

HABAYIT



הבית

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WHEN IS ROSH HA-SHONO?

The date of the year's beginning is unmistakably specified. Every calendar, Jewish or not, marks it. Every Jew knows it. On the first day of the month of Tishri is Rosh Hashono.

Indeed, we anticipate its arrival with ample preparation. Throughout the month of Elul, the Shofar announces its coming. A week of Selichos conditions us for the holiday's solemnity. Therefore a Midrash, describing an annual heavenly occurrence, comes as a startling surprise:

“ The ministering angels assemble before the Holy One, blessed be He, and say: ‘Lord of the Universe, when is Rosh Hashono?’ Whereupon He replies: ‘Why do you ask Me? Let us together, I and you, inquire of the Sanhedrin on earth.’ Why? Because it is written: ‘On Israel’s determination depends the judgment of G’d’ (Psalms 81:5).”

(Midrash Shochar Tov 81)

True, in Bible and Temple times, there was no set calendar. Each month's beginning coincided with the moon's renewal and had to be authoritatively proclaimed so by Sanhedrin, the High Court in Jerusalem. It was therefore not G'd but man who determined the holidays. But a deeper message than this simple fact of history do the Rabbis of the Midrash convey to us.

Rosh HaShono is Yom HaDin, fearful and awe-inspiring. We approach the yearly Day of Judgment with apprehension and trembling. But we would not want to miss these Days of Awe for anything in the world! Our conscience prods us, our heart and soul propel us, every fiber in our body draws us to G'd's house, to prayer, to communicate with Him. We yearn to recharge our spiritual batteries so as to come away with the uplifting feeling: we have spent these days with Him!

Not from G'd does Rosh HaShono originate but from us. May these days of solemnity be an enrichment of the soul and an inspiration for the year to come. May it be a year for which all of us, Kehillah and community, Kelall Israel and all of mankind will be inscribed for a *shono tovo*.

Rabbi Shlomo Kahn



Happy New Year

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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							
Sept. 18	1st day Rosh HaShono — Sermon	6:45	7:30	7:00	7:37	5:50	9:25
Sept. 19	2nd day Rosh HaShono — Sermon	7:00	7:30	6:45	7:37		
Sept. 25	Shabbos Shuvo — Sermon	6:30	8:45	6:50	7:24	5:55	9:30
Sept. 27	Yom Kippur						
Holiday begins Sun. evening 6:30 P.M.; Kol Nidre 6:40 P.M. (Sermon); Mon. morning Shacharis 8:15 A.M.; Torah Reading 11 A.M.; Sermon 12 noon; Musaph 12:30 P.M.; Mincho 3:15 P.M.; Sermon & Yizkor 5 P.M.; Neila 5:55 P.M.; Conclusion 7:21 P.M.							
Oct. 2	1st day Sukkos — Sermon	6:20	8:30	6:35	7:13	6:10	9:40
Oct. 3	2nd day Sukkos	6:35	8:30	6:40	7:13		
Oct. 9	Shemini Atzeres (Yizkor) — Sermon	6:05	8:30	6:20	7:01	6:20	9:40
Oct. 10	Simchas Torah	6:20	8:15	6:25	7:01		
Hakofos Saturday evening and Sunday morning (9:15).							
Oct. 16	Bereshis (Blessing Month of Cheshvan) — Sermon	5:55	8:45	6:10	6:50	6:30	9:45
Oct. 23	Noach	5:45	8:45	6:00	6:41	6:35	9:50
Oct. 30	Lech Lecho	5:35	8:45	5:55	6:33	6:40	9:55
STANDARD TIME							
Nov. 6	Vayero — Sermon (Kristallnacht Memorial)	4:30	8:45	4:45	5:24	5:45	9:00
Nov. 13	Chaye Soro (Blessing Month of Kislev) — Sermon	4:20	8:45	4:35	5:18	5:50	9:05
Nov. 20	Toldos	4:15	8:45	4:35	5:14	5:55	9:10
Nov. 27	Vayetze — Sermon	4:15	8:45	4:30	5:10	6:00	9:10
Dec. 4	Vayishlach	4:10	8:45	4:30	5:08	6:05	9:10
Dec. 11	Vayeshev (Blessing Month of Tevet) Chanukkah — Sermon	4:10	8:30	4:30	5:09	6:10	9:20
Dec. 18	Miketz — Chanukkah	4:15	8:45	4:30	5:11	6:15	9:20

(continued on next page)

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

Mornings:	Sundays and Legal Holidays (Thursday, Nov. 25)	8:00 A.M.
	Monday and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	September 20 to September 30	6:45 P.M.
	October 4 to October 28	6:00 P.M.
	October 31 to December 16	4:30 P.M.

TASHLICH after Mincho on the 2nd day of Rosh HaShono

HOSHANO RABBO LERNEN Thursday evening, October 7, 6:15 P.M.

SPECIAL DAYS

Sunday	Sept. 12	Selichos, 1st day: 7:00 A.M.
Mon. - Thur.	Sept. 13-16	Selichos 6:15 A.M.
Friday	Sept. 17	Erev Rosh HaShono: 6:00 A.M.
Monday	Sept. 20	Fast of Gedalyo: Fast begins 5:20 A.M.; Selichos 6:15 A.M.; Mincho-Maariv 6:45 P.M.; Fast ends 7:30 P.M.
Tue. - Fri.	Sept. 21-24	Selichos 6:15 A.M.
Sunday	Sept. 26	Erev Yom Kippur: Selichos 7:00 A.M.; Mincho 1:30 P.M.
Mon. - Thur.	Oct. 4-7	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Friday	Oct. 8	Hoshano Rabbo: Lernen Thur. 6:15 P.M.; Fri. Shacharis 6:15 A.M.
Sunday	Oct. 17	Rosh Chodesh Cheshvan, 1st day: Shacharis 8:00 A.M.
Monday	Oct. 18	Rosh Chodesh Cheshvan, 2nd day: Shacharis 6:45 A.M.
Monday	Nov. 8	} Sheni-Chamishi-Sheni: Shacharis 6:45 A.M.
Thursday	Nov. 11	
Monday	Nov. 15	Rosh Chodesh Kislev, 1st day: Shacharis 6:45 A.M.
Tuesday	Nov. 16	Rosh Chodesh Kislev, 2nd day: Shacharis 6:45 A.M.
Wednesday	Nov. 17	before Shabbos: 1st Chanukah light
Friday	Dec. 10	Chanukkah — Weekday mornings 6:45 A.M.
Sat. - Sat.	Dec. 11-13	Daily Lernen after Shacharis
SHIURIM SCHEDULE:		Daily Lernen after Maariv
		Chumash Shiur Shabbos 45 minutes before Mincho
		Sidra explanations Shabbos after Mincho
		Ladies' Shiur Monday 7:30 P.M.

IMPORTANT NOTICE

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Trained volunteers in the neighborhood respond quickly day and night to administer medical emergency first aid, to arrange for ambulance service, etc., etc.

FAREWELL TO RABBI ABRAHAM L. HARTSTEIN

As reported in the last *HABAYIT* issue, the membership at its annual meeting in March voted to accept the Board of Trustees' recommendation not to renew Rabbi Hartstein's contract with the Congregation.

In my personal farewell message to my esteemed colleague I remarked on the fact that the two years of our joint rabbinate had been a source of great pleasure to me.

I sincerely appreciated his helpfulness and advice, and learned to admire his skills and rich experiences. Our harmonious relationship after the memorable merger of our congregations has become a widely acclaimed milestone in the history of the American rabbinate, far beyond the confines of our local area.

Our Congregation joins me in wishing Rabbi Hartstein and his family all the best for the future.

Rabbi Shlomo Kahn

FROM THE DESK OF THE PRESIDENT

Part of the wonders of our Jewish way of life is the realization that for more than 5,000 years, the month of Elul each year brings us to a new beginning, as individuals — as a community — as a people.

The start of the New Year calls us to reflect that we share the proud history of Judaism as a people, dispersed and yet united.

The sound of the Shofar reminds us individually to reaffirm our devotion to our faith.

We are summoned now once again to such a beginning. As we enter the year 5743, we hope to experience the blessings of peace, health, and prosperity.

In the name of our Congregation, I extend best wishes to our revered Rabbi and Cantor, my colleagues on the Board of Officers and Trustees, to our Chevra Kadisha and Sisterhood, to all our members and friends,

L'Shono Tovo!

Oscar Wortsman
President

ANNUAL GENERAL MEETING OF THE CHEVRA KADISHA

The Annual General Meeting of the Chevra Kadisha took place on June 6, 1982. President Emanuel Hirsch opened the meeting with words of welcome to Rabbi Kahn, Cantor Schartenberg and all Chevra members who attended, and called on the assembled 24 Chevra Brothers to observe a minute of silence in honor of those who had passed away during the preceding year.

In his Presidential Report, Mr. Hirsch listed the traditional Lernens on Shovuos and Hoshano Rabbo, and the well-attended Chevra Day and Chevra Seudoh.

The President called on Secretary Hugo Bacharach to read the minutes of last year's membership meeting.

Next came the financial report delivered by Treasurer Charles Wolff, who gave a detailed account of income and expenditures, concluding with a report on Chevra assets as of January 1, 1982 totaling ca. \$19,000.

Both presentations, by Secretary and Treasurer, were favorably accepted.

President Hirsch asked Mr. Harry Speier to announce the decisions reached by the Nominating Committee. Ballots listing the names of Officers and Trustees, unchanged except for the replacement of Mr. Victor Friedlein by Mr. Kurt Neu, were distributed and the entire proposed slate of Officers and Trustees re-elected by the members for a period of one year.

During the final period of discussion, the following points were raised:

Mr. Fred Stone expressed the sentiments of everyone in thanking Mr. Arthur Hanauer for his untiring efforts and dedicated work throughout the year. Due to illness, Mr. Hanauer was unable to attend the meeting and the vote of gratitude was conveyed to him.

Rabbi Kahn, commenting on the fact that the average age of our members has risen, requested expansion of the program to visit the sick and homebound currently under the care of Mr. Victor Marx and Mrs. Ruth Ruhm, and the formation of a group of volunteers to regularly visit Nursing and Convalescent Homes. Mr. Oscar Wortsman promised that a letter will go to all members, calling for such volunteers.

A lively discussion developed concerning the poor attendance at this year's Shovuos Lernens. Mr. Wortsman, Mr. Blank, Mr. Nordlinger and Rabbi Kahn participated with constructive comments and ideas. It was decided to postpone for one year any possible change regarding the scheduling of the Lernens.

Hugo Bacharach

ANNUAL GENERAL MEETING OF THE SISTERHOOD

The Annual Meeting of the Sisterhood was held on June 20, 1982. President Fay Blank welcomed all present. The assembled then rose from their seats for a moment of silence in honor of those who passed away during the past year.

In accordance with the agenda, Mrs. Eugenie Weinberg then read the minutes of the previous Annual Meeting which were adopted. The President's report followed. Mrs. Blank warmly welcomed the ladies who recently joined the Sisterhood. She expressed satisfaction that the Board of Trustees worked so harmoniously throughout the year, and thanked the three Vice-Presidents, Mrs. Irma Stern, Mrs. Edith Weissfeld, and Mrs. Erika Neu for their constant advice and guidance.

Mrs. Blank reported with pleasure that the fund-raising project of the Sisterhood's Rosh HaShono cards, as well as the Sisterhood luncheon of last November, were financially successful.

Mrs. Blank expressed gratitude and appreciation to all ladies who participate in the Chevra, who perform one of Judaism's greatest mitzvos.

Mrs. Ruth Ruhm gave a report on the activities of the Committee for the Elderly.

Treasurer of the Sisterhood, Mrs. Gertrude Strauss, read a detailed financial report, which had been duly confirmed and approved by Mr. Theodore Spaeth, who, in his communication, singled out Mrs. Strauss for well-deserved praise.

Mrs. Rita Rosenthal joined the Board as a newly elected Trustee, replacing Mrs. Kate Nordlinger who had resigned.

Mrs. Blank closed the meeting, wishing everybody a good summer and looking forward to active support for the Sisterhood in the coming year.

Eugenie Weinberg
Recording Secretary

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CONGREGATIONAL NEWS IN BRIEF ...



... the Lag beOmer trip to Atlantic City last May 11th, sponsored by Congregation and Sisterhood, was a well-attended, immensely popular event at which three full chartered buses carried the happy participants on a carefully planned, expertly organized tour for highly appreciated enjoyment on a day of delightful weather ...

... as in past years, Shovuos, anniversary of our Torah, set the tone for Torah study at two Shovuos-Lernens sponsored by our Chevra Kadisha, on the first Yomtov night after services and holiday meal, and in the late afternoon of the first day of Shovuos preceding Kabbolas Shabbos, at which appropriate Torah and Mishna passages were studied in unison by the men who had assembled, Rabbi Kahn delivered a timely Devar Torah at each of the two occasions, greetings were offered by Chevra President Emanuel Hirsch and Chevra Vice President Arthur Hanauer, and refreshments were prepared and served by a group of gracious ladies ...

... a letter signed by Rabbi Kahn and President Oscar Wortsman appealed for generous contributions for the Israel Emergency Fund of the United Jewish Appeal, to assist Israel during the costly Lebanon crisis, an urgent appeal to which our members responded with great warmth and which is hereby once more brought to the attention of our readers (tax-deductible contributions payable to UJA-Israel Emergency Fund may be forwarded to our office) ...

... as last year, homebound persons who wish to hear the Shofar on Rosh HaShono may contact Mr. Stanley Stone before the holiday (569-0384 evenings) who will make an effort to serve those within walking distance ...

... anyone desiring to have the name of a deceased relative or friend (for whom no Memorial Tablet or Window exists) included among the names read by the Rabbi during Friday evening and Shabbos morning services, may notify our office one week in advance (a donation to the Congregation for this service is gratefully appreciated) ...

... our readers are reminded of our Yad Vashem Memorial Light in memory of the six million Jewish victims of the Holocaust and its plaque memorializing destroyed synagogues and congregations — names of Kehillos not yet listed may be inscribed — please contact our office ...

... Mrs. Meta Weil, director of our Family Club, announces that weekly get-togethers will resume after the holidays, beginning Tuesday, October 12th and every Tuesday thereafter at 1 P.M., and invites all who have not done so in the past, to join the happy, satisfied participants for the popular, pleasant afternoon hours ...

... Rabbi Kahn asks to be informed promptly if, G'd forbid, a member of the Congregation is hospitalized; kindly contact the Rabbi either at his home or in the office ...

... in cooperation with our local Jewish Community Council, our Congregation has repeatedly helped generously, in the spirit of traditional *Gemiluth Chesed*, in providing graves free of charge for immigrants whose families were as yet unable to shoulder the cost ...

ALL IN THE FAMILY

Those of us — of any ages — who are baseball fans, have derived rather little *nachas* from New York's representation this summer. In its earlier part, you couldn't even determine who "the other team" was. By lucky happenstance the two of them met in an evening's contest, assuring the minor miracle of at least one of them winning . . .

Much happier are the achievement figures your correspondent has to report from the Beth Hillel-Beth Israel team. While we are all "pitching in," we do not have "Earned Run Averages" to write about. In their stead we can show impressive figures for the celebrants of an Enjoyable Ripe Age. Here then are our "Hall of Famers" of our summer months:

A virtually even record of venerability is shared by Messrs. Charles Kraus and Ernest Lindeheimer, who celebrated their 91st and 90th milestones in June and July. Sharing 85th birthdays in July were Mrs. Henrietta Brunn, Mrs. Frieda Heiser and Mr. Louis Strauss. In listing those who attained the four-score mark, our apology is due for the belated mention of Mr. Herman Goldsmith's 80th birthday, which was celebrated in March. Our other octogenarians in June, July and August were Mrs. Selma Kann, Mrs. Jenny Bachenheimer, Mr. Max Mayer and Mrs. Henny Bernheim. There are six sharers of the 75 year mark; Mrs. Johanna Mosevius, Mrs. Toni Lindheim, Mr. Alfred Stern, Mrs. Ilse Reinemund, Mr. Ludwig Merklinger and our active Vice President, Mr. Alfred Gerstley.

Weddings and anniversaries are yet other gifts in our basket of *simchat*. Late summer commemorated the Golden Wedding Anniversary of our esteemed Rabbi Emeritus, Dr. & Mrs. Hugo Stransky, in far yet near & dear Israel. While our choir member and former Trustee Alfred Morgenthau and his wife Vera celebrated their Golden Wedding, it was forty years ago that Curt and Kathe Behrens pledged their life-time union. On May 30th, Miss Lori Blumenthal was married to Mr. David Reich, grandson of Mrs. Irma Reich. The engagement of Miss Gloria Seibel to our Choir Soloist Harvey Thurm was honored on July 3rd, Shabbat *Chukat-Balak*. A Mazel Tov is due to Mr. & Mrs. Manfred Walden who look forward to their granddaughter Judy Goldman's marriage to Mr. Shlomo Weisfish in Jerusalem, come September, also to Mr. & Mrs. Eric Bender whose son Sidney got engaged to Miss Miriam Gerstle.

It is with happiness that we report the birth of a grand-daughter to Mr. & Mrs. Justin Hirschheimer in July. The same month saw as partners in joy Dr. and Mrs. Richard Alexander at the arrival of their daughter, Mrs. Bertel Neuhaus as loving grandmother and Dr. Allen Neuhaus as proud uncle. Lastly, an outstanding *nachas* is shared by Dr. and Mrs. Julius Heilbrunn, as well as Mr. & Mrs. Louis Jacob: the birth of a great-granddaughter.

May the New Year to come assure us a continuation of the flow of *simchat*; but most of all may it bring to all of us the blessings of Peace, Good Health, Contentedness, Friendship and Good Will.

L'Shana Tovah,

Shalom ve-hatzlachah,
THEODORE H. SPAETH

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לשנה טובה תכתבו ותחתמו

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Happy, Peaceful, and Healthy New Year
Extend Together With Their Families*

- | | |
|--|---------------------------------|
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| Mr. & Mrs. Werner Heumann | Mr. & Mrs. Fred Silbermann |
| Mr. & Mrs. Emanuel Hirsch | Mr. Theodore Spaeth |
| Mr. & Mrs. Kurt Hirsch | Mr. & Mrs. Harry Speier |
| Mrs. Sally Hirschenberger | Mrs. Clara B. Stadecker |
| Mrs. Hanna Kafka | Mrs. Elsa Stern |
| Rabbi & Mrs. Shlomo Kahn & daughters | Mr. & Mrs. Fred Stone |
| Mr. & Mrs. Carl Katz | Mr. & Mrs. Henry H. Strauss |
| Mr. & Mrs. Lewis Knurr | Mr. & Mrs. Walter Strauss |
| Mr. & Mrs. Hugo Lamm | Mrs. Sophie Taub |
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| Mr. & Mrs. Martin Marx | Mr. & Mrs. Henry Wolf |
| Mr. & Mrs. Victor Marx | Mrs. Doris Wolferman & daughter |
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| Kfar Sava, Israel. | |

PROGRAM PREVIEW 1982 - 1983

1982

Tuesday, October 12, all day	Atlantic City trip (Sponsored by Congregation and Sisterhood)
Sunday, October 31, afternoon	Sisterhood Luncheon
Saturday, November 13, afternoon	Oneg Shabbat
Saturday, December 11, evening	Chanukkah Party

1983

January (date to be announced)	Trip to Jewish Museum (Sisterhood)
Saturday, February 5 }	Bazaar
Sunday, February 6 }	
Monday, February 7 }	
Sunday, February 27, afternoon	Purim Dinner (Sponsored by Congregation, Chevra Kadisha and Sisterhood)
Sunday, April 10, afternoon	Chevra Day
Sunday, May 1, afternoon	Lag beOmer event
Saturday, May 7, afternoon	Oneg Shabbat
Sunday, May 15, morning	Israel Bond Drive

NOTE: In order not to conflict with the success of our Purim Dinner, on February 27th, Chevra day will this year be observed on April 10th (Yom Hashoah — Holocaust Memorial Day)

THANK YOU

OUR HEARTFELT THANKS

to all members and friends for their continuous interest in my health and the honor on the Golden Page in the Journal. — Mrs. Stransky acknowledges with warm appreciation the messages and contributions received on her 70th birthday. — We extend our best wishes for health, contentment and peace in the year 5743.

Rabbi and Mrs. Hugo Stransky

Sincere thanks to Mrs. Blank, President of the Sisterhood, to Rabbi Kahn and the Congregation, for the thoughtfulness extended to me during my recent illness.

Rose Royce

My sincere thanks to the Rabbi, Cantor, Congregation, Chevra Kadisha, and the many friends, for their good wishes and visits during my illness.

Charles Newhouse

My sincere thanks to the Congregation, the Sisterhood, our Rabbi Shlomo Kahn and wife, for remembering me on my 80th birthday. It was very much appreciated.

Toni Lindheimer

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

Emanuel & Cilly Hirsch

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

Selma Kann

THANK YOU

Sincere thanks to the Congregation, the Chevra Kadisha, and friends, for the good wishes I received on the occasion of my 85th birthday.

William Oppenheim

My sincere thanks to the Congregation, the Sisterhood, and all my friends for their good wishes on my 80th birthday.

Claire Friedman

We would like to express our sincere appreciation to the Rabbi, Congregation, Chevra Kadisha, and members and friends, for their thoughtfulness extended to us at the passing of our beloved husband and father.

Marga & Werner Pauson & Family

Since it is impossible for me to thank everyone personally, I would like to extend my sincere appreciation in this way to all my friends and *mischpoche* at the Congregation for their helpfulness and thoughtfulness during my stay in the hospital and at home.

Ilse Hirsch

I would like to thank my friends, members of the Congregation, Chevra Kadisha, for their good wishes and contributions on the occasion of my special birthday.
LeShono tovo

Max Mayer

We would like to express our sincere appreciation to Rabbi Kahn, Cantor Scharenberg, Chevra Kadisha, Sisterhood and all members and friends for their thoughtfulness extended to us on the passing of our beloved wife and sister.

Fritz Furcht, Ruth Fischler

Sincere thanks to Rabbi Kahn, Congregation, Chevra Kadisha and friends for their kindness and good wishes extended to me during my recent illness.

Le shono tovo to all!

Harry & Helen Hess

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, the Congregation, Chevra Kadisha, Sisterhood and their respective Presidents, and all members for the good wishes and presents I received on the occasion of my 75th birthday.

LeShono Tovo to you all!

Alfred Stern

I would like to express my sincere appreciation to Rabbi Kahn, Cantor Scharenberg, Chevra Kadisha, President Wortsman, members and friends of the Congregation for their thoughtfulness extended to me on the passing of my beloved brother.

Siegfried Lowenfels

My sincere appreciation for the thoughtfulness extended to me on the passing of my beloved mother.

Vera Walden

I would like to thank the Rabbi and Cantor, the President, the Congregation, Sisterhood and Family Club for their comforting good wishes for my recovery during my stay in the hospital.

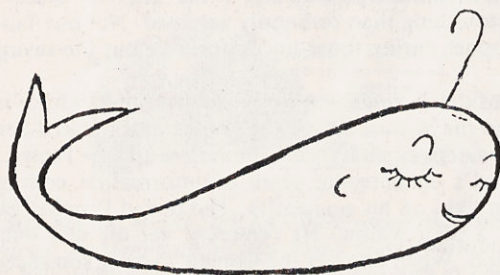
Hilde Bloch

Many thanks to the Congregation, the Chevra Kadisha, all my relatives and friends for the thoughtfulness extended to me on the passing of my beloved husband.

Else Blumenthal

A PROMINENT PROPHET'S PECULIARITIES

by Rabbi Shlomo Kahn



Not to the story of Jonah as recorded in the Bible is this article directed, for breathes there the man with knowledge so scant that he does not know it well? Even Stolze, Frankfurt-am-Main's "poet laureate," almost dismisses the story's details glibly in his inimical, glib verse skill:

*... vom Jonas, wie er in die See
geborzelt is, bei Nineveh —
fort war er — unner — plete.*

(Roughly: How Jonah splashed ignominiously
Near Nineveh into the sea;
Vanished — sunk — gone was he.)

Rather, it is the oddities which will be brought to light, peculiarities which, like Jonah and the fish, lurk elusively just below the surface and beg to be coaxed ashore and duly appreciated.

Jonah was a genuine prophet, well integrated into the roster of his biblical colleagues. Listed among the "Twelve" (so-called "minor" prophets — minor purely on account of the brevity of their recorded prophecies as compared to the much longer books of Isaiah, Jeremiah and Ezekiel), Jonah enjoys august preferential treatment. His book in its entirety serves as Haftorah reading on Yom Kippur afternoon. Thus he and his story are indelibly, firmly entrenched in every Jew's mind and memory. Yet he stands, in spite of authentic credentials, conspicuously apart.

Consider the curious fact that the entire Book of Jonah contains only five words of prophecy! He said:

עַד אַרְבַּעִים יָיִם וָאַרְבָּעָה יָהֲרֹאֵם נִינְוֵה

"(in) another forty days Nineveh (will be) overthrown."

This short but immensely dramatic message constitutes the totality of Jonah's prophecy in the Book of Jonah.

(There is one other reference to Jonah in the Bible, in II Kings 14:25, indicating that he served in at least one other mission, during the reign of Jeroboam II. Tradition also identifies him as the disciple whom Elisha sent to anoint Jehu king over Israel — II Kings 9:1.)

Everyone knows how Jonah's life was saved, and he himself chastened, through divine intervention, employing the service of a large fish. The Rabbis of the Midrash direct our atten-

(continued on next page)

A PROMINENT PROPHET'S PECULIARITIES (continued)

tion to the fact that first the fish is referred to in the Hebrew masculine gender, instead later in the story, however, in the feminine gender, and at the end once again masculine. Hence the episode is even more astonishing than ordinarily assumed. Not one but three fishes, each in turn, swallowed the prophet during those uncomfortable but life-saving days of submerged existence.

Furthermore, the Midrash finds several Scriptural hints which indicate that Jonah's "navigator" took him to the historic site of the Crossing of the Red Sea (see Jonah 2:6) and also via a subterranean waterway underneath Jerusalem's Holy Temple (ibid 2:8).

Perhaps the Talmud's enlightening piece of information concerning Jonah's origin throws highly significant light on his singularity. The famed Prophet Elijah resided during a famine in the house of a poor widow. He preserved her life and that of her child with a miraculous supply of food. When one day the woman's young son succumbed to illness, Elijah was given the power to revive the child. This boy, resurrected from death by one of Judaism's most eminent prophets, grew up to become the Prophet Jonah (I Kings 17, Talmud Sanhedrin 113a, Yalkut Yonah).

The fact that G'd sent a Jewish prophet on a mission to non-Jewish Nineveh may be remarkable but not extraordinarily surprising. We find many universal messages in our Bible's books of prophecy (although, to be sure, Jonah seems to stand conspicuously alone in his almost exclusively Gentile-directed career). But — whoever heard of a prophet defying G'd's explicit orders, deliberately shirking a charged duty, running away from the Almighty? Surely this is the one most blatant example that Jonah differs astonishingly from his peers. And yet, his book *and* the very story of this prophecy-dodging is featured on the most sacred day of the year!

Two different, diametrically opposing views are offered by our great Bible commentators, each richly rewarding in stimulating analysis. One unabashedly admits that our hero's image is tarnished — the other portrays him as a sublime heroic figure.

Prophecy does not come easily. A life of dedication, piety, strenuous training, study, self-control — these are among the requirements and the stuff that makes a prophet of G'd. Jonah, however, is pictured by the Talmud as a highly emotional man, given to spontaneous, impulsive flashes of pious ecstasy. "*Jonah was among the pilgrims at the festivals and when he perceived simchas beth ha-shoevo (the Water-Drawing Feast, highlight of joy on Sukkos), the divine spirit descended on him*" (Jerusalem Talmud Sukko 5:1). Excitement and fervor can cause a man to soar to dizzying heights but such a mood is of short duration. A brief explosion of sheer delight quickly collapses into nothingness. Jonah, the Prophet, can turn into Jonah, fugitive from G'd.

Exactly the opposite, a picture of a paragon par excellence, is presented by another view. Selflessness to the point of spiritual self-sacrifice prompted Jonah to disobey divine command. Wisely foreseeing Nineveh's eventual repentance, Jonah wished to have no part in the city's opportunity to survive. On two accounts. If the people of Nineveh change their sinful lifestyle and merit divine forgiveness, it would reflect woefully and mortifyingly on Israel. The non-Jewish city repents and is spared whereas Jerusalem pays no heed to G'd's call for repentance and is destroyed.

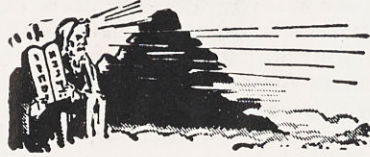
Moreover, Nineveh was the capital of Assyria and was destined to play the role of a bitter national enemy of Israel. Jonah's strong love for his people caused him to decline a mission which could ensure Nineveh existence (Pirke Rabbi Eliezer 10, Mechilta Bo: "Jonah appealed for the honor of the child rather than the honor of the Father").

Sympathy for Jonah fills our heart. We begin to understand not only his impulsive flight from G'd but also his bitterness and sullen mood when he dwelled outside the city that was spared. But there he learns that G'd is forgiving and compassionate:

טוֹב ה' לְכָל וְרַחֲמָיו עַל כָּל בְּרִיאָתוֹ

"G'd is good to all and His mercy is over all His creatures." (Psalm 145:9)

BETRACHTUNG ZU SIMCHAT TORAH: DES MOSES LETZTE BOTSCHAFT



Richtet euer Herz auf alle die Worte, die ich heute gegen euch bezeuge, damit ihr sie eueren Kindern gebietet, bedacht zu sein, alle Worte dieser Weisung zu ueben. Denn es ist kein leeres Wort fuer euch, sondern es ist euer Leben und durch dieses Wort werdet ihr lange leben auf dem Boden, dahin ihr den Jordan durchschreitet, um ihn in Besitz zu nehmen. (5. B. Moses, XXXII, 46-47)

Hier ist die Zusammenfassung des Moses Weisung an sein Volk. Er konnte kein geeigneteres Schlusswort vor seinem Hinscheiden gewaehlt haben. Die tausenden Jahre juedischer Existenz beweisen es. Der Mann, der sein Leben der Leitung seines Volkes gewidmet hat und verantwortlich war fuer dessen Lebensform, hatte damit seine Aufgabe auf Erden abgeschlossen. Dies war seine letzte Botschaft vor seinem Tod. Er forderte, dass all das, was er sein Leben hindurch lehrte, von seinem Volke gepflegt werde und die Fortsetzung ihrer spezifischen, ja einmaligen Lebensweise garantiere. Nachdem sie den Inhalt der Torah von ihm uebernommen hatten, ergab sich fuer sie die Verpflichtung, ihre Kinder ihn weiter zu lehren, sodass sie ihn wieder beherrschen und in seiner Totalitaet weiterleiten an ihre Nachkommenschaft.

Der Akzent des Moses in der Qualitaet seiner Lehre war synonym mit Leben. Die Torah ist nicht nur eine Gesetzessammlung, sondern stellt eine Richtung fuer gutes Leben dar. Sie ist ein programmatischer Entwurf, nach welchem sein Volk seine einzigartige Struktur dauerhaft gestaltete, mit einer Widerstandsfahigkeit, gegen die beizenden Einfluesse der Zeit. Moses forderte dringend mit besonderer Betonung diese Art von juedischem Leben nicht als ein "fruchtloses Ding" anzunehmen, sondern als eine sinn — und gehaltvolle Lehre mit einem zu G-tt gerichteten Ziel.

Mit dem hebraeischen Wort *rek*, das Moses in diesem Zusammenhang gebraucht, beabsichtigte er zu betonen, dass die Lehren der Torah nicht "leer," nicht "gehaltlos" seien. Die Torah enthaelt die Fuelle einer unzerstoerbaren Kraft und bietet eine staendige Aufnahmefahigkeit der Neuerungen einer jeden Zeit an, als auch eine Interpretationsfahigkeit ihrerseits. Aehnlich dem Leben selbst, das eine Kontinuitaet in seinen Urkraeften der Natur wie auch der Mensch mit seinen einmal geschaffenen Organen in staendiger Erneuerung bedeutet und ist, behaelt die Torah ihre Gueltigkeit und Potentialitaet in jedem aufeinander folgenden Zeitalter durch das Mittel des Studiums ihres Inhalts und ihrer Darlegung.

Die Torah ist ein lebendiger Organismus, unkluge und verfuehrerische Interpretationen machen sie wertlos. Sie bietet Moeglichkeit fuer neue Auslegungen und das ist ihr unverwuestlicher Reiz. Die Macht ihrer Botschaft kann nicht erschoept werden. Die Jahrhunderte hindurch haben unsere Gelehrten die Worte ihrer Weisheiten Pruefungen unterzogen und niemals versagt, neuen Sinn und Direktiven fuer die geaenderten Lagen der Lebensbedingungen einer jeden Zeitepoche zu finden. Vieles in der Entwicklung des Judentums erscheint dem Uneingeweihten unvereinbar mit dem geschriebenen Wort der Torah. Eine naehere Untersuchung wird jedoch ergeben, dass im Grunde der Geist der Torah und ihrer Lehren unveraendert und ihre brillante Originalitaet uneingeschraenkt verblieb.

In diesem Lichte der Wahrheit vom Sinai fassten die Rabbinen die Szene des Todes des Moses in ihre Sicht. Sie veranschaulichten ihn, wie sein Auge sich mit Freude am Bild der Zukunft seines Volkes weidete, indem er in einer stattlichen Reihe eine Vorschau der Lehrer

(continued on next page)

DES MOSES LETZTE BOTSCHAFT *(continued)*

und Repraesentanten der Torah in den aufeinander folgenden Generationen an sich vorbeiziehen sah. Eine jede mit ihren geistigen und Laienfuehrern, eine jede sich in die Urquellen der Torah vertiefend und auswertend fuer die neuen Entwicklungen der Zeit.

Moses duerfte wohl zufrieden sein, denn er koennte mit Sicherheit feststellen, dass jedes Wort, das er kuendete, auch heute noch dienlich ist einem maechtigen Zweck in der Gestalt und dem Modell des Lebens seines Volkes. Seine Lehre ist wahrlich "lo davar rek - kein leeres Wort." Sein Volk ist einmalig aufgrund dieses Wortes geblieben und fand stets den Mut, den Pruefungen, denen es jedes Jahrhundert ausgesetzt war, zu widerstehen als auch neue Kraefte ihnen fuer die Gefahren der Zukunft zu entnehmen.

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I AM MY BROTHER'S KEEPER



As pretty flowers and green leaf buds herald nature's reawakening, sad and joyous dates to be commemorated mark the Jewish calendar in spring.

Spanning over the period before Pesach and after Shovuos, Simon Wiesenthal's Academy Award-winning compelling, tastefully produced *Genocide* was shown in New York. Presented not as a Jewish entity but as an integral part of history tracing back many centuries, it sends the message to the whole world: NEVER TO FORGET.

The first of the commemorative dates of modern history to be observed was Yom Hashoa (Nisan 27), reminding us of the six million victims perished in the Nazi Holocaust. In Israel, one minute of sounding sirens commanding country-wide standstill and silence, marks this sad day. As the birth of the Jewish State followed the Jewish genocide, so Yom HaAtzmaut follows Yom Hashoa. On the eve of Yom HaAtzmaut (Iyar 5), Yom Hazikaron, our congregation joined Israel remembering her fallen soldiers in the War of Independence with the Kel Mole. In his address, Rabbi Kahn referred to Israel as a "teenager" compared to the 60 years it took to regain our land under Ezra, and the 300 years to build and secure Jerusalem under King Solomon. We recited Hallel and special prayers for Israel, and as befits a birthday celebration, ended it with cookies and wine.

Beautiful weather graced the following Sunday, when some of our congregation members led by Rabbi Kahn joined scores of thousands demonstrating their solidarity with Soviet Jewry. Notables and politicians shared our grave concern for our fellow Jews in Russia. In their eloquent speeches, they decried the anti-Jewish policies there. Enjoying the freedom after having escaped or survived the Holocaust, it is our solemn duty to do that for our Russian brothers and sisters, what we blame American Jewry not to have done for European Jews during the Hitler era. We must not be silent but rather get involved to help them gain their freedom from oppression, imprisonment and torture.

In his Shabbos sermon, Rabbi Kahn noted that as the Kehilla and the community have duties towards the members, so does each individual have duties towards the Kehilla and the community. He urged us to remember by working together, by participating in general Jewish causes and particularly in Kehilla affairs. As if expanding on Rabbi Kahn's thoughts, Rabbi Gerson D. Cohen (on *Eternal Light*, NBC-TV) cited a Talmudic quotation: "... you may not withdraw from the community ..." and he stressed that "we are not just all for ourselves ..."

On Rosh Chodesh Sivan, nasty autumn-like weather marred the "Salute to Israel Parade." Yet thousands braved the blowing winds and drenching rains, lining Fifth Avenue. A few of our congregants, too, stood and cheered the 75,000 youngsters and some elderly, marching with undaunted spirit in the heavy downpour. Mounted police headed the parade, followed by the civil services with their respective vehicles; the about 100 Jewish schools and organizations were interspersed by black and non-Jewish school bands; groups with colorful balloons symbolizing Israeli fruits, clusters of grapes carried on long sticks at both ends as the Israeli tourist insignia, as well as pretty floats representing Israeli causes, hospitals and banks, made up the parade. Our Rabbi participated with his Frisch School students who were pulling a model of a Hesder yeshiva (where students combine Torah study with military training).

Appropriately, during this period WPIX-TV presented "A Woman Called Golda." The film showed Golda Meir citing as her life's motto Hillel's "... if I am not for myself, what am I?"

(continued on next page)

I AM MY BROTHER'S KEEPER (continued)

This reporter viewed *Genocide* in support of Mr. Wiesenthal's worthy cause and as her observance of Yizkor. Mr. Wiesenthal introduced the film's subject, reading from the Chumesh Cain's response "... am I my brother's keeper?" Mr. Wiesenthal ended the impressive documentary, putting between the mighty stones of the Kotel, his note: "I AM MY BROTHER'S KEEPER."

Charlotte Wahle

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HOLY DAYS IN FARAWAY PLACES



YOM KIPPUR
יום כיפור

"Time for *Slihot*, Avram," "Time for *Slihot*, Yosef," the town crier called out as he walked down Jewtown Road, in Cochin, India, at 3:00 A.M. on the first day of the month of Elul. He continued calling each man individually that night and for all of the forty nights throughout the Days of Repentance up to Yom Kippur.

Even the young boys, wishing to be in style with the grown-ups, slipped the town crier some pennies so that he would call their names, too, when it was "Time for *Slihot*."

This *Slihot* period for forty days, when penitential prayers and supplications for G'd's mercy are recited, is observed by many Sephardi communities. Its origin is believed to be in Moses' reference (Deuteronomy 9:16-19):

And I looked and behold, ye had sinned against the Lord your G'd; ye had made a molten calf . . . And I took hold of the two tablets, and cast them out of my two hands, and broke them before your eyes. And I fell down before the Lord, as at the first, forty days and forty nights . . . because of all your sin.

Any male child born during this forty-day period is named Rahamin (Mercy), for it is believed that during this period G'd is on the seat of mercy.

Kehimkar, in his book *The History of the Bene Israel in India*, tells of a custom followed by these brown Jews of the Bombay area on the last day of the month of Elul. The congregation is divided into two sections. Group A stands and reads the *Hatarah*, the prayer for forgiveness. Group B responds, "As we forgive you, so may you be forgiven from on High." The groups then change parts and recite the selections. Following this, they kiss one another's hands.

On the day before Rosh Hashanah, a sheep — or calf or cow — is sacrificed in the courtyard of the synagogue in Kabul, Afghanistan, in memory of the near sacrifice of Isaac. The meat of the slaughtered animal is distributed among the poor in the belief that "Charity delivereth from death" (Proverbs 10:2). There being no poor Jews in the community, the meat is given to poor Moslems.

Special foods are on the family's Rosh Hashanah table in the community. In addition to the usual apple coated with honey — "that we may be granted a sweet New Year" — there is a piece of the sheep's head — "that He may put us at the head and not at the tail end of things"; and some lung — "that our sins may be as light as lung." Other foods include beets, the Hebrew name for which (*selek*) denotes going away, leading to the hope "that our enemies may go away." Also on the table are carrots, whose Hebrew name (*gezer*) suggests the trust "that the harsh sentence — the *gzar din* — may be torn up." Popular also are pomegranates in the hope "that our merits may be as numerous as its seeds."

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HOLIDAY GREETINGS

HOLY DAYS IN FARAWAY PLACES (continued)

In Kuala Lumpur, Malaysia, I was told no sours or pickles are used; and in Penang, Baruch Ephraim said the Sephardi community there uses sugar in place of salt in making the *motzi*, the benediction over bread. The Bene Israel use *halvah* on Rosh Hashanah. The *halvah* is made of cooked ground wheat mixed with sugar, almonds, raisins, and other nuts. With the wine of *Kiddush*, these Jews taste various dried fruits.

H. Z. Hirschberg tells of a Rosh Hashanah meal he attended in Persia in 1946. On the table was an immense platter with many vegetables, roast beef, and part of a sheep's head. *Kiddush* was recited. Then began the benedictions over each food on the platter. Aromatic herbs were also passed around, and the prescribed benediction for each repeated. Liturgical poems and excerpts from the *Zohar* were recited. Only after all this was there the ritual washing of hands and the benediction over the bread to start the holiday meal.

Blowing of the *shofar* holds its unique position everywhere during the Rosh Hashanah service. In India the form of the *shofar* is spiral in form rather than the type we in the West are accustomed to using.

Another customary Rosh Hashanah rite observed throughout these faraway places is that of *tashlikh*, deriving its name from the words of Micah 7:19 — "Thou wilt cast (*tashlikh*) all their sins into the depths of the sea." There has also grown the belief that evil spirits cling to the ends of one's garments and should be shaken free to be carried away by running water.

The form of this ceremony is different in different places. Iraqi-born Jews I met in Kuala Lumpur told me that in their native country they would ride in a launch and empty their pockets into the sea. In Afghanistan, they do not go to the sea or river, but assemble at a home where there is a big well and there observe the casting out of sins. In Turkey, too, *tashlikh* is not observed in public at a riverside but at wells. In Persia, Jews gather at fishponds, with which many homes are equipped, and empty their pockets into the running water there. The goldfish dart up to swallow any crumbs falling into the water.

Reading of the Psalms on Rosh Hashanah is frequent throughout the world. As far back as the Talmudic period the Psalms came to be highly regarded as potent charms in time of need. Particularly popular is Psalm 91, known in rabbinic literature as *Shir shel Pegaim* (Song Against Demons). Some of the verses of this song against demons read:

I will say of the Lord, who is my refuge and my fortress,

My G'd, in whom I trust,

That He will deliver thee from the snare of the fowler,

And from the noisome pestilence.

Thou shalt not be afraid from the terror by night,

Nor of the arrow that flieth by day;

Of the pestilence that walketh in darkness,

Nor of the destruction that wasteth at noonday.

There shall no evil befall thee,

Neither shall any plague come nigh thy tent.

For He will give His angels charge over thee,

To keep thee in all thy ways.

In Afghanistan it is customary for Jews to read the entire Book of Psalms, 150 in number, twice, thus making a total of 300 Psalms that have been read. It is believed that in this way a pardon from the Lord will be achieved, for the numerical value of the Hebrew word for pardon — *kaper* — equals three hundred.

We come now to the ninth day of Tishri, the day preceding Yom Kippur. It is a day full of rites and ceremonies. In the morning the Jews of Penang bathe at the seaside. In Cochin, people ask each other for any slights or hurts made during the past year. All pledges that have been made are paid. In Libya it was customary for the synagogue trustees to sit in the courtyard at tables decorated with flowers. Individuals would then pass by the tables and make their payments.

Kapparot, the offering of a fowl or other animal as substitute for oneself in atonement, is a ritual generally observed. In some places the meat of the animal thus sacrificed is given to the poor.

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HOLY DAYS IN FARAWAY PLACES *(continued)*

The Bene Israel, as do many other Jews, visit the cemetery before Rosh Hashanah and Yom Kippur to invoke the intercession of the dead on behalf of the living members of the family. The Bene Israel, however, believe that the spirits of the dead visit the homes, joining the family for this important day, and leave on the day following Yom Kippur.

Seder Malkot — the ritual of penitential flagellation — is observed in many places in the middle of the day of Yom Kippur eve. How it is enacted was described to me in Afghanistan: A man, stripped to the waist, his face to the wall, leans against a wooden pillar jutting out from the wall of the synagogue, his hands stretched out above his head. A synagogue representative ties the man's wrists to the pillar. Then, with a leather thong, the religious functionary lashes the man across the left shoulder and recites the following verse (Psalm 73:38):

*But He, being full of compassion,
forgiveth iniquity, and destroyeth not;
Yea, many a time doth He turn His anger away,
And doth not stir up all His wrath.*

The man is lashed over the right shoulder, and once more over the left shoulder. Each time the verse is repeated. In Hebrew, this verse consists of thirteen words. Therefore, each one of the three strokes counts as if the man had been lashed thirteen times. In this way, the required thirty-nine strokes are assumed to have been applied. According to the *Mishnah*, thirty-nine strokes are the maximum number required for punishing a person by flagellation.

[Editor's Note: In our own circles, this custom of *Malkot* as developed during the Middle Ages in France and Germany, and observed by this writer, is handled more gently. Kneeling on the floor and reciting the *viduy*, the confession of sin, a friend lightly taps with a leather belt the right shoulder, the left shoulder and the middle of the back, all the while reciting thrice the above-quoted verse.]

The food eaten by the Bene Israel on this day includes *gharies* (rice flour cakes fried in oil), *puries* (tarts made of wheat flour and sugar), liver and gizzards, fruits and wine, pistachios and almonds.

Dressed in white, people proceed to the synagogue for the evening service. *Nerot neshama* (soul candles) — six feet tall and six inches in diameter — are brought to the synagogue to burn throughout Yom Kippur in memory of the departed. Before the sun sets, *Kol Nidre* is recited as a prelude to the start of the Day of Atonement.

Synagogues are in the Sephardi style, with the *bimah* (reader's desk) in the center, and the places for the congregation around the four walls. In Isfahan's ghetto I saw a small synagogue with arches, dome and walls of blue mosaic tiles. The reader's desk, with carved, wooden decorations, was in the usual place. Rugs were spread over the entire floor. Men left their shoes in cubicles in the entry before sitting down on the rugs with low tables, no higher than footstools, before them. The women watched the service from behind a wooden lattice work.

Elkan Nathan Adler, who once was present at a Yom Kippur service in Salonika, tells that on this day everybody was honored with an *aliyah*, being called up to the reading of the Torah. Over and over the last three verses of one portion of the day's Torah reading were repeated for each person in turn.

At the conclusion of the Day of Atonement, fathers in Libya would place their hands on their children's heads and bless them. In Afghanistan men take any bits remaining from the soul candles and offer them to wives who may be barren. It was firmly believed that chewing these bits of the *nerot neshama* would be efficacious in making a barren woman fruitful.

The day following Yom Kippur is for the Bene Israel a day of rejoicing. This is in the tradition of *Simhat Kohen* — Rejoicing for the Priest. In Temple days, the high priest entered the Holy of Holies only one time during the entire year — on Yom Kippur. To mark the high priest's safe return from the Holy of Holies, the day following the Day of Atonement was set aside for rejoicing and festivities. So the Bene Israel note the day following Yom Kippur with entertainment and visits and almsgiving to mark their remaining in life in spite of their sins.

— I.G.C.

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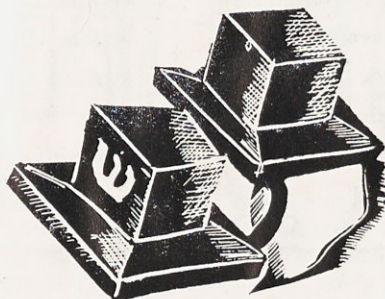
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THE FIRE OF THE TEFILIN IN THE NAZI HELL

Avraham Bresler



Early morning. Cursed guards tear with their inhuman shrieks and screams the sleep from those who miraculously survived the night. Another day of crushing slave labor.

There's a 15-minute break before morning roll call, the first ordeal, standing at attention, scantily dressed, in bitter cold, wind biting through skin and bone. Not far from the barracks, the "coffee" is boiling in a huge kettle from which a mug of weak but life-saving brew is issued. The men are skeletons, shrunk beyond belief; the cheap, watery "coffee" is bitter, but it's priceless, for it contains a small quantity of sugar, vital for nourishment.

Everyone runs for the coffee. Minutes are precious. No one dares be late for roll call. But near one of the barracks many Jewish prisoners fall in line for a different purpose — a line for tefilin!

Incredibly, throughout the bitter cold winters of 1943-1944, some hundreds of starving, freezing men gave up their only hot breakfast for something more precious — the mitzvo of binding hand and head in happy submission to G'd's heavenly yoke, and quickly rush through the Shema with tefilin which "crown Israel with glory."

Standing in the tefilin line, eagerly awaiting their turn, they felt uplifted, high above the cursed ground of the infamous concentration camp. Anticipating the mitzvo, they were transported back to a glorious past, a happy past of Torah and mitzvos, and fond memories warmed heart and soul and for the moment, even a shivering body.

But tefilin? Tefilin in Auschwitz? How was that possible?

"When our transport arrived," told Reb Efraim, one of the survivors in body and in spirit, "they took away our clothes and belongings, searching so thoroughly that not even a needle could have been smuggled through. They branded us with an identification number and gave us prisoner's clothing. When we got to our barracks, our first concern was how to remain Jewish, how to get hold of at least one set of tefilin. Soon we learned camp routine and also that across the road, others were assigned to the "Sonderkommando," grisly work, servicing the crematorium ovens and disposing burned remains. These hapless men had access to the heaps of belongings taken from arriving transports. With them, a highly risky deal had been made. Bribing them with bread rations, for which hundreds had gone hungry willingly, the most precious item had been bartered — a set of tefilin."

And he went on: "Can you believe it? One of our people, seeing an acquaintance just arriving, ran to him with a joyous whisper: 'There is, boruch HaShem, a set of tefilin in camp!'"

Reb Efraim sighed deeply and concluded: "When I put on my tefilin today, I wish I could muster the same religious fervor that I had in those snatched moments in Auschwitz."

(From B'ne B'rak HaCharedit)

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FOREIGN BUT NOT STRANGE



Languages borrow heavily from each other. Words and expressions jump easily across national and ethnic borders and without the slightest hesitation or any payment of customs duty, make themselves at home among the natives. *Eau de cologne*, *hors d'oeuvres*, R.S.V.P. (*rezpondez s'il vous plait*) from the French; *fungus*, *index*, *credo* from the Latin; *Realpolitik*, *Lebensraum*, *Weltanschauung* from the German; *hypochondriac*, *rhapsody*, *paranoia* from the Greek; *paprika* from the Hungarian; *pasta* from the Italian; *patio* from the Spanish; *vodka* from the Russian — all feel comfortable and are “naturalized citizens” of good standing in the English language.

Not only in Webster's Unabridged (whose voluminous content offers many a strange and unusual entry) but also in calendars and bus schedules, Americans find undisguised Hebrew: Rosh HaShanah, Yom Kippur, Hanukkah. And you don't have to be Jewish to possess *chutzpah*, eat *matzos*, act a *schlemihl*, or be a *maïven*. Though unadulterated, pure Hebrew, these have become *kosher* English words, smoothly integrated into the vocabulary of Jew and non-Jew alike.

Some are borderline cases which still sit on the fence, unable to make the plunge completely. In the main they confine themselves to Jewish use only and may at some later date become candidates for export. Following are five basically Hebrew words which are thoroughly familiar to us all, each so quaint and picturesque as to defy a precise translation.

Who doesn't know what *meshuggah* is? Rising easily to the lips, it adds spice to gossip. Decidedly not a compliment, yet *meshuggah* is far less insulting than its English counterpart. (The word occurs literally in the Torah, in the fearful *tochocho* chapter in Deuteronomy 28:34: “You shall be insane — *meshuggo* — from the sight of your eyes which you shall see.”)

Shetuss also is Hebrew, meaning “nonsense,” hence *shoteh*, one endowed with foolishness, at best a ninny or a blockhead, or an outright idiot.

After these rather hapless samples, on to happier grounds. Who can properly translate *be-tamt*? The Hebrew noun *ta'am* means taste. The German-Yiddish shot at making an adjective out of it would render it either tasteful or graceful, perhaps chic, fine or elegant. All very nice but still falling short. *Be-tamt* is admittedly more attractive than any of those.

That also goes for *be-chen*, a German-Yiddish attempt at tackling the Hebrew word *chen*. How do you translate *chen*? Charm, grace, refinement? Sure, but miserably inadequate, failing to capture the real flavor of the word. (A good friend of mine pointed to a charming pun. Modern Hebrew has coined still another side to *chen*, a word formed by the letters *ches-nun* as initials for *chail nashim*, the lady soldiers of the Israeli army!)

Finally, what about *be-koved*? We know exactly what it means. Its origin is the Hebrew *kovod* which means honor, glory, but *be-koved* is neither dignified nor eminent nor distinguished, not even “as a gentleman!” All of that is true but lacks *ta'am* and *chen*. *Be-koved* remains simply — *be-koved*!

Rabbi Shlomo Kahn

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FOOTPRINTS OF JEWISH TOLEDO



Whereas traces of Toledo's Arab past are everywhere — in the Oriental gardens and tiled patios, in Toledans' taste for rich almond pastries, and even in the Castilian language sprinkled with Arabic words — footprints of Jewish Toledo are faint.

No one knows who founded Toledo, but one of the theories is that it was first settled by members of the tribes of Israel fleeing the Holy Land in the sixth century B.C.E. The Jews called it Toledoth, their "city of generations." Toledo became one of the most important Jewish centers in Spain, with about 200 families in 1300.

During more than 300 years of Muslim occupation and the first centuries of Christian reconquest, Toledo experienced a period of religious toleration rare in Western history. Muslims, Christians, and Jews lived relatively peacefully together, all allowed to practice their own religions and live by their own laws. The arts and sciences flourished. Alfonso X (the Wise) supported a school of translators in the 13th century that helped to bring Aristotelian philosophy and classical scientific texts to the West. The crossfertilization of cultures also produced the distinctive Mudejar style of brickwork and sculptured plaster that still dominates Toledo's architecture.

In the mid-14th century, however, during a time of economic hardship and religious revival in Castile, intolerance flared. As sweet as the flowering of mixed cultures had been, bitter was the repression. Toledo is above all a city of contradictions.

Jews were forbidden to carry on trade with Christians, carry arms, or hold public office. The Jewish quarter, or *Juderia*, was sacked and burned in 1391. Some years later, after a fiery sermon in Santiago del Arrabal, Vincent Ferrer led a bloody massacre in Toledo's oldest synagogue, which then became a Catholic Church, Santa Maria la Blanca. The tribunal of the Spanish Inquisition to deal with false Christian converts was established in 1485 in Toledo, and within 40 years Catholic monarchs expelled all unconverted Jews and Muslims from Spain.

The memory of those times still haunts the Street of the Bitter Well in Toledo, where people believe they can still hear the weeping of Raquel, the beautiful daughter of Levi, who lived there. According to legend, Levi killed his daughter's Christian lover as he stole into the Jew's garden one night to meet Raquel. She wept for many nights, and finally, in her despair, threw herself into the well at which the lovers had kept their secret trysts. The waters were said to have turned bitter with Raquel's tears.

There is some speculation that Dona Jeronima de las Cuevas, El Greco's mistress for 37 years and mother of his son, Toledan architect Jorge Manuel, was related to Jewish *conversos*, or converts, by marriage. She is believed to be the beautiful and mysterious woman in El Greco's portrait "Lady in a Fur Wrap." What is certain is that El Greco and his mistress lived in Toledo's *Juderia*.

They made their home not in the small reconstructed 16th-century house now called the Casa del Greco, but in a 24-room apartment in a palace of the Marques de Villena overlooking the gorge of the Tagus. The palace was torn down early in this century, and the site is now part of a park, the Paseo del Transito, where mothers bring small children on summer afternoons.

In the park or the *Juderia*'s small family-run shops and cafes that open onto the street, everyone seems to know everyone else. The neighborhood is like a small town within Toledo. There is the smell of sweet melons and apricots in the fruit stands, as well as contented-looking

(continued on page 29)

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FOOTPRINTS OF JEWISH TOLEDO *(continued)*

tomatoes that have grown fat in the sun. Rows of delicate marzipan confections fill the windows of Santo Tome bakery. And quiet restaurants offer gazpacho, partridge, and the mellow La Mancha wines of Toledo Province.

Sometimes, as I walked this lovely district, I wondered if there were any Jewish families still living in Toledo.

"Ah, the Jews left Toledo centuries ago," said Rufino Miranda, owner of a newsstand on the Calle del Comercio. Little goes on in Toledo without his knowledge.

He spoke in Spanish to my friend Elvira Huelbes and eyed me suspiciously. We lingered in the store, and within an hour whatever mistrust there was in the air vanished. He turned to me.

"Outside the city walls there was a Jewish cemetery," he said in English. "In the 17th century a man came from Salonika and found the tombstones tossed about. He wrote down the inscriptions on them and the names of 72 Jews buried there. Decades later the list was published in a book, *Avne Zikaron* [Stones of Memorial].

"In the 1920s the book suddenly appeared in Toledo and people began to look for the tombstones. Some were found in convents. The large, carved-out pieces of stone had been turned upside down and used by the nuns as wash-basins. The tombstones began to make some people curious about their Jewish ancestry."

And then, said Rufino, several years ago Toledo became the sister city of Zefat in the Holy Land, and a friendship forest of small trees was planted outside Toledo. A cantor from Israel blessed the ground and recited prayers. To the surprise of everyone, more than 200 families from Toledo and Madrid attended the ceremony.

About the same time, a Moroccan-born Jew of Spanish descent, Albert Elmalem Chocron, opened the *Sinai*, a kosher restaurant, on the Street of the Catholic Kings in Toledo. It is now the favorite lunch spot of neighborhood priests, who have acquired a taste for chicken-liver latkes with applesauce. For the past few years, Senor Elmalem has invited both Christians and Jews to celebrate the Passover feast with lamb shanks and haroseth and kosher wines imported from France and the U.S.

"The first year 20 people came to Passover," said Senor Elmalem, a talkative man in his 60s, who had at one time worked in the secondhand-clothing business in New York City. "The next year we had 140, and last year 275 showed up. The restaurant couldn't hold any more.

"I have a friend. I won't tell you his name. He is Catholic and goes to Mass every Sunday. But, for some reason, his father and grandfather told him not to eat pork, and every Friday in his house he lights a Sabbath candle. He doesn't say any prayer. He just lights the candle."

Senor Elmalem said it is his dream to restore the old synagogue of Santa Maria la Blanca and, perhaps, some day to hold religious services there again.

Louise E. Levathes

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"In the 20th century we shouldn't have to study Bible stories anymore," agreed another. And a lively discussion was on.

Finally the class decided to ask several leading Bible experts whether it isn't true that the time has come for Israelis to take up science instead of Tanach. Among the replies came this:

"Dear Students: I read your letter telling about the girl who believes in science and not the Tanach. Are you really so sure that science can teach man everything? Can it teach us not to kill, not to steal, not to cheat? Can it teach that man must love truth and peace? How could science possibly be a substitute for the Bible!

(signed) David Ben-Gurion."

(Panim-el-Panim, Vol. 620)

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seit abertausend Jahren
zuerkannt,
uns, nur uns,
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Stein um Stein.

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vom Bau und vom Zerfall,
der Hoechsten Schrift
im Antlitz
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stehn alle Fragen,
jede Antwort
unseres Tuns,
unseres Handelns,
unseres Fuehlens,
unseres Denkens.

Wir bauen weiter,
trotz naehr Kriege,
naehr Kaempfe,
schuetzen weiter
dies Stueckchen Erd',
das uns gehoert,
Stueck um Stueck,
Stein um Stein.

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5743		Sept. Tishri	
Sept.	Tishri	Sept.	Tishri
18	1 Mathilde Kahn	27	10 Dorothea Cohn-Victor
18	1 Ernest A. Lilienstein	27	10 Max & Blanka Dreifus
18	1 David May	27	10 Johanna Eichtersheimer
18	1 Moritz Schwarz	27	10 Jacob & Rosa Eisen
18	1 Paula Sonn	27	10 Wilhelm Frenkel
18	1 Samuel Sonn	27	10 Emma Frenkel
19	2 Alfred & Auguste Levi	27	10 Cilly Fuld
	Arthur, Hermann &	27	10 Hannelore Fuld
	Wilhelm Levi	27	10 Anni Gold
19	2 Dr. Nathan Roos	27	10 Ida Gold
20	3 Dr. Ernest Einstein	27	10 Theobald Gold
20	3 Salomon Katz	27	10 Else Goldband
20	3 Morris Nager	27	10 Lina Goldschmidt
20	3 Rosa Neumann	27	10 Leo, Martha & Heinz Hirsch
21	4 Paul Camnitzer	27	10 Ella & Walter Jacobsohn
21	4 Eugene Fleischer	27	10 Siegfried, Franziska,
21	4 Meta Kahn		Hildegard & Werner
21	4 Theo Mathes	27	Jacobson
21	4 Zacharias May	27	10 Bernhard Katzenstein
21	4 Max Schorsch	27	10 Ernst Kaufmann
22	5 Esther Rosenberg	27	10 Frieda Kayem
23	6 Joseph Oppenheim	27	10 Irma Kayem
23	6 Wolf Plaut	27	10 Ella Lachs
24	7 Pauline Hirsch	27	10 Rita Lachs
24	7 Moritz Veisz	27	10 Julius Lasker
25	8 Bertha Michel	27	10 Amalie Lauter
25	8 Eva Nordlinger	27	10 Rebecca Lebrecht
26	9 Irma Loew	27	10 Samuel Less
26	9 Netty Michels	27	10 Alfred & Eduard Lippman
29	9 Kurt Rosenthal	27	10 Hilda Loeb
26	9 Margaret Ullman	27	10 Joseph Loeb
27	10 Frieda Adler	27	10 Albert Loew
27	10 Selma Adler	27	10 Bertha Loew
27	10 Rebekka Aron	27	10 Emmi, Leo, Ruth & Walter
27	10 Herta Avrutin		Neuberger
27	10 Julius & Ella Braun	27	10 Isidor & Mathilde Rosenbaum

(continued on next page)

We Remember (continued)*Sept. Tishri*

27	10	Lucy Scherlinski
27	10	Pauline Scherlinski
27	10	Carl Seidenberger
27	10	Karl & Louise Stahl
27	10	Fraenzi Starer
27	10	Karoline Stern
27	10	Betty Strauss
27	10	Zadock Strauss
27	10	Fanny Tannenwald & daughter Felicia
27	10	Israel & Klara Tannenwald & son Manfred
27	10	Hedwig & Trude Traub
27	10	Carl Veis
27	10	Sally Wallach
27	10	Thekla Wallach
27	10	Josef & Sara Wojdyslawsky
27	10	Elisabeth, Herman & Richard Wolf
27	10	Jacob Wolffs
28	11	Max Braun
28	11	Dr. George Ruhm
29	12	Salomon Kraemer
29	12	Siegfried Mannasse
29	30	Bertha Oppenheim
30	13	Moritz Hanauer
30	13	Siegfried Mansfeld
30	13	Simon Neuburger
30	13	Meta Textor

Oct.

1	14	Johanna Baruch
2	15	Rudolph Berney
3	16	Gustav Groeschel
3	16	Michel Kahn
3	16	Justin Klau
4	17	Benedikt Hirschmann
4	17	Henry Mannheimer
4	17	Helene Rosenfeld
4	17	Julius Rosenthal
4	17	Sophie Stahl
5	18	Dr. Kurt Fleischhacker
5	18	Herman Furcht
5	18	Ricka Hirschheimer
5	18	Ida Stein
5	18	Fina Strauss
6	19	Julius Graf
6	19	Mirtil Michel
6	19	Malka Tavidishvili
7	20	Mariane Bacharach
7	20	Nanette Bauernfreund
7	20	Johanna Falkenstein
7	20	Max Sonn
8	21	Isidor Boettigheimer
8	21	Adolph Kaufherr

Oct. Tishri

8	21	Julius & Hanna Schloss
8	21	Isaac Schnurman
8	21	Leo Stock
9	22	Henry Kahn
9	22	Laura Neumann
9	22	Sally Norschild
9	22	Frieda Stock
10	23	Gustav Kaufman
10	23	Meta Lauter
10	23	Salomon Wollenreich
10	23	Sigmund Yunker
11	24	Henry Veisz
12	25	Fred Goodman
12	25	Wilhelm Heldmann
12	25	Dr. Otto Kafka
12	25	Samson Schmidt
12	25	Simon Schoenberger
13	26	Martha Dreyfus
13	26	Justin Friesner
13	26	Mathilde Furcht
14	27	Johanna Adler
14	27	Albin Heldmann
14	27	Bertha Hollander Goetz
14	27	Sol Krell
14	27	Victor Reichenberger
15	28	Herman Glauber
15	28	Dr. David Gross
15	28	Frieda Horwitz
15	28	Adolf & Klara Rosenberg & sons, Josef, Martin, & Helmut
15	28	Leopold Rosenfeld
16	29	Therese Feingold
16	29	Max Hirschenberger
16	29	David Lauber
17	30	Sol Gernsheimer
17	30	Toni & Melanie Marx
17	30	Bertha Meyer
17	30	Selma Sonneberg

Cheshvan

18	1	Max Stuehler
19	2	Rudolph & Eliese Solomon
21	4	Daniel Baer
21	4	Siegfried Marx
21	4	Neftal Mueller
22	5	Henry Rosenbaum
22	5	Paula Weinstein
22	5	Rachela Wolf
23	6	Isidore Weil
24	7	Anna Holzmann
25	8	Otto Benjamin
25	8	Fred Freedman

(continued on next page)

We Remember (continued)*Oct. Cheshvan*

25	8	Daniel Rosenthal
25	8	Sally Rosenthal
25	8	Fanny Schoenberger
26	9	Auguste Regenstein
26	9	Anton Sachs
27	10	Louis Herzberg
27	10	Max Lazar
28	11	Rudolf Buxbaum
28	11	Herman Hirsch
28	11	Jettchen Hirsch
28	11	Julius Schaler
28	11	Arthur Simon
29	12	Kurt Blumenstiel
29	12	Friedl Kraus
30	13	Albert Beitmann
30	13	Eugene Levy
31	14	August Bauer (Bauernfreund)
31	14	Jenny Homburger
31	14	Regina Leiter
31	14	Helen Mainzer

Nov.

1	15	Amalia Bergman
1	15	Else Hess
1	15	Adolf Reiter
1	15	Ludwig Schwarz
1	15	Jacob Stern
2	16	Simon & Lina Nussbaum and children
2	16	Rebeka Strauss
2	16	Setti Yunker
3	17	Betty Fuld
3	17	Friederike Goldschmidt
3	17	Ludwig Greenbaum
3	17	Joe Issi Kahn
3	17	Meier Rosenfeld
3	17	Recha Schiff
4	18	Sophie Lowenstein
4	18	Moritz Silbermann
4	18	Louis Snopek
4	18	Albert Strauss
5	19	Max Badt
5	19	Theodora Hammerschlag
5	19	Dr. Paul Hes
5	19	Julius Levite
5	19	Nathan Reis
5	19	Jette Stein
5	19	David Stern
6	20	Moses Baer
6	20	Dina Forchheimer
6	20	Joseph Hartoch
6	20	Hannchen Lehmann
6	20	Sophie Levi
7	21	Alfred Berger

Nov. Cheshvan

7	21	Dr. Samuel Kirsch
7	21	Fred Kraus
8	22	Siegfried Adler
8	22	Max Griesheim
8	22	Isidor Herrmann
8	22	Dora Lissauer
8	22	Hedwig Meyer
8	22	Esther Nadel
9	23	Bertha Neumark
10	24	Shmuel Auer
10	24	Isidor & Ella Dreifuss Hannelore & Fritz
10	24	Emily Emma Simon
11	25	Adolf Stein
12	26	Henry Rosenthal
13	27	Samuel Badt
13	27	Jack Fuld
13	27	Selma Hammerschlag
14	28	Helene Gern
14	28	Toni Oppenheim
14	28	Arthur Schwarz
15	29	Erwin & Johanna Blumenthal
15	29	Heinrich Leitner
15	29	Lina Less
<i>Kislev</i>		
17	1	Hans Furstenberg
17	1	Salomon Kaufman
17	1	Melitta Markovics
17	1	Albert & Julie Steuer
18	2	Herta Nathan
18	2	Hermine Schwarz
19	3	Jacob Feuer
19	3	Siegfried Levy
19	3	Moses Neuburger
19	3	Sophie Zeilberger
20	4	Louis Neumann
20	4	Helen Reichsfeld
20	4	Joseph Simon
20	4	Harry Walter
21	5	Emilie Holzer
21	5	Frieda & Max Schoenfeld and daughter
21	5	Julia Stock
22	6	William Goldschmidt
22	6	Henry Gutwillig
23	7	Eugen Hirsch
23	7	Hanna Meyer
23	7	Harold Ullman
24	8	Rose Boettigheimer
25	9	Ernst Heilbrunn
26	10	Hugo Kaufmann

(continued on next page)

We Remember *(continued)**Nov. Kislev*

27	11	Mina Hamburger
27	11	Regina Klein
27	11	Moritz Saeman
27	11	Frida Schwarz
27	11	Max Stern
28	12	Johanna Baumann
28	12	Karoline Gottlieb
29	13	Samuel Bernheim
29	13	Isaac Frankel
29	13	Max Hirschhorn
30	14	Martin Lowenberg
30	14	Kurt Schoemann
30	14	Lina Weinstock

Dec.

1	15	Emil Dreifuss
1	15	Simon Goldstein
1	15	Rafael Mannheimer
1	15	Marcus Stern
2	16	Sarah Heinsfurter
2	16	Julie Ransenberg
2	16	Amalie Schoenberg
2	16	Frederick Weil
2	16	Rosa Williams
3	17	Leopold Friedberger
3	17	Eugene Hirsch

Dec. Kislev

3	17	Regina Lichtenstein
3	17	Meta Schaefer
3	17	Dr. Hermann Schuelein
3	17	Emmy Siesel
3	17	Josef Traub
4	18	Dr. Maximilian Klanfer
5	19	Ida Basch
5	19	Joseph Goldschmidt
5	19	Bertha Goldwein
6	20	Johanna Baer
6	20	Arthur Baruch
6	20	Adolf Goldwein
6	20	David Greenbaum
6	20	Herman Kayem
6	20	Hedy Price
6	20	Adolph Rothschild
6	20	Else Wolfsheimer
9	23	Rosa Herze
9	23	Martin Reich
9	23	Fred Wolf
10	24	Ella Jonas
10	24	Ferdinand Kahn
10	24	Leo Kaufmann
10	24	Sol J. Loew
10	24	Marianne Schartenberg

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

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