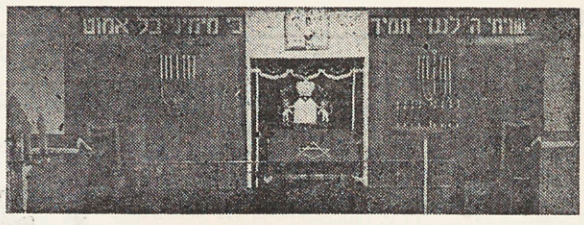
HAKOHOL

Published by

CONGREGATION BETH ISRAEL OF WASHINGTON HEIGHTS, Inc.

562 West 181st Street, New York
LOrraine 8-3141



TISHRI-CHESHVAN-KISLEV 5735 SEPT.-OCT.-NOV. 1974 Vol. XXII—No. 121

PRESIDENT'S MESSAGE

Good wishes are always part of our conversations. We greet each other with "good morning" and "good evening." We congratulate with "many happy returns" and "Mazeltov." We write each other "hope you are fine," "keep well" and "wishing you all the best."

Of course, very often these expressions are used automatically, without much thought. And sometimes we don't really mean what we say. We only want to be polite and well-mannered. But more often than not, a nice and friendly wish does come from the heart and is sincere.

A religious person has G'd in mind when he expresses such a wish. The words are said to the other person but the thought is directed to G'd because He really has it in His power to grant a good day, long life, health and prosperity. In other words, friendly greetings are in reality prayers.

We pray every day. Yet this is the time of the year set aside for concentrated prayers. We wish each other well all the time but this is the season when good wishes are more intense.

Best wishes for a healthy, prosperous and peaceful 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,

JOIN US TO SERVE G'D AND MAN

- **SERVICES ON SHABBOS:**
  Friday evening—Shabbos morning—Shabbos afternoon
- **SERVICES EVERY DAY:**
  morning — evening

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562 West 181st St., N. Y., N. Y. 10033
Tel.: LO 8-3141

Leo Stock ..... *Editor*

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160 Wadsworth Ave. LO 8-4075

Adolph Heimer, *President*
719 W. 180th St. WA 7-2514

Leo Stock, *Treasurer*
4523 Broadway 567-5040

Eric Hanau, *Financial Secretary*
24 Bennett Ave. WA 7-1948

OFFICE HOURS
Sundays from 10:00 to 12:00

The congregation mourns the passing of:

Jacob Weisbecker (brother of Mrs. Senni Kaiser).

Moses Melzer.

Betina Sonn.

Gerda Moses (sister of Mrs. Jenny Wild).

Isaak Bechhoefer.

ZICHRONOM LIVROCHO.

PERSONALS

מזל טוב

Mazeltov to Mr. Bernard Suiskind on his 70th birthday.

Mazeltov to Mrs. Martha Pfifferling on her 70th birthday.

Mazeltov to Mr. & Mrs. Kurt Neu on the birth of a granddaughter.

Mazeltov to Mr. & Mrs. Walter Hersch on the birth of a granddaughter.

Mazeltov to Mrs. Dina Hirsch on the birth of a great-granddaughter.

Mazeltov to Dr. & Mrs. Henry Kaufman and to Mrs. Hilde Bendheim, on the Barmitzvo of their son and grandson, resp.

Mazeltov to Mrs. Selma Sonneberg on the Barmitzvo of her grandson.

Mazeltov on the engagements of:

Miss Cookie Bachenheimer & Mr. Charles Tobias.

Miss Yardena Dagim & Mr. Etan Rothschild.

Mazeltov on the weddings of:

Miss Miriam Cohen & Herbert Hirschheimer.

Miss Barbara Braude & Mr. Daniel Haber.

Meinen Verwandten, Freunden & Bekannten welche mir anlaesslich meines 70.
Geburtstags so viel כבוד erwiesen haben, sage ich auf diesem Wege meinen herzlichsten Dank.

Simon Ackerman
711 West 190th Street
New York, N. Y. 10040

MIDGET OR GIANT?

RABBI SHLOMO KAHN

Three times the angels questioned the wisdom of giving so much of heaven to earth and they remonstrated with G'd: at the creation of man, at the giving of the Torah, and at the construction of the Sanctuary. *"What is mortal man that You remember him? and the son of man that You think of him?"* they protested in the words of the Psalmist (Psalms 8:5). But G'd showed them man's potential intellect which makes him worthy of creation, Torah's logical place with man, and G'd's rightful abode on earth. (Midrash T'hilim 8).

Such good-natured competitive strife brings harmony into the world. As with a team whose players are spurred to maximum performance by challenge and example, so do heaven and earth excel despite or precisely because of the "rivalry" detected by the Midrash.

Angels are the spokesmen of the heavenly spheres and they resent the attention given to man. Man in his quest to equal or best them, must prove full justification of the divine trust in him. And so, in the quaint phraseology of the famed maternal goose, "'twixt them both they lick the platter clean."

Nowhere is the spectacle of this blessed and beneficial sparring caught more aptly than in the beautiful phrases of David's Psalms. Deftly wielding his poetic brush and sketching the monumental contrast between G'd's overpowering forces of nature and tiny, puny man, David exclaims: *"When I behold the heavens, the work of Your fingers, the moon and the stars which You have established; what is mortal man that You remember him? and the son of man that You think of him?"* (8:4, 5).

In contemporary vocabulary and terminology it would look like this: Pioneer 10, launched in March 1972 and traveling a million miles a day is still within our solar system and despite an incredible speed, won't reach Pluto until 1987! And it will be *eight million years* from now when it enters the constellation of Taurus!

King David was awed into abject humility by just looking up at the night sky. Our reaction to modern astronomical information is equally stunned wonder. *"What is mortal man that You remember him?"*

On the other hand, David quickly recovers: *"Yet You have made him* (man) *but a little less than angels and have crowned him with honor and glory. You have given him dominion over the works of Your hands, everything You have placed beneath his feet"* (8:6, 7).

Awed by the majesty of nature? Humbled by the microscopic triviality of man, a mere speck in the universe? Ah, but man is endowed with dynamic genius and authority, can subdue and harness nature's immense forces and bend them to his will. David's accolade fits man eminently: *"You have crowned him with honor and glory."*

Man wields awesome powers and the repercussions of his feats make impressions on the very cosmos. He leaves his footprints in the eternal mists of time long after his mortal remains have turned to dust and nothingness.

But greatness imposes! Man consequently is weighed down with grave responsibilities. His faculties reflect — as it were — those of the Creator; he must be morally deserving of such distinction.

לשנה טובה תכתבו

PLEASE PATRONIZE OUR ADVERTISERS

CHEVRA KADISHA

The Chevra Kadisha traditionally occupies a distinguished place in a congregation and is dedicated to sacred tasks. It is our steady, constant goal to be true to this calling.

The members of our Chevra are volunteers who serve silently and in dignity. For their conscientious work, time and effort, these men earn upright appreciation and are deserving of the blessings which G'd bestows on them for selfless community work.

Thanks to voluntary donations, the Chevra is able to give discreet help to individuals in need, and to make contributions to many deserving institutions here and abroad.

Help us help others by joining our Chevra and participating actively in our functions.

My hearty *l'shono tovo* wishes to our distinguished Rabbi, Cantor, President and Board, members of Congregation, Chevra and Sisterhood.

LEO STOCK,
President.

SISTERHOOD

As the year 5734 comes to an end, we again remember our dreams of peace and tranquility for the entire world. We hope in the coming New Year that these dreams become more than cliches — that they become realities which we experience directly in our lives.

For their help in bringing about this goal, I thank all the ladies of the Sisterhood. My very special thanks to the members of the Ladies Chevra, who never fail to fulfill this great mitzvoh.

L'shono tovo to our esteemed Rabbi Kahn, Mrs. Kahn and daughters, our Cantor, Mr. Schartenberg and Mrs. Schartenberg, and our President, Mr. Heimer and Mrs. Heimer.

In the name of the Sisterhood, my sincerest good wishes for a healthy and happy New Year to the entire congregation.

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:

David Rothschild
Fred Goodman
Kathe Scherfner
Paula Adler
Hellmuth Hirschheimer
Hannah Kayem
Isaac Selig
Alfred Ramsfelder
Arthur Katz
Moses Melzer
Betina Sonn
Isaak Bechhoefer

THE ADVENTURES OF KUPSIE, THE  KIDDUSH CUP

"It's so clean and white, but what is it?"

Kupsie saw a Kittel but didn't know what it was. And because he was such a nosy little Kiddush cup, he impatiently asked his friends, Tumbler and Tassie: "Tell me, what is it?"

"A Kiddush cup! A Kiddush cup! And doesn't know what a Kittel is!" chanted Tassie mischievously.

Before Kupsie could respond in anger, Tumbler quickly intervened: "A Kittel is a white gown."

"Thanks a lot," interrupted Kupsie. "That much I can see for myself."

Tumbler laughed and went on: "By custom, the men wear this white gown in the synagogue on the High Holidays, especially on Yom Kippur."

That made sense. It was the day before the holiday and the house was getting ready.

"But why do they put it on on this holiday?" Kupsie wanted to know.

"I know!" cried Tassie. "The Kittel is the garment in which a person who has died is buried. And Rosh HaShono and Yom Kippur are judgment days, when people should be serious. So this is a good way to remind them."

Kupsie shuddered. "What a scary thought. Boy, am I glad a Kiddush cup wears no clothing," he muttered.

"Not so shocking at all," laughed Tumbler. "Tassie's right. The Kittel is a solemn reminder, but it's nothing to be afraid of. Besides, this is not the only reason for wearing it on Yom Kippur."

"What else is it for?" asked the two young Kiddush cups.

"Shabbos and Yomtov must be treated with respect and honor. In addition to observing these holy days by abstaining from all forbidden activities, they are honored by serving festive meals, wearing better clothes, and ushering them in with the kindling of additional lights. But Yom Kippur is at a disadvantage. Because it's a fast day, there are no meals. Here the Kittel comes in. In ancient times, the gleaming, white garment was reserved for special, outstanding occasions, such as the Seder, weddings, and . . ."

". . . Yom Kippur!" finished Tassie.

Kupsie had now changed his mind. "Yom Kippur is a Kiddush cup's quietest holiday," he said. No Kiddush. Do you think they might let me wear a little Kittel on that day?"

(Will be continued)

לשנה טובה תכתבו

SCHEDULE OF SERVICES

	Kabolas	*Shacharis*		*Mincho*	*Maariv*	*Day-break*	*Sh'ma before*
1st day Rosh haShono, Sept. 17	6:45	7:30	Sermon	5:30	7:40	5:45	9:30
2nd day Rosh haShono, Sept. 18	7:40	7:30	Sermon	7:15	7:40		
Shabbos Shuvo, September 21	6:35	8:30	Sermon	6:55	7:30	5:50	9:30
Yom Kippur, Sept. 26 (beg. 6:30 P.M.)	7:05	7:30	Yizkor		7:25		
Hazinu, September 28	6:25	8:30		6:45	7:20	5:55	9:35
1st day Sukkos, October 1	6:20	8:30	Sermon	6:55	7:15		
2nd day Sukkos, October 2	6:55	8:30	Sermon	6:55	7:15		
Shabbos Chol haMoed, October 5	6:10	8:30	Sermon	6:35	7:10	6:00	9:35
Shmini Atzeres, October 8	6:10	8:30	Yizkor	6:30	7:05		
Simchas Torah, October 9	6:30	8:00		6:45	7:05		
Breshis, October 12	6:05	8:30		6:25	7:00	6:10	9:40
Noach, October 19	5:55	8:30	Sermon	6:10	6:45	6:20	9:40
Lech lcho, October 26	5:40	8:30		6:00	6:35	6:30	9:45
Vayero, November 2	5:35	8:30	Sermon	5:55	6:30	6:35	9:50
Chaye Soro, November 9	5:25	8:30		5:45	6:20	6:40	9:55
Toldos, November 16	5:20	8:30		5:40	6:15	6:45	10:00
Vayetze, November 23	5:15	8:30	Sermon	5:35	6:10	6:50	10:05
Vayishlach, November 30	5:10	8:30		5:35	6:10	6:55	10:10
Vayeshev, December 7	5:10	8:30		5:35	6:10	7:00	10:10

SLICHOS

Sunday, September 8 ..... 7:00 A.M.
Monday to Friday ..... 5:45 A.M.
Sunday, September 15 ..... 7.00 A.M.
Mon. Erev Rosh haShono ..... 5:15 A.M.

Tzom Gdalyo, Thursday, September 19

Fast begins ..... 5:45 A.M.
Slichos ..... 5:30 A.M.
Mincho-Maariv ..... 6:45 P.M.
Fast ends ..... 7:35 P.M.
Friday, September 20 ..... 5:30 A.M.
Sunday, September 22 ..... 7:00 A.M.
Monday & Tuesday ..... 5:30 A.M.

Erev Yom Kippur, Wed. ..... 5:15 A.M.
Mincho ..... 2:00 P.M.

Chol haMoed Sukkos ..... 7:25 A.M.
Sunday, October 6 ..... 8:00 A.M.

Hoshano Rabbo, Monday, October 7
Lernen Sunday evening ..... 8:15 P.M.
Shacharis Monday ..... 6:00 A.M.

Rosh Chodesh Cheshvon, Wednesday & Thursday, October 16 & 17.

Sheni-Chamishi-Sheni, Nov. 4, 7, 11.

Rosh Chodesh Kislev, Friday, Nov. 15.

Tal umotor begins Wed. evening, Dec. 4.

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

* * *

SHIURIM

Ladies — Monday 7:30 P.M.
Young Adults — Wednesday, 7:00 P.M.
Mishna Class — Tuesday, 3:30 P.M.
Bible Class — Thursday, 2:30 P.M.
Mitzvos Course — Shabbos 45 minutes before Mincho.

לשנה טובה תכתבו

אם אתה תבא אל ביתי
אני אבא אל ביתך
אם אתה לא תבא אל ביתי
אני לא אבא אל ביתך

"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)

PLEASE PATRONIZE OUR ADVERTISERS

A "HANDY" GIFT

The eighth day of Pesach, the second day of Shovuos, Shmini Atzeres — what do these three have exclusively in common?

Yizkor is not the correct answer. Although Yizkor services are customary on these three days, they're not confined to them only. Yom Kippur features a very prominent Yizkor service too, more so and with greater justification than the others, for the inevitable sadness at Yizkor clashes painfully with the joy of the festival. (With misgivings and a great deal of reluctance was Yizkor permitted on Yomtov.)

What, then, does unite the three? *Matnas Yad.*

What is *Matnas Yad?* After Yizkor, the Cantor, holding the Sefer Torah, recites a special *Mi Sheberach* benediction for the Rabbi. Then the Rabbi takes the Sefer Torah and repeats this benediction several times, for the Cantor, the Synagogue Administration, the Chevra Kadisha (men and ladies), and finally the entire Kehillo and all other congregations too.

Originally it was lengthy and highly personalized, a benediction pronounced for each synagogue worshiper separately. For larger congregations, this was dropped, in the interest of time and patience.

(Traditionally, the list of benediction awards may be amended, at the discretion of the Rabbi. Several years ago our Congregation began to insert a *Mi Sheberach* for the men who maintain our daily morning and evening Minyan.)

It's difficult to pinpoint the origin of this engaging custom, now largely confined to communities using the Western European ritual. It may well be equipped with most prestigious credentials.

Each of the festivals (Pesach, Shovuos, Sukkos, but also Shmini Atzeres) is endowed with distinctive holiday features, among them *brocho l'atzmo* — "its own benediction," based on the Bible verse:

"On the eighth day (concluding the elaborate Temple dedication), he (Solomon) dismissed the people and they blessed the king and they went to their tents joyful and glad of heart . . ." (Tosefta Sukko 4:10, Rashi, Rosh HaShono 4b, I Kings 8:66).

What is the text of the *Matnas Yad* benediction?

מי שברך אבותינו אברהם יצחק ויעקב משה
ואהרן דוד ושלמה הוא יברך את . . . בעבור
שיתן מתנת ידו לכבוד המקם ולכבוד התורה
ולכבוד הרגל בשכר זה הקדוש ברוך הוא
ישמרהו ויצילהו מכל צרה וצוקה וישלח ברכה
והצלחה בכל מעשה ידיו ויברכהו ויזכהו
לעלות לרגל עם כל ישראל אמן

"May He, Who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless . . . wherefore he will give his donation in honor of the festival. As a reward for this, may the Holy One, blessed be He, guard him and save him from all trouble and distress, send blessing and success on all the work of his hands, bless him and grant him to ascend (to Jerusalem's Temple) for the festival, together with all Israel."

A beautiful, abundant blessing, but one thing is readily apparent: to activate it requires *Matnas Yad* — a gift, a donation to a worthy cause. (The very same is true for Yizkor. To recite it and then not redeem the pledge after the holiday, makes Yizkor ineffective, a hollow joke and, on top of it, breach of a solemn promise.)

That *Matnas Yad* is on these particular days at the conclusion of the festivals, is of course no coincidence. The Torah Reading on these days ends:

. . . ולא יראה את פני ה' ריקם. איש כמתנת
ידו כברכת ה' אלקיך אשר נתן לך

". . . and no one shall appear before G'd empty-handed. Every man according to the gift of his hand (KMatnas Yodo) *according to the blessing of G'd, your G'd, which He has given you." (Deut. 16:16, 17).*

לשנה טובה תכתבו

"POINT OF VIEW"
A Column for the Young Adult

FINE

One of the frequently used words in the English language, "fine" dots our conversation like raisins in the cake, bringing provocative flavor and welcome variety. Variety is a good, fitting expression for this little word. Toss it out against the brilliant sunshine of research and it fairly glitters with meaning, bursting into little droplets of color and eloquence.

Say "I'm fine" and know no sickness, feel no discomfort; "fine" is almost equal to excellence, approaching perfection. Breathe "oh, it's fine!" and hear hushed admiration, rapturous praise, unabashed applause.

"So fine" denotes smooth softness, gracile, delicate, reminiscent of dreamy-eyed comfort. Contrast this with "fine" as sharp and keen, and feel the shivers in your spine. But wash the tartness away quickly, with "fine" as sweet and good, happy, true and genuine, and presto, you're fine again.

Any real, nasty fly in the ointment? Yes, I'm afraid. I've kept it for the end. "Fine" is also a penalty, money paid in forfeit, punishment or penance. This is anything but "fine" — it's annoyingly rankling, triggering a grumble, perhaps even an (expletive deleted).

Who must pay a fine? The motorist and pedestrian who collided with the traffic code. The tax payer whose tax computation differed with the I.R.S. computer. The person who broke what the law wants to keep intact. And — the Jew who is needed for minyan and didn't show up.

The Jew who is needed for minyan and didn't show up? Has to pay a fine? Yes.

"In a place where there is no steady minyan in the synagogue, they compel one another by means of fines, that a quorum comes steadily to the synagogue, so that the regular service be not interrupted." (Shulchan Oruch, Orach Chaim 55:22; Kitzur Shulchan Oruch 12:15).

לשנה טובה תכתבו

PLEASE PATRONIZE OUR ADVERTISERS

The Congregation Reports . . .

. . . that the Moriah Lunch Program for our community has been initiated by K'hal Adath Jeshurun, that free nutritious lunches are served daily at 90 Bennett Avenue for anyone 60 years and over (voluntary contributions are accepted), register at 90 Bennett Avenue or call 923-5715 . . .

. . . that the local Committee to Assist Russian Immigrants continues to settle and care for some 30 newcomer-families with counseling, English classes, Kashrut subsidies, apartments, employment, etc., that for information concerning jobs, apartments, furniture, as well as donations of appliances, linen, etc. please contact Rabbi Kahn or the Jewish Community Council office, 95 Bennet Avenue, Room 301, Phone 568-5450 daily 9 — 5 . . .

. . . that the Washington Heights-Inwood Council for Soviet Jewry urges generous participation in much-needed fund raising to aid the Jews in Russia, that Rabbi Kahn participated in a leadership conference called by the Greater New York Conference of Soviet Jewry to form a Manhattan Council, patterned after our local Soviet Jewry group, the only existing organization in the entire borough . . .

. . . that on the eve of President Nixon's trip to Moscow, Rabbi Kahn, together with Soviet Jewry leaders of New York, met with Senator Javits to discuss Administration and Senate help for the Jews in Russia . . .

. . . that Mr. Stanley Stone, captain of our Congregation's basket ball team and spokesman for he Jewish Basketball League, negotiated with officials of the Federation of Jewish Philanthropies in an effort to arrange for a productive and harmonious season at the local "Y" . . .

. . . that the Tishri issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Werner Loew . . .

. . . that the Cheshvon issue of the "Rabbi's Newsletter" was donated by Mr. Mark Waldman . . .

. . . that the Kislev issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Leo Oppenheimer . . .

. . . that additional donations were made by Mr. & Mrs. Hans Rothschild, Mr. & Mrs. Gabriel S. Harwitt . . .

MEMORIAL TABLETS

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

Samuel Sonn	1 Tishri
Paula Sonn	1 Tishri
David May	1 Tishri
Salomon Katz	3 Tishri
Paul Cammnitzer	4 *Tishri*
Wolf Plaut	6 Tishri
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	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 Stern	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
Ella Lachs	10 Tishri
Rita Lachs	10 Tishri
Johanna Eichtersheimer	10 Tishri
Rudolf Berney	15 Tishri
Ricka Hirschheimer	18 Tishri
Herman Furcht	18 Tishri
Mariane Bacharach	20 Tishri
Max Sonn	20 Tishri
Adolph Kaufherr	21 Tishri
Isidor Boettigheimer	21 Tishri
Gustav Kaufman	23 Tishri
Fred Goodman	25 Tishri
Justin Friesner	26 Tishri
Mathilde Furcht	26 Tishri
Martha Dreyfus	26 Tishri
Herman Glauberg	28 Tishri
Dr. David Gross	28 Tishri
Max Stuehler	1 Cheshvan
Daniel Baer	4 Cheshvan
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	15 Cheshvan
Else Hess	15 Cheshvan
Friederike Goldschmidt	17 Cheshvan
Joe Issi Kahn	17 Cheshvan
Ludwig Greenbaum	17 Cheshvan
Betty Fuld	17 Cheshvan
David Stern	19 Cheshvan
Dr. Paul Hes	19 Cheshvan
Moses Baer	20 Cheshvan
Dr. Samuel Kirsch	21 Cheshvan
Sh'muel Auer	24 Cheshvan
Henry Rosenthal	26 Cheshvan
Selma Hammerschlag	27 Cheshvan
Tony Oppenheim	28 Cheshvan
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Siegfried Levy	3. Kislev
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Emilie Holzer	5. Kislev
William Goldschmidt	6. Kislev
Rose Boettigheimer	8. Kislev
Ernst Heilbrunn	9. Kislev
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	17. Kislev
Dr. Maximilian Klanfer	18. Kislev
Joseph Goldschmidt	19. Kislev
Bertha Goldwein	19. Kislev
Adolph Rothschild	20. Kislev
Herman Kayem	20. Kislev
Adolf Goldwein	20. Kislev
Hedy Price	20. Kislev
Johanna Baer	20. Kislev
Fred Wolf	23. Kislev
Ella Jonas	24. Kislev
Marianne Schartenberg	24. Kislev
Family Lichtenstein	25. Kislev
Arthur Neu	26. Kislev

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

DIE SCHIUR-ECKE

Wussten Sie . . .

. . . dass ein Sefer (Buch religioesen Inhalts: Siddur, Chumosch, etc.) mit Sorgfalt behandelt werden muss und dabei folgende Punkte beachtet werden muessen:

Es nicht offen liegen lassen wenn nicht in Gebrauch;

es nicht umgekehrt (mit Deckel nach unten) hinlegen oder liegen lassen;

selbstredend es nicht am Fussboden liegen lassen, aber auch nicht auf selbe Hoehe sich setzen (Stuhl, Bank, Tisch);

beim Aufeinanderlegen, den Rang zu wahren, d.h. Siddurim duerfen aufeinander liegen, auch Chumoschim, ein Chumosch darf auf ein Siddur gelegt werden, aber ein Siddur darf man nicht auf ein Chumosch legen.

. . . dass man in einer Synagoge, die keine Trennung swischen Maenner und Frauen-abteilung hat, nicht beten darf und deshalb man lieber zuhause bete, selbst ohne Minjan, ohne Thora-Vorlesung und ohne Schofar, als in einem gesetzeswidrigen Raum?

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

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

. . . dass es suendhaft ist, nicht-koschere Suessigkeiten an Simchas Thora an Kinder zu verteilen, man achte daher streng darauf nur von einwandfreien Bezugsquellen zu kaufen (candies koennen absolut "trefa" sein)?

PLEASE NOTE CAREFULLY

BEGINNING OF YOM KIPPUR

Yom Kippur laws and restrictions begin at 6:30 P.M. (Kol Nidre is scheduled later, at 7:05 P.M., to let Maariv approximate nightfall.)

Not only eating, drinking, leather shoes, etc. are forbidden after 6:30 P.M., but also carrying in the street (as on any Shabbos). Whoever wants to bring anything to the synagogue must be there by 6:30 P.M.

Ladies must kindle the lights by 6:30 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 6:30 P.M.

CONCLUSION OF YOM KIPPUR

Yom Kippur ends at 7:25 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 7:25 P.M. so that work may be done immediately.

Eating and drinking is forbidden until after Havdolo.

FORM AND SUBSTANCE

Substance counts, not form, insists the utilitarian, impatient with formality. And he's right. Form is but a wrapper, easily peeled off and replaced by a garment of different pattern, design or color. Whereas the gullible is duped woefully, the judicious eye of the connoisseur looks deeper. "Look not on the flask but on what it contains," the Talmud renders it.

Is form then totally irrelevant, a matter of trifling indifference? No, disagrees the self-same utilitarian, though with understandable reluctance. Take water, one of man's most common and abundant substances.

In school we learned (what life had taught much earlier already) that it comes in three different forms: as a liquid (water), a solid (ice) and a gas (vapor). Insist all you want that substance counts and not form, but for drinking and washing steam is quite useless. And as for ice-skating, why don't *you* try your luck on water.

Three famous verses of the Bible make up a "substance" which, similar to the quoted example, appears in three different forms. Not in the realm of physics, but rather in the world of prayer. *Birchas Kohanim* — the Priestly Benediction (Numbers 6:24-26).

יברכך ה׳ וישמרך. יאר ה׳ פניו אליך ויחנך.
ישא ה׳ פניו אליך וישם לך שלום

"May G'd bless you and keep you. May G'd shine His countenance on you and be gracious to you. May G'd turn His countenance toward you and grant you peace."

At times this blessing is quoted by the individual in his prayers (preliminaries to Shacharis, Night Prayer). In the framework of community worship, the Reader pronounces it for the congregation (Repetition of Shmone Esre). But its zenith of authenticity is reached when the Kohanim impart the blessing (on holidays; daily in Israel).

Would this continuance of the comparison be forced? Frigid as ice is the mere reciting of the verses by the individual. He tries to capture the grandeur of the benediction but at best, it's only an object lesson, a cold and lifeless quote.

The breath of life breezes through the prayer of the Reader, fanned by the attention and responses of the congregants whose ambassador he is. His words rise like vapor wafted aloft, for the prayer of the community is never rejected at the Gates of Heaven.

But nothing can match the magnificent, majestic downpour of blessings through the uplifted hands of the Kohanim, drenching a parched people with the rich bounty of G'd.

ONE YEAR AGO . . .

. . . a soldier, wounded at the Golan front, was brought to a hospital in Safad. In the explosion of his tank, his left hand had been blown off.

Told of the nature of his wound, his first reaction was a cry of alarm: "How can I put on my tfilin?"

. . . in Herzliya, a woman lay dying. For several days she had had no news of her two sons who were in the army. Her strength ebbing, her whisper was barely audible. Bending close to her, her husband heard her last words:

שלח תשלח את האם ואת הבנים תקח לך

"Let the mother go and the young you may take for yourself (Deut. 22:7). May my going be in exchange for the safe return of our sons."

. . . a couple entered a Tel Aviv hospital and asked to be assigned volunteer work. "Today we heard that our son was killed in action," they explained. "Since the Shivo won't begin until after Sukkos, we want to help take care of the wounded."

Our sincere appreciation to all who expressed sympathy and kindness at the funeral and during the Shivoh of our beloved sister and sister-in-law **Gerda Moses.**

JENNY & NAT WILD

DRESS REHEARSAL?

Mention "Jewish fast day" to the non-Jew (or to the average not so knowledgeable Jew) and invariably Yom Kippur will emerge on his thought screen. As if Yom Kippur were the only fast day on the Jewish calendar.

Well, it *is* the most famous, most awesome and the only one biblicaly prescribed. But there are others too, of course. Five others, to be exact. The series of three revolving around the destruction of Temple and national sovereignty (Asoro bTeves, Shivo osor bTamuz, and Tisho bAv), pre-Purim's Fast of Esther, and the Fast of Gedalyo.

What is the Fast of Gedalyo?

It's exactly one week before Yom Kippur and almost seems like a dress rehearsal for fasting. But that reminds me of the vaudeville agent who bragged that he has a "food champion," a marvelous performer who can eat at one sitting four loaves of bread, seventeen pan-cakes and three pies. At a public exhibition, the champion was well into his third loaf and twelfth pan cake, when he stopped, unable to take another bite. "Can't understand it," the agent was heard to mutter, "this morning I let him practice just to make sure, and he managed to eat it all with ease!" — Are we to get into training for Yom Kippur by undergoing a weakening fast just one week early?

What *is* the Fast of Gedalyo?

After Nebuchadnezzar destroyed the first Temple (586 B.C.E.) and exiled much of the Jewish population to Babylonia, he appointed Gedalyo ben Achikam governor over those he permitted to remain in Jerusalem and the surrounding Judean area. Resenting this bit of Jewish independence, the King of Amon incited Ishmael ben Nethanyo (of the Jewish royal family) to assassinate Gedalyo. With this vile murder (on the 3rd of Tishri) the remaining Jewish community which had been permitted to live on holy soil, was cruelly uprooted. Fearing Nebuchadnezzar's wrath, the remnant of Jews fled to Egypt (against the protest of the Prophet Jeremiah) and the last spark of Jewish sovereignty was extinguished. (See II Kings 25; Jeremiah 20-21). As a result, this day was designated a national fast (already in biblical times; the Prophet Zecharyo calls it "Fast of the Seventh Month").

What kind of fast is Tzom Gedalyo? There are three types of fast days: (1) Penitence (*tshuvo*) (2) Petition (*bakosho*) (3) Mourning (*avelus*). Yom Kippur obviously belongs in the first category (also Sheni-Chamishi-Sheni after Pesach and Sukkos, Yom Kippur Koton on Erev Rosh Chodesh, Erev Rosh haShono, Shov'vim Tat, Wedding Day). Fasting as a form of petition includes the fast-and-prayer ritual for rain (Talmud Ta'anis), Esther's three-day fast, King David's fast for his sick child. (as well as the dubiously legitimate fast for a bad dream).

The bulk of our fasts belongs to the third group, fasts in mourning, commemorating national tragedies, siege of Jerusalem (10th Teves), breach of Jerusalem's walls (17th Tamuz), destruction of Temple (9th Av). Ta'anis Esther, commemorating fasting for victory, may belong either here or in the second category.) What about Tzom Gedalyo?

Historically speaking, it's commemorative of the tragic sequel to the Temple destruction, coming as the tail end to the entire catastrophe that ended our first Jewish Commonwealth. The Talmud puts it squarely into this setting:

וצום השביעי זה שלשה בתשרי שבו נהרג
גדליה בן אחיקם שהרגו ישמעאל בן נתניה
ללמדך ששקולה מיתתם של צדיקים כשריפת
בית אלקינו

The Fast of the Seventh Month is the third of Tishri, on which Gedalyo ben Achikam was killed, assassinated by Ishmael ben Nethanyo — demonstrating that the death of the righteous is as grievous as the burning of G'd's house. (Talmud Rosh haShono 18b).

Indeed, death of a worthy person is a destruction of something sacred, G'd's sanctuary. But, as an afterthought, we wonder: admittedly Gedalyo was a righteous person whose death was a tragedy, but our gallery of Jewish greats is replete with men and women of outstanding piety, surely many (with all due respect to Gedalyo) excelling him in greatness. Yet we don't fast, for example, on the Yahrzeit of our Patriarchs and Matriarchs, Prophets, Kings or Scholars (excepting only that of Moses, 7th Adar, observed by some as a partial fast). Why then does Gedalyo merit such a singular distinction?

Would it be far fetched to suggest that, were it not for the proximity to Yom Kippur, Gedalyo's assassination would have passed rather inobtrusively? Rather than being a commemorative fast, Tzom Gedalyo is indeed a dress rehearsal for Yom Kippur, not to weaken our bodies but to strengthen our penitence thrust.

It takes its cue chiefly from occuring during the Days of Penitence, season for fasting. (Many fast on Erev Rosh ha-Shono, the last day of the outgoing year. Some observe all of the eligible days between Rosh ha-Shono and Yom Kippur as full or partial fasts.)

How tempting then to use the comparatively minor tragedy concerning Gedalyo as a welcome pretext, highly compatible with the *tshuvo* program.

Far fetched? Not really.

כל דור שאינו נבנה בימיו מעלין עליו כאילו הוא החריבו

Each generation in whose days (the Temple) isn't rebuilt, is as if it (is guilty having) destroyed it.

(Jerusalem Talmud Yoma 1:1).

More than mourning, it's guilt which evokes our commemorative fasting on days of national tragedy. We'd quickly recoup our loss if we'd merit it.

PRAY FOR SOVIET JEWS

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