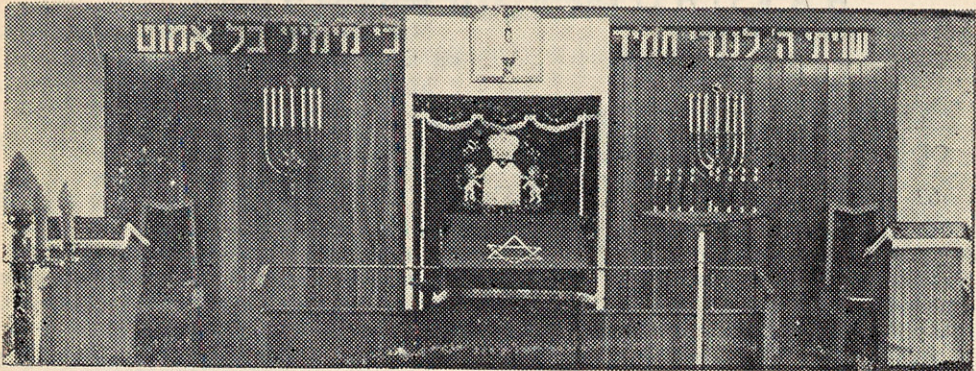


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TISHRI-CHESHVAN-KISLEV 5739 OCT.-NOV.-DEC 1978 Vol. XXVI No. 137



PRESIDENT'S MESSAGE

Good first impressions are important to us. We think that we are judged on them and are afraid that, by starting off on a wrong foot, whatever chances we have are spoiled. Sometimes we attribute a bad mood or a miserable day to an unfortunate, wrong beginning. Some carry this to superstitious lengths, refusing to begin a new venture if something unhappy occurred first.

Common sense tells us that there is no truth in this. Yet a wise and sensible beginning can create a mood and develop an appetite, to continue on the right path. Therefore we often come across practices which obviously are intended to help us to a good beginning.

Prayer first thing in the morning, especially with a Minyan in Shul, sets the right tone for the entire day.

Setting aside money for charitable

causes before spending it elsewhere, actually sanctifies our income.

And, by spending the first days of the new year in the observance of Rosh HaShono and Yom Kippur, we set out on the year's journey properly.

May the Yomim Noroim have this effect on us, that the fine beginning awaken in us the good intention to go on, to continue in the same spirit of devotion and faith, in the coming weeks and months.

My best wishes for a healthy, prosperous and peaceful year, to all — our revered Rabbi and 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.

HAKOHOL

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PERSONALS

Mazeltoy to Mr. and Mrs. Leo Stock
on their 55th wedding anniversary.

Mazeltoy to Mr. Ben Keller on his
80th birthday.

Mazeltoy to Mr. Adolf Ullmann on
his 80th birthday.

Mazeltoy to Mrs. Gerda Hes on the
marriage of a grandson and on the en-
gagement of a granddaughter.

Mazeltoy to Mr. and Mrs. Charles
Newhouse on the Barmitzvo of a grand-
son.

Mazeltoy to Mrs. Frieda Abramson and
to Mr. and Mrs. Max Mayer on the
birth of a grandson.

Mazeltoy to Mrs. Helene Frank on the
birth of a granddaughter.

Mazeltoy to Mr. and Mrs. Eric Hanau,
and to Mrs. Charlotte Gutterman, on the
birth of a grandson, resp. great-grandson.

Mazeltoy on the engagement of Miss
Sandy Mayer and Mr. Larry Fried.

Mazeltoy on the wedding of Miss
Susan Horowitz and Mr. Jerry Loeb.

The Congregation mourns the passing of:
Julius Goldschmidt (brother of Mr.
William Goldschmidt)

Lina Lichtenstein (mother of Mr.
Walter Lichtenstein)

Julius Abraham

Flora Marx

Justin Bing

Leo Rothschild (father of Mr. Hans
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Alfred Neu (brother of Mr. Kurt Neu)
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To All Our Customers and Friends

OVINU MALKENU

RABBI SHLOMO KAHN

Everyday life runs through narrow grooves. Its scope embraces family and friends, home and synagogue, school and work, leisure and entertainment.

Beyond stretch wider, vaster domains: culture and progress, society and politics, country and world. These touch our life too but at varying frequency and with unpredictable intensity, depending on our interest in them and our sensitivity to life as it swirls around us. But most of all on their relevance to our existence.

A researcher's laboratory experiments may or may not be of interest to us, but when success or failure spells out life or death for someone we love, then our interest is real. The fluctuations of the economy may or may not alert us, but when they have a direct bearing on our money's purchasing power, our concern is genuine. Social tensions in countries halfway around the world may or may not be academic issues, but when they affect our own security they painfully strike home.

Then suddenly the boundary lines between the narrow, personal and the sweepingly wide general are washed away, and the two merge sharply to capture our keen attention.

A powerful prayer in our Yomim Noroim liturgy highlights this convergence of concerns, a prayer whose origin

stems from a drama-filled Talmud passage:

It happened (during a severe drought) that Rabbi Eliezer had descended before the Ark and had led the special prayer-for-rain service, but to no avail. Then Rabbi Akiba followed him, and began:

אבינו מלכנו אין לנו מלך אלא אתה
אבינו מלכנו למענך רחם עלינו

"Our Father, our King, we have no King but you; our Father, our King, for Your sake have pity on us," and it rained.

(Ta'anis 25b)

Atmospheric conditions, the dominance of the sun, the pull of stellar bodies, direction and velocity of winds, mustering of clouds—these are mighty examples of the majesty of nature, timelessly engaged in intricate interplay to ensure the orderly, magnificently orchestrated functioning of the universe. This is *hashgocho k'lolis*, G'd's benevolent providence of mankind as a whole.

But simultaneously, in perfect blending as only He can, the interests of the individual are faithfully safeguarded, *hashgocho p'rotis*, perfectly equitable and just for each and every person.

G'd directs the destiny of the multitudes and is lovingly concerned with the needs and cares of the individual. He is *Ovinu* and *Malkenu*.

Leo and Julie Stock wish all members and all officers of the

Congregation a Happy New Year,

(Many thanks for locating my Talis and Tefillin !)

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CHEVRA KADISHA

It gives me pleasure to address you once again, in the name of the Chevra Kadisha, in this annual message. Our Chevra plays an important role in the life of our Congregation. We look with satisfaction and pride on dedicated members who respond faithfully and responsibly to our calls. Their service, supplied selflessly and with no expectation of thanks, is highly appreciated.

I extend a hearty invitation to all who have not become active in our ranks. We need your help in deeds of Gemilus Chesed and your participation in sacred duties.

Once again I appeal to all our members and friends, young and old, to support our daily services. Wherever and whenever possible, come to Shul, mornings and evenings, to maintain and strengthen the daily Minyan.

My sincere L'SHONO TOVO wishes to our distinguished Rabbi, Cantor, President and Board, Chevra Honorary President and Chevra Board, members of Kehillo, Chevra and Sisterhood.

Arthur Hanauer,
President.

Meinen vielen Freunden & Bekannten,
Rabbi Kahn & Cantor Scharfberg, die
während meiner Krankheit mir viele
Aufmerksamkeiten erwiesen haben, sage
ich auf diesem Wege herzlichen Dank.

Simon Ackerman

Gleichzeitig allen Mitgliedern der
Gemeine לשנה טובה wuenschen
Simon & Johanna Ackerman

We express our sincere appreciation to
all who contributed, to honor our dear
father י"ה.

L'shono tovo to everybody,

Rosel & Selma Hirsch

SISTERHOOD

Rosh HaShono 5739 — Shalom!

We look forward to you with confidence and the sincere wish that G'd may grant Sholom throughout the world, and inscribe us all for a healthy and peaceful year.

Once again my sincerest thanks to the ladies of the Chevra, who so diligently perform this great mitzvo.

L'shono tovo to our esteemed Rabbi Kahn, Mrs. Kahn and daughters, Cantor and Mrs. Scharfberg, President and Mrs. Heimer.

Together with the Sisterhood, we extend our very best wishes to our Chevra Kadisha, our members and friends, for a meaningful, happy and healthy 5739.

Edith Weissfeld,
President.

IN MEMORIAM

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

Regine Leiter
Doris Kuhne
Fred Katz
Frieda Nassauer
Isaak Oppenheim
Auguste Kugelman
Hanna Hahn
Elizabeth Levy
Salomon Bacharach
Arthur Nathan
Bernard Strauss
Kurt Nathan
Julius Abraham
Flora Marx

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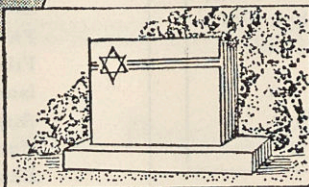
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THE ADVENTURES OF
KUPSIE, THE KIDDUSH CUP

"White! White! Everything white!" grumbled Kupsie.

"What's eating you?" asked Tassie, his friend.

"Monotonous, outright monotonous," said Kupsie. "I heard them talk about it. Men wear white gowns. Covers on the desks are white. The drape in front of the Ark is white. The Torah covers are white."

"Oh, that's what's bothering you?" laughed Tassie. "You do have peculiar worries."

"Ha! Maybe it's you who are peculiar!" said Kupsie angrily. "You just don't care how things look. I'm different. I have taste."

Tassie tried to keep from laughing more. "Sorry if I have offended you," he said, "but appearances aren't everything. Sometimes it's the meaning which counts."

"Meaning?" asked Kupsie. "You mean to say there's meaning to all that white?"

"Sure," said his friend. "It stands for—it means—oh, I forgot!" he confessed.

Now it was Kupsie's turn to laugh, but before the quarrel got out of hand, good old Tumbler intervened.

"White is the symbol of cleanliness, of purity. The Prophet Isaiah gives a beautiful promise of G'd that if sins are

sincerely repented, He will forgive them. 'Though your sins be scarlet red, they shall be white as snow'."

Tassie and Kupsie understood. The color white did make sense. Beautifully. And Tumbler went on:

"In Jerusalem's holy Temple, the services on Yom Kippur were attended by great crowds who eagerly waited for the service's highlight. A red cord was on display in the Temple's hall. If the sins were forgiven, it miraculously turned white."

The two little cups had listened spellbound. But after some moments of silence, Kupsie was heard to mutter again.

"Pity we don't have such miracles nowadays. I'd love to see red Kiddush wine turn white on Yom Kippur."

(Will be continued)

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1st day Rosh HaShono, Oct. 2 ..	6:20	7:30 Sermon	5:30	7:15	6:00 9:35
2nd day Rosh HaShono, Oct. 3 ..	7:15	7:30 Sermon	6:50	7:15	
Shabbos Shuvo, October 7	6:15	8:30 Sermon	6:35	7:10	6:10 9:40
Yom Kippur, October 11 (begin 6:05 PM)	6:40	7:30 Yizkor		7:00	
Hazinu, October 14	6:00	8:30	6:20	6:55	6:20 9:40
1st day Sukkos, October 16	6:00	8:30 Sermon	6:30	6:55	
2nd day Sukkos, October 17	6:30	8:30 Sermon	6:30	6:55	
Shabbos Chol HaMoed, Oct. 21 ..	5:50	8:30 Sermon	6:10	6:45	6:30 9:45
Shmini Atzeres, October 23	5:50	8:30 Yizkor	6:20	6:45	
Simchas Torah, October 24	6:20	8:00	6:20	6:45	
Breshis, October 28	5:40	8:30	6:00	6:35	6:35 9:50

STANDARD TIME

Noach, November 4	4:30	8:30	4:50	5:25	5:40	8:55
Lech Icho, November 11	4:20	8:30 Sermon	4:45	5:20	5:45	9:00
Vayero, November 18	4:15	8:30	4:40	5:15	5:50	9:05
Chaye Soro, November 25	4:10	8:30 Sermon	4:35	5:10	5:55	9:10
Toldos, December 2	4:10	8:30	4:35	5:10	6:00	9:10
Vayetze, December 9	4:10	8:30 Sermon	4:35	5:10	6:05	9:15
Vayishlach, December 16	4:15	8:30	4:40	5:15	6:10	9:20
Vayeshev, December 23	4:15	8:30	4:40	5:15	6:15	9:20
Miketz, December 30	4:20	8:30 Sermon	4:45	5:20	6:15	9:20

SLICHOS

Sunday, Sept. 24	7:00 A.M.
Monday through Friday ..	6:00 A.M.
Sun. Erev Rosh HaShono ..	7:00 A.M.
Tzom Gedalyo, Wednesday, Oct. 4	
Fast begins	5:45 A.M.
Slichos	5:45 A.M.
Mincho-Maariv	6:30 P.M.
Fast ends	7:10 P.M.
Thursday & Friday	5:45 A.M.
Sunday, Oct. 8	7:00 A.M.
Monday	5:45 A.M.
Tuesday, Erev Yom Kippur	
Slichos	5:45 A.M.
Mincho	2:00 P.M.
Chol HaMoed Sukkos ..	7:00 A.M.
Hoshano Rabbo, Sunday, Oct. 22	
Lernen Shabbos night ..	8:30 P.M.
Shacharis Sunday	7:45 A.M.
Rosh Chodesh Cheshvon, Tuesday and Wednesday, Oct. 31 and Nov. 1	
Sheni-Chamishi-Sheni, November 20-23- 27 (Shacharis 7:0 A.M.)	
Rosh Chodesh Kislev, Thursday and Friday, Nov. 30 and Dec. 1	

Tal umotor begins Monday evening,
December 4

Chanuko, December 25 - January 1

Shacharis (weekdays) . 7:00 A.M.

Sunday, December 31

Shacharis 8:00 A.M. |

Mincho 3:00 P.M. |

Maariv 5:15 P.M. |

Rosh Chodesh Teves, Shabbos and Sun-
day, December 30 and 31

DAILY SERVICES

Sunday 8:00 A.M. |

Weekdays 7:15 A.M. |

Rosh Chodesh 7:00 A.M. |

Mincho-Maariv 30 minutes before
night

SHIURIM

Ladies Monday 8:00 P.M. |

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Mishna Brura Thursday after Maariv |

Dinim .. Shabbos 45 minutes before
Mincho

Gemoro .. Shabbos night after Maariv.

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"POINT OF VIEW"

A Column for the Young Adult

A WORD TO THE NEW YORK TIMES

Censor the press? Preposterous. Unthinkable. It's our pillar of democracy, our check on tyranny, our safeguard against totalitarianism. We are deeply committed to the freedom of the press. We dare not and would not tamper with it.

Thanks to it, we are not only informed but also alerted and cautioned, forewarned and protected. The inquisitive, prying reporter, the perceptive, vigilant researcher, the discriminating, judicious editor—these are warriors and commandos, sentries and monitors, who faithfully stand guard and fearlessly fight for human rights, communal welfare, national interests.

We say this earnestly, in upright sincerity. Yet we cannot, at times, but sigh in disappointment when reason is disregarded, and bitterly decry when human decency is violated.

What triggered this registering of disapproval? A "prize winning" photograph featuring raw, naked grief, which was prominently exhibited on page one of the New York Times (August 3rd). A terrible fire had claimed the lives of six firemen. The unspeakable tragedy was vividly, graphically illustrated by the picture: the tortured, from shock contorted features of a fireman's wife, sud-

denly, cruelly widowed, her world collapsed, in ruins.

Effective newsmanship? Timely reporting? Yes, of course. But—a service to mankind? No, a thousand times no!

Is not consideration for a human being more sacred than the duty of informing the public? Should not the sanctity of the individual's privacy, his dignity, overrule crude sensationalism and primitive curiosity?

Talmudic law, magnificently attuned to life and its subtleties, legislates exquisitely on *hezek r'iyu*, "damage" inflicted by a snoop, a peeping Tom; windows must not directly face a neighbor's private premises (Bovo Basro 2a).

Is such sensitivity too much to expect? too demanding? When the Prophet Bileam, in his determination to curse the Children of Israel, was suddenly confronted by their encampment in the wilderness, and he saw how each had positioned his tent carefully, to avoid infringing on a neighbor's privacy, he spontaneously moved to bless them.

The desert generation, only recently freed from centuries of brutal enslavement, knew how to protect painstakingly the dignity of man. Should not reporters and editors honor it too?

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The Congregation Reports . . .

. . . that in the interest of dignity and reason, names in Mi Sheberach are to be kept at the utmost minimum, in order not to prolong the services needlessly . . .

. . . that as in previous years, the Sisterhood sent attractive Rosh HaShono cards, for personal use, to all members whose generous contributions are welcome; additional cards are available upon request . . .

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

. . . that a nation-wide delegation of notables which included Rabbi Kahn spent a full day of seeing Congressmen and representatives of the State Department in Washington, D.C. last July in a concentrated effort to secure the freedom of Anatoly Shcharansky and other prisoners . . .

. . . that the Seventh Annual Benefit Concert for Soviet Jewry is scheduled for Shabbos night, December 16th, at Yeshiva University (order tickets from WHICSJ, 562 West 181st Street) . . .

. . . that the Tishri issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Marvin Lowenstein . . .

. . . that the Cheshvon issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Meir Baran . . .

. . . that the Kislev issue of the "Rabbi's Newsletter" was donated by Mr. and Mrs. Michael Alberts (in memory of Lina Faktor) . . .

. . . that additional donations were

made by Mrs. Kurt Rosenthal (Flushing), Mr. and Mrs. Manfred Loeb (in honor of Laura Stacey), Mr. and Mrs. David Pine, Miss Margot Moddel, Mrs. Kaë Philippson, Mrs. Berthel Neuhaus, Mr. and Mrs. Hans Rothschild (in honor of Dr. Jeffrey Rothschild), Mr. and Mrs. Adolf Mayer (in honor of the engagement of Sharon and Louis) . . .



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We would like to express our gratitude to all friends and members of the Congregation for the sympathy shown to us on the passing of my husband, father, brother, and brother-in-law.

Lottie, Betty and
Ralph Nathan

I wish to express my sincere appreciation to all for their good wishes and thoughtfulness during my recent illness.

A hearty l'shono tovo from both of us,

Benno and Sabina Mannasse

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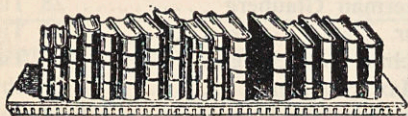
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THE SHIUR CORNER



Did you know . . .

. . . that for Kiddush and Havdolo the wine cup must hold at least a *r'viis* (volume of 1 1/2 eggs) of which a substantial part must be drunk?

. . . that wine (or kosher grape juice) must be used for Friday evening Kiddush; if not available, Kiddush is recited over the challos, i.e. wash first, hold covered challos in hand, recite *vay'chulu*, then *hamotzi*, then Kiddush brocho, then eat of challo?

. . . that Kiddush on Shabbos day should be over wine; if not available, beverages usually served to guests (independent of a meal) may be used?

. . . that Havdolo may be recited over any beverage other than water?

(If beverage other than wine or grape juice is used, brocho is *shehakol*; a full *r'viis* must be used as with wine; whiskey is not advisable since it is hardly possible to drink the required amount).

. . . that every family, without exception, should have its own set of Arba Minim?

. . . that inconvenience is no grounds for eating Sukkos meals outside the Sukko?

. . . that candy and sweets often contain non-kosher ingredients and that distributing such to children on Simchas Torah (as well as throughout the year) is irresponsible and sinful?

NEWSPAPER STRIKE

New York's three major newspapers went on strike. We missed them sorely. To read up on current happenings, each person selecting his own interests, each at his own rate and depth, is a daily habit with us.

True, news are short-lived, become quickly stale and outdated. We soon demand a follow-up and a fresh supply. Still, lack of the daily paper makes us feel deprived.

Not unlike food. We depend on its intake daily, several times a day. Its satisfying effect is only short-lived; a few hours later our body clamors for a new supply. But, though it gives only temporary relief, a missed meal makes us feel deprived.

Precisely so does the Jew look on his daily prayers. We need them, three times every day. Each, very similar to newspaper and food, has but a short life-span, in a prescribed segment of the day. And when the day is gone, they must be repeated again, once more to last for a short duration only. But neglect a prayer, or miss it outright, makes us feel deprived.

Different is Torah study. It too is a daily undertaking, a constant, never-ending assignment for life. But its effects are long-lasting. The ongoing pursuit of knowledge is a cumulative stockpiling, never outdated, always relevant, forever mind-sharpening and enriching. The Jew's thirst that can never be stilled. Torah study is an adventure that never loses its thrill, a pleasure which is always enchanting.

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Kurt Rosenthal	9	Tishri	Daniel Rosenthal	8	Cheshvan
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Hannelore Fuld	10	Tishri	Herman Hirsch	11	Cheshvan
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HE MAKES NO MISTAKES

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Emotions well up, strong, powerful, overpowering: bitter disappointment, wracking pain, stunning shock, devastating grief.

Shaken? in our belief in G'd? in our faith and trust in Him? No. But deep in the innermost recesses of heart and soul, in the silence of the night and privacy of thoughts, there's a musing, a nagging, a creeping perplexity, a whispering shadow of a murmur: Why? Is it just? Is it fair? Is it—we dare not breathe it—is it all a mistake?

Job of the Bible, sufferer of sufferers, in a moment of weakness and forgetfulness, permitted such a question to cross his tortured lips:

"Ribbono shel Olom—Master of the Universe: Is it possible that due to a tempest, so wild a confusion, You erred,

and by some unfathomable accident distorted my name? Did You mistake אִיִּב (Job) for אִיִּב (enemy)?"

Thunderously reproving came His reply: "Foolish mortal! Look at the hairs on your head, numberless, each tiny hair growing from its own microscopic root. No two grow from one. Between one hair and the other I err not, and you suspect that I err from *Iyov* to *Oyev*?"

(Talmud Nidd. 52a)

Foolish are we, shortsighted, blind. No mistake is made by G'd, neither is there coincidence nor accident. His is a divine plan, painstakingly accurate in every detail, perfectly just. We are in the dark, in ignorance, with only occasional glimpses. We cannot begin to fathom nor attempt to understand.

Failure? Loss? Pain? Tragedy? Yes, to us. But not to Him.

"I fear no evil for You are with me"

לֹא אִירָא רַע כִּי אַתָּה עִמָּדִי

(Psalm 23:4)

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PLEASE NOTE CAREFULLY

BEGINNING OF YOM KIPPUR

Yom Kippur laws and restrictions begin at 6:05 P.M. (Kol Nidre is scheduled later, at 6:40 P.M., to let Maariv approximate nightfall).

Not only eating, drinking, leather shoes, etc. are forbidden after 6:05 P.M., but also carrying in the street (as on any Shabbos). Whoever wants to bring anything to the synagogue must be there by 6:05 P.M.

Ladies must kindle the lights by 6:05 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 lights. In any case, provision or not, Yom Kippur *does* begin at 6:05 P.M.

CONCLUSION OF YOM KIPPUR

Yom Kippur ends at 7:00 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 lechol* may be pronounced after 7:00 P.M. so that work may be done immediately.

Eating and drinking is forbidden until after Havdolo.

P.S.: The once-a-year Yom Kippur and the weekly Shabbos differ in only two ways.

- (1) On Yom Kippur we must fast.
- (2) Shabbos is more important.

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"Behold He neither slumbers nor sleeps, the Guardian of Israel," (*ibid.* 121:4)

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לפני מי אתה עתיד ליתן דין וחשבון לפני מלך מלכי המלכים הקדוש ברוך הוא
"Before Whom must you eventually give an accounting? To the Supreme King, the Holy One, blessed be He." (Fathers 5:1).

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