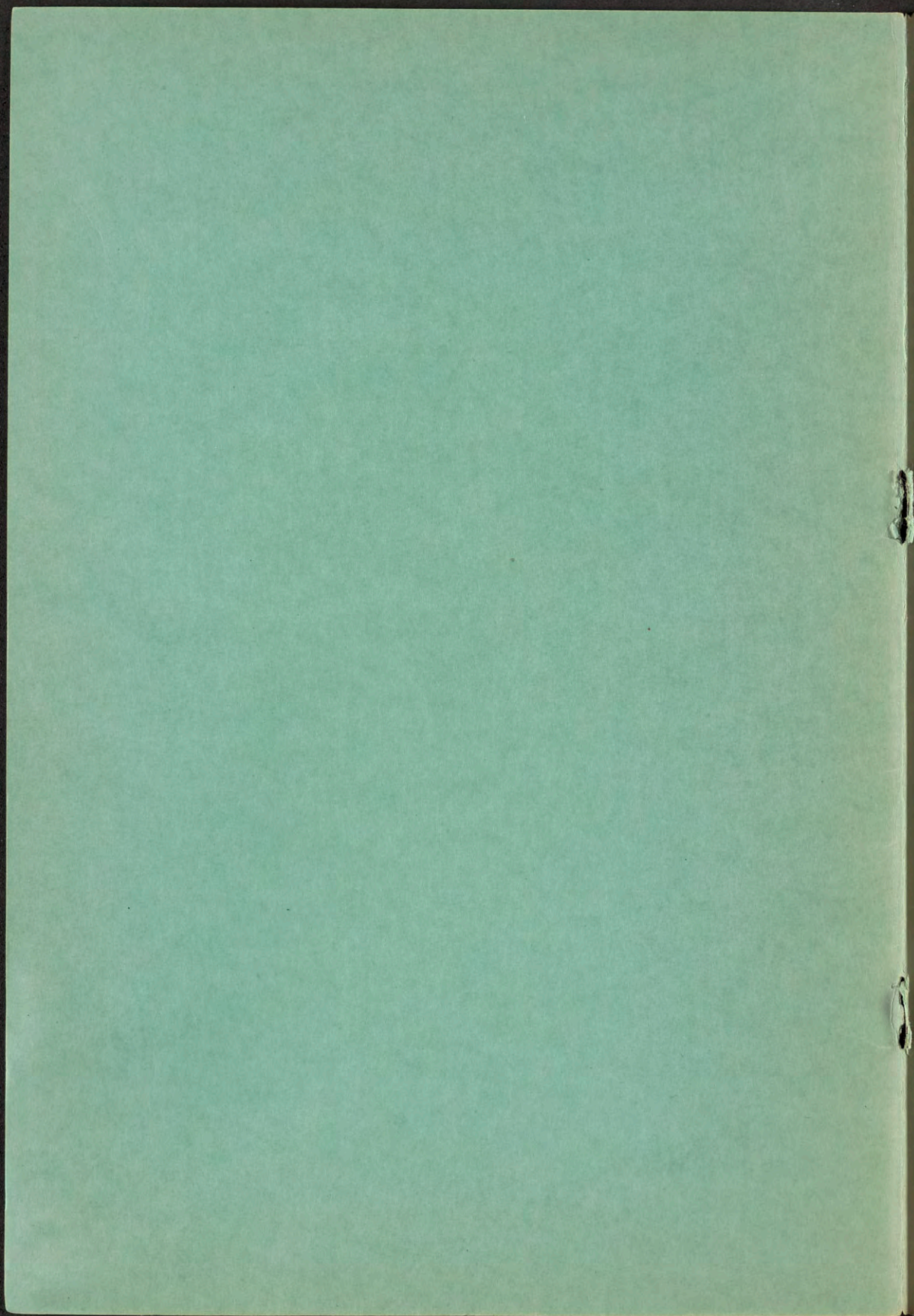


הקהל

HAKOHOL



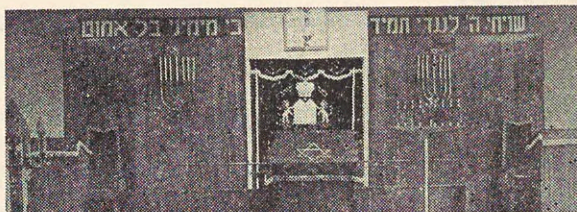
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ADAR 5729

MARCH 1969

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TWENTIETH ANNIVERSARY



CONGREGATION BETH ISRAEL OF WASHINGTON HEIGHTS



תש"ט — תשכ"ט

1949 — 1969

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This page is reverently dedicated to the memory of the members of our Congregation who, during the past twenty years, have gone to their eternal reward.

Their names are enshrined in the annals of our Congregation and live on in our hearts as an honored inspiration.

ת' נ' צ' ב' ה'



"TWENTY YEARS AGO..."

Congregation Beth Israel of Washington Heights
CANTOR: J. SCHARTENBERG
Ticket for High Holiday Services

at
ARCADE HALL, 1422 ST. NICHOLAS AVENUE
Corner 181st Street (Seventh Ave. Subway Building)

Rosh Hashonoh — October 3, 4, 5, 1948
Yom Kippur — October 12, 13, 1948

ROW:

SEAT NO.

New York, Oct. 24, 1948.
15 Audubon Avenue

J. Schartenberg

Dear Mr.....

Von vielen Seiten ist mir vorgeschlagen worden, die von mir fuer die Hohen Feiertage gegruendete Gemeinde Beth Israel of Washington Heights waehrend des ganzen Jahres weiterzufuehren. Um eine Entscheidung in der Angelegenheit treffen zu koennen, moechte ich durch diese Rundfrage feststellen, mit wieviel Mitgliedern ungefuehr gerechnet werden kann.

... haben, als Mitglied beizutreten, oder falls Sie
... wuerde ich Sie bitten, das beiliegende
... zuzusenden.

Falls auch
Bekannte haben
Formular auszu

Congregation Beth Israel of Washington Heights Inc.

Am kommenden Dienstag, den 30. November,
abends 8 Uhr, findet im

Paramount, St. Nicholas Ave./corner 183rd Street

eine Zusammenkunft statt, um die Gruendung
der Gemeinde zu beschliessen

Um Ihre Teilnahme an dieser Besprechung bitten
die Einberufter

M. Dahlerbruch-W. Goldschmidt-G. Kaufman-M. Mayer-

A. Moses-H. Nassauer-G. Wimpfheimer

Cantor J. Schartenberg

“...UNTIL TODAY”

Ueber Gruendung und Entwicklung der Cong. Beth Israel of Wash. Heights, Inc.

Nachdem Cantor Jack Scharfberg zu den Hohen Feiertagen im Jahre 1948 einen G'tesdienst in der Arcade-Hall veranstaltet hatte, wurde von zahlreichen Besuchern der Wunsch zum Ausdruck gebracht, die lose Gemeinschaft in eine staendige Gemeinde um-zuwandeln. Daraufhin wurden von einigen arbeits- und opferfreudigen Herren notwendigen Vorbereitungen fuer eine Gruendungsversammlung, die am 30. November 1948 stattfand. Es wurde an von allen Anwesenden die offizielle Gruendung beschlossen und 66 Personen trugen sich als Mitglieder ein. Die Einweihung unserer Synagoge am 29. Januar 1949.

CONGREGATION BETH ISRAEL OF WASHINGTON
601 West 183rd Street
SIVAN, 5713 — May, 1953
Published bi-monthly by
New York 33, N. Y.

Einweihung einer Sefer-Torah
In Weihe spielte sich in unserer Mitte eine Szene ab, die niemals schwinden wird aus der Erinnerung derer, die anwesend waren. Schon wochenlang vorher wurden Vorbereitungen getroffen fuer diese Wiedereinweihung einer vor Vernichtung gereihten Sefer-Torah. Am Sonntag, den 25. Januar 1953 um 2 Uhr nachmittags.

HEBREW SCHOOL AND YOUTH GROUPS

SCHOYUVOUS
RABBI SHLOMO KAHN
CHEVRA KADISHA
SISTERHOOD
Fuenf Jahre Congregation Beth Israel of Washington Heights
JULIUS HAMBURGER, Praesident

Parents Association

BAZAAR

— Youth Activities —

PURIM TESTIMONIAL DINNER
Sunday Morning Breakfast Club

“SCHEHECHONU ...”
(EDITORIAL)

Mit Worten aus der bekannten Brocho, Eine Gemeinde zieht um! Und die Strasse von New York feiert mit. Der Autoverkehr haelt in selbst an der belebten Strassenecke, h aus Respekt und

Die Neue Social Hall

EINE ZEITUNG FEIERT GEBURTSTAG
Mit dieser Ausgabe von HAKOHOL beginnt der 11. Jahrgang unserer Gemeindezeitung. Vor zehn Jahren, zu Schoyvuos 5713-1953 erschien sie zum ersten Mal.

Begrueessung
n H. Ca. President ma. ion 14

Die Gemeinde berichtet...
...dass unsere Gemeinde einen grossen Fortschritt machte, indem unsere Raecume mit Air-Conditioning versehen wurden. Synagoge, sowie Social Hall und Schulraecume...

TEN YEARS CON OF WASH.

The Congregation Beth Israel of Wash. Heights, Inc. was preceded by the High Holiday services, arranged at the wish to establish a permanent membership of 66 persons. On Shabbat, January 29th, 1949, the number of members had already dou.

FIFTEEN YEARS HAVE GONE BY
ADOLPH HELMER, President

DEDICATION OF SEFER TORAH

and
ISRAELI INDEPENDENT SERVICE

TWENTIETH ANNIVERSARY BANQUET



MI SH'BERACH

RABBI SHLOMO KAHN

As we observe our Congregation's Twentieth Anniversary, we find in the classical phrases of the Siddur the very sentiments which express our feelings.

On Shabbos morning, following the reading of Torah and Prophets, several prayers are recited, among them this Prayer for the Congregation:

מי שברך אבותינו אברהם יצחק ויעקב הוא יברך את כל הקהל הקדוש הזה עם כל קהלות הקודש

May He Who blessed our fathers, Abraham, Isaac and Jacob bless this holy congregation and all other holy congregations

הם ונשיהם ובניהם ובנותיהם וכל אשר להם

them, their wives, their sons and daughters, and all who belong to them.

This is a prayer for G'd's blessing on every member, together with his loved ones.

ומי שמיחדים בתי כנסיות לתפלה

May He bless those who dedicate synagogues for worship

— these are the founders of the Congregation —

ומי שבאים בתוכם להתפלל

and those who enter therein to pray

— these are the worshipers in the synagogue —

ומי שנותנים נר למאור ויין לקדוש ולהבדלה

and those who provide lamps for lighting and wine for Kiddush and Havdolo

— those who provide for the upkeep and maintenance of the synagogue —

ופת לאורחים וצדקה לעניים

and those who give food for wayfarers and charity for the poor

— those who perform acts of Gemilus Chesed, loving kindness —

וכל מי שעוסקים בצרכי צבור באמונה

and all who faithfully concern themselves with communal needs

— the dedicated men and women of the administration and their assistants —

הקדוש ברוך הוא ישלם שכרם

May the Holy One, blessed be He, grant them their reward

— not man but only G'd can adequately reward such services: —

ויסיר מהם כל מחלה וירפא לכל גופם

May He keep from them all illness and sustain them in health

— physical well-being —

ויסלח לכל עונם

May He forgive all their sins

— spiritual welfare —

וישלח ברכה והצלחה בכל מעשה ידיהם

May He send to them blessing and success in all the work of their hands

— material prosperity —

עם כל ישראל אחיהם

together with all Israel, their brethren

— in national unity —

ונאמר אמן.

OUR TWENTIETH ANNIVERSARY

ADOLPH HEIMER, President

In a festive and joyous mood we are observing the anniversary of our congregation which has been founded two decades ago.

Birthdays are customarily celebrated and it is only natural that the custom of the individual is caught up by the community. Yet there is a difference.

The K'hillo is an integral part of the Jewish people. Each congregation is merely a representative body of the people as a whole. Therefore we are not just twenty years old, but rather more than three thousand years, for we were founded by G'd in Egypt. Our anniversaries are our Yomim tovim — Pesach, when we became a nation, Shovuos, when we received the Torah, Sukkos, when after years of

wandering we entered our land. Moreover, Jews are mankind conscious and we celebrate on Rosh haShono the beginning of all human beings.

Though we feel much older than twenty, we observe our anniversary, in gratitude and faith. We give thanks to G'd who has sustained us. We recognize gratefully the contributions, in time, effort, wisdom and money, of all who belong to our K'hillo-family.

With faith in G'd, and knowing that we can count on a circle of devoted, dedicated men, women and children, we look trustingly into the future.



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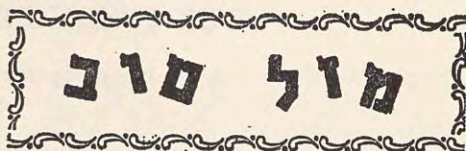
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Familien Nachrichten



Maseltov zu Mr. & Mrs. Sidney Selig
sowie zu Mr. Isaak Selig zur Geburt einer
Enkelin, bezw. Urenkelin.

Maseltov zu Mr. Isaak Oppenheim zum
80. Geburtstag.

Maseltov zu Mr. & Mrs. Henry Leopold
zur Geburt eines Enkels.

Maseltov zu Mr. & Mrs. David Kahn
zur Geburt eines Sohnes

Maseltov zu Mr. & Mrs. Siegfried
Hirsch zum 30. Hochzeitstag.

Maseltov zu Mr. & Mrs. Manfred Schoen
zum 30. Hochzeitstag.

Maseltov zu Mr. & Mrs. Fred Stone zur
silbernen Hochzeit.

Maseltov zu Mr. & Mrs. Justin Hirsch-
heimer zur silbernen Hochzeit.

Maseltov zu Mr. & Mrs. Curt Lauter
zur silbernen Hochzeit.

Maseltov anlaesslich der Verlobung von
Miss Brenda Eisen & Mr. Stanley Hirsch-
heimer.

Die Gemeinde zusammen mit den An-
gehoeerigen betrauern den Heimgang von:

Isidore Thurm (Vater von Mr. Harvey
Thurm)

Kate Johnson (Schwester von Mr.
James Wilson)

Sally Schiff

SICHRONOM LIV'ROCHO



WAS IST GEMEINDE?

RABBI SHLOMO KAHN

In der hebraeischen Sprache gibt es drei Ausdrücke fuer Gemeinde:

צבור — קהל — עדה

Wenn auch alle drei sinnesverwand sind und mehr oder weniger auswechselbar gebraucht werden, ist es ganz klar, dass in feinen Nuancen sie sich voneinander unterscheiden.

Zibbur hat die Grundbedeutung "aufhaeuften, speichern," also ein zusammengekommener Haufen, eine zusammengeworfene Menschenmenge. In der biblischen Sprache wird der Ausdruck ueberhaupt nur fuer Gegenstaende und nie fuer lebende Menschen gebraucht. Erst im Talmud machte das Wort eine Sinnesaenderung durch, die zur "Gemeinde" fuehrte.

Anders ist Kahal oder K'hillo. Dieses Wort war schon immer eine Bezeichnung fuer Versammlung von Menschen. Abgeleitet von "Kol" (Stimme) ist es die Versammlung die einberufen ist, Menschen die einem Rufe folgend sich versammeln, also die zusammengerufene Gemeinde.

Schliesslich Edo, ein interessantes Wort, dessen etymologische Wurzel das Zeitwort "joad" (bestimmen) ist. Daher ist dieses die Gemeinde welche durch Bestimmung verbunden ist, fuer ein bestimmtes Ziel vereint ist.

In diesen drei Bezeichnungen — Zibbur, Kahal, Edo — kommt der ganze Entwicklungsprozess einer juedischen Gemeinde vorzueglich zum Vorschein. Wohl ist gar oft die Gemeinde nichts anderes als Zibbur, ein zusammengelaufener Haufen, durch die Winde des Zufalls und des Schicksals zusammengetrieben, jedoch nicht dabei kann's und darf's bleiben. Eine solch lose, zufaellig zusammengekommene Gemeinschaft ist noch lange nicht eine Gemeinde. Der Kreis der sich gebildet hat, aus welchen Gruenden es nur sein mag, rueckt unwillkuerlich enger zusammen, waechst aneinander, aus der Gesellschaft reift die Freundschaft heran und dann Bruederlich-

keit und Leibe. Dann ist's Kahal, K'hillo, die Gemeinde die sich zum Rufe versammelt.

Aus einer dem Ruf gehorchenden Gemeinschaft kristallisiert sich endlich Edo, die wahre Gemeinde heraus. Das ist der Menschenkreis, der sich um ein gemeinsames Ziel schart und in Einigkeit einer hohen Bestimmung die Treue gelobt und haelt.

Unsere Gemeinde entspricht voellig der Forderung dieser Namensbeschreibung. Aus vielseitigen Richtungen setzt sich unser Kreis zusammen, hat sich jederzeit reif gezeigt, jedem heiligen Ruf freudig Folge zu leisten, und ist in Theorie und Praxis den g'ttlichen Zielen von Thora, Awoda und G'milus Chasodim geweiht.

Verdient und verpflichtend sind wir Kahal und Edo, eine berufene, bestimmungsvolle Gemeinde im juedischen Volk.



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CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"Hey! You look beautiful!" called Kupsie over his shoulder to Tumbler and Tassie. And he was absolutely right. The two silver Kiddush cups had just been polished in honor of the Purim meal. Now it was Kupsie's turn and he was carefully lifted down from his shelf and carried to the kitchen.

He knew what was in store for him and he liked it. First silver polish was smeared all over his surface, then he got a hot shower in the kitchen sink and finally a vigorous scrubbing with a soft cloth. Ah, that felt good. And when it was over and he had joined his friends, he too sparkled and shone brilliantly.

"How do I look?" Kupsie wanted to know for he loved to be admired.

"Splendid, just splendid," said Tumbler good-naturedly. But Tassie wasn't so gentle.

"Why don't you see for yourself? Just look into MY gleaming body and you can see yourself clearly as in a mirror."

That was true. All three cups had been polished to such a high degree that they reflected perfectly.

"Mirrors are useful," mused Kupsie.

"I like windows better," said Tassie. "You can see right through them."

"A fine comparison," Tumbler couldn't help remarking on it. "A window has glass and you can see through it. A mirror is also usually glass but it reflects instead. Do you know what stops us from looking right through the mirror glass?"

"Tell us," they begged him.

"A thin layer of silver, the stuff that money coins are supposed to be made of. You see, boys, when a person looks through glass, clear glass, he can see what's outside. He sees other people's problems and worries and is moved to pity and help. But when there's silver behind the glass, that means when he's interested in money, then it's a mirror and he sees only himself. Then he's selfishly blind to other people's troubles."

Tassie and Kupsie were thoughtfully silent after learning this lesson. But not for long!

"We're made of silver and shine like a mirror but WE'RE all right," claimed Kupsie.

"How so?" asked the others.

"Because look what happens to us all the time. They fill us with wine to the very brim but we give it all away, down to the last drop."

(Will be continued)

QUIZ

No one could find five or more situations for the Shehecheyonu blessing. Here are some: Yomtov, mitzvo which comes at regular long interval, new garment, first fruit in season, good news, reunion with close relative or friend.

Can you list at least five prayers for which Minyan (quorum of 10 adult men) is needed?



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Schabb. Ki Siso, 8. Maerz	5:35	8:30	5:55	6:30	5:25	8:55
Schabb. Wajakhel-P'kude, 15. Maerz	5:45	8:30 Sermon	6:05	6:40	5:15	8:45
Schabb. Wajikro, 22. Maerz	5:50	8:30	6:15	6:50	5:00	8:40
Schabb. Zaw (Hagadol), 29. Maerz	6:00	8:30 Predigt	6:25	7:00	4:50	8:30

Tanis Esther, Montag, 3. Maerz
 Fastenbeginn: 5:15 A.M.
 Schacharis: 7:30 A.M.
 Mincho: 5:45 P.M.
 Fastenende: 6:25 P.M.
 Purim, Dienstag, 4. Maerz
 Megillo, Montag Abend 6:25 P.M.
 Dienstag frueh 6:00 A.M.
 2. Lesen der Megillo & Mincho 4:15 P.M.
 Rosch Chodesch Nisan Donnerstag, 20. Maerz.
 Gelegenheit zum Kaschern von Geraeten fuer Pesach: Dienstag, 1. April 5-6:30 P.M.
 Erew Pesach, Mittwoch, 2. April:
 Sium fuer Erstgeborene: 6:00 A.M.
 Chometz-Essen verboten: 9:25 A.M.
 Chometz-Besitz verboten: 10:35 A.M.
 Eruw Tawschilin

Sonntags 8:00 A.M.
 Montag bis Freitag 7:30 A.M.
 taeglich abends 8:00 P.M.

* * *

SCHIURIM

Damen — Montag 8:30 P.M.
 Ladies & Gentl. Thurs. 8:15 P.M.

* * *

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"POINT OF VIEW"

A Column for the Young Adult

THE POT IS MELTING

All of a sudden, the snake has left its lair and is lifting an ugly head to spew venom into the life stream of this land. Anti-Semitism is rampant, and we recoil in horror and disbelief. But it can't be, we say. This is the land of equal opportunities, the sweet land of liberty, the proverbial melting pot where the races, religions and creeds live in harmony side by side.

Alas, the heat is intense enough for the melting pot to melt!

Can such a fire be doused before it burns out of control? How should a fire brigade be equipped to fight it?

That question is as old as the Jewish people, for we and anti-Semitism are of the same age. We have fought it and fight it and will continue to do so, of course. History records an impressive list of "firemen." Joseph in Egypt belonged to it, and Mordochai in Persia, as well as Mendelssohn in Berlin and Herzl in Vienna.

What, on the basis of these personalities, are the chances of success? Basically they failed miserably, one and all. The State of Israel hasn't succeeded in eradicating anti-Semitism politically, and the holocaust exploded Mendelssohn's dream of culture agonizingly. And the treatment we received at the hands of Persia-Babylonia and Egypt wasn't exactly red carpet style either.

Perhaps Joseph in Egypt can serve as a good example of the futility to stave off the inevitable. He worked hard at becoming the accepted Egyptian-Jew or Jewish-Egyptian, in the good sense of the word, striving for integration and synthesis of Torah and culture, Torah and knowledge, Torah and labor, or Torah and Way of Life (all famous slogans). In his sincere attempts to make Galuth palatable for his brethren, he went to imaginative lengths to "normalize" the Jew:

(1) He forced circumcision on the Egyptians (see Rashi Genesis 41:55) thereby erasing physical dissimilarity;

(2) he enforced a massive population shift in Egypt (Talmud Chulin 60b, Rashi Genesis 47:21) in order to remove the stigma of being strangers in the land.

But Joseph's noble dreams remained empty and all his efforts wasted. Assimilation can never solve the problem of anti-Semitism, no matter which direction it takes; neither our attempts to blend into non-Jewish environment nor efforts to force Jewishness onto the non-Jew will succeed. We are and will always be what Bileam called us:

הן עם לבדד ישכן ובגוים לא יתחשב

"Io, a nation that shall dwell alone and among the nations it shall not be reckoned."

(Numbers 23:9)

Definitely, we should try to combat the hate we encounter. But at the same time let's accept this fact (and an undeniable, brutally truthful fact it is): Anti-Semitism is blind, illogical, unreasonable hate. No matter how deeply we probe, how many surveys we make or how many statistics we assemble, there's neither reason nor logic to it.

הלכה בידוע שעשו שונא ליעקב

"it is an established law that Esau hates Jacob." (Rashi Genesis 33:4).

Laws can be changed, you say. But this is true only of those legislated by man, which can be repealed. Laws established by G'd (laws of nature, Torah law) cannot. Esau's hatred of Jacob may well be a "natural" phenomenon and as such outside our power. At best, it's revokable by the "hater" only, never by an Anti-Defamation League or by seekers of papal audiences.

Is it so inconceivable that Galuth applies to America too? And isn't Galuth by definition a state of perpetual banishment,

(Continued on page 18)

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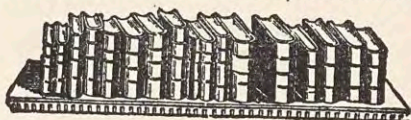
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...dass Frauen zu Kiddusch in gleicher Weise verpflichtet sind wie Maenner, dass in Abwesenheit eines Mannes die Frau das Kiddusch zu sprechen hat (nicht ein Knabe der noch nicht Barmitzwo ist) und die Anwesenden dadurch "jotze" machen kann?

...dass Frauen Hawdolo am Schabbos Abend von einem Mann hoeren sollen und nur wenn gar nicht anders moeglich, sie es selber sprechen koennen?

...dass laut altem Brauch es angebracht ist, den Jahrzeitstag fuer Eltern fastend zu begehen, dass solche denen das Fasten schwer faellt, davon befreit sind, dass zwar in manchen Kreisen (chasidisch) das Fasten unbekannt ist, unser Minhag aber im Talmud und Schulchan Oruch festgelegt ist?

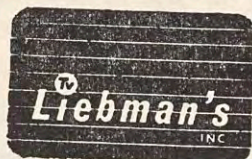
...dass man am Schabbos kein Bad oder Dusche nehmen darf?

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(Continued from page 15)

a wandering from place to place with no security in any given spot on earth? We're saddened and painfully disappointed to be threatened with anti-Semitism in this country which has been a safe haven from persecution. But, come to think of it, weren't Egypt and Persia, Spain and Germany happy host countries too before they turned into a nightmarish inferno?

Stop! There's surely no need to develop the topic any further. We've gone too far already, haven't we, for we have faith in the integrity and decency traditionally inherent in the warp and woof of this land's fabric. Yet, it's reassuring (not alarming!) to recall the past, put the present into perspective, and cast a cautiously optimistic look into the future.

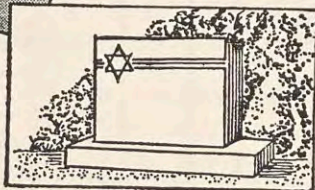
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...dass am 19. Januar die Generalversammlung der Chevra Kadisha mit anschliessendem gemuetlichen Chevra-Lunch stattfand, dass der gesamte Chevra-Vorstand, der sich aus folgenden Herren zusammensetzt, wieder gewaehlt wurde:

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...dass eine Zusammenkunft der Sisterhood am 21. Januar stattfand, wobei der Jahresbericht verlesen wurde...

...dass unser Bazaar am 15.—16.—17. Februar mit grossem Erfolg durchgefuehrt wurde, dass Bazaar Chairman, Mr. Fred Stone, allen Mitarbeitern fuer Bereitstellung von Waren, Geldspenden und fuer aufopfernde Arbeit seinen Dank ausspricht...

...dass am Schabbos T'rumo, 22. Februar, unser jaehrlicher Youth Schabbos durchgefuehrt wurde...

...dass folgenden Spendern fuer die Kosten einer Ausgabe des monatlichen "Rabbi's Newsletter" Dank ausgesprochen wird:

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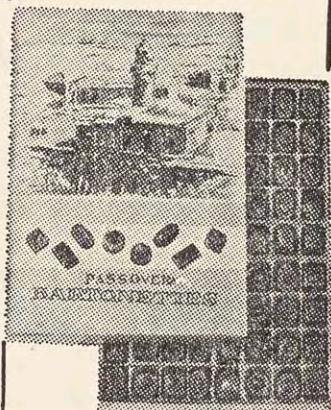
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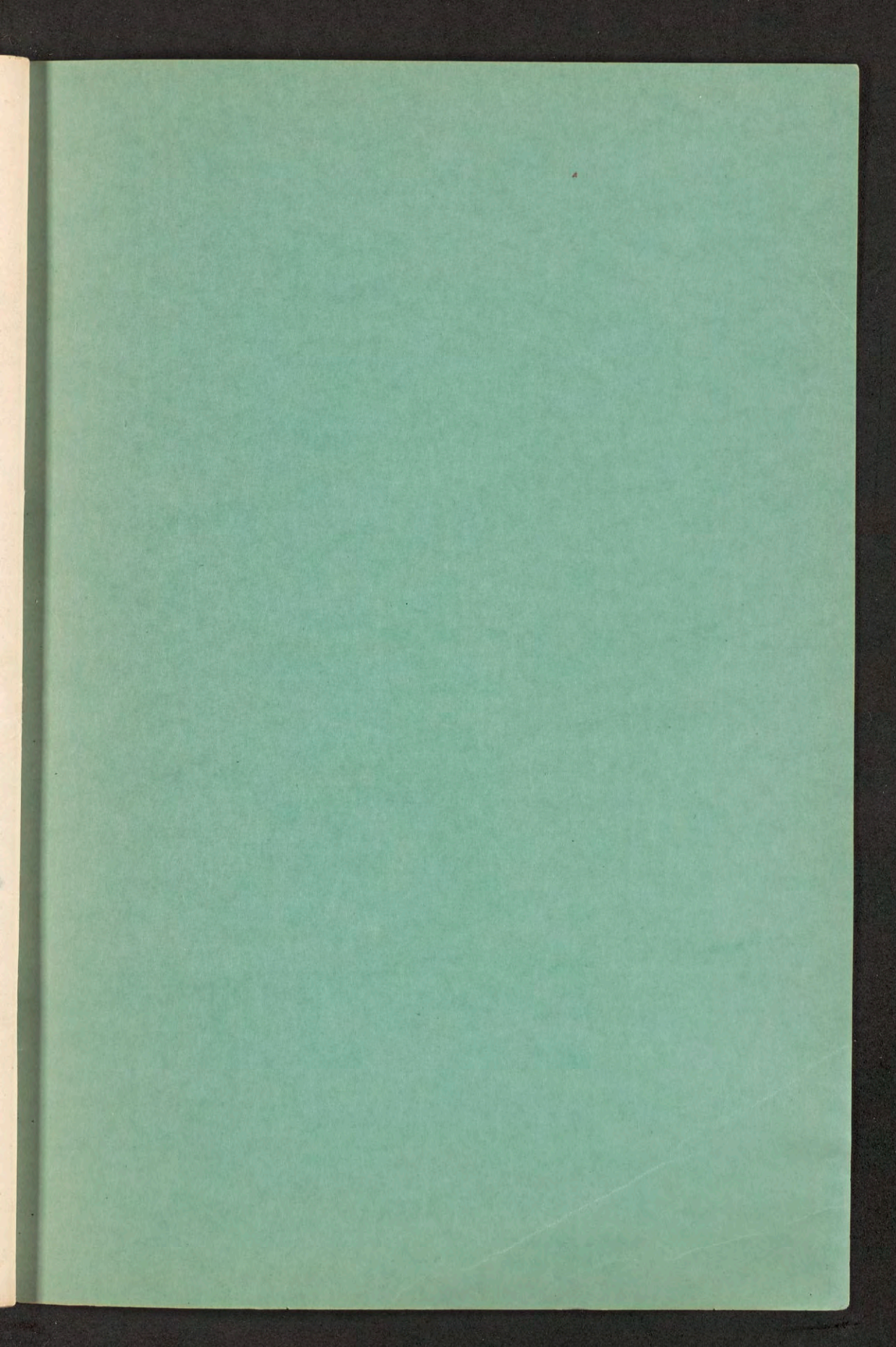
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