

HABAYIT



הבית

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Number 300

March-April-May, 1984

AN IMPRESSIVE NUMBER

This is the 300th issue of our congregational bulletin, a number noteworthy enough to be highlighted.

In honor of this "historic" event, we provide our readers, elsewhere in this issue, with a glimpse behind the scenes and between the lines, to properly appreciate all the thinking and planning, and the toil and labor which go into a typical *Habayit* issue.

What is the nature of a congregational publication? It has utilitarian features: schedule of synagogue services for prayer and study, announcements and reports on community events, family news, etc. These serve as a mirror which reflects the activities of a healthy Kehillah life, furnishing not only the information needed at the moment, but also records and archives for the future.

Its pages of literary value are in the finest tradition of Judaism. They bear testimony to an unquenchable thirst for knowledge, a constant quest for the enrichment of mind and soul, and the Jew's profound respect for the written word.

Whereas sermon and Torah lecture are in the realm of the Oral Law, articles of lasting interest take their cue from the sanctity of the Written Law.

May the issues of *Habayit* continue to enjoy their popularity within our Congregation and beyond it, for many fruitful and happy years to come.

Rabbi Shlomo Kahn



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PRAYER SCHEDULE

		Preceding				Day	Shema
		Evening	Morning	Mincho	End	Break	Before
1984							
March 17	Tzav-Zochor — Sermon	5:50	8:45	6:05	6:40	5:00	8:45
March 24	Shemini-Poroh	5:55	8:45	6:15	6:48	4:55	8:40
March 31	Tazria-Hachodesh (Blessing Month of Nisan) — Sermon	6:00	8:30	6:20	6:55	4:50	8:35
April 7	Metzora	6:10	8:45	6:30	7:04	4:20	8:20
April 14	Achare-Shabbos HaGodol — Sermon	6:15	8:45	6:40	7:12	4:10	8:10
April 17	1st Day Pesach — Sermon	6:15	8:30	6:45	7:16		
April 18	2nd Day Pesach	6:45	8:30	6:45	7:17		
April 21	Shabbos Chol HaMoed — Sermon	6:25	8:30	6:45	7:20	3:55	8:10
April 23	7th Day Pesach	6:25	8:30	6:55	7:23		
April 24	8th Day Pesach — Yizkor — Sermon	6:55	8:30	6:55	7:24		
April 28	Kedoshim (Blessing Month of Iyar) — Sermon	6:30	8:45	6:55	7:28	3:50	8:10
DAYLIGHT SAVING TIME							
May 5	Emor — Sermon	7:00	8:45	8:00	8:35	4:25	8:55
May 12	Behar	7:00	8:45	8:10	8:43	4:15	8:50
May 19	Bechukosai	7:00	8:45	8:15	8:51	4:25	9:00
May 26	Bamidbor (Blessing Month of Sivan) — Sermon	7:00	8:45	8:25	8:58	4:20	8:55
June 2	Naso	7:00	8:45	8:30	9:04	4:10	8:50

WEEKDAYS (unless listed otherwise -- see below)

Mornings:	Sundays and Legal Holidays (Monday, May 28)	8:00 A.M.
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	March 18 to April 15	6:00 P.M.
	April 19 to April 26	6:45 P.M.
	April 29 throughout summer	7:30 P.M.

(continued on next page)

PRAYER SCHEDULE (continued)**SPECIAL DAYS**

Thursday	March 15	Ta'anis Esther: Fast begins 4:50 A.M.; Shacharis 6:45 A.M.; Mincho-Maariv 5:30 P.M.; fast ends 6:35 P.M.
Sunday	March 18	Purim: Maariv & Megillo Sat. night 6:40 P.M.; Shacharis & Megillo Sunday 8:00 A.M.
Monday	March 19	Shushan Purim
Tuesday	April 3	Rosh Chodesh Nisan: Shacharis 6:45 A.M.
Sunday	April 15	Bedikas Chometz after nightfall
Monday	April 16	Erev Pesach: Shacharis, followed by Siyum for Firstborn 6:30 A.M.; Chometz may be eaten until 9:16 A.M.; must be out of possession by 10:30 A.M.
Thur.-Fri.	April 19-20	Chol HaMoed: Shacharis 6:45 A.M.
Sunday	April 22	Chol HaMoed: Shacharis 8:00 A.M.
Sunday	April 29	Yom Hashoah
Wednesday	May 2	Rosh Chodesh Iyar, 1st day: Shacharis 6:45 A.M.
Thursday	May 3	Rosh Chodesh Iyar, 2nd day: Shacharis 6:45 A.M.
Monday	May 7	Yom Atzmaut (Israel Independence Day). Special Services Sunday 7:30 P.M.
Monday	May 7	} Sheni-Chamishi-Sheni: Shacharis 6:45 A.M.
Thursday	May 10	
Monday	May 14	
Wednesday	May 16	
Sunday	May 20	
Wednesday	May 30	Yom Yerusholaim
Friday	June 1	Rosh Chodesh Sivan: Shacharis 6:45 A.M.
Tuesday	June 5	Erev Shovuos

SHIURIM**SCHEDULE:**

Daily Leren after Shacharis

Daily Leren after Maariv

Chumash Shiur: Shabbos 45 minutes before Mincho

Sidro explanations Shabbos after Mincho

Ladies' Shiur Mondays 7:30 P.M. — After Pesach 8:00 P.M.

Lernen of Gemoro on Shabbos immediately after Musaph followed each week by a Kiddush (Siyum for Firstborn will be on Erev Pesach).**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.

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FROM THE DESK OF THE PRESIDENT . . .

I like to compliment our members on participating in such great numbers at our social functions.

It is always encouraging and gratifying for the Rabbi and the Leadership to witness well attended Shabbat-Services and to welcome many friends on occasions such as the Sisterhood-Luncheon, our annual Chanukka-Party, the Chevra Dinner etc. We were very much pleased with the great participation by our members at the Special Kiddush on Nov. 19.

The response to our appeal toward the purchase of a Memorial Plaque in memory of Rabbi Dr. Stransky z.l. and on behalf of Hatzolah was most encouraging.

As we near the Pesach Holidays, the time we remember being freed from slavery, let us hope for strength and courage for all those who work for a world of reason and understanding. May we live together in harmony and sympathy with each other and continue to plan for the future with confidence.

Sincere wishes to all for a Happy Purim and Chag Someach.

Oscar Wortsman

CONGREGATION NEWS IN BRIEF



. . . the annual Sisterhood Luncheon featuring the Woman of the Year Award was enjoyed in a congenial atmosphere on November 6th — see separate report . . .

. . . a Kiddush honoring Messrs. Heimer, Hanauer, and Heumann took place on November 19th and is described elsewhere in this issue . . .

. . . a detailed report on the Breakfast Conference of the Jewish Community Council on November 20th appears in this issue . . .

. . . on Shabbos Chanukkah, in conjunction with other congregations, we conducted an appeal for Hatzolah, the volunteer organization serving our community responding promptly and at all hours, day and night to medical emergencies; Hatzolah urgently requires additional equipment and funds for personnel training; Rabbi Kahn in his sermon and President Wortsman in introducing a guest speaker stressed the vital work done by Hatzolah, and Rabbi Kaganoff described his organization; generous contributions for Hatzolah have reached our office; all who have not yet responded are invited to do so . . .

. . . our Chanukkah party took place on December 4th — see separate report . . .

. . . a sell-out performance by gifted entertainers made the Benefit Concert for Soviet Jews a highly successful event — see separate report . . .

. . . two functions arranged by the Social-Cultural Committee are described elsewhere in this issue: a trip to the Yeshiva University Museum (on December 25th) and a lecture and slide-show on meteorology (on January 15th) . . .

. . . a report on our annual bazaar will be given in the next issue. . .

. . . Chevra Day, scheduled for March 11th, will be described in the next issue . . .

. . . please reserve Sunday morning, March 25th, for the Annual General Membership meeting of the Congregation . . .

. . . an Oneg Shabbat is scheduled for March 31st . . .

. . . for Pesach, a detailed Manual of Pesach instructions, including a form for *mechiras chometz*, as well as a copy of the Pesach Food Directory, will be made available to our members . . .

. . . on Sunday, April 1st, at the Social Hall of the Mt. Sinai Jewish Center (Bennett Avenue & 187th Street) everyone in our community will have the opportunity to have the *mezuzoth* of his home checked by a professional scribe (a religious requirement every 2-3 years); all are urged to bring their *mezuzoth* for kashruth certification or, if necessary, purchase of replacement . . .

SISTERHOOD

Our Social Season for 5744 began with the customary Sisterhood Luncheon, held on November 6, 1983. Both President Fay Blank and Vice-President Edith Weissfeld gave a warm welcome to all who attended.

Mrs. Blank thanked Mrs. Weissfeld and Mrs. Roos for making all necessary arrangements and Mrs. Rose Rabow for preparing the good food, and all others who helped to make this again a successful event. She also expressed her gratefulness to Rabbi Kahn and to President Wortsman for their support.

Chairlady Edith Weissfeld introduced Mr. Vladimir Zaitsev, a very fine pianist, who played mainly classical and also some popular music for us. In his short address, Rabbi Kahn said that he regards it an honor and a privilege to pay tribute to our ladies, for it is the woman who makes life beautiful by caring for the family and keeping a comfortable home. Quoting from Jacob's prayerful request of G'd for "bread to eat and clothing to wear," Rabbi Kahn pointed out how helpless and colorless a man's taste is compared to the woman, who not only enriches life materially but also especially spiritually, by making the home traditionally Jewish.

President Wortsman thanked the Sisterhood for the financial help given to the Congregation and for the new Sukkah. He expressed the hope to have many more such congenial gatherings together.

The big event of the day was "The Woman of the Year Award" bestowed on Mrs. Irene Heimer, in recognition of her devoted service and fine work as Vice-President of Congregation Beth Israel's Sisterhood over many years. In her presentation, Mrs. Blank praised Mrs. Heimer for her tireless interest in all congregational activities — bazaar, dinners, parties, and virtually every aspect of community life. The entire audience applauded with warm enthusiasm this richly deserved honor and tribute given to Mrs. Heimer.

Toward the end of the afternoon, prizes were raffled off and enjoyed by the lucky winners. Rabbi Kahn led the assembled in Birkat Hamazon, and thus a very pleasant afternoon was concluded.

Eugenie Weinberg

A THREE STAR KIDDUSH

On Shabbat, November 19, 1983, the Congregation gave an elaborate Kiddush to honor three very deserving members: Mr. Adolph Heimer, Mr. Arthur Hanauer and Mr. Werner Heumann.

Mr. Heimer and Mr. Hanauer reached an important milestone in their lives by celebrating their 80th and 70th birthdays respectively. Mr. Heumann retired as Treasurer of the Congregation earlier in the year after filling this post for 13 years. Mr. Heimer was President of Congregation Beth Israel for 21 years and is now Honorary President of the Congregation. Mr. Hanauer has been serving both Congregations as Vice President and is also Vice President of our Chevra Kadisha.

Rabbi Kahn, in a few well chosen words, elaborated on the many activities of these three fine gentlemen from which the Congregation so greatly benefits. President Oscar Wortsman highlighted their achievements and presented a plaque of recognition to Mr. Heumann. Speaking for all three honorees, Mr. Heumann responded warmly, expressing gratitude and pledging continued interest and support.

We wish Messrs. Heimer, Hanauer and Heumann the very best for the future and we know that they will continue to serve our Kehillah with the same untiring devotion.

Members were joined by family and friends of the honorees at this festive occasion and all enjoyed a sumptuous, beautifully prepared Kiddush.

Edith Hanau

**THE TENTH ANNUAL BREAKFAST CONFERENCE
OF THE JEWISH COMMUNITY COUNCIL
WASHINGTON HEIGHTS-INWOOD
PRESERVATION AND RESTORATION CORPORATION,
Nov. 20, 1983**

Over 300 local residents from the private, business and banking sectors, elected local officials, police officers, religious and secular leaders, attended the 10th Annual Breakfast Conference held at the Mt. Sinai Jewish Center. The Hon. U.S. Senator Alfonse D'Amato, this year's guest speaker, addressed the conference theme that focused on continued concerted efforts to upgrade the quality of life in Washington Heights and Inwood.

Opening the conference on an optimistic note, the host and chairman, Rabbi Eleazar Muskin, spoke about the influx of young people into our area, the improved police protection we now enjoy, the unity of purpose, the strength and viability of this community, and the residents' determination to carry on.

Rabbi Ralph Neuhaus observed that the assembled were composed of the elderly, the middle aged and the young, of whom most are an outgrowth of immigration. He stressed the need for government funds to care for the elderly. Rabbi David Cohen expressed his admiration for the achievements of the Council and its resolution to pursue its goals as the others do. Judge Herman Cahn explained, as immigrants we now must help the new ones from Soviet Russia. He lauded the excellent job Inspector Thomas V. Coyne and his 34th Prct. are doing, praised Sen. D'Amato for sponsoring the housing bill, and commended the Washington Heights-Inwood Coalition — a multi-ethnic community group — for effectively collaborating.

Senator Alfonse D'Amato elaborated on the importance of private sector participation through the Jewish Community Council, as well as the responsibilities the public sector and government at all levels on a bipartisan basis must shoulder. He discussed his proposal for block grants and his Housing Authorization Legislation providing \$50-60 Million for rehabilitation of rental properties and new construction, and also his co-sponsoring the Comprehensive Crime Control Act. Assuring that he will do his best to reduce crime and drug traffic, he laid out his 8-point anti-crime-drug program. He criticized the lenient judiciary, particularly Judge Lasker for releasing over 300 prisoners on low or no bail. Referring to foreign policy, the Senator related that he was denigrated for his opposition to arming and training Jordanians, and for questioning the \$243 millions appropriated for the Syrians. He also took issue with the government for having prevented Israel from completing its mission in Lebanon that would have prevented the present precarious situation there. In closing, Sen. D'Amato pledged his continued assistance and support for our community.

In her address, Mrs. Elizabeth Wurzbarger remarked on the Jewish Community Council's achievements during the past ten years. She emphasized the harmonious interaction between government, private sectors, community leaders and local groups forming the key elements for stemming the decline of our neighborhood. She expressed appreciation to the public officials and the financial and commercial sectors for their good response. "While we are encouraged by our progress", she warned, "we are 'not out of the woods yet — by far'." Enumerating many of our immediate needs, she pleaded for a unified strategy and expressed hope for a brighter future within the next ten years.

Manhattan Borough President Andrew Stein praised the J.C.C. for preventing this community — he called it a swinging neighborhood — from disintegrating by working hard to improve it. Noting there is good housing stock which can be renovated and where local residents can all live together harmoniously, he promised his continued cooperation. Dr. Malcolm Hoenlein encouraged the delegates, urging them, in spite of difficulties, to stay here and continue their efforts. State Senator Franz Leichter enthusiastically described the concept of a future community hospital with all modern, sophisticated medical equipment to be built at some time, somewhere. He defended the lenient judges who, he said, only carry out the laws.

For their outstanding contributions to furthering the conditions in Washington Heights-Inwood, awards were given to the Hon. Andrew Stein, Dr. Malcolm Hoenlein, Inspector

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THE TENTH ANNUAL BREAKFAST *(continued)*

Thomas V. Coyne, Dr. Erich Erlbach and Mr. Peter Bonachea.

Summarizing, Rabbi Israel Miller drew an analogy to upgrading this community with the similarity of the Hebrew words for "dreamer" and "warrior". He explained the Hebrew letters' meaning: to realize a dream, one must fight.

The conference concluded with Rabbi Shlomo Kahn's reciting grace. *Charlotte Wahle*

THE CHANUKKAH PARTY ON KISLEV 28, 5744 — DECEMBER 4, 1983

The hundred people who braved the rain and wind on Chanukkah Sunday afternoon were rewarded with a potpourri of English and Hebrew songs sung by Ari Leshans, the well known Israeli entertainer. He accompanied himself on the piano and percussion instruments. His accomplished piano playing matched his good tenor voice.

As always, our gracious ladies served coffee, tea and cake. Many guests drew lucky numbers in the raffle drawing. For their great efforts to make this an enjoyable afternoon, Mr. Ernest Roos and his ladies deserve a big hand and better participation.

This pleasant, *gemuetliche* afternoon among friends, with song, food and shmussing, followed the Chanukkah Service with kindling of the candles in our Synagogue.

Charlotte Wahle

**THE ELEVENTH ANNUAL SOVIET JEWRY BENEFIT CONCERT
PRESENTED BY THE WASHINGTON HEIGHTS-INWOOD
COUNCIL FOR SOVIET JEWRY
AND THE MOUNT SINAI JEWISH CENTER N.C.S.Y.
TEVET 5, 5744 — DECEMBER 10, 1983**

This concert scores as one of the most successful ones, musically, financially, and attendance-wise. It was well tailored to suit everyone's taste. The classically-minded enjoyed the accomplished violinist, Galina Heifetz, a Russian immigrant who kindly offered her talent free of charge. Aply accompanied on the piano by Dina Lifshits, she beautifully played compositions by Mozart, Tchaikovsky, Shostakovich, Bloch and Serasta. To please the young, the second part featured the Safam singers. They sang medleys of serious and light songs in Hebrew and English, playing along on a variety of musical electronic instruments.

In his opening statement, Dr. Michael Bergman discussed the Council's efforts made over its 13 years' existence on behalf of the Jews in the Soviet Union, to secure their rights as Jews, to provide financial support, and to demand their rights to emigrate. He noted that many of the thousands allowed to leave have settled in our community. But, he continued, in the past year their numbers have markedly dwindled to an all-time low (91 in October, the lowest of any month), the Soviet Government has starkly increased its anti-Semitic campaign, Anatoly Shcharansky, Iosif Begun and many others are still imprisoned under the most horrible conditions. Dr. Bergman expressed sadness over the loss of Senator Henry Jackson, whom we mourn as a staunch supporter of our cause and Israel. He concluded with the assurance that this concert is an inspiration to intensify our further efforts.

Rabbi Shlomo Kahn, Chairman of the Washington Heights-Inwood Council for Soviet Jewry, explained its work being mostly "a song of melody and harmony sung effectively by a few volunteers." He divided his "song" into three parts. The first he called the "song of victory" because, he noted, "from our area we can reach across thousands of miles through a thick curtain into the hearts and homes of our brethren." In 1983, our melody was composed of \$15,000 excluding this concert's proceeds of over \$8,000, he reported, "which translates into enabling 300-400 Jewish lives to survive after their livelihood has been cut." They then depend on our packages. Since the Council's founding, he explained, about \$120,000 worth of packages were sent. The second part, Rabbi Kahn called the "song of gratitude." It is composed of words of tribute to tonight's chairman, Dr. Michael Bergman, one of the Council's architects, as well as words lauding the traditional concert chairman, Stanley Stone, who is always able to squeeze time out of his busy schedule for Soviet Jews, who, however, as head of a department of UJA-Federation at its convention, could be present tonight in spirit only. The

(continued on page 8)

Soviet Jewry (continued from page 7)

third part, Rabbi Kahn noted, is "the finale, song of hope." As the Chanukkah candles are lit on an ascending scale, he analogized, we pledge to continue our efforts until the last Jew is freed from tyranny. On Pesach, the next YomTov, he concluded, as "we shall thank G'd for having taken us out of Egypt — from slavery to freedom — we shall also pray to bring our fellow Jews from darkness to light."

Our host, Rabbi Elazar Muskin of the Mount Sinai Jewish Center, whose premises were made available free of charge, spoke about the local N.C.S.Y. chapter, which brought 85 youngsters to the concert. He commented that in next week's Sidra, Jacob marked the importance of children, when he blessed his grandsons, Joseph's sons, Ephraim and Menasse.

On behalf of the Council, this reporter extends to all the generous contributors to this worthy cause many thanks, TODA RABBA.

Charlotte Wahle

A GUIDED TOUR THROUGH THE YESHIVA UNIVERSITY MUSEUM DECEMBER 25, 1983

On this frigid, sunny Sunday morning, a few congregation members joined Mr. Ernest Roos to view an exquisite exhibit consisting mainly of "Raban Remembered". Zeev Raban — 1912-1968 — was an Israeli artist and teacher at the Bezallel school. His great art won recognition only after his untimely death. His humble and modest nature is symbolized by the exhibited plain, wooden chair he used to sit on for endless hours performing his outstanding artistic work. Learned in Torah and Talmud, throughout his life he expressed his devotion to Israel, to biblical traditions, to love and to peace in his beautiful, unique micro penstroke water color paintings. They depict Israeli cities and sceneries, the Twelve Tribes, illustrations of the Song of Songs, miniatures of the sequences of Had Gadya, the legend of Solomon building the Temple, and many more. Special attention deserve the incredibly minute details such as flowers, Hebrew letterings and others composing his dainty paintings. Sad topics, like the ten plagues inflicted on the Egyptians, he did in black tiny strokes and dots. A prolific versatile artist, Raban received commercial as well as private commissions. Posters such as urging visits to Israel and advertising the fruit of the country represent his commercial talent. His pencil sketches with Hebrew, Arabic and English notations of completed paintings are of special interest. So are his ledgers with meticulous entries of executed orders. Accompanied by Israeli songs and music, magnified slides showed the Bikur Cholim Hospital, Bezallel and YMCA buildings with details of Raban's decorations on the bronze doors with hand-hammered ornamentations, colorful stained glass windows, and sculptures hewn in stone. Raban's most powerful works included his gigantic lion on top of the General Building at Zion Square in Jerusalem watching over Israel, and his painting "WAY OF LIFE". In this picture, the scenes illustrate life from birth through the various stages unto death, the eye of Mison watching over the life cycle, an angel with his finger on his mouth symbolizing the time passing by.

We also enjoyed viewing a magnificent collection of beautifully stained glass articles such as colorful menoras, a red and white NER TAMID adorned with a dove, dishes and boxes produced by the artists, Tsur Walezky and David Nulman.

Some models with the smallest details of European, mostly Sephardic Synagogues are on exhibition. There is also exhibited a fresco of a Synagogue in the Lower Gallilee depicting Mordechai, Ahasveros and Solomon and more.

Charlotte Wahle

We would like to thank all our friends and customers for patronizing our business for the last 30 years. We sincerely hope you will continue to patronize Bennett Grocery (Melech & Betty Monoker) the only shomer Shabbos grocery, for many more years. Thanking you again and a good Purim.

Ellias & Rita Slomowits

THE WEATHER — EVERYONE TALKS ABOUT IT

Those of us who braved the icy winds and cold weather on Sunday, January 15th, were rewarded with a most interesting lecture by our own Harvey Thurm.

Harvey, who is a Meteorologist with the National Weather Bureau, began his presentation with a film about the history of the weather service. This service began over 100 years ago with the use of very simple devices and is today taking advantage of the high technology computers which are at its disposal.

The second part of the program consisted of a very enlightening slide presentation. Harvey explained many of the details which go into weather forecasting such as high and low pressure systems, major storm tracks, jet streams and many more aspects of weather predictions. A lively discussion followed and questions asked by the audience were informatively answered by Harvey.

Coffee and cake were served by the ladies of our Sisterhood and all of us enjoyed this most pleasant and enlightening afternoon arranged by Mr. Ernest Roos, Chairman of the Social-Cultural Committee.

Edith Hanau

REFLECTIONS ON A SAD SHABBAT

The last B'rachot of the Amidah had been recited and the full Kaddish, separating Shacharith from Keriath Ha-Torah had been said. In a few minutes the Kehillah would hear the Sidra's opening words, G'd's instruction to Moses: "Bo el-Par'-oh". It was to be a far different command to one of our devout worshippers. Not to a tyrant king, but to his Maker's throne, was the call that summoned this Cohen Tzedek on the Shabbat morning near his 76th birthday.

There was a sudden stir in the back rows of the synagogue and — except for those near the stricken man — most people were not yet cognizant of a final struggle for life being decided within minutes. The ever-helpful crew of Hatzoloh, themselves summoned from Shabbat Service, had arrived in short time; but it was evident the scene was beyond their ministrations. A pious man had prayed Shacharith; but the Torah Ark, before which he was to have said the blessings, was to presage his own last Holy Shrine instead.

The spiritual leadership, the administration heads, the Synagogue Committee and Chevra Kadishah, as well as all others who helped towards the continuance of the Shabbat Service in the Social hall, exemplified the spirit of helpfulness and solidarity in our congregation. The shock of the event had left its mark on us, and the mood of sadness virtually had closed our lips to all but words of prayer. All our thoughts were with the fallen and with his widow, whose bereavement we shared on sacred site.

Yet, in the face of grievous loss we were to partake of an especially uplifting experience: It was the skilled and beautiful rendering of the Haftarah by a 14 year old lad. His poise and mastery of recitation was a source of comfort, dignity and pride to all of us and especially his parents and grandparents. When we joined in the Musaf Kedushah and the concluding chants, we sang the cherished melodies — not with the accustomed exuberance; yet with renewed *bitachon*. More people than usual stayed for the Gemara Shiur and Kiddush, as if to give an extra measure of Kavod. May the dignity and solidarity of this Shabbat be a consolation for the mourners and may the wish of "Gut Shabbos" become true for them again.

T.H.S.

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THANK YOU

I would like to thank Rabbi Kahn, Cantor Schartenberg, President Wortsman, the Sisterhood, members of the Congregation and all my friends for the beautiful flowers, cards and good wishes I received on the occasion of my special birthday.

Cilly Hirsch

I want to express my sincere gratitude to the Congregation for honoring me with a beautiful Kiddush, and to Rabbi Kahn, Cantor Schartenberg, my colleagues on the Board, the Chevra Kadisha and Sisterhood, as well as all members and friends for their good wishes and thoughtfulness on the occasion of my birthday.

Arthur Hanauer

My sincere thanks to Rabbi Kahn, Cantor Schartenberg, President Wortsman and the Congregation for the beautiful Kiddush, and to the Sisterhood, Chevra Kadisha, all members and friends, for their good wishes, cards and gifts on the occasion of my birthday.

Adolph Heimer

I wish to express fond appreciation to our Sisterhood for surprising me with the Woman of the Year Award which touched me deeply.

Irene Heimer

My sincere thanks to Rabbi Kahn and the Congregation for the thoughtfulness extended to me during my recent illness and on the occasion of my birthday.

Max Bergman

My sincere thanks to Rabbi Kahn, Cantor Schartenberg, President Wortsman and the entire Board, the Chevra Kadisha, Sisterhood and all members of the Congregation as well as the many friends for their thoughtfulness during my extended hospital stays and recuperation time.

Frieda Strauss

My sincere thanks to Rabbi Kahn and family, Mr. & Mrs. Schartenberg, Mr. & Mrs. Wortsman, Mr. & Mrs. Blank, Mr. Walden, the Board, the Chevra Kadisha and Sisterhood and all members and friends for their warm wishes on my special birthday.

Adolf Ullmann

I wish to express my sincere thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Schartenberg, the Congregation, Chevra Kadisha and Sisterhood and all my good friends from the Congregation, for the thoughtfulness and many good wishes during and after my stay in the hospital.

Margot Wortsman

We want to extend our sincerest thanks to Rabbi Kahn, Cantor Schartenberg, President Wortsman, Chevra Kadisha, Sisterhood and all members of the Congregation for their kind expression of sympathy upon the passing of our beloved husband and father.

*Bianka Simon
Walter L. Simon*

Our sincere thanks to Rabbi Kahn, Cantor Schartenberg and all the members of our Congregation for their thoughtfulness and support after my dear husband's and brother's death.

*Ilse Katz
Irma Hirschfeld*

Our sincere thank you to Rabbi & Mrs. Kahn, Mr. & Mrs. Schartenberg, Mr. & Mrs. Wortsman, Chevra Kadisha, Sisterhood, the Congregation and many friends for their thoughtfulness on our special anniversary.

Marianne & Fred Schoen

I would like to thank Rabbi Kahn, Mr. Wortsman and the Congregation for their thoughtfulness during my recent illness.

Loree Reiss

ALL IN THE FAMILY

Just think how nice it would be, if the summer's torrid blasts could be channeled into the winter months and, conversely, the cold season's icy gusts could be made to serve as natural air-conditioning in July and August — instead of the extremes we have been subjected to through the past years. This would be a worthwhile project for our genial weatherman Harvey Thurm, so that — for a change — we could enjoy a Passover with snowdrops instead of snowflakes, crocuses instead of crusted up sidewalks, and forsythias in lieu of frostbites!

In our Congregation, however, we have a continual stream of heartwarming news items. A belated carry-over from October is Mr. Julius Blum's 75th birthday. Mr. Max Bergman celebrated his 80th birthday in December, while in January the 80 year milestone was observed by Mrs. Herta Spiegel and by Mrs. Erna Loew; 85 year honors went to Mr. Adolph Ullman in December and to Mrs. Paula Yondorf in January. That same month saw Mrs. Rosa Schlesinger's 94 year observance, while Mrs. Lina Wolffs celebrated her four score year's mark in February. With their 70th birthdays in December and January, Mrs. Irene Baruch, Mr. Nathan Zimmermann are the youngest of our *Jubilare*. As we go to press we hear of the 90th birthday of Mrs. Ella Wimpfheimer and the 85th birthday of Mr. Herman Kaiser. We are happy to add their names to our list of celebrants.

January was the month in which Mr. and Mrs. Manfred Schoen had affirmed their marriage 45 years ago. On December 25, Dr. Allen Neuhaus and Miss Sally Kerbis solemnized their marriage pledge, while the engagement of Miss Betty Hamburger to Mr. Michael Harrison was celebrated with a handsome Kiddush on December 17, Shabbat Parshat Vayechi. The engagement of Miss Evelyn Gutman, daughter of Mr. and Mrs. Herman Gutman to Mr. Rick Robins, was the joyous news of January.

Lastly, there is a veritable grab bag of *Grosselternfreuden*. Mrs. Selma Jacobson was presented with a granddaughter in November, whereas Cantor and Mrs. Jack Schartenberg's joyous news was the arrival of a great-grandson in December. Mr. and Mrs. Fred Fuld became grandparents of a girl again in January and Mrs. Herta Baer had a granddaughter in February. The arrival of Joshua Neil's baby brother Jeremy Philip brought great joy to their parents, Mark and Stacey Hess in Los Angeles, and in New York to grandparents, Mr. and Mrs. Harry Hess and to great-grandmothers, Mrs. Irma Kanthal and Mrs. Erna Hess. The news of the Bar Mitzvah of Mr. and Mrs. Manfred Hirschheimer's grandson Eric rounds out our package of *Besorot Tovot*.

To young and old, may the Heaven's blessing continue.

Shalom,

Ve'hatzlacha.

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THE MAKING OF A *HABAYIT* ISSUE

(On the occasion of the appearance of issue No. 300)



Neither in circulation nor in prestige can *Habayit* compete with the great dailies, weeklies or monthlies. Yet, although admittedly modest in format, it does enjoy uniqueness and fondness with its own circle of readers, which none of the above can rival. Directed primarily to our own members and containing information geared to their interest, a bond of kinship unites readers with writers, heightened by the knowledge that it is an "inside job" — prepared by a group of men and women fired by dedication and devotion to our Kehillah. No wonder then that each *Habayit* issue is eagerly anticipated, avidly read, ranking high in priority of reading material, and remaining in many a reader's possession long after the *Times*, *Aufbau* or *Jewish Week* have been discarded.

Is it presumptuous on the part of editor and bulletin committee to "show and tell"? At this once-in-300-issues occasion we take the liberty to take our readers on a guided tour, from perception in the mind to perfection of printed issue in the mail. And if during the tour, some of the conscientiousness and sincerity of effort which go into our labor of love is exposed, then so be it.

Habayit is never far from the thoughts of its workers. All of them — Mrs. Bianca Berger, Mrs. Edith Hanau, Mr. Theodore H. Spaeth, Mrs. Charlotte Wahle, Mrs. Eugenie Weinberg, Mr. Oscar Wortsman — under the Chairman and Vice Chairman, Dr. Eric Bloch and Mr. William B. Blank, and the Editor, Rabbi Shlomo Kahn, keep ever alert eyes on whatever reading material comes to their attention, for potential relevance and suitability.

Fully two months prior to the time a new issue is to reach the readers, a meeting of the Bulletin Committee is scheduled. Long before that time, the Editor has already compiled a number of articles, either written by him or gathered from various sources. Other committee members submit to him their own suggested material. Copies are then made and some ten days before the meeting, the Editor mails all this to every committee member to enable a knowledgeable discussion and selection.

A typical meeting takes place on a Tuesday evening at 8 o'clock in our office, presided by the Chairman, who begins with a brief critical analysis of the previous issue. Then the Editor outlines the structure of the next issue, touching on the seasonal topics to be featured, and presenting his selection of articles in the logical or chronological sequence they are to appear.

Over the years, a distinct tenor of reading material has been developed, familiar to the committee, which guides the selection of literary contributions: a balance of light and serious works, informative, entertaining, opening vistas on far-away places, unique customs, and at least one article in the German language. Quickly the group becomes immersed in lively discussion, opinions are voiced, suggestions made, rejected, defended, in an atmosphere of good-natured humor and banter, sometimes with the threat of digressing off the track but quickly and tactfully guided back to the topic by the Chairman. Soon a consensus emerges. Personal friendship of the group makes for harmony and easy agreement. A vote precipitated by disagreement, is a rare occurrence, but even if a majority is opposed strongly by any of the members, the selection is dropped in the interest of unanimity.

(continued on next page)

THE MAKING OF A HABAYIT ISSUE *(continued)*

There are some domains traditionally held by individual committee members: the front page article (Rabbi Kahn), the president's column (Mr. Wortsman), reports on community events (Mrs. Wahle), "All in the Family" (Mr. Spaeth), Sisterhood news (Mrs. Weinberg), "Prayer Schedule" (Rabbi Kahn and Mr. Blank), "Congregation News in Brief" (Rabbi Kahn), but contributions from the pens of Dr. Bloch, Mrs. Berger, and Mrs. Hanau appear too. When all pieces of material have been decided upon, approved or assigned, the cover design chosen, the Editor's announcement of deadlines made, the meeting which lasted close to two hours is adjourned.

In the ensuing four weeks, work progresses in several areas. The legendary "mother of our bulletin," Mrs. Erica Roman, sits patiently at desk and typewriter and painstakingly does the tedious job of arranging hundreds of names in the "We Remember" pages, correlating Hebrew Yahrzeits with the secular calendar dates. She also does most of the typing of articles on special sheets supplied by the printer. With the help of the Executive Secretary, Mr. Walden, she gathers the business ads whose proceeds cover most of the cost of *Habayit*. She also contacts all whose birthdays and anniversaries go into the issue, obtaining their approval and forwarding the information to Mr. Spaeth. Also to be compiled are personal messages and ads for the "Thank You" column.

Four weeks prior to the date of final delivery of the completed issue, all material must be submitted to the printer. A brief breathing spell is enjoyed by the Editor and Mrs. Roman, quickly brought to an end by the arrival of the "galley proofs" from the printer, requiring a most wearisome job: proof reading. The two read with meticulous care, attempting to catch every error, reading and rereading, and making the necessary corrections. At the same time, the lay-out of pages is planned — a set of "proofs" is cut apart, each piece of material pasted on "dummy sheets" to show the printer how the finished issue is to be arranged. Headache tension mounting, the ads must be placed, keeping a balance, assigning appropriate sizes and places, avoiding competitors' proximity. Each page is measured, numbered, decorative pictures selected, and the silent hope kept alive that when finished, the number of pages will be divisible by four (preferred by the printer). Frequently the job fails on the first try and the time-consuming effort must be repeated, again and again, until both "mother" and Editor are satisfied. Once this point is reached, there is the distinct feeling that Mt. Everest has been successfully scaled. The "dummy" can be sent to the printer!

Days later, the "page proofs" arrive, anxiously examined for errors once more. Last minute additions and touching up can hopefully be done by telephoning the printer, with the silent prayer that everything will turn out all right (for if not, there will be sleepless nights and a monumental guilt feeling). After the "all systems go" signal, breathless suspense, until a few days later, a just-off-the-press issue of *Habayit* arrives, greeted by an office staff of volunteers who address and prepare for mailing. In no time (unless our post office commits one of its not infrequent blunders) some 650 hopefully satisfied recipients welcome the arrival of another issue of *Habayit*.

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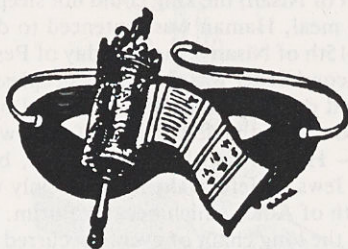
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SHOULDN'T PURIM BE ON PESACH?

Rabbi Shlomo Kahn



Who has not experienced it? A holiday's melody — the glow of lights — the fragrance of *lulov* and *ethrog* — the aroma of special food — with sudden intensity these can unlock powerful emotions, evoke glamor, brush away cobwebs of mind, to awaken from slumber strong, indelible memories.

The Jew lives by his calendar. He does not merely consult it in order to get ready for prescribed religious practices, but rather he actually experiences the events to be commemorated, be they happy or sad, solemn or joyous. The Pesach Haggadah quotes a rather insistent Mishnah: "In each and every generation a person is obligated to regard himself as if he personally had come out of Egypt" (Talmud Pesachim 10:5), which amplifies a biblical demand: "You shall tell your son on that day: this is done because of what G'd did for *me* when I left Egypt" (Exodus 13:8).

A you-were-there awareness is triggered marvelously by means of observances, prayers and recitations. Our weekly Shabbos transports us back to the dawn of the world, when G'd rested on the seventh day. Rosh HaShonoh takes us there too, and also to the binding of Isaac on Mount Moriah. At Shovuos we see ourselves standing with the multitudes at the foot of Mount Sinai which was then enveloped in smoke, fire and the awe of G'd's Presence. We feel to be on the move through the wilderness on Sukkos. We bask in divine forgiveness for the moral lapse of fashioning a golden calf, on Yom Kippur. We seem to have ourselves escaped Haman's sinister plot on Purim. We marvel and rejoice at victories and miracles on Chanukah. We drink from the bitter cup of defeat during days of mourning and fasting. We sense once more our nation's rebirth on Yom Atzmaut.

No empty, routinely observed gestures, are our mitzvos. They are carefully and skillfully designed to create the mood and to spark vivid sensations — you were there!

Needless to say, "everything has its season, and there is a time for everything under the heaven" (Koheles 3:1). Tisho beAv would clash gratingly were it observed on Simchas Torah. And the lights of Chanukah would be grossly out of place on Sukkos. Yet the question raised in this article's title, "Shouldn't Purim be on Pesach?" is relevant and eminently valid.

The historical background of Purim is recorded in the Megillah (the standard name for the Bible's Book of Esther), told with an incomparable blend of profundity and simplicity. It is one of the Bible's most popular books. We read it in the synagogue service of Purim in a half hour or so, but the story covers a period of some ten years.

Ahasuerus' great party (lasting 180 days) began in the third year of his reign (Esther 1:3); Esther was crowned queen four years later, in the seventh year (ibid 2:16). Haman cast his ominous lots five years after that, in the 12th year of Ahasuerus (ibid 3:6), calling for the annihilation of all Jews 11 months hence.

Not only are the years of these events recorded, but also in some instances the precise month and day. After receiving royal permission to go through with his "final solution," Haman summoned the king's scribes on the 13th day of the first month (ibid 3:12), i.e. the 13th of Nisan. On that day still, Mordochai became aware of the plot and sounded the alarm, calling on the people to pray and Esther to intercede with the king. She then proclaimed a three-day fast (ibid 4:16), namely the 13th, 14th and 15th of Nisan, and on the third day, at

(continued on next page)

SHOULDN'T PURIM BE ON PESACH? *(continued)*

the risk of her life, went to the king, inviting him and Haman to a meal she prepared that very day. That night (eve of the 16th of Nisan) the king could not sleep and on the next day (16th of Nisan) during Esther's second meal, Haman was sentenced to death and hanged.

Note these dates well: the 15th of Nisan is the first day of Pesach; on that day Esther went to the king. The night of the second Seder was the king's sleepless night. On the second day of Pesach Haman met his deserved doom on the gallows he had built for Mordochai.

Long before the designated day of the destruction of all Jews came around — the 13th of Adar, fully 11 months later — Haman had been eliminated, but pockets of die-hard anti-Semites remained, forcing the Jews to defend themselves. Only when the danger had passed, did they celebrate — on the 14th of Adar, which became Purim. But the essence of the drama as it unfolded bit by bit during the long chain of events occurred during Pesach. And this fact is not forgotten.

Two of our Seder songs (*vayehi bachatzi ha-layelo* and *va-amartem zevach Pesach*) make reference to the "hate-filled Agagite who wrote letters" — "divine wakefulness which caused the sleepless night" — "Esther called the people to fast for three days" — "G'd toppled the chief of wickedness on the 50-ells-high gallows on Pesach."

"One should add something to the meal of the second day of Pesach to commemorate Esther's meal, for on that day Haman was hanged" (Mogen Avrohom, Shulchan Oruch, Orach Chaim 490).

During a Jewish leap year (such as this year), an extra month is inserted — another month of Adar. In which of the two Adar months is Purim observed? We follow the ruling of Rabbon Shimon ben Gamliel who insisted that it be in the second Adar, in order "to connect the redemption (of Purim) with the redemption (of Pesach)" (Talmud Megilloh 6b).

Shouldn't Purim be on Pesach? No. But it ought to be remembered then. And indeed, it is!

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FREEDOM IN THE MIDST OF BONDAGE HAGGADAHS DURING NAZI TERROR



The Pesach Haggadah has accompanied the Jewish people since its birth, has been with it through untold misery, in the hidden cellars of Spain during the time of the Inquisition, in the pogrom filled streets of Czarist Russia, in the sinister valleys-of-death under the Nazi Rule.
(Introduction; *From Twilight to Dawn*)

An excerpt from a lengthy, scholarly article entitled "The Historic Role and the Development of the Pesach Haggadah Through Generations and Eras," written by Rabbi Asher Katzman in *Der Yiddisher Veg* (periodical of the Belza Chassidim of America), records extraordinary heroism of the spirit of highest magnitude.

A Seder is described, which was celebrated in 1943 under the brutal heels of the Nazis, in one of Poland's many infamous forced labor camps. Late at night, way past midnight, a small group of physically emaciated but spiritually undefeated men sit at a "table" — nothing but a wooden plank. Reb Leibush Beigelman recites the Kiddush over the juice crushed from a raw radish. Reb Moshe Rosen asks the four questions of the *ma nishtano*. Tears streaming out of sunken eyes down haggard cheeks, there comes the hoarse chorus: *avodim hoyinu* — "we were slaves." A Haggadah written from memory on painstakingly gathered sheets of paper with the stub of a pencil, guides them through the Seder. The voice of Reb Aron, a fiery Chossid of the Kotzker dynasty rises to a pitch of emotion, warming and inspiring: "In every generation they rise against us to destroy us, but the Holy One, blessed be He, saves us from their hand." Instead of Matzos they eat potatoes, obtained by bribing a guard with the last of their preciously hidden money. Trembling, more with faith than from fear, the cry "next year in Jerusalem!" rings out in the darkness of life and night.

Incredibly, in several ghettos and camps, Haggadahs reproduced on stencils were available. Some did not confine themselves to the Seder text only, but were annotated, containing some of the traditional Haggadah explanations. Perhaps the most pathetic of them all is one which carried a heart-wrenching prayer, placed just prior to the Seder meal, written especially for inmates of Nazi camps. Here is the English translation:

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Prior to eating chometz, say with full kavonah: "Our Father in Heaven! You know that it is our desire to do Your bidding and to celebrate Pesach by eating Matzoh and abstaining from all chometz. Our hearts grieve that oppression hinders us. We are in mortal danger. Behold, we are ready and prepared to fulfill Your commandment 'to live and not to die' and to observe Your word 'take heed and watch yourself carefully.' We pray to You: keep us alive and sustain us and free us speedily, so that we can observe Your laws and do Your will and serve You wholeheartedly — Amen."

Rabbi Shlomo Kahn

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JOSEPH WAS THE FIRST DAM-BUILDER 3500 YEARS AGO.



The United States is marking the 50th anniversary of the establishment of the Tennessee Valley Authority, which through a series of dams has created the world's largest system of waterworks for irrigation and power generation.

But few remember that it is now also exactly 100 years since an American engineer, a native of Rochester, N.Y., came before the scientific establishment that in pharaonic times, Joseph planned and carried out the world's greatest damming and irrigation works.

Egypt's problem was and is a growing population squeezed into a narrow fertile strip along the Nile. In the absence of any significant rainfall, agriculture is totally dependent on the annual rise of the Nile's waters to irrigate the fields. A century ago, the British, then masters of Egypt, called in experts to suggest solutions; among them was the American engineer and solar inventor Francis Cope Whitehouse.

Studying Egypt's water resources and traveling along the Nile, Whitehouse became intrigued by remains of ancient irrigation canals. His curiosity eventually led him to the large and deep depression in the desert, some 60 miles southwest of Egypt's ancient capital, Memphis (for which Memphis, Tenn., in the vicinity of the TVA's dams, was named by coincidence).

The Arabs call the giant declivity El-Fayoum, and what amazed Whitehouse was the existence of a lake — Lake Keroun - at the northwestern corner of the depression, which watered a thriving agriculture along its shores. The puzzle was: How did this lake get its waters in the totally arid area so far from the Nile?

Examining the lake and its shores, Whitehouse found remains of ancient dams, quays and other monumental structures. Back in Cairo, he searched the geographical records. Soon he found that medieval maps of Egypt, based on ancient maps prepared by Ptolemy of Alexandria, showed that in those times the Fayoum depression contained not one but two lakes. Lake Keroun was bigger than today and there was an even larger lake called Moeris.

In April 1883, Whitehouse appeared before the Khedivial Geographical Society in Cairo and dropped a bombshell: He had found the answer to the Fayoum puzzle in the writings of Herodotus, the fifth century B.C.E. Greek historian-geographer. Herodotus wrote there was a huge lake artificially formed in the time of the Pharaoh Moeris. It was a lake so large that its "circumference of 3,600 furlongs equaled the entire length of Egypt along the sea coast."

Whitehouse further quoted from the writings of other ancient historians: Diodorus, Strabo, Mutianus and Pliny. These showed that not only in Greek times but also in the later Roman era, it was known that the whole Fayoum depression was in fact a huge artificial lake. It was Egypt's best source of fish, and villages along its shores served as Egypt's breadbasket.

But this deepened the mystery even more. If the whole Fayoum depression was an artificial lake, who was its engineer and builder, and how was it filled with water?

The first clue came from Herodotus, who wrote: "The water of the lake does not come out of the ground, which is here extremely dry, but is introduced by a canal from the Nile".

In June 1883, Whitehouse went before the Society of Biblical Archaeology in London to announce his further discoveries. The canal that had fed the ancient lake Moeris still partly exists, he declared. It is an artificial waterway which connects the Fayoum depression with the

(continued on next page)

JOSEPH WAS THE FIRST DAM-BUILDER (continued)

Nile and which the Arabs still call *Bahr Yousef*, the Sea of Joseph.

The announcement at the society gathering was followed by a series of lectures and pamphlets in which Whitehouse showed relentless dedication to the promotion of his discovery. It was Joseph, the Hebrew patriarch, who had conceived, planned and carried out the colossal irrigation enterprise.

Delving into all available sources, Whitehouse found and made his findings public that Arab historians not only attributed the project to Joseph but reported its circumstances. It was, historians related, when Joseph was more than 100 but still held a high position in the Egyptian court. The other viziers and court officials, envying Joseph, persuaded the pharaoh that to remain venerated Joseph could not rest on his laurels. He must prove once more his abilities. When the pharaoh agreed, the viziers suggested an impossible project — to convert the desert into a fertile area.

"Inspired by G'd", Joseph confounded his detractors by succeeding. He dug feeder canals and created the vast artificial lake in 1,000 days. As Whitehouse went about propagating his discoveries, he took an increasing interest in the Bible, seeking additional clues. He was especially fascinated by the Prophecy of Jacob, seeing in its verses direct confirmation of his conclusions. As the years went by, Joseph loomed in his eyes ever larger, and his belief grew firmer that the Hebrew possessed greater scientific knowledge than their Egyptian hosts.

He also grew more emphatic in believing that the best solution to Egypt's water needs was to reconstruct Joseph's magnificent irrigation project. But the more he pressed his ideas, even to the point of suing the authorities who refused to heed him, the more fell his words on deaf ears. Yet when he died in November, 1911 a controversial personality, the *New York Times* honored him with a long obituary.

Thus was forgotten the discovery of an American engineer that some 3500 years ago it was a Hebrew patriarch who had conceived, engineered and carried out the world's largest waterworks project until TVA — and that he had done it in little more than three years.

By Zecharia Sitchin

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Greetings

A VISIT TO NESS AMIM: A CHRISTIAN COLONY IN GALILEE



The road from Naharia to the Christian colony of Ness Amim, which is inhabited by a group of Dutch, Swiss and Germans, is one of the finest in Upper Galilee. The road cuts through fields covered with varieties of vegetables and fruits. The silhouettes of farmhouses outlined against the distant horizon lend a grace and a harmony to the landscape.

The car stops on the open road before a sign in Hebrew reading "Ness Amim", where it turns in. A few moments' further driving and we are inside. Mme Machledt, one of the members of the *merkaz* (secretariat), receives us very pleasantly. "Our main goal is to atone for the sins committed by the Church against the Jews, not only with respect to the killing of six million Jews by the Nazis but to heal the wounds in helping to build up the Jewish State."

"It has not been easy", she went on. "It took time to win the confidence of our neighbors, especially of our immediate neighbors, the Kibbutz of the Ghetto Fighters, with whom we share our borders. It was because they were immediately nearby that we decided this was the proper place to express our sympathy in the great Jewish tragedy. Even when, after great effort, we succeeded in gaining their confidence, there was still sharp opposition to the idea of Germans settling here after Dutch and Swiss had already settled. The Swiss were the first to come."

"We did not overcome this opposition until 1968, when Prof. Heinz Kramer of the Hebrew University in Jerusalem settled here for a period of four months. He broke the ice for the Germans. Our neighbors at the Kibbutz of the Ghetto Fighters allowed Germans to participate in the work after Otto Busey arrived". Busey was a German who saved hundreds of Jews at the time of the Nazi slaughters in Bialystok, where he had a factory and maintained close links with the partisans. His name is commemorated in the "Avenue of Righteous Gentiles Who Rescued Jews" in the Yad Vashem Memorial. Former partisans now living in Israel had looked him up, brought him to Israel with his family, and built a house for him — the finest in the colony.

"Since then our relations with our neighbors have been friendlier. We borrow machinery from each other. Now that we have undertaken a new project to grow avocados, for which we need water, they gave us a water pipe. When the Lochamei Hagetaot holds its memorial service for the six million who perished at the hands of the Nazis, we provide the flowers and wreaths that adorn the platform".

Mme. Machledt led me to the center of the colony and pointed to the monument, which is directly opposite the Kibbutz Lochamei Hagetaot, with the inscription in Hebrew *Maavak Unetzachon* (Struggle and Victory). "Our 'rabbi' (she pronounced the word *rebbe*, as in Hebrew), Shlomo Bezek, a Dutch Jew who has lived in Ayeleth Hashachar died a year ago, but before that he greatly assisted in the development of our colony and in our relations with the surrounding Jewish settlements. He was very active on our behalf. We observe two days of rest a week, Saturday and Sunday. On Friday night we have an *Oneg Shabbat* in which we eat together at one table and carry out a cultural program".

(continued on next page)

A VISIT TO NESS AMIM (continued)

I received more information about this remarkable colony from the wife of Dr. John Pilon, one of its leaders. Dr. Pilon was abroad and Mme. Machledt took me to his handsome dwelling, located in the very center of the colony. Mme. Pilon received me pleasantly and showed me her husband's library, where, among other volumes, I noticed the works of Abraham Joshua Heschel, the poems of Itzhak Katzenelson, and those of other Hebrew writers, as well as works in Dutch and German about Jews and Judaism.

Our conversation began in English, but when her eleven-year-old son returned from school in the adjoining colony and greeted us in Hebrew, we switched to Hebrew, which she speaks fluently. In reply to my question as to where she acquired such excellent Hebrew, she answered, "Yes, many of us know Hebrew; after all, we are residents of Israel now. There is a kindergarten in the colony and the children get the rest of their education in the schools of the neighboring colony, as far as high school."

She first mentioned the long established bond of the Dutch people with the Bible and their old friendship and reverence for the Jewish people, reminding us that there were Jews in Holland as far back as the fourteenth century, and that at the time of the Inquisition in Spain and Portugal Jews fled from these countries to the Netherlands, where they settled and enjoyed full freedom. This was repeated under Hitler's bloodstained rule when thousands of German Jews escaped to Holland. Later, when the Nazis occupied Holland, the Dutch showed solidarity with the Jews and helped conceal many, saving them from the crematoria.

"Of course," she remarked, "there is a guilt feeling on the part of many Christians in relation to the Jewish people, especially in the younger generation. They cannot understand why civilized nations behaved so passively when the mass murders of the Jews were so brutally perpetrated by the Nazis. And so we Christians from various countries, as an expression of solidarity with the Jewish people, decided to come here ourselves and help build up their ancestral land, which they have now restored". She then quoted a passage from the prophet Isaiah that foretold that there will come a day when the seed of Jesse will stand as "a banner for the nations" (*ness amim*) and all the world will turn to it. "That is why," she said, "we chose the name Ness Amim."

The history of this remarkable colony of Christians in Israel provides an interesting chapter in itself. It began in the years between 1956 and 1960, when the reverberations of the Nazi mass murder of the Jews were still fresh and the young Jewish State was establishing itself. The synod of the Dutch Reformed Church announced at that time that some understanding or rapprochement must be sought between Jews and Christians, and that there must be a change made in their mutual relations.

In 1960 a conference was held in the Netherlands in which delegates attended from that country, Switzerland, Germany, and the United States. This conference considered the formation of an international Christian settlement in Israel as one of the means of seeking this reconciliation.

The primary purpose was to atone for the sin of Christianity in the mass murder of six million Jews and for the persecutions, in the course of centuries, for which the Christian Church bears responsibility directly and indirectly. This had created an abyss between the two religions that could only be repaired by spiritual and moral concord. It was stressed that the measures used previously by Christians reaching this accord between the two camps, which included efforts to convert Jews to Christianity, had only served to exacerbate the situation and provoke suspicion and distrust among Jews. Fifteen Dutch congregations in Holland participated in this conference.

In order to fulfill this goal, a project was formed in which a new company would buy a territory of twelve hundred *dunams* (three hundred acres) of land in an appropriate area offered by an Arab sheikh with whom negotiations had already been going on. It was to be an agricultural and industrial settlement organized on a solid economic foundation. It would be geared toward export and was to be under the supervision of people experienced in agriculture and manufacturing. Christians were to participate in the project both as specialists and laborers.

(continued on next page)

A VISIT TO NESS AMIM *(continued)*

A memorandum was submitted to the Israeli Government on the purposes of the project, in which the moral aims were stressed to persuade the Jews of Israel that its purpose was a sincere approach to Jews out of respect to the Jewish people, that a broader experience by Christians of the problems, values, and achievements of Jews in Israel would help familiarize the Christian world with the new Jewish commonwealth and its justified struggle for existence.

The memorandum was handed to former Prime Minister Levi Eshkol. It took considerable time, however, before permission was granted. In certain circles there was some suspicion that this was another guise for missionary activity. The project was under discussion for two years. Only after its sponsors had convinced the government that their program was totally opposed to missionary work, and after a special delegation had come to Israel and had carried on the negotiations, was it approved.

The work then began in earnest. In 1964 twenty-five young people from Holland and Switzerland began to work the land, using their own farm machinery. Prefabricated housing was brought in for them and four thousand meters of greenhouses were erected for raising flowers for export along with other products.

There are now twenty-five families in Ness Amim, including a number of unmarried people. All of them have their own private dwellings. New houses are being erected for those arriving. The work is carried on either by volunteers who come for a limited period or by the permanent members, all of whom receive the same payment. The parent organization of Ness Amim, to which the land belongs, is located in Zurich (and is also registered in Israel), and the executive committee is in Holland. Each of the four countries involved — Holland, Switzerland, West Germany, and the United States — have 25% of the shares. The settlement is controlled by the international association that provides the funds.

J.B.

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DER EXODUS DER FALASCHAS



Eine grossere Gruppe Falaschas hat kuerzlich das Gelobte Land erreicht, nachdem sie in Aethiopien mit wachsenden Schwierigkeiten zu kaempfen gehabt hatte. Aber dieser moderne Exodus vermochte ihre Probleme nicht in allen Faellen zu loesen, denn jetzt muessen die Falaschas in ihrer neuen Heimat um Anerkennung kaempfen.

Rabbi Zhodi, der geistige Fuehrer der Falaschas, hat vor wenigen Monaten sein Volk, die "schwarzen Juden von Afrika", in einem biblisch anmutenden Exodus ueber fast 2000 Kilometer und durch rund 2000 Jahre gefuehrt; vom kriegsverwuesteten und trockenen Aethiopien ins Gelobte Land. Der Auszug einer der aeltesten und am meisten verfolgten juedischen Gemeinden der Welt musste geheimgehalten werden, weil die marxistische Regierung Aethiopiens den Juden die Auswanderung verboten hatte. Waehrend 20 Tagen stroemten die Falaschas aus den entlegensten Winkeln des Landes zusammen, um dann gemeinsam die Grenze zu ueberschreiten.

Die Falaschas waren in Aethiopien nie akzeptiert worden. Die ansaessigen Staemme verfolgten sie waehrend Jahrhunderten als "Feinde Gottes", als "Zauberer" oder als "Kannibalen". Das Wort "Falascha" — haeufig auch missbraeuchlich verwendet — bedeutet lediglich "Fremder ohne eigenes Land". Ueber ihre Herkunft ist wenig Zuverlaessiges bekannt. Einige Forscher vermuten, dass es sich um den verlorenen Stamm von *Dan* handelt, einem der zehn Staemme Israels. Andere vermuten, dass sie von juedischen Missionaren einige Jahrhunderte vor der gewoehnlichen Zeitrechnung missioniert worden sind. Die Falaschas selbst sind der Meinung, dass sie von Salomon abstammen, der mit der Koenigin von Saba den ersten Koenig von Aethiopien, Menelik I., gezeugt habe. Einer anderen Theorie gemaess sind sie jedoch hamitischen Ursprungs.

Abgeschnitten von der restlichen juedischen Welt, wurde die juedische Falaschen-Bevoelkerung in den verganenen 1500 Jahren durch Assimilation, Vernichtung oder durch Uebertritte zum Christentum oder zum Islam dezimiert. Am massivsten war der Verlust im 19. Jahrhundert aufgrund des Wirkens von europaeischen Missionaren. Obwohl die juedische Gemeinde Aethiopiens zu jenem Zeitpunkt den europaeischen Juden bekannt war, verhallten verzweifelte Hilferufe unbeantwortet, wenn man von persoelichen Einsaetzen einiger englischer und franzoesischer Juden absieht.

Die Falaschas haben neben ihrem Glauben an den Messias stets darauf vertraut, dass sie eines Tages nach Zion zurueckkehren koennen. Fuer einige hat sich dieser Traum erfuellt, aber die Konfrontation mit dem modernen Staat Israel hat neue Probleme gebracht. Als einfaches landbebauendes Volk haben sie niemals mit Geld, fliessendem Wasser oder mit Elektrizitaet zu tun gehabt. Heute wohnen sie, auf sich gestellt, in Wohnungen in Hochhaeusern. Ihr Kalender, dem juedischen Kalender aehnlich, stimmt aber nicht vollkommen mit ihm ueberein. Dadurch sind die Hohen Feiertage und die drei Wallfahrtsfeste auch nicht gleichzeitig mit den unseren.

Die Falaschas fuehrten im Semien-Gebirge, einem Koenigreich, das sich zwischen den Tigrai — und Gondar-Provinzen erstreckte, ein isoliertes Dasein, das dem Einfluss der Rab-

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DER EXODUS DER FALASCHAS *(continued)*

biner nicht ausgesetzt war. Daher heirateten sie auch nichtjuedische Partner, die zum Judaismus uebertritten. Sie scheinen auch einem missionarischen Judaismus anzuhangen, der spaeter von den Rabbinern verboten wurde, um die Diaspora nicht der Rache des roemischen Katholizismus oder des Islams auszusetzen. Ausserdem wurde die Auseinanderhaltung von Milch und Fleisch von den Falaschas nie befolgt. Andererseits wurden die Gesetze der Reinheit, beispielsweise die Absonderung der Frauen waehrend der Menstruation oder nach der Geburt, von den Falaschas stets aufrechterhalten.

Aufgrund der Zweifel am Judentum der Falaschas haben Rabbiner und Gelehrte der westlichen Judenheit in der Vergangenheit immer darauf hingewiesen, dass es sich bei den Falaschas wahrscheinlich um eine judaisierte Sekte der aethiopischen christlichen Kirche handle. Es ist richtig, dass die Falaschas die Sprache Ge'ez, eine tote Sprache der christlichen aethiopischen Kirche, bei ihren religioesen Handlungen und in der Uebersetzung der Torah immer staerker bevorzugt haben als das Hebraeische. Bis vor Kurzem hatten die Falaschas auch eine Priesterschaft mit der Bezeichnung "Cahenate" (von der der Name Cohen abstammt, den viele Falaschas tragen), die weitgehend dem System der aethiopischen christlichen Kirche nachgebildet war und wenig dem rabbinischen System des modernen Judentums entspricht. Die veraermten Falaschas erhielten vom Weltjudentum wenig Hilfe, um den Verfolgungen in Aethiopien zu entkommen, bis im Jahre 1973 der sefardische Oberrabbiner von Israel, Ovadia Yosef, entschied, dass die Falaschas den Stamm Dan darstellen und nach Israel immigrieren koennten. Die Regierung folgte seinem Entscheid. Es war nicht unbedeutend, dass der sefardische Oberrabbiner diesen Entscheid getroffen hatte. Viele Sefarden stammen aus nordafrikanischen Laendern, und auch sie haben sich von den Aschkenasen des Westens oft diskriminiert gefuehlt.

Um zu vermeiden, dass die Falaschas aufgrund ihrer Hautfarbe und ihrer limitierten technischen Ausbildung die unterste soziale Schicht Israels werden, hat die Jewish Agency ein Integrationsprogramm ausgearbeitet, das als groesstes der Welt gilt. Mehr als 50 permanente Mitarbeiter sind in Beerschewa stationiert. Mit ihrer Ankunft werden die Falaschas gesuendheitlich und ausbildungsmaessig betreut. Ihnen wird Hebraeisch beigebracht, und Maenner und Frauen erhalten eine technische Ausbildung. Assistenten werden jeder Familie zugeteilt, die ihnen den Umgang mit Geld, die Benuetzung der Elektrizitaet und moderne Hygiene beibringen. Das sind fuer viele Falaschas revolutionaere Dinge, und Pannen waren deshalb kaum zu vermeiden. Einige Falaschas wurden panisch, als sie hinter verschlossenen Tueren standen, die sie nicht oeffnen konnten; einige Frauen wurden waehrend ihrer Periode in kleinste Raeume weggesperrt.

Offiziell haben lediglich 1500 Falaschas in Israel eine Heimat gefunden, doch duerfte die Zahl hoeher sein. Ungefaehr 1000 Falaschas haben sich in der Wuestenstadt Beerschewa niedergelassen. Sicher ist auch, dass die groesste Zahl der rund 30,000 in Aethiopien verbleibenden Falaschas die Rueckkehr nach Israel wuenscht. Dem Wunsche der israelischen Regierung entsprechend, die die afrikanischen Staaten nicht veraergern moechte, wird der Weg, auf dem die Falaschas nach Israel gekommen sind, geheim gehalten. Dennoch ist es ein offenes Geheimnis, dass sich die Jewish Agency in Sudan engagiert hat und viele Falaschas in diesem Land in Fluechtlingslagern aufgefangen wurden, ehe sie mit Flugzeugen aus Khartum oder ueber das Rote Meer nach Israel gebracht wurden. Die Falaschas hatten nie daran gezweifelt, dass sie sich eines Tages wieder mit Israel vereinigen werden. Dieser Exodus aus Aethiopien war nicht der erste. Schon 1860 hatte *Joseph Halevy*, ein polnischer Jude, im Auftrag des Rates der juedischen Abgeordneten, als erster Emissaer der westlichen Judenheit mit den Falaschas Kontakt aufgenommen. Ohne fremde Hilfe nahmen damals Tausende von Falaschas den Weg nach Israel unter die Fuesse.

Es war ihnen nicht mehr moeglich, laenger die Folgen des Antisemitismus zu tragen oder den religioesen Vorhalten der christlichen Missionare zu entgehen. Bei ihrem Aufbruch waren sie davon ueberzeugt, dass sich das Rote Meer bei ihrer Ankunft teilen und ihnen die Durchquerung ermoeglichen wuerde. Noch ehe sie die Nordgrenze des damaligen Landes erreichten, endete der Exodus durch Krankheit und Hunger in einer Katastrophe.

(continued on next page)

DER EXODUS DER FALASCHAS *(continued)*

Die Falaschas haben sich von jeher in einer Zwickmuehle befunden. In Aethiopien wurden sie von Christen und Muslims verfolgt, weil sie juedisch sind, in Europa oder Israel aber wurden die Falaschas ignoriert, weil sie als Schwarze und Aethiopier keine Juden sein koennten. Physisch koennen die Falaschas von den Aethiopiern nicht unterschieden werden. Ihr Aeusseres erscheint als eine Mischung zwischen semitischen und negroiden Zuegen, die entweder fuer einen Uebertritt einiger ansaessiger Staemme zum Judentum oder fuer eine Durchmischung von Afrikanern mit Juden oder gar fuer beides sprechen. Das Judentum hat Hautfarbe und Religion in der Regel nicht getrennt, und daher glaubte man den Falaschas nicht, dass sie juedisch sind. Die Falaschas werden durch Fragen nach ihrer Herkunft beleidigt. Seit biblischen Zeiten haben sie sich stets an die mosaischen Gesetze gehalten, die in der Torah und in den anderen Buechern des Alten Testaments enthalten sind, befolgen aber nicht die Gesetze des Talmud, der sie nie erreichte. Sie halten den Schabbath streng ein. Die maennlichen Kinder werden acht Tage nach ihrer Geburt beschnitten, mit 13 werden sie Bar-mizwa. Die Schlachtgesetze werden genauestens beachtet, und der Genuss von Schweinefleisch ist verboten. Sogar in der Bauweise von Synagogen und deren Ausstattung werden die Gesetze befolgt. Andere Gebraeuche jedoch, stammen augenscheinlich aus nicht-juedischen Religionen. Sie haben Moenche und Nonnen, die in Kloestern wohnen. Sie verrichten ihre Gebete nicht in hebraeischer, sondern einer toten aethiopischen Sprache, Ge'ez.

Man misst einem schnellen Unterricht die groesste Bedeutung zu. Wenn die Falaschas nicht innerhalb 12 Monaten auf einen gewissen Stand gebracht werden koennen, dann glaubt man, dass sie den Anschluss definitiv verpassen. Generell ist man bei der Jewish Agency allerdings von der erstaunlichen Lernfaehigkeit vor allem der Frauen ueberrascht: "Sie haben ueberhaupt keine Probleme, ihre Traditionen abzulegen, wie beispielsweise die Absonderung waehrend der Menstruation; sie sehen auch ein, dass sie in Israel ausserhalb des Hauses einer Erwerbstaetigkeit nachgehen muessen", erklaerte ein Mitarbeiter der Jewish Agency. "Manche Maenner entwickeln allerdings Schwierigkeiten dabei, die neue Freiheit der Frauen zu akzeptieren. Eines der groessten Probleme ist, dass in Aethiopien die Heirat eine wirtschaftliche Institution ist und die Frauen, jetzt in wirtschaflicher Unabhaengigkeit, nicht laenger mit ihren Maennern verheiratet bleiben wollen".

Auch die Kinder scheinen sich gut zu integrieren. Einige aeltere haben bereits Aussichten auf einen Studienplatz an der Universitaet. Religioese Maenner beweisen wenig Schwierigkeiten, sich an die israelische Interpretation des Judentums anzupassen. Diese Anpassung hat allerdings auch Probleme gebracht. Die Rabbiner verlangten von den Maennern eine Uebertrittszeremonie, bei der ihnen symbolisch ein wenig Blut am Genital genommen wurde, was eine Wiederbeschneidung darstellen sollte. Dieser Akt hat viele Falaschas auf tiefste verletzt.

Ein Urteil der Falaschas ueber Israel ist den Juengeren ueberlassen, einem 24jaehrigen Studenten von Gondar: "Ich glaube, dass meine Leute verwirrt sind. Sie verstehen nicht, warum die Regierung nich mehr tut, um die Befreiung der in Aethiopien verbliebenen Falaschas voranzutreiben. Und in Israel gibt es Diskriminierung und Rassismus: Man nennt uns "Kusch", was abschaetzig verstanden wird. Viele Israelis glauben nicht, dass wir Juden schwarzer Hautfarbe sind. Wir haben die juedischen Gesetze streng beachtet und als Juden gelitten. Man begreift nicht, dass diese Uebertrittszeremonie fuer uns aufs tiefste beleidigend ist. Man kann niemanden zum Judentum bekehren, der schon Jude ist".

Howard Sharron

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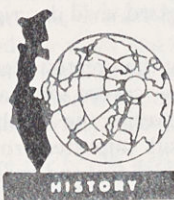
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THE GHETTO OBSERVED



April 10, 1516, was a day of infamy in Italian Jewish history. On that day, just after the first night of Passover, that year, the world's first ghetto was created in Venice; and 1,000 men, women and children — experiencing their own exodus — were dispatched from all parts of the city to the confinements and restriction of the segregated quarter. It had originally been the site of a medieval cannon foundry — *geto* in Italian.

There was profound humiliation for its inmates. They were forced to wear the distinguishing mark of a red hat; they could not own land or horses; they were barred from every means of livelihood except trading, money-lending and selling second-hand clothes; their precious Talmuds, printed in the Ghetto, were publicly incinerated at a spectacular *auto-da-fe* (act of faith) in the Piazza San Marco — on the Sabbath. As Mary McCarthy writes in her book, "Venice Observed": "They [the Venetians] bled the Jewish community in every conceivable way. Since the law forbade the Jews to own land, the Republic forced them to rent the Ghetto in its entirety on a long lease; the day the Jews moved in, rentals were raised one-third."

Nevertheless, the Ghetto community flourished and remained one of Europe's great centers of Jewish culture and scholarship for 250 years — from the day it was created in 1516 until its gates were permanently torn down in 1797, when Napoleon's troops occupied Venice. Neither the thickness of its walls nor the vigilance of watchmen at its gates could insulate the Ghetto from the give-and-take with the world outside.

Jewish merchants from every city in Italy, from Germany and the ports of the Near East like Salonika and Constantinople, came to do business in the Ghetto. Marranos from Spain and Portugal poured into the Ghetto, finding there sanctuary from the Inquisition and resuming their ancient Jewish identity. Paradoxically, the same Venetian government which segregated its Jewish population also protected them. It needed their commercial skills, their enterprise and their willingness to lend to the Christian poor at low rates — a risk no one else would undertake.

Humankind's great leap forward, the Renaissance, was a movement whose stimulating effects could not but infiltrate the Ghetto. The arts and sciences flourished on both sides of its walls.

Only two decades after the invention of printing, Jewish artisans in Venice had set up the first Hebrew press and were turning out typographic masterpieces which are still treasured. They produced the first printed Torah, an edition whose organization and page arrangements are followed even in contemporary editions — and Venetian Jewish scholars continued to publish major works for the next 250 years.

No less sensitive to the artistic influence of the Renaissance were the builders of the five magnificent synagogues which still exist in the Ghetto. But the visitor must seek them out behind the shabby facades and on the upper floors of the crowded tenements in which they were housed — and hidden.

If you go Venice, Alitalia offers daily flights by way of Rome, and there are daily flights from Rome to Tel Aviv. By all means, take along two excellent paperbacks on Venice: "History of the Jews of Venice," by Cecile Roth, late editor of the "Encyclopedia Judaica,"

(continued on next page)

THE GHETTO OBSERVED (continued)

and "Venice: A Portable Reader," by Toby Cole, an American Jewish writer now living in Venice who has, in her book, anthologized vivid descriptions of the city, from Machiavelli to Jan Morris.

The synagogues were designed by the greatest Venetian architects of the 16th century. Master craftsmen — sculptors, really — carved the mahogany *bimahs* and the oak benches. Curtains before the Ark and mantles covering the Torah scrolls were embroidered by the most expert needlewomen from the finest silk imported from far-off Cathay. The city's leading silversmiths were employed to impart a richness and an intricacy of detail to Torah ornaments, to candelabra and chandeliers, to spice boxes and seder plates.

The museum in the German synagogue has a comprehensive display of these artifacts. Guides — students from the University of Venice who are fluent in English and art history — conduct synagogue tours. The largest — the Spanish — and the Levantine have been substantially restored (though the Spanish needs a good deal of work) and are in use. The Italian, the Canton and the German are in poor shape, but ask your guide to take you into them anyway. You'll get a hint of their past splendor — and the message that financial aid is sorely needed so that the small Jewish community (perhaps 600) can proceed with their restoration.

Guides on the Ghetto walk will show you contemporary art of equal merit. The work is the "Monument of the Holocaust" by Arbit Blatas; a replica of it was recently placed on the north wall of New York's B'nai B'rith building opposite the United Nations. Blatas, who lives in Venice with his wife, opera star Regina Resnik, offered the sculpture's original to the city.

Along the western side of the Campo di Ghetto Nuovo, the central square, is a brick wall, its surface chipped and faeded by the centuries. Atop the walls are still strands of the barbed-wire fence installed there by the Nazis when they utilized the Ghetto once again as a gathering place for Jews.

On the night of Dec. 5, 1943, the elite troops of Theodor Dannecker, Eichmann's deputy for Italy, lined up against the wall 205 men, women and children — all they could track down. The 500 other Venetian Jews had fled or were hidden for the duration by Christian friends. Among the 205 was Chief Rabbi Adolfo Ottolenghi, who had refused the chance to escape, preferring to live and die with his flock.

Between the lines of silent, or weeping, fellow Venetians, the 205 martyrs were marched, out of the Campo di Ghetto Nuovo, down the narrow alley called Ghetto Vecchion (Old Ghetto), over the bridge which spans the Canareggio Canal, to the railroad station only 200 yards distant — and thence, by freight car, to their deaths in Auschwitz.

It was upon this wall, symbol of a rich and painful history, that Blatas and Resnik proposed mounting the seven bronze tablets of the completed sculpture. The preservation-minded city fathers (who must deliberate the replacement of even a single paving stone in St. Mark's Square) were quick and enthusiastic in granting their approval.

So it was on April 24, 1980, that the old Ghetto wall saw life again, when 4,000 Venetians jammed the Campo to applaud the dedication of the "Monument of the Holocaust." It was Liberation Day, the 35th annual celebration of the liberation of Venice from the Nazis. It was the first time that the event had been observed in the Ghetto — it is usually staged in Saint Mark's Square. Indeed, it was the first public demonstration of any kind in the Jewish quarter since 1797 when Napoleon's army tore the Ghetto gates from their hinges with the jubilant help of the Ghetto inhabitants.

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A little less care for bonds or gold,
A little more passion for the days of old;
A broader view and a saner mind,
And a little more love for all mankind,
And so we are traveling down the way
That leads to tomorrow — or yesterday.

A little more love for the friends of youth,
A little more eager for established truth,
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at the close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead;
And so one we will go where all must go —
To the place — at a time — nobody will know.

A little more laughter, a few more tears,
And we shall have told our increasing years.
The book is closed, and the prayers are said,
But we feel content, we are not sad —
Just happy, then, if some loved one can say,
"I live because of their help on the way."

Bianca Berger

THANK YOU

I would like to thank Rabbi Kahn, Cantor Schartenberg, President Wortsman and all members and friends of the Congregation for their thoughtfulness extended to me on the passing of my dear brother.

Alfred Stern and Family

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PEACE AND EVERLASTING MEMORY

Henriette Heymann	formerly	Weierbach
Hedwig Hammelburger	"	Niederwern
Nanette Veis, nee Blum	"	Bretten
Johanna Meyer, nee Heymann	"	Gelsenkirchen
Carl Katz	"	Schenklengsfeld
Sali Simon	"	Koenigsbach/Karlsruhe
Kathe Behrens, nee Himmelreich	"	Germany
Selma Lehman	"	Nuernberg
Frieda Wolff, nee Dreyfuss	"	Giessen
Sol Hahn	"	Hoechst
Otto Gutman	"	Goeppingen

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*

<i>April</i>	<i>Nisan</i>		<i>April</i>	<i>Nisan</i>	
3	1	Gustav Bendheim	10	8	Leonore Soika
3	1	Hugo Hirsch	10	8	Adele Strauss
3	1	Arthur Kahn	11	9	Siegmund Ehrlich
3	1	Hannah Kayem	11	9	Jack Goldfarb
4	2	Rabbi Dr. Leo Baerwald	11	9	Rebecca Neu
4	2	Henriette Bensinger	12	10	Isidor Bensinger
4	2	Julius Hellmann	12	10	Ella Israel
4	2	Paula Kalter	12	10	Liebmann Kaufman
4	2	Josef Haas	12	10	Sally Nauman
4	2	Willi Oppenheim	13	11	Berta Friedberg
4	2	Adolf Sass	13	11	Johanna Koestrich
5	3	Elsie Blumenthal	13	11	Philipp Lehr
5	3	Selma Hamburger	14	12	Henry Lichtenstein
5	3	Max Hubert	15	13	Jettchen Griesheim
5	3	Steven S. Kahn	16	14	Flora Freyer
5	3	Bertha Rosenberg	16	14	Rudolf Strauss
5	3	Meta Stern	17	15	Paula Alexander
6	4	Gustav Stock	17	15	Alexander Bauer
7	5	Dr. Otto L. Kupfer	17	15	Helene Gowa
7	5	Isaak Selig	17	15	Samuel Hirschheimer
7	5	Dr. Paul Simon	17	15	Jacob Gutwillig
8	6	Martha Lasker	17	15	Julius Jacob
8	6	David Neumann	17	15	Albert Katzenstein
8	6	Leopold Weil	17	15	Ferdinand Mayer
9	7	Sally Hammerschlag	17	15	Rudolf Strauss
10	8	Julius Benjamin	17	15	Betty Strauss
10	8	Max Fein	18	16	Fred Marx
10	8	Recha Fein	18	16	Berta Mueller
10	8	Hilde Kahn	18	16	Clara Neu
10	8	Auguste Levi	18	16	Herman Schlee
10	8	Henry Miller	19	17	Eva Badt
10	8	Babette Noerdlinger	19	17	Nette Loeb
10	8	Gustav Sacki	19	17	Sanna Ottenheimer
10	8	Ida Sacki	19	17	Dr. Hugo Stransky
10	8	Bella Schloss	20	18	Elsa Angres
10	8	Margit Schloss			

(continued on next page)

We Remember*(continued)*

<i>April</i>	<i>Nisan</i>		<i>May</i>	<i>Iyar</i>	
20	18	Irma Henlein	7	5	Peter J. Dienstag
20	18	Lisa Wertheimer	7	5	Emil Dreyfuss
20	18	Hedwig Wolff	7	5	Gabriel Klein
21	19	Samuel Stein	7	5	Fred Neubauer
22	20	Irma Levite	8	6	Hedwig Fischel
22	20	Immanuel Rosenfeld	8	6	Walter Stein
22	20	Emil Silberman	9	7	Bertha Kahn
22	20	Sessi Wertheim	10	8	Geotz Hellmann
23	21	Hermann Gundelfinger	11	9	Max Ransenberg
23	21	Johanna Kahn	12	10	Bertha Freitag
23	21	Max Katzenstein	12	10	Paula Gutwillig
23	21	Siegfried Wertheim	12	10	Raphael Felix Hayum
24	22	Dora Abeles	13	11	Fred Royce
24	22	Max Abeles	14	12	Morris Hirsch
24	22	Dr. Leopold Landenberger	14	12	Arthur Nathan
24	22	Emil Oppenheimer	15	13	Eric Gross
24	22	Irene Winter	15	13	Gustav Daniel
25	23	Aron Gottlieb	15	13	Martha Lafarque
25	23	Sarah Berney	15	13	Flora Strauss
26	24	Jack Kayem	16	14	Stephanie Greenbaum
26	24	Simon Stern	16	14	Jack W. Levi
27	25	Josef Holzer	16	14	Willi Schiff
27	25	Laura Schorsch	17	15	Mordko Katz
28	26	Anna Perry	17	15	Liesel Leiter
28	26	Herbert Wolf	17	15	Bernard Philippson
29	27	Naftali Feingold	18	16	Erna Heilbronn
29	27	Lazarus Heinsfurter	18	16	Karl Lichtenstein
29	27	Benno Levy	18	16	Erna Stern
29	27	Amson Schloss	18	16	Sol Stern
29	27	Bertha Veis	18	16	Recha Strauss
29	27	Jacob Veis	19	17	Heymann Grossman
30	28	Fanny Auerhann	19	17	Arthur Jacoby
<i>May</i>			19	17	Ludwig Kahn
1	29	Flora Neubauer	20	18	Siegfried Heyman
1	29	Irving Isidor Simon	20	18	Manny Hoffman
2	30	Meinard Marx	20	18	Michael Singer
2	30	Matylda Morawetz	21	19	Selma Adler
	<i>Iyar</i>		21	19	Henry Falkenstein
3	1	Dr. Joseph Cahn	23	21	Joseph Freitag
3	1	Else Grossman	23	21	Minna Hanau
3	1	Max Herz	23	21	Bertha Friedberger
3	1	Adelheid Mannheimer	24	22	Louis Heilbrunn
4	2	Leopold Kronenberger	24	22	Sylvia Mintz
4	2	Lothar Strauss	24	22	Anna Voss
5	3	Ignaz Benedikt	25	23	Klara Breslauer
5	3	Norbert Hess	25	23	Morris Moser
5	3	Sally Levi	26	24	Doris A. Jacoby
5	3	Elsa Wortsman	26	24	Isaak Schoen
6	4	Irma Erlebacher	27	25	Max Hammerschlag
6	4	Max Hamburger	27	25	Michael Holzer
6	4	Emma Leitner	27	25	Henny Katz
7	5	Frieda Brotman			

(continued on next page)

We Remember*(continued)*

May	Iyar		June	Sivan	
27	25	Fanny Moser	1	1	Herta Losman
27	25	Fred Reich	1	1	Josef Losman
27	25	Hermann Wertheimer	2	2	Benjamin Vosen
28	26	Babette Himmelreich	3	3	Sofie Goldschmidt
28	26	Emanuel Himmelreich	3	3	Joseph Gottlieb
28	26	Malchen Oppenheimer	4	4	Clementine Wollenreich
28	26	Ida Strauss	5	5	Rosel Rachel Bruchfeld
29	27	Helen Gutkind	5	5	Jonas Frank
29	27	Babette Levi	5	5	Fanny Levite
29	27	Max Plaut	5	5	Doris Schuelein
29	27	Meyer Rosenberg	6	6	Dr. Isak Heilbronn
29	27	David Meyer	6	6	Jenny Katzenstein
30	28	Lina Goetz	6	6	Auguste Wolf
30	28	Bertha Lemberger	7	7	Thekla Alexander
30	28	Max Neumann	7	7	Lina Gitterman
31	29	Ernest Gutmann	7	7	Emil Liffgens
31	29	Igo F. Gutman	7	7	Irma Liffgens
31	29	Eugenia Kahn	7	7	Helene Mayer
31	29	Siegfried Rothschild	7	7	Berta Oppenheimer
June	Sivan		8	8	Anna Pollack
1	1	Julius Lehmann	8	8	Renate & Sally Pollack
1	1	Sidi Lorsch			

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

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