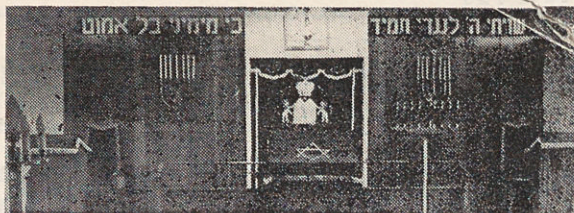


# HAKOHOL

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TAMUZ-AV-ELUL 5734 JUNE-JULY-AUGUST 1974 Vol. XXII—No. 120

## SUMMER CLOUDS

RABBI SHLOMO KAHN

Jews are basically optimists. To be sure, sometimes we meet the opposite, a Jew with a compulsive, perennial pessimism who delights in dousing every flicker of hope, for whom every rain drizzle is an imminent flood, who can only paint with bleak and gloomy colors. He probably can't help it, it's his nature or perhaps something for a psychiatrist to discover and exorcise. But there's nothing Jewish about it.

Judaism breathes the breath of hope, of optimism, of help and success just around the corner. This is part and parcel of our deepfelt trust, faith and confidence, our *emuna*, never to despair, always to look ahead, knowing that just as new life sprouts after winter, so too will our "salvation sprout — מצמיח קרן ישועה.."

But — so you may protest — times often *are* bad, and isn't our road in history dotted with vales of tears? Indeed that's so, but it only corroborates the truth. Only with his optimism was the Jew able to survive. Without it his struggles would have ceased long ago and he would have been swept away by the waves of time.

Between the well-worn pages of our *siddur* there are tear-stained, blood-soaked prayers which testify to our optimism. One such gem is a short paragraph tucked shyly away in the liturgy accompanying Torah Reading. First we sing ringingly of G'd's exalted majesty (לך ה' הגדולה וכו') and then we utter this passionate plea:

אב הרחמים הוא ירחם עם עמוסים ויזכור  
(Continued on page 10)

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# PERSONALS



Mazeltov to our Vice President, Mr. David Neuhaus, on his 85th birthday.

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Mazeltov to Mr. Albert Reiss on his 65th birthday.

Mazeltov to Mrs. Hannah Victor on the Barmitzvo of a grandson.

Mazeltov to Cantor & Mrs. Jack Scharenberg on the Barmitzvo of a grandson.

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

Mazeltov to Mr. & Mrs. Josef Erle on the birth of a grandson.

Mazeltov to Mr. & Mrs. Barry Reis on the birth of a son.

Mazeltov on the weddings of:

Miss Nicolle Budeanu & Mr. Steven Frank.

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Miss Lenore Brodman & Mr. Rubin Lerer.

Miss Miriam Cohen & Mr. Herbert Hirschheimer.



THE ADVENTURES OF  
KUPSIE, THE  KIDDUSH CUP

"... *Bo-re pri hagofen.*"  
"Omen!"

Kupsie was swelling with pride and in his thrill threatened to spill his wine. He had been filled to the brim as required by law.

"Hold still, stupid!" whispered his friend Tassie just in time. Any sudden motion by Kupsie while balanced in the hand during Kiddush, could tilt him, with wine spilling all over the gleaming white table cloth.

"He'll disgrace us all," grumbled Tassie angrily. But Tumbler smiled.

"Kupsie's nervous and excited. Don't blame him so. It's not often that they use him for Kiddush."

Kupsie heard and shot him a grateful glance. But then, "Oops!" he said to himself, "here I go again." Forgetting himself, he almost nodded. "I would've stained the beautiful challo cover."

Trying to act the way a Kiddush cup should, he began to concentrate on the rest of the Kiddush, but he had his troubles with it.

"It's all in Hebrew!" he complained in a loud whisper. "Why don't they speak in a language I can understand?"

"What's the matter, Kupsie?" teased Tassie. "Never learned Hebrew?"

"Stop arguing!" warned Tumbler, afraid the two young cups would misbehave. "Later, when we're alone, I'll explain." And he did.

"Prayers must be in Hebrew," he began.

"But why?" asked Kupsie.

"Surely, G'd understands English too," added Tassie.

"Of course He does but He wants His people to use Hebrew. For several reasons. First of all, Hebrew is the language with which the world was created and it's the language of the Torah. It's called the Holy Tongue, and is proper for communicating with G'd. What's more—"

"... it's the language of the Jewish people," volunteered Tassie.

"Right! It should be a matter of national pride to use it rather than a foreign language."

"I guess it unites Jews all over the world," mused Kupsie.

"Absolutely. Though they may speak the languages of the countries in which they live, when they pray, all feel related to each other."

"And another thing," continued Tumbler. "Prayers were carefully composed by wise scholars. Not even the best translation is exactly correct. There is not substitute for the original."

"Okay, okay," grumbled Kupsie. "You made your point. Prayers must be in Hebrew. But I still have trouble understanding them!"

"Then go and learn!" laughed Tassie.

(Will be continued)

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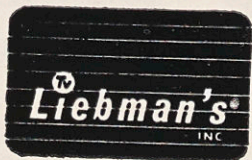
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Korach, June 22 .....	7:15	8:30	8:40	9:15	4:00	8:50
Chukas, June 29 .....	7:15	8:30	8:40	9:15	4:10	8:55
Bolok, July 6 .....	7:15	8:30 Sermon	8:40	9:15	4:15	9:00
Pinchos, July 13 .....	7:15	8:30	8:35	9:10	4:20	9:05
Matos-Masey, July 20 .....	7:15	8:30	8:30	9:05	4:30	9:05
Dvorim, July 27 .....	7:15	8:30 Sermon	8:20	8:55	4:45	9:10
Voes'chanan, August 3 .....	7:15	8:30	8:15	8:50	4:55	9:15
Ekev, August 10 .....	7:15	8:30	8:05	8:40	5:05	9:15
R'e, August 17 .....	7:15	8:30	7:55	8:30	5:20	9:20
Shoftim, August 24 .....	7:15	8:30	7:45	8:20	5:25	9:25
Ki Setze, August 31 .....	7:10	8:30	7:30	8:05	5:35	9:25
Ki Sovo, September 7 .....	6:55	8:30	7:20	7:55	5:40	9:25
Nitzovim, September 14 .....	6:45	8:30	7:10	7:45	5:45	9:30

Shivo osor b'Tamuz, Sunday, July 7  
 Fast begins ..... 4:10 A.M.  
 Shacharis ..... 8:00 A.M.  
 Mincho-Maariv ..... 8:00 P.M.  
 Fast ends ..... 9:15 P.M.

1st day Slichos, Sunday, September 8, 7:00 A.M.

Slichos Monday - Friday, September 9 - 13, 5:45 A.M.

\* \* \*

Rosh Chodesh Av, Shabbos, July 20  
 Tisho b'Av, Sunday, July 28  
 Shabbos afternoon ..... 8:20 P.M.  
 (stop eating by 8:15 P.M.)  
 Shacharis ..... 8:00 A.M.  
 Mincho-Maariv ..... 8:00 P.M.  
 Fast ends ..... 8:55 P.M.

Sunday ..... 8:00 A.M.  
 Monday - Friday ..... 7:25 A.M.  
 Evenings ..... 8:00 P.M.

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## "POINT OF VIEW"

### A Column for the Young Adult

#### THE WELL FROM WHICH YOU DRANK

On Shabbos Chazon (Shabbos before Tisho bAv) the Haftoro contains this passage:

*"Hear, O heavens and give ear, O earth  
For G'd has spoken:  
Children have I reared and raised  
But they have rebelled against Me.  
"The ox knows its owner  
And the donkey its master's manger;  
Israel does not know,  
My people does not understand."*

(Isaiah 1:2, 3)

Sharper anguish than this agonizingly plaintive outcry can hardly be imagined. In his book's powerfully worded opening chapter, the prophet Isaiah amplifies G'd's mournful disillusionment and bitter disappointment, in the grieving lament: *"Children have I reared and raised, but they have rebelled against Me."*

G'd has showered infinite love and devotion on Israel, has watched over them and rejoiced in seeing them flourish and prosper, as a loving, devoted Father of His children. But they turn from Him in faithless disloyalty and abandon.

The pain of love rebuffed is almost unbearable.

*"The ox knows its owner."* G'd's boundless benevolence reaches the deserving and the unmerited alike, providing bountiful sustenance to all. In even the dumbest of His creatures, inborn recognition and natural gratitude are impossible to deny. Yet, the very people most intimately associated with His name are shamefully oblivious of His benefits and display shocking ungratefulness.

The humility of kindness rejected is almost intolerable.

The Prophet draws on human experiences to illustrate the agony of G'd. Only with the aid of true-to-life comparisons can the message be fully understood. Life of man is replete with heartache; he is not spared frustrations and disappointments. Undeserved disloyalty and unmerited ingratitude inflict wounds to the soul which are slow in healing and leave permanent scars.

Neither is the Jewish community inoculated against such ills. *"Children have I reared and raised but they have rebelled against Me."* To have a young generation lovingly trained in the tenets of Judaism, painstakingly educated in the observance of religious duties, and then see some of them forget, ignore and abandon, hurts deeply. (Let the record be clear: the lament is for a few individuals only, while we thank G'd for the heart-warming loyalty of the great majority. But the loss of even only a few is painful.)

*"The ox knows its owner."* The community rejoices in the welfare of its children wherever life has scattered them. Contact, even infrequently and over long distance, sternly tightens the bonds of affection. And if privileged to observe their progress right in its own locality, then healthy, natural loyalty would suggest the patronage of — as Isaiah phrases it — one's own "owner and master's manger." Deliberate selection of other shuls, in total abandonment of that where one has received the training in childhood and teen-age years, is deeply humiliating.

Talmudic ethics warns:

בור ששתית ממנו אל תזרוק בו אבן  
*"Into a well from which you drank, cast no stone."*

(Bamidbor Rabbo 22:4  
Talmud Bovo Kamo 92b)



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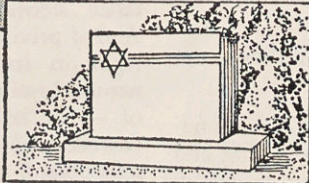
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## LET YOUR CAMP BE HOLY — והיה מחניך קדוש

War is ugly, battlefields gory, soldiers tough, army life rough. All this is so obvious and time-proved, that it is universally accepted; "battle-hardened" has become a self-explanatory concept. And yet, there is a country in which wars are no less ugly, battlefields no less gory, soldiers no less tough and army life no less rough, but which is different. *Ma nishtano* — wherein lies the difference?

Israelis are compared to the cactus plant (*tzabar*, corrupted in pronunciation to Sabra), for it's prickly on the outside but soft within. This is apt not only for the Israeli personality whose coating of toughness hides a tender interior, but also for Israel's army, fighting a desperate and bloody war for its very survival. The overall portrait is the same as everywhere else: ugly war, gory battlefield, rough soldiers, rough army life. *Ma nishtano* — wherein lies the difference? In the snapshots.

The Yom Kippur War contains an album of them. Who hasn't seen them and treasured them like family pictures? The trench on a battlefield and its men in talis and tfilin at shacharis, instead of the usual card game and beer cans. The haggard group of weary, outnumbered boys, led in their surrender to the enemy by the youthful officer with a Sefer Torah lovingly cradled in his arms. The innovative Sukko mounted on an open truck. The precious set of Arba Minim busily making its rounds. The grim-faced Chevra Kadisha detail solemnly going about its sacred task of loving kindness to the tragic end.

Modern, news-thirsty society forces the reporter and commentator to join the fighting soldier. Through microphone, tape recorder and camera, the heroism of the front is quickly despatched home. Israel's press, in on-the-spot interviews, presents an exchange of gallantry and mutual rapport and admiration between soldiers and military chaplains. The army rabbis are everywhere with the men and talk excitedly of Jewish bravery in battle but also of a genuine religious awakening and quest for spiritual values. And the soldiers, strengthened by the presence of the rabbis who

share the risks of war, speak of their dedication, love of Israel and love of Torah.

How do they earn the respect? "They are with us, right in the fighting zone and exposed to the battle as all of us," say the soldiers. "Their guidance, warmth and care and the quiet, determined dedication to their functions give us calm and faith," report many who knew little and cared little for religion in their private lives.

"I can't see how they do it," told one who had volunteered with some friends to help the men of the military Chevra Kadisha in the grisly task of recovering bodies, identifying them and preparing them for burial. "My friends and I downed an entire bottle of whiskey through the night just to keep going, but they tend to their duties with dignity and loving devotion, visibly strengthened by an abiding faith."

"It's the soldier who displays faith and strength," counters one of the rabbis. "I was called to the bedside of a severely wounded boy. His head was swathed in bandages; he had been blinded in both eyes. But all he begged was: 'Rabbi, tell me a *dvar Torah* (Talmud discourse)!' And, holding his hand in mine, I stayed with him a long time, talking in 'learning'."

Religious soldiers tend to become more exacting in observance of mitzvos while fighting. "What kind of Shabbos is it when we desecrate it in so many ways?" is their anguished complaint. And the rabbinat's ready answer: "Just as it is a mitzvo for a dangerously ill person to eat on Yom Kippur; not an exemption from fasting but a positive fulfillment of a halachic ruling, so do we on the battlefield uphold the mitzvo. By following the halacha, we observe the Shabbos, not desecrate it." Invariably, relief registers on the face of the questioner.

"How do I fulfill the requirement of daily Torah study?" asks the Yeshiva student, hungry for his Gemoro as others are for food and drink. "Study in your free time. If necessary, without a sefer, in your thoughts. You fully comply with the mitzvo of Talmud Torah," comes the soothing reply.

(Continued on page 10)



(Continued from page 9)

There are questions concerning *ntilas yodaim* (ritual washing of hands) when water supply is limited. And questions about the minimum daily davening. From the Egyptian side of the Suez Canal (while it was in Israeli hands) a desperate call: "Rabbi, our Sefer Torah was damaged. Is it *posul* (invalid)? Can we still read from it with brochos?" And the emergency decision: "Until a replacement is found, it's kosher."

But the irreligious too are irresistibly drawn to G'd and Torah. They are immensely impressed by the observance of mitzvos they see, the daily minyan, talis and tfilin, the inspiring words of the chaplain. These are morale boosters. Attendance at services grows. Siddurim and the pocket-sized editions of T'hillim are used by men who hadn't handled a Siddur since their Barmitzvo. The portable Oron haKodesh with its precious Sefer Torah, supplies of chumoshim and Siddurim accompany the men wherever the war takes them. There's a sharp demand for these, especially for tfilin. The country is combed for additional supplies but there aren't enough to go around. It's fulfillment of the Torah's demand — "Let your camp be holy —

והיה מחניך קדוש"



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(Continued from page 1)

ברית איתנים ויציל נפשותינו מן השעות הרעות ויגער ביצר הרע מן הנשואים ויחון אותנו לפליטת עולמים וימלא משאלותינו במדה טובה ישועה ורחמים

"May the merciful Father have compassion on the people borne by Him. May He remember the covenant with the Patriarchs. May He deliver us from evil hours and frighten away the evil impulse from those upheld by Him. May He graciously grant us everlasting deliverance and fulfill our petitions in good measure, salvation and compassion."

We treat these words unfairly when we rush through them thoughtlessly or omit them altogether. Tightly and concisely packed in this deeply moving prayer are the most plaintive cries of a suffering and fearful people. But what appears most striking is that buoyant note of unabashed optimism.

There, in dire need of compassion and deliverance, struggling against impulse and foe, the Jew prays to be saved from "evil hours." Hours! As if our suffering and trials are fleeting moments, lasting but hours, not years! (Interesting that this has found its way into the French — *malheur*, meaning misery, but literally *bad hours*.)

So does the Talmud teach us to pray: יהי רצון לפניך ה' אלקינו ואלקי אבותינו שתצילנו משעות החצופות הקשות הרעות היוצאות המתרגשות לבא לעולם

"May it be Your will, G'd our G'd, G'd of our fathers, that You deliver us from those irresistible, hard and evil hours that rage forth to come into the world." (Jerusalem Talmud Brochos 5:1)

At any moment now, the wind will scatter the clouds, and the dawn will dispel the night!



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## The Congregation Reports . . .

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. . . that the banquet honoring the Kehillo's 25th anniversary and Rabbi Kahn's 20th anniversary was a memorable event, celebrated in festive mood with a maximum attendance of dinner guests who filled the banquet hall to capacity and enjoyed a first-class reception and dinner, with musical entertainment featuring Cantor Jack Scharfenberg accompanied by Mrs. Harriet Zitter, that under the able chairmanship of Mr. Eric Hanau, the program included addresses by Mr. Adolph Heimer, President, Mr. Leo Stock, Chevra Kadisha, Mrs. Edith Weissfeld, Sisterhood, Cantor Jack Scharfenberg, Rabbi Menahem Meier, and Rabbi Nathan Bamberger, guest speaker, that Rabbi Meier and Mr. Edwin Gerstley presented a signed Scroll of Appreciation and two tickets to Israel to Rabbi & Mrs. Kahn, on behalf of Rabbi Kahn's students, that the Congregation presented Rabbi Kahn with several sets of books of learning and Cantor Scharfenberg with a gold wrist watch, that the program concluded with words of response by Rabbi Kahn . . .

. . . that the Dinner was graced by the attendance of community leaders, including Rabbi Jacob Goldberg (Ft. Tryon Jewish Center), Rabbi Ralph Neuhaus (Congregation Ohav Sholaum), Rev. Asher Hirsch (Congregation Joseph ben Mayer), Mr. Herman Cahn (K'hal Adath Jeshurun), Mr. Herbert Fraser (Congregation Beth Hillel), and that messages of congratulations were received from Rabbi Leo Breslauer (Kehillath Yaakov), Rabbi Abraham Krauss & Rabbi Abraham Gross (Shaare Hatikvah), Rabbi Simon Schwab (K'hal Adath Jeshurun), Rabbi Joseph Singer (Mt. Sinai Jewish Center), Rabbi Hugo Stransky (Congregation Beth Hillel), and Congregations Beth Hillel, Mt. Sinai Jewish Center, Ohav Sholaum, American Community for Shaare Zedek Hospital, Jewish Community Council of Washington Heights-Inwood, Washington Heights-Inwood Council for Soviet Jewry . . .

. . . that the general meeting of the Chevra Kadisha took place on March 17th, when the following Board was elected: Mr. Leo Stock, President; Mr. Fred Stone, Vice-

President; Mr. Manfred Schoen, Vice-President; Mr. Charles Wolff, Treasurer; Mr. Max Lazar, Secretary; Trustees: Messrs. Simon Ackerman, Alfred Gerstley, Bernard Greenbaum, Curt Lauter, Julian Lewin, Arthur Hanauer, Fritz Neuhaus, Isaak Oppenheim, Alfred Stern; that following the meeting, an excellent luncheon was served and the afternoon spent in a pleasant atmosphere . . .

. . . that a special Pesach Manual, containing in addition to the usual Pesach information, the special instructions for Erev Pesach on Shabbos, as well as some Haggadah explanations, was made available in time before the holiday . . .

. . . that the Pesach Food Directory, published by the Union of Orthodox Jewish Congregations, listing the products prepared under the © supervision was mailed to our members . . .

. . . that the sisterhoods of our area together with the Youth Division of the Washington Heights-Inwood Council for Soviet Jewry, sponsored a well-attended Soviet Jewry Evening on Wednesday, Chol haMoed Pesach, April 10th, at the Mt. Sinai Jewish Center, addressed by Rabbi Joseph Singer, Rabbi Shlomo Kahn and Rabbi Avi Weiss, principal speaker, who exhorted the community to participate in Solidarity Day, that musical entertainment and refreshments were offered and many new members enrolled in the WHICSJ . . .

. . . that the 26th anniversary of the State of Israel was traditionally observed in our synagogue with a Yom Atzmaut service on Wednesday evening, April 24th . . .

. . . that our congregation was well represented among several hundred from the Washington Heights-Inwood area at the Solidarity March for Soviet Jewry on April 28th, when 200,000 New Yorkers demonstrated solidarity with Russian Jews by marching down Fifth Avenue and rallying at the United Nations . . .

. . . that many of our members participated in the Benefit Community Supper for the Hebrew Institute for the Deaf, on May 5th, at the Mt. Sinai Jewish Center, an annual event co-sponsored by our Sisterhood, geared to support the only religious educational establishment for the hard-of-hearing . . .

(Continued on page 13)



## MEMORIAL TABLETS



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

Amalie Eberhardt .....	3. Tamus	Siegfried Frank .....	26. Av
Maurice Gudoff .....	3. Tamus	Camilla Michels .....	27. Av
Doris Baer .....	4. Tamus	Jeanette Tannenbaum .....	28. Av
Amalie Rosenberg .....	5. Tamus	Julie Katz .....	29. Av
Moses Hess .....	9. Tamus	Lina Rosenthal .....	29. Av
Rebecca Schoemann .....	10. Tamus	Eugene Stern .....	30. Av
Efroim Birman .....	10. Tamus	Daniel Gottlieb .....	1. Elul
Leopold Sonneberg .....	14. Tamus	Clara Strauss .....	3. Elul
Abraham Rosenthal .....	16. Tamus	Arthur Sonneberg .....	3. Elul
Herman Schartenberg .....	20. Tamus	Josef Wolf .....	7. Elul
Gustav Gruenberg .....	21. Tamus	Julius Hirsch .....	9. Elul
William Kugelmann .....	22. Tamus	Sussman Moses .....	10. Elul
Erich Lauter .....	23. Tamus	Joseph Katz .....	15. Elul
Eva Lachman .....	24. Tamus	Leopold Tannenbaum .....	16. Elul
Anna Singer .....	25. Tamus	Erna Liebenstein .....	17. Elul
Fanny Rosenthal .....	25. Tamus	Arno Trautmann .....	22. Elul
Albert Gutkind .....	28. Tamus	Sophie Levy .....	22. Elul
Bernard Gootter .....	2. Av	Olga Jonas .....	23. Elul
Anna Dicker .....	3. Av	Bertha Hofmann .....	24. Elul
Klara Rotschild .....	3. Av	Emma Moses .....	24. Elul
Martha Levi .....	4. Av	Sally Kahn .....	25. Elul
Jocheved Auer .....	6. Av	Ida Meyer .....	27. Elul
Else Starkhaus .....	9. Av	Erna Michelson .....	28. Elul
Julius Kraft .....	12. Av	Jenny Holzer .....	29. Elul
Alfred Sherlin .....	14. Av		
Salli Stern .....	14. Av		
Mirjam Nussbaum .....	15. Av		
Julius Hamburger .....	16. Av		
Adolf Gottlieb .....	16. Av		
Leopold Eichersheimer .....	17. Av		
Joseph Hamburger .....	19. Av		
Salomon Tannenbaum .....	21. Av		
Bertha May .....	21. Av		
Rosel Hersch .....	23. Av		
Jettchen Goldschmidt .....	24. Av		
Max Schwarz .....	24. Av		
Hannah Goldsmith .....	25. Av		
Adolf Blumenthal .....	25. Av		
Moritz Gottschalk .....	25. Av		

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LOVED ONES IN OUR

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VEREWIGEN SIE DIE NAMEN  
VERSTORBENER ANGEHOERIGEN  
IN DEM

"MEMOR-BUCH"



*(Continued from page 11)*

... that the Yom Yrusholaim services took place on Wednesday morning, May 20th, in a much more somber mood than in previous years on account of the Maalot atrocity ...

... that our local Jewish Community Council has expanded its activities in several fields for the benefit of our neighborhood (see separate report) ...

... that all who have not as yet sent in their Yizkor donations (Pesach and Shavuot) are asked to do so ...

... that the Congregation's office will not be open for business during the month of July; kindly see us weekday evenings after Maariv (8 P.M.) ...

... that ticket sale for High Holidays begins Sunday, August 11th; any change in seating arrangement or purchase of additional seats must be brought to our attention as soon as possible ...

... that the Tamuz issue of the "Rabbi's Newsletter" was donated by Rabbi Dr. & Mrs. Menahem Meier ...

... that additional donations were made by Mr. & Mrs. Werner Loew, Mr. Mark Waldman, Mr. & Mrs. Leo Oppenheimer, as well as several anonymous contributions ...

... that Mrs. Ida Kaufherr donated a new Omud cover ...

... that a Torah crown was donated by Mr. Richard Leitner in memory of his parents ...

Our sincere appreciation for the sympathy and kindness expressed at the funeral and during the Shivo for our beloved husband, father and brother.

Hirschheimer-Heimer Families

My sincere thanks to all friends for their good wishes during my illness.

Mrs. Nanni Frank

We express our sincere appreciation to all who contributed in our honor, to the Gemiluth Chessed Dinner Journal.

Rabbi Shlomo Kahn  
Cantor Jack Scharenberg

Es ist uns unmöglich sich bei einem Jeden zu bedanken fuer die allerherzlichen Glueckwuensche analesslich unseres 30-jaehrigen Hochzeitstags, besonders fuer die grosse Aufmerksamkeit seitens unseres hochverehrten Herrn Rabbiner Kahn nebst seiner werten Familie. Somit erlauben wir uns auf diesem Wege unseren recht herzlichen Dank in HAKOHOL unserer Gemeinde Beth Israel auszusprechen. Moege der Allmaechtige Sie alle einschreiben in das Buch des guten Lebens und unsere Khillo stets mit Seinem g'ttlichen Segen fuer alle Zeiten beschuetzen.

Curt & Meta Lauter



## Youth Activities

### YOUTH SHABBOS

Shabbos Parshas Trumo has, for many years, been the setting for our annual Youth Shabbos. This year it was repeated for the seventeenth consecutive time.

Arranged and supervised by Mr. Stanley Stone, the various functions during the service were distributed among members of our Kehillo youth, who officiated with experienced capability.

At the Omud were Mark Hess for Kab-bolas Shabbos and the main part of Shacharis, and Barry Weinberger for Shacharis preliminaries and Mussaf. In the Torah reading participated Mark Hess, Paul Mannasse, Barry Weinberger, George Aufseeser, Stanley Stone, and Mark Mannasse.

The sermon, developing the concept of donations made to the Sanctuary, as taken from the text of Parshas Shkolim, showed how contributing to a worthy cause enriches the donor to be as the recipient. "We know this to be true with tzdoko and also with Kehillo efforts," concluded Barry Weinberger in the sermon. "Active work for the community provides rich experience and rewarding satisfaction."

After Musaf, Stanley Stone made reference to the occasion of our Kehillo anniversary celebration and, in an eloquent address to the worshipers, expressed warm words of appreciation to Rabbi Kahn, Cantor Scharfberg and the Congregation.

A Kiddush reception, donated and served by the Sisterhood, followed the services.

## DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass Jello, wenn nicht kosher unter Aufsicht hergestellt, so trefo wie "Chasir" sein kann?

. . . dass der G'ttesdienst in der Synagoge wichtiger ist als Minjan im Trauerhaus und man wegen eines Owelhauses das taegliche Minjan in der Synagoge nicht in Gefahr bringen darf?

. . . dass Benuetzen des Telephons an Schabbos und Jomtow verboten ist?

. . . dass Schiwo osor bTamus (Sonntag, 7. Juli) nationaler Fasttag ist, wovon sich keiner, der gesund ist, ausschliessen darf?

. . . dass die Trauer der "3 Wochen" (7. — 28. Juli), Hochzeiten, Musik, Haarschneiden, sowie Kauf und erstmaliges Tragen von neuen Kleidungsstuecken (worueber Schehechejonu gesprochen wird), und erstmaliges Essen neuer Fruechte verbietet (Letzteres erlaubt an Schabbos)?

. . . dass waehrend der "9 Tage" (20. — 28. Juli) Waschen, Baden, Schwimmen, Malen der Wohnung einzuschraenken ist, und Genuss von Fleisch und Wein (ausser an Schabbos) verboten ist?

. . . dass an Tischo bAw (Sonntag, 28. Juli) nicht nur Essen und Trinken, sondern auch Koerperpflege (Waschen, Salben), Tragen von Lederschuhen, und der eheliche Verkehr verboten sind, ebenso Gruessen; dass all dies bereits am Abend vorher beginnt; dass man bis Mittag nicht auf Stuhl sondern niedrig sitzt?

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## COMMUNITY NEWS

The Jewish Community Council of Washington Heights and Inwood is now located in its own office, at 95 Bennett Avenue, Room 301. Its office staff, under the supervision of its Executive Director, Mrs. Elisabeth Wurzburger, may be contacted daily between 9 and 5, for community inquiry or assistance — 568-5450.

Following the leadership conference which took place last December (as reported in the previous issue of HAKOHOL), the Community Council has organized a number of committees to implement the proposals formulated then. Many of these committees have plunged full-swing into their assignments and have found a fertile field of activity and highly valued community interest.

The following committees were formed and chairmen appointed by Mr. Herman Cahn, Council President:

(1) *Committee for Community Security* — Mr. Fred Loew, Dr. Eric Erlbach. This committee aims at coordinating effectively and expanding security programs throughout the whole community. It meets with law enforcing officials (local as well as central police department) and operates WHISP, our community safety patrol. Volunteers are urged to enroll and participate.

(2) *Committee for the Elderly* — Rabbi Ralph Neuhaus. This committee will coordinate and channel services for the elderly in our community, furnishing helpful information as well as practical volunteer assistance, including escorting service (for shopping, doctor's appointment, etc.), companionship (reading newspaper, books), errands (going to bank, shopping), small chores (changing light bulbs, etc.). Volunteers are needed. For assistance, contact Council office (568-5450).

(3) *Committee to Assist Russian Immigrants* — Rabbi Shlomo Kahn. This committee is actively engaged in helping the Russian immigrants who settle in our area (numbering already more than twenty families). The prime objectives are to find apartments, furniture in good condition, and employment. Any information concerning these vital services should be given to the office (568-5450). The members of this committee are also busy at work, extending a warm hand of welcome to the newcomers, running English classes for them, counseling them in personal matters, supervising the educational needs of their children and looking after their material as well as spiritual needs. Needed at present: Furniture, appliances, (irons, toasters, radios, etc.), linen, also room to store furniture and volunteer trucking. Also volunteers for tutoring.

(4) *Committee for Health and Hospital Services* — Mr. Daniel Stein.

(5) *Committee for Housing & Community Rehabilitation* — Dr. Yehuda Sorscher.

(6) *Committee on Education* — Mr. Jacob Breuer, Rabbi Simon Murciano.

## S. S. I.

Under a new Federal program, if you are 65 or over, have an income of less than \$227 a month (\$292 if you are working) or a couple that has \$315 a month (\$380 if one is working) and a bank account of less than \$1500 for a single person and \$2250 for a couple, you may be eligible for additional cash benefits.

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