

Congregation Beth Hillel & Beth Israel, Inc.

Kislev, Teveth, Adar I&II 5741

Number 287

Dec. Jan. Feb. Mar. 1980/81



MESSAGE FROM THE RABBIS

How often in life does one face a heavy burden, so difficult - that we feel only a miracle can save us. At such times especially does our Faith speak to us to put "our trust in G-d".

Chanukah is the holiday of hope. We remember the miraculous Maccabean victory, which occurred only as a consequence of full faith in Our Creator. It is a festival that reinforces for us the belief that miracles do occur not only "in those days", but "BAZMAN HAZEH", in our times as well.

A simple little candle can drive away darkness, a ray of hope can expel despair. What greater message can there be for us than not to surrender to defeat or temporary failure. The strength of an individual lies in one's spirit; it is the ability to stand up to life and not to give in, but remain invincible, and to fight with an unconquerable hope in the present and future.

The Chanukah lights in the darkness spark us to illuminate our lives, to understand the lessons of the past in the present light of history and experience, permitting their rays to permeate our days and nights in the service of Our Father in Heaven.

Happy Chanukah to each and everyone of you for a festive and joyous Chanukah from our households to yours.

*Rabbi Abraham L. Hartstein
Rabbi Shlomo Kahn*

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DEATHCASES: During office hours call: LO 8-3933 or LO 8-3959.

At other times: Mr. Manfred Walden (203) 372-2467 (call collect) or 928-4577.

CALLING TO THE TORAH: Call our office one week in advance.

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PRAYER SCHEDULE

SHABBAT

		<i>Preceding</i>				<i>Day</i>	<i>Shema</i>
		<i>Evening</i>	<i>Morning</i>	<i>Mincha</i>	<i>End</i>	<i>Break</i>	<i>before</i>
1980							
Dec. 6	Miketz—Chanukah Sermon Blessing of the Month Teves	4:10	8:30	4:35	5:08	6:05	9:15
Dec. 13	Vayigash	4:10	8:45	4:35	5:10	6:10	9:20
Dec. 20	Vayechi Sermon	4:15	8:45	4:40	5:12	6:15	9:20
Dec. 27	Shemos—Sermon	4:15	8:45	4:40	5:15	6:15	9:20
1981							
Jan. 3	Voero-Sermon Blessing Month Shevat	4:20	8:45	4:50	5:21	6:15	9:25
Jan. 10	Bo	4:30	8:45	4:55	5:27	6:10	9:25
Jan. 17	Beshalach—Shirah-Sermon	4:35	8:45	5:00	5:34	6:10	9:25
Jan. 24	Yisro	4:45	8:45	5:10	5:42	5:55	9:20
Jan. 31	Mishpotim—Sermon Blessing Month of Adar I	4:55	8:45	5:20	5:50	5:55	9:15
Feb. 7	Terumo—Sermon	5:00	8:45	5:25	5:58	5:50	9:10
Feb. 14	Tetzaveh—Sermon	5:10	8:45	5:35	6:06	5:40	9:10
Feb. 21	Ki Siso	5:20	8:45	5:40	6:14	5:30	9:05
Feb. 28	Vayakhel—Sermon Blessing Month of AdarII	5:25	8:45	5:50	6:21	5:20	9:00
Mar. 7	Pekudeh—Shabbos Shekolim Rosh Chodesh—Sermon	5:35	8:30	6:00	6:30	5:10	8:50
Mar. 14	Vayikro Shabbos Zochor Sermon	5:40	8:45	6:05	6:37	5:00	8:45
Mar. 21	Tzav Shushan Purim Sermon	5:50	8:45	6:10	6:44	5:00	8:40

PURIM, Friday, March 20th: Megillo, Thursday evening 6:30 P.M.; Fri, morning 6:30 A.M.

PRAYER SCHEDULE *(continued)*

WEEKDAYS

Morning:	Sundays and Legal Holidays	8:00 A.M.
	(Thurs. Dec. 25th; Thurs. Jan. 1st; Mon. Feb 16th)	
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	November 30th to December 25th	4:30 P.M.
	December 28th to January 15th	4:45 P.M.
	January 18th to February 5th	5:00 P.M.
	February 8th to March 12th	5:30 P.M.

SPECIAL DAYS

TAL UMOTOR	beginning Thursday evening, December 4th
CHANUKAH	First Light Tuesday, December 2nd
CHANUKAH	weekday mornings 6:45 A.M.
Fast Asoro b'Teves Wednesday, December 17th: Fast begins 5:50 A.M.; Shacharis 6:45 A.M.;	
Mincho-Maariv 4:30 P.M.; Fast ends 5:10 P.M.	
Rosh Chodesh Shevat	Tuesday, January 6th 6:45 A.M.
Tu B'Shevat	Tuesday, January 20th
Rosh Chodesh Adar I	Wednesday, February 4th 6:45 A.M.
	Thursday, February 5th 6:45 A.M.
Rosh Chodesh Adar II	Friday, March 6th 6:45 A.M.
	Shabbos, March 7th 8:30 A.M.
Fast Taanis Esther Thursday, March 19th: Fast begins 4:50 A.M.; Shacharis 6:45 A.M.;	
	Mincho 6:00 P.M.; Fast ends 6:42 P.M.

Purim Friday, March 20th

SHIURIM SCHEDULE: Daily Halacha after Shacharis
 Daily Leren after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincha
 Halacha Shiur Shabbos after Mincha
 Gemoro Shiur Shabbos after Maariv
 Ladies Shiur Monday 7:30 P.M.

KIDDUSH followed by LERNEN for the Firstborn will commence Shabbos, December 13th after Morning Service. The Tractate to be studied this year is "Megillah".

BAZAAR

Sat. Night, Dec. 13	6:30 PM to 10:00 PM
Sunday Dec. 14	11:00 AM to 5:00 PM
Monday Dec. 15	11:00 AM to 3:00 PM

ALL NEW MERCHANDISE, BARGAINS, REFRESHMENTS

IMPORTANT NOTICE

We would like to make our members aware of a City-wide JEWISH MEDICAL EMERGENCY SERVICE called **HATZALAH** which will render *free emergency first aid* on a 24-hour a day basis. (Incl. Shabbat and Holidays.)

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OUR CONGREGATION

From The Desk Of The President

The high point of all congregations are the High Holy Days. We have every reason to look back on this year's Yomim Noraim season with pride and great satisfaction. It was rewarding to see our synagogue once again filled to capacity. Our many members and friends who attended our beautiful service will share our pride for what was accomplished.

Special thanks to our rabbis for their series of well structured sermons which inspired and stimulated our worshippers. Our Cantors very ably conducted the services and were capably supported by our own Choir. The Torah reading by Albert Blank was as usual - flawless.

The Sukkoth Festivals were highlighted by the Kiddush in the Sukkah, beautifully decorated by the ladies of our Sisterhood. The festive season concluded with a Kiddush on Simchas Torah offered by Rabbi Abraham L. Hartstein, our Chasan Torah, and Rabbi Shlomo Kahn, our Chasan Bereishit.

To achieve and arrange a smooth functioning of the very important time in our Jewish Calendar, takes the understanding and co-operation of many. For this, I thank all those who participated actively in making this a pleasant task.

Our appreciation to our Hon. President, Mr. Adolph Heimer and Assistant Treasurer, Mr. Eric Hanau for their efforts as acting Chazonim on Shabbat during Cantor Schartenberg's vacation.

Friends, we have come a long way in the course of our year 5740. It was an eventful one for our congregation, let us continue to go on in harmony and peace.

A very Happy Chanukka to all.

Oscar Wortsman

DR. KURT M. FLEISCHHACKER 1907-1980

A few weeks ago Dr. Kurt M. Fleischhacker was laid to his eternal rest after many months of illness and suffering.

As one of the founding members of Beth Hillel he toiled hard and diligently to nurse the Congregation through the difficult years of resettlement in this country. Thanks to his devotion to the welfare of our community and his thorough knowledge of financial matters he was soon elected Treasurer and served in that office for two decades until the state of his health forced him to retire. At that time a grateful Board of Trustees elected him Honorary Chairman of the Congregation.

His strong personality and unusual interest made Dr. Fleischhacker's an influential voice in the leadership of Beth Hillel for many years. He will be especially remembered for his sound financial management and in particular for his foresight in acquiring our cemetery plots.

Dr. Kurt Fleischhacker has assured himself a lasting memory in Beth Hillel-Beth Israel through his efforts and his achievements. He will not be forgotten.

William Blank

PROGRAM—PREVIEW

1980

Sunday, December 7, afternoon Chanukah Party
 Saturday, December 13, evening)
 Sunday, December 14, all day) B A Z A A R
 Monday, December 15, morning)

1981

Sunday, January 18, afternoon Sisterhood (Program to be announced)
 Sunday, February 1, morning Guided Tour (Museum Yeshiva University)
 Sunday, March 1, afternoon Chevra Day (Memorial Service & Luncheon)
 Sunday, March 22, afternoon Purim Party
 Saturday, April 4, afternoon Oneg Shabbat

GEMARA LERNEN

Congregation Beth Hillel's tradition of GEMARA LERNEN from the first Sabbath after Chanukah to Erev Pesach will be continued. We will start on Saturday, December 13 following the Mussaf Services immediately after the Kiddush.

This year we will learn MASICHTO MEGILLA. The Gemara Leren will be conducted by Rabbi Hartstein, and never goes beyond the noon hour.

If you wish to host a Kiddush, or share in being a host, please see Mr. William Blank.

CHEVRA LERNEN

On the eve of Hoshana Rabba, the Chevra Kadisha sponsored its annual Hoshana Rabba Leren, conducted by Rabbis Hartstein and Kahn.

Following Mr. Hirsch's words of greeting, the reading of the Book of Deuteronomy commenced and was followed by readings from the Book of Psalms.

The Rabbis spoke on different aspects of the Festival and the significance of Hoshana Rabba.

A wonderful collation followed, hosted in very fine manner by the ladies, who were thanked for their hospitality and graciousness as well as fine preparations.

SISTERHOOD

Our Rosh Hashono greeting cards went out to you a little later than planned due to technical difficulties but I hope that they reached you in time for you to mail them out before Yom Tov. Our heartfelt thanks to all members and friends who responded so generously to our appeal.

Many thanks also to the ladies who assisted in beautifying our Sukkoh and to those who served during Kiddush. All donations for the Sukkoh were very much appreciated.

Fay Blank
President

The Sisterhood of Congregation Beth Hillel and Beth Israel opened the 5741/1981 Social Season of the Congregation with a luncheon on October 26, 1981. We were well represented, actually filled to capacity. The Sisterhood was honored by the presence of Rabbi Hartstein, Rabbi Kahn, President Wortsman and former President Blank.

The lovely flower arrangements on the tables and the musical accompaniments by the violinist Mrs. Stern and pianist Mrs. Moser added to the pleasant festivities. A delicious luncheon was served by charming hostesses and enjoyed and praised by all.

The speakers expressed their thoughts in a succinct manner, all telling of their happiness to see so many members and friends of the combined congregation enjoying the afternoon together and hoping that the harmonious and warm spirit will be carried on and will develop into friendships and mutual understanding and sharing. Those that addressed the guests were Rabbi Kahn, Mrs. Weissfeld, Sisterhood-President Blank, from the Cultural Committee Mr. Fraser, and President Wortsman.

A joyous rendition of the Birkat Hamazon, lead by Rabbi Kahn, concluded the gathering. -Congratulations and thanks are due Mrs. Weissfeld and Mrs. Roos who chaired the luncheon.

Eugenie Weinberg

ATTENTION PLEASE

The United State Justice Department's Office of Special Investigation is looking for a list of survivors and witnesses of the Holocaust, who can testify or provide information concerning Nazi war criminals living in the U.S., whom they are prosecuting. If anyone has any such information, please contact the Office of Special Investigation, Criminal Division Dept. of Justice, P.O. Box 28603, Washington, D.C. 20005 c/o Mr. Ryan.

RABBI'S SERMON SCHEDULE

Dec. 6—Miketz—Chanukah—Mevorchim	Rabbi Hartstein
Dec. 13—Vayigash	
Dec. 20—Vayechi	Rabbi Kahn
Dec. 27—Shemos	Rabbi Hartstein
1981	
Jan. 3—Voero-Mevorchim	Rabbi Kahn
Jan. 10—Bo	
Jan. 17—Beshalach—Shabbos Shirah	Rabbi Hartstein
Jan. 24—Yisro	
Jan. 31—Mishpotim—Mevorchim	Rabbi Kahn
Feb. 7—Terumo	Rabbi Hartstein
Feb. 14—Tetzaveh	Rabbi Kahn
Feb. 21—Ki Siso	
Feb. 28—Vayakhel—Mevorchim	Rabbi Hartstein
Mar. 7—Pekudeh—Rosh Chodesh—Shekolim	Rabbi Kahn
Mar. 14—Vayikro—Shabbos Zochor	Rabbi Hartstein
Mar. 21—Tzav—Shushan Purim	Rabbi Kahn

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PAUL LEVIE, Proprietor

ALL IN THE FAMILY

Among the rewards of the merger of our Congregation is not only the sharing of joyous family news, but also the interchange of minhagim. Sometimes, in sacred song, we may find an old acquaintance in unaccustomed garb. When on Shabbat *Chol Hamoed Succoth* the last of the Hoshia-nah and Hatzlichah-nah had resounded to the unexpected strains of *Shir Hamaaloth*, your reporter overheard a venerable choir member say: *Rabbosai*, wir wollen bentschen! That exhortation was not so far off the mark, when you consider the Hallel as indeed an eloquent compilation of the worshippers' united desire to express thanks for a festive time.

In a way this column is also meant to be a form of thanksgiving for the joys bestowed to us and again there are many happy events to be reported.

The Congregation's Secretary Mr. Fred Stone, who just celebrated a youthful 65th birthday, also shares with his wife *nachas* of recent grandparenthood. Parents of the baby boy are Dr. and Mrs. Jeffrey Stone and Stanley Stone joins in the simchah as a proud uncle. *Grosselternfreuden* were granted also to Mr. and Mrs. Henry Hopfer and Mr. Leo and Mrs. Hilde Meyer, and Mr. and Mrs. Justin Hirschheimer, each becoming grandparents of a baby-boy, while Mrs. Jenny Wild's daughter presented a double simchah—twin boys! Mrs. Irma Reich again became grandmother of a baby girl. Mr. Eric Gowa became a grandparent and Mr. and Mrs. Walter Kaufmann grandparents each of a baby boy.

As grandchildren grow up, other simchot follow in their stride. This column is proud to report the Bar-mitzvah of Avrohom, grandson of Cantor and Mrs. Jack Schartenberg, of Barry, grandson of Mr. and Mrs. Max Strauss and of Mr. and Mrs. Eric Friedemann; of Carry Solomon, grandson of Mr. and Mrs. Siegfried Salomon. Steven Mark Hershey, grandson of Mrs. Max Hirschenberger is looking forward to his Bar-Mitzvah in December. The month of October brought triple joys to the family of our Executive Secretary Manfred Walden and his wife Vera: the Bar-Mitzvah of grandson Ari Coopersmith, the arrival of his granddaughter Yochevet in Jerusalem, and the marriage of Vera's son, Dr. Mark Bleier to Diane Chana in Boston.

Cordial wishes go also to Mr. and Mrs. Ernest Lindheimer at the occasion of their diamond anniversary in October, and belated, but no less heartfelt congratulations to our Treasurer Werner Heumann and his wife Madeleine who celebrated their silver wedding anniversary this summer.

And now, our Geburtstagskinder, mature in age, youthful in spirit: 70th birthdays were shared by Board Member Mr. Manfred Schoen, Mrs. Gerda Pollack and Mrs. Malie Bermann. Mrs. Fanny Rau and Mrs. Erna Klein attained their 80th birthday, and Mrs. Marie Gutman a venerable milestone of 96 years, and Mr. Bernhard Loewenstein had his 90th birthday. Mrs. Martha Loeb also celebrated her 85th and Mr. Simon Kahn his 75th Birthday.

Again we express the hope for continuance of the Heaven's blessings. May we all, young—and younger, be able to say for a long time: *Rabbosai*, wir wollen bentschen!

Shalom ve-hatzlachah,
Theodore H. Spaeth

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GIFTS

OPEN SUNDAYS

THE FAMILY CLUB A DESCRIPTION AND AN INVITATION

Founded by the late Erna Heilbronn, widow of our late Rabbi Isaak Heilbronn, the Family Club served with distinction the senior citizens of our circle for some thirty years.

In the beginning it attracted those among us who, not yet fluent in the language of our new country in those post-immigration years, found in its Tuesday afternoons the congenial atmosphere of companionship, a lecture or discussion on an interesting topic, over coffee and cake. Served by a team of 12-15 volunteer hostesses, it enjoyed in peak times an attendance of 100-120 guests, grateful to the Club's leaders, Mrs. Heilbronn, assisted by Mrs. Irma Loewenstein and Mrs. Hilde Neuburger.

The passing of years took its toll. The circle became smaller in number but not in enthusiasm. During Mrs. Heilbronn's illness and after her death three years ago, Mrs. Sternheimer, Mrs. Leidecker and I continued. In keeping with the desires of the participants, the activities gradually shifted. The more serious lecture program was replaced by the ever popular card-and-game afternoons.

My efforts are dedicated to the continued maintenance of our Club, whose running expenses are partially covered by generous contributions which are gratefully accepted. Above all, a hearty invitation is extended to all our members and their friends to come and join us. Especially our good friends of former Beth Israel: Rabbi Kahn joins me in introducing our Family Club with the fond wish that we can welcome many new faces. Come and bring your friends.

Meta Weil

IN APPRECIATION

The Congregation deeply appreciates the fullhearted free-will offerings of the following people and thanks them for their generosity.

1. Mr. & Mrs. Hugo Bacharach—for making possible new carpet runners in our Synagogue, and for the choir corner.
2. Mr. & Mrs. Oscar Wortsman—for the gift of a new Havdala set, which they had brought back from Israel.
3. Mr. Noa Holtz—father of Mrs. William Blank, for his Hebrew printing skill and providing us with missing information plaques used in our Synagogue.
4. Mr. Albert Blank—for the digital clock gracing the Chazon's Amud so that all Services will commence punctually.
5. Last, but not least, Mr. & Mrs. Eric Hanau—for providing the Congregation for all the Kiddush wine for the entire year of 5741.

Regrets to those whose bids did not succeed, but we appreciate their generous efforts and look forward to next year and another exciting contest.

HOLIDAY GREETINGS

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HANUKKAH IN BELSEN

In darkest hour of Nazism, Jews kindled improvised festival candle.

By David C. Gross

Later this week we will celebrate Hanukkah, the Festival of Lights—a holiday in which the Jewish people salutes the triumph of the forces of light over the forces of darkness. And even though, as Rabbi Rackman writes elsewhere in this issue, “an evil time has come upon the world,” we must never give in to the temptation to despair. Through the centuries, the leaders of the Jewish people have exclaimed: *Yidden, zeit nisht misyz-esh!* Jews, do not let yourselves become disconsolate!

True, there is an aura of unease and unrest in the world. Israel is restless, beset by internal turmoil because of the uncertainty of the peace process, and even unsure of the peace treaty already signed with Egypt, and troubled by her horrible economic situation. The world is anguished because of what a fanatic old man can do to a multitude of millions of crazed people...and Jews are especially sensitive to exhortations to unthinking people, remembering the savage verbal attacks unleashed at Jews by a brownshirted lunatic, whose words were later transformed into vile deeds.

And yet, Hanukkah is here, and we recall the miracle of the festival, and the joy of freedom, with its emphasis on religious liberty. And we remember that not so very long ago, in the hellholes of the Nazi concentration camps, even in those unspeakable places, Hanukkah was remembered and celebrated, in spite of the overwhelming obstacles that were placed in the path of the ancient festival.

Rabbi Alstat's column

The late Rabbi Philip R. Alstat, who conducted this column for more than a quarter of a century, in 1972 recalled a particular Hanukkah in the Bergen-Belsen camp. Excerpts from his column follow:

“The pious Jewish inmates (in Bergen—Belsen) were determined to kindle Hanukkah lights and chant the appropriate Hebrew blessings. They were abject slaves, temporarily permitted to live and toil until their strength gave out. Death lurked on all sides. Even if they could manage to avoid detection by their taskmasters, they lacked the essential materials—Hanukkah candles and a Menorah.

“Yet a seemingly impossible (celebration) came about on the first night of Hanukkah, 1943, in Bergen-Belsen. One of eleven fortunate survivors, Rabbi Israel Shapiro, better known among his Hasidim as the Bluzhever Rebbe, was the central figure of the macabre Hanukkah celebration.

“Living in the shadow of death, and not knowing when their own turn would come, the Jewish inmates were determined to celebrate Hanukkah in the traditional manner and draw whatever spiritual strength they could from the story of the Maccabees.

Threads became wick

“From their meagre food portions, the men saved up some bits of fat. The women, on their part, pulled out threads from their tattered garments and twisted them into a makeshift wick. For want of a real Menorah, a candle-holder was fashioned out of a raw potato. Even Hanukkah dreidels for the dozen children in the camp were carved out of the wooden shoes that inmates wore.

“At great risk to their lives, many of the inmates made their way unnoticed to Barrack 10, where the Bluzhever Rebbe was to conduct the Hanukkah ceremony. He inserted the improvised candle into the improvised Menorah and in a soft voice began to chant the three traditional blessings. On the third blessing, in which God is thanked for having ‘kept us in life and preserved us and enabled us to reach this time’, the Rebbe’s voice broke into sobs, for he had already lost his wife, his only daughter, his son-in-law, and his only grandchild.

“The assembled inmates joined him in a chorus of weeping, for all of them had also lost their own families. In low voices, choked by irrepressible sobs, they struggled to chant the traditional hymn, *Maoz Tzur*, which proclaims steadfast faith in God, the Rock of their strength.

(continued on next page)

HANUKKAH IN BELSEN *(continued)***Tried to comfort inmates**

"On regaining some composure, the Rebbe tried to comfort them and instill new courage and hope. Referring to the words of the second blessing that 'He wrought miracles for our fathers in days of old', the Rebbe asked: 'Is it not anomalous to thank God for miracles that He had wrought for our ancestors long ago, while He seemingly performs none for us in our tragic plight? In answer to his own question, the Rebbe said: 'By kindling this Hanukkah candle, we are symbolically identifying ourselves with the Jewish people everywhere. Our long history records many bloody horrors our people have endured and survived. We may be certain that, no matter what may befall us as individuals, the Jews as a people will with the help of God outlive their cruel foes and emerge triumphant in the end.'"

So wrote Rabbi Alstat of a miraculous Hanukkah in Bergen-Belsen in the year 1943. And since then, after nearly two thousand years of hope and yearning, Israel has been restored, and Hanukkah is proudly and openly and joyously marked there from Metulla in the north to Eilat in the south. And in America, as well as in some other free countries, Hanukkah is proclaimed not only in the school and synagogue, and not only in the privacy of the Jewish home, but in suburban and urban windows across the country can now be seen thousands of Hanukkah Menorahs ablaze with light, reflecting the joyousness of the Festival of Lights.

The Hasidim in Bergen-Belsen, mainly from Eastern Europe, held fast to their ancient faith, which has demonstrated its eternity again in the miracle of Soviet Jewry. For the Russian Jews too, so long cut off from Jewish life, have made their voices heard, and over 200,000 have been able to emigrate from that repressive society, and they too can now kindle the Hanukkah lights that stretch across the centuries of Jewish history.

When you kindle your Hanukkah candles this year, remember the Hasidim in Bergen-Belsen, and rejoice with the Soviet Jews who, in so many cases, must first learn the blessings and the hymns, and in so doing reattach themselves to the soul of the Jewish people.

THE JEWISH WEEK-AMERICAN EXAMINER

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SOLOMON GRAYZEL

BEFORE the Persian Era precious metals were employed as a medium of exchange in the East. There were no coins, value being computed by weight. Silver predominated. The Persians introduced coins into their empire, retaining the power of coinage for the central government. By the 4th century B.C.E. the individual satrapies began to exercise the right to coin their own money. Still later, toward the end of the Persian Era, Satraps coined money in smaller denominations for use within the various provinces of which the Satrapy consisted. For the first time Palestine, a province of the Satrapy of Syria, had its own money.

With the arrival of the Greeks in Asia (ca. 330 B.C.E.) and the spread of hellenizing influences, some of the important towns received a Greek constitution and with it the privilege of minting copper coins, that of more valuable coins being reserved to the central government. As the Seleucid Empire broke up, in the second century B.C., the smaller states, thus freed, assumed rights of coinage.

In Judea this right was involved in the Maccabean struggle. Neither under the domination of Egypt nor of the Seleucids had Judea enjoyed the right of coinage, a right which would have been of value to the commercial life of Jerusalem. Hence those Jews who welcomed hellenization regarded the privilege of coinage as one of the ends to be attained by submission to Antiochus. By the irony of history it was not they but their opponents, the Hasmoneans who, through the Seleucid break-up, were destined to assume this function of government. For when Jerusalem was finally freed of the unwelcome Syrian soldiers stationed in the Acra, and when Simon son of Mattathias had been acclaimed by the Jews as their hereditary ruler, his government commenced to coin money, an act in which the Syrian overlord acquiesced. The earliest coins were apparently only of bronze, in denominations of one-half, one-quarter, and one-eighth of the shekel. Indeed, soon thereafter Syria withdrew this privilege, and coinage was resumed only under Simon's son, John Hyrcan.

From time to time coins of this period have been unearthed. On the obverse of Simon's half-shekel is a citron (*etrog*) between two branches of a palm-tree (*lulabim*), surrounded by the inscription *shenat arba' hazi* (fourth year, half). The whole is included in a border of dots. The reverse bears a date tree below the branches of which are two baskets filled with fruit. Around this is written *li-geulat zion* (to the redemption of Zion). This side, too, has a border of dots.

The quarter-shekel, smaller in size, differs from the half in that it has only two branches of the palm-tree, and the word *reba'* (fourth) instead of the word for half. The reverse differs only in the substitution of a single citron for the more elaborate decoration on the half-shekel.

The eighth-shekel, still smaller, bears a single palm branch between two citrons, the inscription *shenat arba'* (fourth year), and the usual circle of dots. On the reverse it bears a chalice, the words meaning "to the redemption of Zion," and the circle of dots.

The lettering on all the coins is not in the square Hebrew characters of the present day, but in the archaic characters.

I-This article is based on M. Narkis, *Matebe'ot Erez Yisrael*, Jerusalem, 1936.

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THANK YOU

Since we could not say good bye to all our friends of Beth Hillel and Beth Israel individually, we take this opportunity, to say thanks to everyone for his good wishes, and especially to Mr. & Mrs. Blank for their kind words extended to us upon our departure.

SHALOM,
Jack and Ilse Wulkan

The family of the late Dr. George S. Ruhm wishes to convey its appreciation for the numerous expressions of sympathy and donations in his memory.

Ruth Ruhm

We would like to give our heartfelt thanks to the many members and friends who were kind enough to express their good wishes on the occasion of our Silver Wedding Anniversary.

Fay and Bill Blank

My sincere appreciation to the Congregation and to many friends for the kind, good wishes and thoughtfulness extended to me on my recent Birthday.

Manfred Schoen

Rabbi and Mrs. Shlomo Kahn express sincere appreciation to all who contributed in their honor to the Shaare Zedek Hospital Dinner Journal.

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RABBI JOSEPH ALBO (1380-1444)

Rabbi Joseph Albo was a Spanish philosopher and preacher, who wrote one of the basic famous treatises on Jewish articles of faith, the SEFER HA-IKKARIM (BOOK OF PRINCIPLES), which he completed in Castile in 1425.

Most authorities say he was born in 1380 so that this year marks the 600th Anniversary of his birth. Even the year of his death is questioned, but generally we accept the dates recorded above as correct. He, himself, tells us that he was a student of the great medieval philosopher Chasdai Crescas, who died in 1412, just before the Jewish community was invited by the Pope to defend itself and its beliefs at Tortosa. Rabbi Joseph Albo participated in the Disputation at Tortosa and San Mateo in 1413-14 as a representative of the Jewish community of the province of Saragosa. Sixty-nine sessions were held in this great public debate, whose minutes and records are most noteworthy, and which highlight the calibre of our defenders. Because of such attacks against our people during the medieval times, most of our great philosophers appeared as apologetes as they were most defensive.

The book by Albo (IKKARIM) reflects the troubled reaction to the wavering of faith among his fellow Jews which stemmed from the discussion of religious dogma. Albo felt the need to restore the morale of the people by a reasoned presentation of Judaism to show that the basic teaching of Judaism were based on "Divine Law". From his work, we glean his wide knowledge of both Rabbinic literature and Jewish philosophy, of Islamic philosophy and in Latin Christian Scholasticism, especially the writings of Thomas Aquinas' SUMMA THEOLOGIA. He was also quite knowledgeable in mathematics and medicine, and is regarded as an eclectic and prolix homilist.

He was charged with being a plagiarist by Jacob B. Habib in the EIN YAAKOV on Megilla and by modern scholars, but this seems unimportant. What is important is his ability to collate and integrate ideas and views and to present them effectively. If he was not original as a philosophic thinker, he was able to repaint and make more meaningful in simple ways great ideas that deserved to be conserved.

Doubtlessly he leaned heavily on his teacher's great work "OR ADONAI" (CHASDAI CRESCAS, written in 1410) for the fundamental outline of Jewish dogmatics, and he knew Simeon ben Zemach Duran's formulation of the principles of Judaism in his commentary on Job, OHEV MISHPAT, written in 1405.

Albo's Book of Principles started out as a treatise projected to be an independent work, but three parts were added later at the request of friends, which elaborate the three fundamental principles he set forth in the first treatise.

Maimonides had made a list of 13 Principles and Chasdai Crescas, Albo's teacher, found fault with the Rambam's list, and reduced the fundamental doctrines to six, but added true beliefs which he enumerated as eight. Following the steps of Crescas, Albo reduced the basic dogmas to three: Existence of G-d, Reward of Punishment, and Revelation. Under these three, he subsumes the derivative principles of which he enumerates eight, making a total of eleven.

Albo classifies law into divine, natural, and conventional, which seems new in Jewish philosophic writings, though Maimonides makes a distinction between conventional and divine law (Guide II, 40). The similarity of Albo's classification and that of Thomas Aquinas is most notable with both of them making use of the 19th Psalm in their discussion of the superiority of the divine law to the natural and the conventional.

Julius Gutmann claims that Albo depended solely on Aquinas for his concept of "Divine Law", but I would like to suggest that Aquinas leaned heavily on Maimonides, who is the real source of most of Aquinas' ideas. (More than thirty years ago I delivered a series of lectures to Jesuit priests of Creighton University in Omaha, Nebraska, on this theme, namely the influence of Moses Maimonides on Thomas Aquinas's SUMMA. Unfortunately, my notes and lectures have been lost.)

Albo criticizes Maimonides' failure to use any criterion in selecting his 13 Principles. He

(continued on page fifteen)

BEST CHANUKAH WISHES

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Rabbi Joseph Albo (continued)

question Crescas' list of 6 as meeting adequately the need that he professes in order to lay down his general principles of divine law, and formulates three principles based on a criterion "a divine law generally, principles without which a divine law cannot be conceived" (1:3). These three principles had been proposed by Simeon ben Zemach Duran, as Guttman has shown, but Albo failed to give credit. Both Duran and Albo were not original but as Guttman has shown they took these principles from Averroes (FASI AL-MAQAL), where it is stated that who denies any of these principles must be considered an unbeliever. Generally, however, Albo has been credited with the formulation of the 3 fundamental Principles and six dogmas, which are obligatory even though they lack the status of principles. These are: (1) The creation of the world in time out of nothing. (2) The superiority of Mosaic prophecy to all other prophets past and future. (3) The validity of Mosaic law at all times. (4) The possibility of attaining human perfection by fulfilling even a simple one of the Divine Commandments (See MAIMONIDES, Commentary on the Mishnah, MAKKOT 3:16) (5) The resurrection of the dead. (6) The coming of the Messiah (IKKARIM I:23)

The messianic belief was relegated below that of a "principle" in order to refute a Christian teaching which made the belief a central one. There is no doubt that this is related to the Dispute in 1413 when the convert Jerome cited the Talmud in Sanhedrin 97b to try to prove that the Messiah had come, and the Pope agreed with him. Thereupon Joseph Albo with frustrated rage cried out: "POSITO MESSIAM MIHI PROBARE IAM VENISSE, NON PUTAREM DETERIOR ESSE JUDAEUS", ("Even if it should be proved to me that the Messiah had already come, I would not consider myself less faithful a Jew").

Of even higher rank than the six beliefs, are eight derivative principles which branch out from the three principles. The three principles and these eight derivative ones make up the indispensable elements of the Divine Law. Four of these eight branches pertain to the existence of G-d, namely His Unity, Incorporeality, Independence of Time, and His Perfection. Three of these belong to Revelation, namely, G-d's knowledge as embracing the terrestrial world, Prophecy, and the authenticity of the lawgivers proclaiming the Divine Law, and one pertains to the notion of reward and punishment, namely, individual providence in addition to universal (IKKARIM I:13-15).

Albo's work achieved great popularity in Jewish circles. A German translation by W. Schlesinger with a scholarly introduction by L. Schlessinger appeared in Frankfurt in 1844, and a critical edition of the text accompanied by an English translation by Prof. I. Husik was published in 1929. Christian theologians including Hugo Grotius and Richard Simon held a high opinion of this work and some considered it as a powerful defense of Judaism and rather dangerous to Christianity (DeRossi, Bibliotheca Judaica antichristiana 1800). In 1566, two chapters of the work (3:25-26), containing Albo's critique of Christianity, were published in Paris in a Latin translation by J. Genebrard, together with an attempted refutation of Albo's views. We are also told by Abraham Zacuto that Albo also wrote in Spanish a polemic against Christianity, which has not been seen since, and makes me wonder whether it exists in the vast collections of the Vatican library. The five Books of Albo's Principles are easily available today at a Jewish book store, having been published by The Jewish Publication Society of America as part of The Schiff Library of Jewish Classics.

Rabbi Abraham L. Hartstein

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RABBI MEIR BERLIN (BAR ILAN) 1880-1949

Rabbi Meir Berlin, who grew to be the world leader of religious Zionism, was born 100 years ago in 1880 in Volozhin, Russia. His father, known as the Neziv, (from the initials of his name Naphtali Zevi Judah) was the head of the Volozhiner Yeshiva, the most prominent and prestigious Yeshiva in Europe at that time, who was one of the most outstanding Rabbis in the world in his generation and any other generation. His mother was the daughter of R. Chayim Volozhiner, the original founder of the Yeshiva. This famous school is described with warmth and intimacy by Bialik in his poem "Hamatmid".

His father's brilliant commentary on the Torah, HAAMEK DAVAR, was published a century ago parallel to the conception of Rabbi Meir. Completing his studies at Volozhin, the young Meir also attended the Yeshivos of Telz, Brisk (Brest—Litovsk and Novogradok). Yet in his youth, he joined the Mizrachi Movement, and was a delegate at the 7th Zionist Congress in 1905. At that Congress he was in the minority among his colleagues when he voted against the Uganda Scheme, which proposed settling Jews in Uganda.

In 1911, Rabbi Meir Berlin was appointed secretary of The World Mizrachi Movement, centered in Berlin. He is considered the father of the motto of Religious Zionism—that ERETZ YISRAEL LE-AM YISROEL AL PEE TORAT YISRAEL: "The land of Israel for the people of Israel according to the Torah of Israel", which explains the entire philosophy of religious Zionism.

In 1915 he moved to the United States and served as president of the Mizrachi in the U.S. He was deeply devoted to the Jewish National Fund, and served on its Board since 1925 even though he settled in Jerusalem in 1926 when he became president of the World Mizrachi. He was the Mizrachi representative to Zionist and YISHUV institutions including clandestine committees for defense.

Between 1929 and 1931 he was a member of the Zionist Executive, and in 1936 was a leading opponent of the Palestine partition plan and of the British White Paper in 1939, advocating civil disobedience and complete non-cooperation towards the British government by the Jewish population.

When the State of Israel was established, he organized a group of scholars to examine the legal problems of the new state in light of Jewish law and initiated the National Religious Front to represent the religious parties to present a united platform in the first Knesset election.

In his earlier years he founded and edited a religious Zionist weekly, HA-IVRI, (The Hebrew), which was published in Berlin from 1910-1914, and in New York from 1916 to 1921. Between 1938 and 1949, he was editor-in-chief of the Mizrachi daily HATZOFEH in Tel Aviv.

He also wrote many articles and books including one about his father, and one about his own wanderings.

One of the greatest contributions to Jewish intellectual understanding was his initiating, organizing and motivating the publishing of the Talmudic Encyclopedia in 1947. Thus far, 16 volumes have been produced and the work goes on unimpeded. It has also sparked other great works through the Insitute founded for this purpose and to produce a new complete edition of the Talmud.

Bar Ilan University near Tel Aviv was founded by the Mizrachi movement and named in his honor as was the MEIR Forest in the Hebron Hills and the MOSHAV BEIT MEIR near Jerusalem.

When Yeshiva University was organized and established in Washington Heights, he was offered the presidency, which he refused only because his love for Israel and its priority commanded his heart.

I am thankful to the Center that I was privileged to meet and hear, listen and learn from this charismatic personality and leader who was taken from us in his sixty-ninth year in 1949. May his memory be a blessing.

Rabbi Abraham L. Hartstein

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Das Staedtdchen Wallerstein liegt im Riesgau in Bayern, an der "Romantischen Strasse", nordwestlich von Donauwoerth und suedoestlich von Dinkelsbuehl. Dort lebte im 16. Jahrhundert R. Moses Halevi Wallerstein, eine bedeutende rabbinische Persoenlichkeit, dem von seinen Zeitgenossen der Ehrentitel eines "Oberrabbiners fuer das ganze Gebiet Deutschland" zuerkannt wurde. Er zog bei sich zu Hause seinen kleinen Enkel auf, dessen Vater, R. Nathan (R. Moses' Sohn), im jugendlichen Alter von nur 18 Jahren, noch vor der Geburt seines Kindes, gestorben war und seine schwangere Frau verwitwet zurueckliess.

Dieses Enkelkind, dessen Geburtstag sich jetzt zum 400. Male gejaehrt hat (der genaue Monat ist nicht ueberliefert), war einer der bedeutendsten aschkenasischen Gelehrten des spaeten Mittelalters und der fruehen Neuzeit, R. Jomtov Lipmann Halevi Heller, nach dem Titel seines Hauptwerkes, des beruehmten Kommentars zur ganzen Mischna, auch als Tossafot Jomtov bezeichnet. Seine Werke sind bleibende Werte, seine Lebensgeschichte ist abenteuerlich und erschuetternd, und ausserdem lassen sich aus ihr einige Schluesse auf die damaligen Zeitumstaende ziehen.

R. Jomtov Lipmann Heller war, neben dem Hohen Rabbi Loew (Jehuda Loew ben Bezael, um 1525 - 1609) und Ezekiel Landau (1713 - 1793), einer der hervorstechendsten Rabbiner Prags. Gegen Ende seines Lebens war er, nach R. Moses Isserles (R'mo, Verfasser der Glossen zum Schulchan Aruch, um 1525 - 1572), einer der bedeutendsten Rabbiner Krakaus. Vorher war er schon, von 1597 (als nur Achtzehnjaehriger) bis 1624, Dajan in Prag, Ende 1624 Rabbiner in Nikolsburg und 1625 Rabbiner in Wien. Von 1627 bis 1631 bekleidete er das Oberrabbinat von Prag; und dort ereilte ihn 1629, waehrend der Wirren des Dreissigjaehrigen Krieges, ein schweres Geschick.

Prag war die Hauptstadt Boehmens und gehoerte damals zu Oesterreich, zum Heiligen Roemischen Reiche; und der Kaiser in Wien, Ferdinand II, brauchte viel Geld fuer die Kriegsfuehrung. Zusammen mit seinem Gemeinderat wurde Rabbiner Heller gezwungen, den Juden Prags eine Steuer von 40,000 Reichstalern aufzuerlegen, die dann an die kaiserliche Schatzkammer abzufuehren war. Einige reiche und gleichzeitig missguenstige Gemeindemitglieder, die Einfluss bei Hofe hatten, legten Beschwerde gegen ihren Rabbiner ein; sie gaben vor, er habe die Steuerpflicht ungerecht aufgeteilt, obwohl er an der eigentlichen Steuerumlage (in den Worten des Historikers Simon Dubnow) "als Rabbiner jedenfalls keinen Anteil haben konnte". Aber dabei liessen es seine Verleumder noch gar nicht bewenden, sondern sie verbanden damit die viel schwerer wiegende weitere Anklage, Rabbiner Heller habe sich in zwei seiner Werke, "Maadene Melech" und "Lechem Chamudot" (beide enthalten Glossen zum Talmudkommentar des Rosch), abfaellig gegen die christliche Religion ausgesprochen.

Heller selbst hat in seiner Schrift "Megillat Ewa" skizzenhaft ueber diese Vorfaelle Bericht abgelegt. Er schildert, wie er nach Wien geschafft wurde, um sich vor einer aus Mitgliedern der Hofkanzlei zusammengesetzten Untersuchungskommission zu verantworten. Er wurde ins Gefaengnis geworfen und kurzerhand zum Tode verurteilt. Was ihn dabei besonders schwer bedruckte, war nicht so sehr, dass sein Leben auf dem Spiele stand, als dass nach Vollstreckung des Todesurteils die gesamte Judenheit in die Verbannung getrieben werden sollte. Denn die Kommission vertrat den Standpunkt, die Gesamtheit der Juden koenne "nicht besser ueber Christen denken als ihr geistiges Oberhaupt".

Hellers Verteidigung gegen die Religionsverleumdungen liest sich heute wie eine der beruechtigten mittelalterlichen "Disputationen"; einige der Fragen, die er zu beantworten hatte, werden von Dubnow geradezu als "albern" bezeichnet. Schliesslich wurde das Todesurteil vom Kaiser in eine Geldbusse von 12,000 Reichstalern (spaeter auf 10,000 herabgesetzt) umgewandelt, eine riesige Summe, die der Rabbiner niemals haette aufbringen koennen. Er wurde aus der Haft entlassen mit der Massgabe, dass er das Prager Rabbinat aufzugeben habe. Erst erkrankte er schwer; dann, nach Zahlung eines Teiles der Summe (aufgebracht mit der Hilfe reicher Goenner), verliess er Prag in 1631. Von 1632 bis 1644 war er

(continued on page twenty-one)

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HOLIDAY GREETINGS

R. Jomtov Lipmann Heller (continued)

hintereinander Rabbiner in Nemirow und Wladimir-Wolynsk; ab 1644 wirkte er in Krakau, wurde ausserdem (1648) Leiter der dortigen Jeschiwa und starb dort am 7. September 1654.

"Megillat Ewa" hat einen doppelten Sinn. Einmal ist der Ausdruck woertlich zu uebersetzen, als "Rolle der Feindschaft", zum anderen ist das hebraeische Wort "Ewa" ("Feindschaft") auch ein Akrostichon der Anfangsbuchstaben der ersten voer Worte aus einer anderen "Megilla", naemlich der Rolle "Klagelieder Jeremias", die am Fasttag des 9. Aw in der Synagoge verlesen wird. Die nur ziemlich kurze Skizze aus der Feder von R. Jomtov Lipmann wurde nach seinem Tode von seinem Sohne R. Samuel Heller ergaenzet. Samuels erregender Bericht ist der "Megillat Eaw" als Anhang beigefuegt. Einige der Einzelheiten, die der Sohn bezeugt (und die, wie er schreibt, sein Vater absichtlich unerwaehnt gelassen hatte), werfen ein interessantes -- nein, ein beunruhigendes -- Bild auf die Zeit und ihre Umstaende.

Samuel, damals Student an der renommierten Jeschiwa von Metz (Lothringen) unter R. Mordechai Luria, erhielt im Fruehjahr 1629 einen Brief seines Vaters, er solle nach Prag zurueckkehren. Es war unter den Jeschiwestudenten Brauch und Sitte, ob arm oder reich, zu Fuss zu reisen, "die Kleider im Rucksack zusammengerollt und mit dem Stecken in der Hand". So tat auch er, obgleich er zu den "Reichen" gehoerte, weil ihm seine guten Eltern monatlich zehn Silbergulden schickten. Der Weg war lang und beschwerlich und fuehrte ueber Wien. Als er dort endlich ankam, war es Hochsommer, sein Vater war schon im Wiener Gefaengnis, doch der Sohn wusste davon nichts.

Am Rande der Stadt, ungefaehr eine Meile ausserhalb, fand er einen schattigen Park vor, und dort rastete Samuel auf einer Wiese. Es waren fast keine Menschen zu sehen, denn -- wie er spaeter erfuhr -- die Bevoelkerung war in die Stadt zum Praterfest gestroemt. Waehrend seiner Rast, jaeh vom Schlafe aufgeweckt, hoerte er ploetzlich einen Stier bruelen und zugleich eine verzweifelte Frauenstimme: "Hilfe, wir sind verloren!" Er sprang auf und sah, wie ein wuetender Stier auf eine vornehme Dame, ihr Kindermaedchen und ein kleines Kind zurannte, um sie anzufallen: Das Kindermaedchen trug einen roten Schal!

Mit Geistesgegenwart lief Samuel vor dem Stier, in diagonalen Linie, auf die Gruppe zu, riss dem Maedchen den Schal von den Schultern und warf ihn dem wilden Tiere buchstaeblich im letzten Augenblick vor die Fuesse. Der Stier machte sich daran, das Tuch zu zerreißen, und dies gab der vorher wie angewurzelt stehenden Gruppe Zeit, sich unter einem Busch zu verstecken. Gleich darauf kam eine Kutsche mit dem Gatten der Dame angefahren, einem mit Orden geschmueckten Herrn. Es war der franzoesische Gesandte Tourenne. Schnell stiegen alle in die Kutsche ein, und die Dame erzaehlte ihrem Mann von der Tat Samuels. Der Gesandte sprach kein Deutsch, aber Samuel hatte in Metz Franzoesisch gelernt, und so konnte er sich mit ihm verstaendigen.

Tourenne nahm Samuel mit in die Stadt und bot ihm eine Geldsumme als Belohnung an. Samuel lehnte ab, obwohl der andere wiederholt betonte, wie sehr er sich in seiner Schuld fuehlte. "Ihr koennt mir aber dies zum Geschenk machen," erwiderte Samuel, "dass Ihr den Juden stets gut gesonnen bleibt." Dem Gesandten war dies allerdings nicht genug. "Als franzoesischer Bevollmaechteter habe ich grossen Einfluss in Wien", sagte er, "und wenn Du je Fuersprache brauchst, so wende Dich an mich." Und er gab ihm seine Adresse.

In der Stadt angekommen, hoerte Samuel sehr bald von dem schrecklichen Los seines Vaters und besuchte ihn mehrmals im Gefaengnis. Nachdem er sich mit seinem Vater und auch den Gemeindeaeltesten sehr eingehend beraten hatte, beschloss er, von dem Angebot des Gesandten Gebrauch zu machen. Er suchte daher den Franzosen in dessen Haus auf, und dieser versprach, beim Kaiser und seinem Kanzler fuer Rabbiner Heller vorstellig zu werden. Besonders bat Samuel ihn, das Dekret der Verbannung der Juden annullieren zu lassen. Der Gesandte versprach sein Moeglichstes zu tun, und da Frankreich auf Wien einen grossen Druck ausueben koenne, sei er des Erfolges gewiss. Seine Frau zu der Unterredung hingezogen, bestand darauf mit ihm zu Hofe zu fahren; sie werde mit der Kaiserin sprechen, denn, wie sie sich ausdrueckte, "eine Frau kann bei einer anderen oft mehr ausrichten als Maenner unter sich". Da sie und ihr Kind Samuel ihr Leben verdankten, sei alles, was sie unternehmen koennte, nur eine winzige Vergeltung fuer seine Tat.

R. Jomtov Lipmann Heller (continued)

Am naechsten Tage schon schickte Tourenne einen Boten zu Samuel mit der Aufforderung, zu ihm zu kommen. Dieser lief sofort zu dem Franzosen, mit Absicht zu Fuss, damit niemand sehe, wohin er sich begab. Im Vorzimmer musste er freilich eine halbe stunde warten, weil der Gesandte gerade noch etwas anderes zu tun hatte, und diese Wartezeit kam ihm "wie ein ganze Jahr vor. Dann erschien Tourenne und teilte ihm mit, was er erreicht hatte. Das Wichtigste in seinem Bericht war, dass die Anschuldigungen gegen Rabbiner Heller sich als gaenzlich falsch herausgestellt hatten. Der Vater haette sich unter den Juden Prags einen grossen Feind gemacht, der dann, im Verein mit ein paar anderen, die Verleumdungen vorgebracht hatte. Auch die Kaiserin habe jezt interveniert. Rabbiner Heller wuerde freigelassen die Todesstrafe wuerde in eine Geldbusse umgewandelt, und die Juden wuerden nicht verbannt. Und so geschah es auch. Der Gesandte selbst - so schreibt Samuel Heller mit offensichtlichlicher Genugtuung - wurde kurz darauf nach Frankreich zurueckberufen, weil er zum Oberkommandierenden der franzoesischen Heere befoerdert worden war.

R. Yomtov Lipmann Heller kehrte zunaechst nach Prag zurueck, und bevor er von dort verzog, erkrankte sein groesster Widersacher und Verleumder schwer. Dieser liess den Rabbiner zu sich bestellen, um ihn, tief bewegt, auf dem Krankenbett um Erbarmen, Verzeihung und ein Gebet fuer seine Genesung zu bitten. Heller antwortete: "Ich verzeihe Euch aus vollem Herzen, und ich werde fuer Euch beten, dass G'tt Euch Genesung senden moege". So weit R. Samuel Hellers Aufzeichnungen.

Es ist unmoeglich, im Rahmen dieses Artikels alle Werke und Schriften aus der Feder R. Jomtov Lipmann Hellers auch nur aufzuzahlen - geschweige denn zu wuerdigen. Aus ihnen spricht ein charakteristischer Geist von tiefer, traditionsbewusster Gelehrsamkeit. Der Wesenszug dieses Mannes wird aus folgender, muendlich ueberlieferten Begebenheit ersichtlich:

Zur Zeit seines Oberrabbinates in Krakau gehoerte zur dortigen juedischen Gemeinde ein reicher Kaufmann. Dieser zahlte zwar stets und puenktlich den festgesetzten Gemeindebeitrag, aber wann immer die Vorsteher ihn um zusaetzliche Spenden fuer die Armen baten, wies er sie schroff ab und weigerte sich, auch nur die kleinste Summe zu geben. So haeufig und so bruesk pflegte er abzulehnen, dass die Vorsteher ihn verachteten, und diese Verachtung steigerte sich am Ende sogar zu einen regelrechten Hass. Als der Kaufmann starb, war Rabbiner Heller zufaellig nicht in Krakau. Die Vorsteher mussten natuerlich den Verstorbenen auf dem juedischen Friedhof beerdigen, aber sie begruben ihn ganz hinten, in der aeussersten Ecke, nicht etwa vorne bei den "Standespersonen".

Jahre spaeter, als R. Jomtov Lipmann starb, fand man unter seinen Papieren die Anordnung ("Zewaa") vor, er wolle in der Ecke des Friedhofes neben jenem Kaufmann bestattet werden. Man handelte dementsprechend, obwohl man ueber diesen letzten Wunsch sehr erstaunt war und zunaechst keine Erklaerung dafuer wusste. Als man kurz danch - nach dem Ende der "Schiwa", der sieben schweren Trauertage - sein vollstaendiges Testament oeffnete, fand man darin die Begruehung fuer siene "Zewaa". Der Kaufmann, so schrieb der verewigte Rabbiner, habe zu seinen Lebzeiten ihm (Heller) oft und ganz geheim riesige Summen fuer die Armen gegeben, er habe aber, im Einklang mit bester juedischer Lehre und Tradition, absolut darauf bestanden, dass sein Name als Spender niemals zu seinen oder zu Hellers Lebzeiten bekannt werden duerfe; denn die segensreichsten Spenden seien doch die, fuer die der Geber selbst nie Dank oder Anerkennung, gleich welcher Art, erhalte. Deshalb habe er stets das Ansuchen der Vorsteher abgelehnt, denn nur bei Rabbiner Heller waere er der voelligen Diskretion versichert gewesen. Neben einem solchen Zaddik, schrieb R. Jomtov Lipmann Heller, beigesetzt zu werden, das sei ein gewaltiges Verdienst, und darum moechte er in aller Bescheidenheit und Demut bitten.

Es ist in der Tat angebracht, ins Gedachtnis zu rufen, dass dieser bedeutende aschkenasische Schriftgelehrte vor genau 400 Jahren im sueddeutschen Raum, als Sproessling einer alteinge-sessenen "juedischdeutschen" Familie, das Licht der Welt erblickte.

WILLIAM STERN
(aus der "Allgemeinen")

THIS YEAR WE LEAP AGAIN!

A glance at this year's Hebrew calendar, as well as at our Prayer Schedule (page 2 of this Bulletin) reveals, that we shall have an additional month this year. The Jewish month Adar I is followed by the month Adar II, and only then will Nisan arrive. This year, 5741, is a Jewish leap year, hence it contains 13 instead of 12 months. (For housewives, it's that extra month before Pesach cleaning time!) There's quite a difference between the leap of the secular and the Jewish year.

The secular calendar goes by the solar year which is its center piece. Months are arbitrary. The year equals to the time of the earth's revolution around the sun; $365\frac{1}{4}$ days (actually 365 days, 5 hours, 54 minutes, 52 seconds). Since it would be impractical to have a $365\frac{1}{4}$ days year, it is cut to 365 days, the missing quarter added every fourth time around, an extra day, February 29th. (The slight inaccuracy is overcome by omitting the leap day once a century but carrying it whenever the century number is divisible by 400; i.e. 1700, 1800, 1900 were not leap years, 1600 was and 2000 will be.)

The Jewish calendar is built around the month, a real lunar month, figured by the renewal of the moon. This occurs every $29\frac{1}{2}$ days (29 days, 12 hours, $44\frac{1}{18}$ minutes). Therefore the months alternate between 29 and 30 days. Twelve such lunar months are in a year; but such a lunar year adds up to 354 days only, 11 days shorter than the solar year. If this would be permitted to remain, Jewish holidays would wander from season to season; after three lunar years we would be more than a month behind the solar year; after 10 years Pesach would occur in January, Sukkos in July.

The Torah specifies the holidays in accordance with appropriate seasons, Pesach in the Spring, Sukkos in the Fall. Hence the Jewish lunar-based calendar must be reconciled with the solar year. (Moslems, who go by a simple lunar calendar, without the benefit of a leap year, actually find this holiday-wandering experience. Besides, their year count is off when compared to the Western calendar.)

Every 2 or 3 years (seven times in a 19-year cycle), an extra month is inserted; instead of one month Adar (the 12th month) there are then two, ADAR RISHON (Adar I) and ADAR SHENI (Adar II). some call the 2nd Adar VE-ADAR, lit. "and" Adar.)

Which of the two Adar months is the original? which the inserted? If we are to judge by the holiday Purim (observed in Adar II). Adar I is inserted, Adar II the real Adar. But this is no decisive indication; Purim simply must be immediately prior to Pesach. Thus we are left in doubt.

Practically, the problem becomes acute for those who have Yahrzeit (anniversary of a parents death) in Adar. Halacha rules:

If the death had occurred in a leap year, Yahrzeit is observed in the corresponding Adar in later leap years.

If the death was in a non-leap year: When a leap year comes around, Yahrzeit is observed in Adar I, but in order to make sure, once again in Adar II.

The ARBA PARSHIOS (special Torah readings) are guided by Adar II, as is Purim. In Adar I of a leap year, the 14th and 15th of the month are called PURIM KOTON (small Purim) and SHUSHAN PURIM KOTON (small Shushan Purim). Tachanun omitted, fasting and eulogies prohibited, meals a little festive.

Rabbi Shlomo Kahn

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Leo Aach		Germany
Dr. George Ruhm		Neuteich
Bertha Oppenheim, nee Bacharach		Rhina
Walter Sojka		Quito, Ecuador
Dr. Kurt Fleischhacker		Hassfurt, Bamberg
Charles Moos		Germany
Johanna Baruch, nee Weil		Friedrichshafen
David Lauber		Kitzingen
Olga Weisz, nee Arenstein		Frankfurt/Main
Emma Schwarzschild, nee Wolf		Germany

We extend our warmest sympathy to the bereaved.

WE REMEMBER

*the departed Brothers and Sisters inscribed on the Memorial Windows
and Bronze Tablets in our Synagogue*

<i>Dec. Kislev</i>			<i>Dec. Teveth</i>		
<i>1980</i>	<i>1981</i>		<i>16</i>	<i>9</i>	
5	27	Ralph Horn	17	10	Ellen Simon
5	27	Jacob Kramer	17	10	Bertha Einstein
5	27	James Wilson	17	10	Isak Einstein
6	28	Arthur Hanua	17	10	Alter Krell
6	28	Amalie Lippmann	17	10	Leo Rohm
6	28	Heinrich Neuburger	17	10	Kathi Rosenfeld
7	29	Berta Hubert	17	10	Betty Schmidt
8		Rosh Chodesh-	17	10	Rudolf Schmidt
		Heinrich Nadel	17	10	Kathy Schoenmann
			17	10	Adolf Schoenmann
			17	10	Benjamin Siegel
	<i>Teveth</i>		18	11	Siegfried Alexander
8	1	Herman Braun	18	11	Regina Kahn
9	2	Siegfried Gutmann	18	11	Meta Kraemer
9	2	Emil Levy	18	11	Jacob Levi
9	2	Herman Nassauer	18	11	Nathan Levy
9	2	Lilly Reichenberger	18	11	Leo Mueller
9	2	Leo Siesel	18	11	Sofie Rotschild
10	3	Albert Loewenberg	19	12	Malie Ehrlich
10	3	Berthold Oppenheimer	19	12	Franziska Haas
10	3	Milian Strauss	21	14	Roesel Groeschel
11	4	Charlotte Hirsch	21	14	Alice Martens
11	4	Joseph Kaufman	21	14	Hermine Mayer
12	5	Julius Vogelsang	21	14	Alex Roer
13	6	Karl Kraemer	22	15	Siegfried Auerhann
13	6	Fred Meyer	23	16	Seligman Bacharach
14	7	Siegfried Adler	23	16	Leo Dreifuss
14	7	Desiderius Frank	23	16	Hedwig Einstein
14	7	Elias Levi	23	16	Melanie Leffman
15	8	Thekla Fleischmann	23	16	Louis Rothstein
15	8	Rosalie Gundelfinger	23	16	Heinrich Schwarz
15	8	Ida Lehmann	23	16	Moritz Seligman
15	8	Eric Wolff	24	17	Ludwig Hirsch
16	9	Eric M. Heilbronn	24	17	Siegbert Huber
16	9	Regine Therese Plaut			

(continued on page twenty-seven)

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We Remember (continued)

<i>Dec.</i>	<i>Teveth</i>		<i>Jan.</i>	<i>Shevat</i>	
24	17	Max B. Klein	11	6	Clara Braun
25	18	Lothar Meyer	11	6	Ferdy Herzfeld
25	18	Jack Nussbaum	11	6	Emanuel Hirsch
25	18	Armin Schlesinger	11	6	Kathie Schwarz
25	18	Isidore Thurm	12	7	Meier Buchheim
25	18	Selma Wolff	12	7	Julius Goldstein
26	19	Morris Oppenheim	13	8	Simon Goldfield
27	20	Rosa Adler	13	8	Max Stein
27	20	Frieda Nassauer	13	8	Josef Sundheimer
28	21	Julius Gumberich	14	9	Leya Arnstein
28	21	Joseph Hirschheimer	14	9	Dr. Alfred Hirsch
28	21	Max Lamm	14	9	Alice Weil
28	21	Ernest S. Loeb	15	10	Philip Siegel
28	21	Baruch Neu	15	10	Gabriel Tannenwald
28	21	Frieda Schwarz	16	11	Jacob Ehrlich
29	22	Clara Kramer	16	11	Lazarus Haas
30	23	Rosa Hubert	16	11	Julius Lauchheimer
30	23	Rudolf Rose	16	11	Julius Leidecker
30	23	Sophie Reutlinger	16	11	Leo Pfifferling
31	24	Ida Schloss	16	11	Morris Schnell
			16	11	Frieda Weiskopf
<i>Jan.</i>	<i>Teveth</i>		17	12	Aron Griesheim
1981			18	13	Marjem Katz
1	25	Sara Friedman	18	13	Albert Stern
1	25	Helene Kaufmann	19	14	Wilhelm Fischel
2	26	Nathan Hirschheimer	19	14	Josef Gutwillig
2	26	Jonas Loeb	19	14	Max Haas
2	26	Martha Lorenz	19	14	Paul H. Harris
2	26	Isaak Oppenheim	19	14	Selma Selig
3	27	Gerhard Goldschmidt	20	15	Rose Gottlieb
3	27	Gustav Lindenstein	21	16	Isidor Berney
3	27	Salomon Schoemann	21	16	Seligmann Jacob
3	27	Sabina Feuer	21	16	Emil I. Pelz
3	27	Ida Siegel	21	16	Berta Rose
3	27	Berthe Levy	21	16	Johanna Simon
4	28	Ephraim Forchheimer	22	17	Ludwig Hirsch
4	28	Mathilde Mayer	23	18	Herta De Jonge
5	29	Walter J. Rindsberg	23	18	Fred May
5	29	Ernest Sternweiler	23	18	Rebekka Oppenheim
5	29	Richard Wolf	23	18	Alfred Schaeler
	<i>Shevat</i>		23	18	Mina Straus
7	2	Nathan Appel	23	18	Sol Waelder
7	2	Hannchen Appel	24	19	Meta Adler
7	2	Eduard Gunzenhauser	24	19	Karl Meyer
7	2	Emilie Gunzenhauser	25	20	Johanna Herz
7	2	George Rabow	25	20	Joseph Neuburger
8	3	Siegfried Herzberg	26	21	Norbert Rau
8	3	Therese Neuburger	27	22	Karoline Falk
8	3	Werner M. Strauss	27	22	Regina Forchheimer
9	4	Samuel Falk	27	22	Therese Markus
9	4	Louis Schoenberg	27	22	Albert Moses
9	4	Otto Strauss	27	22	Minna Schaler
10	5	John S. Weil			

(continued on page twenty-nine)

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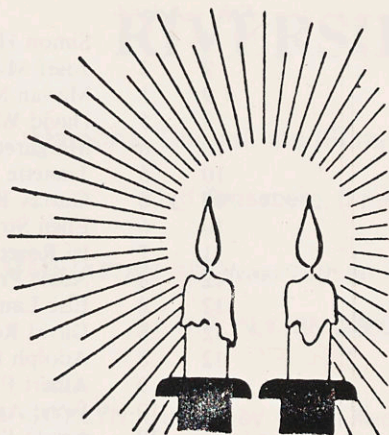


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We Remember (continued)

<i>Jan.</i>	<i>Shevat</i>		<i>Feb.</i>	<i>Adar I</i>	
27	22	Wilhelm Wolf	9	5	Simon Hirsch
27	22	Louis Zeilberger	9	5	Josef Morawetz
28	23	Julius Griesheim	9	5	Marian Morawetz
28	23	Siegmund Gutmann	9	5	David Wild
28	23	Emma Jacob	10	6	Margarete Goldfield
28	23	Dora Sachs	10	6	Jeanette Haas
28	23	Hannchen Simon	10	6	Gustav Rosenbacher
28	23	Karolina Stuehler	10	6	Ellen Strauss
28	23	Betty Wiesenberg	11	7	Isi Rosenheimer
29	24	Johanna Bauer	12	8	Adele Frank
29	24	Joan Mannheimer	12	8	Else Lauchheimer
29	24	Sara Snopek	12	8	David Regenstein
30	25	Bessie Chaskin	12	8	Adolph Reich
30	25	Rahel Kahn	13	9	Albert Plaut
30	25	Leo Michel	14	10	Israel Aach
30	25	Leo Weissfeld	14	10	Frieda Kaufman
31	26	Justin Maier	14	10	Heinrich Marx
31	26	Bertha Stoll	14	10	Rebekka Simon
			15	11	Alfred Fleischmann
			15	11	Florence Forchheimer
<i>Feb.</i>			15	11	Gustav Fuld
1	27	Adolf Speier	15	11	Benjamin Less
1	27	Kurt J. Vogel	15	11	Alfred Lion
1	27	Frida Wachenheimer	15	11	Fred Stoll
2	28	Frieda Buff	16	12	Jenny Bauer
2	28	Hugo Hecht	16	12	Judith Mayer
3	29	Regina Aach	16	12	Lothar Nordschild
3	29	Selma Huber	17	13	Albert Weil
3	29	Chaye Gitel Krell	17	13	Recha Weil
3	29	Dr. Masino Lorenz	17	13	Ludwig Weissfeld
3	29	Eugen Noerdlinger	18	14	Gustav Blum
3	29	Erich Schwager	18	14	Jakob Blum
3	29	Gitta Yunker	18	14	Julius Blum
4	30	Wolf Berney	18	14	Leopold Kende
4	30	Hermann Hammel	18	14	Theodor Lauter
4	30	Lilly Hirsch	18	14	Hanchen Plaut
4	30	Karel Morawetz	19	15	Amselm Baer
4	30	Lina Stern	19	15	Jacob Oppenheimer
	<i>Adar I</i>		19	15	Emma Wolf
5	1	Siegmund Goldschmidt	20	16	Samuel Eberhardt
5	1	Hugo Hubert	20	16	Yeta Braun
5	1	Selma Kraft-Weber	20	16	Ann Lewy
5	1	Moritz Mayer	20	16	Mina Strassburger
5	1	Sigmund Schwarzschild	21	17	Ann Feuer
5	1	Mina Schwarzschild	21	17	Leo Lesser
5	1	Emma Speier	21	17	Sigmund Neubauer
5	1	Resi Schwager	21	17	Isak Plaut
6	2	Hirsch Krell	21	17	Bertha Seelig
6	2	Harry Nevis	22	18	Lotte Adler
7	3	Lina Baer	22	18	Bernard Appel
7	3	Gretchen Gutmann	22	18	Berta Dreifuss
8	4	Andrey Schlesinger	22	18	Albert Leiter
9	5	Julie Hirsch	22	18	Max Friedman

(continued on page thirty-one)



A SUGGESTION TO OUR MEMBERS

Our Congregation has received during the last years substantial amounts under the Wills of members and friends of our Congregation for the purpose of keeping the memory of their loved one alive.

The form of such provisions usually reads as follows:

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We suggest that our members and friends who want to act in a similar manner contact their lawyers and discuss with them the insertion of such a provision in their own Last Wills.

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We Remember (conclusion)

<i>Feb.</i>	<i>Adar I</i>		<i>Mar</i>	<i>Adar I</i>	
22	18	Johanna Kirschner	3	27	David Schuelein
22	18	Arthur Trautmann	3	27	Hugo Ullman
22	18	Kenneth Zimmerman	4	28	Bertha Froehlich
23	19	Albert Falk	4	28	Max Louis Gutmann
23	19	Hellmuth Hirschheimer	4	28	Isidore Lewy
23	19	Moses Gruen	4	28	Irma Marx
23	19	Siegfried Kahn	4	28	Leo Stern
23	19	Fritz David Lehmann	4	28	Babette Wild
24	20	Anna Herrmann	4	28	Henriette Wolf
24	20	David Liebmman	5	29	Martha Herz
24	20	Johanna Liebmman	5	29	Julius Schaler
25	21	Dr. Ferdinand Hermann			
25	21	Jolan Schlee		<i>Adar II</i>	
27	23	Joseph Adler	7	1	Mina Schwarzschild
27	23	Margot Hirsch-Reese	9	3	Max Hirsch
27	23	Hugo Horwitz	11	5	Frieda Aach
27	23	Hugo Voss	11	5	Adolf Kahn
			11	5	Wolf J. Levi
<i>March</i>			12	6	Emil Gutmann
1	25	Joseph Feuer	12	6	Max Strauss
1	25	Max Gitterman	14	8	Werner Sondhelm
1	25	Fritz Neuhaus	14	8	Jack Stern
1	25	Therese Stern	16	10	Hetty Landenberger
2	26	Fritz Brandeis	16	10	Arthur Harold Singer
2	26	Julie Horn	18	12	Wally Schweriner
2	26	Ludwig Landenberger	19	13	Julius Petzon
2	26	Paul Scherlinski	21	15	Rosa Lenz
2	26	Hugo Schloss	23	17	Recha Mathes
3	27	Bertha Herzberg	24	18	Isidor Weil
3	27	Isidor Kraus	25	19	Abraham Kosinetz
3	27	Herman Levi	26	20	Bernhard Behrens
3	27	Regina Rosenthal	26	20	Julie Gruenberg
3	27	Julius Schoenberger			

The names of these departed will be read by the Rabbi during the Morning Service on the Shabbath preceding the Yahrzeit.

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