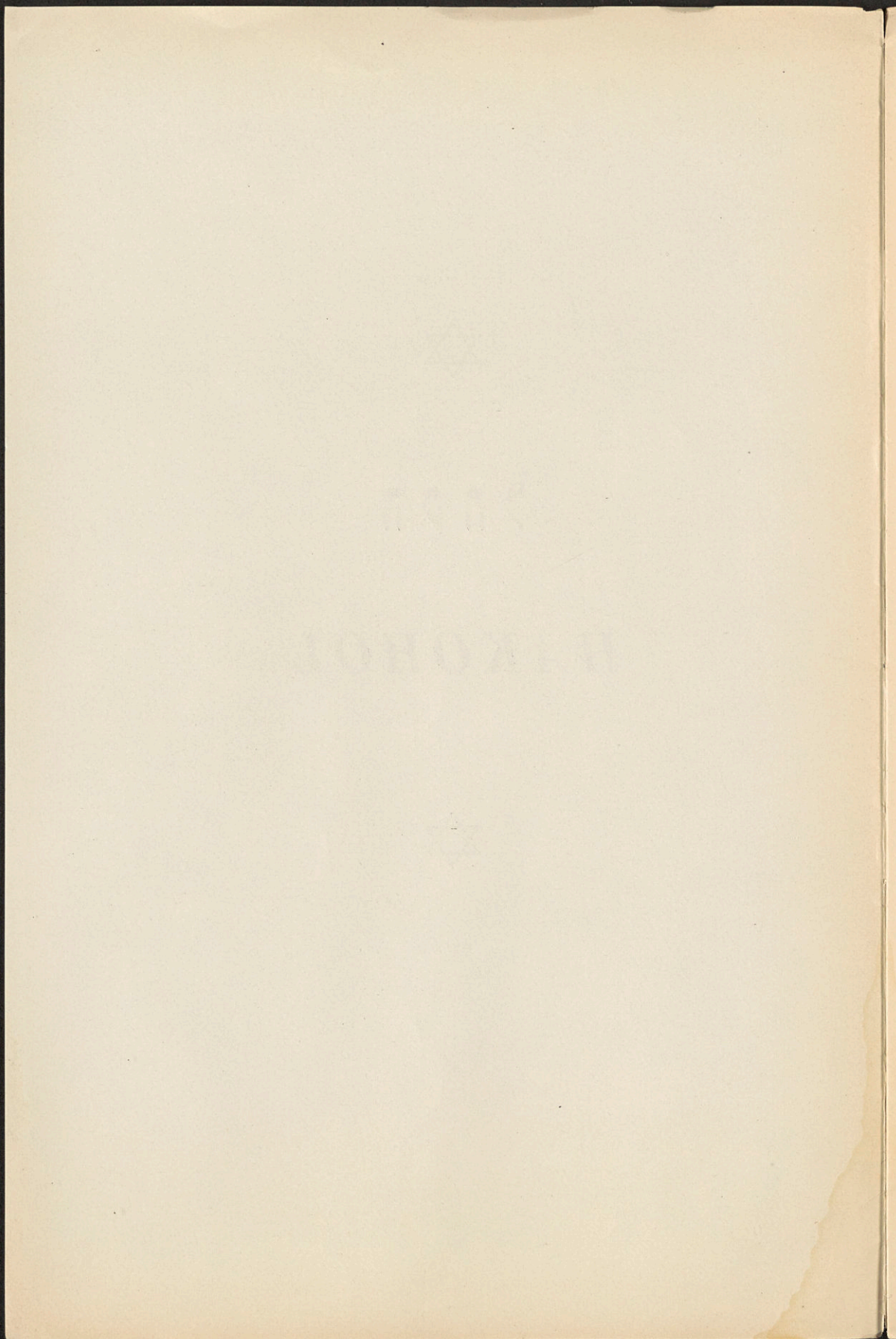




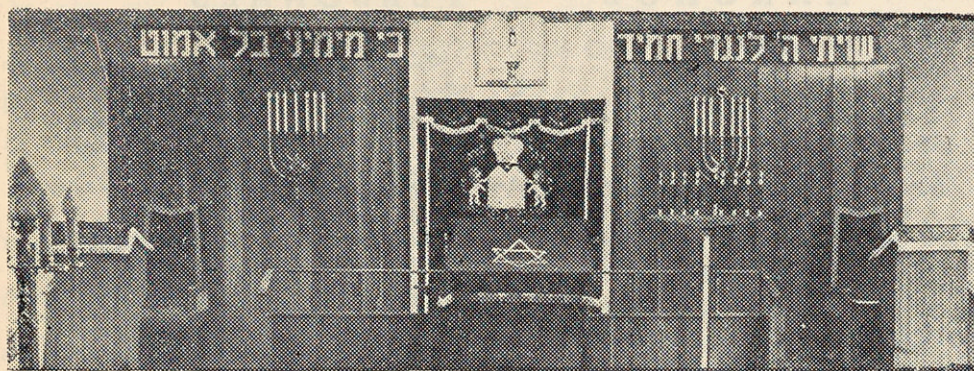
הקהל

HA KOHOL





HAKOHOL



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TEVES-SHVAT-ADAR 5739 JAN.-FEB.-MARCH 1979 Vol. XXVI No. 138

BADGE OF SHAME? — SYMBOL OF GLORY!

RABBI SHLOMO KAHN

Exactly forty years ago, a lawless, illegitimate government forced Germany's Jews to adopt conspicuously Jewish-sounding names. In August 1938 a list was issued bearing some 180 male and some 100 female first names, all dubbed "Jewish." Those with other, unacceptable first names had to add Israel or Sarah. By January 1, 1939 Jews were easily identifiable.

At first this appeared as just another link of degradation in an endless chain of chicanery and humiliation. It led, of course, ominously to the horrors of the Holocaust, termed by them *Endloesung* (Final Solution) of the *Judenproblem*.

Viewed independently however, this particular anti-Semitic act, designed as a badge of shame, failed miserably. Not only did it contain elements of humor (in deference to Propaganda-Minister Goebbels, *Joseph* was not deemed a Jewish name!), but it also suffered its most humiliating miscarriage one short decade later. From the ashes of Auschwitz and Treblinka and the bones of Dachau and Buchenwald a resurrection emerged such as history has never seen—a Jewish State named gloriously Israel!

The words of Joseph in Egypt come to mind:

ואתם חשבתם עלי רעה אלקים חשבה לטובה
You thought evil against me—G'd meant it for good. (Genesis 50:20).

Indeed, Isaiah's message to the enemies of Judaism is timeless:

עצו עצה ותפר דברו דבר ולא יקום כי עמנו קל
Take counsel together—it will come to nought; speak your say—it will not stand, for G'd is with us. (Isaiah 8:10).

The early appearance of this **HAKOHOL** issue is timed to coincide with a double simcho: the 75th birthday of our beloved President, Mr. Adolph Heimer, and the 65th birthday of our beloved Vice-President, Mr. Arthur Hanauer.

Our Kehillo is most fortunate to have dedicated men, such as Mr. Heimer and Mr. Hanauer, whose tireless devotion exemplifies true Jewish community service that comes from a warm, kind heart.

We wish them Mazeltov, good health and much happiness,
עד מאה ועשרים שנה.

HAKOHOL

Published by

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Adolph Heimer, *President*

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Eric Hanau, *Financial Secretary*

24 Bennett Ave. 795-7814

OFFICE HOURS

Sundays from 10:00 to 12:00

We note with great sorrow the death of HAKOHOL'S editor, Leo Stock, whose love for our Kehillo was unbounded.

Leo Stock served for many, many years on the Board of Officers of the Congregation and as head of the Chevra Kadisha.

His wisdom, his rare and wonderful personality, and his rich experience, above all his very personification of Sholom, earned him the admiration, respect and love of everyone. יְהִי זִכְרוֹ בְּרוּךְ.

PERSONALS



Mazel tov to Mr. Ludwig Bruckheimer on his 80th birthday.

Mazel tov to our President, Mr. Adolph Heimer, on his 75th birthday.

Mazel tov to Mr. Gustav Adler on his 75th birthday.

Mazel tov to Mr. Albert Reiss on his 70th birthday.

Mazel tov to Mr. Richard Hanau on his 70th birthday.

Mazel tov to our Vice-President, Mr. Arthur Hanauer, on his 65th birthday.

Mazel tov to Mrs. Bertha Oppenheim, and to Mr. and Mrs. Siegfried Oppenheim, on the birth of a great-grandson, resp. grandson.

Mazel tov to Mr. David Neuhaus on the birth of a great-grandson.

Mazel tov to Mr. and Mrs. Arthur Mendel on the birth of a granddaughter.

Mazel tov to Mr. and Mrs. Zuckerman on the Barmitzvo of a grandson.

Mazel tov to Cantor and Mrs. Jack Scharenberg on the Bar-mitzvo of a grandson.

Mazel tov to Mr. and Mrs. Leo Wartelsky on their 40th wedding anniversary.

Mazel tov to Mr. and Mrs. Ludwig Spiegel on their 30th wedding anniversary.

Mazel tov on the weddings of: Miss Janice Jacobson and Mr. Stuart Lang, Miss Barbara Goldberg and Mr. Melvyn Vollweiler, Miss Sharon Mayer and Mr. Louis Heisler.

The Congregation mourns the passing of:

Alfred Levy (brother of Mrs. Fred Rothschild)

Siegfried Mannasse

Leo Stock

David Goldschmidt

Arthur Simon

ZICHRONOM LIVROCHO

THE ADVENTURES OF
KUPSIE, THE  KIDDUSH CUP

"It's good!"

"It's bad!"

They were at it again. Kupsie and Tassie, arguing. This time over a matter of real importance to Kiddush cups. About the effects of wine.

"Wine is good," Kupsie insisted. Loudly as usual. "It must be! It's used for Kiddush and Havdolo and at festive occasions. So it must be good. How could it be bad?"

"No!" shouted Tassie. "No! Wine can be quite bad, and you know it! It can make a person sleepy and even drunk."

"Boys, boys," came Tumbler's calming voice, "why argue? You're both right, you know."

"Both right?" they stared at him wide-eyed. "How can that be?"

Tumbler laughed. "Matters in life are not always either good or bad, either all black or all white. Much depends on circumstances."

The two small cups were listening but didn't understand. "What do you mean?" they asked.

"I'll give you an example. Take forgetfulness. You'd imagine that to forget is bad, dreadful. And so it is. Sometimes.

To forget an important thing, a speech, a deadline, or someone's birthday, can

be embarrassing. But forgetting can also work as an advantage."

"How?"

"If we would always remember a sad event as sharply as when it occurred, we could never get over pain or loss. That's when forgetfulness can be a real blessing."

Kupsie and Tassie nodded. They understood.

"But," they asked, "what's that got to do with our argument over wine?"

"Don't you see? Wine too can be either good or bad. If a person drinks it with moderation, at occasions only, and in small quantity, it adds to the festiveness. But too much of it, well, that's a different story."

Kupsie giggled. "Then you forgot, and you get drunk."

(To be continued)

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SCHEDULE OF SERVICES

	<i>Kabolas</i>	<i>Shacharis</i>	<i>Mincho Maariv</i>	<i>Day- Shma break before</i>
Vayigash, January 6	4:30	8:30	4:55 5:30	6:15 9:25
Vaychi, January 13	4:35	8:30 Sermon	5:00 5:35	6:10 9:25
Shmos, January 20	4:45	8:30	5:10 5:45	6:10 9:25
Vo-ero, January 27	4:55	8:30 Sermon	5:20 5:55	5:05 9:20
Bo, February 3	5:00	8:30	5:25 6:00	5:55 9:15
Bshalach, February 10	5:10	8:30 Sermon	5:35 6:10	5:50 9:10
Yisro, February 17	5:15	8:30	5:40 6:15	5:40 9:10
Mishpotim, (Shkolim) Feb. 24 ..	5:25	8:30 Sermon	5:50 6:25	5:30 9:05
Trumo, March 3	5:35	8:30	5:55 6:30	5:20 9:00
T'tzave, (Zochor) March 10	5:45	8:30 Sermon	6:05 6:40	5:10 8:50
Ki Siso (Poro), March 17	5:50	8:30	6:10 6:45	5:00 8:45
Vayakhel-Pkude (Hachodesh), March 24	6:00	8:30 Sermon	6:20 6:55	5:00 8:45
Vayikro, March 31	6:05	8:30	6:25 7:00	4:45 8:35
Tzav (Hagodol), April 7	6:10	8:30 Sermon	6:35 7:10	4:30 8:25



Asoro bTeves, Tuesday, January 9:

Fast begins 5:55 A.M.

Shacharis 7:00 A.M.

Mincho-Maariv 4:45 P.M.

Fast ends 5:30 P.M.

Rosh Chodesh Shvat, Monday, January 29

Chamisho osor bShvat, Monday, February 12

Rosh Chodesh Adar, Tuesday and Wednesday, February 27 and 28

Tanis Esther, Monday, March 12:

Fast begins 4:45 A.M.

Shacharis 7:00 A.M.

Mincho 6:00 P.M.

Fast ends 6:40 P.M.

Purim, Tuesday, March 13:

Megillo, Monday evening . 6:40 P.M.

Tuesday morning 6:00 P.M.

Mincho 2:00 P.M.

(Megillo will be read again after Mincho)

Rosh Chodesh Nisan, Thursday, March 29

Kashern, Tuesday, April 10, 5-6:30 P.M.

Erev Pesach, Wednesday, April 11:

Sium 6:00 A.M.

Chometz eaten until 9:20 A.M.

Chometz out of possession by

..... 10:30 A.M.

DAILY SERVICES

Sunday 8:00 A.M.

Weekdays 7:15 A.M.

Rosh Chodesh 7:00 A.M.

Mincho-Maariv 30 minutes before night.

SHIURIM

Ladies Monday 7:30 P.M.

Shir HaShirim .. Tuesday after Maariv

Mishna Berura Thursday after Maariv

Dinim Shabbos 45 minutes before Mincho

Gemoro Shabbos night after Maariv

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OPEN SUNDAYS

The Congregation Reports . . .

. . . that on Simchas Torah, Rabbi Kahn was honored with Choson Torah and Mr. Eric Hanau with Choson Breshis, and that they welcomed members and friends at the traditional Yomtov receptions . . .

. . . that the 7th annual Benefit Concert for Soviet Jewry will take place on December 16th, at Yeshiva University (tickets available from WHICSJ 562 West 181st Street) . . .

. . . that our bazaar will be held on Saturday night, February 17th, and on Sunday and Monday, February 18th and 19th, and everyone is urgently requested to make merchandise available and to volunteer to help . . .

. . . that the Chevra Meeting and Luncheon is scheduled for March 4th; invitations will be mailed to members . . .

. . . that the Teves issue of the "Rabbi's Newsletter" was donated by Mrs. Kurt Rosenthal (Flushing) . . .

. . . that the Shvat issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Manfred Loeb . . .

. . . that the Adar issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. David Pine . . .

. . . that additional donations were made by Miss Margot Moddel, Mrs. Kate Philippson, Mrs. Bertel Neuhaus, Mr. and Mrs. Hans Rothschild, Mr. and Mrs. Adolf Mayer, Mr. and Mrs. Meir Baran, Shelly and Lenny Fuld, Dr. and Mrs. Herman Blumenthal, Mr. and Mrs. Marvin Lowensteiner, Mr. and Mrs. Leo Oppenheimer, Mr. and Mrs. Werner Loew . . .

COMMUNITY NEWS

Information regarding available apartments and jobs, requests for assistance to elderly and ailing, available furniture in good condition, may be directed to the Jewish Community Council, 121 Bennett Avenue, 568 - 5450.

NESHEI CHESED

For information and service, the following committees may be contacted:

Hospital visits	927 - 0110
	SW 5 - 2721
Home visits	795 - 2635
	SW 5 - 4659
Babysitting	568 - 1950
	568 - 6023

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haben, sage ich meinen herzlichen
Dank.

Henry Wolf

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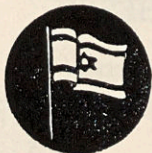
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MEMORIAL TABLETS



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

Herman Braun	1. Teves	Isaak Oppenheim	26. Sh'vat
Herman Nassauer	2. Teves	Bertha Stoll	26. Sh'vat
Berthold Oppenheimer	3. Teves	Hugo Hecht	28. Sh'vat
Charlotte Hirsch	4. Teves	Chaye Gitel Krell	29. Sh'vat
Julius Vogelsang	5. Teves	Regina Aach	29. Sh'vat
Siegfried Adler	7. Teves	Wolf Berney	30. Sh'vat
Alter Krell	10. Teves	Lilly Hirsch	30. Sh'vat
Benjamin Siegel	10. Teves	Siegmund Goldschmidt	1. Adar
Nathan Levy	11. Teves	Moritz Mayer	1. Adar
Sofie Rotschild	11. Teves	Hirsch Krell	2. Adar
Malie Ehrlich	12. Teves	Lina Baer	3. Adar
Hermine Mayer	14. Teves	Andrey Schlesinger	4. Adar
Siegfried Auerhann	15. Teves	Clara Plaut	5. Adar
Seligman Bacharach	16. Teves	Margarete Goldfield	6. Adar
Ludwig Hirsch	17. Teves	Isi Rosenheimer	7. Adar
Armin Schlesinger	18. Teves	Albert Plaut	9. Adar
Jack Nussbaum	18. Teves	Frieda Kaufman	10. Adar
Isidore Thurm	18. Teves	Israel Aach	10. Adar
Morris Oppenheim	19. Teves	Arthur Harold Singer	10. Adar
Joseph Hirschheimer	21. Teves	Fred Stoll	11. Adar
Rudolf Rose	23. Teves	Alfred Lion	11. Adar
Nathan Hirschheimer	26. Teves	Gustav Fuld	11. Adar
Salomon Schoemann	27. Teves	Jenny Bauer	12. Adar
Sabina Feuer	27. Teves	Judith Mayer	12. Adar
Ida Siegel	27. Teves	Wally Schweriner	12. Adar
Berthe Levy	27. Teves	Julius Petzon	13. Adar
Nathan Appel	2. Sh'vat	Hanchen Plaut	14. Adar
Hannchen Appel	2. Sh'vat	Theodor Lauter	14. Adar
Clara Braun	6. Sh'vat	Jacob Oppenheimer	15. Adar
Meier Buchheim	7. Sh'vat	Rosa Lenz	15. Adar
Julius Goldstein	7. Sh'vat	Samuel Eberhardt	16. Adar
Simon Goldfield	8. Sh'vat	Yetta Braun	16. Adar
Leya Arnstein	9. Sh'vat	Anna Feuer	17. Adar
Philip Siegel	10. Sh'vat	Bertha Seelig	17. Adar
Leo Pfifferling	11. Sh'vat	Johanna Kirschner	18. Adar
Marjem Katz	13. Sh'vat	Kenneth Zimmermann	18. Adar
Selma Selig	14. Sh'vat	Albert Leiter	18. Adar
Rose Gottlieb	15. Sh'vat	Isidor Weil	18. Adar
Isidor Berney	16. Sh'vat	Bernard Appel	18. Adar
Berta Rose	16. Sh'vat	Abraham Kosinetz	19. Adar
Rebekka Oppenheim	18. Sh'vat	Julie Gruenberg	20. Adar
Albert Moses	22. Sh'vat	Johanna Liebmann	20. Adar
Betty Wiesenberg	23. Sh'vat	David Liebmann	20. Adar
Hannchen Simon	23. Sh'vat	Hellmuth Hirschheimer	20. Adar
Karolina Stuehler	23. Sh'vat	Bertha Wiesenberg	24. Adar
Johanna Bauer	24. Sh'vat	Therese Stern	25. Adar
Rahel Kahn	25. Sh'vat	Fritz Neuhaus	25. Adar
Bessie Chaskin	25. Sh'vat	Paul Scherlinski	26. Adar
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"POINT OF VIEW"

A Column for the Young Adult

THE JOE'S AND THE DICK'S

Joe is chronically late. To his friends it's a joke; to his family embarrassment; to business associates irritation. But it's Joe's life style, unshakable, a habit. Organize? He can't. Plan ahead? No use. Time runs out on him like water through a sieve, despite good will and fine intentions.

Dick is always early. Not punctual—early, way ahead of time, circles the block, sits in the waiting room, leaves home an hour early when it takes only twenty minutes to get there. Dick's habit is chronic too. It's useless to reason with him or point to a clock. Compulsion pushes him unrelentingly right out the door.

We all have Joe's and Dick's among our friends, know them well, smile at their handicaps and love them in spite of them. But sometimes, with a sigh of melancholy, we wish there could be a gene transplant. Let me explain:

The Friday evening zmiros sing the praises of those

המאחרים לצאת מן השבת וממהרים לבא

who linger in ending the Shabbos but hasten to welcome it. (Based on Talmud Psochim 105b) In other words: be early to enter but late when leaving.

Precisely this applies to shul. *One should linger an hour before prayer and an hour after prayer* (to be inspired and not let prayer appear as a burden) (Brochos 30b). Come early—leave late.

Joe should retain his lateness: when leaving shul. But adopt Dick's promptness: when entering. As for Dick, his early-bird appearance is sometimes exaggerated of course, but let him learn from Joe at leaving time. Because frankly, his nervous haste, removing fillin, long before it's proper to do so, is quite rude. And to gravitate toward the exit door while services are still in progress is not nice. Not nice at all.

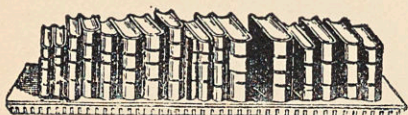
In short: be like Dick who comes early (or at least be on time), but like Joe who stays late (or at least to the very end). How grotesque now—can it be really possible?—to come late and leave early?

— BAZAAR! —

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THE SHIUR CORNER



Did you know . . .

. . . that peace and harmony within a community were valued extremely highly by the Rabbis of the Talmud; that sometimes traditions were set aside in order to ensure *sholom*, such as:

. . . originally the order of calling men to the Torah was determined by their Torah knowledge, the greatest *talmid chochom* was called first, followed by the next in knowledge, and so on; when Chachomim saw that this led to ill will, they instituted that the Torah knowledge be disregarded in favor of the present system: Kohen, Levi, etc . . .

. . . originally (many congregations still do it) the mourner's Kaddish was recited by one person only (just as we have one Chazon, one Baal Koreh, etc); when the distribution among many mourners led to friction, most congregations adopted the practice to recite Kaddish in unison . . .

. . . the Talmud calls such halachically sanctioned innovations "*for the sake of peace*"—מפני דרכי שלום . . .

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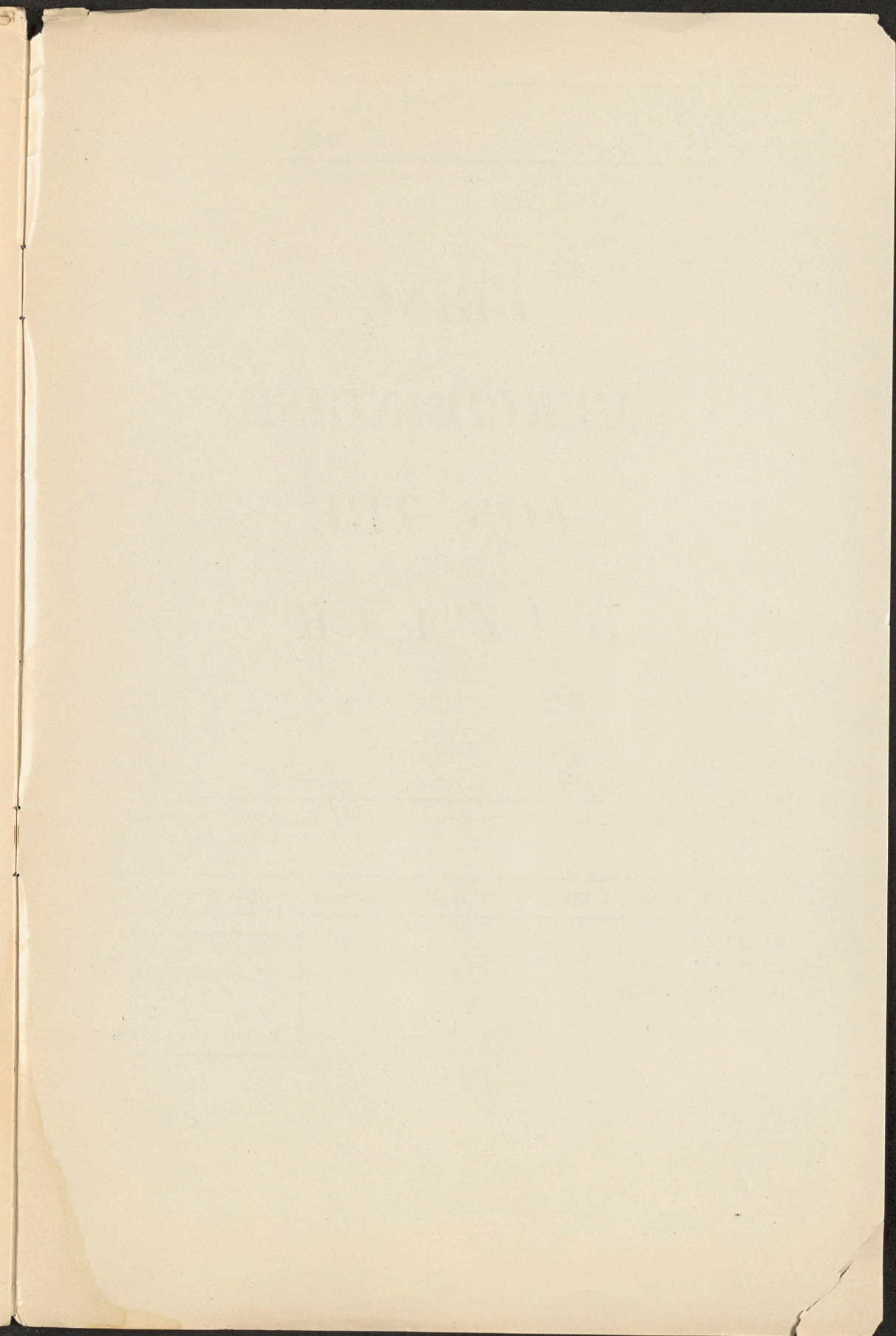
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