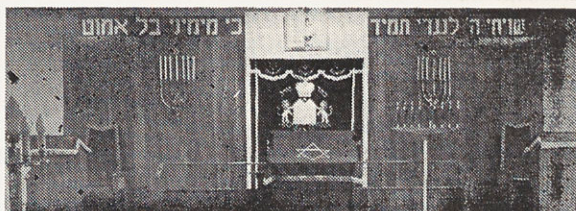


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TISHRI-CHESHVAN-KISLEV 5736 SEPT.-OCT.-NOV. 1975 Vol. XXIII No. 125



PRESIDENT'S MESSAGE

Not all days are alike. Some are short and some are long. Sometimes it's hot and sometimes cold. On some the sun shines while others are cloudy or rainy.

These are differences due to nature. Other variations reflect efforts, moods or events, which make days either joyful or unhappy, prosperous or unsuccessful, good or bad.

Finally, days are also influenced by the calendar. The weekly Shabbos provides rest and relaxation. Yomtov brings joy. But the Yomim Noroim call us to solemn and serious thinking, because on them

great decisions are made concerning our future.

May the decisions be for a good year, prosperous and peaceful for us all, our own community as well as our brothers and sisters all over the world.

In the name of our K'hillo I extend sincere wishes for health and happiness to our revered Rabbi, Cantor, my colleagues on the Board of Officers and Trustees, all our members, Chevra Kadisha, Sisterhood, and all our friends.

L'SHONO TOVO!

ADOLPH HEIMER,

President.

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PERSONALS

Mazelteov to Mr. Siegfried Goldschmidt
on his 75th birthday.Mazeltoiv to Mrs. Martha Loeb on her
70th birthday.Mazeltoiv to Mrs. Gerda Hes on the
birth of her great-grandson.Mazeltoiv to Mr. and Mrs. Charles Wolff
on the birth of their granddaughter.Mazeltoiv to Mr. and Mrs. Walter Mos-
bacher on the birth of their granddaughter.Mazeltoiv to Mr. and Mrs. Justin Bing
on the birth of their grandson.Mazeltoiv to our President, Mr. Adolph
Heimer, his wife, Mrs. Heimer, and to Mr.
Emil Frank on the Barmitzvo of their
grandson.Mazeltoiv to Cantor and Mrs. Jack
Schartenberg on the Barmitzvo of their
grandson.Mazeltoiv on the wedding of Miss Sarah
Zall to Mr. Cary Aufseeser.Mazeltoiv on the wedding of Miss
Donna Umin to Mr. Melvin Baum.The congregation mourns the passing of:
Emilie Wimpfheimer.

Ruth Zimmermann

ZICHRONON LIVROCHO

STATT KARTEN

Meinen Freunden und Bekannten, die mich anlaesslich meines 75. Geburtstage
mit 'so viel Kowod geehrt haben, und speziell den hochverehrten Rabbiner Kahn
fuer seine anerkennenden Worte, danke ich auf diesem Wege allerherzlichst.

Albert Moses
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Allen ISchono towo tikosewu wuenschend,

Albert & Betty Moses & Rosa Levy

ROSH HA-SHONO AND AMERICA'S BICENTENNIAL

RABBI SHLOMO KAHN

What do the two have in common? Both are birthdays, of course, marking imposing anniversaries which surpass by a wide margin the year count of a person's life span. One registers two centuries, 200 years since the founding of the United States. The other reckons by millenia, 5736 years since the world was created. The analogy takes on heightened interest when we focus on this significant detail.

Our tradition that Rosh HaShono commemorates creation is firmly anchored in the holiday liturgy.

זה היום תחלת מעשיך זכרון ליום ראשון

This is the day of the beginning of Your works, a memorial of the first day, (Musaf, introduction to zichronos).

היום הרת עולם

Today is the world's birthday (Musaf, after Shofar sounding).

True, the Talmud records a dispute, Rabbi Joshua insisting that creation took place in Nisan, but points to the accepted prayer passage (above) as proof for Rabbi Eliezer's opinion that "in Tishri was the world created" (Talmud Rosh HaShono 27a).

(Perplexingly, we follow the Tishri opinion in our prayer references and for dating the years but go by the Nisan opinion regarding the seasons, a contradiction ingeniously reconciled by Rabbeinu Tam: "G'd planned creation in Tishri and executed it in Nisan"—Tosfos, *ibid*).

It's astonishing, though, that the precise beginning of creation was not Rosh haShono, the 1st of Tishri, but six days earlier, on the 25th of Elul! Rosh haShono does not commemorate "Let there be light" but the creation of man.

The Midrash details a dramatic blow-by-blow account of the first 12 hours on that memorable day, 5736 years ago:

"In the 1st hour G'd planned; in the 2nd hour, He discussed it with the angels; in

the 3rd He gathered earth; in the 4th He kneaded; in the 5th He shaped, in the 6th He erected man's shape; in the 7th He breathed life into it; in the 8th He placed Adam in the Garden; in the 9th He commanded him (not to eat the fruit); in the 10th Adam sinned; in the 11th he was judged; in the 12th he was pardoned (from instant death). Said G'd to Adam: You set the precedent. Eventually your children will be judged on this day and be pardoned". (Vayikro Rabbo 29 : 1, Yalkut Pinchos 782).

Rosh HaShono—birthday and judgment day of man! But if so, why insist on calling it the birthday of the world? Because—and here comes the main course—man is the world!

לא תהו בראה לשבת יצרה

Not for nought did He create it, to be inhabited did He form it. (Isaiah 45:18)

The earth and its fullness, its breathtaking beauty and unbelievable wonders of nature, ranging from the vast and soaring and towering down to the infinitesimal yet consummately detailed microscopic, superbly balanced in harmonious perfection—all lovingly prepared *before* Rosh HaShono, awaiting in submissive readiness the creation of man.

And America's bicentennial? Not the birthday of the land do we observe, its beauty stretching "from sea to shining sea", its mighty rivers and lakes, mountains and plains, its vast natural resources bestowed in bountiful heavenly blessing. These American treasures were there already before the birth of the nation, just as on Rosh HaShono nature had preceded the arrival of man. It is rather the anniversary of the American people.

But when the spotlight is on man instead of on nature, then sobering thoughts come alive, thoughts of worth and responsibility, morals and integrity. Not at all unlike Rosh HaShono!

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CHEVRA KADISHA

It gives me great pleasure to address these words to you for the first time since I was honored to head our Chevra Kadisha. The Chevra plays a vital role in the life of our K'hillo. We are proud of dedicated members who take their tasks seriously. They neither expect nor want to be thanked for it but their efforts are, of course, fully appreciated by all.

To those in the Congregation who have not yet enrolled in the Chevra, I extend a hearty invitation to join us. Strengthen us in our important work for Gemilus Chesed, deeds of loving kindness, here and abroad.

On all Chevra members I call to become active. Take part in our sacred obligations, as much as you possibly can.

Last but not least, I strongly and urgently appeal to all men to support our daily services, mornings and evenings, by attending regularly. Ladies: Send your husbands and sons to Shul- We need them!

My sincere L'SHONO TOVO wishes to our distinguished Rabbi, Cantor, President and Board, our beloved Chevra Honorary President, Mr. Stock, members of K'hillo and Chevra and Sisterhood.

ARTHUR HANAUER, *President.*

I wish to express my sincerest thanks to Rabbi Kahn, the Chevra Kadisha, the Sisterhood, to all members of the Congregation, for their thoughtfulness and sympathy shown me upon the passing of my dear husband.

Edith Weissfeld

SISTERHOOD

The season of the Yomin Tovim is once again with us. It seems at times as if last year's celebration was only yesterday. And yet, a full year of joy, sorrow, work and play has transpired, leaving us with a whole range of experiences and realizations about our world, our Jewish heritage, and ourselves.

The fullness and richness of 5735, as in any year, was the result of the loving efforts between people. I would like to thank those people in particular, the women of our Sisterhood, for their continuing support of our community. They and the ladies of the Chevra fulfill a great mitzvo in their willingness to share with their greater Jewish family of Congregation Beth Israel.

Also, I wish a hearty L'SHONO TOVO to our dear Rabbi Kahn, Mrs. Kahn and daughters, our Cantor, Mr. Scharenberg and Mrs. Scharenberg, and our President and Mrs. Heimer, our Ladies' Chevra and Chevra Kadisha, and all our members and friends.

May we all continue to enjoy active, healthy and meaningful lives together as a congregation in the year to come.

EDITH WEISSFELD, *President*

IN MEMORIAM

Our Congregation sadly records the passing of the following members, during the past year, who are fondly remembered and will always be honored in our hearts:

Kurt Rosenthal
George Bloom
Sol Krell
Leopold Katz
Rosa Herze
Charlotte Hirsch
Siegfried Auerhann
Leo Weissfeld
Bertha Lemberger
Jonas Frank
Leonie Schlossberger
Nanny Frank
Emilie Wimpfheimer

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"Tell *me* about the holidays? You must be kidding!"

Kupsie was angry and hurt. His friend Tassie had been trying to prepare him.

"It's not only Rosh HaShono, Kupsie, but a whole string of holidays."

"Do you think I'm stupid? I know all about them. After Rosh HaShono comes Yom Kippur, of course."

"And don't forget Sukkos," laughed Tassie.

Kupsie got excited all over again. "I know that!" he shouted. "What's more, the last day of Sukkos is called Hoshano Rabbo and then comes Shmini Atzeres and Simchas Torah."

"Good boy. You get an A for that. But how about telling me some of the observances of the holidays?"

"On Rosh HaShono the Shofar is blown, and . . ."

"Stop!" interrupted Tassie. "Not this year. Not on the first day of Rosh HaShono this year!"

"What do you mean? No Shofar?"

"Ha! Got you there. This year the first day is Shabbos and the Shofar will be omitted."

"Why?"

"Well because its . . . it's . . . oh, I don't know," Tassie had to admit.

Kupsie was smug. "Not such a scholar yourself, eh? Let's ask Tumbler."

"Happens frequently," explained the older Kiddush cup. "Although Shofar sounding is a biblical commandment, the Rabbis of the Talmud banned it on Shabbos for fear of Shabbos desecration.

You see," he went on, "Shabbos is so much more important than even Rosh HaShono. But Rosh HaShono with its Shofar comes only once a year. Eager to fulfill it, people might easily forget that it's Shabbos and carry the Shofar to or from Shul. But carrying anything in the street is a grave desecration of the Shabbos. Therefore rather no Shofar than the chance to carry on Shabbos."

"That must then also apply to Sukkos," mused Kupsie.

"Good boy! This year, the first day of Sukkos is also Shabbos and for the same reason, Lulov and Esrog will be omitted them."

"At least we won't miss the wine," said Kupsie. "Kiddush is recited no matter what."

"But not on Yom Kippur!" laughed Tassie.

"Fine friend you are," growled Kupsie. "You would have to remind me of that!"

(Will be continued)

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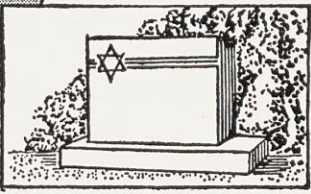
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1st day Rosh haShono, Sept. 6	7:00	7:30 Sermon	7:25	8:00	5:40	9:25
2nd day Rosh haShono, Sept. 7	7:25	7:30 Sermon	5:30	8:00		
Shabbos Shuvo, Sept. 13	6:50	8:30 Sermon	7:15	7:50	5:45	9:30
Yom Kippur, Sept. 15 (beg. 6:45 P.M.)	7:25	7:30 Yizkor		7:45		
1st day Sukkos, Sept. 20	6:35	8:30 Sermon	7:30	7:35	5:50	9:30
2nd day Sukkos, Sept. 21	7:00	8:30 Sermon	7:10	7:35		
Shmini Atzeres, Sept. 27	6:30	8:30 Yizkor	6:50	7:25	5:55	9:35
Simchas Torah, Sept. 28	6:50	8:00	7:00	7:25		
Breshis, October 4	6:15	8:30	6:35	7:10	6:00	9:35
Noach, October 11	6:05	8:30	6:25	7:00	6:10	9:40
Lech lcho, October 18	5:55	8:30 Sermon	6:15	6:50	6:20	9:40
Vayero, October 25	5:45	8:30	6:05	6:40	6:30	9:45
Chaye Soro, November 1	5:35	8:30 Sermon	5:55	6:30	6:35	9:50
Toldos, November 8	5:25	8:30	5:50	6:25	6:40	9:55
Vayetze, November 15	5:20	8:30 Sermon	5:45	6:20	6:45	10:00
Vayishlach, November 22	5:15	8:30	5:40	6:15	6:50	10:05
Vayeshev, November 29	5:10	8:30 Sermon	5:35	6:10	6:55	10:10

SLICHOS

Sunday, August 31	7:00 A.M.
Monday, September 1	7:00 A.M.
Tuesday to Thursday	5:45 A.M.
Friday, Erev Rosh haShono	5:15 A.M.

Tzom Gdalyo, Monday, September 8	
Fast begins	5:30 A.M.
Slichos	5:30 A.M.
Mincho-Maariv	7:00 P.M.
Fast ends	7:55 P.M.

Tuesday to Friday	5:30 A.M.
Erev Yom Kippur, Sunday	7:00 A.M.
Mincho	2:00 P.M.
Chol haMoed Sukkos	7:25 A.M.
Hoshano Rabbo, Friday, Sept. 26	
Lernen Thursday evening	8:15 P.M.
Shacharis Friday	6:00 A.M.

Rosh Chodesh Cheshvon, Sunday & Monday, October 5 & 6	
Sheni-Chamishi-Sheni, October 27, 30, November 3	
Rosh Chodesh Kislev, Tuesday & Wednesday, November 4 & 5	

Chanuko, November 29 — December 6
Sunday, November 30

Mincho	3:30 P.M.
Maariv	5:45 P.M.

Rosh Chodesh Teves, Thursday & Friday,
December 4 & 5
Tal umotor begins ~~Thursday~~ ^{Shabbos} evening
December 4

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) — Tuesday & Thursday 7 P.M.	
Gemoro (beginners) — Wed. 8:15 P.M.	
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"POINT OF VIEW"

A Column for the Young Adult

LEG MISSING

It was my own fault, of course, I'd known all along that the bridge table had wobbly legs, had noticed it for a long time, whenever I used it for some light work, writing, sorting, studying. But it always served me quite well still with only a minimum of annoyance.

That's probably what had made me careless. I'd become unmindful of the warning signals: absence of those reassuring clicks when unfolding the legs, as if the muscles and joints were gone; the need to straighten them out now and then as they grew tired and fell asleep and sagged; the gentle but graceful shaking of the table top which I'd come to admire, suspecting a shy bid for membership in the *corps de ballet*. But all along my good little table was as dependable as a faithful dog.

It was I who abused its uncomplaining good nature. Lulled into the belief that it was still a spring chicken, I taxed its old legs unfairly beyond their well intentioned capacity. I foolishly plopped the addressing machine on its top and began to use it.

Spirit willing but structure weak, my brave table could still support the weight of the machine but not its operation. Each envelope addressing requires two steps, throwing a lever to fling the stencil into position, and pulling a heavy handle which imprints the address. Unmindful of my poor table, I pounded with the machine, unaware that the vibrations bore down brutally and steadily on one of the legs. Each bang caused another little slip. In terror it backed more and more toward the security of its fetal position, snugly tucked against the safe table top. But I, oblivious of the ominous, gradual shifting, went on banging until with a faint cry of exasperation and despair the leg gave

way, the table tilted, and machine, envelopes and all crashed to the floor.

There was neither harm nor injury. The machine is sturdy, insensitive to a minor fall. I had to spend some time rearranging the nameplates which had spilled out, scattered indecorously on the floor, jolted hopelessly out of alphabetical order. And while I sorted them, I wondered half aloud: With three legs steady and only one buckling, why all this confusion? Shouldn't three against one be a safe margin?

Not when it comes to legs, I concluded. Support, so it seems, requires a full count. Lose one and the whole works comes tumbling down.

Thought association works oddly and unpredictably. The next thing that popped into my mind was the awesome Unsan'e Tokef prayer of the Rosh HaShono Machzor with its thundering climax:

ותשובה ותפלה וצדקה מעבירין את רוע הגזרה
Penitence, prayer and charity avert the disaster of the decree.

And in my mind I clearly saw the three auxiliary words, informatively printed in small letters above the bold print: *fasting, voice, money* צום קול כמון

Gematrio-wise (numerical value) these three words are exactly alike, preaching this eloquent sermon: On these "legs" stands your salvation. Secure them firmly and they will support you for life. Neglect them, even only one of them, and you will be in trouble. Compensating one or two for the shortcoming of the other won't do. If one leg buckles, the whole works comes tumbling down.

I'm grateful to my faithful table, in more ways than one.

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. . . that the fourth annual Benefit Concert for Soviet Jews is scheduled for Shabbos night, November 22nd, at Yeshiva University, tickets available: WHICSJ. 562 West 181st Street, call 923-3332 . . .

. . . that the Moriah Luncheon Club . . . and recreation for the

. . . that the Chesivon issue of the "Rabbi's Newsletter" was donated by an anonymous donor . . .

. . . that the Kislev issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Leo Stock . . .

. . . that additional donations were made by Mr. and Mrs. Josef Erbs and Family (in memory of Lina Faktor), Dr. and Mrs. Herman Blumenthal, Mr. Mordochai Waldman, Mrs. Kate Philippon (in memory of Bernard Philippon), Mr. and Mrs. Gabriel S. Harwitt (2 issues) . . .

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DIE SCHIUR-ECKE



Wussten Sie . . .

. . . dass bei Auszug aus Wohnung, die Mesusos nicht abgenommen werden duerfen, sondern dem zukuenftigen juedischen Mieter ueberlassen werden muessen (man darf sich dafuer bezahlen lassen), es sei denn, dass der naechste Mieter Nichtjude ist?

. . . dass laut Gesetzesvorschrift, Geldleihen selbst unter Freunden nur in Anwesenheit von Zeugen oder schriftlich bescheinigt erlaubt ist, um etwaigen Meinungsverschiedenheiten aus dem Wege zu gehen?

. . . dass jede Familie ausnahmslos eigene Arba Minim haben soll?

. . . dass Unbequemlichkeit kein Grund ist, an Sukkos Mahlzeiten ausserhalb der Sukko einzunehmen?

. . . dass zwar unter Umstaenden eine Beerdigung an Jomtov erlaubt ist, jedoch heutzutage es vorzuziehen ist, bis nach Jomtov zu warten?

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AND MEMBERS
OF THE CONGREGATION
JULIAN & STEFFI LEWIN

Beth Israel International

Members of our Congregation and readers of our congregational publications will be interested to know that we have achieved far reaching acclaim.

The May 1975 issue of the national magazine The Jewish Observer, published by Agudath Israel of America, reprinted the article entitled "Tightrope" from a recent issue of Rabbi Kahn's "Rabbi's Newsletter."

Also, last HAKOHOL's article "Our Russian Immigrants" was reproduced in bulk and sent, on request, to communities and interested individuals as far as Israel and even made its way into Russia itself.

Sincere thanks to all our friends and members of the Congregation for their kindness extended to us on the occasion of our 25th Anniversary.

Mr. and Mrs. Harry Hess.

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

PLEASE NOTE CAREFULLY

BEGINNING OF YOM KIPPUR

Yom Kippur laws and restrictions begin at 6:45 P.M. (Kol Nidre is scheduled later, at 7:25 P.M., to let Maariv approximate nightfall.)

Not only eating, drinking, leather shoes, etc. are forbidden after 6:45 P.M., but also carrying in the street (as on any Shabbos). Whoever wants to bring anything to the synagogue must be there by 6:45 P.M.

Ladies must kindle the lights by 6:45 P.M. They may do so earlier but then the laws of Yom Kippur also start early, with candle lighting. If they wish to carry anything to the synagogue after kindling lights, they must make a silent provision that Yom Kippur does not begin for them with candle lighting. In any case, provision or not, Yom Kippur *does* begin at 6:45 P.M.

CONCLUSION OF YOM KIPPUR

Yom Kippur ends at 7:45 P.M. Even after this time, no weekday activity may be done before reciting the Maariv prayer (with *atto Chonantonu* in the *Shmone Esre*).

If necessary, the words *boruch hamavdil beyn kodesh lchol* may be pronounced after 7:45 P.M. so that work may be done immediately.

Eating and drinking is forbidden until after Havdolo.

UNCANNY!

Remember the miracle of the *Shemen HaMishcho* (Oil of Anointing)? Moses in the desert prepared it. From it were anointed the Sanctuary and its vessels, high priests and kings, yet it never diminished. Throughout the centuries, its full original measure was miraculously retained.

Last summer, our daily Shacharis Minyan came close to it. Throughout the year, morning attendance averages little more than 10 men — perhaps 11, sometimes 12, rarely more. At one time during the summer, three of the steady worshipers were on vacation. Another fell sick. Mathematically Minyan was hopelessly impossible. Yet the unyielding determination of our stalwart men was rewarded immeasurably.

Awesome is the sanctity of *T'filo b'Tzibbur* (community worship). Somehow, inspired by the miracle of the Oil, the full quorum was maintained throughout.

ARE YOU FAITHFULLY DEVOTING
TIME EACH DAY TO
T O R A H S T U D Y ?



HABEN SIE TÄGLICH
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T H O R A - L E R N E N ?

THERE'S ROOM FOR YOU!

The page in HAKOHOL entitled *Schedule of Services* lists, under the heading *Shiurim*, the on-going classes for Torah study, to which all members and friends are invited. During the past year, the study program was enlarged and enriched with the establishment of several new Shiurim, some enjoying an increase in participants.

Torah study is a foremost obligation on everyone, regardless of age, health and previous education. The following snapshot descriptions of the various classes serve to help select the proper Shiurim to be attended.

Needless to say, additional classes will be gladly arranged on request.

Shabbos Afternoon

45 Minutes Before Mincho

A thorough, detailed study of the 613 commandments of the Torah, using for a text the well-known *Sefer Mitzvos HaShem*.

The various mitzvos are studied in the order as they appear in the Torah. This makes for a stimulating, diversified study program, shifting quickly and frequently over a wide range of topics. Audience participation in questions, opinion exchange, etc. is welcome. As a result, rarely more than one mitzvo is covered on a particular Shabbos.

This Shiur is attended by men of all ages. Due to its structure and presentation, it can be followed easily at any given time.

Monday Evening at 7:30

This, oldest and most regular class in the Congregation, is the popular Ladies' Shiur, attended by a group of dedicated ladies. A wealth of material has been covered over the last 23 years: the Siddur, entire Torah, Haftoros, several Megillos, Pirke Ovos, laws of Shabbos, Taharo and Levayo. Currently the Torah is studied again with particular emphasis on the halachic content.

Though the subject matter calls for continuity and regular attendance is advisable, the occasional participant will benefit significantly.

Wednesday Evening at 8:15

This Talmud class has been formed just about a year ago for the purpose of initiating the beginner into the traditional study of Gemoro. Tractate Brochos was chosen, famous for its halachic and aggadic content.

Within a short time, the participants, many of whom had never been exposed to Gemoro before, learned to follow with gratifying interest the age-old intricacies of our inexhaustible Talmud.

Gemoro must be "learned" steadily and the Shiur must be attended regularly. Yet the measured rate of study allows visitors to participate also.

Thursday Afternoon at 4 (or as Otherwise Scheduled)

A number of young adults, interested in an intellectual approach to the Pentateuch, has met for several years to analyze the text and its classical commentators with an eye to relate to problems confronting contemporary society, search through lively, stimulating discussions for thorough understanding and practical solutions.

The Book of Breshis has been completed and now the 2nd Book of Moses serves as text.

Day and time for the coming semester will depend on class participation; contact Rabbi Kahn.

Tuesday and Thursday Evening at 7

For this Gemoro Shiur, previous experience in Talmud study is required.

The text, *Masechto Soto*, is studied with Rashi, Tosafos and other pertinent commentators, aiming for thorough understanding of the subject.

Tanach (Day and Time to be Scheduled)

Aim of this class is to gain a basic knowledge of all the books of the Bible.

For participation, contact Rabbi Kahn.

Mishna (Day and Time to be Scheduled)

A Shiur in Mishnayos, covering systematically the tractates of the entire Oral Law.

For participation, contact Rabbi Kahn.

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