

HABAYIT



הבית

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MESSAGE FROM THE RABBIS

Last year at this time, we pointed out "the varied menu" of our calendar in the next three months. Purim and Passover, Yom Ha-atzmaut (Israel Independence Day) and Yom Yerusholayim (Reunification of Jerusalem), Ta'anit Esther and Lag B'omer are among the "diversified assortments". But as we indicated "the diet is well-balanced and an underlining unity embraces them all."

Anguish and suffering, birth and redemption highlight the history of our people in every age and in many lands, whether three millenia or decades ago. And most of them leave indelible watermarks in the lives of each individual.

Our faith is strong and positive. We believe in the ultimate victory of the righteous, the triumph of right over might blessed by the beneficent hand of our Creator. We sing His praise and thank Him for all miracles of life, and for giving us an unquenchable human spirit by which we can overcome transient troubles and bending burdens.

Best wishes to each of you for a happy Purim and a kosher Passover, for a safe and secure Israel and for good health and spiritual solace.

*Rabbi Abraham L. Hartstein
Rabbi Shlomo Kahn*



happy passover

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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>
1982							
March 6	Tetzaveh (Parshas Zochor) Sermon	5:35	8:45	6:00	6:29	5:10	8:50
	(See note below)						
March 13	Ki Siso (Parshas Paroh) Sermon	5:40	8:45	6:05	6:36	5:00	8:45
March 20	Vayakhel-Pekudeh (Parshas HaChodesh) (Blessing Month of Nisan) Sermon	5:50	8:30	6:10	6:43	5:00	8:45
March 27	Vayikro	6:00	8:45	6:20	6:51	4:50	8:35
April 3	Tzav (Shabbos HaGodol) Sermon	6:05	8:45	6:30	6:59	4:30	8:25
April 8	1st day Pesach - Sermon	6:10	8:30	6:35	7:05		
April 9	2nd day Pesach	6:35	8:30	6:10			
April 10	Shabbos Chol HaMoed - Sermon	6:10	8:30	6:35	7:07	4:20	8:20
April 14	7th day Pesach	6:15	8:30	6:40	7:12		
April 15	8th day Pesach (Yizkor) Sermon	6:40	8:30	6:40	7:12		
April 17	Shemini (Blessing Month of Iyar)	6:20	8:45	6:45	7:16	4:10	8:10
April 24	Tazria-Metzoro (Rosh Chodesh)	6:25	8:30	6:55	7:24	3:50	8:10
	DAYLIGHT SAVING TIME (see note below)						
May 1	Achare - Kedoshim - Sermon	7:00	8:45	8:00	8:31	4:30	9:00
May 8	Emor	7:00	8:45	8:10	8:39	4:25	8:55
May 15	Behar-Bechukosai - Sermon	7:00	8:45	8:15	8:46	4:15	8:50
May 22	Bamidbor (Blessing Month of Sivan) Sermon	7:00	8:45	8:25	8:54	4:10	8:50

*** NOTE:** At time of printing, Congress has not decided on change to Daylight Saving Time for Sunday, March 7th. Sunday, April 25th seems more likely. Please watch official announcement.

Prayer Schedule (continued from page 2)**WEEKDAYS (unless listed otherwise — see below)**

Mornings:	Sundays and Legal Holidays (Monday, May 31st)	8:00 A.M.
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	*March 7 to March 18	5:45 P.M.
	*March 21 to April 12	6:00 P.M.
	*April 18 to April 22	6:45 P.M.
	April 25 throughout summer	7:30 P.M.

SPECIAL DAYS

*Mon., March 8	Ta'anis Esther: Fast begins 5:00 A.M.; Shacharis 6:45 A.M.; Mincho-Maariv followed by Megillo 5:45 P.M.; Fast ends 6:25 P.M.
*Tue., March 9	Purim: Maariv & Megillo Monday evening 6:25 P.M.; Shacharis & Megillo Tuesday 6:30 A.M.
Wed., March 10	Shushan Purim
Thur., March 25	Rosh Chodesh Nisan: Shacharis 6:45 A.M.
Tue., April 6	Bedikas Chometz after nightfall
*Wed., April 7	Erev Pesach: Shacharis followed by Siyum for Firstborn 6:30 A.M.; Chometz may be eaten until 9:20 A.M.; must be out of possession by 10:35 A.M.; ERUV TAVSHILIN
Sun., April 11	Chol HaMoed: Shacharis 8:00 A.M.
Mon., April 12	Chol HaMoed: Shacharis 6:45 A.M.
Tue., April 13	Chol HaMoed: Shacharis 6:45 A.M.
Tue., April 20	Yom HaShoah (Holocaust Remembrance Day)
Fri., April 23	Rosh Chodesh Iyar - 1st day: Shacharis 6:45 A.M.
Sat., April 24	Rosh Chodesh Iyar - 2nd day: Shacharis 8:30 A.M.
Wed., April 28	Yom Atzmaut (Israel Independence Day) Special Service Tue., 7:30 P.M.
Mon., May 3	Sheni: Shacharis 6:45 A.M.
Thur., May 6	Chamishi: Shacharis 6:45 A.M.
Fri., May 7	Pesach Sheni
Mon., May 10	Sheni: Shacharis 6:45 A.M.
Tue., May 11	Lag beOmer
Fri., May 21	Yom Yerusholaim (Jerusalem Day)
Sun., May 23	Rosh Chodesh Sivan: Shacharis 8:00 A.M.
Thur., May 27	Erev Shovuos; ERUV TAVSHILIN

SHIURIM SCHEDULE: Daily Halacha after Shacharis
 Daily Leren after Maariv
 Gemoro Shiur Shabbos after Musaf (see note below)
 Chumash Shiur Shabbos 45 minutes before Mincho
 Leren Shabbos after Mincho
 Ladies' Shiur Monday 7:30 P.M.; after Pesach 8:00 P.M.
 (Laws of Pesach will be discussed March 29th)

Leren of Gemoro (Tractate Makkos) on Shabbos after Morning Services followed by Kiddush, ending with Siyum for Firstborn on Erev Pesach.

PLEASE NOTE:

New date for the Annual Membership Meeting of the Congregation

SUNDAY, MARCH 28, 11:00 A.M.

FROM THE PRESIDENT'S DESK . . .

Some time has elapsed since the conclusion of the High Holidays, but nevertheless, we want to reflect on all happenings in our Congregation since then.

We have again every reason to look back on last year's well attended High Holiday Services with pride and satisfaction.

Special thanks are due our esteemed Rabbis for a series of inspiring sermons. Our Cantor Rev. Jack Schartenberg and Mr. Manfred Walden very ably conducted the Services supported by our Choir.

The Sukkoth Festivals were highlighted by the Kiddush in the Sukka, which our ladies decorated beautifully, and was sponsored by the Sisterhood.

The festive season was concluded with a Kiddush on Simchas Torah, offered by Rabbi Shlomo Kahn, our Chasan Torah, and, yours truly, Chasan Bereishit.

We are particularly grateful to a member, who wishes to remain anonymous, for cleaning and polishing all our Torah silver. Many thanks to our Auxiliary Cantors, Mr. Adolph Heimer, Mr. Eric Hanau, and Mr. Harvey Thurm — good work. Last but not least, our Synagogue committee guided by Mr. William Blank, deserves special mention for handling all particulars pertaining to our services not only during the Holidays but also throughout the whole year.

After the Holidays, all our energies and efforts were directed toward our annual Bazaar, ably managed by Mrs. Fay Blank, Mrs. Ria Roos and our Vice President Mr. Arthur Hanauer. We are always hoping for good results and were not disappointed this year. Thanks to all the Managers, Donors, Buyers, Helpers etc. for a real community effort.

Without any doubt, the successful Journal Drive and Chanukka Dinner were the HIGHLIGHTS in our Congregation. Led in the task by our Rabbi Shlomo Kahn and ably assisted by our Executive Secretary Mr. Manfred Walden, our efforts were rewarded beyond our expectations and the event once again truly reflected our love to the Kehilla.

Best wishes for a HAPPY PURIM and CHAG SOMEACH.

Oscar Wortsman

CHANUKAH DINNER

The Congregation's CHANUKAH DINNER, the first one since the 1980 merger, took place in the afternoon of Sunday, December 27, 1981, at the Hotel Esplanade on West End Avenue near 74th Street, Manhattan. The date was the second last day of Chanukah 5742.

After the usual reception — smorgasbord feature and a Mincha Service the actual dinner festivities started about 1:30 P.M. in the dining hall with a brief siyum, conducted by Rabbi Kahn. Mr. Eric Hanau, in his efficient and double capacity as Dinner Chairman and Maitre D', gave the introductory greetings to the assembled 175 participants. Between the dinner courses and in intervals Rabbis Hartstein and Kahn addressed the gathering, each in his own style, followed by President Oscar Wortsman with hearty welcoming and appropriate remarks and, later on, by Mr. Ernest Roos as Chairman of the Social-Cultural Committee with renewed warm words of thanks. Mr. Hanau also conveyed warm greetings by Mr. Emil Valk, sent from sunny Florida in delightful rhyme.

It was a well organized "gemuetliches" get-together of members, families and friends. The meal as well as the service was excellent, and the affair was enhanced by provision of accompanying music. A copy of the very successful Souvenir Journal, for which Rabbi Kahn was Chairman, awaited the guests on their respective dinner tables for perusal and taking along.

Before the "Benschen", which concluded the festivities, Cantor Jack Schartenberg pleased the audience with a selection of fitting songs.

All in all, these were about 4 hours of joyful and genuine celebration in the Chanukah spirit. The various Chairmen and all those who helped them deserve in print also a sincere expression of gratitude. Let us hope that, in due time, such an event can take place again.

Walter Strauss

SISTERHOOD

Traditionally, the Social Season of the Sisterhood opened with a luncheon. Last year, that event took place on November 1, 1981 and we enjoyed a full house. Rabbi Kahn opened the meal with the berocho over the bread and then all participants partook with pleasure of the good food, served efficiently by a team of devoted hostesses, under the guidance of our capable Mrs. Rose Rabow. During the luncheon, Mr. Leonhard Spivak entertained by playing light and semi-classical melodies on the piano.

Mrs. Edith Weissfeld, Sisterhood Vice-President, warmly welcomed the assembled guests. Together with Mrs. Ria Roos, she chaired the event expertly. Sisterhood President Mrs. Fay Blank extended a hearty welcome to all new members, and thanked everyone for participation.

Rabbi Hartstein was the keynote speaker. He chose appropriately the topic of "The Jewish Woman and Her Role." It is she who fulfills the most important tasks in life, Rabbi Hartstein explained; it is her responsibility to raise the children to see to it that they become good, diligent, ethical human beings. She turns the home into a place of warmth and love, so greatly appreciated and well remembered, to be cherished throughout life. This outstanding devotion and unusual success on the part of the Jewish woman endears her and, in the words of Rabbi Hartstein, makes the Jewish woman a "princess in her home."

Mr. & Mrs. Roos, assisted by Mrs. Miriam Hirsch, conducted the popular raffling off of the attractive prizes and the afternoon was then concluded with Rabbi Hartstein's rendition of the Birkat Hamazon.

Despite an exceptionally bitter-cold day, a good-sized audience gathered on January 17, 1982, drawn, not surprisingly, by the prospect of color slides taken and presented by Mr. Theodore Spaeth, of some of his travels. Mr. Spaeth selected skillfully from the hundreds of slides he took on a trip to Italy, presenting a panoramic view of Venice, Pisa and Florence. Other pictures, particularly of Rome, were promised to be shown at a future occasion. Accompanying his projecting of the slides with witty explanatory comments, Mr. Spaeth succeeded in bringing scenes remarkably alive on the screen. He pictured for us the life on the Venetian waterways and the famous bridges, gave glimpses of architecturally famous churches and cathedrals — taking special delight in showing one called "The Church of San Moses." Turning to Pisa, we were shown not only the famed Leaning Tower, but also pictures of the equally famous Baptistery, a white marble structure of magnificent architecture, and many other pictures presenting an impression of life in that well-known city. Next we were taken to Florence with its splendor of buildings and statues, including Michelangelo's "David", and also one of a synagogue remindful of the erstwhile Nuernberg synagogue, one which carried tablets inscribed with names of martyrs.

Coffee and cake followed the presentation but then Mr. Spaeth agreed to please the appreciative audience with an encore: slides of Switzerland, mainly of Geneva and Lugano. Mrs. Fay Blank, President of the Sisterhood, who had introduced Mr. Spaeth at the outset, thanked him warmly. And so did the applause of the audience who appreciated an afternoon of pleasant entertainment.

Eugenie Weinberg

Recording Secretary

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RABBIS' SERMON SCHEDULE

March 6	— <i>Tetzaveh</i> - (<i>Zachor</i>)	 Rabbi Kahn
March 13	— <i>Ki Siso</i> (Poroh)	 Rabbi Hartstein
March 20	— <i>Vayakhel-Pekude</i> (Hachodesh)	 Rabbi Kahn
March 27	— <i>Vayikro</i>	
April 3	— <i>Tzav</i> - Shabbos Hagadol	 Rabbi Hartstein
April 8	— (Thurs.) 1st DAY PESACH	 Rabbi Kahn
April 10	— Shabbos Chol Hamoed	 Rabbi Hartstein
April 14	— (Wed.) 7th DAY PESACH	
April 15	— (Thurs.) 8th DAY PESACH — YIZKOR	 Rabbi Kahn
April 17	— <i>Shemini</i> - <i>Mevorchim</i>	
April 24	— <i>Tazria</i> - <i>Metzora</i> - Rosh Chodesh	
May 1	— <i>Achare</i> - <i>Kedoshim</i>	 Rabbi Hartstein
May 8	— <i>Emor</i>	
May 15	— <i>Behar</i> - <i>Bechukosai</i>	 Rabbi Kahn
May 22	— <i>Bamidbar</i> - <i>Mevorchim</i>	 Rabbi Hartstein

ANNIVERSARY JOURNAL

Please note the following corrections and additions to our Souvenir Journal which was published at the occasion of the Chanukah Dinner:

Mrs. Hilda Bendheim	to be included on the page honoring Rabbi Hartstein and Rabbi Kahn
Mr. & Mrs. Adolph Heimer	to be included on the page honoring Rabbi Hartstein and Rabbi Kahn
Mrs. Selma Kann	to be included on the pages honoring Rabbi Hartstein and Rabbi Kahn, Mr. Oscar Wortsman, Cantor Jack Scharenberg, Mr. Adolph Heimer, Mr. William Blank, Mr. Arthur Hanauer, Mr. Manfred Walden, in memory of Albert Moses and Julius Hamburger
Mr & Mrs. John Lamm	
Mrs. Charlotte Wahle	to be included on the page honoring Cantor Fred Kornfeld
Mr. & Mrs. Max Mayer	to be included on the pages honoring Mr. Oscar Wortsman, Cantor Jack Scharenberg and Mr. Arthur Hanauer
Mr. & Mrs. Erich Reiss	to be included on the page honoring Rabbi Hartstein and Rabbi Kahn
Mrs. Else Richmond	to be included on the pages honoring Mr. Oscar Wortsman and Mr. William Blank
Compliments of Ruth and Henry Wimpfheimer	one-third page ad
Compliments of Mrs. Frieda Wolff	one-eighth page ad

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ALL IN THE FAMILY

We may not quite be hardened for the rigors of an extraordinarily bitter cold season; but year after year gives living proof that a great many of Congregation Beth Hillel and Beth Israel's shulgoer's are *unentwegt* in their loyal attendance — in the face of a really punishing winter.

Fittingly enough, we were the beneficiaries of a respite in the weather in the week of *Parshat Bo*. While our biblical leaders were summoned before the throne of a tyrannous monarch — for the last time, that Shabbat allowed us to be reunited in our House of Worship, which many of us had not been able to visit the week before. We are happy also to share a basketful of happy family events:

The arrival of a grandson gave joy to Mr. & Mrs. Louis Bachenheimer. Mr. & Mrs. Henry Wolf, who before their settling in Queens had been steady shulgoers, report the happy news of their son Allen's marriage to Miss Mandy Garber while a granddaughter brought the like naches to Cantor and Mrs. Jack Scharfberg. A Mazal Tov also goes to Mr. & Mrs. Sigmund Hirsch on the Bar Mitzva of their grandson David Brodman.

Of our birthday celebrants in January, Mr. Leo Wartelsky is the youngest at 70, whereas Board Member Mr. Walter Michel reached the 75 year milestone with his accustomed elan and vigor. Dr. Julius Heilbrunn (now residing in Florida) shared the simchot of 80th birthdays with Mrs. Irma Kanthal, Mr. Siegfried Salomon and Mrs. Elsie Kahn, while Mr. Gustav Wimpfheimer reached the venerable 90-year mark. To Mr. and Mrs. Semi Strauss go our cordial wishes for continuance of their wedded bliss which they have shared for fifty years.

May there be many, many more *Besorot Tovot* for us to share!

Shalom ve-hatzlachah,
THEODORE H. SPAETH

REMINISCENCES OF A "KEHILLE"

The little village of Ottensoos (near Nuernberg) dates back its origin to about the year 1560 and had Jewish dwellers since around 1700. Together with the communities of Schnaittach and Huettenbach, its congregation formed a trio of small, but lively kehillos in Bavaria, an existence that found its termination in 1937, even before the 1938 Kristallnacht.

Around 1890 the livelihood of most of the male Jews of Ottensoos was either small or middle-sized trade, such as *Hausieren* (peddling), and *Vieh-* or *Hopfenhandel* (buying and selling of cattle or hops). Some of the merchants had combined into a partnership, called "Die Kippe". A partner was called "Kippe-Kaffer," which should not give any wrong geographical impressions, but rather was a Bavarianization of the Hebrew word Chaver! Similarly a village, other than one's own "Dorf" was referred to as "ein Kaff", very likely derived from "K'far." By contrast, Nuernberg was the neighboring "Gross-stadt" (about 14 miles and then a 30 minutes' train-ride away). Among the "City's" attractions were the "Hopfenmarkt" and a famed lawyer, by name of Josephthal. All this is the background for the following rhymed chronicle, which is a bit fragmentary the way I recall it.

Written around 1900, its author was Gustav Rebitzer, an uncle of my mother. He was a prolific writer of what in German was called "Couplets" and in the years of 1914 to 1918 he had seen many of his patriotic rhymes in print.

What was then "*Der Weltkrieg*" was, of course, but the predecessor of more and worse of the same and "*Der Dank des Vaterlandes*" had sent this genial man to perish in Theresienstadt in 1942. And now let's take a glimpse — around 1890 — at the "*Gemeindeleben*" in a community that had only about 8 families, yet maybe 50 or 60 souls. It seems, those who did not write were prolific, too.

(continued on page 8)

Reminiscences of a Kehille

(continued from page 7)

*In Unsrer grossen K'hille
tut jeder was er will.
als ob kei Ordnung waer
es existiert kei Herr.*

*An Vorstand hamse zwar;
das ist natuerlich klar.
Sie horchen net auf ihn;
wo denkste hin.*

*Der hat scho so ze do (zu tun) genug
die Kippe macht'n halb meschugg.
Im K'hal is net der rechte Ort,
dass mer da fuehrt das grosse Wort;
jetzt fahr ich noch zum Josephthal —
ich pfeif auf Kol Hakhal!*

If we ask ourselves, if these — no doubt somewhat exaggerated — aches and pains might have any resemblance with our times, I imagine the answer would be, what is usually letter (D) in a multiple choice question: None of the above!

THEODORE H. SPAETH

OUR BAZAAR

The great response of many of our members made last year's Bazaar another financial success. Heartfelt thanks to all those who helped soliciting merchandise, and to those who came to set up and who stood on their feet many hours selling the goods.

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THANK YOU

Sincere thanks to the Rabbis and Officers of our Congregation as well as to the Chevra Kadisha, and of course to our friends and relatives, for the thoughtfulness and best wishes extended to me on my recent 75th birthday.

Siegfried Hirsch

Sincere thanks to the Congregation, the Chevra Kadisha and friends for the good wishes I received on the occasion of my 80th birthday.

Willi Blumenthal

My sincere appreciation to the Rabbinat, the Congregation and their officers, the Sisterhood and Chevra Kadisha for their thoughtful remembrance of my birthday.

Hilda Bloch

My sincere thanks to the Congregation, the Sisterhood, my relatives and friends for remembering me on my special birthday; it was very much appreciated.

Irma Kanthal

To the Congregation, the Chevra Kadisha, our relatives and friends, sincerest thanks for the thoughtfulness extended to me on my recent birthday. It was nice to be remembered.

Siegfried Salomon

We would like to thank our Congregation, Chevra Kadisha, and Sisterhood, as well as all members and friends, for their good wishes on the occasion of our golden wedding anniversary.

Semi & Herta Strauss

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.

Frieda Einstein

My sincere thanks to the President, Rabbis, Cantor, and many members and friends of the Congregation and Chevra Kadisha for the good wishes and presents I received on the occasion of my 75th birthday.

Walter Michel

Sincere thanks to the Rabbis, the Chevra Kadisha, members and friends for the visits and good wishes I received during my recent illness.

Adolph Pauson

For all the good wishes and thoughtfulness extended to me during my illness, I would like to say "thank you" to the Rabbis, the Chevra Kadisha, the Congregation and to all my friends. It was very much appreciated.

Julius Katzenstein
200 Pinehurst Ave.

True friendship is precious, and appreciated greatly. Many thanks to all whose acts of remembrance in the past, and in the Journal will, I hope, be extended in the future.

Rabbi Abraham L. Hartstein

I wish to express my heartfelt appreciation to all who so warmly and generously contributed in my honor to our Journal.

Rabbi Shlomo Kahn

Thank You *(continued)*

A hearty thank you to all who honored me with a Gold Page in our recent Chanukah Anniversary Journal.

Adolph Heimer

Sincere thanks to all who honored me in the Anniversary Journal.

Cantor Fred Kornfeld

Let me express my sincerest thanks to all who honored me on the Gold Page in our Journal.

Manfred Walden

JERUSALEM

Born out of the pangs and glory of the Six Day War, a song captured the hearts and souls of our people, a song which sings of Jerusalem, the Holy City.

Its key words are a symphony of Jewish history and tradition. From Rabbi Akiba comes the phrase *Yerushalayim shel zahav* — "Jerusalem of gold." Judah Halevi coined the line *halo lechol shirayich ani kinor* — "am I not a harp for all your songs."

In honor of the forthcoming Yom Atzmaut (34th anniversary of Israel's independence) and Yom Yerushalayim (15th anniversary of the reunification of Jerusalem) we print an English translation of the song (translated by Judith Eisenstein).



*The mountain air is clear and fragrant
Like wine, it weaves a spell,
It's borne aloft on evening breezes
Along with sound of bell.*

*In slumber, like the stone and cypress
Enchanted, set apart,
The city long was sitting lonely,
A wall was at her heart.*

*Yerushalayim of shining gold
And shining copper against the sky,
For all the songs to your glory
Thy harp am I.*

*To ancient walls, to narrow alleys,
Each stone a precious gem,
Besides the wall a shofar calls us
To old Jerusalem.*

*A thousand suns in rocky caverns
Shine out and bid us go
The long lost road down to the Dead Sea,
The road to Jericho.*

*Yerushalayim of shining gold
And shining copper against the sky
For all the songs to your glory
Thy harp am I.*

*But now the time has come to hail thee,
Weave garlands for thy guards,
I am the smallest of thy children,
The latest of thy bards.*

*Thy name can burn the lips of poets,
Like fiery seraph's wing,
I'll not forget Yerushalayim,
And I shall ever sing:*

*Yerushalayim of shining gold
And shining copper against the sky,
For all the songs to your glory
Thy harp am I.*

RIDDLES OF SOLOMON

When the Queen of Sheba visited King Solomon, who was famous for his wisdom, she tested him with a series of riddles. In honor of Purim we bring them to your attention and hope you enjoy them.

ABRAHAM L. HARTSTEIN

Then the queen began and said: "I have heard of thee and thy wisdom: if now I inquire of thee concerning a matter, wilt thou answer me?" He replied: "The Lord giveth wisdom, out of His mouth cometh knowledge and understanding." She then said to him:

1. "Seven there are that issue and nine that enter; two yield the draught and one drinks." Said he to her: "Seven are the days of a woman's defilement, and nine the months of pregnancy; two are the breasts that yield the draught, and one the child that drinks it." Whereupon she said him: "Thou art wise."

2. Then she questioned him further: "A woman said to her son, thy father is my father, and thy grandfather my husband; thou art my son, and I am thy sister." "Assuredly," said he, "it was the daughter of Lot who spake thus to her son."

3. She placed a number of males and females of the same stature and garb before him and said: "Distinguish between them." Forthwith he made a sign to the eunuchs, who brought him a quantity of nuts and roasted ears of corn. The males, who were not bashful, seized them with bare hands; the females took them, putting forth their gloved hands from beneath their garments. Whereupon he exclaimed: "Those are the males, these the females."

4. She brought a number of men to him, some circumcised and others uncircumcised, and asked him to distinguish between them. He immediately made a sign to the high priest, who opened the Ark of the covenant, whereupon those that were circumcised bowed their bodies to half their height, while their countenances were filled with the radiance of the Shekinah; the uncircumcised fell prone upon the faces. "Those," said he, "are circumcised, these uncircumcised." "Thou art wise, indeed," she exclaimed.

5. She put other questions to him, to all of which he gave replies. "Who is he who neither was born nor has died?" "It is the Lord of the world, blessed be He."

6. "What land is that which has but once seen the sun?" "The land upon which, after the creation, the waters were gathered, and the bed of the Red Sea on the day when it was divided."

7. "There is an enclosure with ten doors, when one is open, nine are shut; when nine are open, one is shut?" "That enclosure is the womb; the ten doors are the ten orifices of man — his eyes, ears, nostrils, mouth, the apertures for the discharge of the excreta and the urine, and the navel; when the child is in the embryonic state, the navel is open and the other orifices are closed, but when it issues from the womb, the navel is closed and the others are opened."

8. "There is something which when living moves not, yet when its head is cut off it moves?" "It is the ship in the sea."

9. "Which are the three that neither ate, nor did they drink, nor did they have bread put into them, yet they saved lives from death?" "The signet, the cord, and the staff are those three."

10. "Three entered a cave and five came forth therefrom?" "Lot and his two daughters and their two children."

11. "The dead lived, the grave moved, and the dead prayed: what is that?" "The dead that lived and prayed, Jonah; and the fish, the living grave."

12. "Who were the three that ate and drank on the earth, and yet were not born of male and female?" "The three angels who visited Abraham."

13. "Four entered a place of death and came forth alive, and two entered a place of life and came forth dead?" "The four were Daniel, Hananiah, Michael, and Azariah, and the two were Nadab and Abihu!"

14. "Who was he that was born and died not?" "Elijah and the Messiah."

15. "What was that which was not born, yet life was given to it?" "The golden calf."

16. "What is that which is produced from the ground, yet man produces it, while its food is the fruit of the ground?" "A wick."

(continued on next page)

Riddles of Solomon *(continued)*

17. "A woman was wedded to two, and bore two sons, yet these four had one father?" "Tamar."

18. "A house full of dead; no dead one came among them, nor did a living one come forth from them" "It is the story of Samson and the Philistines."

19. The queen next ordered the sawn trunk of a cedar tree to be brought, and she asked Solomon to point out at which end the root had been and at which the branches. He bade her cast it into the water, when one end sank and the other floated upon the surface of the water. That part which sank was the root, and that which remained uppermost was the branch end. Then she said to him: "Thou exceedest in wisdom and goodness the fame which I heard, blessed be thy God!"

The last three riddles which the Queen of Sheba put to Solomon were the following:

20. "What is this? A wooden well with iron buckets, which draw stones and pour out water." The king replied: "A rouge-tube."

21. "What is this? It comes as dust from the earth, its food is dust, it is poured out like water, and lights the house." — "Naphtha."

22. "What is this? It walks ahead of all; it cries out loud and bitterly; its head is like the reed; it is the glory of the noble, the disgrace of the poor; the glory of the dead, the disgrace of the living; the delight of birds, the distress of fishes." — He answered: "Flax."

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Von Dr. Hugo Stransky, Rabbi Emeritus

Tzav, in der Reihenfolge der Wochenabschnitte des 3. Buches Moses, traegt dieses Jahr den zusaetzlichen Namen *Schabbat Hagadol*. Wir halten seit Aegypten die Tradition aufrecht, uns an diesem Vor-Sabbat von Pessach geistig genau so fuer eine endgueltige Befreiung vorzubereiten, wie es unsere Vorfahren mit der Schlachtung des Pessach-opfers taten. Der Tag ist also im religioesen Sinn ein nationaler Unabhaengigkeits-Sabbat.

In der talmudischen Literatur ist nachgewiesen, dass der grosse Meister Hillel einst am 14. Nisan, der auf einen Sabbat fiel, die Vorschriften fuer das Pessachfest in einer Zeit des Kampfes mit unseren Gegnern, besonders lehrte und unterstrich. Und es scheint daher seit damals eine rabbinische Vorschrift geworden sein, am Sabbat vor Pesach besonders zu lehren, einzuschaerfen und zu mahnen. Der Begriff *Schabbat hagadol* wuerde also damit nicht zu uebersetzen sein als der *grosse Sabbat*, sondern der Sabbat *des Grossen* — des grossen Lehrers Hillel. Dies trifft auch fuer einen jeden anderen grossen geistigen Fuehrer zu, der in der Gemeinde wohl selten, und dabei mit besonderem Nachdruck an diesem Vorsabbat mit seiner Lehre die Gemeinde beeinflussen will und auch beeinflusst.

Es wird ferner berichtet, dass urspruenglich an dem Sabbat vor allen drei Wallfahrtsfesten eine solche belehrende Ansprache seitens des Gemeinderabbiners gehalten wurde. Der Sabbat vor Pessach allein jedoch haette den Name *hagadol* in der Ritualgeschichte des Judentums erhalten, weil gerade das Pessachfest so viele besondere und schwierige Vorschriften fuer seine Einhaltung erfordert. Es gibt noch andere Begrueendungen fuer den Titel *gross* dieses Sabbates. Zum Beispiel, der Gelehrte Abudraham (Sevilla 14. Jahdt.), dessen Kommentar zum Gebetbuch beruehmt geworden ist, tradiert, dass das juedische Volk an diesem Tag das erste bindende Gebot erhalten hat, naemlich (II, 12,3): "Redet zu der ganzen Gemeinde Israels also; am 10. dieses Monates nehme sich ein jeder von ihnen ein Lamm fuer eine Familie, je ein Lamm fuer ein Haus". Und aus der Reihe aller Erklaerungen ragt hervor der troestende Gedanke des Propheten Elijahu, dem Kuender des Glaubens an den Messias. Dieser Glaube, der uns in unseren Tagen besonders bewegt, ist in den erhebenden Abschlussworten der Haftora fuer diesen Sabbat enthalten (Maleachi 3, 23-24): "Ich send euch den Propheten Elija, bevor der Tag des Herrn eintritt, gross und furchtbar; er wird zurueckfuehren das Herz der Vaeter zu den Kindern und das Herz der Kinder zu ihren Vaetern, dass ich nicht komme und das land banne". Darum wird ja gewoehnlich der geistige Fuehrer der Gemeinde mit dem Vortrag dieser ersten Mahnung beehrt.

Neben dem Propheten Elija stehen die Frauen der juedischen Gemeinschaft in Vordergrund, wenn sie auch nicht bei der Tora erscheinen. Ihre grosse Vorbereitungsarbeit fuer das Pessachfest ist nicht nur mechanisches Haendewerk und ein physische Anstrengung, vielmehr eine grosse geistige Tat. Ohne sie wuerde kein Fuehrer einer Gemeinde die Lehren des Judentums weder foerdern noch erhalten koennen. Denn unsere Lehren sind auf dem Heim und der Familie aufgebaut. Die Erfuellung des Prophetensatzes, dass Vaeter und Kinder sich vereinigen werden, ist ja mehr von den Frauen als von den Maennern abhaengig, trotzdem unsere Muetter vom Propheten nicht genannt sind. Das Wertvolle, ja Geheimnisvolle, das die Frauen und Muetter im geschichtlichen Leben des Judentums darstellen, soll eben nicht der Allgemeinheit entschleiert praesentiert werden. Ueber sie wird nicht gesprochen, sie werden nicht gezaehlt sondern gewertet und verehrt.

Professor Israel Levy am einstigen Juedisch-Theologischen Seminar in Breslau, hat in einem Vortrag ueber das Ritual des Pessachabends folgendes ueber den Beitrag unserer Frauen zu diesem Fest und ihrer Stellung im allgemeinen gesagt: "In Israel gab es keine Priesterinnen fuer den oeffentlichen Gottesdienst, fuer den haeuslichen Gottesdienst aber trat die juedische Frau als Priesterin auf, die auf dem Altar des Hauses das heilige Feuer der Religion zu erhalten und zu naehren wusste, jedem einzelnen Brauch einen besonderen Reiz verlieh, den religioesen Uebungen die Seele einhauchte und ueber das ganze Haus eine religioese Weihe hingoss. Um der frommen Frauen wegen, sagt der Talmud, wurde Israel aus Aegypten erloest, und wir, die Enkel, koennen dies nach 15 Jahrhunderten nur bestaetigen.

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Schabbat Hagadol (continued)

Das von der Frau geleitete juedische Hause bildete in den Tagen der Not die feste Burg, in die kein Fremder einzudringen vermochte; hier herrschte Zartheit, Innigkeit und Froemmgigkeit, und was die Mutter gesprochen, erschien dem Manne bedeutsam, dem Sohne heilig".

Ja, beginnend mit dem 18. Jahrhundert, als sich die Ghetto-Tore oeffneten, da gab es vornehme und gebildete Frauen, die in der Literatur und Kunst sich einen Namen gemacht haben und im Vordergrund standen. Ihre Salons waren der Mittelpunkt des gesellschaftlichen Lebens der Nation. Sie haben jedoch nichts fuer die Erhaltung des Judentums geleistet, ausser, dass sie manchem jungen Juden Eingang und Stellung in hohen oeffentlichen Kreisen und Aemtern verschaffen konnten. Sie haben jedoch eher vom Judentum abgetragen als ihm zugetragen. Taufen wurden Mode.

Die Masse der wahren juedischen Frauen stand in der Vergangenheit des juedischen Lebens nicht im Vordergrund und dennoch haben diese Frauen den neuen Geist in ihre Heime hineingelassen und die Lehren der neuen Generation mit denen ihrer Vaeter verbunden, wie es der Prophet gekuendet hat. Sie haben die Herzen der Kinder in Verbindung gebracht mit den Herzen der Vaeter. Gerade zu Pessach soll man dieser schlichten und herzensfrommen Muetter gedenken, die zu jeder Zeit einst die weitaus groessere Zahl waren, sich jedoch in unserer Zeit stark vermindert haben.

In diesem Zusammenhang ist es notwendig, die Aufmerksamkeit unserer Generation auf eine historische Wertschaetzung unseres heiligen Gutes zu lenken. Rabbi Jehuda Halevi, der beruehmte juedische Poet des "Goldenen Zeitalters" des Judentum in Spanien, des Saengers der "Zionslieder" schrieb in seinem Werke "Kusari", dass der Sabbat und die Feiertage die wahre Ursache fuer das juedische Ausharren und der Ruhm des Martyriums sind in der Bedraengnis des juedischen Volkes um seine Existenz. Der Poet des modernen Israel, Chaim Nachman Bialik (1873-1934), dem es im Gegensatz zu der Sehnsucht seines grossen Vorfahren Jehuda Halevi vergoennt war im Heiligen Lande zu leben und belehren zu wirken, fasste es in diese Form: "Die Juden haben aus dem Material Zeit etwas fuer sich gebaut; sie nahmen einen besonderen Tag und kneteten und formten ihn bis sie ihn zu einem besonderen Gebaeude gemacht haben. So hat ein jedes Fest seine volle und eigenartige Architektur". 800 Jahre trennten die beiden Poeten von einander. Aber sie erhoben eigentlich ihre Stimmen, der eine in Spanien, der andere im Heiligen Land mit dem talmudischen Diktum, "Nimm vom Fest eine Haelfte fuer dich, die andere gib G-tt".

Wir treten in das Pessachfest ein durch das Burgtor "Schabbat Hagadol". Moegen alle, wie das alte schoene Wort lautet, "gut bauen" fuer die Ankunft des Messias, die Zeit, welche der Becher des Propheten Elijahu am Sedertisch kuendet.

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NACHMANIDES (1194-1270)*by Rabbi Abraham L. Hartstein*

Rabbi Moses ben Nachman, known also as Ramban from an acronym of the first letters of his name (RaMBaN), was the giant of his generation whose influence is major even today. The acronym RAMBAN, like RAMBAM, given to Rabbi Moses ben Maimon, or Maimonides, was more than a comparative gesture in name only; it was a testament to his luminescent status akin to Maimonides.

Nachmanides, or scion of Nachman, was born in 1194 in Gerona, Catalonia, and became known also as RABBENU Moses Gerondi in honor of his native town. A descendant of distinguished scholars, he was given an excellent education. His teachers included Rabbi Judah ben Yakar, who taught him the tradition of the tosafists of Northern France, and Rabbi Meir ben Isaac from whom he learned the methods of study employed in the Yeshivot of Provence. Added to his Spanish heritage, his training in the Spanish method and his contacts with Rabbinic colleagues in Spain through inquiries and Responsa, he blended the two French approaches to Rabbinic literature and synthesized a unique contribution to the comprehension of Judaism and its sources.

From the Responsa of one of his most famous disciples, the "RASHBA", Rabbi Solomon ben Abraham Aderet, we learn that he earned his livelihood as a physician, just as Maimonides had done. He became famous like Maimonides for his scholarship in many fields. Most notable were his contributions to Talmudic literature and Biblical Exegesis in addition to his prominence as philosopher, poet and kabbalist. The majority of his works are novellae "CHIDUSHIM" (original commentaries and observations) on the Talmud and Halacha. His commentary on the Bible was included in the MIKRAOT GEDOLOT with others whose qualitative commentaries are cited therein. It is one of the most praiseworthy, and is a major contribution to the understanding of Scripture.

In 1232 a controversy concerning the works of Maimonides broke out in Montpellier. Extremists at both ends were addressed by Nachmanides to tone down the heightened feelings as he wrote to community leaders in Spain in Aragon, Castile and Navarre, and also to the Rabbis in France to annul the "CHEREM" (excommunication) they had proclaimed against the writings of Maimonides. He argued that the Rambam's support of philosophy had been a response to those in Spain who had observed philosophic culture that had confused them and that Maimonides was only trying to restore them as faithful Jews.

Because of his extensive influence over Jewish public life in Catalonia, he was consulted by the King, who accepted his opinion in 1232. But in 1263 King James coerced Nachmanides into a public disputation in Barcelona with the infamous apostate Pablo Christiani. Held in July in the presence of the king and the church leaders, namely Dominicans and Franciscans, the brilliance of the Ramban was victorious and was awarded a great sum by the king in appreciation for his arguments. At the request of the Bishop of Gerona, Nachmanides summarized his views in a book called SEFER ha-VIKKUACH, which is still extant. But by 1265 the seething Dominicans called him to trial for abusing Christianity. He pointed out that his book had been written at the Bishop's request, and that the king had promised him freedom of speech. When the trial grew complicated, the king postponed the trial indefinitely. The Dominicans, however, turned to Pope Clement IV, who wrote to the King of Aragon to penalize Nachmanides for writing this work. The Rabbi barely escaped from Spain and emigrated to Israel.

Nachmanides was a gifted PAYTAN, writing a number of religious poems and prayers, among them one composed at sea while on the way to Eretz Israel, and one which he composed on his entry into Jerusalem on the 9th of Elul in 1267. In a letter to his son Nachman, named after Ramban's father, he described the ruins of the city and the dispersed Jews therein. Erecting a synagogue, founding a Yeshiva and rendering dynamic leadership, his presence appealed to a defeated people and in 1268 he moved to Acre where he succeeded Rabbi Yechiel ben Joseph of Paris as the spiritual leader of the Jewish community there. Acre was the port city

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HOLIDAY GREETINGS

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THE END OF A COMMUNITY — JEWS IN LIBYA

Several statesmen from Bonn currently engaged in serious deliberations of how to solve problems in the Middle East, were reminded by Libya's Prime Minister when he visited Bonn, that his country's great leader, Colonel Quaddafi had a solution all worked out. All the Jews must leave Palestine and return to the lands from which they came. Only those who were in Israel before the year 1917 may remain, but none of the others, not even those born in that land after that date. Those permitted to remain must then agree to live in a newly established Moslem State of Palestine.

From this one might conclude that the Jews of Libya are permitted to live peacefully in Libya. The truth, however, is otherwise. Only recently it became known that Torah scrolls had secretly been brought to Israel, salvaged from Libya. Some bore evidence of fire damage caused by a pogrom in the synagogue of Tripoli in 1967. When we today speak of Libyan Jews we refer only to those who formerly lived there, but who now reside in Israel. What was perhaps one of the oldest Jewish communities in the world besides Israel, is not in existence any longer.

The Diaspora Museum of Tel Aviv devotes a lot of effort to perpetuate the memory of what was once a flourishing Jewish community in Libya. Much research was done and the findings exhibited, focusing on items of interest not generally known until now. Traces of Jewish settlements in Libya go back to the 6th century B.C.E., prior to the destruction of the First Temple. During the Roman period, Jewish life in Libya was at a peak. Libyan Jews were respected and admired for their skills in industry and commerce. But all this ceased with the destruction of the Temple, and a period of oppression and persecution followed.

Their lot improved for a time when the country was occupied by a Germanic tribe in the 5th century C.E. but with the Byzantine conquest, the new rulers wrought vengeance on the Jewish population. Not until the Arabs invaded the land in the 7th century was their miserable condition alleviated. Then Jews co-existed in harmony with new rulers and the country benefited greatly. But then once again this beautiful and fruitful era of Arab-Jewish cooperation was put to an end with the conquest of Libya by the Spaniards. In 1549 Rabbi Simon Labi stopped over in Libya on his journey from Spain to Israel but he was so dismayed by the deteriorated status of the Jewish Libyan community that he decided to remain there, partially encouraged by the fact that by then, under Turkish occupation, the Jews in Libya had regained some of their rights. Soon setbacks followed, primarily due to a reawakening of Islamic fervor. The followers of Mohammed viewed the Jews as stubborn deniers of the faith of Islam. Similar to medieval European practice, Jews were forced to wear specially marked garments to set Jewish men and women apart from the general population.

It was not until the Italian conquest of Libya in 1911 that the Jewish dream of equality with the rest of the citizens seemed to reach its realization, but this too was of short duration, lasting only 30 years. Pressed by Hitler, Mussolini enacted anti-Semitic ordinances. The word "Jew" was conspicuously stamped into passports of Jewish citizens. After German troops occupied the country in 1942, persecution began in earnest. Jews were arrested and put into forced labor camps similar to the notorious concentration camps in Nazi occupied lands.

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Jews in Libya (continued)

Even the joy of being freed by British troops in 1943 proved to be premature. The British liberators refused to protect the Jewish population from Arab mobs who stormed Jewish quarters and demolished Jewish shops in 1945 in solidarity with the Arab terror in Palestine. 160 Jews were killed and 4,000 became homeless. Three years later another pogrom claimed 26 victims. In spite of all this, England refused to allow Jewish emigration to Palestine. Only with the establishment of the State of Israel did emigration become finally possible. Most of the Jews of Libya, some 80%, availed themselves of it. Those who remained, about 8,000 Jews, were formally granted equal rights but in actuality they suffered persecution. Following the Six Day War in 1967, a new pogrom claimed 30 deaths, large-scale arrests, and confiscation of property. Such conditions, especially the assuming of power by Colonel Quaddafi two years later, doomed the Jewish community of Libya altogether.

Today more than 90% of the Jews of Libya live in Israel, the rest have settled in Italy. Libyan Jewish customs and traditions, as well as the record of their stormy history, are in danger of becoming forgotten. To prevent that, the surviving Jews of Libya and their Israeli-born children assist the efforts of Tel Aviv's Diaspora Museum to preserve for future generations, a precise documentation of the once thriving Jewish community of Libya.

The fate of the Jews of Libya serves as testimony and bitter proof that Jewish life is simply not possible, in a country which is run in accordance with Arab national policies.

Translated from an article written by Kurt Rosendahl in the German-language *Mitteilungsblatt des Oberrates der Israeliten Badens* (October 1981)

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THE HISTORY OF HORSERADISH AS THE BITTER HERB OF PASSOVER

This article is taken from GESHER, a publication of the student organization of Yeshiva Rabbi Isaac Elchanan, Theological Seminary of Yeshiva University — Vol. 8, 5742.

Introduction

Many Ashkenazic Jews specifically use the root of the horseradish plant at least one of the two times that bitter herbs are called for at the Passover *seder*. Surprisingly, horseradish has not always been used for *maror*. Only since the Middle Ages, as Jews migrated northward and eastward into colder climates, has horseradish taken its place on the *seder* table. The possibility even exists that horseradish was not present in Israel in Biblical and Talmudic times and hence could not possibly be identified with *maror*. In addition, it can be argued that the characteristics of horseradish do not even fit the Talmudic requirements for bitter herbs since horseradish is not bitter but rather is hot and sharp. In this paper I will trace and account for the history of the widespread use of horseradish for the bitter herbs of Passover.

I

The Mishnah mentions five species that may be used for *maror*.

Our use of horseradish is predicated on its identification with *Tomcho*. Both the Babylonian and Jerusalem Talmuds identify it in their respective vernaculars. The Babylonian is of little help. However, the Jerusalem Talmud is a bit more helpful and defines *Tomcho* as *gangeedin*. Seemingly a word of Greek origin, its identification has been the object of some discussion and suggestions, but it is certainly not identified with horseradish.

Whether or not horseradish even existed in the Middle East during Mishnaic or Talmudic times is a difficult question to answer. The general assumption is that it did not. However, there is a questionable reference to it by Dioscorides, an early Greek botanist (first century C.E.), which may be taken to mean that it at least was present in his area of the Mediterranean.

The most fruitful sources we have that can serve as indicators of what plant material was considered acceptable for *maror* by Jewry in various periods and geographic locations are the commentaries, codes, books of customs, lexica and responsa composed over the years in a variety of localities. It is to these that we will now turn our attention.

Rabbi Nathan of Rome 1035-c. 1110), in his Talmudic dictionary, defines *Tomcho* as *Kardu*, which most likely is cardoon (*Cynara cardunculus* L.), a close relative of the globe artichoke (*C. scolymus* L.). It is a thistle-like plant of the Composit (Daisy) family (which also includes lettuce, endive chicory and wormwood) whose leafstalks may be blanched and eaten. R. Nathan continues "and some say *Marrubia*", which is undoubtedly *Marrubium vulgare* L., or horehound. This is a member of the Labiate (Mint) family, with whitish hairy leaves and a bitter taste, and was often mentioned by the Greek, Roman and medieval herbalists.

Rashi (1040-1105), a contemporary of R. Nathan living in North France, also defines *Tomcho* as horehound, as do the various books attributed to his school. In Provence (South France), in the late twelfth century, R. Issac b. Abba Mari likewise defines it as horehound. In North Africa, at about the same time as Rashi, R. Isaac Alfasi (1013-1103) defines *Tomcho el shlim* which is possibly a form of rape. Oddly, though, nowhere in the rest of rabbinic literature is there a mention of such a plant as a bitter herb. Maimonides (1135-1204), who wrote largely in Egypt during the latter half of the twelfth century, defines *Tomcho* as *seris*, a Greek word for a form of endive. According to Maimonides, at least four of the five types of bitter herbs in the mishnah are lettuces and endives.

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Horseradish (continued)

We find the first mention of horseradish in rabbinic literature of mid-twelfth century Germany. R. Eliezer b. Nathan of Mainz, (c.1090-c.1170) a contemporary of R. Tam, mentions *meeretich*, the German word for horseradish. However it is not mentioned as a bitter herb, but rather as an ingredient in his recipe for *haroset*! In fact, when he does define the herbs of the mishnah he defines all but *tomcho*. R. Eleazar of Worms (c. 1165-c.1230) also mentions *meeretich* only as an ingredient of *haroset* and in his definitions of the five herbs of the mishnah, identifies *tomcho* with Agroron which is probably a corruption of *andorn*, the German word for horehound. In Germany, then, at least until the period of Eleazar of Worms, there is no mention of horseradish as *maror*. *Chazeret*, lettuce of a leafy or 'romaine' type was used and, when it was unobtainable, endive and horehound were used; wormwood, too, may have been relied on to some extent.

In the areas south and west of Germany, i.e., North France, Provence, Italy, Spain, North Africa and Eretz Yisrael; lettuces, endives, horehound, and depending on local custom, other flora such as cardoon are mentioned and may have been used. Again, there is no mention of horseradish. The situation in these Mediterranean countries, in contrast to that of Germany, remained unchanged throughout the Middle Ages.

In Italy, R. Judah b. Benjamin Anav (mid-thirteenth century) quotes R. Nathan's definition of cardoon and horehound which R. Yehiel Anav and R. Zedekiah Anav, R. Judah's nephew and cousin respectively, mention only horehound. In North France, R. Moses of Coucy (first half of thirteenth century) maintains the tradition of horehound. We can also infer from a comment attributed to R. Peretz (end of thirteenth century) that horseradish was not used for bitter herbs in North France. In discussing the use of roots for *maror*, which was prohibited by R. Tam, R. Peretz rules that one must be certain to remove the root of the lettuce plant when it is used. If, in fact, horseradish was used, mention of its root would certainly have been made. In Provence, R. Manoah of Narbonne (end of thirteenth and first half of fourteenth century) defines *Tomcho* as a form of endive, like Maimonides, while his contemporary, R. Aaron of Lunel, continues the tradition of horehound.

In Spain, R. Moses Halava (mid-fourteenth century) quotes Alfasi's definition of *Tomcho* with the additional comment *Vhoo Merubee* while R. Joseph Habiba (beginning of 15th cent.) also defines *Tomcho* as horehound. R. Simeon b. Zemah (1361-1444), originally from Spain but forced to move to N. Africa in 1391, quotes Alfasi's Arabic translation and adds that it is a form of lettuce. Even by the early sixteenth century, Obadiah of Bertinoro, who first lived in Italy and later in Eretz Yisrael still makes no mention of horseradish as *maror* when he defines the species of the mishnah.

The first mention we have of *Tomcho* translated as horseradish is in the late thirteenth-century Germany, in the *Haggahot Maimuniyyot*, written by R. Meir Ha-Kohen, student of R. Meir of Rothenburg (c. 1215-1293). Surprisingly, among no other student of R. Meir from whom we have written records, do we find similar mention of horseradish. In addition, the first corroboration, from later commentaries, that the *Haggahot Maimuniyyot* defined *Tomcho* as *meeretich* does not occur until about two hundred years later. It seems possible that this comment in the *Haggahot Maimuniyyot* may have resulted from a later addition, and not from the late thirteenth century.

By the first half of the fourteenth century, horseradish is clearly mentioned as an acceptable form of *maror*. R. Alexander Suslin (d. 1349), of Frankfurt and later Erfurt, in eastern Germany, distinctly mentions the custom of using *meeretich* when lettuce could not be found, although he does explicitly define *Tomcho* as *meeretich*.

During the middle of the fourteenth century the custom of using horseradish already existed. It was, however, considered preferable to use lettuce when available, and there are indications that in western Germany, lettuce was indeed available at Passover time. We have reason to believe, though, that lettuce was at times difficult to obtain, as evidenced by the comments of R. Shimson b. Zadok (student of R. Meir of Rothenburg) and R. Alexander Suslin who describes situations where it was not obtainable.

(continued on page 25)

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Horseradish (continued)

The availability of lettuce and other leafy annuals that must be sown from seed depends on climatic factors. In areas such as Spain, Provence, Italy, Eretz Yisrael and N. Africa, all bordering the Mediterranean, the climate is such that lettuce is easily obtainable in March-April. As one moves northeast, the climate in winter becomes progressively colder, and spring, which heralds the growing season, begins progressively later. In western Germany, as previously mentioned, lettuce was generally available. In unusual years, especially when Passover occurred early, it is probable that lettuce was difficult to obtain, or at least it was prohibitively expensive. Further east, in cities such as Erfurt, it was probably even more difficult to procure. In contrast to the leafy annuals, a perennial root crop such as horseradish would be obtainable in cooler climates. Its leaves would push forth from the ground with the advent of spring, and in colder regions, where even the leaves would not be available, the root itself could be stored and made available throughout the year. The dependence on horseradish, then, probably started in the cooler climates of eastern Germany and moved to the even colder climates of Poland and Russia. The reverse may also be true; the custom of using horseradish may have begun in the colder portions of eastern Europe, for which we have few written records, and once established, moved to the relatively warmer Germany where it could be depended upon whenever necessary. In either case, the custom of using horseradish for *maror* and its identification with one of the species of the mishnah, thereby legitimizing its use and giving it roots in tradition, seems to stem from the migration of the Jews northeastward into Europe, and the flowering of new Jewish communities in these colder regions.

After R. Alexander Suslin, the use of horseradish is taken for granted. R. Jacob Moellin (c. 1360-1427) mentions *meeretich* and states that R. Suslin identifies it with Tomcho, although this is not evident from R. Suslin's writings themselves. But R. Jacob then continues onto another problem which also is symptomatic of the migrations of the Jews into colder climates.

II**The Root of the Problem of the Problem of the Root**

R. Moses of Coucy is the first to mention, in the name of R. Tam (c. 1100-1171), that one may not use a plant root for *maror*, since the mishna states *one's obligation is fulfilled by use of their kelach and kelach* is taken to mean the stem, exclusive of the root. This restriction seems to have been well-accepted and as long as horseradish was not used, and leafy vegetables such as lettuce were available, this ruling posed no problem. One had only to be careful to remove any part of the root that may still have been attached to the plant. However, once horseradish appeared as one of the bitter herbs of the mishnah, R. Tam's prohibition became a serious problem.

In Germany, ground horseradish root was commonly used as a condiment, much as we still use it today. It is not unusual, then, that when the Jews began using horseradish for *maror* the initial reaction was to use the root. In addition, among the Jewish communities far to the east of Germany, it is questionable whether the leaves of horseradish were available by Passover, due to the cold weather and the lateness of the growing season. R. Moellin is the first to deal with the problem raised by R. Tam's prohibition and, in no uncertain terms, applies the principle of R. Tam to horseradish too, stating that its roots may not be used for *maror*.

R. Isaac Tyrnau, a contemporary of R. Moellin, writes that one may use lettuce and horseradish leaves or stems, but adds that roots should not be taken. This redefinition of the term *kelach*, allowing the use of the main root of horseradish, has its origins in a problematic responsum of R. Jacob Weil, a student of R. Moellin. In one section he redefines this term without making reference to horseradish. Later on, however, while specifically discussing horseradish he declares that one should only take that part of the plant that is above ground; any parts below ground should not be taken since they fall under the category of "root" which R. Tam prohibits.

The same paradox is found in the *Leket Yosher* of R. Joseph b. Moses, student of R. Israel Isserlein (1390-1460). On the one hand he quotes R. Weil's redefinition of *kelach* for the expressed purpose of continued custom, to justify the use of the horseradish root, which seems to have become a common custom. Later, while describing the *seeder* of his teacher, R. (continued on next page)

Horseradish (conclusion)

Isserlein, he explains that the horseradish root does fall under the category of "root" and thereby under the prohibition of R. Tam.

This tension, felt already in the early fifteenth century in the writings of R. Weil, continues for the next two hundred years. On the one hand, the prevailing custom was to use the root; however, there remained opposition to its use due to the ruling of R. Tam. For the halakhic justification of the custom, R. Weil's redefinition was repeatedly referred to. At times, only parts of his comments were quoted, depending on whether the authority was justifying or opposing the use of the roots.

R. Isaiah Horowitz (1565?-1630) quotes the whole responsum of R. Weil but concludes that 'it is fitting with custom' not to use the roots. This phrase implies preferability of the leaves, while it recognizes the custom of using the root. R. Benjamin Solnik (1550-1640) and R. Joel Sirkes (1561-1640) both are more definitive in their rulings. R. Sirkes relays on the the half of R. Weil's responsum that prohibits the use of the horseradish roots. R. Solnik, while quoting the permissive half of the responsum concludes with the restrictive opinion and adds that he himself would use only that portion of the plant that grew aboveground: the leaves and the thin uppermost section of the root that protrude above soil level.

In Germany, R. Joseph Hahn (1570-1637) stresses that if one must use horseradish, only the leaves should be used. As late as the second half of the seventeenth century there was still opposition by R. Samuel b. Joseph, the author of the *Olat Tamid*, to the use of the below-ground portion of horseradish. R. Elijah Spira (1660-1712) sums up both positions and concludes that in times of emergency one may be lenient to permit the roots, again implying the uneasiness on the part of the authorities in sanctioning the use of the root.

However, in spite of the attempt by rabbinical leaders to discourage reliance on the root, the common practice continued. In the first half of the seventeenth century we hear of the custom, in Poland, of using horseradish leaves the first time that *maror* is called for at the *seder*, and the root only for *korekh*. This custom became widespread and is described as such by R. Abraham Gombiner (1637-1683), R. Jacob Risher (1660-1733) and R. Judah Ashkenazi (first half of the eighteenth century). This practice undoubtedly sprouted from the tension over the acceptability of the horseradish root. There was no question regarding the permissibility of the horseradish leaves in this period. However, leaves were in short supply and could not be stretched to fulfill the requirements of both *mizvat maror* and *korekh*. As a solution, the more preferable leaves were used when the blessing on *maror* was made and the halakhically less preferable roots were used for the *korekh*, considered secondary to the *mizvat maror*. Thus one could be certain of fulfilling the requirement of eating *maror* by using the leaves when the blessing was made.

By the eighteenth century there was no more discussion as to the acceptability of the horseradish root. East European Jewry relied on it at Passover time, even in areas where leafy vegetables could be obtained. In 1822, R. Moses Sofer gave increased stature to horseradish when he wrote that it may even be preferable to lettuce due to the difficulty of cleaning the lettuce leaves of insects. The final irony may be that the modern Hebrew word for horseradish is *hazeret*, the first species of the mishnah which, according to all commentators, is lettuce!

The history of the use of horseradish for *maror* is one that parallels the travels and migrations of the Jewish people. As long as the Jews enjoyed the warm, calm climate of the Mediterranean region, lettuce and similar bitter, leafy vegetables were used at the Passover *seder*. Only as they moved northward and eastward was horseradish accepted as one of the permissible bitter herb. As leafy vegetables became even less available, concomitant with the move into colder regions, a dependence on the horseradish root became inevitable.

The *maror* symbolizes not only the bitter bondage of Egypt, but also serves as a reminder of the bitter exile and the wanderings of the past and present. How fitting it is then, that the symbol of this bitterness, horseradish, is in itself a product of these selfsame wanderings. Even the celebration of the *seder* has been so affected by the Diaspora that commemorative symbols have become evidence and testimony.

Arthur Schaffer is a doctoral candidate in the Department of Horticulture, Rutgers University, working in the field of plant breeding and genetics. He has taught Plant Biology at Yeshiva College and is presently serving as Guest Botanical Curator of the Yeshiva University Museum.

FROM A GENTLE GENTILE — A SERIES OF SELICHOS!

The opening words of the Bible's Book of Job are superbly simple. In classical phrases, Scripture pays tribute to a hero of unparalleled stature: "There was a man in the land of Uz, Job was his name, and that man was perfect and upright, G'd-fearing and shunning evil." (Job 1:1)

Job was not Jewish. The Talmud (Bava Bathra 15a) wrestles with the task of pinpointing the time in history when Job lived. Attempts are made to place him either into the period of the Patriarchs, or in the time of Moses, at the exodus from Egypt or during the episode of the Twelve Spies. No one associates him with the Jewish people or even remotely endows him with a Jewish identity. Yet the life of this man and the Book of Job enrich immeasurably not only the Hebrew language (the linguistic contributions to biblical Hebrew emerging from the debates between Job and his friends are disproportionately great!), but also Jewish philosophy, Jewish theology, and above all Judaism's clarion call to mankind: Have faith in G'd!

(It is to the fulfillment and acceptance of this call, that we fervently, prayerfully look forward, when an entire world united in harmony will be inspired by examples such as Job, Abraham, and Rabbi Akiba, and Zechariah's dream be realized that "G'd will be King over all the earth" [Zechariah 14:9] and when "G'd Who is our G'd, will be the One-and-Only G'd" [Deuteronomy 6:4].)

Whereas the bulk of the Book of Job presents heroism in the framework of tragic fate, the story opens cheerfully. Job leads a well-deserved life of happiness and serenity. He is blessed with a large family, seven devoted sons and three loving daughters, and with immense wealth. He is described as "the greatest of all the men of the east" (Job 1:3). But quickly, lest we conclude that contentment and prosperity impaired this good man's piety, we are told of a unique practice of Job. Periodically, regularly, his sons and daughters gathered for elaborately festive meals, hosted on consecutive days by each of the seven sons. And Job was troubled. A joyous celebration, so he knew, can lead to a relaxing of the standards of propriety and decorum. Good food and fine drink can cause levity and careless abandon. In a mood of frivolity, one may easily stray from the straight and narrow in thought, word or deed. The fear that his loved ones might inadvertently have sinned, drove Job to a rare act of penitence.

"When the days of feasting were over, then Job would send for them and summon them, and he offered burnt offerings according to the number of them all, for Job said: Perhaps my children have sinned" (Job 1:5). Indeed, "that man was perfect and upright, G'd-fearing and shunning evil."

Awed by this unusual piety, Judaism took a cue from Job, the gentle gentile, and instituted a series of three days of penitence after the major holidays on our calendar. Pesach and Sukkos are our long holidays, days of much joy and celebration, when the Jew is biblically enjoined "to rejoice in your feast" and "you shall surely rejoice" (Deuteronomy 16:14,15). When such days of *simcho* are over, our feeling of conscientiousness and piety compels us to gather in the synagogue on *sheni-chamishi-sheni* (Monday-Thursday-Monday) to recite prayers for forgiveness (*selichos*) for "perhaps we have sinned" during the days of joyous abandon.

Quite likely, the custom originated in Talmud times. We find a cryptic passage (Kidushin 81a) that the Rabbis of the Talmud, referring to the large crowds who usually assembled on holidays for learned discourses, were concerned that the mingling of so many might lead to levity. Ruefully they said of the holidays that "the sorest spots of the year (i.e., the greatest danger to chastity) are the festive seasons." Tosaphos (famed Talmud commentary) adds: "This is why it has become customary to fast after Pesach and Sukkos."

We see that Job's innovative act fell on fertile ground and was eagerly espoused and championed by Talmud and Codes. "In Germany and France," writes Tur (Orach Chaim 492) "it is customary to fast on Monday, Thursday and Monday after Pesach and Sukkos, waiting with it until after the months Nisan and Tishri have passed, for one does not want to fast in Nisan nor in (post-Yom Kippur) Tishri. This custom is documented by the verse from Job:

(continued on page 29)

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From A Gentle Gentile (continued)

From the above we see that these days of penitence were primarily conceived as fast days and were so observed, with Torah reading and the including of a *selichos* service in Shacharis. The practice of fasting, however, has been largely abandoned, "for nowadays, on account of general physical weakening, the number of fasters has diminished" (Aruch haShulchan 492:2). We are left with *selichos* only.

In some communities the *selichos* are inserted into the reader's repetition of the Shemoneh Esreh in the sixth benediction (*selach lonu*), and we find it so indicated in many *sid-durim*. This follows the traditional Yom Kippur practice when *selichos* are recited during the reader's Shemoneh Esreh. Most communities, however, prefer to recite the prayers after the Shemoneh Esreh prior to *tachanun*.

Although fasting on these *sheni-chamishi-sheni* days has fallen into disuse, the traditional announcement of the series still makes reference to it. On the Shabbos preceding their occurrence, the *mi sheberach* recited after the Haftorah reading contains the words: "May He Who blessed our fathers Abraham, Isaac and Jacob, bless all who fast this coming Monday, Thursday and Monday." (The belief, that responding to this announcement with the customary *Amern* commits the person so responding to obligatory fasting, is erroneous.)

At what precise time are these series of days observed? After Pesach they are scheduled for early Iyar in such a manner that they end just prior to Lag beOmer. After Sukkos customs differ. Eastern European communities, and their adherents, observe the series early in Cheshvan beginning with the first Monday after Rosh Chodesh. German-Jewish tradition (as in our Congregation) follows the suggestion of Maharil (classical codifier of customs and practices) to schedule the days in the second part of the month so that they end with the last Monday before Rosh Chodesh Kislev.

(A somewhat paradoxical situation arises from time to time when Yom Atzmaut or Pesach Sheni coincides with one of these days of *selichos*. Most of us resolve the head-on "collision" of joy and solemnity by a judicious if incongruous combination of *selichos* together with omission of *tachanun* and possibly reciting Hallel.)

A strong feeling of living history grips us, when we recite these *sheni-chamishi-sheni selichos*. This picturesque custom anchors us firmly to the very foundations of our people and faith: Bible, Talmud and Shulchan Aruch.

Rabbi Shlomo Kahn

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Albert Schwarz	"	Germany
Flora Schiff, nee Keller	"	Hoffenheim
Frances Engelmann	"	Schwarzenau-Rosen

We extend our warmest sympathy to the bereaved

WE REMEMBER

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

March	Adar		March	Adar	
8	13	Julius Petzon	15	20	Hellmuth Hirschheimer
8	13	Recha Weil	15	20	David Liebmann
8	13	Ludwig Weissfeld	15	20	Johanna Liebmann
9	14	Gustav Blum	16	21	Dr. Ferdinand Hermann
9	14	Jakob Blum	16	21	Jolan Schlee
9	14	Julius Blum	18	23	Joseph Adler
9	14	Leopold Kende	18	23	Selli Heldmann
9	14	Theodor Lauter	18	23	Margot Hirsch-Reese
9	14	Hanchen Plaut	18	23	Hugo Voss
10	15	Anselm Baer	19	24	Betty Kraus
10	15	Jacob Oppenheimer	19	24	Bertha Wiesenberg
10	15	Rosa Lenz	20	25	Joseph Feuer
10	15	Emma Wolf	20	25	Max Gitterman
11	16	Yeta Braun	20	25	Fritz Neuhaus
11	16	Samuel Eberhardt	20	25	Therese Stern
11	16	Ann Lewy	21	26	Fritz Brandeis
11	16	Mina Strassburger	21	26	Julie Horn
12	17	Anna Feuer	21	26	Ludwig Landenberger
12	17	Martha Gruenbaum	21	26	Margarete Meyer
12	17	Leo Lesser	21	26	Meta Rosenthal
12	17	Recha Mathes	21	26	Paul Scherlinski
12	17	Sigmund Neubauer	21	26	Hugo Schloss
12	17	Isak Plaut	22	27	Bertha Herzberg
12	17	Bertha Seelig	22	27	Isidor Kraus
13	18	Lotte Adler	22	27	Herman Levi
13	18	Bernard Appel	22	27	Jenny Pinkesfeld
13	18	Berta Dreifuss	22	27	Regina Rosenthal
13	18	Max Friedman	22	27	Julius Schoenberger
13	18	Johanna Kirschner	22	27	David Schuelein
13	18	Albert Leiter	22	27	Hugo Ullmann
13	18	Ernesto Stadecker	23	28	Bertha Froehlich
13	18	Arthur Trautmann	23	28	Max Louis Gutman
13	18	Kenneth Zimmermann	23	28	Isidore Lewy
18	18	Isidor Weil	23	28	Bernard Lowenstein
14	19	Albert Falk	23	28	Irma Marx
14	19	Moses Gruen	23	28	Leo Stern
14	19	Siegfried Kahn	23	28	Babette Wild
14	19	Abraham Kosinetz	23	28	Henriette Wolf
14	19	Fritz David Lehman	24	29	Martha Herz
15	20	Bernard Behrens	24	29	Julius Schaler
15	20	Julie Gruenberg	24	29	Ettel Sinnreich
15	20	Anna Herrmann			(continued on next page)

We Remember*(continued)**March Nisan*

25	1	Gustav Bendheim
25	1	Hugo Hirsch
25	1	Arthur Kahn
25	1	Hannah Kayem
26	2	Rabbi Dr. Leo Baerwald
26	2	Henriette Bensinger
26	2	Julius Hellmann
26	2	Paula Kalter
26	2	Josef Haas
26	2	Adolf Sass
27	3	Elsie Blumenthal
27	3	Selma Hamburger
27	3	Max Hubert
27	3	Steven S. Kahn
27	3	Bertha Rosenberg
27	3	Meta Stern
28	4	Gustav Stock
29	5	Dr. Otto L. Kupfer
29	5	Isaak Selig
29	5	Dr. Paul Simon
30	6	Martha Lasker
30	6	David Neumann
31	7	Sally Hammerschlag

April

1	8	Julius Benjamin
1	8	Max Fein
1	8	Recha Fein
1	8	Hilde Kahn
1	8	Auguste Levi
1	8	Henry Miller
1	8	Babette Noerdlinger
1	8	Gustav Sacki
1	8	Ida Sacki
1	8	Bella Schloss
1	8	Margit Schloss
1	8	Leonore Soika
1	8	Adele Strauss
2	9	Siegmund Ehrlich
2	9	Jack Goldfarb
2	9	Rebecca Neu
3	10	Isidor Bensinger
3	10	Ella Israel
3	10	Liebmann Kaufman
3	10	Sally Nauman
4	11	Berta Friedberg
4	11	Johanna Koestrich
4	11	Philipp Lehr
5	12	Henry Lichtenstein
6	13	Jettchen Griesheim
7	14	Rudolf Strauss
8	15	Paula Alexander
8	15	Alexander Bauer

April Nisan

8	15	Helene Gowa
8	15	Samuel Hirschheimer
8	15	Jacob Gutwillig
8	15	Samuel Hirschheimer
8	15	Julius Jacob
8	15	Albert Katzenstein
8	15	Ferdinand Mayer
8	15	Rudolf Strauss
8	15	Betty Strauss
9	16	Fred Marx
9	16	Berta Mueller
9	16	Clara Neu
9	16	Herman Schlee
10	17	Eva Badt
10	17	Nette Loeb
10	17	Sanna Oppenheimer
11	18	Elsa Angres
11	18	Irma Henlein
11	18	Hedwig Wolff
12	19	Samuel Stein
13	20	Irma Levite
13	20	Immanuel Rosenfeld
13	20	Emil Silberman
13	20	Sessi Wertheim
14	21	Hermann Gundelfinger
14	21	Johanna Kahn
14	21	Max Katzenstein
14	21	Siegfried Wertheim
15	22	Dora Abeles
15	22	Max Abeles
15	22	Dr. Leopold Landenberger
15	22	Emil Oppenheimer
15	22	Irene Winter
16	23	Aron Gottlieb
16	23	Sarah Berney
17	24	Jack Kayem
17	24	Simon Stern
18	25	Josef Holzer
18	25	Laura Schorsch
19	26	Anna Perry
19	26	Herbert Wolf
20	27	Naftali Weingold
20	27	Lazarus Heinsfurter
20	27	Benno Levy
20	27	Amson Schloss
20	27	Bertha Veis
20	27	Jacob Veis
21	28	Fanny Auerhann
22	29	Flora Neubauer
22	29	Irving Isidor Simon
23	30	Meinard Marx

(continued on next page)

We Remember*(continued)*

<i>April</i>	<i>Iyar</i>		<i>May</i>	<i>Iyar</i>	
23	30	Matylda Morawetz	8	15	Bernard Philippon
	<i>Iyar</i>		9	16	Erna Heilbronn
24	1	Dr. Joseph Cahn	9	16	Karl Lichtenstein
24	1	Else Grossman	9	16	Erna Stern
24	1	Max Herz	9	16	Sol Stern
24	1	Adelheid Mannheimer	9	16	Recha Strauss
25	2	Leopold Kronenberger	10	17	Heymann Grossman
25	2	Lothar Strauss	10	17	Ludwig Kahn
26	3	Ignaz Benedikt	11	18	Siegfried Heyman
26	3	Norbert Hess	11	18	Manny Hoffman
26	3	Sally Levi	11	18	Michael Singer
26	3	Elsa Wortsman	12	19	Selma Adler
27	4	Irma Erlebacher	12	19	Henry Falkenstein
27	4	Max Hamburger	14	21	Joseph Freitag
27	4	Emma Leitner	15	22	Bertha Friedberger
28	5	Frieda Brotman	15	22	Louis Heilbrunn
28	5	Emil Dreyfuss	15	22	Sylvia Mintz
28	5	Gabriel Klein	15	22	Anna Voss
28	5	Fred Neubauer	16	23	Klara Breslauer
29	6	Hedwig Fischel	16	23	Morris Moser
29	6	Walter Stein	17	24	Doris A. Jacoby
30	7	Bertha Kahn	17	24	Isaak Schoen
			18	25	Max Hammerschlag
			18	25	Michael Holzer
<i>May</i>			18	25	Henny Katz
1	8	Geotz Hellmann	18	25	Fred Reich
2	9	Max Ransenberg	18	25	Hermann Wertheimer
3	10	Bertha Freitag	18	25	Babette Himmelreich
3	10	Paula Gutwillig	19	26	Malchen Oppenheimer
3	10	Raphael Felix Hayum	19	26	Ida Strauss
4	11	Fred Royce	19	26	Helen Gutkind
5	12	Morris Hirsch	20	27	Babette Levi
5	12	Arthur Nathan	20	27	Max Plaut
6	13	Eric Gross	20	27	Meyer Rosenberg
6	13	Gustav Daniel	20	27	David Meyer
6	13	Martha Lafarque	20	27	Lina Goetz
6	13	Flora Strauss	21	28	Bertha Lemberger
7	14	Stephanie Greenbaum	21	28	Ernest Gutmann
7	14	Jack W. Levi	22	29	Igo F. Gutman
7	14	Willi Schiff	22	29	Eugenia Kahn
8	15	Mordko Katz	22	29	Siegfried Rothschild
8	15	Liesel Leiter	22	29	

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

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