

Congregation Beth Hillel & Beth Israel, Inc.

Sivan, Tamuz, Av, Elul 5741

Number 289

June, July, Aug., Sept. 1981

MESSAGE FROM THE RABBIS

They Said It Couldn't Be Done

Thirteen months ago Congregation Beth Israel merged with Congregation Beth Hillel. In the neighborhood self-ordained experts said "it couldn't be done". Prophets of doom exceeded by far the few faithful optimists who understood the extent of man's potential. Rabbinic colleagues questioned how is it possible for two Rabbis to practice as equal.

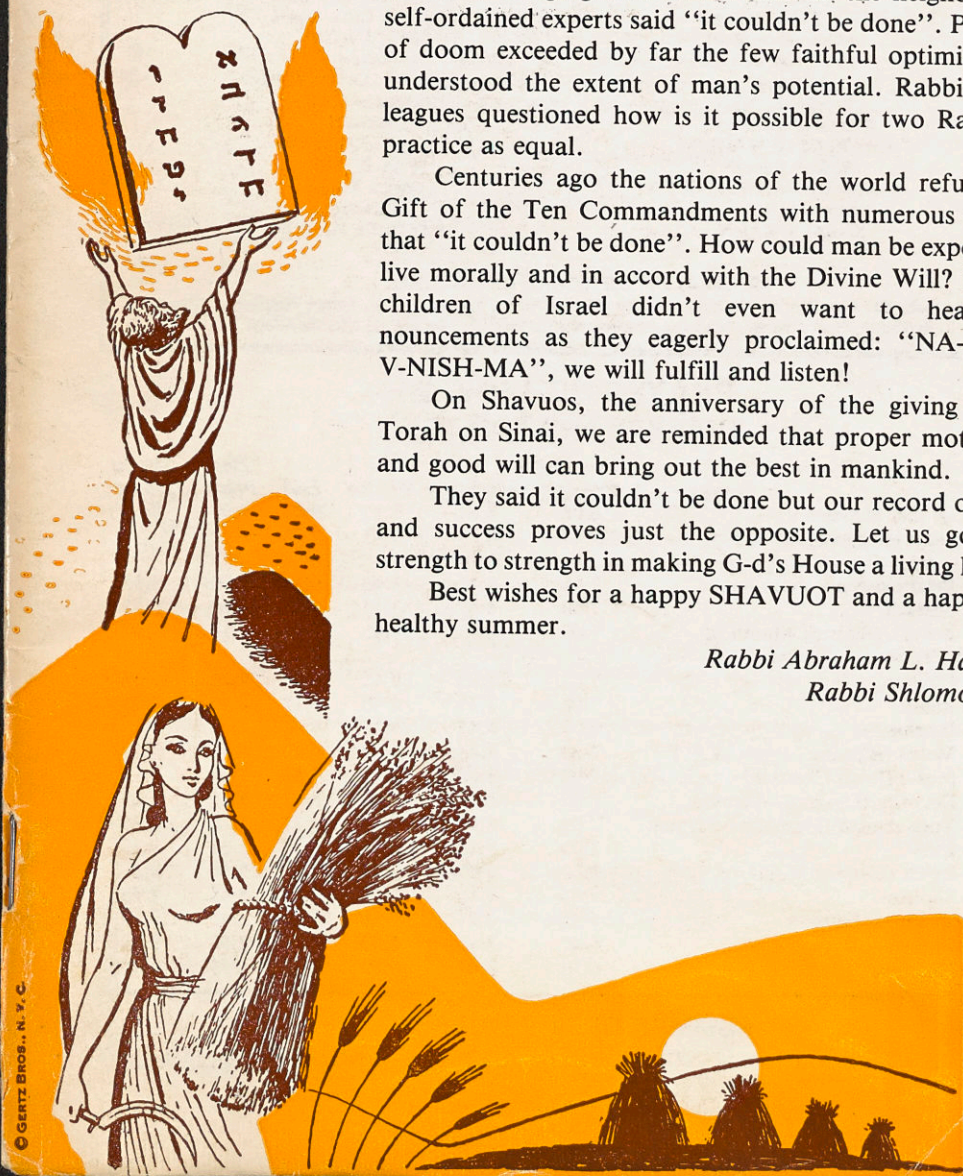
Centuries ago the nations of the world refused the Gift of the Ten Commandments with numerous excuses that "it couldn't be done". How could man be expected to live morally and in accord with the Divine Will? But the children of Israel didn't even want to hear pronouncements as they eagerly proclaimed: "NA-A-SEH V-NISH-MA", we will fulfill and listen!

On Shavuot, the anniversary of the giving of the Torah on Sinai, we are reminded that proper motivation and good will can bring out the best in mankind.

They said it couldn't be done but our record of unity and success proves just the opposite. Let us go from strength to strength in making G-d's House a living home.

Best wishes for a happy SHAVUOT and a happy and healthy summer.

*Rabbi Abraham L. Hartstein
Rabbi Shlomo Kahn*



ADMINISTRATION: 571 West 182nd Street, New York, N.Y. 10033. LO 8-3933/59.

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

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

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Rabbi
ABRAHAM L. HARTSTEIN
11 Fort George Hill (6C)
567-5924
SHLOMO KAHN
160 Wadsworth Ave.
928-8806

Executive Secretary
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840 Church Hill Road
Fairfield, Conn. 06432
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**PRAYER SCHEDULE
SHABBOS AND YOM TOV**

		<i>Preceding</i>				<i>Day</i>	<i>Shema</i>
		<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Break</i>	<i>before</i>
1981							
June 8	1st day Shavuot	8:05	8:30	7:15	9:08	4:00	8:50
June 9	2nd day Shavuot (Yizkor)— Sermon	7:15	8:30	8:35	9:08		
June 13	Beha'alo secho—Sermon	7:00	8:45	8:40	9:11	4:00	8:50
June 20	Shelach	7:00	8:45	8:45	9:15	4:10	8:55
June 27	Korach (Blessing Month of Tammuz)—Sermon	7:00	8:45	8:45	9:15	4:10	9:00
July 4	Chukas	7:00	8:45	8:45	9:14	4:20	9:05
July 11	Bolok	7:00	8:45	8:40	9:12	4:30	9:05
July 18	Pinchas	7:00	8:45	8:35	9:07	4:45	9:10
July 25	Matos (Blessing Month of Av)	7:00	8:45	8:30	9:00	4:55	9:10
Aug. 1	Masse (Rosh Chodesh)	7:00	8:30	8:20	8:53	5:05	9:15
Aug. 8	Devorim (Chazon)—Sermon	7:00	8:45	8:10	8:42	5:15	9:20
Aug. 15	Vo'es-cheran (Nachmu)—Sermon	7:00	8:45	8:00	8:32	5:25	9:25
Aug. 22	Ekev	7:00	8:45	7:50	8:22	5:35	9:25
Aug. 29	Re'eh (Blessing Month of Elul)	7:00	8:45	7:40	8:10	5:40	9:25
Sept. 5	Shoftim	7:00	8:45	7:25	7:58	5:45	9:30
Sept. 12	Ki Setze—Sermon	6:55	8:45	7:15	7:48	5:45	9:30
Sept. 19	Ki Sove—Sermon	6:40	8:45	7:00	7:35	5:50	9:35
Sept. 26	Nitzovim	6:30	8:45	6:50	7:22	5:55	9:40

SUMMER OFFICE HOURS

The OFFICE will be closed on SUNDAYS starting JUNE 14th to AUGUST 30th inclusive.

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

Mornings:	Sundays and Legal Holidays	8:00 A.M.
	Monday, September 7, Labor Day	8:00 A.M.
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	Until September 3	7:30 P.M.
	Sept. 6 to Sept. 17	7:00 P.M.
	Sept. 20 to Sept. 27	6:45 P.M.

SPECIAL DAYS

Sun.	June 7	Shavuot-Lernen 9:45 P.M.
Mon.	June 8	Shavuot-Lernen 7:40 P.M.
Thur.	July 2	Rosh Chodesh Tammuz, 1st day: Shacharis 6:45 A.M.
Fri.	July 3	Rosh Chodesh Tammuz, 2nd day: Shacharis 6:45 A.M.
Sun.	July 19	Shivo osor beTammuz: Fast begins 4:00 A.M.; Shacharis 8:00 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 9:03 P.M.
Sat.	Aug. 1	Rosh Chodesh Av: Shacharis 8:30 A.M.
Sun.	Aug. 9	Tisho beAv: Fast begins Shabbos 8:00 P.M.; Mincho Shabbos 8:10 P.M.; Shacharis Sun. 8:00 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 8:40 P.M.
Sun.	Aug. 30	Rosh Chodesh Elul, 1st day: Shacharis 8:00 A.M.
Mon.	Aug. 31	Rosh Chodesh Elul, 2nd day: Shacharis 6:45 A.M.
Sun.	Sept. 20	Selichos, 1st day: 7:00 A.M.
Mon.-Fri.	Sept. 21-25	Selichos: 6:15 A.M.
Sun.	Sept. 27	Selichos: 7:00 A.M.
Mon.	Sept. 28	Erev Rosh HaShono: 6:00 A.M.

SHIURIM SCHEDULE: Daily Halacha after Shacharis
 Daily Lernen after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincho
 Shiur Shabbos after Mincho
 Gemoro Shiur Wednesday after Maariv
 Ladies' Shiur Monday 8:00 P.M.

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

Dear Friends,

By the time this issue of our Bulletin reaches you, one year has passed since Congregation Beth Hillel and Congregation Beth Israel merged. Much has been said and written about it, nevertheless it is appropriate to reflect once more on the successful joining of our two Kehillas now known as Congregation Beth Hillel and Beth Israel.

In the Sayings of our Fathers it is taught that the world stands on three things: Torah, Prayer and Loving-Kindness. Our merger has benefited everyone on all three counts.

I recommend to all our members and friends to participate in the various Shiurim and lectures which we offer. It will further enrich their Jewish knowledge, a most important asset as we face renewed anti-semitic attacks all over the world.

Our Synagogue Services have been greatly strengthened. On Shabbat and Festivals it is a pleasure to see a large attendance of men, women and youngsters, and our daily morning and evening worship Services function smoothly.

The Congregation maintains a rich program of activities: Chevra Kadisha, Sisterhood, cultural, social and charitable functions. These enjoy increased participation, and have brought out in all of us a wonderful feeling of mutual respect and kinship, regardless of previous religious learning or attitude.

We can look back with satisfaction on all the happenings since our first memorable Shabbat Service on May 10th, 1980. It must be gratifying to each and everyone of us to enter our Synagogue and participate in our Services.

As your President, I express confidence that we shall go on in unity and strength. It is in this spirit that I once again thank our esteemed Rabbis, Cantor Scharenberg, Executive Secretary Mr. Walden and his staff, the Officers and Trustees of the Congregation and its affiliated organizations, for their splendid cooperation.

Last but not least, my sincere thanks go to all of you, members of the Kehillah, for your understanding patience and generosity.

With best wishes for a good and healthy summer,

*Shalom,
Oscar Wortsman*

THE SISTERHOOD REPORTS . . .

Since all our members were busy with preparations for Pesach during the last few weeks, we limited our activities to sponsoring an Oneg Shabbat for the Congregation on April 4, as well as a Kiddush following the Leren for the first-born on the same day.

A report on the Annual General Membership Meeting and Elections, scheduled for May 17, will follow in the next issue of our Bulletin. An interesting program is being prepared for the forthcoming Winter season which will likewise be announced before Rosh Hashono.

*Fay Blank
President*

FAMILY CLUB

The Family Club has concluded again a most successful season under the leadership of Mrs. Meta Weil. It has held regular gatherings enjoyed by everybody as usual and has increased its attendance. I am hereby adding a note of thanks to Mrs. Liesl Sternheimer, Mrs. Fanny Leidecker, Mrs. Else Richmond and to all the other ladies for their help which is always appreciated. Best wishes are extended for a happy and healthy Summer until we meet again in the Fall.

Meta Weil

A SCHEDULE OF THE VISITATION SERVICE TO CEDAR PARK AND BETH EL CEMETERIES PROVIDED BY THE RED and TAN LINES, Inc. IS AVAILABLE AT OUR OFFICE.

FROM THE SYNAGOGUE COMMITTEE

Following our tradition of many years a Gemara Shiur, featuring the tractate Megilla was given by Rabbi Hartstein on Shabbat mornings between Chanuka and Pesach. While this Shiur is specifically arranged for the first-born everyone was welcome. The attendance throughout the winter months was most gratifying.

The President and the Synagogue Committee acknowledge with deep appreciation the generosity of the following members who sponsored a Kiddush following the Shiur (chronologically listed):

Mr. & Mrs. O. Wortsman, Mr. & Mrs. W. Blank, Rabbi & Mrs. A. Harststein, Rabbi & Mrs. S. Kahn, Mr. & Mrs. A. Hanauer, Mr. & Mrs. K. Neu, Mrs. C. Wahle, Mrs. S. Hirschenberger, Mr. & Mrs. H. Bacharach, Mr. & Mrs. H. Speier, Mr. & Mrs. Emanuel Hirsch, Mrs. F. Rau, Mrs. R. Ruhm, Mrs. E. Weissfeld, Mrs. O. May, Mrs. Erna Hirsch, Mr. & Mrs. Kurt Hirsch, Mr. & Mrs. V. Marx, Mr. & Mrs. E. Roos, Mrs. I. Strassburger, Mr. & Mrs. L. Merklinger, Mr. & Mrs. H. Bengel, Mr. & Mrs. F. Stone, Mr. & Mrs. E. Hanau, Mrs. H. Bendheim & Mr. H. Kaufman, as well as the Sisterhood of the Congregation.

Heartfelt thanks also to Mrs. R. Rabow who generously contributed to the Siyum for the first-born which took place on Thursday morning preceding Pesach, and to Mesdames Irma Hanauer, Cilly Hirsch and Ilse Strassburger who assisted in preparing the breakfast in the early morning hours.

While on the subject, I would like to draw the attention of our members to a number of other Shiurim, regularly offered, all of which are well worth attending. Rabbi Kahn presents every Shabbat afternoon, about 45 minutes before Mincha, a most interesting and well-prepared Chumash Shiur as well as a weekly Gemara Shiur which during the summer months takes place on Wednesday evenings after Maariv (about 7:50 p.m.). In addition, there is a Shiur for ladies on Monday evenings in Rabbi Kahn's residence and Rabbi Hartstein learns regularly on Shabbat afternoon between Mincha and Maariv.

Once again, as many times in the past, we urge our members who wish to be called to the Torah to notify our office during the preceding week. If this is not possible, every consideration will be given if I or Mr. Arthur Hanauer (Co-Chairman of the Synagogue Committee) are advised on Shabbat morning prior to the "Ausheben". Our records are not complete enough to assure that every member's Yahrzeit or other family event can be remembered automatically.

Permit me to touch on a somewhat delicate problem in order to avoid any misunderstandings that may exist. Years ago the Board of Trustees of former Beth Hillel had decided that only "Matono" be announced as donation when called to the Torah. While this rule has been discontinued since our merger, many former Beth Hillel members follow the old practice. However, this should not be misinterpreted as representing a pledge which is not generous.

One last request. Please do not forget to attend our daily weekday Services as often as possible.

William Blank

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GREETINGS FOR SHAVUOT

RABBIS' SERMON SCHEDULE

June 8	— 1st Day SHAVUOS	
June 9	— 2nd Day SHAVUOS - YIZKOR	Rabbi Kahn
June 13	— Behaaloscha	Rabbi Hartstein
June 20	— Shelach	
June 27	— Korach (<i>Blessing of month Sivan</i>)	Rabbi Kahn
July 4	— Chukas	
July 11	— Bolok	
July 18	— Pinchas	
July 25	— Mattos	
Aug. 1	— Masse	
Aug. 8	— Devorim (Shabbos Chazon)	Rabbi Hartstein
Aug. 15	— Voeschanan (Shabbos Nachmu)	Rabbi Kahn
Aug. 22	— Ekev	
Aug. 29	— Re'eh	
Sept. 5	— Shoftim	
Sept. 12	— Ki Setze	Rabbi Hartstein
Sept. 19	— Ki Sovo	Rabbi Kahn
Sept. 26	— Nitzovim	

LEADERSHIP BREAKFAST CONFERENCE, WASHINGTON HEIGHTS-INWOOD

February 15, 1981

Following Rabbi Ralph Neuhaus's welcoming words, Judge Herman Cahn characterized this gathering of 400 as "Sheveth Achim Gam Yachad". Community leaders from all factions, bank officials, clergymen, government officials headed by Mayor Edward I. Koch attended this conference. Its objective was to demonstrate and spur the community's joint efforts and determination to stabilize Washington Heights-Inwood. In his humorous style, the Mayor explained the merit of New York City having avoided bankruptcy, the dependence of public services on the city's financial state which "has improved and put the city in a better future than any other city". He discussed the need for stricter laws, judges to enforce them and the reinstitution of the death penalty, the effect of his gun law, getting additional 1800 police officers citywide, and the difficulty to prevent vandalism in the subway yards.

Dr. Malcolm Hoenlein emphasized how much the future of Washington Heights-Inwood "depends on the attitude of all of us working together" and the urgency to stem the tide of flights. "Only if each and everyone takes the responsibility . . ." and ". . . puts aside differences . . .", he noted, "all will benefit". He related our threatened survival "to the 3 Ms: Moving, Miami Beach, Malach Hamoves". Describing us as "a new breed of Jew . . . who is a fighter", he urged us to vote for those politicians who advocate benefits for our community. He mentioned the anti-Semitism sunning in civil services and all other sectors, and commented that "we should not have to fight for our rights . . ." and for programs accorded to other minorities but not to the Jewish Communities.

Mrs. Elizabeth Wurzbarger impressed on those assembled the need for and success of working together with all groups and lauded the cooperation of the public officials. She and Judge Cahn presented awards.

After several speakers addressed the audience, Rabbi Israel Miller summarized the thrust of the Conference, "We came here as an act of re-commitment", and concluded with "Chazak, Chazak, Venisechazek".

Everyone left the conference feeling encouraged that the efforts of the various community leaders will succeed in stabilizing Washington Heights-Inwood.

Our Congregation was well represented with a fine attendance.

Charlotte Wahle

ANNUAL GENERAL MEMBERSHIP MEETING

On Sunday, March 15, our Annual General Membership Meeting was held with a good attendance. Reports of each committee were given by their chairmen and the Treasurer's Report was a special delight.

Elections were held and the following officers were duly elected: Officers for One Year: President: OSCAR WORTSMAN, Vice-Presidents: WILLIAM B. BLANK, ALFRED GERSTLEY, ARTHUR HANAUER. Treasurer: WERNER HEUMANN, Assistant Treasurer: ERIC HANAU, Secretary: FRED STONE, Recording Secretary: CHARLOTTE WAHLE.

Trustees for Three Years: DR. ERIC BLOCH, HERMAN GUTMAN, WALTER MICHEL, MANFRED SCHOEN, WALTER STRAUSS.

Trustees for Two Years: ERNEST ROOS, HARRY SPEIER, META WEIL, CHARLES WOLFF.

Trustees for One Year: ALFRED BLOCH, MARTIN MARX, SIDNEY NEUBERGER, RUTH RUHM.

SPECIAL CELEBRATIONS IN OUR SYNAGOGUE

On Wednesday, April 8, the day of the Kiddush *Hachama*, (Blessing of the Sun), the Morning Service started at 6:30 A.M. and following the Services, special prayers were conducted on the roof outside the Sukkah.

On Wednesday, May 6, a special Service marking the 33rd Anniversary of the Israel Independence Day was held at our evening Services with Cantor Schartenberg chanting the holiday tune and reciting the Hallel.

Rabbis Hartstein and Kahn participated with short talks and special prayers. The Lernen, conducted by Rabbi Hartstein, was devoted to a talmudic passage concerning Israel, and was followed by the Kaddish and Sefirat Ha'Omer. Mr. & Mrs. Wm. Blank and Mr. & Mrs. Arthur Hanauer hosted a collation in honor of the occasion.

YOM YERUSHALAYIM

During the six-day war of 1967, the Holy City of Jerusalem was recaptured on the 28th Day of Iyar. This year will mark the 14th Anniversary of that festive day called Yom Yerushalayim (Jerusalem Day). This year, the 28th of Iyar will fall on Monday, June 1. Naturally, it will start the previous evening on Sunday, May 31 and will be observed in our Synagogue on that day.

SOLIDARITY SUNDAY

Sunday, May 31, 1981 will see the observance of Solidarity Sunday in behalf of Russian Jewry. A public parade highlights the day to bring to the attention of the world-at-large the difficult status of our brethren behind the Iron Curtain. Washington Heights-Inwood residents will assemble at 56th Street, between 5th and 6th Avenues, at 11:15 A.M.

ONGEI SHABBAT

Two more Ongei Shabbat were held and enjoyed by all who attended. The first Oneg we had in November 1980, which was conducted yet by past chairman *Herbert Fraser* before his retirement to Florida. In April, 1981 the Oneg was directed by *Ernest Roos*, who is the new chairman of the Social-Cultural Committee.

These Ongei Shabbat are held in the afternoon following MINCHA. Many of our fine ladies help to serve a lovely repast and community singing of *Zemirot* is featured. Many thanks to our gracious ladies. Everyone is welcome - so don't miss our next one, next Fall. Have a happy summer.

ALL IN THE FAMILY

A slightly apocryphal story, circulating about 1938, tells us of a couple of refugees, about to arrive in the harbor of Shanghai after an arduous voyage. As the first one clammers to the upper deck, he beholds a sight he and his friend had been missing for weeks, a bright sunlit sky. Enthusiastically, he calls out: "*Shimshon, kimm shon, d'Sunn sheynt shon!*" An Englishman, hearing this, cannot but marvel: "Look at these Hebrews; just five minutes here - and they are speaking Chinese already!"

What were refugees then became immigrants and citizens; but the sun keeps shining benevolently upon us, young and old. Its warming rays are especially welcome to our seniors, who - we hope - are blessed with a sunny evening of their lives. Our calendar of family events again covers an imposing array of special birthdays. Youngest in our roster of *Jubilate* are Mr. Leonard Teicher and Mrs. Martha Adler, who celebrated their 70th and 75th birthdays in March. That same month saw the attainment of the 85th and 90th year milestones by Mrs. Sabine Wellisch and Mrs. Nanette Veis. Quite impressive, too, are the anniversaries of our April celebrants. Mrs. Lina Bloch and Dr. Bruno Reinemund are sharing 80 year honors; Mr. Fred Heumann celebrated his 92nd birthday with us on Passover, and Mrs. Henriette Heymann at 98 is the undisputed *doyenne* of our youthful seniors. In May the 80th birthdays are celebrated by Mr. Rudolf Bauer and Mr. Richard Meyer, while Mr. Isidor Wormser at 90 completes the list of our venerable celebrants.

Of *Grosselternfreuden* there is no scarcity, either. The list is topped by the simchos of Mrs. Lina Wolffs and Mrs. Irma Kanthal, who became great-grandmothers respectively of a baby boy and a baby girl. Mr. and Mrs. Ernest Hirsch became great-grandparents of a baby girl. Mr. and Mrs. Charles Wolff, Mr. and Mrs. Max Mayer and Mrs. Frieda Abramson each became grandparents of baby boys and Mr. and Mrs. Isidor Schindelheim of a baby girl. Mr. and Mrs. Walter Lichtenstein's two daughters-in-law each presented them with an Enkelin.

Our Executive Secretary, Mr. Manfred Walden and his wife Vera visited Israel in April to celebrate the Bar Mitzvah of their grandson Yankie Kaplan at the Kotel in Jerusalem and in another revered place, Safed. In March Mrs. Martha Bamberger had the simcha of the Bar Mitzvah of her grandson Steven Frankel, son of Mr. and Mrs. Henry Frankel in Burlington, Vt. Mr. and Mrs. Max Roman are looking forward to granddaughter Andrea's Bat Mitzvah on June 6th. Andrea is the daughter of Mr. and Mrs. Jerry Roman of Bronxville, N.Y. and your reporter values grandmother Erica Roman also as the "mother" of our bulletin! So this virtually brings us to parental joys. In January Mr. and Mrs. Walter Mosbacher's son Martin got married to Miss Andrea Dow. We are also happy to announce the recent engagements of Mr. & Mrs. Kurt Neu's son Alvin to Miss Marcia Davidovitz and Mrs. Bertel Neuhaus' daughter Joan to Mr. Richard Alexander.

Continuing in the style of his predecessor, Ernie Roos is deserving of our best wishes for his debut as Social-Cultural Chairman. Nomen being Omen, we are assured of Mr. Roos's most Ernest efforts for the continued success of his committee . . . Yet another hearty "chazak" and a grateful "Shehecheyanu" are due for the birthday of a healthy "One-year-old" — Our Congregation, which will celebrate the anniversary of our merger on Shabbat Bechukkotai. That this joyous occasion constitutes this column's closing item is easy to explain: *Acharon, Acharon chaviv!*

May we go on being blessed in our work and may the sun of friendship and harmony, good health and contentedness continue to shine on us all.

Shalom ve-hazlachah,
Theodore H. Spaeth

NEW NAME FOR BULLETIN

Starting with Rosh Hashana, this bulletin will receive a new, special name. For many years it has been nameless and been called "The Bulletin". We hope our new name will be more meaningful and exemplify our Congregation.

CHEVRA DAY — MARCH 1

Chevra Day this year was most unique in that it was the first time in our history that the newly-merged congregations celebrated this annual event together. It was a tremendous success with both groups melting together perfectly and a friendly and cordial atmosphere highlighted the affair.

At 2:30 P.M. sharp we started the Mincha Service in our Synagogue with our Cantor, Mr. Schartenberg, conducting the Service in his admirable way. Our choir opened and closed the Service with two special numbers regaling us all.

Rabbi Hartstein in his Sermon explained about the function of a Chevra. Its foundation is Z'doko and Mitzvo, kindness and dedication of men. He mentioned the Brothers of the Chevra, who passed away during the last year. Oleny and the Kaddish finished the solemn Service which was followed by *El Moleh Rachamim*.

The mood changed entirely afterwards. We all went downstairs to the Social Hall to enjoy the CHEVRA SEUDAH. About 120 men and women gathered around festive decorated tables, which Mrs. Rabow and her crew so lovingly had set up. Mr. Hirsch, our Chevra-President, welcomed all the guests and wished them an enjoyable afternoon and a good appetite. The meal, of course, was delicious and plentiful, thanks to Mrs. Rabow. Everyone met each other and those who were not acquainted yet, had a chance to introduce themselves to each other. Rabbi Kahn delivered a Devar Torah interspersed with humor. It was a very relaxed and joyous mood and everyone liked it. The Bentchen was as usual auctioned off by our very efficient Mr. Nordlinger. Rabbi Kahn, as Kohen, conducted the Bentchen after which, reluctantly but finally, the affair came to an end.

Hugo Bacharach

OUR PURIM PARTY, March 22, 1981 - Adar II 16, 5741

The Purim party, the last social-cultural event of this season, was the debut of our new social-cultural committee chairman, Mr. Ernest Roos. With a limited choice, he did well having Ezra with his two accompanists. Ezra, a Yemenite Jew from Israel, entertained the almost 200 guests with songs and jokes. "Jerusalem of Gold" crowned his selection. He urged the audience to participate with clapping hands and singing along. Ein gemuetlicher Kaffeeklatsch with tasty Hamantaschen completed this all around successful afternoon. As finale, attractive prizes were handed out to the lucky holders of winning raffles.

Charlotte Wahle

OUR MEMBERS TAKE A GUIDED TOUR THROUGH THE YESHIVA UNIVERSITY MUSEUM

About 100 members of our Congregation participated in our visit to the Yeshiva University Museum to view the exhibit of "Daily Life In Ancient Israel". An array of objects used then, pretty jewelry, color-photographs of Israeli plants, fruits and trees as well as flax and wool from growth to finished wares manufactured in Israel, were displayed. A small garden of Israeli green plants graced the center of the museum. The interesting lecture tour - encompassing explanations of the show and a historical overview - ended with colorful slides, each described by Sayings from the Prophets. All enjoyed a pleasant time. Many capped it off with lunch at the Y.U. cafeteria.

Charlotte Wahle

CONSECRATION OF MEMORIAL WINDOW AND MEMORIAL PLATES

Prior to the Yizkor Service on the last day of Passover, Rabbi Hartstein consecrated the Memorial Window of BERNARD PHILIPPSON and the following Memorial Plaques:

LEO AACH, JOHANNA BARUCH, BRUNO EINSTEIN, DR. KURT FLEISCH-HACKER, SELMA KRAFT-WEBER, DAVID LAUBER, LISA LAUBER, HANNA MEYER, BERTHA OPPENHEIM, FRED REICH, DR. GEORGE RUHM, META ROSENTHAL, RESI SCHWAGER, ERNESTO STADECKER and NATHAN SUCHER.

Their memories are cherished by our membership, and were especially so remembered by the presence of their closest relatives and friends who gave donations in their usual generous style.

THANK YOU

I would like to extend sincere appreciation to the Congregation, all my relatives and friends for their kind expression of sympathy on the loss of my beloved husband.

Ruth Heldman

Sincere thanks to the Congregation and all friends and, especially, the Chevra, for their thoughtfulness extended to me during the shiva and the many expressions of sympathy on the loss of my dear husband.

Marianne Sucher

To the Rabbis, the President, and to all my friends in the Congregation, sincerest thanks for the best wishes and very much appreciated thoughtfulness extended to me on my recent mishap in Florida.

Lisa Wertheimer

For all the visits during the Shiva and the many expressions of sympathy on the loss of my dear brother, Bernard Lowenfels, we want to extend sincere thanks to all members and friends of the Congregation.

Siegfried Lowenfels and Family

Sincerest thanks to the many members who expressed their sympathy on the occasion of the passing of my mother, Mrs. Berta Holtz (Luzern, Switzerland), and for the donations made in her memory.

Fay Blank

Be sure to call Mrs. Kate Nordlinger in order to make use of the nice cards and Temple-Grams for all occasions. Phone #568-9293 (after 6 P.M.)

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Sincere thanks to the Rabbis and Officers of our Congregation, as well as to the Chevra Kadisha and Sisterhood and, of course, to our friends and relatives for the thoughtfulness and best wishes extended to me on my 85th Birthday.

Leopold Lindheimer

Sincere thanks to everyone who visited me during my illness in the hospital and at home.

Frieda Wolff

We would like to express our gratitude and appreciation for the outstanding courtesy and understanding bestowed upon us in this time of bereavement.

The Lowenstein Family

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

Gerta Stern

My sincere appreciation to the Congregation, the Chevra Kadisha and the Sisterhood for the nice gifts I received during my stay in the hospital, as well as to all members, friends and relatives for their good wishes and thoughtfulness extended to me on my 75th birthday.

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SAADYA GAON (882-942)

In the 10th century the Mishna and the Talmud had been long completed, forming practically the content of the Jew's life and thought. Following the Tannaitic and Amoraic periods, the Saburaic era was coming to its close with world Jewry concentrated geographically in North Africa and the Middle East. Egypt, Eretz Israel, Syria and Iraq were the centers of our scattered ancestors with the major Rabbinic academies in Sura and Pumbeditha, in Machoz and in Jerusalem keeping alight the torch of a living Judaism.

Islam controlled the area including allegiance of the Jews living in the East and in Spain. Agitation and strife lingered politically and intellectually, and Islamic schools of thought sought to clarify the chief problems of faith and science, of life in general.

In this atmosphere the Jewish world of thought and living was affected as well with the additional internal conflict of Karaite and Rabbinite centering on the problems of tradition. In such a milieu did Saadia ben Joseph grow up to become the greatest of the Gaonim, who was not found wanting in responding to the many philosophic, religious and intellectual questions of his age.

Born in the Spring of 882 C.E. (some say 892) in the village of Dilaz (some say Pithom) in the Fayyum district of upper Egypt (near where in our day the Axis' powerful machine would be turned back leading to the defeat of the Nazi terror), young Saadya did not confine himself only to Jewish studies. His father, a poor Jewish laborer, was a scholar, who inspired his son to acquire a comprehensive education. Named Yesaadyahu, (which means "may G-d support him"), young Saadya grew up to be a major supporter of the G-d-Idea as the first important Jewish philosopher whose ideas profoundly affected many medieval philosophers.

While Philo of Alexandria was also a native of Egypt and was a good loyal Jew, he is not generally considered by most to have been a Jewish philosopher because he depended too much on Greek thought, he had only a limited knowledge of Hebrew or Jewish tradition, and his work was not systematic enough (but see Wolfsohn's "Philo").

Saadya was well versed in secular disciplines such as physics, mathematics, music and medicine. Later on, he was to say: "Knowledge is an ornament to man as jewels are to kings, and he who does not strive after it, is not to be accounted fully a human being. Knowledge of the sciences helps man to a better understanding of his religious duties and to the fuller realization of his own self."

In 915 Saadya had to flee from his native country, leaving behind him his wife and children. We do not know why, but assuredly, it was to save his life. As a man of strong will and unbending determination, coupled with a keen sense of justice and uprightness, he may have antagonized some people, who wanted to kill him. Perhaps these were Karaites, who had become quite strong in Egypt since they had begun in 767 in Babylonia, and threatened the cohesiveness and strength of Babylonian Jewry.

Saadya's obstinate integrity displayed itself later in a dispute with the Exilarch of Babylonia, but his honor never surrendered to circumstances. In any event, he became an itinerant scholar in Palestine, Syria and Babylonia for about ten years, unemployed and unsettled. Such experiences may have led him to say later on: "Exclusive devotion to learning brings poverty and destitution, and thus makes the scholar dependent upon the good will of others. A poor scholar is despised, his opinion is neither sought nor relied upon, his learning, consequently, worthless. Should he try to maintain his independence and subsist on dry bread and the like, he will find that his learning deteriorates, for poor living is harmful to the mind."

In the fall of 921 C.E. a violent controversy erupted between the Jewish religious authorities of Palestine and Babylonia over the right to fix the calendar on which depended the dates of the holidays, which gave Saadya the opportunity to display his great learning and his ability as a polemicist. Supporting the cause of the Babylonians, he succeeded in refuting completely the rival claims of the Palestinian leader Ben Meier. In recognition of his resources, Saadya was made an official member of the great Academy of Sura with the title of Alluf.

When the office of Gaon (head or principal) of the Sura Academy became vacant in 927 there was great reluctance to consider Saadya despite his erudition. For about two centuries

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SAADYA GAON (882-942) (continued from page 13)

this office had been in the almost exclusive possession of three families. Besides not being a native of Babylonia he was not of a well-connected family, and one of the advisers on the selection committee warned the Exilarch: "Saadya is a great man and does not show favor to anyone because of his great knowledge, eloquence, and piety". But Saadya's fame was so overwhelming that the Exilarch could not help but appoint him as Gaon of Sura in 928 with the precaution "that he does not disobey me, or plot against me, or regard anyone but me as Exilarch, or associate with any of my opponents".

Two years after his appointment a bitter controversy broke out between Saadya Gaon and David ben Zakkai, the Exilarch, who had appointed him. A certain complicated lawsuit, involving the settlement of a large estate in which most unfortunately the Exilarch was involved, found the uncompromising and incorruptible Gaon refusing to bow to the will of the Exilarch. Despite repeated requests, he refused to sign the judgment. The Exilarch deposed him, and appointed Joseph ben Jacob as Gaon. Saadya retaliated by issuing an order removing the Exilarch and appointing the brother of David ben Zakkai, Josiah Hasan.

When internal politics succeeded in banishing Saadya's Exilarch to Khurasan, Saadya was himself forced to relinquish the gaonate and take refuge from the anger of his enemies. He fled to Baghdad where he spent seven years as an exile, but there he also found time write his main philosophical work, "*Beliefs and Opinions*". Reconciliation between the Exilarch, David ben Zakkai and Saadya Gaon took place and the Gaon was restored to his home office.

When ben Zakkai died three years later, Saadya supported Zakkai's son Judah to fill his father's place. But Judah died shortly thereafter, and Saadya took the orphaned grandson of his former adversary into his house in order to educate the young boy and train him for his future position as Exilarch. But the struggles and trials of life had taken their toll and a melancholic weakened Gaon succumbed to death in 942.

Saadya's literary activity embraced nearly all the branches of learning known and cultivated among the Jews and Moslems of his day. He was the founder of Hebrew philological science organizing for the first time scientific rules for a systematic treatment of the Hebrew language. When he was twenty he wrote his *Agron*, the first Hebrew dictionary in vocalized and accented Hebrew, comprising the theory of poetry both biblical and post-biblical to help poets with a rhyming dictionary of word-endings and the principles of grammar.

In his linguistic work *Pitron Shivim Millim* he produced an incomplete list of *hapax legomena* in the Bible, which are explained in the Mishna. The purpose was to show that the Bible could not be understood without knowing the Oral Law. It was a pointed polemic to the Karaites who opposed the Oral Law. (*Hapax Legomena* are words which are recorded only once in a certain kind of literature).

Most astonishing to read is Saadya's "Song of the Letters," which he wrote on each letter of the Hebrew alphabet, including the final letters. On each letter he composed two couplets, which by words and biblical allusions, give the number of times that particular letter occurs in the Bible, e.g., the Alef appears 42,377 times.

But philology was to him only an auxiliary science. His main object was the interpretation of the Bible. Saadya translated the entire Bible into Arabic, the first to be made from the original Masoretic text. His translation was also an interpretation, called *Tafsir*, which means both commentary and translation. Usually he followed the Biblical text word for word, taking liberties only to clarify obscurities.

While the Septuagint in ancient times was instrumental in blending Greek and Jewish thought into what is known as Hellenism, it was the product of a group effort. Saadya's individual effort paved the way for the glorious Spanish-Moslem period during which the Jews again became the mediators between the Orient and the Occident, and produced original contributions to all branches of medieval science. It became the standard Arabic Bible for all the Arabic speaking Jews, and for the scholarly world even today.

To eliminate the anthropomorphisms in the Bible, Saadya followed the Palestinian Targum when translating the proper names of the Bible and Targum Onkelos in other places. Ibn Ezra criticized him and excused him at the same time (Gen. 2:21) and praised him as "the
(continued on page 16)

gaon par excellence" (Eccles. 5:1).

His *Siddur*, one of the first Prayer books, was a remarkable pioneering endeavor containing a systematic compilation in Arabic of the prayers for the whole year. Entitled "*Collection of All Prayers and Praises*", it also contained many *Piyyutim*. Abraham Ibn Ezra, writing of Saadya's *Bakkashot* ("*Petitions*"), in his commentary to Ecclesiastes 5:1, writes "that no author had composed their like". So highly were they regarded that Maimonides, the Rambam, was asked whether it was necessary to stand when reciting them (*Responsa Maimonides*, #14).

He wrote many *Piyyutim*, *Selichot*, *Kerovot*, *Kinot*, *Azharot*, *Hoshanot*, all types of religious poems including philosophical ones, which later served as models for such Spanish poets as Solomon Ibn Gabirol and of course Judah Halevi.

Saadya was also a pioneer in the field of Rabbinic literature. He was one of the first to write monographs on particular subjects, such as the *Laws of Gifts*, the *Laws of Commercial Transactions*, *Book of Inheritance*, the *Book of the 613 Commandments*, *The 13 Hermeneutic Principles*, *Documents and Deeds*, and other topics. He was the first to write Halachic works in Arabic, which in his day had replaced Aramaic as the principal language spoken by the Jews in Babylonia. Most of his halachic works are still in manuscript, many in scattered Genizah fragments, some not even assembled or investigated, so that he has yet to be heard from in full. From time to time extracts are published contributing further to the greatness of this gaon, both in quantity and quality, in diversity and depth.

But his formidable achievement lies in the field of philosophy in which he is credited for the inauguration of philosophy in Israel as the first systematizer of Judaism.

Steeped in the internal and external crises in his time, Saadya responded with a revealing rationalism, which fortified revelation and religious tradition. This innovative "*Belief and Opinions*" was one of the first books in Jewish literature to have an introduction. Imposing this style on Jewish philosophy, he propounded the problem concerning G-d and Cosmos, Man and Soul, good and evil, free will and prophecy, reward and punishment, this world and the world-to-come, setting the outline for future philosophers to follow. In Rabbinics and philosophy, he was surpassed only by Maimonides, the greatest of all.

While Saadya belonged to the Arabian school of the Mutazilites of the Kalam philosophy, he was evidently influenced by Greek thought with influences of Aristotelianism, Platonism, and Stoicism. In turn, he influenced Neoplatonists such as Bachya Ibn Pakuda, Moses Ibn Ezra, Abraham Ibn Ezra and Jewish Aristotelians such as Abraham Ibn Daud, who borrowed some of his ideas, as did Spinoza in the 17th century in his *Ethics*, when Spinoza demonstrates that his substantia - or Deus sive natura - is one almost in the same way that Saadya proves that G-d is One.

When Maimonides attacked Kalam philosophy, Saadya's influence began to decline, but Maimonides never mentioned Saadya's name negatively. Maimonides' opponents in the 14th and 15th century cited Saadya's work to support their views.

"*The Beliefs and Opinions*" is not a complete philosophical system, but sets out to find rational proof for the dogmas of the Written and Oral Law to help his fellow Jews who were confused by the diverse sects and religious disputes of the 10th century, and to fight heretical views by disproving them. Evaluating Saadya, Maimonides said: "Were it not for Saadya, the Torah would almost have disappeared from the midst of Israel, for it was he who made manifest what was obscure therein, made strong what had been weakened, and made it known far and wide by word of mouth and in writing ("*Igeret Teman*").

The book is divided into ten main treatises in which the author presents besides his own view a summary of the most important divergent opinions. These latter he refutes while he considers the right teaching supported from Scripture and tradition, as well as rational proofs. The ten topics are: Creation of the world, G-d's Unity and other Divine Attributes, the Commandments and means of their Revelation, Man's freedom to obey or disobey, virtue or vice, Man's soul and its Immortality, the doctrine of Resurrection, the messianic age and Israel's redemption, reward and punishment in the hereafter, and the Golden Mean, or how man should conduct himself in order to achieve true happiness.

Discussing the various subjects, he uses illustrations derived from nearly all the sciences

(continued on page 17)

of his time — medicine, anatomy, mathematics, astronomy and even music. More than 1300 quotations from the Bible are cited, and only sparing use of the Talmud, because it was his desire to defeat with their own weapons the Karaites who accepted only the Written Law as binding.

Saadya also wrote a philosophical commentary on the mystical book of creation (*Sefer Yetzirah*), ascribing the authorship to the patriarch Abraham. In his introduction he discusses seven Greek theories of the creation of the world, refuting and rejecting them in favor of the doctrine of *creatio ex nihilo*. In the commentary itself he discusses variations between the Tiberian and Babylonian pronunciation of consonants and vowels of the Hebrew alphabet, the significance of numbers and letters, the process of creation according to the book's author, the meaning of Shechina, "The Holy Spirit", the word of G-d and the Echo (the resonance of G-d's voice) and also the measurements of various planets and other astral bodies. A discussion of the functions of the internal organs of the human body is also included.

His polemical writings included "*A Refutation to Anan*" against the founder of Karaism, written while he was still in Egypt. His "*Book of Destruction*" was written in Sura in 926 reviewing the controversies on kindling of lights on Shabbat Eve, the date of the Feast of Weeks and the validity of the Oral Law. His "*Refutation of Chivi Habalchi*", who denied not only the validity of the Talmud, but the Bible as well, should also be mentioned. The only polemic work he wrote in Hebrew was "*The Open Book*" in which he justified his position in his struggle with the Exilarch, written during his period of seclusion. A sequel entitled "*The Book that Refutes*", issued later, was written in Arabic.

More than one thousand years ago when reading and writing were skills confined to a very limited part of the population, when the famous Charlemagne was painfully learning to sign his name and without much success, in faraway Babylonia (now Iraq) a creative bi-lingual author, a giant who combined Jewish thought with the wisdom of the nations as scholar and philosopher made his presence felt and has stood the test of time over a miraculous millenium. Perhaps in G-d's sight "a thousand years are but as yesterday when it is past and a watch in the night", but very few thinkers have survived a comparable length of time.

Saadya's personality and philosophy teach us that one can preserve one's own self as an individual or as in a community, one's own values in a most creative manner, while cooperating with others in a constructive way. This message of spiritual cooperation is meaningful to us who mark our first year together since our merger in behalf of Klal Yisroel and in our relationship toward the world. This is my belief and my opinion.

Rabbi Abraham L. Hartstein

This article is dedicated to the successful completion of one year of the merger of our two congregations into one. Saadya Gaon exemplified this Unity of Israel through his brilliant scholarship and effective leadership. May his memory be a blessing.

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TAGORE AND TALMUD ON FREEDOM

What is freedom? India's Nobel laureate poet, Sir Rabindranath Tagore, once wrote: "I have on my tale a violin string. It is free. I twist one end of it and it responds. It is free. But it is not free to do what a violin string is supposed to do — to produce music. So I take it, fix it in my violin and tighten it until it is taut. Only then is it free to be a violin string."

Unlimited freedom, guided and unstructured, is unbecoming of man, no less than of a violin string. Freedom must never be freedom *from*, but freedom *for*.

The Rabbis of the Talmud have phrased this classically. On the Bible verse:

*"The tablets were the work of G'd
And the writing was the writing of G'd
Engraved (Hebrew charut) upon the tablets"*

(Exodus 32:16)

they comment:

*"Read not charut (engraved) but rather cherut (freedom)
for there is no true free man but one who occupies himself
with the study of Torah."*

(Ethics of Fathers VI 2)

Torah "tightens" our lives, readying us to do what we are supposed to do. Only then are we free.

(The Hindu poet Tagore, born 1861, died 1941, was widely honored in India as a teacher and became known through his own translations of his poems. He was awarded the Nobel Prize in Literature in 1913.)

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DER BUCHSTABE WAW IN DER SINAI GESETZGEBUNG

Am Schawuofest feiern wir, umrankt von Dichtung (*Akdamut*) und Blumen das Zehngebot, das Allegemeingut geworden ist. Das darauf folgende Kapitel, im Toratext, das allgemeine Gesetze fuer die Ordnung im taeglichen Leben enthaelt, schliesst direkt an mit einem einzigen Buchstaben, dem *WAW*. Dieser Bindung (im Toraabschnitt *mishpatim*) leihen unsere Weisen die Deutung, dass diese Gesetze ebenfalls eine Gabe vom Sinai sind. Nur ein Buchstabe also, die Vorsilbe "*UND*," verbindet zwei Welten, Himmel und Erde, zwei Gesetzesfassungen und kettet sie unter dem schirmenden Begriff G-ttes aneinander.

Aehnlich besteht das menschliche Wesen aus zwei Teilen, der Seele und dem Koerper, die durch G-ttes schoepferische Tat aneinander gekettet sind. Die Pflichten, die uns die Tora in den zwei Gesetzesgebungen auferlegt, zielen auf die Harmonie dieser beiden Teile hin. Das Zehngebot koennte als das Instrument betrachtet werden, das grundsaeztlich dem Gebiet des Seelenlebens entspricht mit den Geboten auf beiden Tafeln. Denn die erste Haelfte enthaelt die Seelenbeziehung des Menschen zu G-tt - *bejn adam lemakam* - und die zweite die ethische Bindung zu unserem Nebenmenschen - *bejn adam leadam*. Der kompliziertere Teil des Menschen ist jedoch der Koerper, der auf dem taeglichen Arbeitsgebiet in einer staendigen Abhaengigkeit sowohl im Gesellschafts- als auch in Voelkerleben steht und einer gesetzlchen Leitung bedarf. Die Rechtssatzungen die dem Zehngebot unmittelbar folgen, koennen daher als das Pflichtengebiet betrachtet werden, das mit dem Koerper des Menschen korrespondiert.

Gar oft jedoch fuehrt eine vergleichende Betrachtung zwischen den Zehn Geboten und den Rechtsbestimmungen in *mishpatim* zur Feststellung einer Unabhaengigkeit der beiden Gebiete. Man sagt, das Zehngebot gehoere in das Gebiet von Glauben und Religion aehnlich der Seele, die ein Funken G-ttes ist. Die Rechtssatzungen fuer die Ordnung im Leben gehoeren in die Provinz der Zivil- und Staatsverwaltung, die fuer die Moral und Wirtschaft der Buerger sorgt. Bestrafung und Befreiung im Diesseits fuer unser Handeln und Sprechen ist menschlichem Denken durch menschliche Richter ueberantwortet.

Wir glauben, dass eine der tiefsten Ursachen fuer das Unglueck der Menschheit und des Voelkerlebens gerade diese Separierung der Seelenpflichten und des Rechtsgebietes darstellt. Seele und Koerper werden nebeneinander betrachtet. Moegen auch andere Kulturen sich in dieser Richtung entwickelt haben und ganz gleichgueltig ob eine konstitutionelle "Trennung von Kirche und Staat" die Basis einer Buergerordnung geworden ist, die Moral kann nicht von der Religion getrennt werden, genau so wenig wie Seele und Koerper nicht nebeneinander sondern miteinander leben. Sie sind in einer Abhaengigkeit und Einheit vom Schoepfer geformt worden.

Die juedische Auffassung ist jedenfalls ganz klar niedergelegt in den aufeinander folgenden Gesetzesgebungen und bedeuten eine Einheit vom Sinai. Dies unbeschadet dessen, dass die Einleitung zum Zehngebot lautet, "und G-tt sprach all diese Worte folgend", waehrend die Rechtsgesetze fuer das materielle Leben eingeleitet sind mit den Worten, "dies sind die Rechtssatzungen, die Du, Moses, ihnen vorlegen sollst". Sie ergaenzen sich, so wie Seele und Koerper zusammen den Menschen darstellen. Dem Text entnehmen wir ja auch, dass das Volk selbst verlangt hat: "Sprich Du (Moses) zu uns und wir werden horchen, aber lass nicht G-tt zu uns sprechen, sonst sterber wir". Daher der Weisen Behauptung, dass G-tt zu Moses gesagt haette: "Ich habe Israel die Tora gegeben und Du uebergebe ihnen die Rechtssatzungen".

Die Ethik des juedischen Rechtswesens entspringt dem Glauben an G-tt und nicht dem Glauben an die Kraft des Koerpers oder die Schwaechen des Menschen. Die gesetzlchen Regelungen des Buergerlebens sind in den meisten Staaten ein Produkt der negativen Erfahrungen mit den Menschen, waehrend das Judentum in seinem gesamten Rechtsgebiet die positive Einstellung einer Pflicht des Menschen zu G-tt als dem Schoepfer der Welt und Seiner Geschoepefe zur Grundlage hat. Da G-tt der Vater aller Menschen auf Erden ist, sind die moralischen Pflichten zum Nebenmenschen ebenfalls eine Ehrung G-ttes.

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Die Welt unserer duesteren Tage ist nicht schlecht. Fuer Zwecke der Humanitaet werden astronomische Summen aufgewandt, aber auch Staaten und Weltorganisationen muehen sich krampfhaft um ein friedliches und gerechtes Zusammenleben von Buergern und Voelkern mit internationalen Rechtsentscheidungen. Und dennoch koennen wir zu keiner befriedigenden Lebensordnung kommen, da die Gesetze nach denen die einzelnen Staaten geleitet sind, nicht dem absolut-ethischen Grundsatz einer Gottverbundenheit des Menschen entspringen. Wir richten uns mehr nach unserer materiellen, wirtschaftlichen und kriminellen Beduerfnissen. Religion laeuft parallel zur Moral des Staates und dient meistens nur als Kroenung an Ruhe- und Feiertagen oder als Dekoration bei nationalen und Familienereignissen.

Wir jedoch sind Juden geblieben dadurch, dass wir die Rechtssatzungen, vom Sinai ebenfalls geboten, als das treibende Element fuer unsere Gottesverehrung angenommen und behalten haben, entsprechend dem Auftrag, den Abraham erhielt, ihn fuer alle Zeiten seiner Nachkommenschaft zu uebermitteln (I, 18, 19): "Huetet den Weg des Ewigen, wenn ihr Gerechtigkeit und Recht ueben wollt".

Der schlanke Anfangsbuchstabe von Wochenabschnitt *mishpatim*, der "WAW", ein Haekchen seiner Form und hebraeischen Sprachbedeutung nach, erfuehlt also die Aufgabe, die beiden Gesetzesgaben vom Sinai auszubalanzieren wie das Zuenglein zwischen den zwei Waagschalen. Er ist im Leben der Menschheit von saeulenhafter Bedeutung geworden, fuer Israel der Sinn seiner Existenz. Rabbi Akibas Diktum, dass ein jeder Buchstabe der Tora eine Lehre beinhalte, koennte nicht besser belegt werden als mit diesem "WAW".

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SINGING AS WORSHIP

Even as a young man, founder of Hasidim decried dry prayer

By DAVID C. GROSS

He was born in 1700, in a small *shtetl* in Poland, the kind of community in which very small boys, sometimes no older than five or six, could be seen at the break of dawn rushing off to their daily religious school classes. When he was himself no more than about twelve, and an orphan who was cared for by the community as a whole, Israel Ben Eliezer — who many years later was to become known as Israel Baal Shem Tov — used to escort the young boys to class every morning (except, of course, on the Sabbath, when everyone went to services in the synagogue).

People in the town noticed something different as soon as the young man became the official escort of the young students. The boys, even at an early hour, before they had even had much more than a morsel of bread and a few swallows of tea, were now marching down the unpaved road to school singing, smiling, laughing, as though they were going to a party. It seems that young Israel Ben Eliezer had begun to teach the young students that everything around them — the rising sun in the early hours of the day, the singing of birds along the way, the smell of fresh cut hay in the nearby fields — indeed, everything in the world was beautiful, God-given, and deserved to be greeted with joy and song.

This is how he had begun to understand the world around him, and he began to explain his ideas to the boys in his care — and apparently they liked what they heard and preferred to sing and smile rather than proceed to school in a somber, serious manner as they had been taught to do previously.

This philosophy that the young man developed remained with him all his life, and in the course of time he became the founder of a Jewish religious movement which stressed that the blessings of the world around us should be seen and appreciated, and admired in song. The movement eventually became known as the Hasidic movement, and those who belonged were known as Hasidim, or Pious Ones.

There are today followers of the Hasidic philosophy in all parts of the world, who have shown that song and dance can make people as appreciative of Judaism as much as a lifetime of study. The Hasidim do not believe in fancy clothes or expensive homes or cars, but rather that every Jewish family should have the minimum needed for a decent standard of life, and should devote some time to study and much time to joyous song, prayer and enjoyment of life. Of course, they also stress the importance of observing each and every commandment of Jewish religious life, and have even added a few customs and practices of their own.

When he was about eighteen, Israel ben Eliezer was given the job of *shamash* of the local synagogue. His job was to take care of the books used for study and worship, to call people to the various sections of the reading of the Torah, and to welcome strangers who would drop in and find a resting place in the synagogue for the night.

He was not a scholar by nature, and some people also said he was "strange" for he never tired of talking of the beauty and wonder of nature, and of the silliness of trying to make money so as to have a bigger house or a newer carriage. A few years passed, and he tired of his job as a *shamash*, and he too began to wander around the countryside, sleeping in various synagogues, dressed as a woodcutter, and making friends of the Christian peasants whom he met and with whom he sometimes camped.

Eventually he married the daughter of a respected rabbi, even though he himself was not a learned man, and it was against the tradition of a rabbi's daughter marrying someone who was relatively uneducated. But there was something in the eyes of the young man that attracted the girl's father when he first met Israel, and Hannah, the bride to be, agreed to her father's wish that they marry. Deep in her heart she believed that her husband, despite his rough clothing and simple ways, must really be a righteous, saintly person.

For a few years the young couple lived in a poor hut in the mountains, hardly able to eke out a living. Later, Hannah's brother, Rabbi Gershon, bought an inn for the young couple so that they could live more comfortably. Both Israel and Hannah were well-suited to their new

(continued on page 22)

business, making the guests who stayed with them as comfortable and welcome as possible. Most of the work, however, fell on Hannah's shoulders, because her husband often spent long hours in the nearby woods, deep in thought, and sometimes praying alone in the fields for hours at a time.

There was one thing that people began to find in Israel that they did not find in his wife: they began to come to him from the nearby countryside, explaining their troubles and problems, asking for his advice and guidance. Everyone seemed to find in him a source of wisdom and comfort, and his own strong faith in God helped many people to overcome their own personal and family troubles.

Gradually he came to be known as Israel Baal Shem Tov, or Israel, the Master of the Good Name. He began to visit nearby communities, to encourage Jews who were downhearted, to assure them that they were all holy and loved in the eyes of God, and so long as they lived as good, God-fearing people, all would be well. Soon, the reputation of Israel Baal Shem Tov spread far and wide, and before long those who agreed with his views had organized the Hasidic movement.

Although there were many Jews who disapproved of the group's emphasis on joy in study and prayer, the movement grew very quickly. Visiting a service of the Hasidim meant seeing men and women profoundly immersed in prayer, singing and swaying with a sense of closeness to God that was quite different from the more formal services of most other Jews. The Hasidim looked upon Israel Baal Shem Tov as a "Rebbe," a truly righteous leader whose personal example inspired them to seek to lead lives of simplicity and afforded them an opportunity to become more and more in tune with the spirit of the Torah.

Israel Baal Shem Tov never wrote any books but everything he ever said was remembered and repeated, so that every Hasid after a while could cite his words of wisdom as a source of guidance.

When Israel Baal Shem Tov died in 1760, he left behind him a movement of tens of thousands of Hasidic followers, and soon there grew up other "Rebbs" who preached the importance of personal commitment to God and who denied that intense study was the only way for Jews to attain the highest rung on the ladder that would lead to a fully rewarding life.

One of the leading Hasidic leaders in the world today is the Lubavitcher Rebbe, whose headquarters are in Brooklyn, New York. There are several hundred thousand Jews who are known as Lubavitch Hasidim, scattered throughout the world, and although they now encourage study to a far greater degree than did the early followers of Israel Baal Shem Tov, the basic philosophy of the group has not changed. That is why a visit to a Hasidic synagogue or to a *farbrengung*, a kind of lecture of the Torah accompanied by much singing, is a very special experience.

The followers of the Hasidic movement managed, during more than sixty years of the Soviet Union's determined campaign to wipe out all forms of religion, to continue to live as observant Jews, although they had to do so in complete secrecy. Several thousand of these Soviet Hasidim have managed to reach Israel and the United States, where they now follow their traditional way of life, without fear or interference.

One of the frequently-quoted phrases of Israel Baal Shem Tov is: "Whoever lives in joy does his Creator's will. It is the goal of my whole life on earth to show my brethren, by living example, how one may serve God with merriment and rejoicing. He who is full of joy is full of love for his fellow men and all fellow creatures."

From: THE JEWISH WEEK - AMERICAN EXAMINER

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ARMCHAIR TRAVELOGUE: TEN STOPS

When time and pocketbook dictate economizing, making travel prohibitive or impossible, a well-written and illustrated travelogue, enjoyed in the comfort of a favorite armchair, can substitute fairly well. Borrowing heavily from "globe-trotting made easy," here is a description of a famous passage, geared to take the "passenger" on a fancied sightseeing tour.

Of course, no tour can thoroughly explore a whole country. For real familiarity with scenery and terrain, the traveler must be generous with his time, must travel widely and extensively and above all sensibly, with inquisitive eyes and a receptive mind. Yet a skillful guide can help him to a panoramic glimpse of the most characteristic scenic spots so that he can become knowledgeable even without an exhaustive and exhausting visit.

The tour about to be undertaken is one of strategic highlights of the Torah, namely the Ten Commandments, affording a "taster's choice" of sampling to tantalize and titillate, with the intent of inexorably and irresistibly tempting the traveler to eventually make a grand tour of all of Torah.

We are off! Our tour's exciting ten stops commences at a towering peak of grandeur: "I Am G'd, your G'd, Who took you out of the land of Egypt." We stand at a dizzy, spiritual height, conducive to searching contemplation, almost lost in thought. Indeed, "thought" is the hallmark of this site, its very air breathing silent reverie, calling for neither word nor deed. Similarly at the next stop, the dominating mood is spiritual: "You shall have no other gods before Me." It demands the subjugation of the conscience, mind and ideology, to the belief in G'd exclusively.

A marked change becomes noticeable as we leave these lofty places of interest and in sharp descent, approach the third scene. "You shall not take the Name of G'd, your G'd, in vain." Gone is the silence of before, now broken by the sound of the spoken word. A little while ago we experienced the majesty of the Creator in the realm of thought — now we see His dominance enter the world of speech.

Further down leads the road to the fourth and fifth spots to be visited. Again the scenery and the very atmosphere change. Now action comes into its own: "Observe the Shabbos" and "Honor your father and your mother." Thought and words are not enough; deeds too must be in harmony with the demands made by the Creator.

We have reached the half-way mark of our journey. As we rest, we consult our map and recap our travels so far.

- | | | |
|--|---|---------|
| (1) I Am G'd, your G'd |) | THOUGHT |
| (2) You shall have no other gods |) | |
| (3) You shall not take the Name of G'd in vain |) | WORD |
| (4) Observe Shabbos |) | |
| (5) Honor your father and your mother |) | DEED |

Refreshed we go on and soon arrive at the next three spots, all rather forbidding, all addressed to curbing violent actions. "You shall not kill," "You shall not commit adultery," "You shall not steal."

From here the road leads upward again, out of the terrain of action, to a locality associated with the spoken word. "You shall not bear false witness against your neighbor."

Our final destination requires a sharp climb to a renewed spiritual height: "You shall not covet." Again we stand breathlessly at a peak. Far below are word and deed, we are alone in the grandeur of thought, the sublimity of the human mind, sanctified through heeding the Creator's will. The concluding part of the trip is pictured on our map:

- | | | |
|--------------------------------------|---|---------|
| (6) You shall not kill |) | |
| (7) You shall not commit adultery |) | DEED |
| (8) You shall not steal |) | |
| (9) You shall not bear false witness |) | WORD |
| (10) You shall not covet |) | THOUGHT |

We are home! We recall the spots visited. What remarkable truths we have learned! The first leg of the tour took us to "religious" sites, laws regulating man's relationship with G'd. (Honoring parents, G'd's pedagogic spokesmen, logically belongs there.) The second part took us to "secular" places, laws regulating man's social obligations. But a momentous message emerges.

Religion, so often confined, rather erroneously, to the heart and mind, only begins there. It must reach all the way down to word and deed. And social duties so often relegated to deeds only, must graduate to the level of word, even of thought. In other words, it is decidedly not enough to fear, love and honor G'd in mind and thought, without translating the religious awareness into concrete word and deed. And social virtue is transparently and deceptively thin, if it remains merely a thoughtless, meaningless gesture, without cleanliness in word and sincerity of mind.

Rabbi Shlomo Kahn

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COLONIAL ERA DILEMMA

BEAUTIFUL REBECCA GRATZ CHOSE TO REMAIN SINGLE
RATHER THAN HURT FAMILY

By DAVID C. GROSS

She was said to be a veritable princess, residing in what amounted to a royal palace in Philadelphia, soon after the establishment of the United States. her beauty became world-famous, and many believe she served as a model for the heroine in the famous novel by Sir Walter Scott, *Ivanhoe*.

And yet, although she left a rich legacy of great works and her name shines forth from the pages that relate the story of the American Jewish community, her story is nevertheless tinged with a note of sadness. Despite her great beauty, despite her comfortable circumstances, and despite the fact that the good works she set into progress are still providing help and education and support for those in need, Rebecca Gratz suffered all her life because of a matter of the heart, and thus the story of her life cannot be said to have been a bed of roses.

She was born in 1781, just a few years after the infant United States of America came into being. She had nine sisters and brothers, and her home was filled with excitement and happy times. Her father, Michael, had grown rich, as the new nation grew and prospered. There was never a lack of anything in the Gratz household. The family home in Philadelphia was a center for Jewish and non-Jewish families, and tutors, servants, friends and relatives were always coming and going.

The family was deeply devoted to the Jewish way of life, supporting religious education, giving comfort to the poor and needy, observing the Sabbath and the holidays, and all the laws of a traditional Jewish household.

Her grandfather lived with the family, and one day when Rebecca returned home from school she found everyone in a mournful mood. The elderly man, whose small *yarmulka* never left his head, sat in a corner, tears streaming down his bearded cheeks.

Soon she was told what happened: her aunt, her mother's sister, the grandfather's daughter, had married a Gentile. For the Gratz family it was as though the world had collapsed. Rebecca's mother made no attempt to hide the pain and grief she felt. The scene was imbedded on Rebecca's memory for all time. From that moment on, Rebecca's mother never mentioned her sister's name again — it was as though she never existed.

Time moved on, and one by one Rebecca's sisters and brothers married and began to raise families. Girls in those days often married at seventeen, and here was Rebecca, seventeen and not a prospect in sight. People began to worry about her, but she didn't seem to mind. She devoted more and more time to caring for her growing number of nieces and nephews, and enjoying the role of Aunt Rebecca. She felt confident that soon enough she would meet the right man and would marry, too.

Meanwhile, the Gratz family continued to prosper. Every morning Rebecca's father would recite his prayers, adding a small blessing for the bounty of America. He now owned a general store, traded in land and furs, and ran a kosher meat business that provided for the Jews' needs in Philadelphia and up and down the coastal cities of the new nation.

In the course of time, Rebecca met a young lawyer, Samuel Ewing, who loved to write and recite poetry. He was tall, handsome, gentle, good company and she enjoyed going to balls with him, much to the distress of her parents. They all knew that with all his fine qualities, he was not of their faith.

When he proposed marriage to her, confessing that he was madly in love with her, Rebecca knew that they could not see each other again. She told him as simply and as forcefully as she could that she could not abandon her religion, and that marriage was therefore out of the question. It was a painful thing for her to say, because she found herself, each time they went to a dance or a performance together, liking him more and more. But the memory of the deep hurt that her aunt had inflicted on her parents, especially on her mother and grandfather, could not be erased.

Years later, long after Ewing had married and raised a family, he died at the age of thirty-
(continued on page 26)

COLONIAL ERA DILEMMA (continued from page 25)

nine. Rebecca came to the funeral, and left three roses on his casket. His widow told her that he had told her a long time ago of his love for Rebecca, and how their difference of religion had prevented them from marrying.

It took Rebecca a long time to get over her feelings for the young lawyer-poet. The years began to pass more and more rapidly, and gradually she became accustomed to the idea of remaining unmarried, and helping to care for her many nieces and nephews. But somehow all that was not quite enough for her active mind.

She began to take a special interest in the Female Association for the Relief of Women and Children in Reduced Circumstances, which she served as secretary. Later she organized the Female Hebrew Benevolent Society, and then went on to establish the Philadelphia Orphan Asylum. She also founded and led the first Jewish Sunday School system in America.

The work of helping others seemed to be the right prescription for what ailed her. She grew older, remained carefully observant of all the Jewish religious laws, and lived through the painful years of the Civil War in which many of her nephews were involved. She suffered in the knowledge that her nephews were fighting against each other, since some were Union soldiers and others fought on the side of the Confederacy.

She was grateful when the war ended and the bloodshed finally came to an end. She felt that she had lived a full life, helping many strangers who needed help, giving much love and joy to her family, and accepting the fact that fate had decreed for her to remain a spinster.

She died at the age of eighty-eight, greatly mourned and always to be remembered as a beautiful lady with a noble spirit. Before she died, she wrote:

"I, Rebecca Gratz, of the city of Philadelphia, being of sound health of body and mind, advanced in the vale of years, declare this to be my last will and testament. I commit my spirit to God who gave it, relying on His mercy and redeeming love, and believing with a firm and perfect faith in the religion of my fathers.

"Hear, O Israel, the Lord, our God, the Lord is one."

From: THE JEWISH WEEK - AMERICAN EXAMINER

On March 4, 1981, the 200th Anniversary of her birth, Rebecca Gratz was inducted into the Jewish-American Hall of Fame at the Magnes Museum in Berkeley, California with the issuance of a special medal fashioned by Gerta Ries Wiener of Berkeley, an accomplished octogenarian sculptress who also has designed a number of other medals on the Jewish-American Hall of Fame series. Previous honorees, dating back to 1969, have included Albert Einstein, Louis Brandeis, George Gershwin, Herbert Lehman, Golda Meir, Levi Strauss and Jonas Salk. The Magnes Museum, known as "The Jewish Museum of the West", is at 2911 Russel Street, Berkeley, CA 94705.

Rabbi Abraham L. Hartstein

The Gratz family contributed greatly to American life in the 18th and 19th centuries. Bernard Gratz and his younger brother, Michael, Rebecca's father, were prominent shippers and traders on America's East Coast in the late 1700's. During the Revolution they furnished supplies to the Continental Army headed by General George Washington.

In 1793 Michael Gratz established Gratzburg, a settlement in upstate New York. His son Hyman founded Gratz College in Philadelphia in 1856, which was the first Jewish teacher-training institution in the United States. Another son, Joseph, became a director of the Philadelphia Institution for the Instruction of the Deaf.

Rebecca, the jewel of the dynasty, was 21 years old when she became the secretary of the Female Association. At the age of 34, she helped found the Philadelphia Orphan Society. In 1838 she founded the Hebrew Sunday School Society.

While she never married, she made a home for her unmarried brothers and reared the nine orphaned children of her sister Rachel Moses.

The American author, Washington Irving, a friend of the Gratz family, was abroad in 1817. While visiting Walter Scott, he spoke glowingly of Rebecca's qualities to Scott. Through Washington Irving she met a leading American artist, Thomas Sully, who painted her portrait which served as the basis for the newly issued medal.

Miss Gratz died in 1869 at the age of 88.

Rabbi Abraham L. Hartstein

THAT SPECIAL, ONCE-IN-28-YEARS KIND OF SUNSHINE

MR. PHILIP SCHECHTER, 88, keeps the faith on the Lower East Side. There aren't many left like him. He was selling fruit and vegetables off a pushcart on Rivington St. more than 50 years ago. He sat in his apartment on Grand St. yesterday morning, his necktie just right, his black yarmulke on his old gray head, his copy of the Jewish Daily Forward beside him on the sofa.

Mr. Schechter remarked that he was weary. he hadn't slept well, he said.

"Well, you look good," he was told. "I hope I look as good as you when I'm 88."

Mr. Schechter shrugged. He knows he feels 88 even if he doesn't look it. My blarney was no consolation.

"So did you go to your *shul* today at dawn for Birkhat Hahamah?" I asked. Birkhat Hahamah, the Blessing of the Sun, falls every 28 years in the Jewish religion. Yesterday was the day. Jews everywhere praised G'd for creating the sun. The last Birkhat Hahamah was in 1953. The one before that in 1925, the one before that in 1897, which was Mr. Schechter's first. He celebrated it in his native Poland. He remembers how all the families in the little town of Kolboshower gathered at sunrise in the town square to pray and recite psalms. Children, parents, grandparents — the whole town prayed together. The experience remains etched in his mind. Mr. Schechter is one of the few guys around who can tell you what he was doing 84 years ago. He wasn't able to make his fourth Birkat Hahamah, yesterday, though.

"No, I couldn't go out this morning," Mr. Schechter said. The last few years, he said, he hasn't been able to get out like he used to. For most of his life he visited his *shul*, or synagogue, on E. Fifth St. every morning and every night. He was there twice a day, rain or shine. It was a religious commitment. The *shul* burned down 10 years ago, an urban casualty. Most of Mr. Schechter's fellow worshipers from the old days are either dead or, like him, not up to going out.

"I guess you observed the Blessing of the Sun here in your apartment," I said.

Mr. Schechter nodded and smiled. The sun was bright yesterday. It streamed in through his living his window. He prayed at home.

"In 1953, the weather report was for gray skies," he recalled. "There was some talk of renting helicopters to go up. But then the sun came out, so it wasn't necessary. If there was no sun at all, then the blessing would not take place. We would wait 28 years for the next time."

Judaism has been around for over 4,000 years. To followers of Abraham, 28 years is a mere coffee break.

Mr. Schechter sometimes says that he is waiting for the angel of death to reunite him with his late wife. Meanwhile, he has his apartment and his prayers. He could live with children, all of whom are materially successful, but he prefers his devout life alone on Grand St. One of his friends is an old rabbi who lives a few doors away. Judaism has always been Mr. Schechter's life. His brothers moved away from New York and became wealthy men; he stayed on the Lower East Side because he wanted to be with the faithful. Nothing against mammon, but Mr. Schechter always preferred G'd.

"Does it trouble you that recent generations aren't as devout as some of you oldtimers," I wondered.

"There is a resurgence in Judaism," he replied, smiling. "Look at Williamsburg, Flatbush, Borough Park in Brooklyn."

"So you think the faith is going to make a comeback?" I said.

"No thinking about it. It's for sure," said Mr. Philip Schechter, 88, who keeps the faith on the Lower East Side.

FROM THE THREE WEEKS TO TISHA B'AV

Since World War II great interest has developed in a new field called Thanatology or understanding people and problems associated with death. To us as Jews life and death are a normal process of life on Earth in accord with the will of our Creator.

When a death occurs in a family, our people gather to help ease the pain and emptiness involved. Our Sages understood well the human emotions and needs when people are in such difficulties.

Basically, three periods of mourning were blocked out to assist the mourner through various stages on the way back to emotional balance. The Shivah, 7-day period of mourning with a number of prohibitions preventing the mourner's self-concern, gives way to the Shloshim, the 30-day period of mourning with a reduced number of prohibitions. In the case of the loss of a parent, the mourning period is extended for one year, but no longer. We accept the Divine Decree and to mourn beyond it with restrictions is in a sense a denial of His Judgment and an indication that the mourner is not yet well to be part of the community. These three periods, a week, a month and a year, give the individual mourner a chance to restabilize and resume normalcy.

But when it comes to national mourning such as remembering the destruction of the Holy Temples in Jerusalem, the three periods are reversed and instead of a decreasing mourning cycle, we observe an increasing cycle of mourning. First come the three weeks from the 17th of Tammuz to Tisha B'Av (the 9th of Av) during which restrictions of a communal nature such as marriage and other such events commence. The nine days of Av start the second increasing period of mourning affecting the person. The final and most intense expression of our people's mourning occurs on the 9th of Av starting with sundown and concluding the following day after sundown paralleling the Day of Atonement.

Restrictions of food and drink highlight the fast which is ended with swiftness, and a people's eyes become focused on the future days ahead.

This year the three weeks will begin with the fast on the 17th of Tammuz on Sunday, July 19th. Rosh Chodesh Av will fall on Saturday, August 1st and the 9th of Av will be observed on Sunday, August 9th starting, of course, immediately after Shabbat on the previous night.

Rabbi Abraham L. Hartstein

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WE REMEMBER

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

June Sivan

13	11	Nanny Frank
13	11	Caroline Kronenberger
13	11	Kurt Nathan
13	11	Friedrich Schwarz
14	12	Martin Israel
14	12	Reinhard Loewengart
15	13	Isak, Bertha, Else, Heinz Erwin & Irma Bratt
15	13	Lina Buchheim
15	13	Louis Jonas
15	13	Siegfried Mendle
15	13	Adolph Sandler
16	14	Paul Adler
16	14	Frieda May
16	14	Jacob, Frieda & Liselotte Schiff
17	15	Henriette Buxbaum
17	15	Felix Jonas
17	15	Johanna Kaufman
17	15	Clementine Krueger
17	15	Louise Levy
17	15	Leopold Markus
17	15	Pauline Schloss
19	17	Benno Baumann
19	17	Emil Gundel
19	17	Robert & Elise Hirsch
19	17	Rosa Klar
19	17	Betty Traub
20	18	Alice Dressler
20	18	Fred Kahn
20	18	Martha Kahn
20	18	Amalie Levis
20	18	Michael Lichtenthal
21	19	Jenny B. Baerwald
21	19	Julius Dreifuss
21	19	Rosa Fussmann
21	19	Malchen Gottlieb
21	19	Richard Jung
21	19	Hugo Mannheimer
21	19	Leopold Meyer

June Sivan

22	20	Amalie Baum
22	20	Harry Lessheim
22	20	Walter Rosenbaum
22	20	Arthur Schloss
22	20	Johanna Sommer
23	21	Sophie Daniel
23	21	David Gunzenhaeuser
23	21	Rosa Katzenstein
23	21	Jakob Levis
23	21	Jakob Plawner
23	21	Max Schloss
23	21	Herman Speier
23	21	Gustav Wahle
23	21	Helene Spaeth
24	22	Arnold Berney
24	22	Fred Schindler
24	22	Max Strassburger
25	23	Herman Rosenthal
26	24	Wilhelm Feuer
26	24	Siegfried Loew
26	24	Dora Meyer
26	24	Hans Neubauer
26	24	Julius Reinstein
26	24	Else Schloss
27	25	Ernest Rosenberg
28	26	Max Naumann
28	26	Dr. Leo Richmond
28	26	Ernst Simon
28	26	Harry Siegel
28	26	Bertha Wolfsheimer
29	27	William Basch
29	27	Ludwig Bauernfreund
29	27	Frieda Lehmann
29	27	Otto Morgenthau
30	28	Hilde Kahn
30	28	Sigmund Marx

July

1	29	Erna Katzenstein
1	29	Moritz Mayer

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1	29	Samuel Silbermann	19	17	Jonas & Amalie Roer
1	29	Betty Silbermann	20	18	Emma Behrens
1	29	Rosa Stern	20	18	Lucie Furstenberg
1	29	Gisela Sundheimer	21	19	Leopold Lemke
2	30	Max Alexander	21	19	Selma Schlesinger
2	30	Frida Hirsch	21	19	Julius Schoenberg
2	30	Richard Katz	22	20	Herman Schartenberg
2	30	Martha Leitner	23	21	Lina, Siegfried & Wolfgang Frankenstein
2	30	Albert Spaeth	23	21	Gustav Gruenberg
<i>Tamuz</i>			24	22	Rosel Kahn
3	1	Carl Bergman	24	22	William Kugelman
3	1	Max Erman-Bach	24	22	Salomon Lehmann
3	1	Dr. Gustav Gutwillig	24	22	Julius Lippmann
4	2	Julia Noy	24	22	Rika Seligmann
5	3	Amalie Eberhardt	25	23	Charlotte Hammel
5	3	Maurice Gudoff	25	23	Erich Lauter
5	3	Jettchen Stern	26	24	Dr. Leopold Frei
5	3	Joseph Voss	26	24	Eva Lachman
6	4	Doris Baer	26	24	Amalie Neumann
7	5	Bertha Kahn-Bruchfeld	26	24	Pauline Reis
7	5	Leopold Henlein	26	24	Fanny & Julius Schaler
7	5	Hermann Hirsch	26	24	Leo, Martin & Walter Spicker
7	5	Amalie Rosenberg	26	24	Emma Willner
8	6	Emma Baer	27	25	Josef Abramson
8	6	David & Rosa Frankel	27	25	Ernst Bauernfreund
8	6	Lisl Schuelein	27	25	Johanna Goldstein
10	8	Judith Berman	27	25	Irma Haas
10	8	Harry Loewenstein	27	25	William M. Kreisle
10	8	Gabriel Schloss	27	25	Norbert Naumann
11	9	Max Bruchfeld	27	25	Fanny Rosenthal
11	9	Alma Gutmann-Sucher	27	25	Anna Singer
11	9	Moses Hess	28	26	Lola Friedman
11	9	Marianne Sondheimer	28	26	Karl Gutmann
12	10	Lisa Lauber	30	28	Rosa Breslauer
12	10	Thekla Lewy	30	28	Louis Cohn-Victor
12	10	Efroim Birman	30	28	Albert Gutkind
12	10	Rebecca Schoemann	30	28	Hannchen Heilbrunn
13	11	Leo Basch	30	28	Max Jacob
13	11	Max Strauss	30	28	Fred & Lucille Roland
14	12	Isidor Brunn	30	28	Albert Schwager
14	12	Lina Frei	31	29	Blanca Marx
15	13	Bernhard Hirsch	31	29	Bettina Sonn
15	13	Isaias Weiskopf	<i>Aug.</i>	<i>Av</i>	
16	14	Julius Abraham	1	1	Walter Kahn
16	14	Flora Marx	2	2	Bernard Gooter
16	14	Rudolf Sinsheimer	2	2	Lothar Herz
16	14	Leopold Sonneberg	2	2	Adolf Stern
17	15	Edgar M. Loew	3	3	Anna Dicker
18	16	Arthur Einstein	3	3	Klara Rotschild
18	16	Abraham Rosenthal			

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We Remember (continued)

<i>Aug.</i>	<i>Av</i>		<i>Aug.</i>	<i>Av</i>	
4	4	Martha Levi	21	21	Max Meir Karpf
5	5	Irma Loewenstein	21	21	Salomon Tannenbaum
5	5	Sophie Marx	21	21	Bertha May
6	6	Jocheved Auer	22	22	Arthur Neu
6	6	Sara Gruen	23	23	Rosel Hersch
6	6	Leopold Stern	23	23	Max Schwarz
7	7	Hugo Loewenstein	23	23	Max Wolf
7	7	Franz Regensburger	24	24	Jettchen Goldschmidt
7	7	Clara Schnell	24	24	David Katzenstein
8	8	Dr. Fred Dreifuss	24	24	Walter Lachmann
9	9	Willi Heinsfurter	24	24	Elfriede Pollack
9	9	Selma Lesser	24	24	Rudolf Bauer
9	9	Else Starkhaus	24	24	Max Schwarz
10	10	Gertrude Hirsch	25	25	Anna Bauernfreund
11	11	Hilde Cahn	25	25	Josef Goldschmidt
11	11	Albert, Anita & Hedwig Pollack	25	25	Hannah Goldsmith
11	11	Alfred, Siegfried, Rudolf & Emmy Schloesser	25	25	Adolf Blumenthal
11	11	Rudolf & Erna Tannenbaum	25	25	Moritz Gottschalk
11	11	Kurt Tannenbaum	25	25	Nathan Mathes
12	12	Oskar Gruenbaum	26	26	Frederick S. Braun
12	12	Max Kahn	26	26	Siegfried Frank
12	12	Julius Kraft	26	26	Lazarus Herz
12	12	Sigmund Neumark	26	26	Sigmund Markus
13	13	Lazarus Strauss	26	26	Heinrich Wortsman
14	14	Mathilde Lendt	27	27	Ernestine Lehmann
14	14	Alfred Sherlin	27	27	Fanny Loew
14	14	Salli Stern	27	27	Camilla Michels
14	14	Jenny Strauss	27	27	Hilde Schwager
15	15	Paula Heumann	28	28	Babette Levi
15	15	Fritz Levite	28	28	Jeanette Tannenbaum
15	15	Miriam Nussbaum	29	29	Lina Rosenthal
15	15	Emilie Wimpfheimer	29	29	Fred Tager
16	16	Max Blumenthal	30	30	Oskar Cahn
16	16	Julius Hamburger	30	30	Frederick Jellinek
16	16	Adolf Gottlieb	30	30	Ludwig Stahl
16	16	Martin Kreisle	30	30	Eugene Stern
17	17	Martin Brunn	30	30	Siegbert Weil
17	17	Leopold Eichtersheimer			
17	17	Ricka Frank	<i>Elul</i>		
18	18	Ida Goldberg	31	1	Daniel Gottlieb
18	18	Lina Hellmann	31	1	Heinrich, Wilhelm, M. Julius, Jettchen & Senta Levi
18	18	Sigmund Schloss	31	1	Flora Neuberger
19	19	Joseph Hamburger	<i>Sept.</i>		
19	19	Benjamin F. Herz	1	2	Josef Pretsfelder
19	19	Louis Wolfsheimer	1	2	Dr. Emmerich Wellisch
20	20	Horace E. Bauer	2	3	Blanche Rothstein
20	20	Ernestine Hirsch	2	3	Arthur Sonneberg
20	20	Richard Hirsch	2	3	Benno Sternfels
20	20	Rosalie Meyer	2	3	Clara Strauss
21	21	Karoline Bloch	4	5	Heinz Lippmann
			4	5	Moritz Lippmann

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We Remember (concluded)

<i>Sept.</i>	<i>Elul</i>		<i>Sept.</i>	<i>Elul</i>	
5	6	Eva Veisz			
5	6	Ruth Zimmermann	21	22	Sophie Levy
6	7	Josef Wolf	21	22	Arno Trautman
7	8	Martha Levor	22	23	Olga Jonas
7	8	Siegfried Stein	22	23	Simon Levite
8	9	Julius Hirsch	22	23	Stephan Mondschein
8	9	Jacob Nartel	22	23	Rosa Rothstein
8	9	Siegfried S. Nordschild	22	23	Sally Friedberg
9	10	Sussman Moses	23	24	Bertha Hofmann
9	10	Louis S. Obermeier	23	24	Rose Lang
10	11	Georg Lendt	23	24	Emma Moses
11	12	Dr. Franz Bergman	23	24	Susan Rosenthal
11	12	Rose Spaeth	23	24	Dr. Norbert Rothstein
12	13	Leo Aach	23	24	Else Seligmann
12	13	Heinrich Bloch	23	24	Hermann Seligmann
12	13	Hedwig Kaufman	24	25	Ferdinand Baumann
14	15	Leo Adler	24	25	Bernhard Groeschel
14	15	Joseph Katz	24	25	Dina Hirschmann
15	16	Cantor H. Silbermann	24	25	Salli Kahn
15	16	Louis Straus	24	25	Dr. Leo Stahl
15	16	Leopold Tannenbaum	26	27	<i>Traute Feith</i>
16	17	Fritz Gern	26	27	Daniel Guggenheim
16	17	Erna Liebenstein	26	27	Ida Meyer
16	17	Julius Schaefer	26	27	Jacob Sommer
17	18	Bernhard Greenbaum	27	28	Robert Arnstein
17	18	Arnold Rosenstock	27	28	Albert Kronenberger
17	18	Siegmund Schwarz	27	28	Erna Michelson
18	19	Johanna Stern	27	28	Salomon Ottenheimer
18	19	Jacob Wachenheimer	27	28	Jacob Simon
19	20	Joseph Silberman	28	29	Jenny Holzer
19	20	Adolf Traub	28	29	Elizabeth Levy
20	21	Gustav Kahn	28	29	Julius Menges
21	22	Betty Blumenthal	28	29	Adolf Pollack

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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