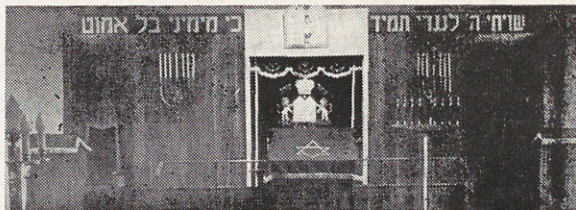


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TAMUZ-AV-ELUL 5735

JUNE-JULY-AUGUST 1975

Vol. XXIV

No. 124

KASHRUS IN PRISON

RABBI SHLOMO KAHN

The persistent, stubborn efforts of a persistent, stubborn man brought about startling results. A Federal judge ruled that by law, a person's need to practice an important tenet of his faith must be respected, and he ordered kosher food for the prisoner. Borrowing an ad phrase, "you've come a long way, baby-"

For the observant Jew, the already arduous centuries-long trek among the nations of the world is a veritable obstacle course. To safeguard Shabbos and Yomtov, family purity and religious education, Kashrus and prayer, he has to follow in the footsteps of Abraham ready to offer huge sacrifices.

Our chronicles record the hardships of the medieval Jewish peddler as well as the

modern business man in remote places where kosher food is unavailable, the problems of out-of-town students and hospital patients, the deprivations of boys in the armed services, no less heroic than those of Daniel and his friends at the court of Nebuchadnezzar.

Enormous progress has been made, however, in recent years. Kosher food is now readily accessible and its use has become a respectable way of life. But the kosher prison caterer surely takes the cake!

Contributing factors to this landmark decision are many. There's an unprecedented civil rights climate in the country. There's a growing emphasis on extending

(Continued on page 10)

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PERSONALS



Mazel'tov to Mr. & Mrs. David Stern on
their golden wedding anniversary.

Mazel'tov to Mr. & Mrs. Salomon Stock
on their golden wedding anniversary.

Mazel'tov to our Honorary President, Mr.
Albert Moses, on his 75th birthday and
Mazel'tov to his wife, Mrs. Betty Moses, on
her 70th birthday.

Mazel'tov to Mr. Siegbert Strauss on his
75th birthday.

Mazel'tov to Mr. Hugo Weinberg on
his 60th birthday.

Mazel'tov to Mr. Charles Wolff on his
60th birthday.

Mazel'tov to Mr. & Mrs. Salomon Stock
on the wedding of their granddaughter.

Mazel'tov to Mrs. Lilly Knurr on the
Barmitzvo of her grandson.

Mazel'tov to Mr. Isidore Lemberger on
the birth of a great granddaughter.

Mazel'tov to Mr. & Mrs. Arthur Mendel
on the birth of a grandson.

Mazel'tov to Mr. & Mrs. Hans Phiebig
on the birth of a grandson.

Mazel'tov to Mr. & Mrs. Harry Hess on
their silver wedding anniversary.

Mazel'tov on the engagement of Miss
Donna Umin & Mr. Melvin Baum.

The Congregation mourns the passing of:
Leo Rosenbaum (brother of Mrs. Man-
fred Schoen).

Bertha Lemberger

Jonas Frank

Leonie Schlossberger

Nanny Frank

Herman Marx (brother of Mrs. Deut-
schmann, Miss Bella Marx, Mrs. Julie
Stock.)

ZICHRONOM LIVROCHO

THE ADVENTURES OF
KUPSIE, THE  KIDDUSH CUP

"It's unfair," wailed Kupsie.

"Complaining again?" asked Tumbler.

"Sure he is," laughed Tassie. "You know, Kupsie's never happy unless he's got something to grumble about."

"Look who's talking!" Kupsie turned in anger on Tassie. "You're not so big yourself."

"Big? How does size enter your argument?" Tumbler wanted to know.

"Let me explain," said Tassie as soon as he could stop laughing. "Kupsie all of a sudden got it into his little head that he's jealous of you."

"Of me? Jealous?" gasped Tumbler in surprise.

"Because he's greedy, that's why!"

"Greedy, my eye!" grumbled Kupsie loudly and angrily. "You'd think I drink the wine all by myself. I don't even get one drop of it!"

"I still don't understand," said Tumbler.

"It's unfair," said Kupsie again. "When they use you for Kiddush they pour a real generous amount of wine into you to make you full. I can hear it splashing and gurgling from the bottle beautifully. But with Tassie and me, one short splash and we're full. It's unfair!"

Tumbler had to smile. It sounded so silly but seeing that Kupsie was serious and that he meant well, he began to explain.

"Let me give you an example. For Kiddush, the wine cup must be filled with wine all the way. You know that."

Both young cups nodded. Tumbler continued:

"If only a minimum quantity of wine is available, enough to fill one of you to the top but only half of me, which cup would be used?"

"Us," they said together.

"Right. Why?"

"Because less than full is not enough."

"But isn't half of me more than all of you?"

"Still no good," said Kupsie and Tassie.

"Oh, I get it now!" cried Kupsie. "It's not size that counts but performance."

"Exactly," said Tumbler. "A half-hearted effort by one who can do more is not good enough. But if someone does all he can, it's fine, even if it's less in quantity."

And Tumbler added: "The Talmud puts it this way:

אחד המרבה ואחד הממעיט
ובלבד שיכוון לבו לשמים

Accomplished little, accomplished a lot

(It really, truly matters not)

So long you tried and labored hard

And up toward Heaven turned your heart."

(Will be continued)

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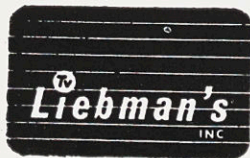
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*"If you come to My house
I shall come to your house;
If you don't come to My house
I won't come to yours."*

(Talmud Sukko 53a)

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Korach, June 14	7:15	8:30 Sermon	8:40	9:15	4:00	8:50
Chukas-Bolok, June 21	7:15	8:30	8:40	9:15	4:00	8:50
Pinchos, June 28	7:15	8:30	8:40	9:15	4:10	8:55
Matos-Masey, July 5	7:15	8:30 Sermon	8:40	9:15	4:15	9:00
Dvorim, July 12	7:15	8:30	8:40	9:15	4:20	9:05
Voes-chanan, July 19	7:15	8:30 Sermon	8:35	9:10	4:30	9:05
Ekev, July 26	7:15	8:30	8:25	9:00	4:45	9:10
R'e, August 2	7:15	8:30	8:20	8:55	4:55	9:15
Shoftim, August 9	7:15	8:30	8:10	8:45	5:05	9:15
Ki Setze, August 16	7:15	8:30	8:00	8:35	5:20	9:20
Ki Sovo, August 23	7:15	8:30	7:50	8:25	5:25	9:25
Nitzovim-Vayelech, August 30	7:10	8:30	7:35	8:10	5:35	9:25

Shivo osor bTamuz, Thursday, June 26

- Fast begins 4:00 A.M.
- Shacharis 7:25 A.M.
- Mincho-Maariv 8:00 P.M.
- Fast ends 9:15 P.M.

Rosh Chodesh Av, Wednesday, July 9

Tisho bAv, Thursday, July 17

- Fast begins Wednesday 8:25 P.M.
- Mincho-Maariv Wednesday ... 8:45 P.M.
- Shacharis 7:25 A.M.
- Mincho-Maariv 8:00 P.M.
- Fast ends 9:10 P.M.

Chamisho osor bAv, Wednesday, July 23

Rosh Chodesh Elul, Thursday & Friday,
August 7 & 8

1st day Slichos, Sunday, August 31,
7:00 A.M.

Slichos Monday, September 1, 7:00 A.M.

Slichos Tuesday-Thursday September 2-4,
5:45 A.M.

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

DAILY SERVICES

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

SHIURIM

- Ladies — Monday 7:30 P.M.
- Tanach — Tuesday 3 P.M.
- Gemoro (advanced) — Tue. & Thur.
7 P.M.
- Gemoro (beginners) — Wednesday,
8:15 P.M.
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"POINT OF VIEW"

A Column for the Young Adult

HOW THEY CURED RABBI ZADDOK

Was he bereft of his senses? The fall of Jerusalem was imminent. People and country were tumbling hopelessly into a catastrophic abyss — unconditional surrender, loss of sovereignty, destruction of the Temple, occupation by a cruel conqueror intent on uprooting national and religious identity, vengeful bloodshed, wanton pillage, shameful captivity. By a cloak-and-dagger ruse, Rabbon Yochanan ben Zakkai had managed to leave the besieged city, penetrate enemy lines and see the general. Impressed by Rabbon Yochanan (who had accurately foretold the general's elevation to the throne of Rome), the new emperor offered him three wishes. "Give me Yavneh and its rabbis (preservation of the Torah center to insure spiritual survival), spare Rabbon Gamliel's family (to maintain the Davidic-Messianic line of succession) and a doctor for Rabbi Zaddok."

A doctor for Rabbi Zaddok?

Rabbi Zaddok's heart had been heavy with foreboding over ominous signs of impending disaster: his people's moral deterioration and the inevitable result, political doom. Unmindful of rapidly failing health, he prayed and fasted every day for forty years and became pitifully emaciated. Now the ordeal was about to end — Jerusalem was defeated. If only some others would have been inspired by this valiant attempt to stem the flood! In tender salute to his venerable, saintly colleague, Rabbon Yochanan sought expert medical help.

Rabbi Zaddok recovered. How? asks the Talmud (Gittin 56b). He was put on a liquid diet. Each succeeding day, the liquid was thickened. Gradually the alarmingly shrivelled digestive system returned to a normal condition.

Modern medicine could hardly improve on this astonishingly sensible, simple technique, excellent in achieving an objective — any objective!

Intimidated by the enormousness of a task? Discouraged by overwhelming odds against success? Turned off by frustratingly formidable obstacles? Take heart. A beginning no matter how modest acts as a wedge. Steadily applied pressure and dogged perseverance will widen the crack, make inroads and eventually achieve desired success.

Amazed at seeing such triumph in nature (rock worn down by steady water), the as yet ignorant forty-year-old Akiba was cheered, applied himself to study and became the brilliant Torah scholar (Ovos dRabbi Noson 6:2).

Undaunted by a sea of discouragement, Jewish efforts persisted unflinchingly to attain a national homeland.

Two eminently qualified "physicians" prescribe the technique of Rabbi Zaddok's cure: history and science. We follow it faithfully on a national level. It's highly successful for the individual too!

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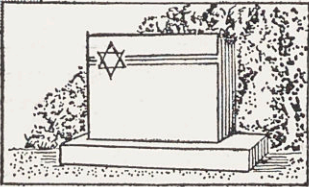
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OUR RUSSIAN IMMIGRANTS

Homelessness is one of life's most bitter experiences. Anxieties, sufferings and miseries are more or less bearable when in familiar, friendly surroundings. But the lot of strangers is unhappy even without the usual additional deficiencies. It's painful when a sudden upheaval puts a person into a foreign country whose language he doesn't speak, whose economic system he doesn't understand, and whose social customs are alien to him. Not for nothing does the Torah demand: "*You shall love the stranger.*" (Deut. 10:19)

The cataclysm of World War II did not put an end to mass upheavals. Insisting on repeating itself, history continues to write chapters of hapless refugees fleeing for religious, ethnic and political reasons. Within four decades, Jews fled from Nazi Europe, from Arab lands and from the Soviet Union.

We've prayed and worked for freedom of emigration of the Russian Jews and will continue to do so unrelentingly until all have attained full rights. We rejoice with the tens of thousands settling in Israel and the thousands choosing to live in the United States. And, among the few neighborhoods in the New York area, we in Washington Heights extend a hearty welcome to the growing community of more than sixty families who are now our neighbors.

The arrival of a sizable number of newcomers makes a noticeable splash on a neighborhood scene, whose impact is bound to be felt. Interest, formerly mild and academic, is fed by the realities of day-by-day contact. And, let's face it squarely, annoyingly nagging questions clamor for satisfying explanations.

This was bound to happen, we hasten to say. We are dealing with human beings (or shall we reverse the charges? *They* are dealing with human beings with us). Life itself writes the axiom that it's an art for people to get along with each other. For the pursuit of harmony and peace, G'd even permits His holy name to be sacrificed.

What are the questions? What are their answers?

(1) *Question:* Why do Russian Jews come to America instead of Israel?

Answer: Good question. It sounds illogically short-sighted to exchange one land of diaspora for another. But not everyone is logical or clear-sighted. Actually it's doubtful whether we ought to dictate to someone else. It's his life, not ours. "*Judge not your fellow man until you have come to his situation,*" admonish the Rabbis of the Mishna. We're also here, not in Israel.

What's more, some join relatives here. Others have tried Israel and complain of severe economic and climatic difficulties. We might not agree with their explanations but our objections might possibly be prompted by a desire to be rid of them altogether.

(2) *Question:* Why are they so irreligious? *Answer:* While surprisingly, some Russian Jews remained observing of mitzvos despite the Soviets' deliberate war on religious education, many have fallen prey to secularism. For almost sixty years teaching of religion is forbidden there. Two entire generations have grown up without the benefit of Yeshivas and Talmud Torahs.

(3) *Question:* Why are they openly dissatisfied with life here? Why do some insist on obtaining good housing and employment instead of being satisfied with any apartment and job? After all, when we came thirty to forty years ago, nobody did for us what we're now expected to do for them.

Answer: The rub is in the last sentence. It oozes resentment.

Let's list the similarities and differences between the two waves of immigration. Then we can judge more fairly. First the similarities.

The Russian Jews are clannish, stick together, are suspicious of others, have strong preferences for their own way of life. Well, what about us? Hasn't Washington Heights become the classical example of ethnic exclusiveness? Didn't we (don't we still) band together culturally, socially, religiously, preferring our own education? Was English *our* language of communication in the beginning? For that matter, isn't Yiddish still stubbornly retained in some circles?

As to the differences, there are several:

(Continued on page 10)

(Continued from page 9)

(a) There's a world of difference between one who *has* to emigrate and one who chooses to do so. When a person is glad to have saved his life, his demands for comfort and luxuries are modest. He'll do any work gladly and is satisfied with bare necessities. Jews in Russia are victims of religious and cultural persecution but they all have work and a place to live. When they emigrate, they're grateful for their newly-won identity and equality but they are not psychologically ready to replace their former standard of living with one which is inferior.

(b) Russians imagine America to be a land flowing with wealth and comfort. The discrepancy between expectation and fact is a cruel let-down, bringing disillusionment and discontent in its wake.

(c) It's difficult for the Russian to quickly submerge into the American system of economy. There a job is guaranteed — here it's subject to keen competition. There a person qualified in a specific field never works below his well-defined rank — here every job has built-up advancement opportunities. Unfamiliar with this, the immigrant will balk at starting at a level from which he believes he can never rise.

(d) Systematic government tyranny has made the Russian chronically suspicious of authority. Whatever smacks of official establishment, be it government or a local community organization, is viewed skeptically. Thus our well-meant offers of help are sometimes met disparagingly.

(e) We must come to grips with the fact that the average immigrant has a tenacious personality. Thank G'd for it! These are people who persevered over Stalin's ruthlessness, Brezhnev's cunning, over decades of methodical anti-Semitism bent on eradicating everything Jewish. By experience, they have become artists in swimming against the stream of society. It will take lots of time and patience to teach them that they're in friendly waters now.

It's up to us to overcome our own petty resentments and the tendency to wash our

(Continued from page 1)

full (sometimes top-heavy) equality to minority groups. There's an aura of heroism enjoyed by the plucky dissenter, for whom there's a soft spot in the heart and faint traces of a halo or at least a laurel wreath hovering over his head. And so, it's kosher food for the prisoner.

By contrast the prisoners in Russia fare badly. Despite a vehemently professed system of democracy, there's a pitiful lack of freedom there. And, a loudly celebrated constitution notwithstanding, basic human rights are cynically ignored and flagrantly violated. For the starving prisoner in a Russian jail or labor camp, Kashrus is more distantly unattainable than the bitterly cold Siberian moon.

There's still another contrast, likewise shocking, and it hurts more, for this one is inflicted by our own. This country, especially the metropolitan New York area, is blessed with a great many Jewishly owned hospitals, nursing homes and old age homes under an eminent Jewish federation. But most of them serve non-kosher food.

A few institutions are kosher. Hospitals usually make special arrangements when demanded by Kashrus observant patients and anyway, confinement there is of temporary duration only. But the lack of kosher food for the feeble and elderly is often a heart-wrenching tragedy. Wretched, tearful tales are told by pious men and women who have been abandoned by family and are helplessly stranded in non-kosher homes. Forced violation of sacred tradition brings to them excruciating mental anguish. They are prisoners — no less — of a cruel fate. A judicial decision similar to the kosher food supply for the penitentiary, would be highly in order.

hands when they appear to be unappreciative. Our job is to make them welcome and help them with understanding, and to eagerly grab the chance of guiding a fellow Jew to G'd and mitzvos and to become a useful part of our community.

The Congregation Reports . . .

. . . that at the 2nd annual Leadership Conference of the Jewish Community Council on March 9th, our delegates, Rabbi Kahn, Messrs. Eric Hanau, Leonard Fuld and Stanley Stone participated together with delegates from 23 local congregations and organizations in workshops dealing with housing (tentative approval of public funding for housing programs), resources (report on available community services), security (report by top police officials), youth (planned establishment of youth committee to attract young people), health (report on available services), and attended the luncheon session, addressed by J.C.C. President Herman Cahn and the Honorable Percy Sutton, Borough President of Manhattan . . .

. . . that a community Seder for 175 Russian immigrants was arranged by the J.C.C., sponsored by several local congregations; that our own Congregation, through an appeal to the members by Rabbi Kahn, was a leading sponsor, contributing over \$500.- for the Russian Immigrant Fund . . .

. . . that at an impressive ceremony on Sunday Chol haMoed Pesach arranged by the Washington Heights-Inwood Council for Soviet Jewry, its Youth Division and local Sisterhoods, Bennett Avenue was renamed Piotr Pinkhasov Avenue by order of the Mayor, highlighting the plight of Jewish Prisoners of Conscience in Russia; that the gathering at the Mt. Sinai Jewish Center, attended by numerous dignitaries, was addressed by Rabbi Kahn, Rabbi Neuhaus, Rabbi Singer, Mr. Herman Cahn (J.C.C. President), Mr. Malco'm Hoenlein (Executive Director, Greater New York Conference on Soviet Jewry), and Mr. Percy Sutton (Manhattan Borough President), as well as August Shtern (son of imprisoned Dr. Mikhail Shtern) and Mr. Robert Abrams (Bronx Borough President) . . .

. . . that on Solidarity Day, Sunday, April 13th, our Congregation was well represented among several hundred from the local area marching under the banner of the WHICSJ in solidarity with Russian Jews together with over 100,000 in the traditional march on Fifth Avenue and rally at the U.N.; that in conjunction with this event our local Teleprompter Cable

T.V. inaugurated its monthly series on the Jewish community of Washington Heights-Inwood with an interview of Rabbi Kahn and Mr. Stanley Stone who traced the 5-year history of the WHICSJ, the pioneer organization which set the pace for mutual cooperation among the various Jewish congregations and organizations, from which the Jewish Community Council was then able to emerge . . .

. . . that many of our members attended the annual Gemiluth Chessed dinner for Palisades Gardens on April 13th at the beautiful Palisades home, at which Rabbi Kahn was the guest speaker . . .

. . . that the 27th anniversary of the State of Israel was traditionally observed in our synagogue with a Yom Atzmaut service on Tuesday evening, April 15th . . .

. . . that many of our members participated in the community supper for the Hebrew Institute for the Deaf at Mt. Sinai Jewish Center on April 27th, co-sponsored by our Sisterhood . . .

. . . that our members received fact sheets for guidance in the community school board election on May 6th whose results reflect the interest taken in it . . .

. . . that Yom Yrusholaim services took place in our synagogue on Friday, May 9th, with Hallel recited and sung at the Mincho service, in commemoration of the miraculous victories of the Six Day War . . .

. . . that all who have not as yet sent in their Yizkor donations (Pesach and Shovuos) are asked to do so . . .

. . . that the Congregation's office will not be open for business during the month of July; kindly see us weekdays evenings after Maariv (8 P.M.) . . .

. . . that ticket sale for High Holidays begins Sunday, August 3rd; that letters to members and seat holders explained the new system of unified seat prices; that any change in seating arrangement or purchase of additional seats must be brought to our attention well in advance . . .

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

. . . that additional donations were made by Dr. Fred Heilbrunn, an anonymous contribution, Mr. Mordochai Waldman, Mr. & Mrs. Josef Erbs & Family (in memory of Lina Faktor) Dr. & Mrs. Herman Blumenthal . . .

MEMORIAL TABLETS



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

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Moses Hess	9. Tamus
Rebecca Schoemann	10. Tamus
Efroim Birman	10. Tamus
Leopold Sonneberg	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
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
Julius Kraft	12. Av
Alfred Sherlin	14. Av
Salli Stern	14. Av
Mirjam Nussbaum	15. Av
Julius Hamburger	16. Av
Adolf Gottlieb	16. Av
Leopold Eichersheimer	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
Josef Wolf	7. Elul
Julius Hirsch	9. Elul
Sussman Moses	10. Elul
Joseph Katz	15. Elul
Leopold Tannenbaum	16. Elul
Erna Liebenstein	17. Elul
Arno Trautmann	22. Elul
Sophie Levy	22. Elul
Olga Jonas	23. Elul
Bertha Hofmann	24. Elul
Emma Moses	24. Elul
Susan Rosenthal	24. Elul
Sally Kahn	25. Elul
Ida Meyer	27. Elul
Erna Michelson	28. Elul
Jenny Holzer	29. Elul

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

HONOR THE MEMORY OF YOUR
LOVED ONES IN OUR

"BOOK OF MEMORY"



VEREWIGEN SIE DIE NAMEN
VERSTORBENER ANGEHOERIGEN
IN DEM

"MEMOR-BUCH"

DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass Toepfe, Bestecke, Geschirr, etc. von Metall und Glas, wenn von Nichtjuden hergestellt, vor Gebrauch "getowelt" werden muessen (in Mikve, Towel-Bassin, Fluss) und falls dies unterlassen wurde, es trotzdem spaeter nachgeholt werden muss?

. . . dass man an Schabbos nicht weiter als ca. 1 mile von der Stadtgrenze (vom letzten Haus der dichten Haeusermenge gerechnet) gehen darf, besonders in Sommeraufenthalt (Hotel, bungalow) zu beachten?

. . . dass bei Einkauf von zubereiteten Speisen auf die Bestandteile zu achten ist, dass zum Beispiel "pepsin" eine tierische (trefo) Substanz ist, "licorice" (wenn nicht unter Aufsicht hergestellt) nichtkoscheres Glizerin enthalten kann; dass die Aufschrift "vegetable oil" nicht als zuverlaessig gilt, weil nach hiesiger Vorschrift "pure vegetable oil" bis zu 5% tierisches Oel enthalten darf?

. . . dass Schiwo osor bTamus (Donnerstag, 26. Juni) nationaler Fasttag ist, wovon sich keiner der gesund ist ausschliessen darf?

. . . dass die Trauer der "3 Wochen" (26. Juni — 17. Juli), Hochzeiten, Musik, Haarschneiden, sowie Kauf und erstmaliges Tragen neuer Kleidungsstuecke (worueber Schehechejonu gesprochen wird) und erstmaliges Essen neuer Fruechte verbietet (Letzteres erlaubt an Schabbos)?

. . . dass waehrend der "9 Tage" (9. — 17. Juli) Waschen, Baden, Schwimmen, Malen der Wohnung einzuschraenken ist, und Genuss von Fleisch und Wein (ausser an Schabbos) verboten ist?

. . . dass an Tischo bAv (Donnerstag, 17. Juli) nicht nur Essen und Trinken, sondern auch Koerperpflege (Waschen, Salben), Tragen von Lederschuhen, und der eheliche Verkehr verboten sind; ebenso Gruessen; dass all dies bereits am Abend vorher beginnt; dass man bis Mittag nicht auf Stuhl sondern niederig sitzt?

THANK YOU!

Each issue of HAKOHOL, under the heading "The Congregation Reports," names those who have made contributions for the monthly "Rabbi's Newsletter." Perhaps a short explanatory note concerning this chapter in our congregation life is in order.

For the past 14 years, Rabbi Kahn publishes a monthly periodical containing a wealth of information over a wide range of topics: pertinent material on the various holidays, explanations of laws and customs, essays on Jewish thought, views on relevant and controversial topics, informative articles of halachic, literary content.

Originally a community service of Yeshiva University, the project ground to a halt after only ten issues. Rabbi Kahn then picked it up single-handedly, supplying material — all original — for the 122 issues published since.

Interest in the Newsletter is gratifying. It is sent to an over growing list of readers,, several hundred now, to places as far as Michigan, Seattle, Washington, Beverly Hills, Santa Monica and Manhattan Beach, California.

Some of the contents of the Newsletter frequently finds its way into other publications, when rabbis, authors and community leaders ask permission to reprint an article which has caught their fancy.

The Newsletter is a do-it-yourself job with not only the writing but also the entire printing process — cutting stencils, mimeographing, collating — as well as addressing and mailing done on the premises (with assistance from the immediate family). This permits a minimum budget even in time of inflation.

Thanks to a host of unsolicited donors, who must often wait patiently several months for their turn, the Newsletter operates on a self supporting basis.

Donors receive a credit line on the front page of the issue they sponsor. Sometimes a donation is made in honor of a happy occasion. Often a Jahrzeit prompts a memorial sponsorship. Occasionally a donor prefers to remain anonymous.

These people have made the publication possible. Their interest is highly appreciated.

BRIEKASTEN

Ein vor einigen Monaten eingetroffener Brief von Mrs. Julie Stock, Gattin unseres Chevra Kadisha Ehrenpraesidenten, wuerdigt trefflich die heiligen Aufgaben der Chevra Kadisha, und die Hingabe der aktiven Chevra Mitglieder.

Meine Eltern, deren Wohnsitz Frankfurt am Main war, gehoerten waehrend ihrer Lebenszeit dort einem Burial Fund an, einer Organization die an Hohen Feiertagen fuer Synagogenplaetze sorgte und sich an Chanuka und Purim sozial trafen, was fuer jung and alt ein Ereignis war. Viel mehr wussten wir Kinder nichts von dieser Organisation und ihrer tieferen Bedeutung.

Erst hier in Lande hoerte ich von der Chevra Kadisha und ihrem Arbeitsfeld, besonders als sich mein Mann als aktiver Mitarbeiter zur Verfuegung stellte. Wie

viele male wohnte er den Beerdigungen verschiedener Verstorbenen s.A. bei, und wie oft musste ich ausfinden wo die jeweilige Schiwa war.

Der Hoehepunkt hat sich an einem Sonntag nachmittag abgespielt, als er nach einem Anruf ploetzlich vom Essen aufstand, Hut und Mantel nahm, und nur kurz sagte, ich komme bald wieder. Mr. S. ist soeben gestorben und ich muss zur Witwe gehen, die hilflos alleine im Apartment ist. Andere Herren der Chevra Kadisha waren auf einer anderen Beerdigung und nicht zu erreichen.

Gehoerst Du auch zur Chevra Kadisha? Wenn nicht, melde Dich an. Ein kleiner Mitgliedsbeitrag ist alles was enforderlich ist. Du hilfst Dir selbst indem Du Anderen hilfst!



Es ist mir persoendlich unmoeglich, mich bei einem jeden in unserer Gemeinde zu bedanken, fuer die guten Wuensche anlaesslich meines 75-jaehrigen Geburtstage, und fuer die freundlichen Aufmerksamkeiten, seitens unseres hochverehrten Herrn Rabbiner Kahn mit seiner Familie, sowie Herrn und Frau Cantor Schartenberg, unseren Herrn Praesidenten, Herrn Heimer und seiner Gattin, ferner auch persoendlich herzlichen Dank der Praesidentin der Sisterhood, sowie allen Damen der Sisterhood.

Aus diesem Grunde erlaube ich mir, meinen aufrichtigsten Dank durch eine Annonce in dieser Zeitung zum Ausdruck zu bringen.

Ferner wuensche ich und mein Lebenskamerad, die wir beide ueber 25 Jahre dieser Gemeinde angeh hoeren, nur immer stets das Allerbeste. Moegen diese unsere Wuensche stets mit g'ttlichem Segen vereint zu sein.

Haben Sie Alle einen recht angenehmen Sommer.

META LAUTER

COMMUNITY INFORMATION

WHICSJ

The Washington Heights-Inwood Council for Soviet Jewry is dedicated to easing the plight of the Jews of Russia, giving them moral and material support, securing their full rights and permitting their emigration to the land of their choice.

For information regarding membership, contribution (packages to Russia) and telegram bank write WHICSJ, 562 West 181st Street, New York, N.Y. 10033, or call Rabbi Kahn, 928-8806.

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, 95 Bennett Avenue, New York, N.Y. 10033.

NO SHALOM

It was Tisho bAv and hot. Several soldiers in the outfit were fasting and felt rather sluggish. Dozing in a corner of the larracks, they barely noticed Brig. Gen. Tal. unexpectedly entering. Groggy from sleep and exhaustion, nobody thought of saluting.

"Why aren't you at attention?" asked the general.

"It's Tisho bAv, sir. Greeting is forbidden on religious grounds. The salute is the military greeting," came the respectful reply.

For a moment, Tal stood lost in thought. Then, with a smile entering his eyes, he turned and left abruptly. without a word of Shalom.

WHISP

The Washington Heights-Inwood Safety Patrol needs additional volunteers for 3 hours once in three weeks as drivers and observers (with or without car). Contact JCC 568-5450.

MORIAH

The Moriah Luncheon Club offers lunches and recreation for the elderly of the community. Contact 923-5715 - 90 Bennett Avenue, New York, N.Y. 10033.

HEALTH FACILITIES

The City Health Center, 600 West 168th Street, offers, free of charge:

Free chest X-Rays (Mon. & Thur. 1 - 3 PM, Tue. & Fri. 11 - 1; 2nd Tue. every month 5 - 7 PM).

Immunization clinic, (9 - 10 daily).

Dental clinic (school children) (Mon. thru Fri. 9 - 11:30; 1 - 4:30).

Child Health Station. (Mon. & Fri. 9 - 1; Tue. Wed. Thur. 9 - 3:30).

For residents north of 181st Street, Child Health Station also 175 Nagle Avenue.

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Sincere thanks to all our friends and members of the Congregation for the sympathy expressed during the time of our bereavement.

Emil Frank
Family Fred Frank
Family Martin Frank
Jenny Korfanty

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