

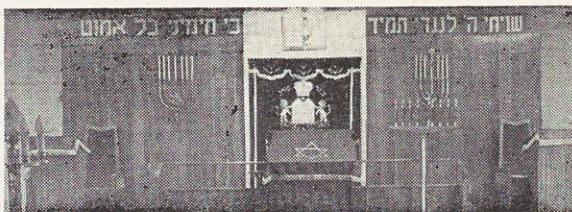
HAKOHOL

Published bi-monthly by

**CONGREGATION BETH ISRAEL
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LOrraine 8-3141



KISLEV-TEVES 5731

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IF IT COULD TALK

RABBI SHLOMO KAHN

Elevators, as other machines, indeed as all mute objects, cannot talk. They have been created to do their duty in silence. They also suffer in silence.

What is there for an elevator to suffer? Much.

We look upon it as a tool, a servant, in a quite personal, demanding way. We are, of course, vaguely aware that there are other tenants in the building who are also entitled to use it, plus a generous helping of outsiders with legitimate business — delivery men, visitors, salesmen, gas-and-electric meter readers, repair and service people. But deep down we are somehow convinced that it's there for us, ourselves.

If, at the precise moment when I need it, my elevator happens to be waiting for me at my particular landing, I view it not as a happy coincidence (which it is) but as my absolute birthright, guaranteed by the

Constitution, my due as a bona fide rent-paying tenant.

On the other hand, if, as I approach it, firmly trusting in its fidelity, the beast is not there, I get annoyed. It ought to be there, at my immediate beck and call, no? Why must I waste my time? Why do I have to wait?

During one such frustrating, fume-and-stamp period lasting, so it always seems, a full quarter of an hour (my watch insisted unbelievably that no more than two minutes had passed), my mind played tricks on me. The elevator arrived, apologetically, out of breath, and seeing my scowling face, it began to talk. (If Bileam's donkey could do it, why not, I ask you, my elevator?)

"So you're angry," it seemed to say. "You believe you're right in demanding to be served instantaneously and that I'm wil-

(Continued on page 14)

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Geburstag.Maseltov zu Mrs. Grete Heilbrunn zur
Geburt einer Enkelin.Maseltov zu Mr. & Mrs. Arthur Mendel
zur Geburt einer Enkelin.Maseltov zu Mr. & Mrs. Salomon Bacha-
rach zur Geburt einer Enkelin.Maseltov zu Mr. & Mrs. Siegmund
Schwarz zur Geburt einer Enkelin.Mazeltov to Mr. & Mrs. Barry Reis on
the birth of a daughter.Mazeltov upon the engagement of Miss
Miriam Wartelsky & Mr. Stephen NemeroffMazeltov upon the marriage of Miss
Elaine Kahn & Mr. Ronald Ward.Mazeltov upon the marriage of Miss
Susan Neumann & Mr. Stephen Jacobs.Die Gemeinde zusammen mit den An-
gehorigen betrauern den Heimgang von:Bertha Strauss (Schwester von Mrs. An-
nie Wertheimer).

SICHRONO LIV'ROCHO

**DO YOU ATTEND
SERVICES ON FRIDAY
EVENING AND SHABBOS
AFTERNOON?****IF NOT, WHY NOT?**

CHILDREN'S PAGE

THE ADVENTURES OF

KUPSIE, THE



KIDDUSH CUP

"... happy birthday, dear Kupsie, happy birthday to you!"

Boy, was Kupsie surprised! Tumbler and Tassie, his good friends, were giving him a birthday party.

There were no presents, of course. Kiddush cups have no way of leaving the house to go shopping for gifts, you know. And besides, there's really nothing a cup like Kupsie needs. But a party it was anyway, with lots of fun and many games.

Instead of ice cream, little Tassie served something much better for Kiddush cups. Wine! He had managed to hide what had been left in him last time he was used and now everybody got a few sips. And what they lacked in food and gifts, they made up in fun and games and lots of singing.

"That was swell," sighed Kupsie with pleasure when it was over. "Thanks a lot. You're real friends," and for once he spoke seriously. And, since he was a good-hearted little fellow, he added:

"I'll help make a nice party for you, too, when your birthdays come around. I know Tassie's is still a long time off, but when is your's, Tumbler?"

"Thanks, Kupsie, but I don't celebrate my birthday with a party."

"No party? You must be kidding." Kupsie couldn't see how anyone would pass up a chance for fun.

"Parties are mainly for youngsters, Kupsie, I am much older."

"So what?" Kupsie was still puzzled. "What has age got to do with it?"

"Not age," smiled Tumbler, "but a different way to look at it. As you grow older you'll understand that though a birthday is a happy occasion, it's also rather solemn. It reminds you that another year has passed. Each year of your life ought to be an improvement, like a graduation, always higher. And also, a quiet, dignified celebration is really more in place than a loud, wild party."

"I never thought of it that way," said Kupsie in a small voice.

"Tell me," Tassie wanted to know, "is this why girls don't celebrate in public when they become of age, while boys do?"

"Right. Girls become mature earlier than boys, at twelve. And Jewish women consider quiet dignity to be very important. That's why a girl's Basmitzvo celebration is a fine, quiet affair, observed at home, without the loud excitement of a boy's Barmitzvo."

By now, Kupsie was almost ashamed of the good time he had earlier, at his party. Seeing his downcast face, Tumbler laughed:

"Cheer up, Kupsie! You were entitled to your fun and had all the right to be happy."

Kupsie eagerly agreed, for he hated to feel sad. "After all, I'm still pretty young, not even Barmitzvo yet. And besides," his eyes were full of mischief again, "who ever heard of a Kiddush cup being a girl?"

(Will be continued)

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	<i>Kabolas</i>	<i>Shacharis</i>	<i>Mincho</i>	<i>Maariv</i>	<i>Day- break</i>	<i>Sh'ma before</i>
Shabb. Toldos, November 28	4:10	8:30 Sermon	4:35	5:10	6:00	9:05
Shabb. Vayetze, December 5	4:10	8:30	4:35	5:10	6:00	9:10
Shabb. Vayishlach, December 12	4:10	8:30 Predigt	4:35	5:10	6:05	9:10
Shabb. Vayeshev, December 19	4:15	8:30	4:40	5:15	6:10	9:15
Shabb. Miketz, December 26	4:20	8:30 Sermon	4:45	5:20	6:15	9:20
Shabb. Vayigash, January 2	4:25	8:30	4:50	5:25	6:15	9:20
Shabb. Vay'chi, January 9	4:30	8:30 Sermon	4:55	5:30	6:15	9:25
Shabb. Sh'mos, January 16	4:35	8:30	5:00	5:35	6:15	9:25

Rosh Chodesh Kislev, Sunday, Nov. 29

TAL UMOTOR begins Shabbos night, December 5

Chanuko, December 23-30

Sunday, December 27

Mincho: 3:30 P.M.

Maariv: 5:30 P.M.

Rosh Chodesh Teves, Monday & Tuesday,
December 28 & 29

Asoro b'Teves, Thursday, January 7:

Fast begins 6:00 A.M.

Shacharis 7:30 A.M.

Mincho-Maariv 4:40 P.M.

Fast ends 5:25 P.M.

* * *

Sunday — 8:00 A.M.

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Future HAKOHOL issues will appear at more evenly spaced intervals, an economic and technical improvement for advertisers and congregation. The next (Purim) issue, No. 107, will cover Adar-Nisan-Iyar (March-April-May). Please attach this card to the Schedule of Services, on page 5 of the previous issue of HAKOHOL.

Shabbos	Kabolas	Shacharis	Mincho	Maariv	Day- break	Sh'ma before
Vo-ero, January 23.....	4:45	8:30	Predigt	5:10	5:45	6:10 9:20
Bo, January 30.....	4:55	8:30		5:15	5:50	6:05 9:20
B'shalach, February 6....	5:00	8:30	Sermon	5:25	6:00	6:00 9:15
Yisro, February 13.....	5:10	8:30		5:35	6:10	5:50 9:10
Mishpotin(Shkolim)Feb.20.	5:20	8:30	Predigt	5:40	6:15	5:40 9:05
T'rumo, February 27.....	5:30	8:30	YouthSh.	5:50	6:25	5:30 9:00
T'tzave(Zochor)March 6...	5:35	8:30	Sermon	5:55	6:30	5:25 8:55

Rosh Chodesh Sh'vat.....Wednesday, January 27

Chamisho osor b'Sh'vat...Wednesday, February 10

Rosh Chodesh Adar.....Thursday & Friday, February 25 & 26.

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TROJANISCHE PFERDE

Der Feind der unzweideutig von aussen her bedroht, ist lange nicht so gefaehrlich als der, der heimlich und tueckisch sich hereingeschlichen hat. Von innen ist man naehmlich viel empfindlicher und wehrloser der Hinterlist ausgesetzt.

Offene Feindseligkeit gegen uns als Volk, Religion oder im Einzelleben war seit jeher eine Begleiterscheinung unserer Existenz. Obwohl das zu unsagbaren Leiden gefuehrt hat, waren wir aber stets hartnaeckig und gehaertet imstande, trotz gewaltigem Aufwand von Antisemitismus und Verfolgungswahn, saemtliche Gegner und Moerder zu ueberleben. Weit gefaehrlicher und beunruhigender sind kerbsartige Erscheinungen, die im Geheimen sich einnisten und zerfressend und zerstuerend um sich greifen.

In einem Rundschreiben, von den fuehrenden juedischen Organisationen unterschrieben (Association of Orthodox Jewish Scientists, National Jewish Commission on Law and Public Affairs, Poale Agudath Israel, Rabbinical Alliance of America, Rabbinical Council of America, Religious Zionists of America, Torah Umesorah, Union of Orthodox Jewish Congregations of America, Yavneh, Young Israel), an alle Gemeinden ausgesandt, ergeht ein dringender Warneruf an die juedische Oeffentlichkeit.

Die Zukunft grosser Kreise unseres Volkes wird unterminiert und in ernstliche Gefahr gebracht durch:

(1) *Mischeben*, eine traurige Erscheinung, die direkte Verluste unseren Reihen bringt.

(2) *Uebertritt* (von Nichtjuden zum Judentum), oft durch unzustaeendige Instanzen erledigt, sodass der Akt halachisch voellig ungueltig ist und weitgehende Taauschung hervorruft.

(3) *Ehescheidungen*, die, wenn nicht durch befugte Rabbiner durchgefuehrt, halachisch ungueltig sind, sodass eine darauf eingegangene weitere Ehe und Kinder die daraus entstehen, unwiderruefflich ins Unglueck gestuerzt werden.

(4) *Adoptieren*, wobei halachische Forderungen eine wichtige Rolle spielen um die Gesetzmaessigkeit sicher zu stellen.

(5) *Juedische Identitaet*, wonach unabaenderlich nur der Jude ist, der von juedischer Mutter geboren oder gesetzlich zum Judentum uebergetreten ist.

Zu diesen klargemachten Punkten gesellt sich nun auch noch ein weiterer. Zu den hoechsttheiligen Angelegenheiten im Menschenbereiche gehoert das Fortpflanzen des Lebens. Das ist etwas, was Mensch mit G'tt in erhabener Zusammenarbeit vereint. Das zarte, bereits gezeugte, noch im Mutterschoss gedeihende Leben darf nicht gewaltsam angetastet werden. Es ist heilig.

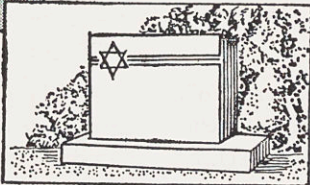
Wenn vor einiger Zeit im Staat New York, sowie in anderen Staaten des Landes, ein neues Gesetz es erleichtert hat, das ungeborene Kind, von Mutter und Arzt unerwuenscht, zu toeten, dann muss es klar an die juedische Oeffentlichkeit gebracht werden, dass solches Vergreifen an zartem Menschenleben nach Religionsgesetz verboten ist.

Zwar gibt es Umstaende, wobei wegen direkter Lebensgefahr der Mutter, nach Beratung mit kompetentem Rabbiner, ein solcher drastischer Eingriff statthaft und sogar geboten ist. Aber, G'tt behuete, das darf keinesfalls dem Einzelnen, selbst nicht dem Arzt, ueberlassen werden.

Menschenleben, auch in noch bescheidenem, schlummerndem Anfangsstadium, ist ein Geschenk G'ttes und hat absolute Existenzberechtigung.

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"POINT OF VIEW"

A Column for the Young Adult

BOOKMAKING — JEWISH STYLE

וצדקתו עומדת לעד

"and his righteousness shall endure forever" (Psalms 111:3, 112:3).

Where would you expect this quotation applied? On the tombstone of an outstanding Tzaddik? Over the entrance of a hospital or school, endowed by a great philanthropist? On the dedication plaque of a forest in Israel?

Though these are fine, eligible candidates, the Rabbis of the Talmud chose, as the epitomy of righteousness, someone else. "And his righteousness shall endure forever — this refers to one who writes (publishes, purchases) books and lends them to others" (Talmud K'suvos 50a).

Surprised? So was I when I came across this Talmud passage for the first time. But it doesn't take much contemplation, does it, to understand and fully appreciate it.

The world calls us the People of the Book. We fill the prescription admirably. Is there a Jewish home without books? While all other nations in antiquity were for the most part comprised of illiterates, in our people every last man, woman and child not only knew how to read and write, but also studied with eager interest, Bible, Talmud and the Codes.

While all other nations' houses of worship cater to short prayer services, our Shuls, even the modest Shriebels, boast of veritable libraries, not of prayer books only, but also of Written and Oral Law (Chumoshim, Mishnayos, Gemoros, Shulchan

Oruch, etc.) and our services feature study as well as prayer (K'rias haTorah, Shiurim, sermons, lectures, etc.).

Modern Israel too mirrors this uniqueness. Politically and economically the Jewish State is patterned after the examples of other world nations but deeply imprinted on its very fabric of life is the stamp of the book.

Israelis read more books and newspapers than the people of any other country in the world. The comparatively small Jewish State, with its little more than two million inhabitants, publishes 481 magazines and newspapers. Most, 314, are in Hebrew, the rest in foreign languages.

During the past year, almost 9½ million books were published in Israel. Since eighty percent were in Hebrew, a language almost exclusively confined to Israel itself, it testifies to an incredibly voracious hunger for reading material.

Little wonder, then, that while at airports throughout the world, departing tourists stock up on duty-free liquor, Israel's Lydda airport presents the remarkable, mature sight of travelers lugging duty-free s'forim!

To be sure, man needs food and drink, healing and health, rest and relaxation, but higher than public kitchens, hospitals and forests, the Jew values spiritual food. To acquire books of study for oneself is deemed a religious duty. To make them available to knowledge-hungry fellow human beings, is a "righteousness which shall endure forever."

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... dass Gemeinde-Sukko sowie verschiedene Privat-Sukkos gute Dienste leisteten ...

... dass Simchas Thora mit lebhafter Beteiligung unserer Jugend in begeisterter Freude begangen wurde; dass Rabbi Kahn mit Choson Thora und Mr. Bernard Greenbaum mit Choson B'reschis beehrt wurden und an Schabbos B'reschis bei traditionellem Empfang Mitglieder und Freunde der Gemeinde begruessten ...

... dass zur Eroeffnung der Sisterhood Season am 8. November, Rabbi Kahn einen Vortrag ueber die historischen Persoenlichkeiten des Siddurs, unter dem Titel "My Friends & Acquaintances," bei grosser Beteiligung von Mitgliedern und Gaesten hielt ...

... dass zu Ehren Chanuko ein von der Sisterhood fuer die ganze Gemeinde veranstalteter vergnuegter Nachmittag mit musikalischer Unterhaltung fuer Sonntag, 27. December, 3:30 P.M. geplant ist ...

... dass die ordentliche Generalversammlung der Chevra Kadisha mit anschliessen-

dem luncheon am Sonntag, 31. Januar, stattfinden wird ...

... dass unsere Mitglieder daran erinnert werden, fuer den im Februar geplanten Bazaar durch Bereitstellung von Waren zum Verkauf jetzt schon zu sorgen ...

... dass die Kislew Ausgabe des "Rabbi's Newsletter" von Mr. & Mrs. Fritz Neuhaus gestiftet wurde ...

... dass die Tewes Ausgabe des "Rabbi's Newsletter" von Mr. Saly Zloczower (in Memory Sophie Zloczower) gestiftet wurde ...

... dass weitere Spenden dafuer eingingen, darunter von Mrs. Julie Stock, Mr. & Mrs. Manfred Loeb, Mrs. Martha Loeb ...

... dass, wie bereits brieflich mitgeteilt, hinsichtlich der allgemeinen Verteuerung und erheblich gestiegener Kosten, der Mitgliedsbeitrag ab 1. Januar von \$2. — auf \$2.50 monatlich erhoeht wird ...

... dass der Finanzbericht der Gemeinde zu Kassestunden, Sonntags 10-12 Uhr, Mitgliedern zur Besichtigung bereit liegt ...

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"Wir haben einen streng koscheren Haushalt," beteuerte stolz ein Ehepaar. "Zwar nehmen wir es ausserhalb des Hauses nicht so genau, aber die Kueche ist einwandfrei."

"Ihr Lohn dafuer ist sicher," antwortete ein bekannter New Yorker Rabbiner. "Wo Sie ueber 120 Jahren landen werden, weiss ich nicht. Aber ich bin sicher, fuer Ihr Geschirr ist ein Platz reserviert in Gan-Eden!"

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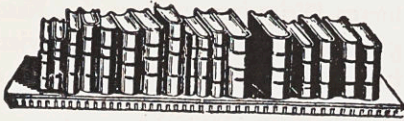
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DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass man auch kleinen Kindern keine nicht-koscheren Speisen zum Essen geben darf, dass, wenn aerztlich aus Gesundheitsgruenden verordnet, man vorher darueber Scha'alo (rabbinische Auskunft) machen muss?

. . . dass jegliches Kochen von Speisen am Schabbos verboten ist, darunter auch unter Umstaenden Ueberbruehen einer Speise durch heisse Fluessigkeit, deshalb also zum Beispiel man kein vom Schabbos-Herd genommenes heisses Wasser (Suppe, Sauce) auf in Teller oder Tasse befindende Speise giessen darf (wohl aber umgekehrt es erlaubt ist: zuerst heisse Fluessigkeit in Teller und danach die Speise)?

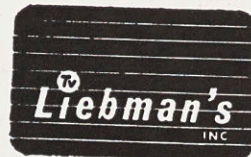
. . . dass die kleine Beteiligung an den G'ttesdiensten an Freitag Abend und Schabbos Nachmittag absolut unwuerdig unserer Gemeinde ist?

. . . dass Essen und Trinken ohne vorher die gehoerige B'rocho zu sprechen, als Raub an Heiligtumsgut (G'ttes Besitz) betrachtet wird?

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(Continued from page 1)

fully negligent by not being exactly where you want me at the precise time when you want it. But do you ever think of me when you don't need me?"

Good grief! The worm has turned! Instead of accusing, it's I who stand accused. My perplexed face must have given me away for it went on much more vehemently:

"Granted that I'm to serve you, but you're not the only one, you know. I'm wanted here and there and everywhere. One fellow wants to go up, the other to go down. There's one character who believes that once he pressed his desired floor, I'm to ignore all other calls and stop for no one else. And then there's the rush hour. For hours on end hardly anyone gives me a second thought and then, wham! frantic signals from all floors simultaneously. And, on top of it, you get angry. Don't you people have a heart? What about mine? Isn't it enough to give me heart failure?"

Thoroughly chastised, I make my hurried exit, but the words, real or imagined, follow me for a long time.

It's not only the elevator. Surely there must be others also who'd like to express such bruised, outraged feelings. Somehow we get the erroneous impression that when we are in need of something, it must be furnished at once. We resent having to wait for a doctor's or dentist's appointment, are nettled when a repair man can't do the job right away, and lines at the bank, supermarket or post office drive us mad.

And — doesn't the Shul with its services get such treatment too? Someone else's lengthy "mi sheberach" infuriates but when we're at bat, we play with reckless abandon. No great worry is spent on the upkeep of the daily minyan but woe, if the quorum is lacking on that one day a year when one has Yahrzeit! Months, years can pass without so much as a courtesy call but oh, how we bristle with indignation when we need someone and he happens to be busy otherwise just then.

Luckily, elevators, machines, etc. don't talk. They serve in silence. They suffer in silence.

EIN MISSTON

Ein prominenter Thoragelehrter war bei Serge Koussevitzky, dem verstorbenen berühmten Dirigenten, zu Gast. Aus Kaschusgruenden liess er sich nur Tee servieren und lehnte selbst das Gebaeck hoeftlich ab.

"Was kann ein kleines Stueck Torte ethisch-religioes schaden?" fragte scherzend der Musiker.

"Das muessen Sie am besten verstehen," erwiderte der Rabbiner. "Stellen Sie sich vor, bei einem Konzert wird auf Dutzenden von Instrumenten gespielt. Ein einziger Violinist bringt auf einer einzigen Saite seiner Geige einen einzigen Misston hervor. Wie erregt das den Dirigenten zur Verzweiflung! Wie stoert das doch die ganze Harmonie!"

Und er fuhr erklarend fort: "Judentum ist eine herrliche Symphonie, durch Instrumente aller Art harmonisch zusammengestellt. Ein Misston zerstoeert das alles."

רבי אליעזר בן יעקב אומר כל שיש לו תפילין בראשו ותפילין בזרועו וציצית בבגדו ומזוזה בפתחו הכל בחיזוק שלא יחטא (מנחות מג.).

Rabbi Elieser ben Jakob sagte:

"Wer T'filin auf Haupt und Arm traegt, Zizis an seinem Gewand hat und die M'suso an seiner Tuere, ist bestimmt von Suende bwahrt."

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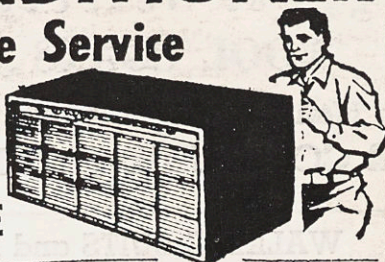
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