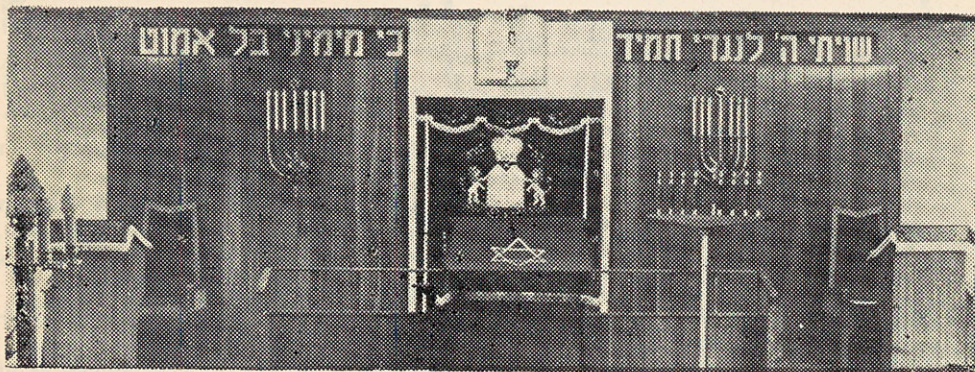


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TAMUZ-AV-ELUL 5739

JULY-AUG.-SEPT. 1979

Vol. XXVII No. 140

SOME FRANK TALK

RABBI SHLOMO KAHN

Picture a "man with soul so dead" as to merit this indictment: He pollutes the land, desecrates the Name, causes the Divine Presence to withdraw, brings military defeat and exile to Israel. Surely this must be a national traitor, an outcast to be shunned and despised, bringing dishonor and disgrace on himself and his people.

In the catalogue of the Torah's sins, there is one that merits all this: dishonesty in business!

לא תעשו עול במשפט במדה במשקל ובמסורה
(ויקרא י"ט: ל"ה).

מלמד שהמודד נקרא דיין שאם שקר במדה
קראוי עול שנאוי ומשוקץ חרם ותועבה וגורם
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השם ומסלק השכינה ומפיל ישראל בחרב
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"You shall do no unrighteousness in judgment, in meteyard, in weight, or in measure."

(Leviticus 19:35)

"This teaches that one who measures (in business) is called a judge; if he defrauds he is deemed perverted, hated, abominable, outcast, and loathsome, and causes these five: defiling of the land, desecration of (G'd's) Name, withdrawal of the Divine Presence, defeat of Israel in war, exile of Israel from their land."

(Sifro, Rashi ibid)

Mind you: the sin is dishonesty in business, cheating, swindling, fraud.

(Continued on Page 11)

PLANT TREES IN ISRAEL

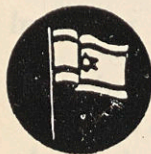
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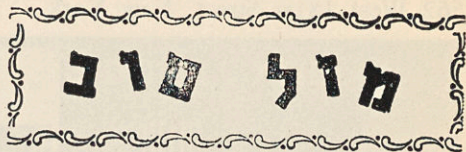
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PERSONALS



Mazel tov to Mr. Simon Ackerman on his 75th birthday.

Mazel tov to Mr. Emil Frank on his 75th birthday.

Mazel tov to Mr. Maynard Sonn on his 70th birthday.

Mazel tov to Mr. & Mrs. Manfred Rothschild on the birth of a granddaughter.

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

Mazel tov to Mr. & Mrs. Eugene Braude on the wedding of a daughter.

Mazel tov on the engagement of Miss Sharon Feigenbaum and Mr. Barry Weinberger.

Mazel tov on the wedding of Miss Sandy Mayer and Mr. Larry Fried.

Congratulations to Mr. & Mrs. Adolf Ullmann on their daughter's appointment at North Seattle Community College.

Congratulations to Mrs. Julie Stock on her son's appointment as Director of European Council of Jewish Communities.

The Congregation mourns the passing of:
Erwin Strauss (brother of Mr. Walter Strauss).

Hertha Kary Litz (sister of Mr. Walter Jonas).

Fred Reich.

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THE ADVENTURES OF
KUPSIE, THE  KIDDUSH CUP

"I'm against it," said Kupsie vigorously.

"You're against what?" Tassie wanted to know.

"Against fasting. I think it's a strain and a bother."

Tassie laughed. "Silly boy," he said to his friend. "Of course it's a strain. That's the whole purpose."

"Purpose for what?"

Wise Tumbler was eager to explain: "Yom Kippur is Day of Atonement, when hopefully sins are forgiven. People must show that they're sincere when they say: we're sorry that we did wrong and we promise not to do so anymore in the future. If they abstain from eating and drinking and spend the whole day in serious thought and prayer, their sincerity is showing."

The two young Kiddush cups understood. But then sharp little Kupsie asked a question.

"That's all right for Yom Kippur, Tumbler, but that doesn't explain the other fast days, like Shivo osor bTamuz and Tisho bAv. They're not for atonement, are they?"

"Oh, Kupsie," said Tassie reproachfully. "They're fast days for sadness."

"So what? How does that answer me? Why fast when you're sad?"

Once more Tumbler explained: "They're for repentance too, in a way. The events which those fast days commemorate, the destruction of Jerusalem and the Temple, were caused by the sins of the people at that time."

"At that time!" cried Kupsie. "But what has that got to do with now?"

"Good point," said Tumbler, "but let me finish. Only those who deserve the Temple will get it. It was destroyed on account of sins. When the cause of its destruction is gone, it will quickly be built again."

"You mean all the generations since then were not worthy of it?"

"Exactly. Not having the Temple rebuilt is the same as having it destroyed," said Tumbler. "Fasting today on Tisho bAv is for repentance."

Kupsie fell silent. But soon he began to mutter to himself.

"Still don't like fast days. No wine!"

(Will be continued)

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	<i>Kabolus</i>	<i>Shacharis</i>	<i>Mincho</i>	<i>Maariv</i>	<i>Day-break</i>	<i>Shma before</i>
Chukas-Bolok, July 7	7:15	8:30 Sermon	8:40	9:15	4:20	9:05
Pinchos, July 14	7:15	8:30	8:35	9:10	4:30	9:05
Matos-Masey, July 21	7:15	8:30 Sermon	8:30	9:05	4:45	9:10
Dvorim, July 28	7:15	8:30	8:20	8:55	4:55	9:15
Voos-chanan, August 4	7:15	8:30	8:15	8:50	5:05	9:15
Ekev, August 11	7:15	8:30	8:05	8:40	5:15	9:20
R'e, August 18	7:15	8:30	7:55	8:30	5:25	9:25
Shoftim, August 25	7:15	8:30	7:45	8:20	5:35	9:25
Ki Setze, September 1	7:10	8:30	7:30	8:05	5:40	9:25
Ki Sovo, September 8	6:55	8:30 Sermon	7:15	7:50	5:45	9:30
Nitzovim-Vayelech, September 15	6:45	8:30	7:05	7:40	5:50	9:30

Shivo osor bTamuz, Thursday, July 12:

Fast begins 4:10 A.M.
 Shacharis 6:45 A.M.
 Minch-Maariv 7:30 P.M.
 Fast ends 9:05 P.M.

Rosh Chodesh, Tanis 6:45 A.M.

Mincho-Maariv (at Beth Hillel, 571 West 182 Street) 7:30. P.M.

September 2-20 7:00 P.M.

Rosh Chodesh Av, Wednesday, July 25:

SHIURIM

Tisho bAv, Thursday, August 2:

Fast begins Wednesday .. 8:05 P.M.
 Mincho-Maariv Wednesday 8:25 P.M.
 Shacharis 6:55 A.M.
 Mincho-Maariv 7:30 P.M.
 Fast ends 8:50 P.M.

Ladies Monday 8:00 P.M.

Shir HaShrim .. Tuesday after Maariv

Mishna Berura Thursday after Maariv

Dinim — Shabbos 45 minutes before Mincho

Gemoro .. Friday 45 minutes before Mincho

Chamisho osor bAv, Wednesday, August 8.

Rosh Chodesh Elul, Thursday & Friday, August 23 & 24.

1st day Slichos, Sunday, September 16, 7:00 A.M.

DAILY SERVICES

Sunday 8:00 A.M.
 Weekdays 7:00 A.M.

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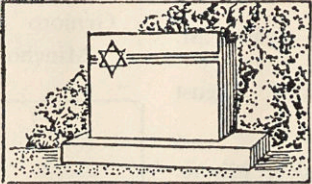
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"A button seems like a small thing—until it's missing."

Sometimes a triviality is serious and grim, the stuff of horror and tragedy:

"A fractured three-inch bolt caused an engine to drop, resulting in the DC-10 crash which killed 275 persons."

Halacha regulates life. Often the distance between the permitted and the forbidden is infinitesimal, minute.

Are we really prepared to shrug off the seemingly small? Is man competent to pass judgment on laws promulgated by the Creator?

"To differentiate between the unclean and the clean (animals) . . ."
(Leviticus 11:47)

"Surely this cannot mean between donkey and cow — the distinction is obvious. Rather between unclean and clean refers to the difference between a properly executed Shechito and one improperly performed. Often the difference is not more than a hair's breadth."
(Sifro & Rashi ibid)

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SOMEHOW I WAS IN JERUSALEM!

Somehow, I was in Jerusalem — in thought only, of course. Physically I was in New York at our Yom Atzmaut services.

Another milestone in our joint congregational venture. We conducted the services on Yom Atzmaut eve, in dignity and festivity, in the synagogue of Congregation Beth Hillel.

Mincho. Rabbi Hartstein's moving reminder of Israel's wars and sacrifices (in Israel, Independence Day is preceded by Memorial Day). My own words about Yom Atzmaut and Yom Yerusholaim. Maariv in Yomtov chant. Hallel (without brochos). Tastily prepared refreshments at the end of services. But it was during Hallel that somehow, I was in Jerusalem.

What triggered it? The beautiful hymn of praise to G'd, thanksgiving and prayer, sung to the melody of Hatikvah, the Song of Hope. I remembered standing, five years ago, in Heichal Hagevurah, Jerusalem's small, modest Hall of Heroism near the municipal police headquarters.

Small, modest but awesome and staggering. One treads softly, and speaks in whispers. Barred cages, raised from the stone floor, reminiscent of a zoo, once held Jewish boys captured by the British. They had fought for a Jewish homeland

for death camp survivors. Now they awaited the hangman.

A short walk away the gallows still stands, its rope swaying gently, ominously, trap door swung open over yawning space that once spelled death.

Simple plaques are there, listing names and dates. And they tell how each walked to the gallows singing, his comrades singing with him, Hatikvah—Song of Hope.

When we sang it that Yom Atzmaut eve, sang Hatikvah in praise and thanksgiving to G'd for the realization of their dream, I thought of them, who worked and fought and dreamed, but never lived to see it.

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The Congregation Reports . . .

. . . that the Congregation's office will be closed throughout the month of July . . .

. . . that ticket sale for the High Holidays begins Sunday, August 12th; any change in seating arrangement or purchase of additional seats must be made well in advance . . .

. . . that our bazaar will take place November 10th-12th; that everyone is urged to make merchandise available for a successful bazaar . . .

. . . that our Congregation's members responded generously to our annual Pesach appeal, providing meaningful assistance and simchas yomtov to those in need . . .

. . . that several of our members participated in the 11th annual Gemilus Chessed dinner at the Palisades Gardens on May 6th . . .

. . . that many of our members participated in the community supper for the Hebrew Institute for the Deaf on May 13th, which was co-sponsored by our Sisterhood . . .

. . . that the 31st anniversary of the State of Israel and the 12th anniversary of the unification of Jerusalem were commemorated with traditional special services on May 1st and 25th . . .

. . . that the Tamuz issue of the "Rabbi's Newsletter" was donated by Mr. & Mrs. Hans Rothschild, in honor of their son, Dr. Jeffrey Rothschild . . .

. . . that additional donations were made by Mr. & Mrs. Adolf Mayer (in honor of Sandy & Larry) Mr. & Mrs. Meir Baran, Shelly & Lenny Fuld, Dr. & Mrs. Herman Blumenthal, Mr. & Mrs. Marvin Lowensteiner, Mr. & Mrs. Leo Oppenheimer, Mr. & Mrs. Werner Loew, Mrs. Edith Weissfeld, Mrs. Kate Philipson, Mr. & Mrs. David Pine . . .

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.

We wish to express our sincere appreciation for all the good wishes and thoughtfulness shown to us on the occasion of our Simcho.

Mr. & Mrs. Harry Hess

Mr. & Mrs. Mark Hess

MEMORIAL TABLETS



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

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
Julius Abraham	14.	Tamus
Flora Marx	14.	Tamus
Abraham Rosenthal	16.	Tamus
Herman Scharfberg	20.	Tamus
Gustav Gruenberg	21.	Tamus
William Kugelmann	22.	Tamus
Erich Lauter	23.	Tamus
Eva Lachman	24.	Tamus
Anna Singer	25.	Tamus
Fanny Rosenthal	25.	Tamus
Johanna Goldstein	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
Jocheved Auer	6.	Av
Else Starkhaus	9.	Av
Hilde Cahn	11.	Av
Julius Kraft	12.	Av
Alfred Sherlin	14.	Av
Salli Stern	14.	Av
Mirjam Nussbaum	15.	Av
Émilie 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
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Camilla Michels	27.	Av
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Julie Katz	28.	Av
Lina Rosenthal	29.	Av
Eugene Stern	30.	Av
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Arthur Sonneberg	3.	Elul
Ruth Zimmermann	6.	Elul
Josef Wolf	7.	Elul
Julius Hirsch	9.	Elul
Sussman Moses	10.	Elul
Joseph Katz	15.	Elul
Leopold Tannenbaum	16.	Elul
Erna Liebenstein	17.	Elul
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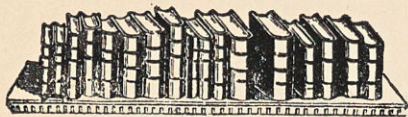
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THE SHIUR CORNER



. . . that it is considered disrespectful to call parents by their first names; that in their presence, their first names may not be mentioned at all?

. . . that objects of sanctity (Siddur, Tfilin, Mzuzo, Chumosh, etc.) may not be discarded, that torn pages and remnants too must not be carelessly thrown away, that it is not advisable to use old Machzorim whose worn pages crumble at the slightest touch?

. . . that during the "3 weeks" (July 12-August 2) national mourning for loss of Temple restricts us from weddings, music, hair-cut, purchase and wearing of new garments and Shehecheyonu over new fruit (latter permitted on Shabbos)?

. . . that during the "9 days" (July 25-August 2) meat and wine are forbidden (except on Shabbos), swimming, avoidable laundering, painting and renovating house?

. . . that on Tisho bAv (August 2) not only eating and drinking are prohibited but also body grooming, wearing leather shoes, marital relations, greeting and Torah study (all beginning prior evening) and sitting on chair (until noon)?

HAVE WE DONE IT?

If it wouldn't have come from outsiders, we would not have put much confidence in the tribute paid to Washington Heights' recent accomplishments. But there is frank and open admiration on the part of other community councils in New York City when they point to Washington Heights as a showcase.

Last May 6th Fifth Annual Leadership Conference, sponsored jointly by the Washington Heights-Inwood Preservation and Restoration Corporation, and the Jewish Community Council of Washington Heights-Inwood, was the setting of much stock-taking. Under the theme, "A Community in Action — Rediscovering Washington Heights-Inwood", the conference listened to Dr. Donald Feldstein (Executive Director, Federation of Jewish

Philanthropies), James Capalino (Commissioner of General Services, New York City), State Senator Franz Leichter, State Assemblyman Edward Lehner, Edgar Lampert (President of local Community Preservation Corporation), as well as Judge Herman Cahn, Rabbi Ralph Neuhaus, and Elizabeth Wurzbarger (Jewish Community Council) and Professor Eric Erlbach, who in summarizing the proceedings, pointed to:

An increase of our Jewish population, a demand for apartments by young couples desiring to move into Washington Heights, a sense of determination to strengthen our area, large-scale funding (federal, state, as well as local business firms), cooperation from police, parks, and sanitation departments, as well as local landlords, a harmoniously working coalition which comprises the entire area — Jewish, Catholic, Greek and Spanish communities.

Needless to say, there is still much room for improvement, but the gloom and threat of panic prevailing only a year or so ago have given place to cautious optimism and hope.

(Continued from Page 1)

Some questions rise in my mind: Why is this never mentioned by those overcome with zeal for G'd and Torah? Why do eminent rabbinic bodies confine their vituperative directives against Shabbos desecration, conscription of women into Israel's army, autopsies, abortions, Shmitto violations?

Why do renowned grand rabbis limit their castigating publications to the subject of Zionism and Israel?

Why is the fire and brimstone, poured thunderously from the pulpit on Shabbos Shuvo, restricted to topics of Kashruth and modesty in attire?

Please do not misunderstand; all these are important matters, some touching on pillars of Judaism. But, in the light of the quotations above, how are we to understand the conspiracy of silence on the part of those distinguished rabbis, or at best their rather paltry treatment of this subject?

"Teach us, oh masters!" ילמדנו רבנו

The first part of the report deals with the general situation of the industry in the United States. It points out that the industry has been in a state of depression for some time, and that the demand for various types of goods is very low. This has led to a general decline in production and sales throughout the industry.

The second part of the report discusses the financial situation of the industry. It notes that the average profit margin is very low, and that many companies are operating at a loss. This is due to a combination of factors, including high raw material costs and low selling prices.

The third part of the report deals with the labor situation. It points out that the industry is facing a shortage of skilled workers, and that many companies are having difficulty finding qualified personnel. This is due to a number of factors, including the migration of workers to other industries and the lack of training opportunities for new entrants.

The fourth part of the report discusses the export situation. It notes that the industry is facing a significant decline in exports, which is due to a combination of factors, including a weak dollar and increased competition from foreign producers.

The fifth part of the report discusses the future outlook for the industry. It suggests that the industry may continue to face a period of depression for some time, but that it may begin to recover as demand improves and production costs decline.

The report concludes with a number of recommendations for the industry. It suggests that companies should focus on reducing costs and improving efficiency in order to remain competitive in a depressed market. It also recommends that the industry should work to improve its labor force by providing training and development opportunities for workers.

Finally, the report suggests that the industry should work to improve its export situation by pursuing trade agreements and other measures that would reduce trade barriers and increase demand for its products.

THE SHIR COMBEE

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The Shir Combee is also a very versatile garment. It can be worn in a number of different ways, and it can be paired with a wide variety of accessories. This makes it a very popular choice for people who like to mix and match their clothing.

The Shir Combee is also a very practical garment. It is easy to clean and care for, and it is a good choice for people who are looking for a garment that is both stylish and functional.

In conclusion, the Shir Combee is a very popular and practical garment. It is a good choice for people who are looking for a simple, comfortable, and versatile garment.

HAVE WE DONE IT?

The question of whether we have done it is a very important one. It is a question that has been asked many times, and it is one that is still being asked today.

The answer to this question is a very complex one. It depends on a number of factors, including the definition of "done it" and the context in which the question is being asked.

In general, however, it is difficult to say that we have done it. There are many challenges that remain, and there is still a long way to go.

However, there are also some reasons to be optimistic. We have made significant progress in many areas, and we are continuing to work hard to address the challenges that remain.

In conclusion, the answer to the question of whether we have done it is a very complex one. It depends on a number of factors, but there are reasons to be optimistic about the future.

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