

HABAYIT



הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Tamuz, Av, Elul 5743

Number 297

June-July-August 1983

TIME AND SPACE

Everything that confronts us here on earth, ourselves included, is governed by two concepts: time and space. We cannot visualize anything which never had a beginning or which will never cease to be. We cannot fathom anything that is not restricted in size, be it infinitesimal or macroscopic. Timelessness and spacelessness stagger the imagination, baffle the mind, are beyond human comprehension.

Perhaps this fact alone, that we can identify concepts which we *cannot* grasp intellectually, is proof that we are *only* human, that there must be a G'd Who towers above us immeasurably, Who is eternal and omnipresent.

אין לו דמות חנוף ואינו גוף לא נערוך אליו קדשון.
קדמון לכל דבר אשר נברא ראשון ואין ראשית לראשיתו.

*He has no semblance, He is bodiless
Beyond comparison in His holiness
He preceded all that was created,
The First He is, though He never began.*

(Yigdal)

Shovuos commemorates the Revelation, G'd giving the Torah to Israel. This too, His Torah, must by definition be unfettered by time or space. In "no-man's land" was it given. Although the approximate location is known, the precise mountain cannot be identified definitively. And the date of Shovuos of 2480 years ago, of course, certain, is conspicuously concealed in the biblical account. There is a mere hint: "In the third month . . . they came to the wilderness of Sinai" (Exodus 19:1).

Torah is beyond time and space.

Rabbi Shlomo Kahn



ADMINISTRATION: 571 West 182nd Street, New York, N.Y. 10033. 568-3933/59.

DEATHCASES: During office hours call: 568-3933 or 568-3959.

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

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

President:
OSCAR WORTSMAN
Vice-Presidents:
WILLIAM BLANK
ALFRED GERSTLEY
ARTHUR HANAUER
Treasurer:
ERIC HANAU
Assistant Treasurer:
THEODORE H. SPAETH
Secretary:
FRED STONE
Recording Secretary:
CHARLOTTE WAHLE
Sisterhood President:
FAY BLANK
Chevrá Kadisha President:
EMANUEL HIRSCH
Family Club Director:
META WEIL

Rabbi:
SHELOMO KAHN
160 Wadsworth Ave.
928-8806
Rabbi Emeritus:
DR. HUGO STRANSKY, z"l
Honorary President:
ADOLPH HEIMER
Cantor:
JACK SCHARTENBERG
160 Wadsworth Ave.
568-4075
Executive Secretary:
MANFRED WALDEN
840 Church Hill Road
Fairfield, Conn. 06432
(203) 372-2467
Habay Editor:
RABBI SHELOMO KAHN

MEMBERS OF THE BOARD OF TRUSTEES

Alfred Bloch, Dr. Eric Bloch, Herman Gutman, Werner Heumann, Kurt Hirsch, Walter Michel, Sidney Neuburger, Dr. Allen Neuhaus, Ernest Roos, Ruth Ruhm, Manfred Schoen, Harry Speier, Walter Strauss, Gary Weil, Meta Weil, Charles Wolff.

PRAYER SCHEDULE

	<i>Preceding</i>	<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
1983							
May 18 1st day Shovuos		7:50	8:30	7:30	8:50	4:15	8:50
May 19 2nd day Shovuos - Yizkor - Sermon		7:30	8:30	8:20	8:50		
May 21 Noso		7:00	8:45	8:20	8:53	4:10	8:50
May 28 Behaa'losecho — Sermon		7:00	8:45	8:25	9:00	4:05	8:50
June 4 Shelach (Blessing Month of Tamuz) — Sermon		7:00	8:45	8:30	9:06	4:00	8:50
June 11 Korach (Rosh Chodesh)		7:00	8:30	8:35	9:10	4:00	8:50
June 18 Chukas		7:00	8:45	8:40	9:14	4:10	8:55
June 25 Bolok — Sermon		7:00	8:45	8:40	9:15	4:10	9:00
July 2 Pinchas		7:00	8:45	8:40	9:14	4:20	9:05
July 9 Matos-Masse (Blessing Month of Av)		7:00	8:45	8:40	9:13	4:30	9:05
July 16 Devorim (Chazon) - Sermon		7:00	8:45	8:30	9:08	4:45	9:10
July 23 Voes'chanan (Nachmu) - Sermon		7:00	8:45	8:25	9:02	4:55	9:10
July 30 Ekev		7:00	8:45	8:25	8:55	5:05	9:15
Aug. 6 Re'eh (Blessing Month of Elul)		7:00	8:45	8:15	8:46	5:15	9:20
Aug. 13 Shoftim		7:00	8:45	8:05	8:35	5:25	9:25
Aug. 20 Ki Setze		7:00	8:45	7:50	8:25	5:35	9:25
Aug. 27 Ki Sovo		7:00	8:45	7:40	8:14	5:40	9:25
Sept. 3 Nitzovim-Vayelech		7:00	8:45	7:25	8:02	5:45	9:30

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

Mornings: Sundays and Legal Holidays (Monday, May 30, July 4, Sept. 5) 8:00 A.M.
 Mondays and Thursdays 6:55 A.M.
 Tuesdays, Wednesdays, Fridays 7:00 A.M.
 Evenings: Until September 6 7:30 P.M.

SPECIAL DAYS

Tuesday	May 17	Erev Shovuos - Shovuos-Lernen 9:30 P.M.
Wednesday	May 18	Shovuos-Lernen 7:30 P.M.
Shabbos	June 11	Rosh Chodesh Tamuz, 1st day: 8:30 A.M.
Sunday	June 12	Rosh Chodesh Tamuz, 2nd day: 8:00 A.M.
Tuesday	June 28	Shiv'osor beTamuz: Fast begins 3:50 A.M.; Shacharis 6:45 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 9:12 P.M.
Monday	July 11	Rosh Chodesh Av: Shacharis 6:45 A.M.
Tuesday	July 19	Tis'beAv: Fast begins Mon. 8:25 P.M.; Mincho Mon. 8:35 P.M.; Shacharis Tue. 6:30 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 9:05 P.M.
Tuesday	Aug. 9	Rosh Chodesh Elul, 1st day: 6:45 A.M.
Wednesday	Aug. 10	Rosh Chodesh Elul, 2nd day: 6:45 A.M.
Sunday	Sept. 4	Slichos 7:00 A.M.
Mon.-Tue.	Sept. 5-6	Slichos 6:15 A.M.
Wednesday	Sept. 7	Erev Rosh HaShono 6:00 A.M.; ERUV TAVSHILIN

SHIURIM SCHEDULE

- Daily Lernen after Shacharis
- Daily Lernen after Maariv
- Chumas Shiur Shabbos 45 minutes before Mincho
- Sidro explanation Shabbos after Mincho
- Ladies' Shiur Monday 8:00 P.M.

RABBI DR. HUGO STRANSKY, OF BLESSED MEMORY

The sad news reached us during Pesach, that our Rabbi Emeritus, Dr. Hugo Stransky, who had been ailing for some time, was called to his eternal reward.

Our Congregation's sympathies were immediately extended to his widow and family, and Rabbi Kahn and the Officers of the Congregation scheduled a public Memorial Service (*Hesped*) to pay tribute to Rabbi Stransky's personality, achievements and many contributions to our Congregation as well as numerous other communities and causes.

As this issue of HABAYIT is prepared for printing, the Memorial Meeting has not yet taken place. In our next issue, an appreciation of our late Rabbi Emeritus will fittingly honor his memory.

IMPORTANT NOTICE

HATZALAH will render *free emergency first aid* on a 24-hour a day basis. (Incl. Shabbat and Holidays.) The number to call is **387-1750**. Always call also 911.

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

**B'NAI B'RITH SENIOR SECURITY SUPPLEMENT
TO MEDICARE**

TAX EXEMPT BOND FUNDS etc., IRA, KEOGH & PENSION PLANS

LEO OPPENHEIMER (Member of Congregation)

LIFE & HEALTH INSURANCE

475 Park Ave. South, N.Y. 10016

Tel. Bus. 725-1800 Res. 543-1818

THE PRESIDENT'S MESSAGE

Following our tradition, we concluded our Shabbat morning services between Chanukah and Pessach with lerning of the tractate in the Gemara (Berachos). Our thanks to Rabbi Kahn for his most interesting presentation of these weekly study periods, which culminated in the Siyum for the first born on Erev Pessach.

The President and the Synagogue Committee acknowledge with thanks the generosity of the following members who sponsored a Kiddush following the Shiur: Mr. & Mrs. Hugo Bacharach, Mr. & Mrs. Harry Benger, Mr. & Mrs. William Blank, Mr. & Mrs. Alfred Gerstley, Mr. & Mrs. Eric Hanau, Mr. & Mrs. Arthur Hanauer, Mr. & Mrs. Emanuel Hirsch, Mr. & Mrs. Kurt Hirsch, Mr. & Mrs. Paul Hirsch, Mrs. Sally Hirschenberger, Rabbi & Mrs. Shlomo Kahn, Mrs. Oattie May, Mr. & Mrs. Walter Michel, Mrs. Fanny Rau, Mr. & Mrs. Ernest Roos, Mrs. Sophie Roston, Mrs. Ruth Ruhm, Mrs. Hilda Saul, Cantor & Mrs. Jack Scharenberg, Mr. & Mrs. Harry Speier, Mr. & Mrs. Fred Stone, Mrs. Ilse Strassburger, Mr. & Mrs. Walter Strauss, Mr. & Mrs. Adolf Ullmann, Mrs. Charlotte Wahle, Mrs. Edith Weissfeld, Mr. & Mrs. Oscar Wortsman.

Congratulations to Mr. Eric Hanau as our new Treasurer, and to Dr. Allen Neuhaus and Mr. Gary Weil, on being elected to the Board of our Congregation.

After thirteen years as our Treasurer, Mr. Werner Heumann has decided not to seek reelection. However, at the general meeting, Mr. Heumann was elected as Trustee for a three-year period. Via this medium, recognition and thanks are expressed to Mr. Heumann for his many years of devoted service in this very important and sensitive area of Congregational activity!

To all our members and friends, a very pleasant and healthy summer.

Oscar Wortsman

GENERAL MEMBERSHIP MEETING — MARCH 13, 1983

This year's general membership meeting took place on March 13, 1983; the meeting opened with our usual punctuality at 11:00 A.M. The general tenor of the gathering was one of "good fellowship" and of satisfaction for a reasonably successful year in the religious, social and financial aspects of congregational life.

President Oscar Wortsman reflected this spirit in his introductory statement in which he gave special emphasis to the spirit and vitality of the Congregation. Mrs. Charlotte Wahle, Recording Secretary, read the minutes of the 1982 Annual Meeting. Mr. Werner Heumann, Treasurer for the past thirteen years, also voiced overall satisfaction with the Congregation's fiscal position in his farewell speech. Mr. Eric Hanau, our new Treasurer, tended to agree with his predecessor's assessment, but also called attention to potential clouds on the financial horizon. The officers of the Congregation and the assembled members thanked Mr. Heumann for his years of devoted service, and expressed their confidence in Mr. Hanau's acuity in monitoring the Congregation's balance sheets.

The Committee Chairmen, Mr. Emanuel Hirsch, President of the Chevra Kadisha, Mrs. Fay Blank, President of the Sisterhood, and Mrs. Meta Weil, Director of our Family Club, each spoke briefly on the efforts, activities and accomplishments of their respective unit. The sum of their presentations conveyed a clear picture of congregational strength and purpose. Rabbi Shlomo Kahn addressed us with accustomed thoughtfulness and appreciated brevity. He acknowledged the well-deserved recognition of his contributions which had been expressed in several of the reports and remarks.

The final item of the agenda was the election of the officers and of the members of the Board of Trustees. All current officers were reelected for another one-year term, with the exception of Mr. Heumann, who did not stand for reelection. Mr. Hanau and Mr. Theodore Spaeth were elected as Treasurer and Assistant Treasurer, respectively. The following Trustees were elected: For a three-year term: Kurt Hirsch, Werner Heumann, Ernest Roos, Harry Speier, Meta Weil, Charles Wolff; For a two-year term: Alfred Bloch, Sidney Neuburger, Dr. Allen Neuhaus, Ruth Ruhm, Gary Weil; For a one-year term: Dr. Eric Bloch, Herman Gutman, Walter Michel, Manfred Schoen, Walter Strauss.

This year's annual meeting, attended by 52 members, adjourned at 12:30 P.M.

Eric Bloch

CONGREGATION NEWS IN BRIEF . . .



. . . the annual bazaar took place on February 5-6-7 and was blessed with success (see separate report elsewhere in this issue) . . .

. . . Purim this year featured, in addition to the traditional Synagogue services, a well-attended, greatly enjoyed congregational Purim Seudah, sponsored by the Congregation jointly with the Chevra Kadisha, at which a full-course delicious meal was served, musical entertainment was provided, Rabbi Kahn, President Wortsman, Social Committee Chairman Ernest Roos, and Mr. Theodore Spaeth contributed to the Purim spirit with wit and humor, and a staff of kitchen and dining room attendants expertly served gratified guests . . .

. . . the annual General Membership Meeting of the Congregation took place on March 13th (see full report in this issue) . . .

. . . as in previous years, the consecration of new memorial window and memorial plates took place during the Yizkor services on the last day of Pesach (details elsewhere in this issue) and for the first time our newly constructed Yizkor-Lamp fittingly installed in the center of the Synagogue, honored all the departed loved ones whose memory dominated the solemn services . . .

. . . Yom Atzmaut, commemorating the 35th Israeli Independence Day, was celebrated on Sunday evening, April 17th with a special Synagogue service at which Rabbi Kahn remembered those who died for Israel's independence and security, expressed prayerful hopes for peace in the Holy Land, Cantor Scharenberg conducted the Maariv service in Yomtov chant including Hallel (without beroshos), and the evening's commemoration was concluded with a collation . . .

. . . Chevra Day, coinciding with Yom HaShoah, took place on April 10th, preceded by the Chevra Kadisha's annual Membership Meeting and followed by a solemn service (see separate report) . . .

. . . as we go to print, the following events are still to be observed and will therefore be reported in the next issue: Salute to Israel (May 1st), School Board Elections (May 3rd), Oneg Shabbat (May 7th), Memorial Service for our late Rabbi Emeritus Dr. Hugo Stransky (May 8th), Yom Yerusholaim (May 11th), Solidarity Day for Soviet Jews (May 22nd) . . .

CONSECRATION OF MEMORIAL WINDOW AND MEMORIAL PLATES

As has become traditional within our Congregation, on the last day of Pesach during the Yizkor Service, the memorial windows and plates which had, during the previous year been installed in our Synagogue, were consecrated by Rabbi Kahn.

Dwelling on the theme of *Olam Ha-Bo* (eternal life), which emanates from the Haftoro reading of the eighth day of Pesach, Rabbi Kahn stressed that life on earth is only the forerunner of an existence which continues even after death.

The following list of names was read: MARTIN MARX (memorial window), WILLI BLUMENTHAL, JULIAN DIENSTAG, PETER J. DIENSTAG, ELSE FRAENKEL, CLAIRE FRIEDMAN, WALTER FRIEDMAN, SELMA FURCHT, LUDWIG GOETZ, WILLIAM GOLDSCHMIDT, MATHILDE GOTTLIEB, MINNA HANAU, HILDEGARD HOFFMAN, ANNA HOLZMANN, PAUL HOLZMANN, JULIUS LEWY, CLARA LINDHEIMER, ERNEST LINDHEIMER, LEOPOLD LINDHEIMER, MAX NEUMANN, BETTY OPPENHEIM, WILLI OPPENHEIM, FLORA SCHIFF, FRITZ SCHIFF, LISA WERTHEIMER (memorial plates).

Their names, inscribed on tables and window, live on in our hearts.

BAZAAR 1983

As in previous years our Bazaar 1983 was a huge success. Thanks to the untiring efforts of the Chair- and Co-chairpersons Fay Blank, Ria Roos and Arthur Hanauer much saleable merchandise was solicited. A large number of our members, young and middle-aged (our Congregation does not have old members), male and female, too numerous to mention individually, participated in sorting, pricing and selling the goods.

As a result we were able to add a sizeable sum to our treasury. All this was achieved in a spirit of good-will and cooperation which proved again, if proof was necessary, that our Congregation is truly a single entity regardless of previous affiliation.

Our heartfelt thanks to all those who helped with their minds and their hands as well as to those who generously donated money or merchandise.

W.B.B.

MEMBERSHIP MEETING AND CHEVRA DAY

This year's General Membership Meeting of the Chevra Kadisha took place on April 10, 1983 and was attended by close to 30 members of the Chevra. The meeting was opened by Chevra President Mr. Emanuel Hirsch who welcomed Rabbi Kahn, Cantor Schartenberg, President Wortsman and all members of the Chevra. One minute of silence was observed in honor of the Chevra Brothers who died during the past year.

Our President reported on the Shovuos and Hoshano Rabbo Lernens and on a well-attended Chevra Purim Seudoh which was sponsored jointly by the Chevra and the Congregation. He then gave the floor to our Secretary who read the minutes of last year's General Membership Meeting. Our Treasurer, Mr. Charles Wolff, presented the financial report which had been audited by Mr. Eric Hanau. Both reports were unanimously accepted after some constructive discussion.

President Hirsch asked Mr. Leo Nordlinger, Chairman of the Nominating Committee, to take over for new elections. All previous office holders were reelected and Mr. Walter Michel was added to the Board of Trustees.

Mr. Arthur Hanauer, Vice President, thanked Mr. Fred Stone for his good efforts on behalf of the Chevra, stressing that these were done by him from his *lev*. Mr. Oscar Wortsman added words of sincere appreciation for the correct and dignified way the taharos and levayos were conducted. Mr. Stone responded by praising Mr. Hanauer who is always available and who works tirelessly to see about taharo, cemetery service, and minyan. Mr. Hanauer expressed satisfaction that no matter how difficult, we always had minyan at every funeral in the cemetery, but he severely deplored the fact that twice recently there was no minyan at the Friday evening service in the Synagogue when the weather was bad. He appealed to all to do their utmost to participate fully in all Chevra and Congregational functions. Mr. Hirsch adjourned the meeting.

After the business meeting, the annual Chevra Day Service took place in the Synagogue. Cantor Jack Schartenberg officiated, assisted by the Synagogue Choir. Mincho service was followed by a choir rendition. Rabbi Shlomo Kahn in his sermon spoke on the concepts of taharo and kedusho, purity and sanctity. The act of kindness performed by the men and women of the Chevra Kadisha is called "taharo." Since this year's Chevra Day coincided with Yom HaShoah (Holocaust Remembrance Day), Rabbi Kahn added the concept of kedusho in honor of the Six Million who died *al kiddush hashem*, for the Sanctification of G'd's Name.

The Memorial Prayer for all members who passed away since last year's Chevra Day was recited by Cantor Schartenberg. The Maariv service was concluded with the singing of Yigdal.

Hugo Bacharach, Secretary

ALL IN THE FAMILY

A — perhaps forgivable — oversight had crept into the last “Family” column — and it was none but this writer’s fault; not that convenient culprit called “printer’s error.” Sure enough, at the present time of writing it is still an open question, whether there really is “Spring in the Air,” to which the old joke’s answer of “Why should I?” is still equally dubious.

The following paragraph then should have read: This column seeks to enumerate another kind of “Why should we?” namely *give thanks* for the many occasions of chassadim, bestowed on our *Habayit* Family. Your writer had omitted the key phrase “give thanks” and there are probably very few among us, who not at some time had wanted to express a “thank you” and — inadvertently had forgotten it. We are grateful, indeed, that in the period covered from March through May there are again many happy *Shehecheyanus*.

In March Mrs. Mary Hersch observed her 70th birthday; Mrs. Erna Hirsch, Mr. Walter Hersch and Mr. Walter Strauss their 75th; Mr. Julius Bloch and Mrs. Gertrude Einstein their 85th. The month of May will see the 75th birthday of Mrs. Betty Bloomfield and the 80th of Mrs. Selma Goldschmidt.

Two months are distinguished by the birthdays of nonagenarians. March had the celebrations of Mrs. Nanette Veis’ 92nd birthday and Mrs. Rosa Heimberger’s 93rd, whereas Mr. Isidore Wormser and Mrs. Adele Lebrecht are having the observances of their 92nd and 96th birthdays in May. All these venerable milestones are headed by Mrs. Henrietta Heymann’s 100th birthday, celebrated in April.

Once, again, the simchot, coming from our younger generation, are varied. Grandsons were born to Mr. and Mrs. Louis Bachenheimer and to Mr. and Mrs. Manfred Rothschild, while Mrs. Frieda Abramson and Mr. and Mrs. Max Mayer share the joy of the birth of a granddaughter. Mr. Harry Stern’s grandson Jeffrey Riemer’s Bar Mitzvah was celebrated on February 19, while Asher Baer, grandson of Mrs. Herta Baer observed this solemn and joyous occasion on April 30th.

Wedding bells are tolling in May, bringing joys to two of our very active and devoted families. On May 1 Miss Ellen Godis will exchange vows with Mr. Stanley Stone, son of Mr. and Mrs. Fred Stone. On May 30 Miss Reena Safier will tie her marital troth with Mr. Leonard Roos, son of Mr. and Mrs. Ernest Roos. A hearty Mazal Tov to the young couples and their families!

Lastly, with all these Besorot Tovot to cheer us, this column wishes to express a most heartfelt wish for Rephuah Shelemah to our Executive Secretary Manfred Walden who is recuperating from a severe car accident.

May the gift of Good Health and Peace of Mind be a Blessing from Heaven for all of us!
Shalom ve-hatzlachah,

Theodore H. Spaeth

EXPLANATION

This reporter regrets having neglected to mention in her report, “A Guided Museum Tour,” in the last issue of *HABAYIT*, that this event was sponsored by the Sisterhood and personally arranged by its president, Mrs. Fay Blank.

Charlotte Wahle

L. J. STERN CAKE

257 DYCKMAN STREET

569-3630

**WE SPECIALIZE IN STREUSSEL AND BUTTER
CAKES AND COOKIES**

Under the supervision of K'HAL ADATH JESHURUN
SHAVUOT GREETINGS

INTERNATIONAL GOURMET AND GIFT CENTER

SHAVUOT GREETINGS

LARGE SELECTION OF GOURMET FOOD

We also carry a complete line of Passover Foods

**4797 Broadway
bet. Dyckman & Academy Sts.**

**New York, N.Y. 10034
569-2611**

4191 Broadway

Schild Bros., Inc.

927-5997

SHEVUOT

First Class Meats — Poultry
Delicatessen

GREETINGS

*Sundays open 8 A.M. - 2 P.M.
Under the Supervision of the Rabbinat of K'Hal Adath
Jeshurun*

STERKA RADIO & TV INC.

2551 Amsterdam Avenue

New York, N.Y. 10033

928-8000

SHOMER SHABAT

TWO SISTERS — TWO DESTINIES

Rabbi Shlomo Kahn



Picture to yourself two jet air liners which are parked side by side whose crews are making them ready for departure. Soon they begin to taxi down the runway for take-off, one following the other in quick succession. The signal comes from the control tower and with a mighty roar the first lifts off the ground and is on the way, destination Europe. Sixty seconds later its former companion follows suit, climbing rapidly, turning west, headed towards the Pacific. Just a few moments ago the two had been in close proximity, passengers and crews waving to each other, but with every thrust of the powerful engines the distance between them widens. For a brief few minutes still in sight of one another but quickly out of vision. Steadily the gap increases, each of the two contributing to the widening distance by their colossal velocity and by the fact that they are headed into diametrically opposite directions. After a short interval of time it seems already unbelievable that the two had ever enjoyed each other's company.

This scene of frequent contemporary occurrence illustrates an historical event which happened in the year 2787 (973 B.C.E.), i.e. almost 3,000 years ago. We read about it once a year in a charming book of the Bible which is traditionally included in the holiday service of the second day of Shvuos: the Book of Ruth.

Wealthy Elimelech had emigrated from Eretz Israel during a severe famine and had taken refuge in neighboring Moab. Soon he died, leaving behind his widow, the noble Naomi who had only reluctantly followed her husband to a foreign land, and two sons. In due time, Machlon and Kilion married Moabite girls, Ruth and Orpah, who were not only sisters-in-law (as the text indicates) but whom the Midrash identifies as sisters, prominent sisters indeed, Moabite princesses, for their father was Eglon, King of Moab.

What a wonderful impression the Jewish refugee family must have made on the host country - the king gave his daughters in marriage to the sons of emigrants! And what a warm, congenial home the two girls must have found there, not only with their husbands but above all in the company of Naomi, their mother-in-law. When after some ten years of childless marriage both husbands died, and Naomi, the aged widow decided to return to her native land, Ruth and Orpah refused to leave her. They accompanied their beloved mother-in-law, leaving behind the luxury of parental palace and the familiarity of their birthplace, to travel to a strange land and an unknown life which offered nothing but poverty and deprivation.

Ultimately there was a parting of the ways after all. Naomi pleaded with them to return and Orpah, sincerely hesitant, finally complied. With a heavy heart she kissed Naomi and went home but Ruth clung to her in loyalty and love and refused to leave her side. And so the two sisters who had been close throughout their lives, separated and walked into opposite directions; Orpah returned to Moab, Ruth accompanied Naomi to Eretz Israel, not only to the Jewish land but also to the Jewish people and to G'd.

Exactly as in the picture of the airplanes sketched above, the distance between the two sisters widened rapidly with every step they took towards the destination of their choice. Not only were the fields of Moab geographically far from the hills of Judah where the newly ripened barley was just in the process of being harvested, but also ideologically, the life styles of Ruth and Orpah diverged widely, as far from each other as the east is from the west.

Both found happiness again in marriage and children, each among her own people, Ruth in Jewish Bethlehem in Judah, Orpah in Moab. Ruth's devotion to her mother-in-law and her

(continued on page 10)

Two Sisters (continued)

sincere conversion to Judaism was richly rewarded. She lived to see her great-grandson David become King of Israel and in her old age, she saw Solomon, David's son, ascend the throne in Jerusalem. Orpah's marriage was blessed with four mighty sons. One of them reached historical prominence: his name — Goliath!

How strange are the ways of destiny. Ruth and Orpah met once again through their offsprings on the battlefield; David, descendant of Ruth and Goliath, son of Orpah. Once so close, so lovingly united in the bosom of family, now an unbridgeable abyss between them. One was a blaspheming enemy of Israel and Israel's G'd — the other approached him with a stout heart and a fearlessness stemming from unbounded faith: "You come to me with a sword and with a spear and with shield, but I come to you in the name of the Lord of hosts, the G'd of the armies of Israel Whom you defied . . . all the earth will know that there is a G'd in Israel!" (I Samuel 17:45, 46).

THANK YOU

I would like to thank the Congregation for the get-well wishes and beautiful flowers sent to me during my recent hospital stay, and Rabbi Kahn for his much appreciated visit.

Manfred Loeb

My sincere appreciation to Rabbi Kahn, the entire Board, Cantor Schartenberg, the Chevra Kadisha, Sisterhood, all Congregational members and friends for the good wishes extended on the occasion of my 75th birthday.

Walter Strauss

My sincere thanks to Rabbi Kahn and Family, Mr. & Mrs. Wortsman, the Congregation and the Sisterhood for their thoughtfulness, and all members and friends for the warm wishes on the occasion of my Special Birthday.

Mrs. Erna Hirsch

Sincere thanks to the members of the Congregation for the thoughtfulness extended to me on the passing of my beloved sister.

Leo Nordlinger

MODEL WIRING CORP.

LICENSED ELECTRICAL CONTRACTORS

155 Sherman Avenue — New York, N.Y. 10034 — 942-6868

MORGEN IST ES ZU SPAET . . .

Landesrabbiner Dr. N. P. Levinson

Franz Werfel hat einmal gesagt, dass das Wort vom Zeittotschlagen ein so schreckliches Wort sei, weil die Menschen vergessen, dass wir alle nur so wenig Zeit haben. Wir meinen oft, wir koennten Dinge auch noch morgen tun, oder uebermorgen, oder ein anderes Mal. Scarlett O'Hara sagt in dem beruehmten amerikanischen Roman "Vom Winde verweht": "Ich werde morgen darueber nachdenken!" Wieviele von uns denken aehnlich. Wir sind entweder zu traege, die Dinge, die notwendig sind, jetzt zu tun, oder sie sind uns peinlich, und so verschieben wir sie, bis sich vielleicht eine bessere Gelegenheit bietet. In den Spruechen der Vaeter heisst es: "Sage nicht, wenn ich Zeit habe werde ich lernen, vielleicht wirst du keine Zeit haben" (2, 5). Und unsere Weisen sagen: "Kehre zurueck einen Tag vor deinem Tode, Weiss denn der Mensch, wann er sterben wird? Darum kehre er heute um, denn vielleicht ist es morgen zu spaet. Deshalb sagt auch Salomo in seiner Weisheit 'zu jeder Zeit seien deine Kleider weiss'" (Pred. 9, 8 u. Sabbat 153 a). Wie oft planen wir, eine bestimmte Arbeit durchzufuehren, einen Besuch zu machen, eine Liebestat zu tun, und kommen dann doch nicht dazu. Vor noch nicht allzu langer Zeit wollte ich einen lieben Kollegen vor dem Neujahrstag anrufen, um ihm meine guten Wuensche auszudruecken. Ich versaeumte es, und eine Woche spaeter war er nicht mehr unter den Lebenden. Menschen nehmen sich vor, noch einmal in ihrem Leben eine bestimmte Reise anzutreten, etwas was ihnen wichtig ist, niederzuschreiben, einen Traum zu realisieren. Sie schieben es auf, und dann ist es zu spaet.

Natuerlich koennen wir in einem kurzen Leben nicht alles durchfuehren, was wir gerne moechten, oder was wir tun sollten. Auf meinem Schreibtisch stapeln sich die Buecher, die ich alle einmal lesen moechte. Aber das ist illusorisch. Man muesste sehr lange leben, um alles zu tun, was sich uns an Interessantem und Erstrebenswertem anbietet. Da heisst es dann, Prioritaeten zu setzen, zu wissen was unabdingbar und was verzichtbar erscheint. Man muss auswaehlen koennen und die Kriterien dafuer aufstellen. Und man muss nicht meinen, dass man alles tun muesse. Man sollte auch nicht Dinge versprechen, wenn man weiss, dass man hoechstwahrscheinlich nicht dazu kommen wird, sie durchzufuehren. Auch das Neinsagenkoennen ist eine lobenswerte Eigenschaft.

Um solche Entscheidungen zu treffen, sollte man sich an die Weisheit unserer Vorfahren halten und die Tradition befragen. Denn da finden sich schon relevante Aussagen. So lesen wir unter anderem im taeglichen Morgengebet, was die wirklich wichtigen Pflichten sind, deren sich der Mensch befehligen sollte: "Die Ehrung von Vater und Mutter, das Ausueben von Liebestaten, der Besuch des Lehrhauses morgens und abends, die Gastfreundschaft, der Krankenbesuch, die Ausstattung von Braeuten, das Totengeleit, die Andacht beim Gebet, das Friedenstiften zwischen den Menschen. und das Studium der Tora wiegt alle anderen Gebote auf." Hier haben wir eine Liste, die uns bei unserem Versuch, Prioritaeten zu setzen, hilfreich sein kann. Sie drueckt Naeh und Verantwortungsbewusstsein aus.

Man soll sich der Eltern annehmen, ehe es zu spaet ist. Die Jugend hat hier oft nicht das noetige Verstaendnis. Wie oft werden heute die Alten auch zum alten Eisen gerechnet. Allerdings ist das Generationsproblem, wenn wir uns an Freud orientieren, nicht erst eine Erfindung des 20. Jahrhunderts. Es begleitet uns seit Urzeiten und findet seinen klassischen Niederschlag — und seine zeitlose Ueberwindung — in der Erzaehlung von der sogenannten Opferung Isaaks. Dagegen befehlen die Zehn Gebote die Elternernung. Auch sie darf nicht auf die lange Bank geschoben werden. Sie muss uns *heutige* Aufgabe und Verpflichtung sein, denn Vater und Mutter hat man nicht immer.

Einige der oben erwaehten Pflichten, wie die Sorge um Gaeste, um Kranke, um Braeute, koennen im Gebot der Naechstenliebe zusammengefasst werden. Aber es ist schon wichtig, dass sie hier konkret aufgezaehlt werden, denn was wir nicht schwarz auf weiss besitzen, verschwindet leichter im Nebel der Unverbindlichkeit. Das Ausueben von Liebestaten darf nicht aufgeschoben werden. Da sie Anstrengung, Zeit und oft genug Geld kostet, unterliegen wir leicht der Versuchung, sie zu verdraengen. Deshalb gab es auch im Judentum lange vor modernen Wohlfahrtseinrichtungen besondere Organisationen innerhalb der Gemeinden, die sich der Armen, der Ausstattung der Braeute, der Kranken und der Hinterbliebenen an-

(continued on page 12)

A Morgen Ist Es Zu Spaet (continued)

nahmen. Die professionelle Wohlfahrtspflege hat vielfach das persoenliche Engagement zu Gunsten von Anonymitaet und Kompetenz ausgeschaltet. Trotzdem ist der Einzelne aufgefordert, sich sowohl durch persoenlichen Einsatz als auch durch Spenden an der Linderung von Armut und Elend zu beteiligen. Die Faehigkeit zu menschlicher Naehue duerfte auch heute noch wesentliches Element einer jeden wahren Sozialarbeit sein.

Wenn nun gesagt wird, dass das Studium der Tora alle anderen Gebote aufwiegt, dann muss uns dies zunaechst ueberraschen. Haben wir doch gelernt, dass das Studium nicht die Hauptsache ist, sondern das Tun (Sprueche der Vaeter 1, 17). Andererseits lesen wir wieder, dass das Lernen wichtiger ist als das Tun, denn es fuehrt zum Tun (Kidduschin 40 b). Und das ist in der Tat das Entscheidende. Schliesslich kommt es im Leben auf das an, was der Mensch tut. Aber es geht ja nicht um einen richtungslosen Aktionismus. Wir muessen wissen, was wir unter *diesen* Bedingungen, zu *dieser* Zeit, an *diesem* Ort zu tun haben. Und das koennen wir nicht, ohne zu lernen. Deshalb gehoerte das Studium seit eh und je zu den vornehmsten Aufgaben des Judentums, das ja als Volk des Buches definiert wurde. Wenn man seine Tochter verheiraten wollte, schaute man meist nich darauf, ob der Braeutigam Geld oder eine eintraegliche Beschaeftigung nachzuweisen hatte. Der junge Mann, der gut lernen konnte, war der erstrebenswerte Partner, und da lohnte es sich fuer den Brautvater, noch jahrelang fuer den Lebensunterhalt der Neuvermaehlten aufzukommen.

Alle diese Pflichten, die uns die Tradition so eindrucklich ans Herz gelegt hat, sollen wir heute tun. Wie einst bei den Opfern, die am selben Tage gegessen werden mussten, soll nichts bis zum Morgen uebriggelassen werden. Wie die *Mazzot* sollen auch die *Mizwot*, die guten Taten, nicht sauer werden.

Die Andacht beim Gebet ist die letzte Prioritaet, die ich anführen moechte. Das Gebet ist jene Verrichtung, die uns schon zu Lebzeiten mit der Ewigkeit in Beruehrung bringt. Schon hier, schon heute sollen wir an unsere Sterblichkeit und unsere Unsterblichkeit denken. Wir sollen leben, *sub specie aeternitatis*, auf die Ewigkeit hin, denn nur so werden wir unseren Weg auf Erden in Wissen und Verantwortung gehen. Nur sollen wir uns dessen bewusst sein, dass wir immer wieder zur Erde zurueckfinden muessen, und dass unsere Andacht beim Gebet uns Kraft verleihen soll, fuer die Muehen des Alltags.

Hillel pflegte zu sagen: "Wenn ich nur fuer mich bin, was bin ich, und wenn nicht jetzt, wann?" Wenn ich nur meinem eigenen Egoismen zuliebe lebe und mein Engagement staendig auf den naechsten Tag verschiebe, was bin ich! Und wenn ich nicht jetzt, wo es noch Zeit ist, aktiv werde und Prioritaeten setze, indem ich mich in Liebe meinen Mitmenschen zuwende, wann werde ich das tun? Wenn es zu spaet ist?

(Mitteilungsblatt des Oberrates der Israeliten Badens)

GRUENEBAUM'S BAKERIES

Known for Fine Pastries and Cakes

725 West 181 Street
New York, N.Y. 10033
781-8813

4484 Broadway
New York, N.Y. 10040
567-9794

Under Supervision of K'hal Adath Jeshurun

GREETINGS FOR SHAVUOT

and

BEST WISHES FOR A PLEASANT SUMMER

HOW YOSSELE, THE TRUCKMAN, BESTED REB ZUNDEL, HIS RABBI

(A free translation of a Shovuos story in Sefer HaMoadim,
by the Hebrew poet Shimshon Maltzer)



Shmerel, a tavern keeper in Telust, hired Yossele to fetch a barrel of wine from the winery. Yossele was a "truckman" of yesteryear, who plied his trade with the help of his trusted horse and stout wagon. The distance was considerable, so Yossele got up early and made his preparations. He liberally applied grease to the wagon wheels, made sure that the horseshoes were in good shape, packed a loaf of bread and a salami and did not forget his cherished schnapps bottle either. He took an extra blanket for himself and another one for the horse, for it was winter and bitterly cold. But finally he was ready, kissed the mezuzah, snapped his whip and was off.

Soon he arrived, much sooner than expected, for the anticipated snow did not come at all. "Plenty of time," he said to himself and took a well-deserved break, ate his lunch, drank from his cherished bottle and then, satisfied and rested and much warmer, he entered the wine cellar, together with two of the workers and helped them lift the heavy barrel, lugging it up the steep stairs, tugging and pushing and placing it safely on the wagon. One more swig from the cherished bottle as he sat on his place high on the wagon, Yossele snapped the whip and sent horse and buggy on the way home.

What had seemed so easy before became a nightmare. Thick clouds darkened the sky. An icy wind began to blow. Shivering under their blankets, horse and driver soon became almost blinded by a blizzard of millions of snow flakes. The snow piled up and the road, so smooth and pleasant a little while ago, presented ever increasing troubles. Bravely the horse plodded on, hour after hour. The wind blew sharper, the cold became unbearable. The snow underfoot turned icy. And now the road led uphill and the wagon creaked and Yossele felt pity for the good horse whose hoofs did all the work but worse, the wheels of the wagon, under the heavy load, swayed ominously, and then it happened — the road curved, the wagon lurched, and the barrel — the barrel broke loose from the soaked and ice-encrusted ropes and crashed down the hill, spilling its precious content right into the ice where it quickly spread and froze, beyond recognition to any semblance of the good wine that it once had been.

Broken was barrel and Yossele's heart, but worse was yet to come. Shmerel was livid with rage and blamed it all on the clumsy driving and the obvious drinking and dragged Yossele to Reb Zundel for a *din Torah* (halachic decision).

Reb Zundel listened and asked many questions, stroked his beard and consulted his books and after much thinking and pondering he found Yossele guilty. He must pay for the wine, for he had been negligent. With a sigh of disappointment Yossele accepted the verdict: "If the Rabbi, Reb Zundel, decides so, I shall, please G'd, pay," and he kissed the mezuzah and left the room. An hour later Yossele returned. "Forgive me, Reb Zundel, forgive me for asking a question. Whose opinion did the Rabbi follow in arriving at his decision?" With a smile of compassion, Reb Zundel said: "That of the Shulchan Aruch, of course, Yossele." "If so, I'll pay, please G'd, I'll pay," said Yossele, and he kissed the mezuzah and left.

But after a short while, he was back. "Forgive me, Rabbi, but the author of the Shulchan Aruch, whose opinion does he quote?" Reb Zundel was amused. "That of the Rambam," he said gently. "If so," said Yossele, "if it's the Rambam, I'll pay." And he kissed the mezuzah and left.

(continued on page 14)

How Yossele *(continued)*

But once again he returned. "Forgive me once more but I wonder. The Rabbi followed the Shulchan Aruch and the Shulchan Aruch quoted the Rambam. But the Rambam — where did he get his knowledge?" Reb Zundel's smile became a bit colder, but he answered politely: "From the Talmud, my dear man." "From the Talmud? Then I'll pay, surely, I'll pay," and he kissed the mezuzah and left.

But at once he was back. "Now I know. The Rabbi relied on the Shulchan Aruch and the Shulchan Aruch on the Rambam and the Rambam on the Talmud. But the Talmud, I ask, how did the Talmud know?" With a frown and a stern voice, The Rabbi replied: "From the Torah! And the Torah was given from Heaven above!" "Ah, now I know and quite surely I'll pay," and he kissed the mezuzah and left. But no sooner had the door closed when Yossele opened it again: "Rabbi! Rabbi! I must ask forgiveness but I must know! If the Torah decides that I am guilty I have no choice, but tell me, tell me, when was the Torah given to the Jews? When?"

Now the patience of Reb Zundel snapped and with anger he raged: "Don't you know? On Shovuos! On the 6th of Sivan! Now leave and trouble me no more!" But Yossele's eyes lit up with joy and he stood his ground with newfound daring and he spoke his piece: "If so — if the Torah was given on Shovuos then all is well. On Shovuos the weather is warm. There is no cold wind and no snow. The sky is clear and the roads are dry. A wagon's wheels roll smoothly and a horse's hoofs clap merrily. Therefore the Torah finds a truckman guilty if he breaks a barrel of wine. But if the Torah would have been given in winter, when the wind blows and a blizzard rages, when a horse can slip and a wagon can dump its loads, then the decision would have been different for sure. So, although the Rabbi followed the Shulchan Aruch who relied on the Rambam who got it from the Talmud which took it from the Torah which came from Heaven, I won't pay! Not a kopek will I pay!" and he kissed the mezuzah and left.

DOES YOUR TV NEED REPAIRING?

Call *John at:

MANHATTAN TV & AIR CONDITIONING CO.

4384 Broadway (Bet. 187 & 188th Sts.)

Tel: 568-2640

Sales • Service • Repairs

We also repair:

TVs, Vacuum Cleaners, Turntables, Most Electrical Appliances

**John, formerly with the original Liebman's TV, Inc.*

NU WAY PRESS**PRINTERS**

Wedding and Bar Mitzvah Invitations

in English and Hebrew

139 East Broadway

New York, N.Y. 10001

CO 7-4826

ELEGY ON THE HOLOCAUST



On Tisho beAv the Jew sits on the ground as a mourner, commemorating not only the great tragedies that occurred most prominently, the destruction of the Holy Temples in Jerusalem (the first by Nebuchadnezzar, the second by the Romans) but also all the misery and heartache, all the innumerable catastrophic events which poured over him throughout the millennia of Jewish history. Thus the elegies recited on Tisho beAv morning have become a catch basin for oceans of tears recording immeasurable suffering (see the article elsewhere in this issue listing some of the sad occurrences).

Our generation has experienced the searing fire of the Holocaust. In a moving, stirring elegy entitled *Kinnoh al Churban HoAcharon* (Elegy on the Last Destruction), Rabbi Simon Schwab has, with poetic skill and gifted pen, captured the terrifying catalogue of atrocities committed on our people. Our Congregation has joined several others in our area as well as elsewhere, in including this composition in the Tisho beAv service.

Upon popular request, and with the kind permission of the author, a translation follows here. (The original Hebrew text is available at the synagogue. Rabbi Schwab's Hebrew poem was translated by Gertrude Hirschler.)

He, mindful of those who are mindful of Him,
Each generation and its sainted martyrs,
Ever since first He chose us;
May He remember the fate that befell the last generation.
Woe! What has befallen us!

All who were swept away in the deluge of blood,
Whose lives were lost, drowned in the valleys of tears —
May G'd remember them in the lands of eternal life.
May their memory be a blessing.

Lift up your hands to Him — alas, O ye heavens!
Alas for the best among Yisrael's tribes
Communities, congregations, towns and districts,
Brotherhoods, institutions, houses of G'd!

Would that streams could flow from my eyes,
Joining the torrents of tears
Already shed for the millions of dead
Consumed in the fires of terror and ruin —

For the princes of Torah, pillars of tradition,
For the flower of priestly youth,
For the scholars, the teachers, men and women,
And for the precious young in the houses of study.

The pious daughters, grandfathers, grandmothers,
And their progeny, infants newborn,
All of them — thousands upon thousands,
Beloved in life, in death not divided.

(continued on page 17)

DIGNIFIED SERVICES IN ACCORDANCE WITH JEWISH RITES

Louis Hirsch & Sons

Inc.

Funeral Directors

1225 Jerome Avenue (Corner 167th Street) Bronx, N.Y. 10452
(212) 992-200 • (212) 538-7400

(MIAMI & MIAMI BEACH)
305 — 371-7797

(FT. LAUDERDALE)
305 — 764-2090

**WE CAN CONDUCT SERVICES AND ARRANGE
ALL DETAILS**

FOR MEMBERS OF ANY SOCIETY OR TEMPLE

FREE PARKING FACILITIES

Elegy On The Holocaust *(continued)*

Search Thou for their blood!
Remember each driven leaf,
Each life wiped out in the Holocaust —
Six million struck dead by lightning
In the storm which felled fully one-third
Of the precious stock from the vineyard so dearly beloved by Thee.
O Avenger of innocent blood, erase not the tale of their pain
From the record Thou hast inscribed.
Remember each moan, each heart-rending scream
As they went to the slaughter;
Rivers of blood, tear-drenched faces — let them not be forgotten!
The shrieks, the groans, the piercing cries
As wild dogs tore into soft flesh,
Remember them! Count them! gather them up in Thy bond
Until the day of Thy vengeance
For the shame of downtrodden.
Camps of barbarians: pain and disease,
Anguish of ravaged souls,
Insults and sneers, spittle and shame,
Searing wounds from merciless whips;
Hunger, thirst, madness, torture —
The stumbling of the faint whose strength was gone;
Death-rattle of each life draining away in agony —
Far be it from Thee ever to forget!
The chimneys — thick smoke from the furnaces,
Bones and limbs piled high, halls of poison —
Moans and screams in multitudes
Choking in gas chambers; the stench of corpses;
Dead bundles of skin and bones,
Food for the soil of the hangmen;
How the tormentors turned human fat into soap,
And skin into ornaments for their women!
Flicks of the fingers of brutal taskmasters:
To the right — slave labor! To the left — the shadow of death!
Shots of savage marksmen
Felling the hapless who dug their own graves,
To be buried, bodies still twitching in final agony.
Our sisters raped, our daughters made barren;
Draughts of poison from evil physicians,
Fugitives hiding in holes and bunkers,
Their children abandoned in soul-snatchers' homes!
Lambs without blemish —
Blood of our captive children offered upon the great altar —
Alas, Thy loving servants' lifeless flesh!
Who could count the saintly flock?
May their light be unfailing, for they have stood Thy test;
They hallowed Thy Name; proclaiming "Sh'ma Yisrael!"
They gave up their lives for G'd
So that He might gather them in.

(continued on page 18)

Elegy On The Holocaust *(continued)*

Believing in His justice until the last,
 Singing *Ani Ma'amin*, proud hymn of eternal faith.
 We are still here: a people bereft, bewildered like orphans,
 No graves at which to pray;
 No tombstones at which to shed the tears from our seared hearts.
 The blood of their sacrifice their only memorial,
 Blood which will seethe forever, never to be forgotten;
 The mountains of ashes their last offering —
 The ash-heaps at the altars
 Their tribute for all time to come.
 Who could retell Yisrael's pain — minds dazed with grief,
 Shattered remnants of former glory —
 Its greatness crushed —
 O living, merciful G'd!
 Comfort Thy flock which yearns for Thee.
 Cause a new light to shine,
 Rays of new glory,
 And may the spirit of G'd rest upon us once more.

LIPSTADT MEMORIAL CO.

TR 4-6843

*c/o MEMORIALS BY RIVERSIDE**Corner 76th and Amsterdam Avenue, New York, N.Y. 10023***Our Queens Location:***98-20 Queens Blvd. c/o Sprung Monuments**Forest Hills, N.Y. 11375 • Phone 896-9104***SERVING CONGREGATION BETH HILLEL FOR OVER 40 YEARS***Representative:***Mrs. Max Hirschenberger***Call LO 8-2468**Congregation Beth Hillel & Beth Israel, Inc.***Alpha Paper Co.**

2545 Amsterdam Ave.

New York, N.Y. 10033

Tel: WA 8-5200

FRED H. BERN

(212) 927-8358

Sales • Service

KAHN ELECTRIC CO., INC.**Complete Pump & Motor Repair Facilities****Fans Blowers Air Compressors**

Edward D. Kahn

2088 Amsterdam Avenue
New York, N.Y. 10032

THE NINTH DAY OF AV: A BLACK DAY FOR THE JEWS



Most people are probably familiar with the biblical account of the twelve spies sent by Moses to investigate the conditions in Canaan, and how their negative report resulted in the Jews being punished by having to wander in the desert for forty years.

Less familiar is the Midrashic comment on the whole episode. The Midrash relates that the spies returned on the ninth day of the month of Av, and when the people heard their report, they all began weeping and wailing. At that time, the Midrash relates, G'd told them: "On this ninth day of Av you have mourned without any cause. In future generations I will give you cause to indeed mourn on that day."

And historically, we know that both the First and the Second Temples fell on the same day, the ninth of Av. Both of our exiles, the short one of seventy years and the long one lasting close to two thousand years, followed those ninth days of Av.

But these were not the only calamities that befell us on that fateful day. Let us examine a few examples of events that affected us on the ninth of Av. Some of them are better known than others, but they share a common characteristic — all were sources of mourning for the Jewish people.

In 1492, the Golden Age of Spain, with all its great Jewish scholars and statesmen, its glory and splendor, suddenly came to an abrupt end. With one stroke of his pen, King Ferdinand gave all the Jews of Spain the option of converting or leaving the country. Literally hundreds of thousands of Jews fled, many falling prey to brigands or being drowned in the small boats they were forced to use to leave the country at the last moment.

The well-established Spanish Jews who fled were in almost all cases reduced to abject poverty in their new countries of residence. When was the day when the decree came into effect? The ninth of Av, 1492.

Moving up about one hundred and fifty years, we come to the Chmielnicki massacres by the Cossacks. In 1648, the Cossacks overran the Jewish community of Constantine and killed three thousand men, women, and children. The date was the ninth of Av, 1648.

And now we come to modern times, World War I broke out on August 1, 1914. That was to be "the war to end all wars." Before it had run its course, millions lay dead, and a whole generation of young men in countries throughout the world vanished. August 1, 1914 happened to be the ninth day of Av of that year.

Of course, when we come to World War II, we cannot single out any day as being a day on which the Jews were slaughtered, for the gas chambers worked 365 days a year, year after year, each day devouring thousands of our brothers. We can, however, see that crucial events in the Holocaust were also somehow linked to that day. The decree to establish the Warsaw ghetto, for instance, was adopted on the ninth day of Av in 1941. It was there that a half-million Jews were herded together before being ultimately shipped to their deaths.

And exactly one year later, on the ninth of Av, 1942, the "relocation" as the Germans called it, "to the East," was begun within the Warsaw ghetto. That was the day, as an anonymous writer noted in his diary within the ghetto, that was "the blackest day in the history of the Jews in modern times." That was when the Jews were first herded into the *Umschlagplatz* for deportation. It was the day that the "policemen" went about methodically from house to house, using their truncheons to force the frightened people into the station

(continued on page 20)

The Ninth Day Of Av. . .(continued)

marked for death. It was the day that the "policemen" separated husbands from wives, parents from children, and brothers from sisters.

As the same writer notes: "The cries and calls of anguish reached up to the very heavens, as the 'policemen' herded the people onto the railroad carriages, as if they were 'sheep for the slaughter'," That was the night that echoed over and over to the sound of shots, as Jews fell in their hundreds throughout the ghetto. That same night the SS visited the head of the Judenrat and demanded that he "deliver" ten thousand Jews by the next morning. That night, the head of the Judenrat committed suicide.

It fell on the ninth of Av, in 1942.

Even the State of Israel has not been spared its own ninth of Av tragedy. In all its years of operation, El Al has only lost a single airplane, and that happened when the plane accidentally wandered into Bulgarian airspace and was shot down. The date: the ninth of Av, 1955.

Given all the memories that the ninth of Av brings to mind, it is not surprising that in Israel the day is observed as part of the national heritage. The whole country seems to be cloaked in mourning. Over a hundred thousand people find their way to the Western Wall, the symbol of our past, to recite Lamentations. The radio and TV programs are all related to the events of the day. If there is any music at all, it is that of a dirge. Somber poems and tales replace the rock and disco melodies on the light channels. The whole nation seems to bow its head in mourning symbolically.

The ninth of Av is indeed our national day of mourning, not only for the First and Second Temples, which were destroyed thousands of years ago, but for all the tragedies of Jewish life throughout all the ages.

S.Hi.

(Ed. Note: Jewish practice is, never to end on a note of sadness. We have biblical assurance that days of fasting and mourning will eventually be turned into joyous festivals, with all our lost glory restored.)

568-5510

923-7176

HILLTOP CHEMISTS

593 FT. WASHINGTON AVE. (Cor. 187 St.)

OPEN DAILY 9-8 CLOSED ON SUNDAYS FREE DELIVERY

WE CARRY A FULL LINE OF SURGICAL AND OSTOMY SUPPLIES
CONVALESCENT AIDS — SALES AND RENTAL

WE ARE AUTHORIZED TO FILL ALL
MEDICAID and UNION PLAN RX's.

10% SENIOR CITIZEN DISCOUNT

BRITE GLO PRODUCTS CO.

66 Nagle Ave., New York, N.Y. 10040

Closed Shabbat

Tel. 569-3390

Open Sundays

We are still known for the Largest Selection of Imported Foods.

and

BEST WISHES FOR A PLEASANT SUMMER

Mr. & Mrs. Morris Seidman

Mr. & Mrs. Jerry Turner

HOW THEY CURED RABBI ZADDOK

(A Talmud story of the last days before Jerusalem fell to the Romans)



Was he bereft of his senses? The fall of Jerusalem was imminent. People and country were tumbling hopelessly into a catastrophic abyss — unconditional surrender, loss of sovereignty, destruction of the Temple, occupation by a cruel conqueror intent on uprooting national and religious identity, vengeful bloodshed, wanton pillage, shameful captivity. By a cloak-and-dagger ruse, Rabban Yochanan ben Zakkai had managed to leave the besieged city, penetrate enemy lines and see the general. Impressed by Rabban Yochanan (who accurately foretold the general's elevation to the throne of Rome), the new Emperor offered him the fulfillment of three wishes. Promptly came the Rabbi's response: "Give me Yavneh and its rabbis [preservation of a Torah center to insure spiritual survival], spare Rabban Gamliel's family [to maintain the Davidic-Messianic line of succession], and recommend a doctor for Rabbi Zaddok."

A doctor for Rabbi Zaddok?

Rabbi Zaddok's heart had been heavy with foreboding over ominous signs of impending disaster: his people's moral deterioration and the inevitable consequence — political doom. Unmindful of rapidly failing health, he prayed and fasted every day until nightfall for forty years, and became pitifully emaciated. Now the ordeal was about to end. Jerusalem was defeated. If only some others would have been inspired by this valiant attempt to stem the flood! In tender salute to his venerable, saintly colleague, Rabban Yochanan sought expert medical help.

Rabbi Zaddok recovered. How? asks the Talmud (Gittin 56b). He was put on a liquid diet. Each succeeding day the liquid was thickened. Gradually the alarmingly shriveled digestive system returned to its normal condition.

Modern medicine could hardly improve on this astonishingly sensible, simple technique, excellent in achieving an objective — any objective!

Intimidated by the enormousness of a task? Discouraged by overwhelming odds against success? Turned off by frustratingly formidable obstacles? Take heart. A beginning, no matter how modest, acts as wedge. Steadily applied pressure and dogged perseverance will widen the crack, make inroads and eventually achieve desired success.

Amazed at seeing such triumph in nature (hard rock worn down by steady flow of water), the as yet ignorant forty-year-old Akiba was cheered, applied himself to study and became the brilliant Torah scholar (Ovos d'Rabbi Noson 6:2).

Undaunted by a sea of discouragement, Jewish efforts persisted unflinchingly to attain a national homeland and a sovereign Jewish State.

Two eminently qualified "physicians" prescribe the technique of Rabbi Zaddok's cure: history and science. We follow it faithfully on a national level. It's highly successful for the individual too.

Rabbi Shlomo Kahn

*BEST WISHES FOR SHAVUOT
AND A PLEASANT SUMMER*

BLOCH & FALK, Inc.

Meats • Provisions

UNDER THE SUPERVISION OF RABBI B. WEINBACH

4100 Broadway (corner 173rd St.) New York, N.Y. 10033
WAdsworth 7-5010 • LOrraine 8-5360

Branch Stores

152 Nagle Ave. (near Dyckman St.) • LO 7-7937
71-43 Austin St. cor. Continental Ave. 261-4864

HOLIDAY GREETINGS

Studio Arts GARDENS LTD.
FLORAL DECORATORS — FRESH FLOWERS & PLANTS

101-04 QUEENS BLVD., FOREST HILLS, N.Y. 11375

(212) 897-4566

M O N U M E N T S
JERRY TRAUBER

142 LANGHAM STREET
Brooklyn, New York 11235
Phone (212) 743-9218

(By Appointment)

Successor to:
EMANUEL NEUBRUNN

HOW DARE WE!



"Last night I had a nightmare," teased the Gentile friend his Jewish crony. "I had a glimpse of the section in heaven reserved for all good Jews." "Why call it a nightmare?" "Because it was *so* untidy there. Abandoned umbrellas, candy wrappers on the floor, soiled tissues carelessly dropped right next to the waste baskets, and so much noise — telling of jokes, unbridled gossip, loud laughter." "Funny," came the prompt retort, "I had a similar dream. I saw myself in your section of heaven. I must admit that it was beautiful to behold: spotlessly clean, everything in its proper place, idyllic silence — there wasn't a soul around!"

We smile and are amused. *Touche!* The joke hits home. It's on both of us. A story, even with a bite in it, is appreciated, taken in good spirits. But having chuckled and smiled, chewed on it and digested it, a nagging aftertaste makes its appearance. Does it *have* to be so? Can we not combine presence with presentability, attendance with attentiveness, appearance (visibilty) with appearance (neatness)?

To be sure, we enjoy, everyone of us, the relaxed informality of our own home where we can loosen the necktie, slip into a comfortable housecoat, don those worn slippers and sink with a sigh of pleasure into the cozy chair's soft embrace. But —

Breathes there the man (or woman) with soul so dead
Who never to himself has said:
Though this is my home, my native domain
A tidy room must always remain
To welcome at a moment's sudden behest
An unexpected honored guest?

We *do* have a place into which we usher proudly those we wish to impress, and when they come, our manners are as impeccable as our dress, our language as clean as the ashtrays, our behavior as polished as the silver in the china closet. And we listen attentively and make the proper, intelligent responses, and we neither interrupt nor distract.

And when we are a guest in someone else's home, then most decidedly is our conduct exemplary. Though we warmly appreciate the host's kind invitation to "feel at home," we're *not* at home. We have been brought up properly and we know how to behave.

Take the above as a modern fable, an apt illustration in the time-honored tradition of the Midrash's *moshol*. Of course we "feel at home" in the synagogue; we wouldn't have it any other way. We even call the House of Worship by the easy-going, informal and unceremonious name "shul" — but not for a moment do we forget that it is, after all, His home and that we are His guests.

Engage in conversation? But of course — that, by definition, is the essence of synagogue services. We speak in prayer — He "speaks" by way of Torah reading and Torah study. Interrupt this awesome dialogue with inappropriate remarks? Neglect to make the proper congregational responses? Let the mind wander off the words? Treat His home, in which we are guests, with improper decorum?

How can we? How dare we?

Rabbi Shlomo Kahn

PODIATRIST

— Foot Doctor —

Dr. David N. Nussbaum

469 Ft. Washington Avenue
(between 181st and 182nd Street)
New York, N.Y. 10033

By Appointment
(212) 927-1190

Sunday hours available

Living-Room

FURNITURE

Bed-Room

* CHAIRS

* MATTRESSES

* SOFAS

* LAMPS

* TABLES

* DINETTES

MODERN ART, INC.

152 West 72 Street

SU 7-2323

New York Parkway Monuments Inc.
SELECT BARRE GRANITE MEMORIALS

764 LYDIG AVENUE

BRONX, N.Y. 10462

Between Wallace and Holland Aves.

Phone: 583-6461

and

597-9631

Tel. WA 7-9180

Gladys Papadatos

FORT TRYON FLORIST

*We specialize in Wedding Bouquets
and Funeral Designs*

Flowers by Wire — We Deliver

1432 ST. NICHOLAS AVENUE

Cor. 182nd Street

New York, N.Y. 10033

IMPRESSIONS OF VENEZUELA



Venezuela, a South American republic with a population of 15 million, has a Jewish community whose history is long. The first Jews to settle in Venezuela were of Italian origin. They came from Leghorn to Cayenne in 1653, but were persecuted there and expelled. They emigrated to Curacao, where they received asylum, but eventually came to Venezuela, settling in Tucaca from 1693 on. It is interesting to note that the Jewish community of Tucaca requested their co-religionists in Curacao to purchase a Sefer Torah for its synagogue.

In the 19th Century, most of the Jews of Venezuela settled in Caracas, its capital. With the arrival of Jews from North Africa and Gibraltar, the contemporary Jewish community slowly began to develop. In 1891 there were only 247 Jews in Venezuela; in 1917, 475; and in the census of 1926 there were 882 Jews. One must note, however, that there were Jews among the 62,328 persons counted by the census who did not declare their religious affiliation.

In 1943 there were 600 German Jews in Venezuela, but after the Second World War several hundred Jews from Hungary, Czechoslovakia, Poland and Germany came. The United States at that time limited the number of Jews it admitted; although Venezuela did not have completely open immigration, it was still the only other American country that would take them. In 1950 the Jewish population had grown to 5,000, and approximately 1,000 Jews from Egypt, Hungary and Israel were admitted in 1958. By 1970, there were 20,000 Jews living in Venezuela, and in the last few years large numbers have emigrated from other Latin American countries, including Argentina, Chile and Peru, bringing the number to 30,000.

Traditionally, Venezuelan Jews engaged in commerce, crafts and agriculture, and their living conditions were modest. As their economic situations gradually improved, the majority came to belong to the country's middle and upper classes. Because Venezuela must import most of its consumer goods, including food, it has offered fertile ground for commercial and industrial undertakings. Most of its Jews of Eastern European (Ashkenazi) origin, beginning as peddlers, have established retail and wholesale shops; many Germans, North Africans and some Eastern Europeans have concentrated in various branches of industry. In addition, a large number of members of the second generation from all these groups have completed university education and entered various professions.

In meeting with some of the leaders of the community, I was impressed by the fact that this young community, comprising many survivors of the Holocaust who came in broken physically, emotionally and economically, has built up an outstanding communal entity and played a leading role in developing the country's trade and in modernizing the capital.

For a country with 30,000 Jews, Venezuela has a remarkably organized and well-established Confederation of Associations, an umbrella organization created in 1965 which is affiliated with the World Jewish Congress. The Confederacion de Asociaciones Israelitas de Venezuela includes about 20 general organizations, but comprises four basic institutions: La Asociacion Israelita de Venezuela (Sephardi); La Union Israelita de Caracas (Ashkenazi); La Federacion Zionista de Venezuela; and La Fraternidad B'nai Brith.

The oldest Jewish organization in Caracas, founded by Sephardim (Oriental Jews) who had come mostly from North Africa, is the *Asociacion Israelita de Venezuela*. It proudly celebrated its 50th Anniversary in 1980 with a special documentary booklet dedicated to its Rabbis, Presidents and leaders who had served since 1930. Another booklet covered the

(continued on page 26)

Impressions of Venezuela (continued)

history of the Sephardi synagogue, "Tiferet Israel," in Caracas. This congregation, which numbers 1200 families, has two Rabbis and its traditional-style synagogue, with stained glass windows and a magnificent *aron kodesh* (Torah ark), is very beautiful.

The Ashkenazi Jewish Community in Caracas consists of three groups. The largest, comprising 2200 families, is the *Union Israelita de Caracas*, which maintains a Rabbinat, a day school, a *mikvah* (ritual bath), a social center and a library. In 1981 the Ashkenazi Community celebrated its 55 years of existence, 35 years of the establishment of the school, Moral y Lucas — Herzl Bialik, and 30 years in the life of Union Israelita de Caracas. The Rabino Principal (Chief Rabbi) is Rabbi Pynchas Brenner, whose 25th anniversary in the Rabbinat was celebrated on March 11, 1980 by the Union Israelita de Caracas with a banquet attended by important heads of government agencies. Rabbi Brenner, a native of South America, studied for the rabbinat at New York City's Yeshiva University and received his ordination there.

Rabbi Brenner maintains a warm relationship with former Venezuelan President Rafael Caldera and with current President Dr. Luis Herrera Campins. Rabbi Brenner is President of the Committee on Relations between the Churches and Synagogues in Venezuela and is also Professor of Mathematics at Simon Bolivar University. He is held in esteem in the Jewish community. His influence has brought the community to traditionalism. There is increasing attendance in the beautiful, large synagogue in the San Bernardino section of Caracas where Rabbi Brenner conducts traditional, inspiring services.

There are nine synagogues in Caracas, and one each in Maracaibo, Puerto La Cruz, Valencia and Maracay. There has been a natural growth in the synagogue attendance and daily morning and evening services are held at all synagogues. There are four affiliated Sephardi synagogues in various sections of the city, of which one is Egyptian. It is interesting to note that marriages among members of the second and third generations of Ashkenazim and Sephardim are now quite common.

An unusual characteristic of the Jewish community of Venezuela, and one of which its members are very proud, is that about 95% of all Jewish children receive their primary and secondary education in the Jewish Day Schools. To use the educational services of the community schools, one must be a member of one of the *Kehilot* (affiliated congregations), La Asociacion Israelita de Venezuela or La Union Israelita de Caracas. This system binds all Jews in Venezuela together.

The community's objective is to provide a Jewish education for all its children, regardless of whether their parents can afford it or not. Financial assistance is given on a continuing basis to those who cannot pay the tuition. In addition, programs of Jewish culture and seminars on Israel are organized and oriented for all. Information on *Aliyah* (emigration to Israel) plays an important role too, and social services are available to all families in need.

The educational institutions themselves are outstanding: *Colegio Moral y Lucas — Herzl Bialik* (serving 1400 students from kindergarten through high school, teaching subjects in Spanish as well as English, students are fluent in Hebrew upon graduation); *Colegio Hebraica Moral y Lucas* (with an enrollment of 700 pre-school and primary grades); *Academia Yavne* (offering a more orthodox curriculum); *Colegio Rambam* (a private school); *Yeshiva Guedola de Venezuela* (maintained by Habad Lubavitch Jews); *Instituto Superior de Estudios Judaicos*; and, under construction, *Colegio y Liceo — La Institucion Hebraica*.

A joint venture of Sephardi and Ashkenazi Jews is Hebraica Country Club, a social and sports center which includes all social and cultural activities as well as sports. The membership includes 2100 families, and there are about 400 young members from 16 to 25 years of age. All Country Club activities center around Jewish life, including celebrations of all holidays. In sports competition, the Country Club works with Jewish Community Centers throughout the world.

Another cultural staple of the Venezuela Jewish community is its weekly newspaper, *Nuevo Mundo Israelita*, sponsored by both Ashkenazim and Sephardim, servicing the entire Jewish community. The Jews of Venezuela show a strong desire to be identified as Jews and are a very dynamic community, involved in all Jewish charitable causes. They have established

(continued on page 27)

Impressions of Venezuela (continued)

a Jewish cemetery and adjoining it is a memorial to the Six Million. A new project under construction is an old age home.

The most fitting conclusion for this history of the Jewish people of Venezuela is to emphasize their dedication to the State of Israel. Since November 29, 1947, when Venezuela voted in the United Nations for the establishment of a Jewish State, relations between the two countries have been close. Diplomatic relations are conducted on the ambassadorial level.

Anti-Semitism is not widespread among the people of Venezuela, although there were some sporadic outbursts in 1964-65. There are about 100,000 Arabs in the country. While they did not play an important role in the country previously, they have become more active in the last few years. As an oil-producing country, Venezuela has political and economic interests in common with the Arab countries. Pressure from Conservative elements in the regime and a public campaign by the Jewish Community has thwarted an attempt by the PLO to open an office.

The outlook for the future of Venezuelan Jews is optimistic.

Agatha I. Leifer

568-4872

923-3227

HEIGHTS PRESCRIPTION CENTER

(H&C PHARMACY, INC.)

1440 St. Nicholas Ave.

Corner of 182 St.

WE SPECIALIZE IN PRESCRIPTIONS AT THE
LOWEST POSSIBLE PRICES
WE WILL BE HAPPY TO TRANSFER ANY PRESCRIPTION
FILED AT OTHER PHARMACIES
(with your Doctor's Approval).
JUST BRING US YOUR BOTTLE OR LABEL —
WE WILL DO THE REST.

SPECIAL CONSIDERATION FOR SENIOR CITIZENS —
PRIVATE, MEDICAID and UNIONS

Free Delivery

PEACE AND EVERLASTING MEMORY

Ludwig Bruckheimer	formerly	Wertheim
Elsie Kahn, nee Rosenberg	"	Bad Kreuznach
Rabbi Dr. Hugo Stransky	"	Prague
Jeanne Florsheim, nee Abraham	"	Trier
Rose Joseph, nee Stein	"	Schweinfurt
Hugo Meyer	"	Gelsenkirchen
Rachel Adler, nee Wertheim	"	Fulda
Rosette Kaufman, nee Nachman	"	Buergel
Walter Lichtenstein	"	Langstadt/Darmstadt
Arthur Jacoby	"	Eich

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*

May Sivan

18	6	Dr. Isak Heilbronn
18	6	Jenny Katzenstein
18	6	Auguste Wolf
19	7	Thekla Alexander
19	7	Lina Gitterman
19	7	Emil Liffgens
19	7	Irma Liffgens
19	7	Helene Mayer
19	7	Berta Oppenheimer
20	8	Anna Pollack
20	8	Renate & Sally Pollack
21	9	Balbine Heldmann
21	9	Samuel Hess
21	9	Leonie Schlossberger
21	9	Philip Wolfermann
22	10	Alfred Katzenstein
22	10	Louis Weil
22	10	Jacob Winter
23	11	Nanny Frank
23	11	Caroline Kronenberger
23	11	Kurt Nathan
23	11	Friedrich Schwarz
24	12	Martin Israel
24	12	Reinhard Loewengart
25	13	Isak, Bertha, Else, Heinz Erwin & Irma Bratt
25	13	Lina Buchheim
25	13	Louis Jonas
25	13	Siegfried Mendle
25	13	Adolph Sandler
26	14	Paul Adler
26	14	Frieda May
26	14	Jacob, Frieda & Liselotte Schiff
27	15	Henriette Buxbaum
27	15	Felix Jonas
27	15	Johanna Kaufman
27	15	Clementine Krueger
27	15	Louise Levy
27	15	Leopold Markus
27	15	Pauline Schloss
29	17	Benno Baumann
29	17	Emil Gundel
29	17	Robert & Elise Hirsch
20	17	Rosa Klar
29	17	Betty Traub
30	18	Alice Dressler
30	18	Fred Kahn
30	18	Martha Kahn
30	18	Curt Lauter

May Sivan

30	18	Amalie Levis
30	18	Michael Lichtenthal
30	18	Paul Holtzman
31	19	Jenny B. Baerwald
31	19	Julius Dreifuss
31	19	Rosa Fussmann
31	19	Malchen Gottlieb
31	19	Richard Jung
31	19	Hugo Mannheimer
31	19	Leopold Meyer

June

1	20	Amalie Baum
1	20	Harry Lessheim
1	20	Walter Rosenbaum
1	20	Arthur Schloss
1	20	Johanna Sommer
2	21	Sophie Daniel
2	21	David Gunzenhaeuser
2	21	Rosa Katzenstein
2	21	Jakob Levis
2	21	Jakob Plawner
2	21	Max Schloss
2	21	Herman Speier
2	21	Helene Spaeth
2	21	Gustav Wahle
3	22	Arnold Berney
3	22	Fred Schindler
3	22	Max Strassburger
3	22	Fritz Schiff
4	23	Herman Rosenthal
5	24	Wilhelm Feuer
5	24	Martin Heineman
5	24	Siegfried Loew
5	24	Dora Meyer
5	24	Hans Neubauer
5	24	Julius Reinstein
5	24	Else Schloss
6	25	Ernest Rosenberg
7	26	Max Neumann
7	26	Dr. Leo Richmond
7	26	Ernst Simon
7	26	Harry Siegel
7	26	Selma Stern
7	26	Bertha Wolfsheimer
8	27	William Basch
8	27	Ludwig Bauernfreund
8	27	Frieda Lehmann
8	27	Otto Morgenthau
9	28	Hilde Kahn

(continued on next page)

We Remember (continued)*June Sivan*

9	28	Sigmund Marx
10	29	Erna Katzenstein
10	29	Moritz Mayer
10	29	Samuel Silbermann
10	29	Betty Silbermann
10	29	Rosa Stern
10	29	Gisela Sundheimer
11	30	Max Alexander
11	30	Frida Hirsch
11	30	Richard Katz
11	30	Martha Leitner
11	30	Albert Spaeth

Tamuz

12	1	Carl Bergman
12	1	Max Erman-Bach
12	1	Dr. Gustav Gutwillig
13	2	Herta Levy
13	2	Julia Noy
14	3	Amalie Eberhardt
14	3	Maurice Gudoff
14	3	Jettchen Stern
14	3	Joseph Voss
15	4	Doris Baer
16	5	Bertha Kahn-Bruchfeld
16	5	Leopold Henlein
16	5	Hermann Hirsch
16	5	Amalie Rosenberg
17	6	Emma Baer
17	6	David & Rosa Frankel
17	6	Lisl Schuelein
19	8	Judith Berman
19	8	Harry Loewenstein
19	8	Gabriel Schloss
20	9	Max Bruchfeld
20	9	Alma Gutmann-Sucher
20	9	Moses Hess
20	9	Marianne Sondheimer
20	9	Ludwig Goetz
21	10	Efroim Birman
21	10	William Goldschmidt
21	10	Lisa Lauber
21	10	Thekla Lewy
21	10	Rebecca Schoemann
22	11	Leo Basch
22	11	Max Strauss
22	11	Selma Furcht
23	12	Isidor Brunn
23	12	Lina Frei
24	13	Bernhard Hirsch
24	13	Isaias Weiskopf
25	14	Leo Forchheimer
25	14	Julius Abraham

June Tamuz

25	14	Flora Marx
25	14	Rudolf Sinsheimer
25	14	Leopold Sonneberg
26	15	Edgar M. Loew
27	16	Arthur Einstein
27	16	Abraham Rosenthal
28	17	Jonas & Amalie Roer
29	18	Emma Behrens
29	18	Lucie Furstenberg
29	18	Mathilde Gottlieb
30	19	Leopold Lemke
30	19	Selma Schlesinger
30	19	Julius Schoenberg

July

1	20	Herta Levi
1	20	Herman Scharfberg
2	21	Lina, Siegfried & Wolfgang Frankenstein
2	21	Gustav Gruenberg
3	22	Rosel Kahn
3	22	William Kugelman
3	22	Salomon Lehmann
3	22	Julius Lippmann
3	22	Rika Seligmann
4	23	Charlotte Hammel
4	23	Erich Lauter
5	24	Dr. Leopold Frei
5	24	Eva Lachman
5	24	Amalie Neumann
5	24	Pauline Reis
5	24	Fanny & Julius Schaler
5	24	Leo, Martin & Walter Spicker
5	24	Emma Willner
6	25	Josef Abramson
6	25	Ernst Bauernfreund
6	25	Johanna Goldstein
6	25	Irma Haas
6	25	William M. Kreisle
6	25	Norbert Neumann
6	25	Fanny Rosenthal
6	25	Anna Singer
7	26	Lola Friedman
7	26	Karl Gutmann
9	28	Rosa Breslauer
9	28	Louis Cohn-Victor
9	28	Albert Gutkind
9	28	Hannchen Heilbrunn
9	28	Max Jacob
9	28	Fred & Lucille Roland
9	28	Albert Schwager

(continued on next page)

We Remember (continued)*July Tamuz*

10	29	Blanca Marx
10	29	Bettina Sonn
	Av	
11	1	Walter Kahn
12	1	Bernard Gooter
12	2	Lothar Herz
12	2	Adolf Stern
13	3	Anna Dicker
13	3	Klara Rotschild
14	4	Martha Levi
15	5	Irma Loewenstein
15	5	Sophie Marx
16	6	Jocheved Auer
16	6	Sara Gruen
16	6	Leopold Stern
17	7	Joseph Bender
17	7	Hugo Loewenstein
17	7	Franz Regensburger
17	7	Clara Schnell
18	8	Dr. Fred Dreifuss
19	9	Willi Heinsfurter
19	9	Selma Lesser
19	9	Else Starkhaus
20	10	Gertrude Hirsch
21	11	Hilde Cahn
21	11	Albert, Anita & Hedwig Pollack
21	11	Alfred, Siegfried, Rudolf & Emmy Schloesser
21	11	David Stern
31	11	Rudolf & Erna Tannenbaum
21	11	Kurt Tannenbaum
21	12	Oskar Gruenbaum
22	12	Max Kahn
22	12	Julius Kraft
22	12	Sigmund Neumark
22	12	Martin Saul
23	13	Recha Levitus
23	13	Lazarus Strauss
24	14	Mathilde Lendt
24	14	Alfred Sherlin
24	14	Salli Stern
24	14	Jenny Strauss
25	15	Paula Heumann
25	15	Fritz Levite
25	15	Miriam Nussbaum
25	15	Emilie Wimpfheimer
26	16	Max Blumenthal
26	16	Julius Hamburger
26	16	Adolf Gottlieb
26	16	Martin Kreisle
27	17	Martin Brunn

July Av

27	17	Leopold Eichtersheimer
27	17	Ricka Frank
28	18	Ida Goldberg
28	18	Lina Hellmann
28	18	Sigmund Schloss
29	19	Joseph Hamburger
29	19	Benjamin F. Herz
29	19	Louis Wolfsheimer
30	20	Horace E. Bauer
30	20	Ernestine Hirsch
30	20	Richard Hirsch
30	20	Rosalie Meyer
31	21	Karoline Bloch
31	21	Willi Blumenthal
31	21	Max Meir Karpf
31	21	Bertha May
31	21	Salomon Tannenbaum

Aug.

1	22	Arthur Neu
2	23	Rosel Hersch
2	23	Max Schwarz
2	23	Arthur Simonsohn
2	23	Max Wolf
3	24	Rudolf Bauer
3	24	Jettchen Goldschmidt
3	24	David Katzenstein
3	24	Walter Lachmann
3	24	Elfriede Pollack
3	24	Max Schwarz
4	25	Anna Bauernfreund
4	25	Adolf Blumenthal
4	25	Josef Goldschmidt
4	25	Hannah Goldsmith
4	25	Moritz Gottschalk
4	25	Nathan Mathes
5	26	Frederick S. Braun
5	26	Siegfried Frank
5	26	Lazarus Herz
5	26	Sigmund Markus
5	26	Heinrich Wortsmann
6	27	Ernestine Lehmann
6	27	Fanny Loew
6	27	Camilla Michels
6	27	Hilde Schwager
7	28	Babette Levi
7	28	Jeanette Tannenbaum
8	29	Julie Katz
8	29	Lina Rosenthal
8	29	Fred Tager
8	29	Betty Oppenheim
9	30	Oskar Cahn

(continued on next page)

We Remember (continued)

Aug.	Av		Aug.	Elul	
9	30	Frederick Jellinek	26	17	Julius Schaefer
9	30	Ludwig Stahl	27	18	Bernhard Greenbaum
9	30	Eugene Stern	27	18	Arnold Rosenstock
9	30	Siegbert Weil	27	18	Siegmund Schwarz
	<i>Elul</i>		28	19	Johanna Stern
10	1	Daniel Gottlieb	28	19	Jacob Wachenheimer
10	1	Heinrich, Wilhelm, M. Julius, Jettchen & Senta Levi	29	20	Joseph Silberman
10	1	Flora Neuburger	29	20	Adolf Traub
11	2	Josef Pretsfelder	30	21	Gustav Kahn
11	2	Dr. Emmerich Wellisch	31	22	Betty Blumenthal
12	3	Blanche Rothstein	31	22	Sophie Levy
12	3	Arthur Sonneberg	31	22	Arno Trautman
12	3	Benno Sternfels	<i>Sept.</i>		
12	3	Clara Strauss	1	23	Sally Friedberg
14	5	Rika Bender	1	23	Olga Jonas
14	5	Heinz Lippmann	1	23	Simon Levite
14	5	Moritz Lippmann	1	23	Stephan Mondschein
14	5	Leopold Lindheimer	1	23	Rosa Rothstein
14	5	Hildegard Hoffman	2	24	Sally Friedberg
15	6	Eva Veisz	2	24	Bertha Hofmann
15	6	Ruth Zimmerman	2	24	Rose Lang
16	7	Josef Wolf	2	24	Emma Moses
17	8	Martha Levor	2	24	Susan Rosenthal
17	8	Siegfried Stein	2	24	Dr. Norbert Rothstein
18	9	Julius Hirsch	2	24	Else Seligmann
18	9	Jacob Nartel	2	24	Hermann Seligmann
18	9	Siegfried S. Nordschild	3	25	Ferdinand Baumann
19	10	Sussman Moses	3	25	Bernhard Groeschel
19	10	Louis S. Obermeier	3	25	Dina Hirschmann
20	11	Georg Lendt	3	25	Salli Kahn
21	12	Dr. Franz Bergman	3	25	Dr. Leo Stahl
21	12	Rose Spaeth	5	27	Traute Feith
	<i>Elul</i>		5	27	Daniel Guggenheim
22	13	Heinrich Bloch	5	27	Ida Meyer
22	13	Hedwig Kaufman	5	27	Jacob Sommer
24	15	Leo Adler	6	28	Robert Arnstein
24	15	Joseph Katz	6	28	Albert Kronenberger
25	16	Cantor H. Silbermann	6	28	Erna Michelson
25	16	Louis Straus	6	28	Salomon Ottenheimer
25	16	Leopold Tannenbaum	6	28	Jacob Simon
26	17	Leo Aach	7	29	Jenny Holzer
26	17	Fritz Gern	7	29	Elizabeth Levy
26	17	Erna Liebenstein	7	29	Julius Menges
			7	29	Adolf Pollack

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

Carolyn

**COME AND SEE OUR NEW
SPRING FASHIONS**

COATS — DRESSES — SPORTSWEAR — GOWNS

SALE — LAST CALL

DRESSES, SPORTSWEAR and COATS

REDUCED UP TO 50%

WITH THIS AD

**SALE — 20% off ON ALL LONDON FOG AND
MISTY HARBOR AND ALL WEATHER COATS**

**A HAPPY PURIM AND PASSOVER
TO ALL OUR FRIENDS AND CUSTOMERS**

Carolyn Dress Shop, Inc.

**4231 BROADWAY, NEW YORK CITY
bet. 179 & 180 Sts., Near Bus Terminal
WA 7-5378**

**Congregation Beth Hillel
&
Beth Israel, Inc.
571 West 182nd Street
New York, N.Y. 10033**

**Non-Profit Org.
U.S. POSTAGE
PAID
New York, N.Y.
Permit No. 5500**