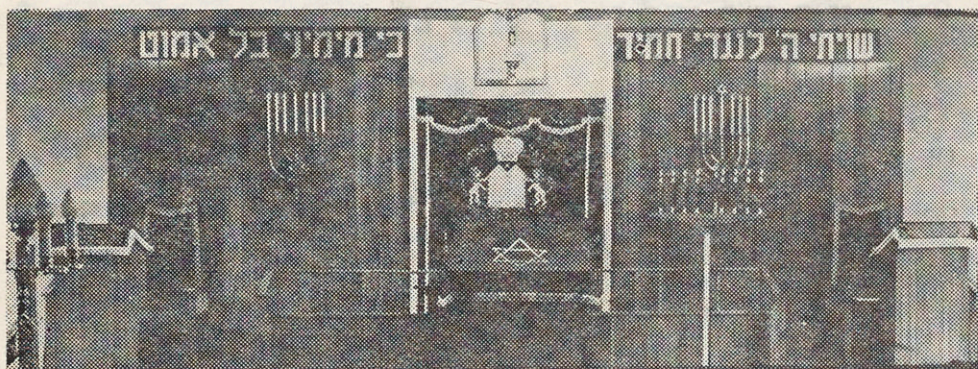


# HAKOHOL



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

TAMUZ-AV-ELUL 5736 JULY-AUG.-SEPT. 1976 Vol. XXIV No. 128

## THE JEWISH PATIENTS' BILL OF RIGHTS

RABBI SHLOMO KAHN

No life is spared its periods of poor health. But, although indisposition and infirmity, sickness and disease are faithful life companions, plaguing us on occasion from cradle to grave, we vehemently consider them unwelcome and never for a moment submit willingly.

*"Heal us, oh G'd . . . send perfect healing from our every illness . . . You are the faithful, merciful Physician,"* we pray thrice daily.

When sickness strikes, life's flow suffers abrupt interruption. Pain is compounded by anxiety and financial burdens which often surmount physical discomfort. Hospital confinement, routine nowadays, places the patient intimately in strange

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For the observant Jew there are, in addition, halacha-centered factors not shared by his non-Jewish colleague: kosher food, Shabbos and holiday observance, daily prayer, and often medical practices and counseling ignorant and contrary to Jewish law. Sore and vulnerable, he needs advice and help.

We are pleased to reprint, courtesy of *The Jewish Observer*, this "Jewish Patients'

(Continued on page 10)

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Rabbi Kahn expresses his heartfelt appreciation to Congregation, Chevra Kadisha, Sisterhood, members and friends, for their thoughtfulness and good wishes.

## PERSONALS



Mazeltov to Mrs. Selma Strauss on her 85th birthday.

Mazeltov to Mr. Arthur Nathan on his 80th birthday.

Mazeltov to Mr. Benno Seligmann on his 75th birthday.

Mazeltov to Mr. Alfred Stern on his 70th birthday.

Mazeltov to Mr. Siegfried Mannasse on his 65th birthday.

Mazeltov to Mr. Maynard Sonn on the birth of a grandson.

Mazeltov to Mr. and Mrs. Arthur Mendel on the birth of a grandson.

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

Mazeltov to Mr. and Mrs. Fred Moser on the wedding of a granddaughter.

Mazeltov on the engagement of Miss Betty Hamburger and Mr. Melvin Ebenstein.

Mazeltov on the wedding of Miss Michelle Sklar and Mr. Leonard Fuld.

The Congregation mourns the passing of:  
Erna Stern

Berthold Selig (brother of Mr. Sidney Selig).

ZICHRONOM LIVROCHO



## THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"It's not fair!" stormed Kupsie.

"Going on strike?" teased Tassie. "Will you be picketing? Can I picket with you?"

Tassie's teasing brought Kupsie to angry tears.

"Instead of making fun of me, you should be helping me! It concerns you too!"

"Didn't I offer to help?" laughed Tassie.

"Boys, boys, what is it this time?" asked Tumbler, -anxious to keep them from fighting.

"Kupsie's all excited because he gets no vacation," said Tassie.

"Sure, I'm excited! Summer is vacation time. Children get off from school. Teachers too. Workers get off. Offices close. Factories shut down. People travel and enjoy themselves. Why can't I get off too? Why must Kiddush cups work all the time, every Shabbos, week in, week out, all year long?

Now Tumbler also laughed. But quickly, before Kupsie would be offended, he said:

"Not everyone gets a vacation."

"Oh no? Tell me who doesn't!"

"Well," said Tumbler, "people take no vacation from eating, do they? Everyone demands his meals three times a day with hardly any time off. What's more, the body's vital organs don't go on vacation either. Breathing and blood circulation,

digestion and cell growth, all work uninterrupted. What would happen, G'd forbid, if the heart would decide that it needs a rest?"

Kupsie and Tassie were silent. Tumbler had made a good point.

"Speaking of G'd," Tumbler went on, "He never takes a vacation either. Life, nature, the whole world would collapse if He would."

Tassie nodded. "That's why there are no vacations from religious duties either, I guess," he said. "Obligations to man and to G'd must be fulfilled all the time."

Kupsie also agreed. He was reluctant to do so because he hated to admit to an error. But he quickly brightened.

"Anyway, a Kiddush cup's work is pleasant," he said. "Lots and lots of wine!"

*(Will be continued)*

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## SCHEDULE OF SERVICES

	<i>Kabolas</i>	<i>Shacharis</i>	<i>Mincho</i>	<i>Maariv</i>	<i>break</i>	<i>before</i>	<i>Day- Sh'm.</i>
Korach, July 3 .....	7:15	8:30	8:40	9:15	4:15	9:00	
Chukas-Bolok, July 10 .....	7:15	8:30	Sermon	8:40	9:15	4:20	9:05
Pinchos, July 17 .....	7:15	8:30		8:35	9:10	4:30	9:05
Matos-Masey, July 24 .....	7:15	8:30		8:30	9:05	4:45	9:10
Dvorim, July 31 .....	7:15	8:30	Sermon	8:20	8:55	4:55	9:15
Voes-chanan, August 7 .....	7:15	8:30		8:15	8:50	5:05	9:15
Ekev, August 14 .....	7:15	8:30		8:05	8:40	5:15	9:20
R'e, August 21 .....	7:15	8:30		7:55	8:30	5:25	9:25
Shoftim, August 28 .....	7:15	8:30		7:45	8:20	5:35	9:25
Ki Setze, September 4 .....	7:10	8:30		7:30	8:05	5:40	9:25
Ki Sovo, September 11 .....	6:55	8:30	Sermon	7:15	7:50	5:45	9:30
Nitzovim-Vayelech, September 18	6:45	8:30		7:05	7:40	5:50	9:30

Shivo osor bTamuz, Thursday, July 15  
 Fast begins ..... 4:10 A.M.  
 Shacharis ..... 7:15 A.M.  
 Mincho-Marriv ..... 8:00 P.M.  
 Fast ends ..... 9:10 P.M.

Rosh Chodesh Av, Wednesday, July 28  
 Tisho bAv, Thursday, August 5  
 Fast begins Wednesday ..... 8:05 P.M.  
 Mincho-Maariv Wednesday ..... 8:25 P.M.  
 Shacharis ..... 7:25 A.M.  
 Mincho-Maariv ..... 8:00 P.M.  
 Fast ends ..... 8:50 P.M.

Chamisho osor bAv, Wednesday, August 11

Rosh Chodesh Elul, Thursday and Friday, August 26 and 27

1st day Slichos, Sunday, September 19, 7:00 A.M.

Slichos Monday—Thursday, September 20-23, 5:45 A.M.

Erev Rosh haShono, Friday, September 24, 5:15 A.M.

\* \* \*

### DAILY SERVICES

Sunday ..... 8:00 A.M.  
 Monday — Friday ..... 7:25 A.M.  
 Rosh Chodesh ..... 7:15 A.M.  
 Evenings ..... 8:00 P.M.

### SHIURIM

Ladies — Monday 7:30 P.M.  
 Chumesh-Rashi — Tuesday 3:30 P.M.  
 Gemoro (advanced) — Tuesday and Thursday 7 P.M.  
 Gemoro (beginners)—Wed. 8:15 P.M.  
 Mishna — Thursday 3:30 P.M.  
 Dinim — Shabbos 45 minutes before Mincho

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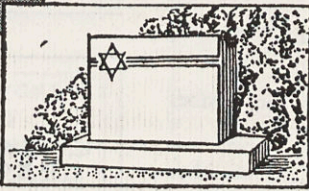
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## "POINT OF VIEW"

### A Column for the Young Adult

#### BENJAMIN FRANKLIN AND . . . T'CHIAS HA-MESIM

Whimsically blending wit and wisdom, America's first Elder Statesman, Benjamin Franklin, composed this as his epitaph:

*"The Body of B. Franklin, Printer (Like the Cover of an old Book, its Contents torn out, and stript of its Lettering & Gilding) lies here, Food for Worms. But the Work shall not be lost: for it will (as he believ'd) appear once more, in a new & More elegant Edition, revised and corrected by the Author."*

America's founding fathers were deeply religious, versed in Scripture, and imbued with faith in G'd. Belief in an eventual revival of the dead is, of course, a cornerstone of our Jewish faith.

In Hebrew it is *t'chias ha-mesim*, a concept whose fulfillment is guaranteed by the Creator. Maimonides classifies it as the last of his Thirteen Principles of Faith, the Jew's creed.

*T'chias ha-mesim* is a belief, not a

commandment. You will not find it among the 613 biblical precepts. Indeed you will not find it spelled out explicitly anywhere in the Torah. (It is, however, easily proven by biblical inferences. Moreover the Talmud postulates it with reasoning and logic).

To a world that experiences sudden, premature death, tragic suffering, genocide and holocaust, *t'chias ha-mesim* dispenses unbounded comfort and soothing consolation. For bruises and wounds inflicted by injustice and violence, it brings the balm of healing and restores sanity and faith.

Maimonides phrased it for philosopher and layman alike, in simple, majestic words:

*"I believe with perfect faith that there will be a revival of the dead at a time which will please the Creator, blessed be His name and exalted His remembrance forever and ever."*



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Amalie Eberhardt .....	3. Tamus
Maurice Gudoff .....	3. Tamus
Doris Baer .....	4. Tamus
Amalie Rosenberg .....	5. Tamus
Moses Hess .....	9. Tamus
Rebecca Schoemann .....	10. Tamus
Efroim Birman .....	10. Tamus
Leopold Sonneberg .....	14. Tamus
Abraham Rosenthal .....	16. Tamus
Herman Scharenberg .....	20. Tamus
Gustav Gruenberg .....	21. Tamus
William Kugelman .....	22. Tamus
Erich Lauter .....	23. Tamus
Eva Lachman .....	24. Tamus
Anna Singer .....	25. Tamus
Fanny Rosenthal .....	25. Tamus
Joseph Abramson .....	25. Tamus
Albert Gutkind .....	28. Tamus
Bettina Sonn .....	29. Tamus
Bernard Gootter .....	2. Av
Anna Dicker .....	3. Av
Klara Rotschild .....	3. Av
Martha Levi .....	4. Av
Jochaved Auer .....	6. Av
Else Starkhaus .....	9. Av
Julius Kraft .....	12. Av
Alfred Sherlin .....	14. Av
Salli Stern .....	14. Av
Mirjam Nussbaum .....	15. Av
Emilie Wimpfheimer .....	15. Av
Julius Hamburger .....	16. Av
Adolf Gottlieb .....	16. Av
Leopold Eichtersheimer .....	17. Av
Ricka Frank .....	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
Siegfried Frank .....	26. Av
Camilla Michels .....	27. Av
Jeanette Tannenbaum .....	28. Av
Julie Katz .....	29. Av
Lina Rosenthal .....	29. Av
Eugene Stern .....	30. Av
Daniel Gottlieb .....	1. Elul
Clara Strauss .....	3. Elul
Arthur Sonneberg .....	3. Elul
Ruth Zimmermann .....	6. Elul
Josef Wolf .....	7. Elul
Julius Hirsch .....	9. Elul
Sussman Moses .....	10. Elul
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Bertha Hofmann .....	24. Elul
Emma Moses .....	24. Elul
Susan Rosenthal .....	24. Elul
Sally Kahn .....	25. Elul
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Erna Michelson .....	28. Elul
Jenny Holzer .....	29. Elul

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## The Congregation Reports . . .

. . . that in the interest of all synagogue worshippers, names submitted for Mi Sheberach are to be kept to an utmost minimum; naming many friends prolongs services needlessly . . .

. . . that the Congregation's office will be closed throughout the month of July; kindly see us weekdays evenings after Maariv (8 P.M.) . . .

. . . that ticket sale for the High Holidays begins Sunday, August 15th; that letters to members and seat holders explained the new system of unified prices; that any change in seating arrangement or purchase of additional seats must be brought to our attention well in advance . . .

. . . that an appeal to our members for the Russian Seder Fund contributed close to \$600—to the J.C.C.'s community S'dorim for Russian immigrants . . .

. . . that the 28th anniversary of the State of Israel and the 9th anniversary of the Six Day War were traditionally observed on Yom Atzmaut and Yom Yrusholaim, that our members were urged to purchase State of Israel Bonds to strengthen Israel . . .

. . . that a set of Torah Shelemah (talmudic-midrashic encyclopedia on the Pentateuch) was presented to Rabbi Kahn by Congregation, Chevra Kadisha and Sisterhood, at a special occasion . . .

. . . that many of our members participated in the community supper for the Hebrew Institute for the Deaf on May 23rd, co-sponsored by our Sisterhood . . .

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

. . . that the Tamuz -issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Gabriel S. Harwitt . . .

. . . that additional donations were

made by Mr. Saly Zloczower, Mr. and Mrs. Werner Loew, Mrs. Edith Weissfeld, Mr. Mordocai Waldman, Mr. and Mrs. Leo Oppenheimer, a donation in memory of Alfred Meier, Mr. and Mrs. Julius Eckstein, Mrs. Kate Philippon, Mrs. Josef Erbs and Mr. Max Faktor, Mr. and Mrs. Justin Bing, Rabbi and Mrs. Shlomo Kovitz and Rabbi and Mrs. Joseph Zitter, Mr. and Mrs. Max Hamburger . . .

## LETTER TO THE EDITOR

*(Topically related to this issue's lead article beginning on page 1, the following letter was received from our good member, Mrs. Julie Stock, convalescing from an accident which forced her to be hospitalized during the Pesach holiday. We are pleased to publish her tribute, as evidence that proper understanding of a patient's religious as well as medical and emotional needs, is a highly appreciated and significant factor toward the patient's recovery).*

Lonely holidays I had to spend in the nearby Jewish Memorial Hospital after I fractured an ankle shortly before Pesach. I was able to endure it much better, thanks to the hospital's Kosher Food Plan.

Upon admission, I immediately applied for kosher meals and was pleasantly surprised how carefully the kitchen personnel supervised distribution. Every tray had a menu card with the word "kosher" on it. The food was appetizing and steaming hot, sealed by the kosher caterer when served. During Passover all meals were strictly kosher for Pesach.

A rabbi of the neighborhood was on duty Erev Pesach, brought a small Haggadah and cheerful "good Yomtov" wishes.

Of course, an added bonus was a telephone call from my son in Jerusalem, causing quite some excitement on the floor, and brightening my Yomtov considerably.



(Continued from page 1)

Bill of Rights," and suggest clipping it for possible use:

The American Hospital Association has adopted a "Patient's Bill of Rights" to clarify what a patient may expect from a hospital administration. Since an observant Jewish patient has additional specific needs, Agudath Israel of America has prepared this "Jewish Patients' Bill of Rights," to assist hospital administrators in properly caring for such patients. We know that hospitals, eager to offer the most effective healing facilities to all of their patients, will welcome this clarification of Jewish needs.

1. The Jewish patient can be admitted to the hospital in an emergency on the Sabbath or a Festival, by making an oral statement of authorization suitably witnessed. No patient may be forced to sign an admission form in violation of religious scruples.

2. The Jewish patient has the right to be served Kosher food of proper quality, quantity, and variety to assure meeting his nutritional needs.

3. The Jewish patient has the right to medical attention, and to defer any advanced payment that may normally be required until the close of the Sabbath or Festival.

4. The Jewish patient has the right to engage in observance of Jewish ritual where not medically counterindicated. This includes prayer, provision for Sabbath candles, Chanukah Menorah, Kosher-prepared wine, Esrog and Lulav, Matzoh, Megillah reading, and Shofar, where appropriate and possible. The hospital should recognize the psychological value of these activities in the same spirit as recreational and other amenities that are offered to the patient.

5. The Jewish patient has the right to refuse out-patient appointments scheduled for the Sabbath and Festivals, the eve of such days, or fast days. This refusal should not prejudice the alternative appointment.

6. The Jewish patient has the right to consult with his own spiritual advisor—or allow family to do the same when patient is incapable of doing so—before deciding on procedures involving abortion, sterilization, prostate surgery, contraception, artificial insemination, circumcision, euthanasia, autopsy, withdrawal of life-supporting therapy or appliances, hazardous procedures, or any other procedure posing religious questions. The name of the family rabbi should be entered on hospital admission cards, as a matter of routine, so he may be called upon to serve as consultant when religious problems arise.

7. The Jewish patient has the right to expect the hospital to consider consultation with a spiritual advisor as professional guidance, which can assist immeasurably in the treatment of the patient as a complete entity. The rabbi should be considered an integral part of the healing team.

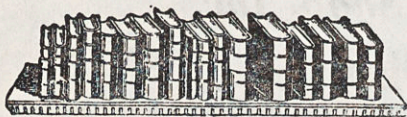
8. The Jewish patient has the right to psychiatric, psychological, genetic, sex and other counseling by individuals attuned to patterns of behavior which are the norm among observant Jews. The medical team should welcome the participation and advice of the patient's spiritual advisor.

9. The Jewish patient has the right to request such consideration as those listed above for visitors whose presence is deemed supportive of the patient's health and well-being.

To the Patient: We are confident that a polite but forceful request for any or all of these rights will be honored by hospital administrators. While these rights may not be legally binding, they are certainly ethically and morally binding. Efforts are now being made to secure endorsement of these rights by hospitals across the country. Showing this brochure to attending personnel will help you in stating your claim for the right to all that the medical profession has to offer you, without compromising your religious convictions.



## THE SHIUR CORNER



Did you know . . .

. . . that waste of edible food is sinful?

. . . that it is forbidden to walk over or step on food, especially bread, that even bread crumbs which had fallen to the ground must be carefully swept and removed?

. . . that during prayer (in synagogue or elsewhere) idle conversation is forbidden, that the degree of allowable interruption varies:

(a) between *boruch she-omar* and *shmone esre* (Shacharis), and between *borchu* and *shmone esre* (Maariv) no conversation is permitted (but *kaddish*, *kdusho*, *borchu* responses are allowed, also *omen* but not *boruch hu uvoruch shmo*)

(b) during *shmone esre* no interruption at all is permitted (also not between *go-al yisroel* and *shmone esre* in Shacharis)

(c) even gestures, such as nodding or shaking head, motioning with hands or fingers, etc. are forbidden during *shma* and *shmone esre*.

## WHICSI

Aviva Gendin was the featured speaker at last Pesach's Soviet Jewry Evening. Her appeal to protest treatment of her husband and the many refuseniks and Prisoners-of-Conscience reached the hearts of all who attended. Some 1,000 protest cards to Secretary Brezhnev on behalf of Lev Gendin were subsequently distributed.

Solidarity Day (May 2) was the largest such demonstration of any kind in New York history. Over 200,000 showed concern for Soviet Jews. In the great march and rally, Washington Heights-Inwood was represented by several hundreds, headed by rabbinical, political and community leaders.

A disturbing cut-back on packages to Russian Jews, instituted by Soviet authorities, inflicts serious hardship on the already suffering, impoverished Jewish community. Enormous funds are urgently needed, literally to save lives. Send contributions to Washington Heights-Inwood Council for Soviet Jewry, 562 West 181st Street, New York, N.Y. 10033

## JCC

The Jewish Community Council of Washington Heights and Inwood may be contacted for assistance for the ailing and elderly, for any community question, and it acts as a clearing house for housing and jobs.

Information regarding available apartments and jobs (especially for Russian immigrants) urgently needed. Call 568-5450 or contact JCC, 105 Bennett Avenue, New York, N.Y. 10033.

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