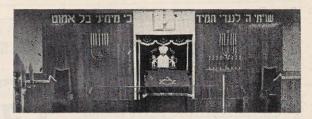
## HAKOHOL

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## PRESIDENT'S MESSAGE

A congregation leads a double life. It is like an individual and also like a group. For its members and worshippers, the K'hillo serves as the community in which many come together for the purpose of living a full Jewish life. For city, country and world Jewry, each congregation is a single unit with its own particular flavor and personality. Just as the K'hillo is made up of different individuals, so do the various congregations combine to form a colorful Jewish national body.

Our Congregation is aware of its double responsibility to its members and as a full-fledged member of K'lal Yisroel. We are deeply concerned about the welfare of Jews anywhere. Our prayers, as well as our active support and generous assistance are directed to the needs and happiness of our

brothers and sisters wherever they are.

At the same time, we are committed to the congregational functions in our own area and to local problems. Especially close to our heart are the efforts to stabilize and improve the Washington Heights neighborhood which has been our home for more than a generation.

May our prayers be accepted and our efforts successful.

In the name of our K'hillo, I extend best wishes for a healthy, prosperous and peaceful New Year to all — our revered Rabbi, Cantor, my colleagues on the Board of Officers and Trustees, all our members, our Chevra Kadisha, Sisterhood, and all our friends.

L'SHONO TOVO!

ADOLPH HEIMER, President

## HAKOHOL'S 20th YEAR

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Cantor Jack Schartenberg
160 Wadsworth Ave. LO 8-4075

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Gitta Adler (mother of Mrs. Max Lazar). Grace Greenberg

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### PERSONALS



Mazeltov to Mrs. Bertha Lemberger on her 80th birthday.

Mazeltov to Mr. Sol Krell on his 80th birthday.

Mazeltov to our President, Mr. Adolph Heimer, on his 70th birthday.

Mazeltov to Mr. Walter Jonas on his 70th birthday.

Mazeltov to Mr. Gustav Adler on his 70th birthday.

Mazeltov to Mr. Julius Liebmann, our Chairman of the Board of Trustees, on his 65th birthday.

Mazeltov to our Vice President, Mr. Arthur Hanauer, on his 60th birthday.

Mazeltov to Mr. & Mrs. Emil Frank on their 45th wedding anniversary.

Mazeltov to Mr. & Mrs. Ludwig Spiegel on their silver wedding anniversary.

Mazeltov to Mr. & Mrs. Leo Oppenheimer on their silver wedding anniversary.

Mazeltov to Mr. & Mrs. Henry Wolf on the Barmitzvo of a grandson.

Mazeltov to Mr. & Mrs. Semi Strauss on the Barmitzvo of a grandson.

Mazeltov to Mr. & Mrs. Isaak Oppenheim on the Barmitzvo of a grandson.

Mazeltov to Mr. & Mrs. Eric Friedemann, and to Mr. & Mrs. Max Strauss, on the birth of a grandson.

Mazeltov to Mr. & Mrs. Siegmund Schwarz on the birth of a grandson.

Mazeltov to Mr. & Mrs. Leo Wartelsky on the birth of a grandson.

Mazeltov to Mr. Isaac Selig, and to Mr. & Mrs. Sidney Selig, on the birth of a great-grandson, resp. grandson.

Mazeltov to Mr. & Mrs. Manfred Loeb on the birth of a granddaughter.

Mazeltov to Mr. & Mrs. Manfred Hirschheimer on the birth of a granddaughter.

Mazeltov on the weddings of: Miss Milly Trosterman & Mr. Henry Stern Miss Rhona Hirschheimer & Mr. Howard Tanenbaum

## TAKE IT EASY!

By RABBI SHLOMO KAHN

Yomim Noroim come regularly once every year. They must be experienced, not merely tolerated or perfunctorily observed. But do they have a message or lesson for our contemporary headlines, investigations, constitutional tug-of-wars?

It's apparent that the influence of Rosh haShono and Yom Kippur is uncanny. Like a powerful magnet, they hook unto our soul and pull us willy-nilly to G'd, shul and prayer. Compared to a year of 354 days (our Jewish calendar, based on the lunar months, is 11 days shorter than the solar year), this season of ten days is meager, to say the least. A poor proportion, insignificant and trifling to the statistician. But never mind mathematics! These are Days of Awe!

Their purpose? Everyone knows. They are G'd's gift to man, an opportunity for annual soul cleaning, a new lease on life. But, as so often, a main purpose brings along several unexpected bonuses, delightful surprises to fill the jewelry box. Here's one, a flawless gem.

G'd judges, but with what magnificent magnanimity!

ה' ה' קל רחום וחנון ארך אפים ורב חסד ואמת נצר חסד לאלפים נשא עון ופשע וחטאה ונקה

Hashem, G'd, merciful and gracious G'd, slow to anger and abounding in kindness and truth, He keeps kindness to the thousandth generation, forgiving sin and transgression and guilt, and acquitting (the penitent). (Exodus 34:6,7)

The Slichos-prayers orbit this biblical passage of the Thirteen Attributes of Divine Mercy, recited over and over as a refrain. It contains a matchless treasure to be hugged rapturously.

"G'd is slow to anger and abounds in kindness." Indeed, His patient forbearance staggers all belief. Men sin, rebel, abuse; societies are wicked and corrupt; generations scorn and deny Him. History records numerous repetitions of the Mishna's famous precedent:

עשרה דורות מנח ועד אברהם להודיע כמה ארך אפים לפניו שכל הדורות היו מכעיסין ובאין עד שבא אברהם אבינו וקבל שכר כלם

There were ten generations from Noah to Abraham, demonstrating His forbearance, for all these generations aroused His anger yet He waited until Abraham came and merited their existence. (Ovos 5:2)

Grim and dreadful, if G'd's punitive judgment would be swift. Immeasurably more humane than we humans is G'd. Ought we not learn from Him?

When wronged by another, embarrassed, slighted, offended — remember how comforting to know that "He is slow to anger" — ought we not also?

When about to condemn, denounce, cast blame — remember that "He abounds in kindness" — ought we not too?

Be he friend or stranger, your lord or your peer, check that quick impulse to inflict hurt. You appreciate G'd's kindness in spite of your wrong-doing; extend the same to others!

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## CHEVRA KADISHA

At this time of year, it is traditionally customary to convey good wishes as well as sincere, well-meant words of appeal.

The warm hopes and wishes are for a healthy and happy year to come. May G'd bless us all and inscribe us for a SHONO TOVO.

At the same time, while expressing appreciation to all who have selflessly fulfilled their Chevra Kadisha obligations in the past, I appeal for continued strengthening of our Chevra and K'hillo.

We have, thank G'd, a considerable, satisfactory membership. But the active effort of each and everyone is urgently needed! Just as in a family, no one is allowed to shirk his duty and fall down on the job, regardless of age and outside interests, so too concerning the sacred duties of the Chevra. It's not enough to pay dues and attend a meeting and Chevra S'udo once a year!

My hearty, sincere L'SHONO TOVO wishes to our distinguished Rabbi, Cantor, President and Board, members of Congregation, Chevra and Sisterhood.

LEO STOCK
President

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## SISTERHOOD

As the year 5734 is almost upon us, I wish everybody a most healthy and peaceful year in the name of the Sisterhood.

During the past year, we tried hard to entertain our members according to what we believed to be their liking. However, we felt we should have had a much greater participation. I therefore ask you to please come forward with any suggestions regarding our future social activities.

My thanks to the Ladies of the Chevra, who are always present to fulfill this great mitzvo.

My special L'SHONO TOVO wishes to our esteemed Rabbi Kahn, Mrs. Kahn and daughters, our Cantor, Mr. Schartenberg and Mrs. Schartenberg, President Heimer and Mrs. Heimer, our Ladies Chevra and Chevra Kadisha, and all our members and friends.

EDITH WEISSFELD, President

#### IN MEMORIAM

Our Congregation sadly records the passing of the following members, during the past year, who are fondly remembered and will always be honored in our hearts:

Max Goldsmith

Stella Fuss

Alfred Meier

Rosel Wallach

Bernard Appel

Joseph Selig

Jenny Kugelman

Bernard Philippson

Martha Leitner

Grace Greenberg

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"Tumbler! Tassie! Look!"

Kupsie was badly frightened. His voice, usually full of cheer and mischief, shook and quivered from nervousness. His friends, who didn't know what it was all about, were concerned.

"What's the matter, Kupsie?" asked Tassie.

"Why are you frightened?" asked Tumbler.

Kupsie pointed to a spot on his side, low, near the bottom. While the other two Kiddush cups strained to see, Kupsie began to cry.

"See?" he wailed. "I'm hurt badly. It's a hole in my side. Oh, dear! What'll I do? What are they going to do with me?"

Now, Kiddush cups aren't like humans. A scratch or a fall doesn't inflict pain. It's not that which made poor Kupsie miserable, but something altogether different.

A Kiddush cup has just one job, to hold wine. For that it must be whole, without crack or puncture. A leak makes it useless. This is what terrified Kupsie now.

"I feel a hole!" he cried.

His friends felt so sorry for him. They tried to calm him but it was no use. Kupsie was grief-stricken. Finally good, kindly Tumbler painfully made his way over to Kupsie to have a good look. (Kiddush cups can't walk. Tumbler had to heave and slide himself toward Kupsie.)

Right away he smiled, for his experienced glance told him that there was no hole in Kupsie's side. It was just a scratch, deep but not a leak.

Imagine Kupsie's relief. Quickly he was his old self again and his mood was catching. Out of danger, Tassie and Kupsie joked about it.

"You'd have been a sieve, losing all the wine poured into you!"

"Like a hole in a pocket," agreed Kupsie.
"Reminds me of the fellow whose mother sent him shopping. By the time he got to the store, all the money had fallen out through the hole, coin by coin."

Both little cups laughed. Then Tumbler said to them:

"Reminds me of a different type of leak. At Rosh HaShono and Yom Kippur time people promise to be good. Fear of G'd makes them repent. For the moment they seem serious about it. But if in the back of their mind they know full well that right after Yom Kippur they'll go back to their old way of life, then all the good intentions and resolutions are really worthless. Like a hole. No matter how much good you pour in, with a leak all goes to waste."

"Boy, am I glad I don't leak," said Kupsie, breathing a deep sigh of relief.

(Will be continued)

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## SCHEDULE OF SERVICES

SCHEDULE	UF	SER	VICE	3		
Kabolas	Shao	haris	Mincho	Maariv	Day- break	Sh'ma before
1st day Rosh haShono, Sept. 27 6:30 2nd day Rosh haShono, Sept. 28 7:25		Sermon *Predigt	5:30 6:20	7:25	5:50	9:30
Shabbos Shuvo, September 29	8:30	Sermon Yizkor	6:50	7:25 7:10	5:50 6:00	9:30 9:35
1st day Sukkos, October 11		Sermon Sermon	6:40 6:05	7:00		
Shabbos Chol haMoed, Oct. 13 6:05 Shmini Atzeres, October 18 5:55 Simchas Torah October 10	8:30	Sermon Yizkor	6:25 6:10	7:00 6:50	6:10	9:40
Simchas Torah, October 19	8:00 8:30 8:30		5:55 6:10 6:00	6:45 6:35	6:20 6:30	9:40 9:45
STANDA		TIME		0.37	0.50	9.4)
Lech Icho, November 3 4:35		11111		F 20	- 25	0.50
Vayero, November 10	8:30	Sermon	4:55 4:45		5:35 5:40	8:50 8:55
Chaye Soro, November 17 4:20	8:30	cermon			5:45	9:00
Toldos, November 24		Sermon			5:50	9:05
Vayetze, December 1	8:30				5:55	9:10
Vayishlach, December 8 4:10	8:30	Predigt			6:00	9:10
Vayeshev, December 15 4:10	8:30		4:35		6:05	9:15
SLICHOS	Rosh	Chodesh (	 Cheshvor	n, Friday	& Sha	abbos,
Sunday, September 23	Sheni	October 20 -Chamishi	-Sheni, N			
ERUV TAVSHILIN	Rosh 1	Chodeh I November	Kislev, S 25 & 2	Sunday 6	& Mo	onday,
Tzom Gdalyo, Sunday, September 30 Fast begins	Tal u	motor beg	ins Tues.	evenin	ig, De	c. 4
Slichos	0 1		* *	*		
Fast ends 7:20 P.M.	Sunda	у	•••••		8:00	A.M.
Monday to Thursday 5:30 A.M.		ay - Frida ngs				
Erev Yom Kippur, Friday			* * *			
ERUV TAVSHILIN	SHIU					
Chol haMoed Sukkos, Sunday 8:00 A.M.	You	ies — Mo ing Adults	- Wed	dnesday	7:00	P.M.
Monday & Tuesday 7:25 A.M.	Bib	le Class — hna Class	Tues. &	Thurs.	, 2:00	P.M.
Hoshano Rabbo, Wednesday, October 17 Lernen Tuesday evening		ish Study	befor	e Minc	ho	



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## ANGST VOR MENSCHENFRESSER?

Es gab Zeiten wo Kannibalismus erfolgreich betrieben wurde und deshalb Gefahr bedeutete. Heutzutage, auf leicht zu meidende Gebiete beschraenkt, ist der Menschenfresser kein Schreckensbegriff mehr. Aus dem taeglichen Wortschatz ist dieses Wort wegen Gebrauchsmangel fast verlorengegangen, und ist nur noch in Erzaehlungen oder, ganz selten, in Berichten von abenteuerlichen Greuelerlebnissen erwaehnt. Ists da nicht eigenartig, dass wir in den ElulTischri Tagen zwei mal taeglich von Menschenfresser sprechen?

Nach altem Brauch betet man, von Anfang Elul bis Ende Sukkos, morgens and abends, den 27. Psalm, der Anspielungen auf die Tischri-Festtage enthaelt.

"Von David: G'tt ist mein Licht und mein Heil אורי וישעי — das bezieht sich auf Rosch HaSchono und Jom Kippur; "Er birgt mich in Seiner Huette am Tage des Unheils בי יצפנני בסכה ביום — bezieht sich auf Sukkos.

Dieses ganze Kapitel atmet G'ttvertrauen. Wer auf G'ttes beistehende, schuetzende Hilfe vertraut, fuerchtet nichts und niemanden.

בקרב עלי מרעים לאכל את בשרי צרי ואיבי לי המה כשלו ונפלו

Naehern sich Boesewichte mir, mein Fleisch zu essen, Bedraenger und Feinde, sie straucheln und fallen!

אם תחנה עלי מחנה לא יירא לבי אם תקום עלי מלחמה בזאת אני כוטח Sammelt sich ein Lager gegen mich, mein Herz fuerchtet nicht! Erhebt sich Krieg gegen mich, auch dann bin ich sicher!

Und am Schluss, der schallende Bitochon-Ruf:

קוה אל ה' חזק ויאמץ לבך וקוה אל ה'

Vertraue auf G'tt! Sei stark, und mutig sei dein Herz! Vertraue auf G'tt!

Nun ist es leicht zu begreifen, dass Koenig David von Kriegsgefahr spricht. War er doch der grosse Kaempfer der Jerusalem eroberte, Eretz Israel vergroesserte und Volk und Land befestigte. Was aber waren die Menschenfleisch-essende Boesewichte? Und, wenn fuer damals etwa wirklich Kannibale, wie hat so ein Gebet heute Anwendung?

Was auch wohl Koenig Davids Kawono gewesen mag, in moderner Zeit ist gerade dieser Satz markant aktuell geworden. Heute sind wir uns gut bewusst, dass der menschliche Koerper den toetlichen Gefahren von Krankheitsbazillen und fehlerhafter Zellengestaltung ausgesetzt ist, die buchstaeblich den Koerper verzehren.

Mehr als Unfall und Krieg, Verbrechertum und Verkehrsunglueck, wuetet dieser "Kannibalismus" und fordert armselige Opfer. Mit Andacht beten wir alle: "Moegen sie (die Krankheitskeime) straucheln und fallen" und uns allen beschieden sein, "die Guete G'ttes im Leben zu erblicken"

לראות בטוב ה' בארץ חיים

We wish Rabbi Kahn, Cantor Schartenberg, all friends and members of the Congregation, our hearty

לשנה מובה תכתבו

At the same time we want to express our sincere appreciation for all the good wishes received on the occasion of our Silver Wedding Anniversary.

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# "POINT OF VIEW" A Column for the Young Adult

## CONTACT

I

He was an old man now, no getting around it. For years he had felt the relent-lessly creeping advance of age. At first the warnings were faint, like the dim echoes of far-away shouts barely carried across the valley. Nothing but whispers. But they became louder and clearer and came much more frequently.

His movements had slackened. Ridiculously small efforts took his breath away. Climbing stairs became a chore. Going to the store, he had to stop ever so often for rest. His steps were slow, his body bent. Not much longer and he'd be confined to the house, unable to go out at all.

Not that it worried him overly much. He'd be provided for. Family, neighbors, friends would see to it that he lacked nothing. Nothing except his freedom of motion, his cherished independence, to go wherever he pleased, whenever he pleased, his indispensable contact with the world, street, neighborhood stores, supermarket, post office, walk in the sunshine, walk in the rain, evening stroll, window shopping, traffic, people.

But, thank heaven for his room! Sunny room, cheerful room, comfortable room, with window to the street to look out and see. Thank heaven for his window to the street! His contact! His life-line! His link! His umbilical cord to the world!

II

Don't call her a derelict! Though she looks like one, untidy, with reeking, unkempt clothes, shuffling gait, there's an astonishing measure of shyness and, yes, respectability in her. You'd think, nothing is of interest to her except those wretched nickels and dimes people grudgingly drop into her outstretched hand. What does she

care about politics? What does she know of culture and art and current events?

You're wrong. Recently, sensing my concern for her as a fellow human being, she confided in me. She came for help, not for paltry charity but real help. She was to be hospitalized. Nothing serious; a few days only. Welfare would take care of her medical and physical needs.

"But I must have my daily newspaper!" she explained. "Without my paper I'm lost. I'm starved. Shut off from the world and what goes on. They wouldn't understand this need. Will you see to it that I have the paper while I'm in the hospital?"

Didn't I tell you not to call her a derelict, a beggar? She desperately needed her newspaper. Her contact! Her life-line! Her link! Her umbilical cord to the world!

III

He was a business man. Owned no factory, managed no store, ran no shop. His was the vocation of the middle-man, requiring neither real estate nor stock of merchandise, nor payroll of employees or secretaries. He dealt directly with the captains of supply and demand, linking manufacturer and customer. Business flowed through him like a channel, an electric wire.

His office? An unpretentious cubicle, a hold, void of show and flourish, hardly any furnishings. Rickety desk, wobbly chair, battered filing cabinet, bare light bulb, wheezing fan, telephone.

Telephone! Indispensable telephone! His contact! His life-line! His link! His umbilical cord to the world!

IV

Away from it all! It had been their dream for years. They were both lovers of (Continued on page 17)

## ADVANCE NOTICE:

Please reserve

## SUNDAY, MARCH 10th

(Sunday before Purim)

for the

## GALA 25th ANNIVERSARY DINNER



Invitations, containing full details (time, banquet hall, donations, etc.) will be mailed

## The Congregation Reports . . .

Congregation's establishment will be celebrated, please G'd, with a gala dinner on March 10th (Sunday before Purim), details (banquet hall, time, donation, etc.) to be announced shortly by the specially appointed Anniversary Committee, that all members are requested to reserve the date and to attend the dinner together with their entire families . . .

... that in answer to many complaints by members who don't receive HAKOHOL in the mail, please note that the fault lies entirely with the shamefully negligent service of the Post Department, that all issues of HAKOHOL are addressed by machine, personally delivered to the Washington Bridge Post Office (10033) and mailed at the same time, that we have repeatedly protested the poor service to the local as well as General Post Office, that despite solemn assurances, service is still miserable, that we strongly urge everyone to file personal, vehement complaints both to the local Post Office as well as to General Post Office, c/o Complaints Department, New York, N. Y. 10001 . . .

. . . that our members and friends are urged to be responsive with a warm heart and open hand to the pressing needs of our brothers and sisters, particularly:

- (1) to support U.J.A.
- (2) to buy Israel Bonds
- (3) to join the Washington Heights-Inwood Council for Soviet Jewry...

... that the Tishri issue of the "Rabbi's Newletter" was donated by Rabbi & Mrs. Shlomo Kovitz and Rabbi & Mrs. Joseph Zitter . . .

... that the Cheshvon issue of the "Rabbi's Newsletter" was donated by Dr. & Mrs. Herman Blumenthal . . .

... that the Kislev issue of the "Rabbi's Newsletter" was donated by Mrs. Frieda Meier, in memory of Alfred Meier ...

by Mr. & Mrs. Werner Loew, Rabbi & Mrs. Menachem Meier, Mr. & Mrs. Leo Weissfeld, Mr. & Mrs. Leo Stock . . .

I would like to express my sincere appreciation to all who remembered me during my recent accident.

At the same time we wish everyone

לשנה מובה תכתבו

FRITZ NEUHAUS & FAMILY

Our sincere thanks to all our many relatives and friends for their good wishes and thoughtfulness on the occasion of our Golden Wedding Anniversary.

We wish everyone לשנה מוכה תכתכו

LEO & JULIE STCCK

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# GIVE GENEROUSLY TO U. J. A.

(Continued from page 13)

nature, delighting in roughing it, away from civilization.

The years of their marriage had passed swiftly without ever the chance to indulge in their favorite hobby. First the kids. Then demands of business. They had been tied to home base. But now the children were married. Duties and responsibilities eased. They were off.

They traveled light, confident in mustering their experience in utilizing the rich resources of the outdoors. Only one concession to progress did they make. They took along their radio.

Sheepishly apologetic, they admitted to themselves their failure to make a complete, clean break. They needed the radio! It would be their contact! Their life-line! Their link! Their umbilical cord to the world!

#### V

Man's origin is in G'd. The human soul is, as it were, an image of Him, pure, fashioned and formed by Him, bestowed and guarded by Him, returnable to Him.

But man is also human with physical wants and needs, passions and desires, interests and failings. These often alienate him from G'd, lead him astray, off the G'd-directed path. In error, man may be dangerously off-course with each successive moment taking him further and further from Him.

Yet, though his compass may be awry and his monitor console malfunctioning, the communication line is always operative. G'd can be reached instantly, unfailingly. Prayer needs no batteries, no generators, no warming up, no tuning. Prayer is our contact! Our life-line! Our link! Our umbilical cord to Him!

## When Sovereigns Meet

This year, as not infrequently, Yom Kippur occurs on Shabbos. Far from clashing, the two are harmoniously compatible, converging in convivial companionship.

To be sure, some minor adjustments are made. Shabbos yields its traditional Sabbath meals, in deference to Yom Kippur's solemn fast. Yom Kippur omits some of its supplications and "tachanun"-like prayers, so as not to mar the Sabbath repose. But these are gifts of love, offered freely in a spirit of accommodating respect rather than as concession or compromise.

Among the days of the week, Shabbos reigns supreme. Among the holy days, Yom Kippur is undisputed king. How do the two size up to each other?

In solemn holiness and grandeur, Yom Kippur towers gigantically. In compelling, practical severity and majesty, Shabbos ranks incomparably.

A beautiful hymn describes them as they meet (Pizman, Slichos, Yom Kippur Shacharis):

שרי קדש היום איש ברעהו נתאחד שבת שר המנוחה ויום כפור המיוחד הנה מה טוב ומה נעים שבת אחים גם יחד

Sacred reigning peers
Fondly embrace today,
Shabbos, Prince of Peace,
And unique Atonement Day.
Behold, how good and pleasant to see
Brethren, dwelling in unity!

## MEMORIAL TABLETS



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

Samuel Sonn	. 1	Tishri
Paula Sonn		
David May		
Salomon Katz	3	
Paul Cammnitzer	4	
Wolf Plaut	6	
Joseph Oppenheim	6	Tishri
Netty Michels	9	Tishri
Cilly Fuld	10	Tishri
Hannelore Fuld	10	Tishri
Sally Wallach	10	Tishri
Thekla Wallach	10	Tishri
Amalie Lauter	10	Tishri
Lina Goldschmidt	10	Tishri
Herman Wolf		and the second second second
Pichard Wolf	10	Tishri
Richard Wolf	10	Tishri
Elisabeth Wolf	10	Tishri
Joseph Loeb	10	Tishri
Hilda Loeb	10	Tishri
Wilhelm Frenkel	10	Tishri
Emma Frenkel	10	Tishri
Karoline Sern	10	Tishri
Zadock Srauss	10	Tishri
Theobald Gold	10	Tishri
Ida Gold	10	Tishri
Anni Gold	10	Tishri
Jacob Wolffs	10	Tishri
Albert Loew	10	Tishri
Bertha Loew	10	Tishri
Frieda Kayem	10	Tishri
Irma Kayem	10	Tishri
Pauline Scherlinski	10	Tishri
Lucy Scherlinski	10	Tishri
	10	Tishri
Rita Lachs	10	Tishri
	10	Tishri
Rudolf Berney	15 '	Tishri
Rudolf BerneyRicka Hirschheimer	18	Tishri
		Tishri -
Isidor Boettigheimer	21	Tishri
Gustav Kaufman		Γishri
		Cishri
Mathilde Furcht		l'ishri
		l'ishri
		Cishri
2	.0	131111

Dr. David Gross 28 Tishri
Max Stuehler 1 Cheshvan
Daniel Baer
Rachela Wolf 5 Cheshvan
Sally Rosenthal 8 Cheshvan
Daniel Rosenthal 8 Cheshvan
Rudolf Buxbaum 11 Cheshvan
Herman Hirsch 11 Cheshvan
Jettchen Hirsch 11 Cheshvan
Jacob Stern
Else Hess
Friederike Goldschmidt 17 Cheshvan
Joe Issi Kahn 17 Cheshvan
Ludwig Greenbaum
Betty Fuld
David Stern 19 Cheshvan
Dr. Paul Hes 19 Cheshvan
Moses Baer
Dr. Samuel Kirsch 21 Cheshvan
Sh'muel Auer
Henry Rosenthal
Selma Hammerschlag 27 Cheshvan
Tony Oppenheim
Jakob Feuer
Siegfried Levy 3. Kislev
Helen Reichsfeld 4. Kislev
Emilie Holzer 5. Kislev
William Goldschmidt 6. Kislev
Rose Boettigheimer 8. Kislev
Ernst Heilbrunn
Max Stern 11. Kislev
Mina Hamburger 11. Kislev
Frida Schwarz 11. Kislev
Karoline Gottlieb 12. Kislev
Max Hirschhorn 13. Kislev
Kurt Schoemann 14. Kislev
Marcus Stern 15. Kislev
Rosa Williams 16. Kislev
Eugene Hirsch
Dr. Maximilian Klanfer 18. Kislev
Joseph Goldschmidt
Bertha Goldwein 19. Kislev
Adolph Rothschild 20. Kislev
Herman Kayem 20. Kislev
Adolf Goldwein 20. Kisley
Hedy Price 20. Kisley
Johanna Baer 20. Kislev
Fred Wolf
Ella Jonas
Marianne Schartenberg 24. Kislev
Family Lichtenstein
Arthur Neu 26. Kislev

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

## DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass bei Slichos, der "Haschem, Haschem, Kel Rachum wChanun" Abschnitt (in "Kel Melech Joschew") von grosser Wichtigkeit ist (darin bekennen wir G'ttes verzeihende Barmherzigkeit in einer Form die, laut Tradition, stets erhoert wird) aber nur mit Minjan gesprochen werden darf, und stehend gebetet werden muss?

... dass man nach Ausgang von Schabbos und Jomtow nichts essen oder trinken darf, auch nicht einen Schluck Wasser, bevor man Hawdolo gemacht hat?

... dass die bei Hawdolo zu sprechende Gewuerz-Brocho in Mehrzahl verfasst ist (Bore Mine Bsomim = mehrere Gewuerzarten), dass deshalb mindestens 2 verschiedene wohlriechende Arten zu benuetzen sind, dass man diese von Zeit zu Zeit zu erneuern hat, damit auch wirklich der Gewuerzduft wahrzunehmen ist?

. . . dass Religionsgesetz festlegt: "Eine Mitzwo, durch Suende ermoeglicht, gilt nicht als Mitzwo," dass daher G'ttesdienst in gesetzeswidriger Synagoge, Kiddusch mit nicht-koscherem Wein, Barmitzwo-Feier durch Schabbosentweihung, etc. sinnlos sind?

... dass etwaige Unbequemlichkeit kein Grund ist, an Sukkos Mahlzeiten ausserhalb der Sukko einzunehmen?

. . . dass jede Familie, ausnahmslos, eigene Arba Minim haben soll?

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## PLEASE NOTE CAREFULLY

#### BEGINNING OF YOM KIPPUR

Yom Kippur laws and restrictions begin at 6:10 P.M. (Kol Nidre is scheduled later, at 6:50 P.M., to let Maariv approximate nightfall.)

Not only eating, drinking, leather shoes, etc. are forbidden after 6:10 P.M., but also carrying in the street (as on any Shabbos). Whoever wants to bring anything to the synagogue must be there by 6:10 P.M.

Ladies must kindle the lights by 6:10 P.M. They may do so earlier but then the laws of Yom Kippur also start early, with candle lighting. If they wish to carry anything to the synagogue after kindling lights, they must make a silent provision that Yom Kippur does not begin for them with candle lighting. In any case, provision or not, Yom Kippur does begin at 6:10 P.M.

#### CONCLUSION OF YOM KIPPUR

Yom Kippur ends at 7:10 P.M. Even after this time, no weekday activity may be done before reciting the Maariv prayer (with atto chonantonu in the Shmone Esre)

If necessary, the words boruch hamavdil beyn kodesh lchol may be pronounced after 7:10 P.M. so that work may be done immediately.

Eating and drinking is forbidden until after Havdolo.

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## WARNING: Dangerous If Taken Internally!

When the late Rabbi Joseph Schneerson, of sainted memory (predecessor of the present Lubavitcher Rebbe) was released from Soviet Russia where he had undergone persecution and imprisonment, he convalesced near Vienna before coming to the United States.

Visited by a friend, one morning, the Rebbe said:

"Today I learned a wonderful thing from my medical attendant. He was about to give me an injection but first cleaned my arm with alcohol. I asked him why he did that, protesting that I had just taken a bath. He then explained that when something is injected into the human body, great care must be taken not to expose it to even the slightest impurity."

And the Rebbe went on: "If this is true with things physical, how much more so when it comes to the intake of spiritual matters!"

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## SHULS OF SILENCE?

Gershon Jacobson, editor of the Yiddish weekly, *Der Algemeiner Journal*, recently wrote in his column:

"Tuesday, Shivo osor bTamuz, I was traveling by car together with a colleague, a reporter for the *Wall Street Journal*. It was late afternoon and suddenly my friend remembered that he had Yahrzeit that evening; he had to find a shul to say Kaddish.

"We looked for a synagogue on the New York's East Side, along the 60's. The first shul was open but occupied only by a janitor polishing brass door knobs. His melancholy message was that services were only conducted on Shabbos.

"The second shul was closed. So was the third. Next we found one where an apologetic rabbi was just locking up for the summer. Finally, with great effort, we found a minyan and my friend could say Kaddish."

Mr. Jacobson sadly went on to compare the "silence of New York's synagogues in the summer with that of the Beth Ha-Kvoros."

Frankly, we differ with the distinguished writer. Our shul and those in our area (possibly excepting the few non-orthodox) are open all year round.

True, attendance is curtailed. The daily minyan is sometimes painfully thin. But we detect no desertion. And certainly no such bizarre comparison to the silence of a cemetery. (As a matter of fact, our shul is *never* silent during services, not even when it should be!)

Could the mistake of Mr. Jacobson's friend lie in the fact that visiting a shul solely for the purpose of Kaddish is bound to evoke disappointment?

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"If you come to My house
I shall come to your house;
If you don't come to My house
I won't come to yours."

(Talmud Sukko 53a)

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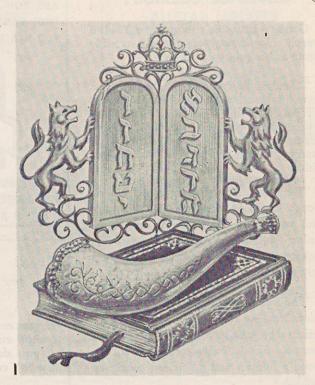
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