

HABAYIT



הבית

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FAR AND DEEP

Scientific advancement received fascinating coverage one day last summer, in two areas at opposite ends of the spectrum. Pioneer 10, a 570-pound space craft built by man, left our solar system after an 11-year voyage, to enter the realm of the stars, reaching out beyond man's wildest imagination.

And — the procedure of ovum transfer, implanting a female egg cell, has been attempted with prospects of success beckoning impressively, reaching into a field most intricate, intimate and infinitesimally minute. In other words, with his profound capabilities, modern man promises to penetrate beyond heretofore anticipated horizons in two directions: externally and internally.

Our solemn days of reflection, Rosh HaShono and Yom Kippur, are an annual reminder of this very same exciting feat on a spiritual level. Teshuvo, sincere repentance, demands a searching and penetrating look into the very depth of our being, into mind, heart and soul, further and deeper than any laboratory instrument can go. It also calls for a reaching out, in passionate prayer, to the Almighty, Whose heavenly abode is so remote that no space craft can ever expect to make contact. Yet, it is within the power of each and everyone of us, to achieve both of these goals.

May the approaching Days of Awe inspire us to turn and return to Him wholeheartedly. May He bless us all with a good and sweet year to come.

Rabbi Shlomo Kahn



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

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

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PRAYER SCHEDULE

		<i>Preceding</i>			<i>Day Shema</i>		
		<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Break</i>	<i>Before</i>
1983							
Sept. 8	1st day Rosh HaShono — Sermon	7:00	7:30	6:30	7:54	5:45	9:30
Sept. 9	2nd day Rosh HaShono — Sermon	7:54	7:30	6:55			
Sept. 10	Shabbos Shuvo — Sermon	6:55	8:45	7:20	7:50	5:45	9:30
Sept. 17	Yom Kippur						
	Holiday begins Fri. evening 6:45 P.M.; Kol Nidre 6:55 P.M. (Sermon); Sat. morning Shacharis 8:15 A.M.; Torah Reading 11:00 A.M.; Sermon 12:15 P.M.; Musaph 12:35 P.M.; Mincha 3:20 P.M.; Sermon & Yizkor 5:40 P.M.; Neila 6:15 P.M.; Conclusion 7:39 P.M.						
Sept. 22	1st day Sukkos — Sermon	6:35	8:30	7:10	7:30		
Sept. 23	2nd day Sukkos	7:10	8:30	6:35			
Sept. 24	Shabbos Chol HaMoed — Sermon	6:35	8:30	6:50	7:26	5:55	9:30
Sept. 29	Shemini Atzeres (Yizkor) — Sermon	6:25	8:15	6:55	7:19		
Sept. 30	Simchas Torah	6:55	8:15	6:20			
	(Hakofos Thursday evening 7:19 and Friday morning 9:15)						
Oct. 1	Bereshis (Blessing Month of Cheshvan) — Sermon	6:20	8:45	6:40	7:14	6:10	9:40
Oct. 8	Noach (Rosh Chodesh)	6:10	8:30	6:30	7:03	6:20	9:40
Oct. 15	Lech Lecho	6:00	8:45	6:20	6:52	6:30	9:45
Oct. 22	Vayero — Sermon	5:50	8:45	6:10	6:43	6:35	9:50
Oct. 29	Chaye Soro	5:35	8:45	6:00	6:34	6:40	9:55
STANDARD TIME							
Nov. 5	Toldos (Blessing Month of Kislev) — Sermon (Kristallnacht Memorial)	4:30	8:45	4:50	5:26	5:45	9:00
Nov. 12	Vayetze	4:25	8:45	4:45	5:18	5:50	9:05
Nov. 19	Vayishlach — Sermon	4:15	8:45	4:40	5:14	5:55	9:10
Nov. 26	Vayeshev	4:15	8:45	4:35	5:10	6:00	9:10
Dec. 3	Miketz - Chanukkah (Blessing Month of Teves) — Sermon	4:10	8:30	4:35	5:09	6:05	9:10

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

Mornings:	Sundays and Legal Holidays (Thursday, Nov. 24)	8:00 A.M.
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	September 11 to September 27	6:45 P.M.
	October 2 to October 27	6:00 P.M.
	October 30 to December 1	4:30 P.M.

TASHLICH after Mincho on the 1st day of Rosh HaShono
 HOSHANO RABBO LERNEN Tuesday evening, September 27, 7:00 P.M.

SPECIAL DAYS

Sunday	Sept. 4	Selichos, 1st day: 7:00 A.M.
Monday	Sept. 5	Selichos 7:30 A.M.
Tuesday	Sept. 6	Selichos 6:30 A.M.
Wednesday	Sept. 7	Erev Rosh HaShono: 6:00 A.M. ERUV TAVSHILIN
Sunday	Sept. 11	Fast of Gedalyo: Fast begins 5:10 A.M.; Selichos 7:30 A.M.; Mincho-Maariv 6:45 P.M.; Fast ends 7:46 P.M.
Mon.-Thur.	Sept. 12-15	Selichos 6:30 A.M.
Friday	Sept. 16	Erev Yom Kippur: Selichos 6:30 A.M.; Mincho 1:30 P.M.
Wednesday	Sept. 21	Erev Sukkos: ERUV TAVSHILIN
Sunday	Sept. 25	Chol HaMoed Sukkos: Shacharis 8:00 A.M.
Mon.-Tue.	Sept. 26-27	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Wednesday	Sept. 28	Hoshano Rabbo: Lernen Tue. 7:00 P.M.; Wed. Shacharis 6:15 A.M. ERUV TAVSHILIN
Friday	Oct. 7	Rosh Chodesh Cheshvan, 1st day: Shacharis 6:45 A.M.
Shabbos	Oct. 8	Rosh Chodesh Cheshvan, 2nd day: Shacharis 8:30 A.M.
Monday	Oct. 24	} Sheni-Chamishi-Sheni: Shacharis 6:45 A.M.
Thursday	Oct. 27	
Monday	Oct. 31	Rosh Chodesh Kislev, 1st day: Shacharis 8:00 A.M.
Sunday	Nov. 6	Rosh Chodesh Kislev, 2nd day: Shacharis 6:45 A.M.
Monday	Nov. 7	Evening: 1st Chanukkah light
Wednesday	Nov. 30	Chanukkah: weekday mornings 6:45 A.M.
Thur.-Thur.	Dec. 1-8	In Maariv begin TAL UMOTOR
Monday	Dec. 5	
SHIURIM		
SCHEDULE:		Daily Lernen after Shacharis
		Daily Lernen after Maariv
		Chumash Shiur Shabbos 45 minutes before Mincho
		Sidro 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.

FROM THE DESK OF THE PRESIDENT

As we do every year, we look forward to the year to come — 5744 on our calendar — with hope.

Although all the prayers which we recite are phrased in the plural, with emphasis on the pronouns "we" and "us", the High Holidays are sharp reminders of self-examination on a very personal level. Like the silent Amida, which is a prayer apart from all others, so too are Rosh Hashonah and Yom Kippur very private and personal, to let each of us review the year gone by, and to resolve to do better in the year ahead, in the fervent hope to be inscribed and sealed in the Book of Life.

I am happy to be able to report that our Executive Secretary, Mr. Manfred Walden, has fully recovered from his serious accident. During his absence from the office, we benefited from the warm help extended by many who gave of their time weekdays and week-ends, to keep things going. My special thanks to them all — Rabbi Kahn, Mr. William Blank, Mr. Eric Hanau, Mr. Arthur Hanauer, Mr. Walter Michel, Mr. Walter Strauss, Mr. Theodore Spaeth, Ms. Marion Strauss, Mrs. Rose Bacharach, Mrs. Erica Roman, and the many volunteers, both on the Board as well as Congregation members, whose assistance in supervising the office, looking after mailings and office details was invaluable.

On the threshold of the New Year, I extend best wishes for good health, happiness and prosperity, to our revered Rabbi, our Cantor, the Officers and Trustees, the Presidents of Chevra Kadisha and Sisterhood, the Chairperson of the Family Club, our Executive Secretary, and to all our members and friends.

L'Shana tova tikatevu and shalom al Yisrael — peace for Israel.

Oscar Wortsman

FROM THE SYNAGOGUE COMMITTEE

Your Synagogue Committee would like to submit a few suggestions to all members. With your cooperation and good-will we shall make our services more meaningful and dignified.

- ... Please refrain from disturbing those around you in their prayers by constant conversations. If you wish to make a brief remark to a neighbor, lower your voice to a whisper.
- ... We all love children and grandchildren and are glad to see them at the services. But we must ask you to keep them from running around in the aisles, or worse, on the Bimah during services.
- ... Please treat your Synagogue as a place of respect. There are wastepaper baskets at the entrance so that our floors do not have to be littered with candy wrappers, tissues, etc.
- ... We shall much appreciate your cooperation in returning Talesos, Sidurim, Chumoshim and Machsorim to the shelves at the entrance. Please do not leave them on benches and the footrests.

Many thanks for your cooperation.

SYNAGOGUE COMMITTEE

FAMILY CLUB

Our weekly get-togethers enjoyed a good attendance during the past year. I want to express my thanks to our volunteers for their well-appreciated assistance.

Immediately after the Holidays we shall, please G'd, resume our afternoon programs, beginning on Tuesday, October 4th, and every Tuesday at 1 P.M. I extend a hearty invitation to all — those who participated in the past, as well as newcomers.

The hours spent in a congenial atmosphere and pleasant surroundings, with friends, favorite games and delicious refreshments, have become a popular tradition in Washington Heights.

Wishing everyone a *shono tovo*,

Meta Weil
Director

WELCOME TO OUR NEW MEMBERS



We are happy to welcome as new members of our Congregation:

Mrs. Hanna Abraham

Mr. Albert Blank

Mrs. Regina Goldschmidt

Mrs. Bertha Jahr

Mr. & Mrs. Bernard Kirchheimer

Mrs. Gertrude Mann

Mr. Stanley Mann

Dr. Allen Neuhaus

Mrs. Edith Stern

Mr. & Mrs. Stanley Stone

Mrs. Bertha Sues

Mrs. Naomi Tumarkin

We sincerely hope that they will enjoy our Kehillah atmosphere, and that by participating in our religious services and various activities, will enrich their lives and at the same time our Congregation.

GENERAL MEETING OF THE SISTERHOOD

The annual meeting of the Sisterhood was held on Sunday, June 12th, 1983 at 11 A.M.; thirty-two members attended.

Sisterhood President Fay Blank opened the meeting, welcoming all and especially those who have joined us recently. Eugenie Weinberg, as recording secretary, read the minutes of the 1982 annual meeting which were adopted. The president's report followed. Mrs. Blank expressed pleasure at working closely with Vice-Presidents Irma Stern, Edith Weissfeld and Erica Neu as well as with all members of the board. She paid a special tribute to Mrs. Weissfeld and her assistants for the fine fundraising job done in sending out the Rosh Hashana cards. She mentioned the social functions of the past year, highlighted by the presentation of "The Woman of the Year" award to Vice-President Irma Stern during our fall Luncheon. Mrs. Blank thanked Mrs. Irma Leopold and all who take part in the Chevra for their dedication to this holy task.

Not long ago we lost our dear sister Claire Friedman. In her memory and that of all who have died during the past year, Mrs. Blank asked those assembled to rise and observe a moment of silence. Mrs. Blank reported that a committee, headed by Rabbi Kahn, decided that in the future, cooked food should be sent to an *ovel* home, if so wanted. As always the Sisterhood visits the sick, and also remembers special birthdays and anniversaries with a pleasant surprise. Mrs. Blank listed institutions which receive donations from the Sisterhood.

Mrs. Gertrude Strauss read the financial report which was approved by Mr. Theodore Spaeth. Mrs. Ruhm reported on the program for the elderly. The nominating committee, headed by Mrs. Edith Weissfeld, suggested Mrs. Hertha Hirsch to join the board as a trustee. The ballots showed that the entire board was reelected. All reports were adopted.

Wishing all a good Summer and asking for continued dedication to the Sisterhood, Mrs. Fay Blank closed the meeting.

Eugenie Weinberg
Recording Secretary

Kindly note: All mail concerning the Sisterhood should be addressed: c/o Congregation Beth Hillel & Beth Israel, 571 West 182 Street, New York, N.Y. 10033. Thank you for your cooperation.

CONGREGATION NEWS IN BRIEF



... Salute to Israel, New York's annual tribute to the Jewish State, took place on May 1st (Lag beOmer) with a colorful parade on Fifth Avenue, admired and applauded by thousands of onlookers, including many of our Congregation, who lined the sidewalks and cheered marchers and floats in good spirit and splendid weather . . .

... a formidable threat posed by a dangerous, undesirable group which attempted to win seats on the local school board was quickly recognized and spelled out by a wide representation of responsible community leaders, forming a steering committee (on which our Mrs. Charlotte Wahle served with distinction), alerting the entire electorate, and conducting an energetic campaign, with the result that every undesirable candidate was defeated and a beneficial school board was elected; in a letter to Rabbi Kahn (subsequently displayed on our bulletin board) satisfaction was expressed by Senator Leichter about the enormous turnout at the polls . . .

... a solemn memorial service on May 8th paid tribute to our late Rabbi Emeritus Dr. Hugo Stransky (see full report in the special Memorial section of this HABAYIT issue) . . .

... 28th of Iyar (this year May 11th), known as Yom Yerusholayim, commemorates the reunification of the Holy City during the Six Day War, and was observed in our Synagogue with Hallel recitation during the morning service . . .

... Shovuos services enjoyed fitting holiday mood in our flower-decorated Synagogue and, sponsored by the Chevra Kadisha, two Shovuos Lernens took place at which the men studied selected passages from the Torah and several orders of the Mishnah; greetings were offered by Chevra President Emanuel Hirsch and refreshments served by a group of ladies supervised by Vice President Arthur Hanauer; on the first night Rabbi Kahn spoke briefly on the subject of *tefilin* as it relates to the Sinai Revelation, and on the afternoon of the first day, on the topic of Torah study near nightfall, thereby combining day with night in an exercise of merit and sanctity . . .

... the largest attendance ever, estimated at 180,000, participated in the Solidarity March for Soviet Jews on May 22nd, our area's contingent joined by State Senator Leichter marched behind the Washington Heights-Inwood Council for Soviet Jewry banner, and together with the immense crowd in inclement weather to keep up fervent hopes and unrelenting determination to see Soviet Jews freed from persecution . . .

... the Annual Membership Meeting of the Sisterhood took place on Sunday, June 12th (see separate report) . . .

... as in previous years, homebound persons who wish to hear the Shofar on Rosh HaShono may contact Mr. Stanley Stone before the holiday (927-7823, 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 Shabbos 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 . . .

... the weekly get-togethers of the Family Club will resume on October 4th (see separate report) . . .

... assistance to the elderly or handicapped (light household chores such as shopping, escort to doctor, etc.) is cheerfully made free of charge, upon contacting Mrs. Evelyn Kagan at the Jewish Community Council, 568-5450 . . .

(continued on next page)

Synagogue Committee
Wm. Blank

THANK YOU

Since it is impossible for me to thank each and everyone individually, I take this opportunity to express my sincere appreciation to the Rabbi, officers, members and friends of the Congregation, for their kind expression of sympathy in memory of my beloved husband, Rabbi Hugo Stransky.

Rachel Stransky

I want to thank Rabbi Kahn, Cantor Schartenberg, Congregation, Chevra Kadisha and members and friends for their kindness extended to me during my sickness.

Ludwig Lilie

Sincere thanks to Rabbi Kahn, Cantor Schartenberg and Congregation for their good wishes for my recovery during my stay in the hospital.

William Oppenheim

I would like to thank Rabbi Kahn, Mr. & Mrs. Wortsman, Family William Blank, Chevra Kadisha, and Sisterhood for the good wishes and beautiful flowers at my special birthday. Also many thanks to all my friends and neighbors.

Julius Bloch

My sincere thanks to Rabbi Kahn, the Sisterhood, and many friends and members of the Congregation, for their thoughtfulness during the time of my recent illness and stay in the hospital.

Ilse Katz

I wish to express my sincere appreciation to Rabbi Kahn, Cantor Schartenberg, Congregation, Chevra Kadisha, members and friends, for the get well wishes, gifts and visits during my illness.

Harry Benger

Sincere thanks to all our members and friends for the thoughtfulness and good wishes extended to us on the occasion of the marriage of our son Lenny to Reena.

Ria & Ernest Roos

I wish to extend my sincere gratitude to Rabbi Kahn, Chevra Kadisha, friends and members of the Congregation, for the kind expression of sympathy upon the passing of my dear brother, z.l.

Edith Weissfeld

I want to extend my sincerest thanks to all my friends and members of the Congregation for the many good wishes I received on the occasion of my birthday.

Sara Benger

Our sincere thanks to the Congregation, Chevra Kadisha and Sisterhood, and all our friends, for their good wishes, presents and flowers in honor of our golden wedding anniversary.

Siegfried & Frieda Lowenfels

My sincere thanks to Rabbi Kahn, Cantor Schartenberg, President Wortsman and members of the Congregation for their thoughtfulness on the passing away of my dear brother.

Leoni Michel & Family

I would like to thank Rabbi Kahn, Cantor Schartenberg, President Wortsman, Chevra Kadisha, Sisterhood, members of the Congregation, and all my friends for all the get-well wishes and beautiful flowers sent to me during my recent stay in the hospital.

Emanuel Hirsch

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THANK YOU

Since it became an enormous (almost impossible) task to express our warmest gratitude to so many, my wife and I choose our *HABAYIT* for this channel of sincerest thankfulness to everybody who called so many times long distance and/or has sent such warmhearted getting well cards during my hospitalization and convalescent time. I assure you this helped me immensely.

Furthermore, I can't thank you all enough for your wonderful Mazel Tov wishes on the occasion of my seventieth Birthday. Permit me to mention especially: our Rabbi Kahn, Cantor Scharenberg, President Wortsman, Mr. Blank and Mr. Heumann.

Manfred Walden

I want to give my warm thanks to Rabbi Kahn, Cantor Scharenberg, Mr. Wortsman and all my colleagues on the Board, the Chevra Kadisha and Sisterhood, and all the many good members and friends, for their thoughtfulness extended to me during my stay in the hospital and recovering at home.

Arthur Hanauer

I would like to thank Rabbi Kahn and Cantor Scharenberg for the honors bestowed upon me in the Synagogue. My sincerest appreciation also to Mr. Blank for his kind words and to the Congregation, Chevra Kadisha, and to our many friends, for their warm wishes on my 80th birthday,

Victor Marx

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ALL IN THE FAMILY

"Where are the snows of yesteryear?"

We surely could have made good use of them during this sweltering summer. But 15th century author Francois Villon did not have cooling relief in mind, when he penned wistfully: "Ou sont les neiges d'antan?" M. Villon could not have written his lament for lost youth, had he seen this issue's impressive list of Beth Hillel-Beth Israel *Jubilare*.

We are covering the months of May through August, each of which features birthdays of our mere youngsters of 70 years. We are grateful that Mr. Manfred Walden's foremost blessing at his May "Wiegenfest" was the gift of steadily improving recuperation from his severe accident. We also extend equally heartfelt wishes for Rephuah Shelemah to our dedicated friends Arthur Hanauer and Emanuel Hirsch. The row of 70th birthdays is continued by Mrs. Sara Benger in June, and Mrs. Irene Loew and Mr. Erich Gowa in August.

The 75 year milestone was reached by Mr. Werner Loew in July and by Mrs. Betty Rosenbaum (in Miami Beach) in August. A beautiful Kiddush, given by his family, on Shabbat Mattot-Massey, celebrated Mr. Victor Marx's 80th birthday. A sizable attendance honored our popular former Treasurer of the Chevra Kadisha and enjoyed the witty poetic tribute given him by his Chevra Brother Emil Valk. July saw Mr. Ben Keller attain his 85th birthday.

The 90 year milestone was observed by Mr. Herman Sichel in May, by Mr. Ferdinand Erman in July, while Mr. Charles Kraus' June birthday was his 92nd. To all our Jubilare we wish many more years, blessed with the gift of good health and happiness.

Forty years ago in May, wedding bells had chimed for Mr. and Mrs. Harry Speier. The simcha of the Golden Wedding Anniversary was celebrated by Mr. and Mrs. Siegfried Lowenfels with a beautifully arranged Kiddush on Shabbat Korach in June.

Again there is joyful news to be reported from our members' grandchildren. Cantor and Mrs. Jack Schartenberg had the double nachas of grandson Chaim Zitter's Bar Mitzvah on Shabbat Balak in June, while at the same time rejoicing in grandson Yitzchak Meir Kovitz's engagement to Miss Baile Kurz and in their subsequent marriage in August. In May, Mr. and Mrs. Leo Wartelsky celebrated a grandson's Bar Mitzvah on Shabbat Behaalotcha. A week earlier, on Shabbat Nassa, Mr. and Mrs. Ernest Roos had given a beautiful Kiddush in honor of their son Lenny's wedding to Reena Safier on May 30th.

The coming wedding of Mrs. Liesel Marx's daughter Monica to Mr. Johnny Silberberg on September 4th closes out our string of Besorot Tovot.

May we continue to derive joy from the aged as well as from the young, and may the New Year be blessed with Peace, Good Health and Contentedness for all of us.

Leshanah Tovah,
Shalom Ve-hatzlachah,

Theodore H. Spaeth

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**RABBI DR. HUGO STRANSKY
IN MEMORIAM**



A Memorial Service movingly and fittingly paid tribute to our late Rabbi Emeritus, Dr. Hugo Stransky. In our Synagogue, which had been the seat of his rabbinate for more than two decades, members and friends assembled on May 8th, to pay respect to his memory and to recapture in word and thought, his personality and manifold activities.

Preceded by the Minchah Service, the special program was opened by Cantor Schartenberg's chanting of *enosh kechotzir yomov*, taken from the repertoire of the Yizkor service.

In his eulogy of Dr. Stransky, Rabbi Shlomo Kahn (whose memorial address is printed below) traced the qualities of the late Dr. Stransky in the time-honored phrases of the Kaddish.

Mr. Oscar Wortsman as President of the Congregation, and Mr. William B. Blank, under whose presidency Dr. Stransky was our spiritual leader, characterized his invaluable contributions and portrayed his life's career. (See full text of their speeches below.)

(continued on next page)

Rabbi Dr. Hugo Stransky — In Memoriam (continued)

In keeping with Dr. Stransky's diversified interests and activities, two additional speakers addressed themselves in brief remarks to several important aspects. Rabbi Jacob Goldberg (Fort Tryon Jewish Center) spoke warmly as a personal friend and former colleague, and Mr. Walter Strauss (member of our Board of Trustees), in his capacity of former Commander (President) of the Jewish War Veterans Association, described Rabbi Stransky's years of effort and work for that organization.

A solemn *kel mole rachamim*, followed by Maariv Service, conducted by Cantor Schartenberg, concluded the program.

All who attended were invited to inscribe their names on a Memorial Scroll which was subsequently forwarded to Rabbi Stransky's widow in Israel.

MEMORIAL ADDRESS BY RABBI SHLOMO KAHN

In the Kaddish, our solemn sanctification of G'd's name, which contains no reference to the dead but which naturally rises to our lips when we are overwhelmed by the solemnity of death, we insert a special paragraph when reciting it after Torah study. We begin as usual with "Exalted and sanctified be His great name" and continue with the ensuing phrases, but then we add:

"For Israel and the rabbis, for their disciples and their students, and for everyone engaged in Torah, here and anywhere — may there be abundant peace, grace and favor, mercy and long life and ample sustenance, from our Father in heaven — Amen."

This evening we have assembled in our House of Worship to pay tribute to *Morenu HoRav Chizkioh ben Yitzchak HaLevi*, our Rabbi Emeritus, Dr. Hugo Stransky, *zichrono liverocho*, who guided this congregation for many fruitful years, who occupied this rabbinate and lent it dignity, who from this pulpit delivered inspiring and illuminating sermons and lectures, who taught Torah with scholarship, who as a gifted author and writer, brought thought-provoking articles to thousands of appreciative readers, whose wise counsel helped all who turned to him, who brought joy and comfort, happiness and strength, to the members and friends of his congregation. A little later in this memorial service, distinguished men associated with him during his rabbinate, will sketch and catalogue his many achievements in fitting detail, and his many activities in positions he occupied prior to his coming to America.

I knew, respected and admired Rabbi Stransky as an esteemed colleague and friend, a man of distinction with dignified bearing, a dedicated rabbi, not only to his congregation but also to the entire community, above all a true gentleman. Let us illustrate the personality of Rabbi Stransky in the words and phrases of the Kaddish paragraph quoted above, for herein lies the description of his life.

FOR ISRAEL: Dear and close to his heart was Israel, in the sense of *chaverim kol Yisroel* (all Israel are brethren) and *Medinath Israel*. Long before there was a State of Israel, Rabbi Stransky was active in the Mizrahi (Religious Zionist) Movement, dreaming of a Jewish State but not confining it to dreams, but rather pouring out his heart in prayer to G'd and engaging in active work for the fulfillment of that dream. How fitting that he enjoyed years of tranquility in the Holy Land, which he called his home, after the many years in countries and continents all over the world.

AND THE RABBIS AND THEIR DISCIPLES: In Hebrew, the highest accolade is to be called a *talmid chochom* — literally, "student" — for the true scholar never ceases to study. Rabbi Stransky studied Torah in world-famous Seminaries and Yeshivas, under eminent Torah personalities. I remember his misty-eyed nostalgia when he listed the names of revered teachers who taught him Talmud, Bible, Jewish Law, Ethics, Jewish Philosophy — these great men shaped his personality, at their feet he sat and was an eager student.

AND EVERYONE ENGAGED IN TORAH: Judaism requires not merely Torah study but also to "engage in Torah." Rabbi Stransky taught Torah in *shiurim*, sermons, lectures and classes, but more: he was "engaged in Torah" — he lived a Torah life style which means

(continued on next page)

Rabbi Dr. Hugo Stransky — In Memoriam *(continued)*

to be dedicated to mitzvos toward G'd and man. He was a rabbi not only in the pulpit but also at the bedside of the sick, not only as an innovative editor of his congregational bulletin but also as a wise counselor to his flock, not only in the synagogue but also in the entire community. He greatly contributed to benefit our area. He was a well-known figure in wide circles, Jewish as well as non-Jewish. He worked with compassion for social and charitable causes — he was a staunch supporter of our work for Soviet Jewry — he was there whenever and wherever he was needed for G'd and for man, literally “in this city” as well as so many other places in the world.

The Talmud relates: “Between Pesach and Shovuos, the disciples of Rabbi Akiba died” (Talmud Yevomos 62a). We lost a great disciple of Torah in this year's period of the counting of the Omer. Although thousands of miles separated him during the last years from this, his last congregation, his activities left a lasting impact and his interesting, wise contributions to our *Habayit* bulletin regularly enhanced it, up to the last months of his life.

May he now find “abundant peace” and richly deserved reward “from our Father in heaven.”

ADDRESS BY MR. OSCAR WORTSMAN

Our Haftorah yesterday began with the words: “O Lord, my strength and my fortress” (Jeremiah 16:19). This, my friends, was the motto and were the guidelines of our Rabbi Emeritus, Dr. Hugo Stransky, z.l., to whom we pay tribute today.

Dr. Stransky was the spiritual leader of our Congregation for over 20 years, from 1955 to 1976, at which time he chose to retire and settle in Eretz Israel whose cause he always supported and defended. He was a rabbi and teacher of great renown and served the Congregation and the community with a loving heart. Dr. Stransky was ever ready to work and fight for Judaism and also spoke up for human rights whenever needed, without regard to religion, race or color.

When Dr. Stransky assumed the Rabbinate at our Congregation, he brought with him and introduced many innovations as yet unfamiliar to our members, which were gladly accepted, for they enriched the Congregation.

His informative sermons were a source of inspiration to our members and his articles in our bulletin and other Jewish literary publications were read with great interest, beyond the reach of our immediate community.

Mr. William Blank, my distinguished predecessor as President, had the privilege to work in close association with Dr. Stransky from the beginning of his tenure as our rabbi, and he will elaborate on his achievements and on the religious activities of the Congregation under his spiritual leadership.

Dr. Stransky will always be fondly remembered by all of us. In his memory, a window will be dedicated in our Synagogue at a later date. May he be granted eternal peace *bo-olam habo*.

May I conclude with the following:

“Not — ‘How did he die?’
But — ‘How did he live?’ ”

“Not — ‘What did he gain?’
But — ‘What did he give?’ ”

“These are the units to measure the worth
Of a man as a man, regardless of birth.”

(continued on next page)

Rabbi Dr. Hugo Stransky — In Memoriam (continued)**ADDRESS BY MR. WILLIAM B. BLANK**

"I consider myself a servant of G'd and my program is the teaching of Judaism." These were the words of Rabbi Dr. Hugo Stransky in his inaugural address in our Congregation on the first day of Sukkos 5716 (1955 of the common era). They, better than anything else, describe the spirit and dedication on which he built his personal and professional life.

Hugo Stransky was born on May 4, 1905, Erev Rosh Chodesh Iyar (he would have celebrated his 78th birthday last Wednesday), in Prague, Bohemia, in the rich cultural and religious environment of one of the oldest and most prestigious Jewish communities in Central Europe. He graduated from the German-language Gymnasium there, and received his initial Jewish education from the Chief Rabbi of Prague. He continued his Hebraic and Talmudic studies in Koeln, and then attended the famous Yeshiva of Chief Rabbi Ungar in Trnava (Slovakia). He obtained his Smicha at the Hildesheimer Rabbinical Seminary in Berlin.

Dr. Stransky studied Philosophy, History and Oriental languages in Koeln and Berlin and completed his formal secular education at the Philosophical Faculty of the famous Prague University with the doctoral thesis "Jesajjah im Midrasch Rabbah."

His first rabbinical position was in Nachod (Bohemia) where he served for six years beginning in 1930.

His marriage to Rachel Klein from Strasbourg took place in 1932. Theirs was a wonderful union, they were deeply devoted to each other and to their children, Michael and Judith. Mrs. Stransky was a pillar of strength to him and stood faithfully by his side in good times and bad.

In 1936 Dr. Stransky became Chief Rabbi of Zilina (Slovakia) until the Nazi terror forced him to emigrate to England in 1939. There, he served first as Rabbi in Oxford and later in his own "Congregation of Jews from Czechoslovakia" in London. During that time he also taught Jewish subjects at the Czechoslovak Realschule of England and acted as Consultant for Religious Affairs to the Provisional Government of the late President Benes.

In 1947 Rabbi Stransky moved to Australia to become Rabbi at the Melbourne Hebrew Congregation and in 1951 he assumed rabbinical duties in Wellington, New Zealand. From there he came to the U.S. to join our Congregation in 1955.

At that time a subtle yet indispensable transition in language and outlook towards American culture and way of life had become imperative. Skillfully and without giving offense to those still bound intellectually to their European background, Rabbi Stransky set out to attain these goals, helped by his thorough knowledge of both English and German.

As principal of our Hebrew School he began to modernize and streamline teaching methods and curriculum. It seems unbelievable today that in the late fifties our available facilities were no longer adequate to house our growing school population. It appeared advisable at that time to look for additional real property. Rabbi Stransky was instrumental in our acquisition of a lot on Wadsworth Terrace at nominal cost. Although later demographic developments in Washington Heights did not permit its use as a building site, it turned out to be a most valuable investment.

Another outstanding accomplishment of Rabbi Stransky's was his great success as editor of our Synagogue Bulletin. He developed what we now call *Habayit* into a unique literary periodical unsurpassed by publications of comparable organizations. Its contents and appearance may satisfy the highest scholarly standards and much of the credit belongs to him for his untiring efforts and his fine sense of selecting contributions of lasting value.

Rabbi Stransky's special concern for the physical enrichment of our Synagogue and beautification of the Oron Hakodesh and the Sifre Torah by new attractive coverings should be recorded with appreciation. He encouraged members and friends of our Congregation to perpetuate happy and solemn family events by donating ritual articles. Moreover, the Congregation is indebted to him for his many successful efforts in obtaining financial contributions, in the form of Memorial Windows and Plaques, bequests and donations.

Rabbi Stransky's interest and participation in many Jewish causes enhanced not only his

(continued on next page)

Rabbi Dr. Hugo Stransky - In Memoriam (continued)

personal reputation but equally the standing of our Congregation. He had a deep interest in the New York Board of Rabbis and was a founding member and sponsor of the International Synagogue at Kennedy Airport. He participated actively in the early stages of the Jewish Community Council of Washington Heights. He acted as Chaplain of the Jewish Veterans Association, as spiritual guide of the Joseph Popper Lodge and was co-founder and president of the Society for the History of Czechoslovak Jews. Never forgetting his country of birth, he became and was recognized as an authority on the history of the Jewish communities in the lands of Czechoslovakia.

Particular emphasis should be put on his pride of being a Jew, his belief in the ethical concepts of Judaism and his deep and sincere devotion to the laws of the Torah. He was deeply dedicated to the existence and the well-being of the State of Israel and always made our Congregation aware of the pressing need for its financial, moral and political support. His life-long dream of living in Israel after retirement was fulfilled. There, too, he continued his active life. He established a Synagogue for the elderly and the sick in the nursing home in which he and Mrs. Stransky resided and, until his physical strength was drained, he gave lectures and Shiurim.

He maintained close contact with many of our members also, after his move to Israel, and continued to contribute to our Bulletin or *Habayit*. The Board of Trustees was honored to elect him Rabbi Emeritus shortly after his retirement.

Rabbi Stransky was called to his eternal rest on the 17th of Nisan (March 31) of this year, lovingly cared for until the end by his devoted wife. He was buried on Har Hamenuchoth overlooking his beloved Yerushalayim.

Rabbi Stransky was a forceful leader, ever conscious to perpetuate the high standards of traditional Central European spiritual leadership. He worked hard for the causes that he cherished, his congregation, the State of Israel and the Jewish people. Having guided our Congregation for more than 20 years he leaves an unforgettable heritage of devotion and dedication and he will always be remembered with respect and gratitude.

May his memory be a blessing to all of us. *Zeicher tzadik livrocho.*

MEMORIAL WINDOW

A Memorial Window has been dedicated to the memory of our late Rabbi Emeritus. It bears the following inscription:

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THE DAY AFTER

Rabbi Shlomo Kahn



Yom Kippur is both strenuous and invigorating. Physically it is a wearisome day, taxing our endurance for we abstain from food and drink for more than 24 hours. What's more, we laboriously focus our attention and concentration, in thought and in emotion, on prayer and penitence. But at the same time there is undeniably the experience of exhilaration. We can almost feel tangibly the pleasure of our soul, which, freed from mundane fetters and encumbrances, enjoys a blessed once-a-year opportunity to soar far above common worldliness to be in lofty communion with G'd.

(Indeed, the moment of farewell at Yom Kippur's conclusion is painfully bitter-sweet. On one hand we look forward to a much needed "breakfast," strongly demanded by the body, but on the other hand we are distinctly loath to part from the sublime Yom Kippur atmosphere and feel, with an almost tearful reluctance, the slow, gradual ascent of G'd's Presence as it rises ever higher above the "seven spheres of heaven," escorted by our solemn, seven-fold chant: *Hashem hu hoElokim* — "G'd is G'd!")

Jewish folklore has coined unique phrases for the day after Yom Kippur. In Yiddish, the entire day is called "*tzu G'tt's Nomen*" (in G'd's name), somewhat expanded into a German-Jewish expression "*im Namen G'ttes aufstehen*," that on this day we "get up in the name of G'd." What is the origin and the meaning of such quaint sayings?

Two schools of thought furnish explanations, each in its own way illuminating a different aspect of our rich tradition. Throughout the Ten Days of Penitence, from Rosh HaShono to Yom Kippur, our daily prayers are studded with minor additions as well as structural variations. Notably it is the third benediction of the Shemone Esre whose standard conclusion *boruch . . . hoE-l hakodosh* ("blessed . . . the holy G'd") is changed to . . . *haMelech hakodosh* ("the holy King"). On the Days of Judgment, G'd features as the supreme King who reigns over all the world. His "name," *E-l* (G-d), is temporarily eclipsed by the majestic title *Melech* (King). When, on the day after Yom Kippur, we resume to refer to Him as "G'd" we call this day "*tzu G'tt's Nomen*" — a return to the name of G'd. (*Sefer Ta'ame HaMinhogim* quoting *Ge-ulat Israel*).

From the field of halacha we turn now to the mystery of kabbala. Among the heavenly host of ministering angels is the enigmatic, often woefully misunderstood Satan. Not an anti-G'd (a concept wholly incompatible with the Jewish view of G'd's omnipotence) but one of His messengers, created by Him and commissioned to bring out the best in man.

Provocatively placing stumbling blocks in man's way, Satan challenges man to heroically overcome all obstacles and as a result, reap abundant reward. (For further study see the Book of Job, Chapter 2 and the Talmud's explanation in Bovo Basro 16a.) Although Satan is secretly "pleased" when man's good inclination has successfully defeated him as an adversary, it is still his "job" to play the role of accuser, indicting man for all his sins and shortcomings.

The Days of Awe are difficult times for Satan. From Rosh HaShono to Yom Kippur, Jews are on their best behavior, pious and devout, the synagogues crowded as at no other time during the year, passionate prayers ascending to G'd Who triumphantly silences Satan's attacks. But the heavenly accuser bides his time. Experience has taught him that the burst of repentance will have run its course by Yom Kippur's end. Impatiently Satan awaits the day after Yom Kippur when he can point once again to laxity in observance and scant synagogue attendance. Hence a custom has arisen to foil Satan, to disappoint his accusing eye, to demonstrate that we are on G'd's side, by deliberately beginning the morning service on the day after Yom Kippur earlier than usual — to "get up in the name of G'd." (*Orach Chaim* 624:5, *Magen Abraham* and *Machatzis HaShekel* *ibid* 7.)

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DIE LEBENSWEISE DER JUDEN

Landesrabbiner Dr. N. Peter Levinson

Das Judentum unterscheidet sich von den anderen Religionen auf dieser Welt. Die meisten Religionen gehen von einer Person aus, einem Stifter, wie der Buddhismus, der Islam, der Konfuzianismus, das Christentum. Ein Christentum ohne die Person Jesu waere nicht denkbar. Hier offenbart sich der wesentliche Unterschied zwischen dem Judentum und den anderen Religionen, denn das Judentum befasst sich nicht mit einer Person, sondern mit einem Volk, es ist die Religion, die die Juden angeht. Dieses besagt bereits der Name Judaismus, welcher von den Griechen gepraeagt wurde und dort die Lebensweise der Juden genauso wie der Hellenismus, die Lebensweise der Griechen.

Was aber war die Lebensweise der Juden, was kennzeichnete diese Religion, die die Religion eines Volkes war? Zuerst muss gesagt werden, dass das Wort *Religion* der Bibel unbekannt ist. Wir haben es von den Roemern, die darunter die Anerkennung der Staatsgoetter verstanden. Dies hatte wenig mit den Dingen gemein, welche wir heute als Religion bezeichnen. Die Bibel spricht von der Liebe zu G-tt, von der Ehrfurcht vor G-tt, dem Tun des g-ttlichen Willens aber nicht von Religion.

Judentum bedeutet fuer die Juden, den heiligen g-ttgewollten Weg zu wandeln. Am Ausgangspunkt dieses Weges stand der Gedanke, dass zu einer bestimmten geschichtlichen Stunde die Kinder Israels einen Bund mitt G-tt geschlossen hatten. Diese heilige Beziehung zwischen G-tt und Israel ist die Wurzel des juedischen Glaubens. Israel als ein Volk hatte diesen religioesen Charakter, und es hatte ihn wegen des Bundes, des B'rith.

Was ist das Wesen dieses seltsamen Bundes zwischen G-tt und Israel? Es bedeutet, dass das Volk als Ganzes das bestaetigte, was seine Vorfahren als Individuen bereits gewusst hatten. Abraham, Isaak und Jakob wussten von G-tt, hatten Beziehungen zu Ihm, aber am Sinai uebernahm ein ganzes Volk jenen Bund. Was bedeutet das Wort vom Bund in der Bibel? Es ist viel mehr als ein blosser Vertrag. Bund im hebraeischen hat einen g-ttlichen Aspekt, Menschen allein koennen ihn nicht eingehen. Und sein Wahlspruch ist: "Ihr sollt mir sein ein Reich von Priestern und ein heiliges Volk". Ein Reich von Priestern ist eine Verbindung von Menschen, unter der Herrschaft G-ttes. G-tt ist Koenig. Aber dies ist noch nicht alles. In Israel haben wir zum ersten Mal die Idee, dass nur G-tt den Menschen regieren kann. Man erinnere sich an das Buch Samuel, an das achte Kapitel, in dem die Israeliten einen Koenig forderten. Es ist eines der gewaltigsten Kapitel unserer Bibel. Das Volk wollte wie alle anderen Voelker sein, nicht mehr ein heiliges Volk, nicht mehr ein auserwaehtes Volk; sie verlangten einen irdischen Koenig, der sie in den Krieg fuehren wuerde. Man muss dieses Kapitel lesen und sehen, was dem heiligen Buch als Idealforderung vorschwebt. Es ist etwas Grosses, wenn man darueber nachdenkt. Das alte Israel war das einzige Volk, das seine Koenige mit Propheten umgab, Propheten, die kein Blatt vor den Mund nahmen, sondern dem Koenig zu jeder Stunde den Willen oder Unwillen G-ttes nahebrachten. Und man denke die Zeit! Im Altertum forderten die Koenige goettliche Rechte, sie waehnten selber Goetter, oder die Nachkommen von Goettern zu sein. Dies war so in Babylon, in Aegypten, ja sogar in Rom, wo sich Nero und Caesar als Goetter anbeten liessen. Ja, es liessen sich auch Beispiele aus vergangener oder gegenwaertiger totalitaerer Herrschaft beiziehen!

Dies war eine Unmoeglichkeit in Israel. Nicht, dass nur G-tt allein angebetet werden durfte, Er war der alleinige Koenig, und der menschliche Koenig nur Diener G-ttes hier auf Erden. In allen geschichtlichen Buechern der Bibel, angefangen vom Buche der Richter, finden wir nur ein Urteil, das die biblischen Helden und Koenige charakterisiert: er tat das was recht war in den Augen G-ttes, oder aber er tat das, was boese war in den Augen G-ttes. Er sollte als Beispiel auf Erden dienen, seine Gerechtigkeit sollte eine Widerspiegelung g-ttlicher Gerechtigkeit sein. Darum weht der Atem der Demokratie durch die Geschichte Israels. Wir Juden beginnen noch heute einen jeden unserer Segenssprueche mit den Worten: "Gepriesen seist Du, Ewiger, unser G-tt, Koenig der Welt". Und in dem Schlussgebet, welches jeden G-ttesdienst beendet, sagen wir: "So heisst es in der Heiligen Schrift, der Herr wird regieren immer und ewig, und ferner ist verheissen, G-tt wird Koenig sein ueber die ganze Erde, an jenem Tage da wird der Ewige einzig sein und Sein Name Einziger." Soweit der Begriff des Reiches der Priester.

(continued on page 23)

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Die Lebensweise der Juden *(continued from page 21)*

Aber was ist ein heiliges Volk, was ist Heiligkeit? Sie ist schwer zu erfassen. Kann ein Kind den Begriff Mutter definieren; und wer darueber hinaus seine Mutter nicht kannte, der steht vor einer unmoeeglichen Aufgabe. Oder kann man Zahnschmerzen definieren, wenn man noch nie welche gehabt hat? Genau so ist es mit der Liebe und der Heiligkeit. Heiligkeit ist wie Schoenheit, aber ein Blinder kann sie nicht wahrnehmen. Es gibt Menschen, die sich ueber diesen Begriff der Heiligkeit lustig machen, aber nur der religioese Mensch weiss was sie bedeutet. Wie aber konnte ein ganzes Volk heilig sein? Es konnte nur geschehen, indem man die Heiligkeit mit dem rechten Weg identifizierte. Fuer das Gewissen Israels bedeutete Heiligkeit, aus Liebe zu G-tt das Rechte zu tun. Und kein philosophisches System der Ethik konnte bis jetzt eine bessere Antwort auf das Problem geben, warum denn nun der Mensch gut sein soll. Gut sein bedeutet, mit vielem zu brechen, was in uns ist. Israels Beitrag zur Welt ist die Tatsache, diese These als ein Volk klar gemacht zu haben. In der Bibel finden wir auch die Geschichte des Scheiterns dieser Aufgabe, aber sie ist ewig und wir koennen uns ihrer nicht entziehen. In der Ausdrucksweise der juedischen Theologie: Wir haben das Joch des himmlischen Koenigtums auf uns genommen. Dies ist die Bedeutung der juedischen Auserwahltheit, nicht Ueberheblichkeit, sondern "nobless oblige", die besondere Verpflichtung. Wir sind nicht besser als andere Menschen, aber wir haben groessere Pflichten auf uns genommen.

Wie aber kann der Mensch gut werden? Er hat die Aufgabe den Willen G-ttes herauszufinden und diesen Willen dem Volk zu uebermitteln. Nicht jeder x-Beliebige kann dieses tun, sondern hoechstens der Prophet, manchmal auch der Priester. Nur der grosse Kuenstler kann schaffen. Und ein religioeses Genie ist ein Schoepfer. Der Prophet ist sensibel, er ist feinfuehlig fuer die Wellen, die von G-tt ausgehen, er hoert sie. Und deshalb benutzt die Bibel so oft die Worte: "Und G-tt spricht", "und der Herr sagt": das Wichtigste ist das Gehoertwerden. Und nachdem es gehoert worden ist, wird es aufgeschrieben in ein Buch, in einen Kodex, im Gesetz. Dieser Wille G-ttes heisst Tora, Lehre, das Lehren des g-ttlichen Willens.

Da G-tt zu dieser Welt in Beziehung trat, ist alles in ihr heilig. In der mystischen Literatur, des Judentums, der Kabbala, gibt es eine Geschichte die erzaehlt, dass das erste Licht, das G-tt schuf, so sehr blendete, dass G-tt es in Funken zerschlug. Jeder dieser Funken erwarb sich Eingang in ein Objekt. So gibt es nichts, welches nicht jenen g-ttlichen Funken in sich traegt. Da aber diese Funken in der Huelle der Materie eingeschlossen sind, ist es die Aufgabe der Menschen, diese Huelle zu durchbrechen und die Funken freizugeben. Hieraus folgt, dass alles was ein Mensch tut, heilig sein kann. Das hebraeische Wort fuer Heirat, um nur ein Beispiel zu nennen, ist Kidduschin, es bedeutet Heiligung. Wir kennen hier nicht den Begriff des Kompromisses mit dem Fleische. Alkohol wird in Form von Wein zu Ehren des Sabbath und der Feiertage getrunken, der damit verbundene Segen heisst Kiddusch oder Heiligung. Es gibt also in der Welt nichts, das nicht potentiell zum Guten, zur Heiligung G-ttes, sublimiert werden kann. In jeder Sphaere des Lebens koennen wir den Willen des Ewigen tun.

Was ist nun Israels Ziel? Warum leben wir, ein Reich von Priestern und ein heiliges Volk? Israel will das Koenigtum G-ttes in die Welt bringen und damit den Gedanken der Bruederschaft aller Menschen. Das Ziel ist ein universales, naemlich das Koenigtum G-ttes, aber bis zu dessen Verwirklichung muss Israel leben. Viele Geschichtsphilosophen haben sich mit dem Aufstieg und dem Niedergang von Zivilisationen beschaeftigt. Warum ist Israel noch nicht untergegangen? Warum existiert es noch heute? Es ist ein Wunder von G-tt, der Versuch einer kleinen Gruppe von Menschen darzulegen, was es bedeutet, von einem g-ttlichen Willen beseelt zu sein. Die Erloesung fuer den Juden ist die Rettung der Welt, denn der Jude ist nicht an seinem eigenen Seelenheil interessiert. Die Erloesung ist nicht die Erloesung des Individuums. Wie es dem Abraham prophezeit wurde: "Und ich werde Dich zu einem grossen Volke machen, und Dich segnen, und gross machen Deinen Ruf und Du sollst ein Segen sein, und es werden sich segnen in Dir alle Geschlechter der Erde".

(Mitteilungsblatt des Oberrates der Israeliten Badens)

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THE SHOFAR HAS A HISTORY GOING BACK 3,500 YEARS

By Macy Nulman



(Macy Nulman is Director of the Cantorial Training Institute of Rabbi Isaac Elchanan Theological Seminary, an affiliate of Yeshiva University. He is the author of *Concise Encyclopedia of Jewish Music*.)

When the High Holy Day season comes, the sounding of the shofar, the oldest and most colorful ritual, is heard in synagogues around the world. Throughout Jewish history the shofar was sounded on different solemn occasions. It was used to proclaim the Jubilee Year and to "proclaim liberty throughout the land" (Lev. 25:9-10), a verse engraved upon the Liberty Bell in Philadelphia, Pennsylvania.

In 1929 the British in their "Order-in-Council" decreed that Jews were forbidden to blow the shofar at the Western Wall. However in 1944, Menahem Begin tells, the shofar was sounded on Yom Kippur at the Western Wall, due to the efforts of the Irgun's Revolutionary Propaganda Force. Again in June 1967 the shofar was blown by chief rabbi of the Israeli army at the Western Wall after its liberation by the Israel Defense Forces. He used the same shofar that he sounded on Mt. Sinai in 1956.

The shofar is also blown at the inauguration of a new president of Israel. Made by boring a narrow passage through a ram's horn, this liturgic instrument has become associated with the central theme of the New Year. The Bible calls the day "a day of blowing the horn unto you" (Numb. 29:1). The ram's horn is first softened by boiling, then it is scraped inside that its hollow may be smooth, and finally hardened that it may be vibrant. The embouchure, or mouthpiece has no standard shape or size.

The shofar approximately 10 or 12 inches long, is generally curved and is turned up at the bell. The curved shape is symbolic of the contrite heart repenting on the most solemn day of the year. Its tones are produced through the vibrations of the column of air which is set into motion by the breath of the person blowing the shofar, called *Ba'al Tokeah*.

What is unique about the instrument is that whereas other musical instruments were constructed according to the most advanced contemporary practice in each age, the shofar never varied in structure from its prehistoric simplicity and crudity. It is the same instrument that was sounded some 3,500 years ago on Sinai that made all in the camp tremble (Ex. 19:16). At Sinai, G-d's Kingdom was inaugurated by the voice of the shofar.

On the New Year, the shofar is used to proclaim G-d's sovereignty; and at the conclusion of Yom Kippur, the Day of Atonement, it is sounded to announce Israel's emancipation from sin obtained through the Day of Atonement. Bahya ben Asher, a distinguished Biblical exegetes of Spain in the Middle Ages, agrees that the significance of the shofar is to awaken the hearts of the people and summon them to repent. He comments that there is a sound that brings rejoicing and one that brings sadness. Rejoicing is brought about by playing such instruments as the *kinnor* and *nebel*.

The prophets played these instruments in order to achieve a feeling of joy and stimulate Divine inspiration. A sound, however, that conveys sadness and fear is the sound of the shofar. When the people heard the mighty call of the shofar which resounded on Mount Sinai when the Torah was given, the Bible relates that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the shofar exceeding loud; and all the people in the camp trembled.

(continued on next page)

The Shofar Has A History (continued from page 25)

Three different sounds or blasts are blown on the shofar. They are *tekiah* (lit. "blast"), a sustained tone; *shevarim* (lit. "breaks"), three disconnected or broken sounds; and *teruah* (lit. "din"), a succession of nine staccato tones or a quavering sound that has been compared to the wailing of someone in distress. The final *tekiah* of each of the four series prescribed known as *tekiah gedolah* (the great blast), is a prolonged one.

Rabbinic authority does not stress the exact pitch, timbre, or intensity; all sounds produced by the shofar are acceptable. The duration, however, of each unit of sound is prescribed by law. Prior to our modern system of musical notation, different systems of graphic signs, such as strokes of particular length and shape representing the duration of the shofar sounds were printed in thirteenth and fourteenth century prayer books. In order that the *Ba'al Tokeah* avoid error in the prescribed order and number of sounds, a prompter, called *makri*, chants the name of each blast prior to its being blown. The Rosh Hashanah service includes one hundred sounds each day executed according to a particular scheme. When Rosh Hashanah coincides with the Sabbath the shofar is not blown. It is blown only once at the conclusion of the fifth and final service, (*Neilah*) on Yom Kippur.

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A NEW SUIT FOR ROSH HASHANAH



A new suit for Rosh Hashanah depended on a number of things: if Pop's blind horse (he had a weak spot for unfortunate animals) hadn't had to go to the vet that summer, if his pending business among the Pennsylvania Dutch farmers had been fairly good, if Mom hadn't lost any boarders over the hot months, and if she hadn't given away what little there was of the spare cash to the various charities, including her Ladies' Auxiliary of something or other. For Mom, that old Jewish saying that "charity overcomes death" was a truism not to be argued. If we would say to Mom, "Look, we can't afford it," she would answer that "that's *takka* the time to give. That's really doing a *mitzvah*."

The new suit for me was Pop's chore. He was the *mavin*, being something of a "clothier" himself because he carried a "line" of men's pants — the line consisting of basic black in a single style, for that's all the Pennsylvania Dutch farmers wore for dress. But never mind. Pop would examine the seams, feel the cloth, say yes or no, the verdict being non-appealable as if handed down by Louis Brandeis himself.

As for me, all I cared about was whether an Ingersoll watch went with the suit. An Ingersoll watch, for the benefit of those who never had one and thus avoided a premature but permanent stoop or even a hernia from carrying it, was a big fat nickel timepiece that sold for a dollar and whose determined tick never let you forget that time was indeed fleeting. You carried it in your breast pocket suspended from a chain or leather strap from a buttonhole in your lapel. It was a favorite gimmick to sell boys' suits — and the gimmick worked. In *shul* on Rosh Hashanah, the ticking of the Ingersolls was so loud you could barely hear the *hazzan*.

Suits then for boys had "knee pants", knickerbockers maybe, in New York, but knee pants in Lancaster. Long pants for kids were not yet in, parents believing that their offspring shouldn't grow up too fast, and maybe they were right.

I probably had suits of soft materials now and again, but I don't remember them, only the scratchy, tweedy kind built to last for active kids, especially at the knees, which went fast from shooting marbles, for how could you shoot marbles except down on a knee?

The suit was always at least one size too big: "You will grow into it." I never did. It either gave out before the next suit was due, or off it went in the semiannual package to the "old home" in Shavel Uyest, Kovno Gubernia, for Pop's folks, and to Popalan in the same Lithuanian county or province to my mother's relatives. Incidentally, I have met in my wide travels lots of people who know of Shavel, now called Shauli by the Russians, but only one who ever heard of Popalan — a rabbi who said he knew my mother's people, the Pearlman's, a "fine line of rabbis and scholars". I couldn't get myself to tell him that my mother was a barmaid in a *kretchma* there, and a handsome barmaid she must have been — tall, blond, blue-eyed, high-cheekboned in the Slavic mold. She was only fifteen at the time, and married at sixteen and off to America the same year. Pop was only a year older, and a glazier by trade.

We didn't have a full-time rabbi in our *shul* in Lancaster, but our *hazzan*, Reb Moshe Mussnitsky, who later changed it to "Muss" when he accepted a "call" from a Brooklyn congregation, and our *melamed-shochet-shammos* Reb Chatzkel Mishler, filled the bill nicely. I sang in the *hazzan*'s choir as leading soprano until that which happens to boys happened to me and I wasn't a soprano anymore and became a pretty bad combination of tenor-baritone-basso-squeak.

Reb Mussnitsky had a fine repertoire of High Holy Day airs, so good in fact, that people like Puccini, Leoncavallo, and Verdi brazenly stole his tunes, which I later heard at the Metropolitan, sung without apology to the real composer.

(continued on next page)

A New Suit For Rosh Hashanah (continued from page 27)

With the new suit came a snap-brim fedora hat, which the British call "trilby". Only the *hazzan* and *shammos* and choir wore *yarmulkes* — the square kind, not the little round ones or the knitted dollar-size *kipot* that have become the style now — that is, except on Yom Kippur, when it became a bit too much to wear a hat from sunup until sundown, and all the men wore *yarmulkes*.

The Neilah service on Yom Kippur, which closes the solemn day and you have already been inscribed in the Book of Life, you hope, and pray that you'll be kept there, tested the memory both of the congregation and, certainly, of the choir boys, because by the time we got halfway through this service, the *shul* was dark, and no *Shabbes goy* — or, more accurately, *Yom Kippur goy* — to turn on the lights. So as the service progressed, the congregants moved closer and closer to the windows to get the last rays of light and then had to rely on memory — as did the *hazzan* and the choir boys. And I still remember a good part of the service "by heart".

The women would begin to disappear some time during the Neilah service, to go home and set the table, and come back in time to hear the *shofar* and join in the wish, loudly and clearly, "*L'Shana Habaa B'Yerushalayim*" — Next year in Jerusalem — if not the Jerusalem of substance, for it then seemed so far, far away, then the Jerusalem of the spirit, when it would no longer be, as Sholem Aleichem put it, so hard to be a Jew.

R. Y.

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A TROPICAL SUKKAH IN SINGAPORE

by Eleanor Roth



Sukkot is a particularly festive holiday in Singapore. The *sukkah* (tabernacle) which stands beside the Maghain Aboth Synagogue is enjoyed by almost all of the synagogue's 500 members — practically all of the Jews in the Republic of Singapore, whose total population is approximately two-and-one-half million.

The Maghain Aboth Synagogue has maintained its orthodox traditions through over a hundred years of existence alongside Moslems, Hindus, Buddhists and Taoists, as well as Catholic and Protestant groups. At the present time the synagogue is served by a youthfully dynamic thirty-year-old rabbi from Spain. Its members include Israelis, Sephardi and Ashkenazi Jews, and Jewish expatriates — Jews working in Singapore but maintaining long-term residences elsewhere. My husband Bernie and I were the only American Jews belonging to the synagogue while we lived there.

Singapore was a British Crown Colony until it achieved its independence in 1965, but the congregants of this orthodox synagogue never felt like strangers in this exotic nation. The earliest leaders of the synagogue were extremely active in national affairs. Manasseh Meyers one of its founders, was appointed Municipal Commissioner from 1893 to 1900, and was knighted in England after the First World War. In 1955 another outstanding synagogue member, David Marshall, became Singapore's Chief Minister.

The congregants are accustomed to the synagogue's elaborate *sukkah*, which is woven from fresh palm leaves every year, but Jewish tourists and visiting businessmen are always vastly impressed by its intricate workmanship. They are also quite astonished to see the small colored lights which are strung all around the building, both inside and out.

When they express their amazement, a local person will always explain that small colored lights have never been considered to be "Christmas" lights in the East. They are simply thought of as colorful decorations, and they're used by everyone — the Hindus, Moslems and Buddhists as well as the Jews. Colored lights are also used on auspicious occasions — weddings, births, birthdays, etc. They are considered tantamount to stars shining for the occasion, and are thought to bring good luck.

One day during Sukkat last year an American-Jewish couple, the Steins — whom we later became quite friendly with — stood on the synagogue lawn, admiring the *sukkah*. "See how the leaves are braided over the doorway!" Mrs. Stein marvelled. "The *sukkah* looks like a giant woven basket!"

Just as her husband lifted his camera to take a picture of it, the Hindu caretaker ran towards them. "Would you like me to turn the electricity on for you?" he asked. "That will make the lights brighter in your picture". As he turned the electricity on, several children from

(continued on next page)

A Tropic Sukkah In Singapore (continued from page 29)

the Hebrew school invited the Steins to enter the *sukkah* with them. My husband and I followed.

The Steins were delighted by the tropical fruits — mangoes and pineapples and starfruit — that hung from the ceiling. An oil lamp had been hung from the center beam.

Mrs. Stein turned to me, her eyes shining, as she viewed the children's pictures decorating the walls. She'd been particularly struck by one youngster's illustration showing young David hitting Goliath with his slingshot. "See, Bill?" she said to her husband. "These children live in a Chinese culture, so the child drew Goliath as a Chinese giant!"

Like most tourists, the Steins wanted to know whether Chinese Jews lived in Singapore, and we explained that they don't. There has been practically no intermarriage between the Jews and the local Chinese, Indians, and Malaysians. The Singaporean Jews are all Caucasian, and come from such areas as China, Indonesia, Iraq, and Malaysia. The expatriate Jews came from Europe, England, Australia, Canada and the United States. They combine to form a very international Jewish community.

Since Singapore lies only one degree north of the equator, its climate is warm all year round. "Don't you miss the autumn feeling of Sukkot?" Mrs. Stein asked me. "Yes, of course, but living here has its compensations," I replied. "Our community is very close-knit. When an important Jewish person passes through, we are all notified immediately. When Moshe Dayan came in 1979, every member was invited to the reception that was held in his honor. And it seems that every Jewish holiday holds its surprises. Last year on Purim I was amazed when I bit into a *hamantasch* (the traditional triangular pastry also known as 'Haman's ear'). Instead of having a sweet filling, it was a spicy, curried *hamantasch*. The Jews here have adapted to the local culture insofar as they use the local foods and materials. The *sukkah* is certainly an example of the imaginative use of local materials".

I paused for a moment, then repeated the question I had once posed to a long-term synagogue member. Wasn't he afraid, I had asked, that before long, the skillful people who build the *sukkah* every year would no longer be around, and that the skill would become a lost art?

"What a pity that would be," Mrs. Stein said thoughtfully. "Well," I smiled, "the man wasn't at all concerned about it. He's sure that the Jews in Singapore have too much pride in their *sukkah* to let its annual creation become a forgotten skill. They couldn't forget how to build it simply because they have to start anew, with fresh palm leaves every year."

"It seems a shame to take it down", Mrs. Stein shook her head. "But they have to," I told her. "Even though building our *sukkah* takes a lot of work, when the palm leaves turn brown we accept the fact that it has served its purpose. We take the *sukkah* down, knowing that next year a new one with bright, fresh leaves will be built. And when the leaves become brittle and dry, the local Singaporeans of other faiths know that the Jewish Festival of the Harvest is over".

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WHILE BOUNCING THE SHEMA BACK AND FORTH IN SHUL

Talia Bloch



1

*We were there, Avinu,
when a mortal gift
of flesh sealed the Covenant
with Your Chosen Ones.
And so were You.*

2

*We were there, E-lohenu,
when an angel's embrace
blessed Your First Born
with the name, Israel.
And so were You.*

3

*We were there, Moshienu,
when the sole might
of Your outstretched hand guided
Your beloved Children
from the chains of Pharaoh's
bondage.
And so were You.*

4

*We were there, Malkenu,
when Judaic shout
of trumpets claimed
a Homeland for Your Nation.
And so were You.*

5

*We were there, HaRachaman,
when the winds of Your
forgiveness
swept us from our tears
in Babylon to our laughter
in Jerusalem.
And so were You.*

6

*We were there, A-do-nai,
when the glory of Your Defenders
shone for eight days
with the purity of One.
And so were You.*

(continued on next page)

While Bouncing The Shema Back And Forth In Shul (continued from page 31)

7
*We were there, G'd,
 when the life of Your Holy People
 was silently diffused
 into gas
 and their spirits chased
 into ovens.
 And where were You?
 ("Uva-yom hashevii shabbat
 va-yinafash?"')*

In response to the searing question posed by Talia Bloch's sensitive stanzas, several "attempts to explain the inexplicable" (culled from the writings of Dr. Pinchas Peli, and adapted for the readers of our Congregation's "Rabbi's Newsletter") have been cautiously explored and guardedly offered:

(1) *Faith in G'd Without Understanding His Ways*: The Book of Job shows that man has the ability to suffer in patient silence and accept G'd's decrees without a rational explanation.

(2) *There Are Times When G'd Turns Away*: Scriptural texts point to periods of a "hidden Face" when G'd temporarily removes His protection from man and permits tragedy to strike.

(3) *Means to a Beneficial End*: Suffering prepares for redemption and paves the way for the Messiah (perhaps for the sake of the establishment of the State of Israel).

(4) *Punishment for Transgression*: National exile and sufferings come as a result of national sin — the abandonment of Eretz Israel, according to one view — the pursuit of political Zionism, according to another.

(5) *Preserving Jewish Identity*: Consigning the Jew hopelessly and exclusively to persecution serves as a harsh but effective antidote for assimilation.

How satisfying are the answers summarized above? In a rejoinder, Miss Bloch concludes: "I would like to thank for a most interesting and enlightening response to the question which I asked in my poem. I found a measure of truth in each of the various perspectives presented. I believe that man can never fully understand the reasons for G'd's actions. Whether the Holocaust was punishment for a great sin, or was intended to spur the formation of the State of Israel or to save us from assimilation, we can never know. The question is not completely answerable. However, it is a comfort to know that one may question G'd and still continue to have faith in Him. Perhaps the beauty lies therein that by questioning G'd we often *strengthen* our faith in Him."

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We Remember (continued)

Sept. Tishri

17	10	Karoline Stern
17	10	Betty Strauss
17	10	Zadock Strauss
17	10	Fanny Tannenwald & daughter Felicia
17	10	Israel & Klara Tannenwald & son Manfred
17	10	Hedwig & Trude Traub
17	10	Carl Veis
17	10	Sally Wallach
17	10	Thekla Wallach
17	10	Josef & Sara Wojdyslawsky
17	10	Elisabeth, Herman & Richard Wolf
17	10	Jacob Wolffs
18	11	Max Braun
18	11	Dr. George Ruhm
19	12	Salomon Kraemer
19	12	Siegfried Mannasse
19	12	Bertha Oppenheim
20	13	Moritz Hanauer
20	13	Siegfried Mansfeld
20	13	Simon Neuburger
20	13	Meta Textor
21	14	Johanna Baruch
22	15	Rudolph Berney
23	16	Gustav Groeschel
23	16	Michel Kahn
23	16	Justin Klau
24	17	Benedikt Hirschmann
24	17	Henry Mannheimer
24	17	Helene Rosenfeld
24	17	Julius Rosenthal
24	17	Sophie Stahl
25	18	Dr. Kurt Fleischhacker
25	18	Herman Furcht
25	18	Ricka Hirschheimer
25	18	Ida Stein
25	18	Fina Strauss
26	19	Julius Graf
26	19	Mirtil Michel
26	19	Malka Tavidishvili
27	20	Mariane Bacharach
27	20	Nanette Bauernfreund
27	20	Johanna Falkenstein
27	20	Max Sonn
28	21	Isidor Boettigheimer
28	21	Adolph Kaufherr
28	21	Julius & Hanna Schloss
28	21	Isaac Schnurman
28	21	Leo Stock
29	22	Henry Kahn

Sept. Tishri

29	22	Laura Neumann
29	22	Sally Norschild
29	22	Frieda Stock
30	23	Gustav Kaufman
30	23	Meta Lauter
30	23	Salomon Wollenreich
30	23	Sigmund Yunker
Oct.		
1	24	Henry Veisz
2	25	Fred Goodman
2	25	Wilhelm Heldmann
2	25	Dr. Otto Kafka
2	25	Samson Schmidt
2	25	Simon Schoenberger
3	26	Martha Dreyfus
3	26	Justin Friesner
3	26	Mathilde Furcht
4	27	Johanna Adler
4	27	Albin Heldmann
4	27	Bertha Hollander Goetz
4	27	Sol Krell
4	27	Victor Reichenberger
5	28	Herman Glauberg
5	28	Dr. David Gross
5	28	Frieda Horwitz
5	28	Adolf & Klara Rosenberg & sons, Josef, Martin, & Helmut
5	28	Leopold Rosenfeld
6	29	Therese Feingold
6	29	Max Hirschenberger
6	29	David Lauber
7	30	Sol Gernsheimer
7	30	Toni & Melanie Marx
7	30	Bertha Meyer
7	30	Selma Sonneberg
Cheshvan		
8	1	Max Stuehler
9	2	Rudolph & Eliese Solomon
11	4	Daniel Baer
11	4	Siegfried Marx
11	4	Neftal Mueller
12	5	Henry Rosenbaum
12	5	Paula Weinstein
12	5	Rachela Wolf
13	6	Isidore Weil
14	7	Anna Holzmann
15	8	Otto Benjamin
15	8	Fred Freedman
15	8	Daniel Rosenthal
15	8	Sally Rosenthal

(continued on next page)

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We Remember (continued)

<i>Oct.</i>	<i>Cheshvan</i>	<i>Oct.</i>	<i>Cheshvan</i>
15	8 Fanny Schoenberger	28	21 Alfred Berger
16	9 Julian Dienstag	28	21 Dr. Samuel Kirsch
16	9 Auguste Regenstern	28	21 Fred Kraus
16	9 Anton Sachs	29	22 Siegfried Adler
17	10 Louis Herzberg	29	22 Max Griesheim
17	10 Max Lazar	29	22 Isidor Herrmann
18	11 Rudolf Buxbaum	29	22 Dora Lissauer
18	11 Herman Hirsch	29	22 Hedwig Meyer
18	11 Jettchen Hirsch	29	22 Esther Nadel
18	11 Julius Schaler	30	23 Bertha Neumark
18	11 Arthur Simon	31	24 Shmuel Auer
19	12 Kurt Blumenstiel	31	24 Isidor & Ella Dreifuss
19	12 Friedl Kraus		Hannelore & Fritz
20	13 Albert Beitmann	31	24 Emily Emma Simon
20	13 Eugene Levy	<i>Nov.</i>	
21	14 August Bauer (Bauernfreund)	1	25 Adolf Stein
21	14 Jenny Homburger	2	26 Henry Rosenthal
21	14 Regina Leiter	3	27 Samuel Badt
21	14 Helen Mainzer	3	27 Jack Fuld
22	15 Amalia Bergman	3	27 Selma Hammerschlag
22	15 Else Hess	4	28 Helene Gern
22	15 Hugo Israel	4	28 Toni Oppenheim
22	15 Adolf Reiter	4	28 Arthur Schwarz
22	15 Ludwig Schwarz	5	29 Erwin & Johanna
22	15 Jacob Stern		Blumenthal
23	16 Else Fraenkel	5	29 Heinrich Leitner
23	16 Simon & Lina Nussbaum	5	29 Lina Less
	and children	<i>Kislev</i>	
23	16 Rebeka Strauss	7	1 Hans Furstenberg
23	16 Setti Yunker	7	1 Salomon Kaufman
24	17 Betty Fuld	7	1 Melitta Markovics
24	17 Friederike Goldschmidt	7	1 Albert & Julie Steuer
24	17 Ludwig Greenbaum	8	2 Herta Nathan
24	17 Joe Issi Kahn	8	2 Hermine Schwarz
24	17 Meier Rosenfeld	9	3 Jacob Feuer
24	17 Recha Schiff	9	3 Siegfried Levy
25	18 Sophie Lowenstein	9	3 Moses Neuburger
25	18 Moritz Silbermann	9	3 Sophie Zeilberger
25	18 Louis Snopek	10	4 Louis Neumann
25	18 Albert Strauss	10	4 Helen Reichsfeld
26	19 Max Badt	10	4 Joseph Simon
26	19 Theodora Hammerschlag	10	4 Harry Walter
26	19 Dr. Paul Hes	11	5 Emilie Holzer
26	19 Julius Levite	11	5 Frieda & Max Schoenfeld
26	19 Nathan Reis		and daughter
26	19 Jette Stein	11	5 Julia Stock
26	19 David Stern	12	6 William Goldschmidt
27	20 Moses Baer	12	6 Henry Gutwillig
27	20 Dina Forchheimer	13	7 Eugen Hirsch
27	20 Joseph Hartoch	13	7 Hanna Meyer
27	20 Hannchen Lehmann	13	7 Harold Ullman
27	20 Sophie Levi		

(continued on next page)

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We Remember (continued)

Nov. Kislev

14	8	Rose Boettigheimer
15	9	Ernst Heilbrunn
16	10	Hugo Kaufmann
17	11	Mina Hamburger
17	11	Regina Klein
17	11	Moritz Saeman
17	11	Frida Schwarz
17	11	Max Stern
18	12	Johanna Baumann
18	12	Karoline Gottlieb
19	13	Samuel Bernheim
19	13	Isaac Frankel
19	13	Max Hirschhorn
20	14	Martin Lowenberg
20	14	Kurt Schoemann
20	14	Lina Weinstock
21	15	Emil Dreifuss
21	15	Simon Goldstein
21	15	Rafael Mannheimer
21	15	Marcus Stern
22	16	Sarah Heinsfurter
22	16	Julie Ransenberg
22	16	Amalie Schoenberg
22	16	Frederick Weil
22	16	Rosa Williams
23	17	Leopold Friedberger
23	17	Eugene Hirsch
23	17	Regina Lichtenstein
23	17	Meta Schaefer
23	17	Dr. Hermann Schuelein
23	17	Emmy Siesel

Nov. Kislev

23	17	Josef Traub
24	18	Dr. Maximilian Klanfer
25	19	Ida Basch
25	19	Joseph Goldschmidt
25	19	Bertha Goldwein
26	20	Johanna Baer
26	20	Arthur Baruch
26	20	Adolf Goldwein
26	20	David Greenbaum
26	20	Herman Kayem
26	20	Hedy Price
26	20	Adolph Rothschild
26	20	Else Wolfsheimer
29	23	Rosa Herze
29	23	Martin Reich
29	23	Fred Wolf
30	24	Ella Jonas
30	24	Ferdinand Kahn
30	24	Leo Kaufmann
30	24	Sol J. Loew
30	24	Marianne Scharenberg

Dec.

1	25	Bruno Einstein
1	25	Family Lichtenstein
1	25	Salomon Reinheimer
1	25	Max Stein
1	25	Hanna Wormser
2	26	Ernest Jochsberger
2	26	Arthur Neu
2	26	Jacob Strauss

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

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