

Congregation Beth Hillel & Beth Israel, Inc.

Adar II, Nisan, Iyar, Sivan 5741

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March, Apr., May, June 1981

MESSAGE FROM THE RABBIS

Within the time span of less than three months, 2,300-year-old Purim and 3,300-year-old Pesach are quickly followed by 33-year-old Yom Atzmaut (Israeli Independence Day) and 14-year-old Yom Yerusholaim (Reunification of Jerusalem). Our calendar offers a varied menu, diversified assortments, but the diet is well balanced and an underlying unity embraces them all.

The merriment of Purim, proper outlet after the anguish of Haman's plot, and the festive celebration of Pesach, our redemption and birth as a people are, of course, biblically ordained. The other two holidays commemorate much more recent events. Yet the pattern is the same and in the finest tradition of Judaism.

In triumphs and successes, victories and achievements, the Jew recognizes the guiding and protecting hand of G'd. It is to Him that we give credit and His praises do we sing. Thus we gather in prayer and thanksgiving on Purim and on Pesach, on Yom Atzmaut, and on Yom Yerusholaim, grateful to G'd Who wrought miracles for our fathers in days of old and for us in our own time.

Good Yomtov to all! We hope to see you personally on these festive occasions. Best wishes for a happy Purim and a kosher Passover.

*Rabbi Abraham L. Hartstein
Rabbi Shlomo Kahn*



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PRAYER SCHEDULE SHABBOS AND YOM TOV

1981		Preceding		Mincha	End	Day Break	Shema before
		Evening	Morning				
Mar. 21	Tzav (Shushan Purim) Sermon	5:50	8:45	6:10	6:44	5:00	8:40
Mar. 28	Shemini (Parshas Poro)	6:00	8:45	6:20	6:52	4:50	8:35
Apr. 4	Tazria (Parshas HaChodesh)	6:05	8:30	6:30	7:00	4:30	8:25
	Sermon-Blessing Month of Nisan						
Apr. 11	Metzoro — Sermon	6:15	8:45	6:35	7:08	4:20	8:20
Apr. 18	Achare (Shabbos HaGodol)	6:20	7:00 & 10:15	6:45	7:17	4:10	8:10
Apr. 19	1st day Pesach — Sermon	6:45	8:30	6:45	7:18		
Apr. 20	2nd day Pesach	6:45	8:30	6:45	7:18		
Apr. 25	7th day Pesach — Sermon	6:30	8:30	6:55	7:25	3:50	8:10
DAYLIGHT SAVING TIME							
Apr. 26	8th day Pesach (Yizkor) Sermon	6:55	8:30	7:55	8:25	4:50	9:10
May 2	Kedoshim (Blessing Month of Iyar) Sermon	7:00	8:45	8:00	8:32	4:30	9:00
May 9	Emor	7:00	8:45	8:10	8:40	4:25	8:55
May 16	Behar — Sermon	7:00	8:45	8:15	8:47	4:15	8:50
May 23	Bechukosai — Sermon	7:00	8:45	8:25	8:55	4:10	8:50
May 30	Bamidbor (Blessing Month of Sivan) Sermon	7:00	8:45	8:30	9:02	4:05	8:50
June 6	Noso	7:00	8:45	8:35	9:07	4:00	8:50

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PRAYER SCHEDULE (continued)**WEEKDAYS (unless listed otherwise — see below)**

Mornings:	Sundays and Legal Holidays (Monday, May 25)	8:00 A.M.
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	March 15th to April 16th	6:00 P.M.
	April 21st to April 23rd	6:45 P.M.
	April 27th throughout Summer	7:30 P.M.

SPECIAL DAYS

Thur.	March 19	Fast Ta'anis Esther: Fast begins 4:50 A.M.; Shacharis 6:45 A.M.; Mincho 6:00 P.M.; Fast ends 6:42 P.M.
Fri.	March 20	Purim: Maariv & Megillo Thur. evening 6:30 P.M.; Shacharis & Megillo Friday 6:30 A.M.
Sun.	April 5	Rosh Chodesh Nisan: Shacharis 8:00 A.M.
Wed.	April 8	Kiddush HaChammo (Blessing of Sun): Shacharis 6:30 A.M.
Thur.	April 16	Siyum for First Born: Shacharis 6:30 A.M.
Thur.	April 16	Bedikas Chometz after nightfall
Fri.	April 17	Burning of Chometz: 10:30 A.M.
Shabb.	Apr. 18	Erev Pesach: Shacharis (only) 7:00 A.M. (in order to eat Shabbos meals with challos); chometz may be eaten until 9:15 A.M.; must be out of possession by 10:30 A.M.; Torah Reading & Musaf 10:15 A.M.
Tue.-Fri.		Chol HaMoed Pesach: Shacharis 6:45 A.M.
	Apr. 21-24	
Fri.	May 1	Yom HaShoah (Holocaust Remembrance Day)
Mon.	May 4	Rosh Chodesh Iyar, 1st day: Shacharis 6:45 A.M.
Tue.	May 5	Rosh Chodesh Iyar, 2nd day: Shacharis 6:45 A.M.
Thur.	May 7	Yom Atzmaut (Israeli Independence Day); Special Service Wed. 7:30 P.M.
Mon.	May 11;	
Thur.	May 14;	Sheni-Chamishi-Sheni: Shacharis 6:45 A.M.
Mon.	May 18	
Mon.	May 18	Pesach Sheni
Fri.	May 22	Lag beOmer
Mon.	June 1	Yom Yerusholaim (Jerusalem Day)
Wed.	June 3	Rosh Chodesh Sivan: Shacharis 6:45 A.M.
Sun.	June 7	Erev Shovuos

SHIURIM SCHEDULE Daily Halacha after Shacharis
 Daily Leren after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincho
 Halacha Shiur Shabbos after Mincho
 Gemoro Shiur: before Pesach Shabbos after Maariv; after Pesach Friday 6:15 P.M.
 Ladies Shiur Monday 7:30 P.M.; after Pesach 8:00 P.M. (*Laws of Pesach* will be discussed Monday April 6th and Monday April 13th.)
 Leren for First Born, followed by Kiddush, Shabbos after services

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OUR CONGREGATION

From The Desk Of The President

The members of our Congregation are to be complimented on their participation in such great numbers at our social functions. It is most encouraging for the Rabbis and for those who guide the Congregation to see regularly well attended Shabbat Services, and to be able to greet many members and friends at our Chanukka party and other congregational functions.

At the Bazaar a great spirit of enthusiasm and cooperation was visible. To all sincere thanks, but special appreciation to Mrs. Fay Blank, Mrs. Ria Roos and Mr. Arthur Hanauer for their leadership, which made this event a big success all around.

With continued efforts and cooperation, we will go on and enjoy spiritual as well as social benefits of our now once again large Kehilla.

Best wishes for all, a Happy Purim and *Chag Someach*.

Oscar Wortsman

CHANUKAH PARTY 1980

A festive audience of 275 members and guests gathered for our annual Chanukah Party on Sunday, December 7, the 39th anniversary of Pearl Harbor. Mr. Herbert Fraser, our Social-Cultural Committee chairman, welcomed the gathering and voiced his satisfaction that this was among the largest attendances in recent years. A good program of songs was provided by Mr. T. Caltabellotta, baritone, Mr. R.M. Miller, tenor, and Mrs. M. Kirby, pianist. The selections emphasized a repertoire drawn from lighter opera, operettas and musicals. The President of the Congregation, Mr. Oscar Wortsman, addressed the party briefly on the theme of 'we are united'. He expressed the Congregation's special tribute to members of the Boards of Trustees of the two former Congregations who had retired or had graciously relinquished their seats when we merged: Messrs. William Goldschmidt, Kurt Goldsmith, Gabriel S. Harwitt, Adolph Heimer, Julius Katzenstein (accepted by Mrs. Gerda Katzenstein representing her husband), Julian Lewin, Otto Lowenstein, Alfred Morgenthau, Leo Oppenheimer, Adolph Pauson, Fred Silbermann, Theodore S. Spaeth and Gustav Wimpfheimer. Each was awarded a plaque of appreciation for services rendered. Mr. Wortsman concluded by thanking Mr. Fraser for his work and efforts all these past years; by now he already lives in Florida. Herb Fraser will be missed! Rabbi Hartstein then enlightened us on the meaning of Chanukah from three perspectives: the symbolism in each letter of the word 'Chanukah'; the significance of Chanukah as a holiday of rededication and commitment to Judaism, and the connection, gastronomic and otherwise, of Chanukah to Purim. He closed by extending best wishes from himself and Rabbi Kahn to all. *Kaffee und Kuchen* were served, followed by giving away 50 prizes for raffles bought earlier. The drawing of the winning tickets was under the able aegis of Mr. Ernest Roos. An announcement was made that the former cantor of Congregation Beth Hillel, Mr. Mark Hess, had passed his bar exam in California to become a full-fledged attorney-at-law. Filled with good spirits and *Gemuettlichkeit*, much of the assemblage filed upstairs to the Synagogue for the lighting for the Chanukah Menorah by Cantor Scharenberg and a rousing rendition of *Maoz Tzur*. The day concluded with the *Maariv* Service led by Mr. Albert Blank. Thanks to all involved for an excellent festivity!

Dr. Eric Bloch

SOME SYNAGOGUE NOTES

... We are grateful that the American hostages have been released as well as other American citizens in Iran. We rejoice with their families, and share the mourning of the families whose members perished in the futile attempt to free them. Special prayers were held in behalf of the dramatic event of the freeing of the hostages in our Synagogue. "Our prayers go forth daily for the welfare of Jews in Iran, in Arab lands, and behind the Iron Curtain."

... Special prayers were also read in our daily worship Service for rain in light of the emergency drought conditions developing in our area. This is in accord with traditional Jewish law.

... The month of May will mark the first Anniversary of the official merger of Congregation Beth Hillel and Congregation Beth Israel. We mark the historic event and invite your own review.

THE 1980-5741 BAZAAR IN CONGREGATION BETH HILLEL & BETH ISRAEL

This Bazaar, the first in our merged congregation, was a huge financial as well as social success. It gave our members another excellent opportunity to intermingle, work, talk and enjoy together - to get better acquainted. In its true democratic tradition, this event was graced by the participation of our wonderful president and members from all ranks, headed by Rabbi Kahn and his three charming ladies, and Rabbi Hartstein and son.

Thanks to generous donors, a wide variety of wares was displayed to meet almost everyone's taste and needs, available at Bazaar's low prices. While a great many members joined as sales and watch personnel, it would have been gratifying if more of our members had come to browse and buy. As always on this occasion, bartering was the thing to do. Towards the end particularly, the seasoned customers became more persistent and won because our aim was to sell as much merchandise as possible and to collect as many dollars as possible. At her snackbar, Rose Rabow offered frankfurters and cake, hot and cold beverages.

The efforts of all, especially of the chair- and co-chairpersons and their special aides, were rewarded by the yield - higher than ever before - the Bazaar rendered.

Charlotte Wahle

THE NINTH ANNUAL BENEFIT CONCERT FOR SOVIET JEWRY

As its most successful and popular fund raiser benefiting our fellow Jews in Russia, the "Washington Heights - Inwood Council for Soviet Jewry" and Yeshiva University provided an evening with excellent music. Accompanied by an accordion player, the noted Israeli singer, Gadi Elon, captivated the audience with a variety of delightful songs and jokes. Classical music lovers were spellbound listening to the renowned Israeli pianist, David Bar-Ilan, and watching his articulate fingers deftly gliding and jumping across the keyboard, rendering beautiful Chopin, Ben Haim and Liszt compositions.

"... I am my brother's keeper ...", said Rabbi Shlomo Kahn, Washington Heights chairman in behalf of Russian Jewry, addressing the audience, "... our work must go on ...". He explained its urgency and thanked the people who contributed to "... literally saving lives ...". Rabbi Israel Miller, Vice-President of Yeshiva University and Dean of Student Affairs, described the Council's work as helping our brothers and sisters in Russia from "deep darkness into light ...". Rep. Ted Weiss, too, emphasized the dire need for the Council's efforts.

In behalf of the Council and its beneficiaries, A HEARTY THANK YOU to the many generous members of our congregation who helped through their donations and attendance.
Todah Rabbah, Lehitraot.

Charlotte Wahle

KIDDUSH FOR MR. HERBERT FRASER

On Shabbat, January 17, 1981, the Congregation tendered a special Kiddush in honor of Herbert Fraser, long-time officer and member of the Board of Trustees of our Congregation who relocated in early January to the mild climate of Florida.

The regards felt for Mr. Fraser were evident in the large attendance at the Shacharit and Musaph Service. Rabbi Hartstein delivered a thought-provoking sermon and expressed his best wishes to Mr. & Mrs. Fraser for their new residence. President Wortsman conveyed the Congregation's appreciation for the services rendered by Herb Fraser in his diverse capacities over the years, and presented him with a gift as an expression of the Congregation's esteem. Mr. Fraser, joined by his family and friends, and the congregants then went to the Social Hall for a festive Kiddush prepared tastefully and lavishly by the ladies of our Sisterhood at which Rabbi Kahn made the Brachot and Mr. Fraser, quite moved, thanked with feelings the assembled members and friends.

Herb, we shall miss you and your counsel, and we wish you and Mrs. Fraser well in your new surroundings.

Dr. Eric Bloch

RABBIS' SERMON SCHEDULE

March 28	— <i>Shemini</i> — Parshas Parah	
April 4	— <i>Tazria</i> — Parshas Hachodesh.....	Rabbi Hartstein
April 11	— <i>Metzora</i>	Rabbi Kahn
April 18	— <i>Achrei</i>	
April 19	— First Day Pesach.....	Rabbi Hartstein
April 25	— 7th Day Pesach.....	Rabbi Kahn
April 26	— 8th Day Pesach - Yizkor.....	Rabbi Hartstein
May 2	— <i>Kedoshim</i>	Rabbi Kahn
May 9	— <i>Emor</i>	
May 16	— <i>Behar</i>	Rabbi Hartstein
May 23	— <i>Bechukosai</i>	Rabbi Kahn
May 30	— <i>Bamidbor</i>	Rabbi Hartstein
June 6	— <i>Naso</i>	

The General Meeting of the Congregation will be held on SUNDAY, MARCH 15, 1981 at 11 A.M. A full report will be given in our next Bulletin.

CHEVRA KADISHA EVENTS

On Sunday March 1, 1981 The Annual Chevra Day will be observed with Mincha and a Remembrance Service followed by the Annual Dinner.

On Sunday March 29, 1981 the Annual Meeting of the Chevra will be held at 11 A.M. Details of both events will appear in our Shevuot Bulletin.

Rabbi Abraham L. Hartstein was honored by the Masonic order with a special Certificate from Justice Lodge for a quarter of a century's outstanding service. During that period, he had been its Chaplain for a number of years and lectured on special occasions as well.

SISTERHOOD

For congratulations on joyous occasions as well as expressions of sympathy, we have new beautifully designed cards. Please just call MRS. KATE NORDLINGER at 568-9293 (after 6 P.M.) and she will mail them to you. A donation is usually made for the above and very much appreciated.

Eugenie Weinberg

SORRY . . . Due to the printer's error, Mrs. Rita Knurr was left out in the list of names of the Social Cultural Committee, which appeared in our last Rosh Hashono Bulletin.

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ALL IN THE FAMILY

As your reporter is collating the news for the Purim-Pessach issue, he is aware of the rigors of winter, preceding the pleasantness of spring. But, even during one of the coldest Januaries in more recent years, our hearts stay warmed from the afterglow of an event that has made an entire nation One Happy Family - at least for ten precious days. It was like Thanksgiving Day, Fourth of July and Brotherhood Week rolled into one. The euphoria may not last, but our gratitude will.

The freeing of the hostages on the day of the "Changing of the Guard" in the White House may not have been a coincidence, but rather a last gratuitous political slap. Yet, there was a deeper significance to the date of January 20th 1981, which in the Hebrew calendar happened to be *Tu Bishvat*. Called "Rosh Hashanah shel Ilanot," this day is held to be the start of a new flow of life in the trees. This year, for all of the U.S.A., it brought fruition of a hope that was never abandoned, even though its "seedling" seemed barely viable. Thus, *Tu Bishvat* was also a day of "the Greening of America," giving fitting testimony to the words in our Tephilah "Matzmiach Yeshuah."

Now, let us take grateful notice of the many joyous news items in our own Family Circle. In November Mrs. Grete Gutmann became great grandmother of a baby boy. The Month of December saw Mr. and Mrs. Fred Fuld become grandparents of a baby boy again, while January bestowed a like nachas to Mr. and Mrs. Siegfried Lowenfels and grandparenthood of a baby girl to Mr. and Mrs. Leo Wartelsky. In December the Bar Mitzvah of Mrs. Cilly Interstein's grandson Eric Baron was consecrated in Israel by our Rabbi Emeritus Dr. Hugo Stransky, a simcha also shared by Palisades Park resident Mrs. Hilde Sternweiler, who with her late husband, were close friends of the family. January saw yet another Bar Mitzvah celebrated in Israel, that of the grandson of Mr. and Mrs. Heinz Stern. Grandson Joel Wulkan's Bar Mitzvah in Peekskill, N.Y. on Shabbat Yitro, brought our former secretary of the Executive Office, Ilse Wulkan and her husband Jack, north from Florida, their new residence, some heart-warming reunions with friends.

On Shabbat Sh'moth we enjoyed the surprise visit of former Cantor Mark Hess, who celebrated his temporary "homecoming" from California with the recital of the Mussaph. While Shabbat Shirah evokes our gratitude for the March into Freedom, it reminded us this year also of an "Exodus" we all deeply regret; our best wishes accompany Mr. and Mrs. Herbert Fraser to their new abode in Florida.

Another faithful member of our congregational staff, Mrs. Erica Roman, celebrated with her husband Max her 40th wedding anniversary on December 29th. Your reporter wishes to add his sincerest thanks to Mrs. Roman not only for her aid, regularly given to this column, but also for her invaluable contribution to the Bulletin in its entirety.

We proudly congratulate Mrs. Margarete Weil and her son Gary Weil for his achievement of having become Assistant District Attorney in the Bronx, and we also welcome him as a new member of the Congregation. We are happy too, to report the honor bestowed on the last spiritual leader of the old Israelitische Kultusgemeinde Nuernberg. The New York Board of Rabbis recently named Dr. Kurt Metzger of Monroe, N.Y. its "Chaplain of the Year" for his meritorious work with correctional institutions. The septuagenarian rabbi's activeness makes him a fitting herald for the impressive list of our *Geburtstagskinder*:

In January Mr. Leo Noerdlinger celebrated his 70th birthday. In November and December Messrs. Ludwig Lilie, Simon Kahn and Curt Lauter observed their 75th birthdays, and Mr. Martin Saul celebrated the same milestone in March.

Due to printer's error in the last issue, Mrs. Martha Loeb's 75th birthday was misstated as the 85th, for which we apologize.

The biblical age of 80 years was attained in the months of December and January by Messrs. Victor Friedlein, Max Spier and Julius Kahn, with Mrs. Hilde Bendheim's celebration due in March. Celebrants of their 85th birthdays during the months of January and February were Mrs. Flora Fleischman and Mr. Leopold Lindheimer. The top honors go to the venerable 95th birthday of Mrs. Rosa Fay and to the equally venerable 91st milestone of Mrs. Rose Schlesinger.

(continued on next page)

ALL IN THE FAMILY (continued)

That advanced years can still be years of growth and fulfilment is affirmed by the *Ruestigkeit* of our celebrants. The Psalmist, too, compares them to a growing tree: "Od yenuvun besseivah" May they thus stay fresh in body and spirit and may joyous events keep giving us strength to face the inevitable disappointments of life. May the impetus of this very special Tu Bishvat lead us to a Happy Purim and Passover!

As we go to press we are happy to add our congratulations to Mr. & Mrs. Eric Hanau on becoming grandparents of a boy, Mrs. Charlotte Gutterman great-grandmother, and to Mrs. Gerta Stern on her 80th birthday.

Shalom ve-hatzlachah,
Theodore H. Spaeth

CONGRATULATIONS AND APPRECIATION

The editors of the Bulletin and the Bulletin Committee warmly congratulate Mrs. Erica Roman and her husband on their 40th wedding anniversary. They take this opportunity to voice their appreciation to Mrs. Roman for her dedicated and excellent thoughts, effort and coordination that she brings to bear on the preparation of each issue of the Bulletin.

We thank you.

THANK YOU

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

Ludwig Lilie

To the Rabbinat, President, Officers, Sisterhood, Members and Friends of our Congregation, I wish to express my sincere thanks for their kindness extended to me after my recent accident.

Edith Weissfeld

My sincere appreciation to the Congregation, members and friends for the good wishes extended to me on my 60th birthday.

Eric Hanau

For all the visits during the shiva, and the many expressions of sympathy on the loss of our dear husband and brother, Bruno Einstein, we want to extend sincere thanks to all members and friends of the Congregation.

*Frieda Einstein and son
Martha Bamberger-Frankel*

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

Simon Kahn

My family and I wish to express our deep gratitude and appreciation to all our friends for their kind sympathy and donations on behalf of my beloved departed sister.

Anna, Ken, Helen, Dick and Janie Hartoch

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

Frieda Lowenfels

ONLY ONCE IN TWENTY-EIGHT YEARS!

Man is a social being. He lives not alone but rather in the company of his fellow human beings. Not all are, of course, equally close to him. There is the immediate family, there is the circle of friends, there are neighbors, acquaintances, and total strangers. Some he meets constantly, actually sharing life with them. With others contact is less frequent, and with some the connection is rare.

In the life of the Jew, his *mitzvos*, the various religious precepts, abound in quite similar fashion. Some are of immediate and constant concern for they are his daily companions. On them he looks as lovingly as his immediate family. With others the contact is less frequent but no less devoted. When they come on a monthly or perhaps yearly visit, he welcomes them warmly and with open arms, for they are dear, beloved friends. There are also those with which he has a most infrequent and sparing relationship, but precisely because of this, they feature exquisitely, basking as it were in a glow of special, rare distinction.

The most seldom of them all is *Birchas HaChammo*, the Blessing of the Sun, for this occurs only once in twenty-eight years! (This is not to be confused with *Birchas HaLevonoh*, the Blessing of the Moon, which is a monthly occurrence.) We shall have the rare opportunity to perform this *mitzvo* this year, on Wednesday, April 4th.

It is an awesome ritual, this *Birchas HaChammo* for it takes us back to *Bereshis*, the very beginning of the world.

*"G'd said: Let there be lights in the firmament of the heaven
to divide the day from the night,
and let them be for signs and for seasons and for days and years.
And let them be for lights in the firmament of the heaven
to give light upon the earth; and it was so.
G'd made the two great lights, the greater light to rule the day
and the lesser light to rule the night, and the stars.
G'd set them in the firmament of the heaven to give light upon the earth
And to rule over the day and over the night
and to divide the light from the darkness
and G'd saw that it was good.
There was evening and there was morning, a fourth day."*

(Genesis 1:14-19)

Not only the earth but "all the host" was set in motion by G'd, all its mind-dazzling beauty and orderliness, the entire cosmos. We see in all its parts the hand of the Creator and cannot but bless His name whenever a momentous occasion presents itself, or a sight of incomparable

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ONLY ONCE IN TWENTY-EGHT YEARS (continued)

beauty, or indeed, whenever we are privileged to derive benefit from the bounty which He bestowed on us.

Ancient talmudic wisdom, based on precise calculations, teaches that every twenty-eight years the vernal equinox reverts to the same hour of the same day of the week as at the beginning: Tuesday 6 P.M. in the month of Nisan. (Tuesday night is, of course, the onset of Wednesday on the Jewish calendar.) Thus this Talmud passage:

"So taught the Rabbis:

Upon seeing the sun at its new cycle, say:

'Blessed Who created the Beginning.' "

(Talmud Berochos 59b)

Custom has endowed and embellished the ritual charmingly. With eager anticipation, the worshipers gather in the synagogue for early morning service. Upon its conclusion, they go out into the sunshine under a (hopefully) cloudless sky. (If clouds obscure the sun, and not even its outline is visible, the *berochko* is said without pronouncing the name of G'd.) As a festive introduction, the first six verses of Psalm 148 are recited:

"Hallelu-j-ah — Praise G'd!

Praise G'd from the heavens, praise Him in the heights.

Praise Him, all His angels, praise Him, all His hosts.

Praise Him, sun and moon, praise Him all stars of light.

Praise Him, highest heaven, and the waters above the heaven.

Let them praise the name of G'd for He commanded and they were created.

He established them forever, He set their law which none can transgress."

Then comes the highlight: the *berochko*:

"Blessed are You, G'd, our G'd, King of the world,

Who created the work of the beginning."

After that, the joyous Shabbos hymn is sung: (*E-l Odon . . .*)

Almighty is G'd over all his works,

Blessed, yea blessed by the breath of each soul.

Creation is filled with His goodness and might.

Deep knowledge and wisdom engird Him around.

Exalted above all His holiest works.

Far grander His brilliance than radiant skies.

Guarding His throne is His justice all pure.

His glory is clothed with His merciful love.

Illuminating orbs He has made for our good,

Justice and knowledge alone gave them form,

Kindling within them both power and strength,

Loftily ruling the courses of space.

Manifest luster and splendor ablaze,

Nature throughout is aglow with their flame.

On rising and setting alike they rejoice.

Performing the will of their Maker in awe.

Quest of His name is the theme of their song,

Rejoicing in paeans of praise of His rule.

Swift dawns the sun at His morning behest,

The moon in its phases He gives to the night.

Unto Him heaven's host chant the music of spheres,

Vastly resounding in radiant rhythm,

Winging their way through their orbits on high,

Yea, praises melodic engirdle the skies.

Zodiac's mysteries of His holiness sing."

(continued on page 11)

ONLY ONCE IN TWENTY-EIGHT YEARS (conclusion)

As apt conclusion, Psalm 19:

*"To the Chief Musician. A Psalm of David.
The heavens declare the glory of G'd.
And the firmament proclaims His handiwork.
Day unto day pours forth the tale.
And night unto night reveals knowledge.
There is no speech, no sound, their voice is not heard.
Yet their course extends through all the earth,
And their words to the end of the world.
He has set a tent in the heavens for the sun.
And it is as a bridegroom coming forth from his chamber,
It rejoices as a strong man to run his course.
Its going forth is from one end of the skies,
And its circuit unto their far ends, and naught is hidden from its heat.
The teaching of G'd is perfect, restoring the soul.
The testimony of G'd is faithful, teaching wisdom to the simple.
The precepts of G'd are right, rejoicing the heart.
The commandment of G'd is clear, enlightening the eyes.
Reverence for G'd is pure, enduring forever.
The judgments of G'd are true and righteous forever.
More to be desired are they than gold, than much fine gold,
They are sweeter than honey, than the drippings of honeycombs.
Your servant is careful with them, great is the reward for their observance.
Who can discern errors? Cleanse me from hidden faults.
Also from willful sins keep back Your servant,
Let them have no dominion over me
Then shall I be blameless and clear of great transgression.
May the words of my mouth and the meditations of my heart
Find grace before You, G'd, my Rock and my Redeemer."*

After *Olelu*, and the recitation of *Kaddish*, a wistful prayer escapes our lips:

*"May it be Your will, our G'd,
As we were privileged to recite the blessing of the sun this day,
So, O G'd of Life,
Grant that we merit to bless it again —"*

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PESSACH

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In diesen Tagen feiern wir das Pessach oder Ueberschreitungs-fest zur Erinnerung an den Auszug der Kinder Israels aus Aegypten. Immer von neuem, von Jahr zu Jahr, freuen wir uns ueber den Sieg der Schwachen gegen die Maechtigen, der Unterdrueckten gegen die Tyrannen, der Sklaven gegen die Fronvoegte. So scheinen besonders in unserer Zeit diese Tage so bedeutungsvoll, da auch wir ja wieder einmal Frondienste leisten mussten, da unsere Kinder dahingemordet wurden, schlimmer noch als in den Tagen des Pharao. Und wie damals erhoben sich unsere Stimmen aus all der Qual und der Not zu dem Ewigen, und Er erhoerte uns und brachte uns die Befreiung. Aber nicht nur in der juedischen Religion leben die Symbole des Pessach-Festes weiter. Auch die Christen haben durch das Abendmahl, durch die Kommunion die Pessach-Symbole des Weines, des Brotes und auch des Lammes aufrecht erhalten.

Ein Symbol jedoch ist ein rein juedisches geblieben. So viel ich weiss, ist es durch keine andere Religion uebernommen worden, ich meine das Moror, die bitteren Kraeuter. Denn dieses Symbol ist das Charakteristikum unserer Geschichte, unseres Weges durch die Zeiten. Wir lesen im zweiten Buche Moses: "Ihr sollt aber ein Lamm nehmen, an dem kein Fehler ist, von den Laemmern und von den Ziegen sollt ihr es nehmen und ihr sollt von dem Fleische essen in derselben Nacht, am Feuer gebraten und ungesaeuertes Brot mit bitteren Kraeutern sollt ihr essen". So stehen die ungesaeuerten Brote und die bitteren Kraeuter am Anfang unserer Geschichte. Das ungesaeuerte Brot, das Brot der Armut, das unsere Vaeter einst essen mussten, die bitteren Kraeuter, das Symbol allen Leides, aller Schmach und aller Bitterkeit, denen wir seit jeher ausgesetzt waren. Deswegen sagte Rabbi Gamliel zur Zeit des Talmud: Jeder der nicht diese drei Dinge am Pessach erwaeht, hat seine Pflicht nicht erfuehlt. Und diese sind das Pessachopfer, das ungesaeuerte Brot und die bitteren Kraeuter.

Symbole, solange sie lebendig bleiben sollen, tragen eine ewige Lehre in sich. Bitterkeit ist nicht etwas Einmaliges, das man tief in die Erde vergraben kann. Sie gehoert nicht in das Reich der Altertuermer und der Museen. Und so schreibt die Hagada, jenes Buch des Pessach, das wir in diesen Tagen wieder gelesen haben, vor: "In jedem Zeitalter muss sich der Mensch betrachten, als waere er selbst aus Aegypten gezogen". Die Erinnerung an vergangene Tage wurde universalisiert, wurde in der Gegenwart wieder erlebt, so dass sich ihre Zeitlosigkeit in das Gewissen Israels einpraegen konnte. Und was war die Lehre, welche wir aus dem Symbol des Bitterkrautes schoepfen sollten? Die erste Antwort war die Antwort des Glaubens. Das Lob, das wir Israel zollen koennen, ist dies, dass sie nicht ein Volk des Pessimismus geworden sind. Viele andere Religionen dieser Welt, Religionen von Voelkern, die einen gluecklicheren Weg gegangen sind als Israel, neigen zur Weltabkehr. Israel jedoch blieb das Volk der Hoffnung und des Glaubens, des Glaubens an die Moeglichkeit, eine bessere Welt aufzurichten zu koennen. Gerade aus der grossen Not heraus wuchs in Israel jenes lebensnotwendige Prinzip, das da behauptet, dass auch das Boese von Gott geschaffen ist, und dass auch dieses Boese noch zum Guten gewendet werden kann.

Juden konnten es sich einfach nicht leisten, zu den Weltverneinern zu gehoeren, denn sonst waeren sie laengst an ihrer eigenen Tragik zugrunde gegangen. So haben sie auch immer den Glauben an den Menschen betont, den Menschen, der im Ebenbilde Gottes geschaffen ist, fuer den Suende kein Erbe, sondern immer nur eine von zwei Moeglichkeiten gewesen ist.

Gerade in unserer Zeit ist es gut, sich dieser Dinge zu erinnern, einer Zeit, in der philosophische Schulen das Absurde unserer Existenz betonten und so viele Menschen die Sinnlosigkeit menschlichen Lebens auf ihr Banner geschrieben haben. Auch religioese Gruppen stellen menschliche Ohnmacht wieder einmal in den Mittelpunkt ihrer Betrachtungen, und der Gedanke wird von namhaften Theologen offen ausgesprochen, dass es nicht unsere Aufgabe sei, diese Welt in eine bessere umzuwandeln. Gegenueber all diesen Stroemungen behaupten wir jetzt, und haben Juden immer behauptet, dass der Mensch von Gott auserwaeht ist, das Gute zu verwirklichen. Sicherlich ist es in einer Zeit der Enttaeuschung und der Verzweiflung leicht, den Glauben an den Menschen aufzugeben, zu sagen, nun ja, der Mensch ist nun einmal so, was kann man da schon machen? Haben wir es nicht schon immer gesagt,

(continued on next page)

PESSACH (continued)

was konnte man schon Grosses von Menschen erwarten? Sicher ist es aber auch, dass eine solche Weltanschauung all denen sehr gelegen kommen duerfte, die das Rad der Geschichte zurueckdrehen wollen, denen menschliches Leid hier auf Erden wenig Sorge macht, und die den Hungernden lediglich eine jenseitige Saettigung in Aussicht stellen. Wir wollen kein Paradies im Himmel aufrichten, wir wollen den Menschen helfen, hier auf Erden das gute Leben zu erlangen.

Dies war die eine Bedeutung, die wir dem Bitterkraut am Pessach zumessen wollen: Im Leid der Welt die Hoffnung und in der Tragik die Groesse zu sehen. Aber das Bitterkraut hat auch noch eine andere Symbolik. Und dies ist die Symbolik der Barmherzigkeit. Die Heilige Schrift sagt uns: "Du sollst den Fremdling nicht bedruecken, ihn nicht quaelen. Denn Fremdlinge wart ihr im Lande Aegypten". Dies war ein ungewoehnliches, ein revolutionaeres Wort. Denn menschliche Erfahrung lehrt, dass der Mensch durch Leid nicht besser wird, dass im Gegenteil sein Innerstes oft durch Hass und Bitterkeit verzerrt und entstellt wird. Der Mensch der selber unterdrueckt wird, lernt daraus nur selten. An dem Tage, an dem er eine Position der Macht einnimmt, wird auch er nur allzu oft seine Untergebenen bedruecken. Oft sind diejenigen die schlimmsten Vorgesetzten, die selber einmal untergeordnete Stellungen bekleiden mussten. Deshalb war es auch so notwendig, den Israeliten einzuschaerfen, dass sie nach ihrer Befreiung aus Aegypten nicht jetzt auch Unterdruecker werden sollten. Du sollst den Fremdling nicht bedruecken und ihn nicht quaelen. Es waere sehr verstaendlich, wenn Israel, durch die Jahrtausende verfolgt, einen Groll gegen seine Unterdruecker im Herzen tragen wuerde. Zu viel wurde an ihnen verbrochen, zu viel Leid ihnen angetan.

Heute, nach den Grauen des Holocaust, erscheint dieses Problem besonders akut. Denn hinter uns steht nicht nur der Schatten der Vergangenheit, sondern, noch erschuetternder, die Verstaendnislosigkeit, der Rechtfertigungsdrang, die sich keiner Schuld bewusste Ueberheblichkeit. Trotzdem ist es uns nicht gegeben, bittere Menschen zu werden. Trotzdem duerfen wir die Hoffnung nicht verlieren. Und vor allem, was auch geschehen ist und geschehen mag, wir duerfen nicht hassen. Wir muessen auch in der Zukunft mit allen gutwilligen Kraefte zusammenarbeiten und all denen helfen, die fuer eine wirkliche Versohnung empfindsam sind.

So kristallisiert sich die Lehre des Bitterkrautes in diesen zwei Punkten: Den Geist der Freundschaft und der Versoehnungen, den Geist der Barmherzigkeit und der Vergebung, und den unbeugsamen Willen, uns von keinem den Glauben an die Zukunft nehmen zu lassen. Und so beten wir zu Gott, dass Er uns leiten moege wie unsere Vaeter. Wir beten, dass er stets unsere Verzweiflung und unseren Schmerz wenden moege in Hoffnung und Glauben. So moegen wir im Vertrauen an Ihn und in Liebe fuer alle Menschen jenen Tag erleben, an dem Grausamkeit und Gottlosigkeit die Welt verlassen und ueberall die Menschen die Worte des Psalmisten erklingen lassen:

Danket dem Herrn, denn Er ist gut, und Seine Barmherzigkeit waehret ewiglich!

Aus dem: Mitteilungsblatt des
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A DAY TO REMEMBER

Rarely does a single day enjoy such distinctive fussing and boning up on learned discussion, as this year's Erev Pesach. The fact that this day, often called "the busiest day on the Jewish calendar" (Edgar Frank, *Zemanim*) occurs this year on Shabbos, contributes mightily in dropping an entire bundle of problems in our Jewish lap.

In this article, the practical solutions of those problems will not be touched upon; a detailed and concise manual will be made available before Pesach. Rather some of the unique sidelines will be explored, under no less than seven exciting headlines.

I

CALENDAR

Events which come with clockwork regularity, lose in drama and excitement. Repetition makes for smooth habit, oiled routine, and well-worn grooves of experience. Even events which come but once a year can be welcomed as old and familiar friends. But Erev Pesach on Shabbos is highly irregular, appearing as an erratic — though predictable — comet in the sky of our Jewish calendar.

What a peculiar schedule of spurts and lapses! In this century, Erev Pesach Shabbos in 1903, 1910, 1923, 1927, 1930, 1950, 1954, 1974, 1977, 1981, 1994.

II

CONTEMPORARY HALACHA

The two, Erev Pesach and Shabbos, seem to be cruising on mutually incompatible courses, bent on crashing in head-on collision. The sanctity of the Shabbos diverts (a) Erev Pesach's Fast of the First Born to the preceding Thursday; (b) Erev Pesach eve Search for Chometz to the preceding Thursday night; (c) the traditional Burning of Chometz to Friday morning.

The Chometz ban dislocates (a) the Shabbos meals (with their bread requirements) to an uncharitably early morning hour (prior to the prohibition of Chometz, since neither Chometz nor Matzo may be eaten otherwise); (b) complicates the disposal of left over Chometz and the planning of meals.

III

TEMPLE HALACHA

The additional problems of the Temple era whenever Erev Pesach was Shabbos were formidable! Erev Pesach was much more festive — and much more hectic — then! It was the "Pesach" of the Bible — the Torah calls Erev Pesach "Pesach," for on it, the Pesach offering was made, whereas what we call Pesach, namely the holiday, is termed by the Torah quite correctly "Chag HaMatzos," the Feast of Unleavened Bread.

On Erev Pesach every family had to see to it that the Pesach sacrifice was processed, delegating one family member to bring it shortly after noon to Jerusalem's Holy Temple. Since practically the entire nation was in Jerusalem for the holiday, the crowds were immense. After the offering was completed, the meal was taken to the family's lodging in Jerusalem, roasted over a fire, and eaten at the Seder, not later than midnight.

So great was the precept of the Pesach offering that its processing pushed aside the usual Shabbos prohibitions. Thus when Erev Pesach occurred on Shabbos, the sacrifice was offered. Needless to say, whatever could be done prior to or after Shabbos, was not allowed to be done on Shabbos. Hence purchasing the lamb, transporting it, broiling it afterwards, etc. did not push the Shabbos laws aside. Seder preparations, including the roasting of the meat, could begin only after nightfall.

IV

HISTORICAL

Our Torah consists of two parts: the Written Law and the Oral Law. What is now Talmud and Shulchan Oruch, was originally committed to memory and painstakingly reviewed constantly, for it was not to be recorded in writing. (Divine plan was to keep halacha vibrantly and thrillingly alive through ongoing teaching, rehearsing, review.)

(continued next page)

A DAY TO REMEMBER (continued)

When subsequently, forgetfulness threatened the very existence of Sinai Law, Rabbi Judah the Prince took the bold step to commit the Oral Law to written text (in Mishna, later Gemoro), thereby safeguarding it. Prior to this innovative and ingenious step, the fact that all had to be relied upon by memory, sometimes resulted in agonizing searching and researching. A classical example was the case of Erev Pesach Shabbos:

"Once Erev Pesach occurred on Shabbos and they had forgotten (the laws) and did not know whether the Pesach sacrifice takes precedence over the Shabbos or not. They inquired: 'Is there anyone who knows?' and were told: 'A man emigrated from Babylonia, Hillel by name, who studied under the great authorities Shemayo and Avetalyon, he will know.' (And when he proved to them satisfactorily that the Pesach offering must be brought on Shabbos) they at once elevated him to the presidency. Then he lectured them for a full day concerning the Pesach laws. In the end, he berated them for their forgetfulness. Then he was asked: 'We neglected to supply the sacrificial knives for the Temple service (— and it was already Shabbos, too late to carry them there —) what shall we do?' And Hillel had to admit: 'I learned this law, but I forgot it. Leave it up to the people, they are of prophet-stock, they will find a solution.' Next day they saw how the people flocked to the Temple, each walking his lamb or goat with the knives tucked in the wool or wedged between the horns. Hillel saw and remembered, precisely so did Shemayo and Avetalyon teach it." (Talmud Pesochim 66a)

V

SOCIOLOGICAL

It is forbidden to carry an object on Shabbos through a public domain. In a private domain it is permitted, even when an entire family is the joint owner, consisting of several individuals; the common kitchen and dining room table make them one unit.

Rabbinic ingenuity has developed this into the legal institution of *Eruv*. If more than one family share property they may constitute themselves (duly legalized through prescribed form) an enlarged "family." Then they are allowed to carry within the jointly owned domain. (A practical example is our modern apartment house, when several Jewish families residing in one building may wish to make use of such an *Eruv* to permit carrying objects in hall, yard, roof, etc.)

This concept may even be extended to an entire city (with only some minor structural adjustments necessary). Almost every city, town and kibbutz in Israel today is equipped with an *Eruv*. Wouldn't we expect that Jerusalem in Temple times had similarly this legal device to enable people to carry objects on Shabbos, especially since it was a walled city, quite easily satisfying *Eruv* requirements?

From the Talmud passage quoted above it appears that at times the *Eruv* of Jerusalem was inoperative, perhaps damaged, destroyed by accident or during war.

(Continued on Page 16)

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A DAY TO REMEMBER (conclusion)

VI

INTUITION

The Jew is attuned to his faith. Individuals may suffer from weakness and failing, but the people as a whole will always rise to the occasion. When the entire religious leadership was unable to solve the problem of bringing the knives for the Pesach offerings to the Temple, Hillel was confident that he could rely on the innovativeness of the people.

Talmud and Shulchan Oruch often resolve a puzzling halachic dilemma with the soothing advice: "Go, look what the people say." (Needless to point out, no license is granted to shape halacha at will. This merely reflects on the good, practical sense of our people to find a correct grassroot, halacha-sanctioned solution.)

VII

MORAL

Hillel was history's proverbial man of patience, and modesty too. Yet his sudden elevation from newcomer to most prominent office, after solving a knotty problem successfully, proved too tempting even for a Hillel. He could not refrain from rubbing it in and was promptly punished. Accusing the experts of negligence, the very next question put the hero of the hour into the embarrassing position of having to admit his own forgetfulness. The Talmud comments tellingly:

*"Said Rabbi Judah in the Name of Rav:
Whoever boasts — if wise, he will lose some of his wisdom,
If a prophet, he will lose some of his prophecy"*

and some examples are listed: Hillel, pointing to his superior knowledge was forced to admit a lapse of memory himself; Deborah boasting of her gift of prophetic leadership (*"desolate were the towns in Israel . . . until I arose"* — Judges 5:7) suddenly found herself groping for words (*"Awake, awake, Deborah!"* — *ibid* 5:12). — (Talmud *Pesochim* 66b)

Erev Pesach on Shabbos, what a unique day, to remember and to observe in happiness and conscientiously, this year, and G'd willing, thirteen years from now.

Rabbi Shlomo Kahn

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JUDAH HALEVI

by Rabbi Abraham L. Hartstein

Nine hundred years ago, in the last quarter of the 11th century, Judah Halevi was born and became a prominent poet, philosopher, physician and merchant, respected by his contemporaries and subsequent generations of scholars, singers, and students of spiritual strength. He was better known as the romantic "Singer of Zion" rather than as the religious philosopher, but was acclaimed for both.

The exact year of his birth and the place (whether Toledo or Tudela) are disputed by scholars, but we do know that the region of Castile in Spain where he was born to an apparently comfortable and learned family, was under the Catholic King Alfonso VI, who was comparatively mild in his relationship to the Jews. Toledo had just been captured from the Mohammedans by Alfonso, who was also King of Leon, Galicia and Navarre. The city remained Arabic in culture and language for a long time after this, exercising considerable influence upon the civilization of Christendom in that region.

During this period of changing rulers, Jews were well treated by both Mohammedan Emir and Christian king so the youthful Halevi was not embittered or saddened by Jewish persecutions. For his Jewish studies, he seems to have graduated from his own city to Lucena where he studied Talmud with the famous Alfasi, and made friends with Joseph Ibn Migash, Alfasi's successor, and Baruch Albalia, the philosopher.

By nature he was a poet and began to write Hebrew verses early, and soon became famous as a poet of the first order in no manner inferior to Gabirol. While passing through Cordoba on the way to Andalusia and the great centre of Granada, he participated in a poetry writing contest (styled after those of the Arabs) and won the competition, imitating a complicated poem by Moses ben Ezra, who invited Judah Halevi to his home. A close friendship developed between the two in Granada in an atmosphere of wealth and culture. Many of his wine and love-poems are believed to reflect this period of peaceful pleasure. There he befriended Ibn Ezra's brother, and was in contact with other great poets in Granada, Seville and Saragossa.

After 1090 the Almoravides from Africa conquered Muslim Spain and the position of the Jews began to deteriorate. Halevi left Granada and became a traveler for the next 20 years, stopping over in different places and practicing medicine in the service of the king and his nobles, as well as his own people. He believed like many fellow Jews at that time, that the status and influence of the Jewish nobles and community leaders who were close to the royal house would ensure security and peace for the Jews in Christian lands. But he became disillusioned in 1108 in Toledo when his patron and benefactor, the powerful nobleman Salomon Ibn Ferrizuel was murdered despite his closeness to Alfonso. Halevi left Toledo just before Alfonso died in 1109, and continued to travel with his fame growing as well.

He maintained contacts with the leading Jewish communities of his time in North Africa, Egypt and Narbonne, engaging in trade with Jewish merchants in Egypt as well, assisting in imports and exports. Very often he was also engaged in collecting money for the ransom of Jewish captives. He was an activist in every sense of the word, and in his philosophy as well, believing that one's faith is expressed through active commitment to Mitzvot fulfillment.

His friendship with Abraham Ibn Ezra was especially close and long-lasting. Both traveled extensively throughout Muslim Spain and, once at least, they traveled together to North Africa. In his famous Biblical Commentaries, Abraham Ibn Ezra quotes the opinion of Judah Halevi many times in matters of grammar, interpretation and philosophy (e.g. Exodus 9:1; 20:1; Daniel 9:2).

While Abraham Zacuto in his SEFER haYUCHASIN claimed they were related by blood as cousins, Abarbanel's commentary on the Torah and Gedalia Ibn Yachya's SHALSHELET HAKABBALAH asserted that Halevi gave his daughter in marriage to Abraham Ibn Ezra. This always seemed strange to me because Ibn Ezra was close to Halevi's age. Recently, however, on the basis of letters found in the Cairo Genizah, it has been surmised that Halevi's son-in-law was Isaac, the son of Abraham Ibn Ezra, which seems correct.

(continued on page 19)

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JUDAH HALEVI (continued)

Judah Halevi possessed intense and realistic political thought to the happenings of his day, and a growing disillusion with possible secure Jewish existence in the Diaspora grew within him. Joined to the prevalent messianic climate in which he lived, and the intense longing for a positive redeeming act, his naturalistic religious philosophy impelled him to set sail for Eretz Israel to realize his life-long ideal and to fulfill personal redemption.

The land of Israel at that time was under Crusader rule presenting great difficulties. The long journey by sea and desert were indeed perilous. Friends tried to deter him and he had to overcome strong attachments to students, friends, admirers and family, and his own prestige and position in Spain, but on September 8, 1140 accompanied by Isaac, the son of Abraham Ibn Ezra, his son-in-law, among others, he arrived in Alexandria due to tempestuous storms. Several months later he went to Cairo where he received great honor and was requested to remain there. But his love of Israel and to see it before he died, was too strong. Boarding a ship in Alexandria bound for Eretz Israel, he was delayed by inclement weather. Whether he ever reached Israel is unknown, though he did get to Tyre, Damascus and Damietta, and many believe he died and was buried in Egypt. But an ancient legend cited by SHALSHELET HAKABBALAH, and repeated by Heinrich Heine, granted him in death what was denied him in life. This legend relates that he managed to reach Jerusalem, but as he kissed its stones, a passing Arab horseman either trampled him or speared him, just as he was reciting his elegy, the beautiful poem: "ZIY-YON HA-LO TISHALI", the greatest of his songs to Zion, which is chanted today in Jewish congregations all over the world on the 9th of AV. It is in this poem that this great poet of Jewish hope said of himself when singing to Zion of her further restoration, "I am a harp for thy songs". Note the use of this phrase and idea in the contemporary hit song "Jerusalem the Golden".

"Zion, wilt thou not ask if peace be with thy captives

That seek thy peace - that are the remnants of thy flocks

From West and East, from North and South - the greeting

"Peace" from far and near, take them from every side.

... To wail for thine affliction I am like the jackals,

but when I dream of the return of thy captivity, I am a harp for thy songs . . ."

Sixty-eight lines of Hebraic power and beauty sing with love of Israel, as a people and a land concluding with hope and faith in the redemption of the people.

"He will change. He will wholly sweep away all the realms of idols;

Thy splendor is forever, from age to age thy crown"

Thy G'd hath desired thee for a dwelling place; and happy is the man

Whom he chooseth and bringeth near that he may rest within thy courts.

Happy is he that waiteth, that comes nigh and seeth the rising of thy light,

when on him Thy dawn shall break;

That he may see the welfare of thy chosen, and rejoice.

In thy rejoicing, when thou turnest back unto thine olden youth."

In a tribute by Heinrich Heine in "Jehuda Ben Halevi", one of the *Hebraeische Melodien* contained in his *Romanzero* (1851) the German poet praised Halevi greatly. In lines which re-echo the Psalms and the verse of the Spanish poet himself, Heine fondly traces the early education and later career of the courtly troubadour whose heart was set on Jerusalem. Heine even credited Halevi with the authorship of the Sabbath eve "LECHA DODI" hymn which of course was wrong, and Heine exaggerated greatly when he wrote of Halevi:

"Der in heiligen Sirventen

Madrigalen und Terzinen

Kanonetten und Ghaselen

Ausgegossen alle Flammen".

Heine's description of Halevi as a Minnesinger is poorly conceived. An essential feature of the Minnesinger was his wandering life, passing like Sir Walter Scott's Minstrel from court to court, from castle to castle. While Jehudah Halevi's love songs, wedding odes, elegies, epigrams, epistles, satires and riddles are worthy of close study, the summit of his genius rests on his religious and national meditations and songs.

(continued on page 21)

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JUDAH HALEVI (continued)

About 800 poems written by Judah Halevi are known which cover the subjects usually found in Spanish Hebrew poetry. His love poems, numbering about 80, are addressed to a deer or gazelle - or as marriage poems, to lover and beloved together. The largest number of his secular poems deal with eulogy and friendship. About 180 of these include famous contemporaries, poets, philosophers, scholars, nobles and philanthropists and a small portion for unnamed individuals.

The majority of his poems were liturgical. About 350 of these were PIYUTIM, composed for all of the Jewish festivals. A large group of these are called "SHIREI HA-GALUT" (poems of the Diaspora). Lyrically written, they portray with great realism the tragic events suffered by the Jewish people. Halevi identified deeply with his people, and his blending of ancient Hebrew style with that of Spanish-Hebrew poetry style resulted in rare achievements of perfection and beauty. The biblical experiences, the prophetic spirit thereof, the emotional feelings therein shine forth with the versions of redemption. By relating his personal experiences, Halevi particularized the idea of suffering, heightening it by imagery and descriptions paralleled in ancient sources. In rhyme and metre, and with magic effect of sound patterns, Halevi was a perfect and invariable success with a remarkable range.

Along with PIYUTIM of a national nature on biblical and historic themes as the miracles in Egypt, the miracle of Purim, the Avodah for the Day of Atonement and others, we also find lyric poems expressing personal religious experiences: YOZEROT, KEROVOT, RESHUYOT, and mainly SELICHOT, which are among the greatest in Jewish religious poetry after the Psalms. He expresses Man's reverence for G'd, his dread of sin, the desperate struggle against man's weakness in nature, challenges the soul with admonition and deterrence and stresses his love of G'd. His poetic tone is gentle, humble, quiet. His Hebrew is simple and subdued yet complex and profound. Deep meditation and emotional feeling heighten the paradoxes of religious experience. Occasionally he borders on the mystical, venturing into areas of ancient revelation, seeking his lover "G'd" and "no one answers".

The most famous of the poetic works are the "Poems of Zion", numbering about 35. Written over several decades, they contain recurring motifs and similar tones. Poems of longing for Eretz Israel express tension between love and pain, between dreams and reality and the effort required to bridge the West and East. Thus, "My heart is in the East". . .

His doctrine on Eretz Israel developed and elevated a natural consciousness to a hitherto unknown level. In the 12th century it was unusual for anyone to argue as he did that there is no secure place for the Jewish people except Eretz Israel. This was an act of courage in a non-Jewish society based upon reason and clear political understanding. And if Israel was desolate, wasn't it given in the same way to our forefathers?

Judah Halevi attained the highest honor to which a writer can aspire - the esteem of his peers. Charizi, the poet-critic of a generation near his own, describes him as supremely imitable. Six centuries later, when Herder - a philosopher poet like Halevi himself, composed his epoch making treatise on the Spirit of Hebrew Poetry, his model, so he himself recorded in great passages of dialogue, was not "Plato, but Judah Halevi". And Heine's lines of hyperbole indicated Halevi's high literary standing. Heine placed him as an aristocrat of letters, possessing that grace, in virtue of which "they who have it cannot sin, not in verse nor yet in prose". In short, he was a great writer, a true poet.

His philosophy is contained in a single volume, translated from Arabic into Hebrew in the middle of the 12th century by Judah Ibn Tibbon and more commonly known as "The Book of the Kuzari". It was first presented in FANO in 1506 and has been translated into English, Latin, Spanish, German, French and Italian. It is a product of 20 years labor and was completed shortly before Halevi departed for the land of Israel.

The Kuzari is a polemical work, directed primarily against Aristotelian philosophy, which Halevi respected, but at the same time he saw the threat it posed to the Jewish faith. Secondly, it was an attack against Christianity and Islam. It is not a systematic philosophic treatise, but is rather a defensive apology devised by Halevi in a confrontation with philosophy. It is based on an original, crystallized and unified conception of Judaism as presented in the literary framework describing the conversion to Judaism of the King of the Khazars.

(continued on next page)

JUDAH HALEVI (continued)

Some three or four centuries before his time the king of the Khazars, a people of Turkish origin living in the Caucasus, embraced Judaism together with his courtiers and many of his subjects. Hasdai Ibn Shaprut, the Jewish minister and patron of learning in Cordova in the 10th century corresponded with that king and received an account of the circumstances of the conversion. In brief it was that the king wishing to know which was the true religion, invited representatives of the three dominant creeds, Judaism, Christianity and Mohammedanism, and questioned them concerning the tenets of their respective faiths. Upon seeing that the Christians, as well as the Mohammedan appealed in their arguments to the truth of the Hebrew bible, the king concluded that Judaism must be the true religion, which he, accordingly, adopted.

Romantically framed in this background, Halevi presented a series of five dialogues between the Jewish Rabbi and the King of the Khazars in which the former explains to the king the essentials of the Jewish religion and answers the king's questions and criticisms, taking the occasion to discuss a variety of topics, religious, philosophic and scientific, all tending to show the truth of Judaism and its superiority to other religions to philosophy, Kalam and also to Karaism.

After being told by an angel in a dream that while his intentions were acceptable to G'd, his actions were not, the king invites first an Aristotelian philosopher, and then representatives of Islam, Christianity and Judaism to discuss with him their respective beliefs so that he can discover how he should lead his life. In the first part the philosopher, Christian and Muslim expound their views. The king is with the philosopher and when he realizes that Christianity and Islam are both based on Judaism, he calls in a Jewish scholar. The four parts that follow are devoted mainly to the dialogue between the king and the Jew.

George Bernard Shaw, the 20th-century English playwright, used the identical method for his "Adventures of the Black Girl in Search of G'd", an amusing and delightful work whose conclusions we cannot accept.

Judah Halevi belongs to no philosophic school. Although he was aware of Aristotelian teachings, he does not seem to have been trained in the same, but to have gotten his knowledge from Al Ghazali's "Incoherence of the Philosophers", a criticism of philosophers. Halevi's exposition of Aristotelian psychology was surely not based on the "De Anima", but followed Avicenna's work.

(Juda Halevi continued next page)

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HOLIDAY GREETINGS

JUDAH HALEVI (conclusion)

His teachings are based on the concept of immediate religious experience and its superiority over deductive reasoning, just as Aristotle conceded that deductive reasoning cannot refute experience. The source of religious truth is biblical revelation, an act of spiritual reality. Its authenticity is proved by Saadia's argument that the public nature of the act of revelation excludes the possibility of error. The prophet experiences directly the presence of G'd and his mission is to teach the deeds whose performance leads to the experience of G'd's presence. Just as only through the intermediacy of the prophets do the people of Israel approach G'd so only through Israel can other nations approach Him. This is the cornerstone of Halevi's doctrine of particularity of the people of Israel.

Prophetic experience does not have to authenticate itself by means of rational proof. Neither Christianity nor Islam experienced any historical revelation at Sinai before 600,000 people commanded to observe the laws of the Torah. Despite the sufferings of this "chosen people", Judaism is the religion par excellence. Divine Providence exists only in the history of Israel, and when other nations recognize "THE DIVINE INFLUENCE", they too become part of true history in a gradual process of Divine acceptance. The suffering of Israel in exile can be understood in terms of Israel being like a seed which appears to be nothing in the ground, but in reality is preparing for life and growth. Deliverance will only come about when G'd commandments are performed by men who willingly submit to divine authority.

Prominent religious philosophers of the 19th and 20th centuries such as Samuel David Luzzatto (Shadal), Franz Rosenzweig and Abraham Isaac Kook saw in the KUZARI the most faithful description of the particular qualities of the Jewish religion which should recommend this religious classic to each of you dear readers.

In 1141 when Judah Halevi was called on high to his eternal reward, the Divine Plan of Divine Providence was grinding out ceaselessly back in Spain where Halevi had been born. In the city of Cordoba, a six-year old boy was growing up to take his own place on the stage of history by advancing the knowledge and understanding of Judaism. He, too, would become a physician and philosopher, a giant among mankind. His name was Moses ben Maimon, or Maimonides.

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MOTHER OF GHETTO

WARSAW REVOLT HEROINE GUIDED SURVIVORS THROUGH CITY'S SEWERS TO SAFE HARBOR

By DAVID C. GROSS

One of the most incredible battles of all time, described by some as the bravest battle in history, was the uprising of the entrapped Jews in the Warsaw Ghetto against their Nazi captors. It was a battle that the Jews knew they could never hope to win, but it was one they felt they had to wage nevertheless — to avenge the murder of hundreds of thousands of fellow Jews, to go to their deaths with honor and dignity, and to alert the world to the true character of the Nazi menace.

Outside the walls of the ghetto there were large divisions of German and cooperating Ukrainian troops, equipped with tanks, artillery, grenades, and an unlimited supply of smaller weapons and ammunition. The Germans could, if they wished, call in the Nazi air force to bomb the Jews into submission. Inside the walls, the Jews who had survived the years of imprisonment despite the spread of disease, inadequate supplies of food and medicines, and the lack of virtually any support from the outside world had managed to obtain a pitifully small quantity of small arms. They had also learned how to fashion home-made bombs, known as Molotov cocktails. Above all, they were determined to resist the never-ending deportation by the Nazis of thousands of Jews almost every day to the death camps awaiting them in remote parts of Poland.

The leader of the fighting force in the ghetto was Mordecai Anilewicz, who perished in the fighting. One of the few women leaders in the revolt was Tzivia Lubetkin, who miraculously survived. She lives today in Israel, in the settlement set up by survivors of the wartime ghettos, a living symbol of courage for all people.

In 1943, when the revolt in the Warsaw Ghetto broke out, Tzivia Lubetkin was barely thirty years old, but she already had become something of a legend to the tens of thousands of ghetto inmates. She could have escaped to Palestine when the war began, but chose instead to send as many of her fellow Jews to safety as she could, and remained behind to help, to lead, to keep up the spirits of the Jewish community in Poland suddenly imprisoned by the Nazi armed might. For her daily acts of kindness in the ghetto, she came to be known and loved as the "Mother of the Ghetto."

She had been an active member of the Zionist organization in her youth, and in the summer months before the outbreak of World War II had been sent by her group in Poland to attend the World Zionist Congress in Basel, Switzerland. In the early months of 1943, when she and her husband, Yitzhak Cukierman, were confined to the Warsaw Ghetto, they realized that the diabolical plan of the Nazis to deliberately annihilate all Jews was no empty threat. They learned that hundreds of thousands of their coreligionists had already been executed in the death camps, and joined the other leaders in the ghetto in deciding to stage a revolt. Some of them hoped that somehow a measure of help would come their way — from the Polish partisans, from the Russians in the east, or from the Anglo-American forces in the west.

During the Jerusalem trial of Adolf Eichmann, the notorious Nazi murderer who was kidnapped from his hiding place in Argentina and brought to Israel to face charges of mass murder, Tzivia Lubetkin was one of the principal witnesses. She said in her testimony: "I was standing in an attic on 33 Nalewski Street, when suddenly I saw thousands of Germans armed with machine guns surrounding the Ghetto. Suddenly they entered, thousands, armed, and we, some twenty young men and women, had a revolver, a few grenades, some bombs, home-made ones, that had to be lit by matches. It must have been strange to see us. Twenty Jewish men and women happily standing against the heavily armed enemy, happy because we knew they would pay heavily for our lives . . . When the Germans approached, and we threw our hand grenades and bombs, it was a joy for the Jewish fighters to behold the wonder of these German heroes, retreating, terrified by the home-made bombs and grenades of the Jews . . . Although we knew we would be killed, we were satisfied to know that we had taken revenge for the death of our brothers."

(continued on next page)

MOTHER OF GHETTO (continued)

When the Germans crushed all Jewish resistance on May 8, 1943, a small number of the fighters made their way to safety through the sewers of the ghetto. Tzivia told the Jerusalem tribunal: "We descended into the sewer with heavy hearts. It was an abyss of darkness. I felt the water splash around me as I jumped in; I was overcome by a dreadful nausea. I felt nothing, not even freedom, was worth this. Sixty people crawled through the narrow sewer, bent almost in half, the filthy water reaching up to their knees. Each of us held a candle. We half-walked, half-crawled like this for twenty hours, one behind the other, without stopping, without food or water, in that horrible cavern. All of us were poisoned by the thought: how shall we explain? why did we not remain behind? why are we alive at all? More than once, one of us would fall and beg to be left lying there, but no one in all that journey was abandoned."

When the nightmare was over, the Warsaw Ghetto survivors escaped to the deep Polish forests, and Tzivia Lubetkin joined the local partisan fighters; serving until the war ended in 1945. She helped organize Jewish units among the partisans who carried out numerous actions against the Nazi enemy.

She and her husband settled in Palestine after the end of the war, and took part in the War of Independence in 1948 that accompanied the establishment of Israel. Tzivia Lubetkin has been active as a leader in the kibbutz movement in Israel, the memories of the Warsaw Ghetto never far from her daily thoughts.

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MILITANT PACIFIST

Battles on Russian Front helped Trumpeldor set Galilee defenses.

By DAVID C. GROSS

He was a pacifist, and yet he died with a gun in his hand. He was a farmer who loved the land, and worked as productively as anyone else despite the fact that he had only one arm. He went to battle for the Czarist Russian government to help show that the accusation of Jews being cowardly was false, but when he learned of the deeply-ingrained anti-Semitism that was rampant throughout Russian society, he left the country in disgust.

Joseph Trumpeldor was a man like no other. Circumstances have changed radically in the world since he lived and the chances of there being another Trumpeldor are very slight.

He was born in 1880 in a small town, not far from a Russian farming commune that had been established by followers of Tolstoy. The idyllic scenes of the life he observed in that agricultural setting were to influence his later decision to settle in Palestine and work on a similar basis as his Russian neighbors.

As a teenager, he began to hear of the nascent Zionist movement and it intrigued him. He was persuaded to complete his studies before getting too involved with the new movement, and when he passed his examinations as a dentist, war had broken out between Russia and Japan and he was drafted.

To his surprise, he found that he enjoyed military life. For one thing it gave him a chance to show conclusively that charges of Jewish cowardice and draft-evasion were canards. For another, he had to admit to himself that going into battle for the glory of the country he loved was a marvelous experience.

He asked for duty at the front, at the time concentrated in Port Arthur, and during a shell- ing attack, his left arm was shattered by fragments and had to be amputated. After recuperating, he asked for a gun and a sword and permission to remain at the front. His action startled the military authorities and he was awarded a medal and named an officer.

When he returned home after the fighting, he discovered that the "Mother Russia" he had been fighting for was an illusion. On all sides, Jews and other groups were being brutally oppressed, and the freedom that he believed in and had fought for now appeared to him as a hallucination. In 1912 he left Russia and settled in Palestine, determined to help build a society based on the principles of equality and liberty that he believed in passionately.

When the first world war began, he (together with Vladimir Jabotinsky) led in the formation of a corps of Jewish soldiers attached to the British forces, which later became the nucleus of the Jewish Legion. He became second in command of the Zion Mule Corps that saw action in the Gallipoli campaigns against the Turks. Wherever he went in recruiting for the Jewish unit, he preached the need for young Jews to settle in Palestine and help build a new nation.

When the war ended, he returned to his small farming community, Kfar Giladi, one of a tiny number of agricultural settlements isolated from the bulk of Jews in Palestine at the time. They were located in the Upper Galilee, in the border area that, immediately after World War I, was disputed territory, fought over by the French and the British. What both sides did in order to gain the upper hand was incite Arab bands to attack residents in the disputed territory, in order to establish their own hegemony over the region. The handful of Jewish settlements were, in a very real sense, caught in the middle.

(continued on page 29)

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MILITANT PACIFIST *(Continued)*

For a while, a number of the settlers seriously considered abandoning the sites and moving south to be closer to their fellow Jews but this was never done. Notwithstanding enormous dangers that they encountered almost daily, they chose to stay on — encouraged in no small measure by Trumpeldor, whom they looked to for guidance.

When the day's farm chores were completed, Trumpeldor would teach the men and women in the villages, of practically all ages, how to handle guns and rifles. Almost nobody ever realized after a while that their instructor was a one-armed man.

As the tempo of Arab attacks increased, Trumpeldor kept sending letters to officials of the Jewish community and the kibbutz and moshav movements in Tel Aviv to organize squads of volunteers to help defend the ring of settlements.

In a typical caustic note, he wrote once: "A new generation of free sons of the land of Israel stand ready on the border, prepared to give their lives in its defense — and there, in the interior of the country, they keep negotiating interminably whether to approve the budget or reject it, in other words, whether to help the defenders of the homeland or not."

Eventually volunteers did come north to help man the isolated Jewish outposts but the Arab attacks began to expand in number and intensity at the same time. One day, while Trumpeldor was breakfasting in his own Kfar Giladi colony, word came that the settlers of nearby Tel Hai were being attacked. Trumpeldor grabbed a weapon and led a group of men to help in the defense.

When they reached Tel Hai, they saw that the settlers were holed up in the largest house, sandbags blocking the windows, and rifles visible at various positions in the building. Trumpeldor ignored the sporadic shots that Arabs were directing toward the building and led his men inside, successfully dodging bullets that seemed to come from all sides. Inside the house, he took charge, and made sure that all doors and windows were securely locked and protected. He urged the colonists to hold their fire until they could see the attackers clearly, and then to shoot for all they were worth.

Peering out of one of the peepholes he suddenly became alarmed. "The gate is open!" he shouted. "You have forgotten to lock the gate — they'll come right in!"

Before anyone realized what was happening, he had thrown open the front door, and dashed toward the gate, intent on closing it. Shots rang out the moment he showed his face, and in a matter of minutes he was hit twice.

The attack continued and after a while, the Arabs retreated, giving the settlers a chance to bring Trumpeldor into the building. A doctor was brought from an adjoining village but it was obvious he was too late.

Never one to complain, Trumpeldor in his last moments said: "Never mind, it is good to die for our country." He died a hero's death in 1920, a forty-year-old Jew who has come to symbolize for young Israelis the highest possible form of patriotism.

A settlement, Tel Yosef, was named in his memory, and a monument erected on his gravesite in Tel Hai. Brith Trumpeldor, known as Betar for short, a youth movement that stresses militancy, also was named for him.

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(The Jew's Strength in Time of Grief)

"Why is a boiled egg the traditional mourner's food? Because it symbolizes the personality of the Jew. It is the only food which has this peculiarity: the longer it is cooked, the harder it becomes. So too does the Jew's faith in G'd not weaken in the face of trials and oppression, but rather it becomes ever stronger."

(From Twilight To Dawn)

Wherein lies this secret of the Jew? In the matchless discipline of time-tested and time-honored halachic guidance. When others falter helplessly, the Jew stands firm and upright. When others lose control, the Jew preserves his dignity. When others give in to despair, the Jew retains his hold on reason. His lifeline consists of halacha and tradition.

The very terminology so comfortingly familiar, forms a vocabulary of warmth, wonderfully soothing words, truly consoling, words that come from the heart and which enter the heart: *Chevre Kadisha* — "dedicated fellowship," *taharo* — "purity," *levayo* — "loving escort", *kaddish* — "sanctification." Cherished household words, singularly eloquent, brimming with timelessness and love.

The highest favor one can do is to care for those who cannot reciprocate. This is called *Gemilus chesed shel emes* — "loving-kindness in truth." Fully deserving the lofty name "Holy Society," a group of dedicated men and women lovingly performs sacred rites. Motivated by selfless zeal, their reward is guaranteed by Heaven. Happy all who join their ranks.

In the gentle sleep of death true equality reigns democratically. At the royal funeral of King George VI, the late Dayan Dr. I. Grunfeld, deputy chief rabbi of Great Britain, noted on the casket the simple words: "George, Rex." He then based his funeral oration on the Koheles verse: "There is no sovereignty on the day of death" (Ecclesiastes 8:8). Unpretentious simplicity marks the Jewish burial: a plain, unadorned coffin, simple shrouds, no flowers at either ceremony or graveside. Modesty and a sincere honoring of the loved one's memory through good deeds display immeasurably greater respect than empty ostentation.

Is there a precise, explicit act of showing grief? Indeed, yes! It is the meaningful but often so misunderstood *keriyo*. The mourner tears his garment, expressing willingly, authentically real loss. Genuine sorrow permits no counterfeit pretense, no insincere sham. The erroneous black ribbon is inadequate and unsatisfactory.

How can grief be assuaged, bereavement be consoled? Words, no matter how hearty, are insufficient. Time is of course the great healer of wounds. Modern psychology has rediscovered ancient halachic wisdom: a specific period set aside for unsuppressed mourning. *Shivo*, the week of mourning, provides the mourner not with foolish distraction but with much needed release of emotion, an outlet for the anguish of heart and soul. Unwise and shortsighted is he who deprives himself of it. *Shivo* means "seven," a full week, undisturbed and undiminished. (Only the *simcho* of a festival can suspend *Shivo*.)

Kaddish is one of Judaism's most celebrated prayers. We call it the Prayer for the Dead, yet it contains neither word nor hint of death. Its highlight is a glorious praise of G'd: "May His great Name be blessed forever and ever." When Job, master of patience and giant of strength, was abruptly robbed of property, family and health, he uttered the immortal words: "G'd gave and G'd has taken away; blessed be the Name of G'd" (Job 1:21). It is with this ringing message of faith that the mourner stands up in the congregation to call on all who hear him: "May His Great Name be exalted and sanctified." Can there be anything more moving, more magnificent than this? Overcome by sorrow, grieving for his loved one, he recites with tear-choked voice but unshaken faith in G'd the *Kaddish*. No, he will not delegate, if he possibly can, someone else to say it for him. It is his moment of glory.

This, and an increased observance of *mitzvos*, in loving memory of the departed, knowing that it will bring soothing gratification for the repose of the beloved's soul.

Rabbi Shlomo Kahn

The report on the Washington Heights Jewish Community Council breakfast and the visit to the Y.U. Museum will appear in our next issue.

PEACE AND EVERLASTING MEMORY TO

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We extend our warmest sympathy to the bereaved.

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23	17	Recha Mathes
24	18	Isidor Weil
25	19	Abraham Kosinetz
26	20	Bernhard Behrens
26	20	Julie Gruenberg
30	24	Betty Kraus
30	24	Bertha Wiesenberg

April

1	26	Margarete Meyer
2	27	Jenny Pinkesfeld
4	29	Ettel Sinnreich

Nisan

5	1	Gustav Bendheim
5	1	Hugo Hirsch
5	1	Arthur Kahn
5	1	Hannah Kayem
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6	2	Henriette Bensinger
6	2	Julius Hellmann
6	2	Paula Kalter
6	2	Josef Haas
6	2	Adolf Sass
7	3	Elsie Blumenthal
7	3	Selma Hamburger
7	3	Max Hubert
7	3	Steven S. Kahn
7	3	Bertha Rosenberg
7	3	Meta Stern
8	4	Gustav Stock
9	5	Dr. Otto L. Kupfer
9	5	Isaac Selig
9	5	Dr. Paul Simon

April Nisan

10	6	Martha Lasker
10	6	David Neumann
11	7	Sally Hammerschlag
12	8	Julius Benjamin
12	8	Max Fein
12	8	Recha Fein
12	8	Hilde Kahn
12	8	Auguste Levi
12	8	Henry Miller
12	8	Babette Noerdlinger
12	8	Gustav Sacki
12	8	Ida Sacki
12	8	Bella Schloss
12	8	Margit Schloss
12	8	Leonore Soika
12	8	Adele Strauss
13	9	Siegmund Ehrlich
13	9	Jack Goldfarb
13	9	Rebecca Neu
14	10	Isidor Bensinger
14	10	Ella Israel
14	10	Liebmann Kaufman
14	10	Sally Nauman
15	11	Berta Friedberg
15	11	Johanna Koestrich
15	11	Philipp Lehr
16	12	Henry Lichtenstein
17	13	Jettchen Griesheim
18	14	Rudolf Strauss
19	15	Paula Alexander
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FREE PARKING FACILITIES

We Remember (continued)

<i>April</i>	<i>Nisan</i>		<i>May</i>	<i>Iyar</i>	
19	15	Jacob Gutwillig			
19	15	Julius Jacob	7	3	Norbert Hess
19	15	Albert Katzenstein	7	3	Sally Levi
19	15	Ferdinand Mayer	7	3	Elsa Wortsman
19	15	Rudolf Strauss	8	4	Irma Erlebacher
19	15	Betty Strauss	8	4	Max Hamburger
20	16	Fred Marx	8	4	Emma Leitner
20	16	Berta Mueller	9	5	Frieda Brotman
20	16	Clara Neu	9	5	Emil Dreyfuss
20	16	Herman Schlee	9	5	Gabriel Klein
21	17	Eva Badt	9	5	Fred Neubauer
21	17	Nette Loeb	10	6	Hedwig Fischel
21	17	Sanna Oppenheimer	10	6	Walter Stein
22	18	Else Angres	11	7	Bertha Kahn
22	18	Irma Henlein	12	8	Goetz Hellmann
22	18	Hedwig Wolff	13	9	Max Ransenberg
23	19	Samuel Stein	14	10	Bertha Freitag
24	20	Irma Levite	14	10	Paula Gutwillig
24	20	Imanuel Rosenfeld	14	10	Raphael Felix Hayum
24	20	Emil Silberman	15	11	Fred Royce
25	21	Hermann Gundelfinger	16	12	Morris Hirsch
25	21	Johanna Kahn	16	12	Arthur Nathan
25	21	Max Katzenstein	17	13	Gustav Daniel
25	21	Siegfried Wertheim	17	13	Martha Lafarque
26	22	Dora Abeles	17	13	Flora Strauss
26	22	Max Abeles	18	14	Jack W. Levi
26	22	Dr. Leopold Landenberger	18	14	Willi Schiff
26	22	Emil Oppenheimer	19	15	Mordko Katz
26	22	Irene Winter	19	15	Liesel Leiter
27	23	Aron Gottlieb	19	15	Bernard Philippson
27	23	Sarah Berney	20	16	Erna Heilbronn
28	24	Jack Kayem	20	16	Karl Lichtenstein
28	24	Simon Stern	20	16	Erna Stern
29	25	Josef Holzer	20	16	Sol Stern
29	25	Laura Schorsch	20	16	Recha Strauss
30	26	Anna Perry	21	17	Heymann Grossman
30	26	Herbert Wolf	21	17	Ludwig Kahn
<i>May</i>			22	18	Siegfried Heyman
1	27	Naftali Weingold	22	18	Michael Singer
1	27	Lazarus Heinsfurter	23	19	Selma Adler
1	27	Benno Levy	23	19	Henry Falkenstein
1	27	Amson Schloss	25	21	Joseph Freitag
1	27	Bertha Veis	26	22	Bertha Friedberger
1	27	Jacob Veiss	26	22	Louis Heilbrunn
2	28	Fanny Auerhann	26	22	Sylvia Mintz
3	29	Flora Neubauer	26	22	Anna Voss
3	29	Irving Isidor Simon	27	23	Klara Breslauer
4	30	Matylda Morawetz	27	23	Morris Moser
<i>Iyar</i>			28	24	Doris A. Jacoby
5	1	Dr. Joseph Cahn	28	24	Isaak Schoen
5	1	Else Grossman	29	25	Max Hammerschlag
5	1	Max Herz	29	25	Michael Holzer
5	1	Adelheid Mannheimer	29	25	Henny Katz
6	2	Leopold Kronenberger	29	25	Fred Reich
6	2	Lothar Strauss			

(continued on page 35)

RIVERSIDE

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We Remember (conclusion)

<i>May</i>	<i>Iyar</i>		<i>June</i>	<i>Sivan</i>	
29	25	Hermann Wertheimer			
30	26	Babette Himmelreich	6	4	Clementine Wollenreich
30	26	Emanuel Himmelreich	7	5	Jonas Frank
30	26	Malchen Oppenheimer	7	5	Fanny Levite
30	26	Ida Strauss	7	5	Doris Schuelein
31	27	Babette Levi	8	6	Dr. Isak Heilbronn
31	27	Max Plaut	8	6	Jenny Katzenstein
31	27	Meyer Rosenberg	8	6	Auguste Wolf
31	27	David Meyer	9	7	Thekla Alexander
<i>June</i>			9	7	Lina Gitterman
1	28	Lina Goetz	9	7	Emil Liffgens
1	28	Bertha Lemberger	9	7	Irma Liffgens
2	29	Ernest Gutmann	9	7	Helene Mayer
2	29	Igo F. Gutman	9	7	Berta Oppenheimer
2	29	Siegfried Rothschild	10	8	Anna Pollack
<i>Sivan</i>			10	8	Renate & Sally Pollack
3	1	Julius Lehmann	11	9	Balbine Heldmann
3	1	Sidi Lorsch	11	9	Samuel Hess
3	1	Herta Losman	11	9	Leonie Schlossberger
3	1	Josef Losman	11	9	Philip Wolfermann
4	2	Benjamin Vosen	12	10	Alfred Katzenstein
5	3	Sofie Goldschmidt	12	10	Louis Weil
5	3	Joseph Gottlieb	12	10	Jacob Winter

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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