

HABAYIT



הבית

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TRAFFIC LIGHTS

Symbols can be marvelously eloquent, capable of breaking communication barriers. Body language, for example, is universally expressive. A nod of the head, a shrug of the shoulders, the raising of eyebrows — no one misses their points.

Signs signal direction and guidance easily made out by the motorist. A pointing arrow, a sharply curved line, a prominent X — they speak, wordlessly and soundlessly, but well. Colors too can be striking cues. Red is a commanding "stop" — green a beckoning "go."

Why are these clear, unambiguous traffic signals frequently endowed with blunt clarification: "Walk" and "Don't Walk"? Because man needs and heeds the explicit.

On Mount Sinai at Shavuot, G'd issued directives to His people. Torah, literally "instruction," consists of two parts, the Written Law which is concise and succinct, and the Oral Law which is illuminating and clarifying.

In order to fully understand the terse commands of the divine flashes and signals, recorded in the written word, thorough briefing is essential. Our duty is to learn, study, and heed Sinai's "Walk" and "Don't Walk" messages. These are "our life and the length of our days."

Rabbi Shlomo Kahn



SHAVUOTH

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PRAYER SCHEDULE

1984		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
		<i>Evening</i>	<i>Morning</i>				
June 6	1st day Shovuus	8:10	8:30	7:45	9:07	4:00	8:50
June 7	2nd day Shovuus - Yizkor — Sermon	7:45	8:30	8:45	9:07		
June 9	Behaalosecho	7:00	8:45	8:35	9:09	4:00	8:50
June 16	Shelach	7:00	8:45	8:40	9:13	4:10	8:55
June 23	Korach (Blessing Month of Tamuz) — Sermon	7:00	8:45	8:40	9:15	4:10	9:00
June 30	Chukas (Rosh Chodesh)	7:00	8:30	8:40	9:15	4:20	9:05
July 7	Bolak	7:00	8:45	8:40	9:13	4:30	9:05
July 14	Pinchas	7:00	8:45	8:35	9:10	4:45	9:10
July 21	Matos	7:00	8:45	8:30	9:04	4:55	9:10
July 28	Masse (Blessing Month of Av)	7:00	8:45	8:25	8:57	5:05	9:15
Aug. 4	Devorim (Chazon) Sermon	7:00	8:45	8:15	8:49	5:15	9:20
Aug. 11	Voes'chanan (Nachmu) Sermon	7:00	8:45	8:05	8:38	5:25	9:25
Aug. 18	Ekev	7:00	8:45	7:55	8:28	5:35	9:25
Aug. 25	Re'eh (Blessing Month of Elul)	7:00	8:45	7:40	8:17	5:40	9:25
Sept. 1	Shoftim	7:00	8:45	7:30	8:06	5:45	9:30
Sept. 8	Ki Setze — Sermon	7:00	8:45	7:25	7:54	5:45	9:30
Sept. 15	Ki Sovo	6:45	8:45	7:10	7:42	5:50	9:30
Sept. 22	Nitzovim-Vayelech	6:35	8:45	6:55	7:30	5:55	9:30

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Monday, May 28, Wednesday, July 4, Monday, September 3)	8:00 A.M.
	Mondays and Thursdays	6:50 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	until September 6	7:30 P.M.
	September 9 to September 25	6:45 P.M.

PRAYER SCHEDULE *(continued)***SPECIAL DAYS**

Tuesday	June 5	Erev Shovuos — Shovuos-Lernen 9:30 P.M.
Wednesday	June 6	Shovuos-Lernen 7:45 P.M.
Shabbos	June 30	Rosh Chodesh Tamuz, 1st day: 8:30 A.M.
Sunday	July 1	Rosh Chodesh Tamuz, 2nd day: 8:00 A.M.
Tuesday	July 17	Shivo osor beTamuz: Fast begins 4:00 A.M.; Shacharis 6:45 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 9:05 P.M.
Monday	July 30	Rosh Chodesh Av: Shacharis 6:45 A.M.
Tuesday	Aug. 7	Tisho beAv: Fast begins Monday 8:00 P.M.; Mincho-Maariv 8:15 P.M. Shacharis Tuesday 6:30 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 8:44 P.M.
Tuesday	Aug. 28	Rosh Chodesh Elul, 1st day: 6:45 A.M.
Wednesday	Aug. 29	Rosh Chodesh Elul, 2nd day: 6:45 A.M.
Sunday	Sept. 23	Selichos 7:00 A.M.
Mon-Tue	Sept. 24-25	Selichos 6:15 A.M.
Wednesday	Sept. 26	Erev Rosh HaShono 6:00 A.M.; ERUV TAVSHILIN

SHIURIM**SCHEDULE:**

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

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FROM THE DESK OF THE PRESIDENT. . .

As has been customary now for many years, the Shabbat morning services between Chanukkah and Pesach were concluded with a Shiur — the study of Talmud. Our subject this year was, quite appropriately, that of the holiday of Pesach, namely Tractate Pesachim. Our sincere thanks go to Rabbi Kahn for his fine interpretations and explanations of the Gemara which covered the entire topic of the holiday, especially the laws and customs of the Seder.

These weekly Shiurim, which were always well attended, ended with a Siyum for the firstborn on Erev Pesach. The breakfast served for the participants was ably and nicely arranged by Ms. Irene Blank.

Each of the weekly learnings concluded with a Kiddush and we express our thanks, for supplying wine and cookies, to Mr. & Mrs. Hugo Bacharach, Mr. & Mrs. William Blank, Mr. & Mrs. Alfred Gerstley, Mr. & Mrs. Max Hamburger, Mr. & Mrs. Eric Hanau, Mr. & Mrs. Arthur Hanauer, Mr. & Mrs. Adolph Heimer, Mr. & Mrs. Emanuel Hirsch, Mr. & Mrs. Kurt Hirsch, Mr. & Mrs. Paul Hirsch, Mr. & Mrs. Siegfried Hirsch, Mrs. Sally Hirschenberger, Rabbi & Mrs. Shlomo Kahn, Mrs. Ottie May, Mr. & Mrs. Walter Michel, Mr. & Mrs. Kurt Neu, Mrs. Bertha Neuhaus, Mr. & Mrs. Leo Noerdlinger, Mrs. Fanny Rau, Mr. & Mrs. Ernest Roos, Mrs. Sophie Roston, Mrs. Ruth Ruhm, Mrs. Hilde Saul, Cantor & Mrs. Jack Scharfberg, Mr. & Mrs. Fred Schoen, Mrs. Bianca Simon, Mr. & Mrs. Walter Simon, Mr. Theodore Spaeth, Mr. & Mrs. Harry Speier, Mr. & Mrs. Fred Stone, Mrs. Ilse Strassburger, Mr. & Mrs. Adolf Ullmann, Mrs. Charlotte Wahle, Mrs. Edith Weissfeld, Mr. & Mrs. Oscar Wortsman.

Sincere recognition goes to our Bazaar Committee, headed by Mrs. Fay Blank, Mrs. Ria Roos, and Mr. Arthur Hanauer, for the fine work they did again this year, together with all others who helped with procuring merchandise, pricing the items, and making themselves available for long hours at the sale of the merchandise. Thanks to them all, the bazaar was a financial success.

Summer is approaching and another season is drawing to its close. Our appreciation to all the many loyal and devoted volunteers who helped during our social functions and the orderly running of our office.

Best wishes for a healthy and pleasant summer.

Oscar Wortsman

AN ENJOYABLE PURIM OVERTURE

Purim this year occurred on Sunday (March 18th), providing additional leisure and free time, to celebrate the holiday in ease and comfort. In our Congregation, we experienced a taste of pleasure at the very beginning — on Saturday night.

Towards the end of the Motzo-e Shabbat service, we listened to Rabbi Kahn's reading of the Megillah — a splendid rendition as usual. Following the formal part of the service, we then gathered in our Social Hall for a "first" — a "Post-Megillah Snack."

The ladies of the Sisterhood had, at the precise moment of the Sabbath's conclusion, hurried downstairs to prepare for it. With exemplary speed, they had reappeared upstairs in time for the Megillah, but their successful work greeted us pleasantly: neatly set tables for the many who had come to Shul, the pleasant aroma of coffee and tea; and a sumptuous supply of delicious hamantaschen.

Relaxing, eating and drinking, and shmussing, in the congenial company of Kehillah friends, this Post-Megillah snack turned into a melodious overture for the merry Purim spirit.

When we at last reluctantly rose from tables and company, we had been expertly launched on our way through a happy Purim.

Edith Hanau



CONGREGATION NEWS IN BRIEF

...the annual bazaar took place on February 18-19-20 and was, thanks to much work and effort, a great success (see separate report). . .

...Chevra Day was observed on 7th of Adar (March 11th) in all its three parts: annual membership meeting of the Chevra Kadisha, Memorial Service, and Chevra Dinner (see full report elsewhere in this issue). . .

...Purim, in addition to its services and Megillah readings, had an added touch this year with a well-prepared and well-attended Post-Megillah Snack (see separate report). . .

...the annual General Membership Meeting of the Congregation took place on March 25th (see separate report). . .

...a pleasant Oneg Shabbat on March 31st, sponsored by several generous donors, provided the assembled participants with good food, singing of zemirot led by Cantor Schartenberg, a short *devar Torah* by Rabbi Kahn (who spoke on the subject of *mezuzah*, in preparation for the community-wide Mezuzah Inspection Campaign next day, illustrating the mitzvah's importance with several interesting stories from Talmud and history), in a pleasant Shabbos spirit. . .

...observance of Pesach, preceded by Gemoro-study, Siyum, and much work at home and in shul, included well-attended, dignified synagogue services, Yizkor and consecration of memorial plaque, windows and plates (see separate report), and *Matnas Yad* blessings on the last day. . .

...double "chai" existence of Israel, its 36th anniversary, was commemorated at Yom Atzmaut services Sunday evening May 6th, in the format of special prayers, Hallel and a collation (courtesy of Mr. Oscar Wortsman). . .

...the Congregation expresses its appreciation to Mr. & Mrs. Leo Noerdlinger for the donation of an emergency cot. . .

...as we go to print, Solidarity Day for Soviet Jews, Yom Yerusholaim, Salute to Israel are on the calendar to be observed; these events will be mentioned in the next issue. . .

...as posted on our Synagogue bulletin board, the schedule of bus service to the cemetery includes the following Sundays: May 13, June 3, June 17, July 1, August 5, September 9, 16, 23. . .

...*Habayit* is received, in addition to all our members and a large circle of friends, by several national as well as international organizations, including Rabbinical Council of America, New York Board of Rabbis, Aufbau, Allgemeine Juedische Wochenzeitung (Duesseldorf), Gemeindeblatt der Israelitischen Kultusgemeinde (Nuernberg), and the following libraries, which maintain all issues up-to-date: Leo Baeck Institute, Bar-Ilan University (Ramat Gan), National Library of Hebrew University (Jerusalem), Jewish Theological Seminary (New York), Hebrew Union College (Cincinnati). . .

PROFESSOR SIMON 85

Professor Ernst Simon, internationally known thinker, writer and lecturer, observed his 85th birthday in March. Residing in Jerusalem, Professor Simon, who for many years enhanced our High Holiday Services with his inspiring sermons and highly interesting lectures, continued throughout the years to keep in touch with our Congregation and receives the issues of *Habayit*, which in his words he "reads with great interest."

On the occasion of his noted birthday, sincere Mazaltov wishes were conveyed to him by our Congregation and Rabbi Kahn received his warm words of response.

We extend to Professor Simon our good wishes for health, happiness and G'd's blessing for many years of fruitful life.

CHEVRA DAY

On March 11, 1984, the Chevra Kadisha of our Congregation observed the annual Chevra Day. The program was in three parts: Membership Meeting, Memorial Service, and Chevra Dinner.

In the early afternoon, the yearly Membership Meeting of the Chevra took place, attended by 34 Chevra brothers, at which business and financial reports were given, elections were held and various Chevra activities and functions discussed.

After the Membership Meeting, Chevra as well as Congregation members gathered in the Synagogue for the Memorial Service. Cantor Scharenberg rendered and led the prayers in his gifted, talented voice. The Choir sang *Enosh Kechotzir*, and Rabbi Kahn read the names of our brothers and sisters who passed away during the year.

In his address, Rabbi Kahn spoke about the significance of Chevra Day, as reflected in its name. The holidays during the year are named for the historic or religious occasion which they commemorate. Chevra Day does not primarily feature as a Memorial Day — the memory of our loved ones is traditionally highlighted on Yizkor occasions, on the last days of Pesach, Shovuos, Sukkos and on Yom Kippur. Nor is Chevra Day observed as a day of tribute to the ladies and gentlemen who fulfill the sacred duties of the Chevra Kadisha — after all we do not have special days for any of the many mitzvos we observe throughout the year.

Rather, Rabbi Kahn stressed, Chevra Day, traditionally observed on the 7th of Adar, birthday and Yahrzeit of Moses, is a day set aside for feelings of repentance for possible errors or omissions committed in the performing of the last *kovod* for the departed. Unable to obtain their forgiveness, we ask G'd to intercede with their souls in heaven.

The Service concluded with the solemn *E-l Moley Rachamim* chanted by Cantor Scharenberg.

After the Service, the participants gathered in our Social Hall where they were greeted by beautifully set tables and a delicious meal. Mr. Emanuel Hirsch, Chevra President, welcomed the hungry and subsequently well-satisfied guests. Rabbi Kahn, in his brief dinner speech, praised Mr. Hirsch and Chevra Vice-President Arthur Hanauer for their energetic example of devotion to Congregation, especially our daily Minyan, illustrating it amusingly. The pleasant dinner concluded with the traditional auctioning of the Benshen, which was then conducted by Rabbi Kahn.

Thanks go to Mrs. Loewenbach, our excellent caterer and to the ladies who helped her. Last not least also to the efficient young men who functioned as waiters, ably and courteously.

Hugo Bacharach, Secretary

BAZAAR

Our Bazaar, held from February 18 to 20, was a great success with approximately the same results as last year.

This was possible only due to the efforts of the Co-Chairpersons, Mrs. Ria Roos and Mr. Arthur Hanauer and those of the many members and friends who helped bring in merchandise or made cash contributions. Their cooperation showed once again that we are a big family, all working towards the same goal. Surely it was not easy for some of our helpers to stand on their feet for many hours behind the display tables or to unwrap, price or pack the merchandise.

Thanks to each and every one who in one way or another helped to make our Bazaar a success and an important source of revenue for our Congregation.

Fay Blank
Chairperson

ANNUAL MEMBERSHIP MEETING 1984

Our members assembled on March 25, 1984 for the annual membership meeting of Congregation Beth Hillel & Beth Israel. The attendance was impressive.

President Oscar Wortsman called the meeting to order. His opening address reviewed the past year, providing evidence for an able and dedicated leadership guiding an active and multi-faceted congregation. Within this satisfying overview, areas of possible concern were mentioned.

Rabbi Shlomo Kahn who was scheduled to officiate at a noon-time wedding, spoke at the beginning of the meeting rather than at its conclusion as in past years. Comparing our congregational life to a marriage, he pointed with gratification to the spirit of harmony reigning in our ranks, stressing that when there is shalom on earth, blessing from on high is sure to come.

Mr. Eric Hanau, Treasurer, presented an enlightening analysis of our financial situation which, overall, is stable. Upon the recommendation of the Board of Trustees, the membership voted overwhelmingly for a modest increase in congregational membership dues.

The chairmen of the several committees, the Presidents of the Chevra and of the Sisterhood, Mr. Emanuel Hirsch and Mrs. Fay Blank, respectively, and Mrs. Meta Weil, head of the Family Club, each gave brief reports, identifying the work of their organizations and the support each gave the Congregation. The sum of these reports projected a comprehensive and informative picture of the life of the Congregation during the past year and its status in the Spring of 1984. A special vote of appreciation for an outstanding editorship in managing the "Habayit" was given to Rabbi Shlomo Kahn.

The meeting concluded with the election of the officers and Board of Trustees of the Congregation. The current officers were confirmed in their respective offices for another year, except for Mr. Theodore H. Spaeth, who did not stand for reelection as officer but rather as trustee. Mr. Kurt Hirsch was elected as Assistant Treasurer. The following Trustees were (re) elected: For a three-year term: Dr. Eric Bloch, Herman Gutman, Walter Michel, Manfred Schoen, Walter Strauss; for a two-year term: Werner Heumann, Ernest Roos, Theodore H. Spaeth, Harry Speier, Meta Weil, Charles Wolff; for a one-year term: Alfred Bloch, Sidney Neuburger, Dr. Allen Neuhaus, Ruth Ruhm, Gary Weil.

Eric Bloch

FAMILY CLUB

As we come to the close of this year's Family Club season, I want to thank all the many participants and especially our hostesses for helping in such a great measure to make this a successful and enjoyable year.

We had a series of well-attended and greatly appreciated get-togethers. My only complaint is the weatherman, whose cooperation was missing on many Tuesdays. Nevertheless, we managed to satisfy our numerous regular participants who attended faithfully.

We look forward to another happy, successful season, with G'd's help next year. Wishing everyone a good Yomtov and a pleasant summer, I hope to see all in good health in the fall.

Meta Weil

Director, Family Club

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THANK YOU

Many thanks to Rabbi Kahn, the Congregation, the Sisterhood and all my good friends of the Congregation for the thoughtfulness and good wishes I received during my hospital stay and my recuperation.

Ruth Ruhm

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

Kurt Rosenthal

Many thanks to the Congregation, Rabbi Kahn, Mr. & Mrs. Oscar Wortsman, Mr. & Mrs. Emanuel Hirsch, Mr. & Mrs. William Blank, Mr. & Mrs. Alfred Gerstley, the Sisterhood and Chevra Kadisha, for the beautiful flowers and good wishes we received on the special occasion of our anniversary and my birthday.

Mr. & Mrs. Erwin Fabisch

I wish to express my sincere thanks to Rabbi & Mrs. Kahn, Cantor & Mrs. Schartenberg, the Congregation, Chevra Kadisha and Sisterhood, all friends and relatives for the many good wishes during my illness.

Siegfried Hirsch

We would like to extend our sincerest thanks to Rabbi Kahn, Cantor Schartenberg and the Chevra Kadisha for their caring services conducted after the sudden passing of our beloved husband and father. We also want to thank the Sisterhood and all our friends in the Congregation for their kind expression of sympathy.

Hannelore Marx and Family

I would like to thank Rabbi Kahn, Mr. Wortsman, the Congregation and all my friends for their thoughtfulness during my accident.

Molly Bermann

CONSECRATION OF MEMORIAL PLAQUE, WINDOWS AND PLATES

The eighth day of Pesach was again our traditional consecration, during the Yizkor Service, of the memorial windows and plates which had been affixed to the Synagogue during the past year. This year, just a few days after the first Yahrzeit of the late Rabbi Dr. Hugo Stransky, an entire Memorial Plaque, lovingly donated by many members (see list below), graced our House of Worship in a lasting memorial to our late rabbi.

In his sermon, Rabbi Kahn focused on the Prophet Elijah who is featured in Haftorah, the Seder and in the Talmud, as the bridge connecting past, present and future, a theme which occupies our minds especially at Yizkor time.

The following names were read: MAX LEVITE, WALTER S. RONNER, RABBI DR. HUGO STRANSKY (memorial windows), ALBERT BLANK, RICKA BLANK, ALEXANDER BLOCH, LUDWIG BRUCKHEIMER, PAUL ERNST, ROSA FAY, FLORA FREYER, OTTO GUTMAN, HEDWIG HAMMELBURGER, HELENE HECHT, BERTHA HOLTZ, ARTHUR JACOBY, ROSETTE KAUFMANN, JUAN LEVI, LUDWIG LEVY, SALLY LEWY, FANNY MOSER, ROSE ROYCE, STEPHEN SCHOEMANN, HERTA SIESEL, DENNY STRAUSS, NANETTE VEIS, LEOPOLD WEIL, FRIEDA WOLFF (memorial plates), HANNAH HAHN, SOL HAHN, LAWRENCE J. HIRSCH (memorial plates in transit).

Their names inscribed on tablets and windows, live on in our hearts.

LIST OF DONORS OF THE RABBI DR. HUGO STRANSKY MEMORIAL

Generous donations were received from the following, enabling us to affix a dignified, lasting memorial in memory of the unforgettable Rabbi Dr. Hugo Stransky:

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AN AUSPICIOUS OCCASION

On Shabbos Bechukosai, May 19th, our Shabbos morning services were enhanced by the celebration of the Barmitzvah of Zachary Gillman, whose masterful rendering of Torah and Haftorah reading and his words of address, ably tutored by Cantor Jack Scharenberg, were admired and appreciated.

Zachary, who together with his mother, the noted violinist Galina Heifetz, are emigrants from Russia, had expressed the keen wish to formally observe the Barmitzvah celebration which had been denied to him in the Soviet Union. Our Congregation was happy to give him the opportunity.

A bright student, Zachary has quickly adapted himself to his new life in America and is well on the way to become a well-integrated Jewish youngster in free America.

A Kiddush reception for the Congregation was sponsored by Mrs. Heifetz following the services. We all join Rabbi Kahn who in his sermon expressed wishes of Mazaltov to Zachary.

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ALL IN THE FAMILY

While our beautiful festival of Pessach was biblically ordained for the month of "Aviv", there has been scant evidence in the past years that spring really had arrived. Of late, we had been inundated with so much precipitation that we almost longingly anticipated the cessation of "u-morid ha-gashem." But, to reverse an old adage: "Into each rain some sunshine must fall," and the list of good news from the Habayit Family is eloquent testimony to it.

The birthdays of our Jubilare span the remarkable range from 70 to 97 years. Celebrants of their 70th "Wiegenfeste" in March and April were Mr. Kurt Rosenthal and Mrs. Bertha Reiss. In Jerusalem, Professor Ernst Simon, whose edifying guest sermons we had been enjoying for many High Holiday seasons, observed his eightyfifth birthday in March. The same milestone was reached by Mr. Erwin Fabisch, who with his wife had the additional simchah of celebrating the 45th wedding anniversary in April.

The months of March and April also saw several of our members reach venerable milestones: Mrs. Agnes Landenberger and Mrs. Martha Bechhofer their 90th birthdays; Mrs. Rosa Heimberger her 94th and Mr. Fred Heumann his 95th birthday. At the time of this writing Mrs. Flora Jacob, Mrs. Rose Hanf, Mrs. Emma Strauss, and Mrs. Adele Lebrecht, and Mrs. Isidore Wormser, respectively, are looking forward to their 85th, 90th, 92nd and 93rd and 97th birthdays in May.

March saw the wedding of Miss Betty Hamburger, daughter of Mr. and Mrs. Max Hamburger to Mr. Michael Harrison. In March also, your reporter was happy to share Besorot Tovot with a Kiddush, given on Shabbat Parah. Mrs. Lottie Pomeranz, my dear wife to be, joins me in warmly thanking all of you who expressed their good wishes for our forthcoming marriage on Lag Ba-Omer.

In April Mrs. Frances Katzenstein for the second time became grandmother of a baby girl. The last day of Passover saw Mrs. Bianca Berger attain the honor of becoming a youthful great-grandmother of a baby girl for the 4th time. In May Mr. and Mrs. Kurt Neu were blessed with the arrival of a granddaughter, presented to them by their son Alvin and his wife Marcia.

There are some additional *Grosselternfreuden* ahead for the months of May and June. Mrs. Herta Baer is looking forward to her grandson Aryeh Zvi's Bar Mitzvah on Shabbat Parshat Bechukotai May 19th, and Mr. and Mrs. Edward Knopf's grandson Michael observes his Bar Mitzvah then too, while the Bar Mitzvah of Justin, grandson of Mrs. Meta Weil, will be celebrated, G'd willing, on Shabbat Parshat Nasa, June 23rd. Mrs. Anna Hartoch's grandson Richard received his medical degree from Washington University.

At press time, we wish hearty Mazaltov to Rabbi and Mrs. Kahn on the engagement of their daughter Yaffa to Mordechai, son of Mr. and Mrs. Victor Ungar of Los Angeles.

May the Heaven's blessings continue to be spread over young and older!

Shalom ve-hatzlachah

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SHOMER SHABAT

"IF ONLY HE'D HAVE BARGAINED A LITTLE!"



A story, neatly phrased, ably told, and properly applied is an excellent means to make a telling point. Stories are not for children only, nor do they serve merely as an ice-breaker, an opener for the politician, the after-dinner speaker, the professional entertainer's repertoire. Stories stimulate the mind, have the uncanny ability to fan the embers of imagination into new life. Stories can hold an audience spellbound, can bring laughter, joy and mirth, can delight and warm the heart, can move the listener to tears of sorrow, can evoke bitter remorse, can energize and galvanize the lethargic and apathetic into resolute action.

The Rabbis of Talmud and Midrash were masters of story telling. Superbly worded parables illuminate intricate passages, turn the spotlight on the core of a sermon's thrust, clarify a biblical quotation which had been shrouded in obscurity. *Maggidim* (preachers) of yesteryear, perhaps the most gifted was the famed Maggid of Dubno, as well as the renowned authors of classical chassidic tales, became distinguished heirs of this tradition. Theirs was an art, honed to a fine degree, to deliver a message right on target.

What thoughts and possible gems of profundity does the following amusing story ignite?

"Moses, our teacher, was no business man," grumbled a worshiper to his synagogue neighbor during a break in the service.

"What do you mean by that?" was the startled reaction.

"He should have bargained for some concessions and not accept the Torah in its entirety. So many restrictions!"

"Bargained? What, for example?" came a wide-eyed question.

"Three things," was the prompt reply. "One glass of water to drink upon coming home from shul Kol Nidre night. One cigar to smoke on Shabbos after dinner. And one piece of *challoh* on Pesach to wipe the gravy from the plate."

A joke, of course, told good-naturedly, tongue in cheek and twinkle in the eye. But brimming with subtle messages!

I

In contradistinction to legislation enacted by man, G'd's laws are immutable. He is both, Creator and Law-Giver. Man can neither alter the laws of nature, programmed into the cosmos when it was created, nor can he tamper with His divine will as revealed in Torah.

II

G'd-directed way of life is replete with numerous regulations. With unadorned candor we refer to Torah as a "yoke" — we frequently make mention of well-worn terms: "yoke of heaven," "yoke of mitzvos" — aptly illustrated by lions traditionally embroidered as decorations on Torah mantles and Ark covers. We need the strength of a lion to carry the heavy burden.

III

Weight and immutability notwithstanding, the Jew shoulders his responsibility with pride. He would not exchange it for any treasure in the world. So dear is this sacred heritage, so cherished his tradition, so much in love is he with G'd and Torah, that he can joke about it. Affection and intimacy rather than cold, awed distance, are the hallmarks of this special relationship.

A story, told with wit and humor, is superbly in order.

Rabbi Shlomo Kahn

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MAGEN DAVID — STAR OF DAVID

"A star steps forth from Jacob. . ." according to numbers 24:17, prophesies the redemption of humanity through the seed of Israel. The six-pointed Magen David is a symbol of that salvation. What does it represent? Many mysteries revolve around the union of the upper and lower forces. Since medieval times it has been used as an amulet to ensure health and prosperity. Oriental magicians have drawn on it as a source of occult power. In terms of the kabbalistic terminology of Rabbi Yitzchak Luria, the Holy Lion of Sefad, it mystically represents Malkut or Sovereignty in the exact center of the two equilateral triangles which represent the other six mystical centers of the Eternal Body. Only those who are privy to the secrets of esoteric lore may know for certain all the implications. But to understand mysteries, one must be initiated by a person who knows. . .

A shaggy old man in a kibbutz cap sits down beside you on a park bench and begins growling kabbalistic secrets in your ear. How much can you understand? In the subconscious, we sense that the six-pointed star, like the diagram of yin-yang, is a connecting of opposites. We know from timeless tradition that it is connected with King David and will be somehow linked to the Messiah and the salvation of humanity. However, the true meaning is reserved to those who are ready to understand within their own lives. The mystical masters reveal their secrets only to selected disciples. Those who are meant to understand will understand.

The six-pointed Star of David also known as the seal of Solomon had not been widely used in Jewish tradition before the latter part of the nineteenth century. Either as an ornament or as a magical sign, according to a Jewish scholar Gershom Scholem, the hexagram has been known to mankind since the Bronze Age from Mesopotamia to Britain. Examples dating back to the Iron Age have been found in India. The oldest verified Jewish star was found on a seal from the seventh century B.C.E. However, in the period of the Second Temple, the figure was used by the Jews while during the Hellenistic period it does not appear at all.

In the early Middle Ages, the hexagram became an important figure in Oriental magic, traced back to the seal or ring of Solomon which gave him dominion over the demons. The oldest kabbalistic texts referring to the shield of David do not describe a hexagram but the hidden holy name of seventy-two names engraved on a protective shield together with the name MKBY which was connected to Judah Maccabee. In the sixteenth century, for reasons not entirely clear to historians, the hexagram was substituted for the "great name of 72 names" and became one of the most widespread designs for protective amulets.

In the nineteenth century, Jews desired to put forth a striking and simple sign which

(continued on page 16)

Star of David*(continued from page 15)*

would represent Judaism. This led to the general prevalence of Magen David on ritual objects. Emanating from Central and Western Europe, its influence extended to Eastern Europe and among oriental Jewry. It became the common decoration of almost every synagogue, and countless private and charitable organizations printed it on their letterheads. In 1822, the Rothschild family put it on their coat of arms when they were raised to the nobility by the Austrian emperor and from 1840 Heinrich Heine, in spite of his conversion, signed his newspaper articles with a six-pointed star instead of his name. The first issue of Herzl's Zionist journal, *Die Welt*, used it as its emblem and the Magen David became the symbol of the new hope for the future of the Jewish people.

In kabbalistic circles, the "shield of David" became the "shield of the son of David" implying messianic overtones. Franz Rosenzweig interpreted it as summing up his philosophical ideas about Judaism and the relationships between man, his world and the Creator. When the Nazis used it as a badge of shame accompanying millions to their death, it took on added meaning for the hope of suffering humanity to overcome the brutality of their fellow man. The State of Israel put the Star of David on its national flag and in contemporary usage it is probably the most common denominator of Jewish identification.

The six-pointed star as an emblem of the unique unity of the universe would thus indicate the union of all contradictions with total conjunction and perfect harmony - in a word: *Peace*.

By J. A. Lewin (Israeli writer)

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ES IST STILL GEWORDEN IM GROSSEN HAUS



Zwei Kirchen und eine Synagoge bilden den Kern der Ortschaft Affaltrach. Früher hat man sich über die nicht immer friedliche Nachbarschaft der Gotteshäuser Geschichten erzählt. In der Kristallnacht unbehelligt, brennt seit 1938 kein Licht mehr in der "Judenkirche", wie man im Dorf sagt. Es ist still geworden im grossen Haus.

Schon um 1600 zogen Juden nach Affaltrach, Kreis Heilbronn. Der Johanniterorden hat um diese Zeit den Sitz der "Kommenden Hall" hierher verlegt und einigen juedischen Familien die Wohnsitzerlaubnis erteilt. Ohne diese Händler, Hausierer und Geldleiher wäre kein Handel, kaum eine Entwicklung der Landwirtschaft an diesem abgelegenen Ort möglich gewesen. Nur Juden hatten Beziehungen zu den Märkten und reisten regelmässig zu den Messen in den Grossstädten, um einzukaufen. Die Wohnsitzerlaubnis gab man ihnen nicht umsonst. Sie mussten Schutzgeld bezahlen, und dazu kamen die sogenannten Judenzoelle bei Geburten, Heiraten und Sterbefällen. Auch die gehandelten Waren durften nicht länger als acht Tage im Besitz der Juden bleiben, ansonsten verfielen sie an den Orden.

Um die Mitte des 19. Jahrhunderts waren es knapp 200 Seelen, die es im grossen ganzen zu einem bürgerlichen Wohnstand gebracht hatten. Sie hatten eine Schule für ihre mehr als 40 Kinder gegründet, einen Lehrer-Kantor bestellt und im Jahre 1851 ihre Synagoge fertig gebaut. Mit ihren bescheidenen Mitteln unterhielten diese rechtschaffenen Juden durch die Jahrhunderte eine funktionierende Kleingemeinde. Sie beteiligten sich auch mit Spenden am Bau der zwei benachbarten Kirchen. Auch sonst verschlossen sie sich nicht der Not der Armen in der Bevölkerung.

Die Synagoge, heute im Besitz der Gemeinde Affaltrach, ist ein zweistöckiges Gebäude aus roten Ziegelsteinen mit einem hohen Giebeldach und vielen hohen Fenstern ringsherum. Pfarrer E. Nau öffnet das Portal der Synagoge. Er hat es sich mit einer Gruppe von Bürgern des Ortes zur Aufgabe gemacht, das Gebäude als Mahn- und Gedenkstätte für die untergegangene Gemeinde einzurichten. Auf der rechten Seite des Gebäudes befindet sich die Synagoge. Auf dem Boden noch sichtbar die alten Bretter, auf denen die Bänke standen, und noch erkennbar der Platz des Almehors. Vorne die Nische des Toraschranks. Oben die Frauengalerie, auf festen Holzsäulen errichtet. Im Krieg hat man in der Höhe der "Frauenscul" über den ganzen Raum dicke Bretter gelegt. Die so gewonnene Fläche diente als Moebellager. Noch heute kann man an einigen Stellen der grob uetertüchtenen Wände die ursprüngliche Wandmalerei erkennen, Ornamente und an der Ostwand ein Spruchband. Ein Menetekel an der Wand in einer verwahrlosten Synagoge. Wie gebannt stehe ich in dem ausgeplünderten Haus Gottes und versuche, die ehemalige Pracht vor Augen zu führen. Mir scheint als gäben die Wände einst gesprochene Gebete zurück.

In der linken Hälfte des Gebäudes der grosse Klassenraum, in dem — wie damals üblich — der Lehrer Kinder aller Altersstufen gleichzeitig unterrichtete und beaufsichtigte. Ein weiterer grosser Raum daneben diente als "Hachnasat Orchim", Herberge für die durchreisenden Juden, eine uralte Institution der Gastfreundschaft in juedischen Gemeinden. Im zweiten Stock eine geräumige Wohnung für den Lehrer (heute von Türken bewohnt) und im Keller die "Mikwe", das rituelle Tauchbad. Das ganze Gebäude dient heute als Abstellraum für allerlei Hausrat. "Das kommt alles weg", sagt Pfarrer Nau.

In der Nähe des Ortes der juedische Friedhof, seit 1600 in Benutzung. Viele alte Steine unleserlich. Manche umgestürzt. Das "Bet Olam", das Haus der Ewigkeit, ist ein gut erhaltener Friedhof. Gleich neben dem Tor ein Gedenkstein für die im Ersten Weltkrieg gefallenen Mitglieder der Gemeinde. Im hebraischen Text wird dieser Krieg "Hamilchama

(continued on page 18)

Es Ist Still Geworden Im Grossen Haus

(continued from page 17)

Hachasaka", als der "heftige Krieg" umschrieben. Die Gefallenen waren alle Frontkaempfer, wie aus denen verliehenen Auszeichnungen auf deutsch zu lesen ist. An die Gebrueder Levi, von denen einer gefallen war und fuenf heimkehrten, erinnern sich noch heute die alt eingesessenen Einwohner. 1939 wurden sie gezwungen, ihre Geschaefte zu verkaufen, wurden dann in Dachau festgehalten und in den Jahren 1941 bis 43 deportiert. Nur einem Levi gelang es, sich nach Simbabwe (Rhodesien) durchzuschlagen. Ein seltsamer Zufall fuehrte eine aus Affaltrach stammende Nonne in das Geschaefte dieses letzten Levi in Bulawayo. Sie erkannte in ihm den "Maxi von nebenan", mit dem sie und ihre Geschwister als Kinder gespielt hatten.

"Die Synagoge muss bestehen bleiben", erklart Landrat Otto Windmaler. Buergermeister P. Pfister ist fuer die Einrichtung eines Museums. Der Gemeinderat von Obersulm ist sich der historischen Aufgabe voll bewusst, so der Kreisrat Dr. R. Ullrich fuer die Gemeinde Obersulm. So steht heute die ehrwuerdige Synagoge in ihrer vergangenen Pracht bei den zwei Kirchen als Zeugnis und Mahnmal fuer kommende Generationen. Sie ist nicht die einzige Synagoge in Wuerttemberg. Auf folgende Synagogen hat man hingewiesen: *Bopfingen-Oberdorf*: dient heute als privater Lagerraum. *Esslingen*: dient heute als Jugendhaus. *Forchtenberg-Ernsbach* dient heute als Wohnung, und das Erdgeschoss wird gewerblich genutzt. *Freudental*: soll erhalten werden, betreut vom Verein ehem. Synagogen. *Hechingen*: dient heute als evangelische Kirche. *Michebach/Luecke*: soll erhalten werden. *Obersulm-Eschenau*: Schul- und Bethaus, heute in Privatbesitz. *Oehringen*: dient heute als "Haus der Jugend". *Remseck-Hochberg*: ist heute eine evang.-method. Kirche. *Reubach*: renoviert als Gedenkstaette. *Rottenburg-Baisingen*: wird als privater Lagerraum genutzt. *Schwabisch-Hall*: Juedisches Bethaus. *Unterdeufstetten-Wiesenchach*: nicht eroert.

Von N. Bar-Giora Bamberger

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"BECAUSE OF KAMZA AND BAR KAMZA JERUSALEM WAS DESTROYED"



The Rabbis of the Talmud are fond of the sharp and biting adage, the rich and colorful statement, which at first blush shocks and overwhelms or is snappishly dismissed as exaggeration. The knowledgeable bent on patient search and research, is soon rewarded with the discovery of brilliant insights tucked just beneath the deliberately obscure headline.

"Because of Kamza and Bar Kamza Jerusalem was destroyed" is the title of a well known story told by Rabbi Yochanan in the Talmud (Gittin 55a). It was in the politically ominous years towards the end of the Second Temple. Rome's heavy hand of occupation cast darkness and misery over the Jewish land but life always goes on, with its highs and lows and petty idiosyncrasies. One of Jerusalem's wealthy citizens instructed his servant to invite Kamza to a feast. By mistake the invitation reached Bar Kamza, the host's personal enemy. Seeing Bar Kamza seated among the distinguished guests, he asked him to leave. Begging not to be publicly shamed, Bar Kamza offered to reimburse the host for the food he ate, even to fund the entire meal, but he was forcibly removed. Mortified, angered, especially because among the guests were rabbis who witnessed the episode unprotestingly, Bar Kamza took bitter revenge. He traveled to Rome, denounced the Jewish leaders accusing them of rebellion, and suggested that the emperor test their loyalty by sending a sacrifice to the Temple. Cunningly, Bar Kamza inflicted a blemish on the animal which disqualified it under Torah law but not by Roman standards. As a result, the already strained relations between Rome and Jerusalem soon reached the breaking point — warfare and destruction. Hence "because of Kamza and Bar Kamza Jerusalem was destroyed".

Needless to say, no one event is ever solely responsible for far-reaching consequences. History is replete with records of incidents which triggered wars; but these were merely the fuses which in the end brought forth the explosion. Much earlier, the climate had already become ripe, storm clouds had gathered, and rumbles of thunder and flashes of lightning were just beyond the horizon. Indeed, elsewhere in the Talmud, different "culprits" are identified for having caused the loss of land, city and Temple.

By selecting this particular episode, the Rabbis of the Talmud dramatically point an accusing finger at a devastating social evil which plagued the pre-destruction era: *sin'as chinom*, baseless hatred. When dissension instead of unity, animosity instead of friendship, rancor instead of good will poison the life blood of our people, then Jewish strength is sapped and national life is threatened.

Difference of opinion *per se* (*machlokes*) need not be detrimental, provided that it is honest and objective (*le-shem shomaim*). If vindictive, spiteful, and — above all — unfounded and baseless (*she-eno le-shem shomaim*), it leads to disaster.

Once again Jerusalem is in the headlines and on political platforms. How the nations of the world, be they friend or foe, look upon it, is immaterial. Only we, the rightful heirs, can make it the City of Peace.

Rabbi Shlomo Kahn

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IF IT COULD TALK

(A modern fable)



Elevators, as other machines, indeed as all mute objects, cannot talk. They have been created to do their duty in silence. They also suffer in silence.

What is there for an elevator to suffer? Much. We look upon it as a tool, a servant, in a quite personally demanding way. We are, of course, vaguely aware that there are other tenants in the building who are also entitled to its use, plus a generous helping of outsiders with legitimate business—delivery men, visitors, salesmen, gas—and-electric meter readers, repair and service people. But deep down we are somehow convinced that it's there for us, exclusively.

If at the precise moment when I need it, my elevator happens to be waiting for me at my particular landing, I view this not as a happy coincidence (which it is) but as my absolute-birthright, guaranteed by the Constitution, my due as a bona fide rentpaying tenant.

On the other hand, if as I approach it, firmly trusting in its fidelity, the beast is not there, I get annoyed. It ought to be there, at my immediate beck and call, no? Why must I waste my time? Why do I have to wait?

During one such frustrating, fume-and-stamp period, lasting, so it always seems, a full quarter of an hour (my watch incredibly insisted that no more than two minutes had passed), my mind played tricks on me. The elevator arrived apologetically, out of breath, and seeing my scowling face it began to talk. (If Bileam's donkey could do it, why not, I ask you, my elevator?)

"So you're angry," it seemed to say. "You believe you're right in demanding to be served instantaneously and that I'm wilfully negligent in not being exactly where you want me to be at the precise moment. But do you ever think of me when you don't need me?"

Good grief! The worm has turned! Instead of accusing it, it's I who stand accused. My perplexed face must have given me away for the elevator went on much more vehemently: "Granted that I'm to serve you, but you're not the only one, you know. I'm wanted here and there and everywhere. One fellow wants to go up, the other to go down. There's one character who believes that once he pressed the button for his desired floor, I'm to ignore all other calls and stop for no one else. And then there's the rush hour. For hours on end hardly anyone gives me a second thought and then, wham!, frantic signals from all floor simultaneously. And on top of it, you get angry. Don't you people have a heart? What about mine? Isn't it enough to give me heart failure?"

Thoroughly chastised, I make my hurried exit. But the words, real or imagined follow me for a long time.

It's not only the elevator. Surely there must be others also who'd like to express such bruised, outraged feelings. Somehow we get the erroneous impression that when we are in need of something, it must be furnished at once. We resent having to wait for a doctor's or dentist's appointment, are nettled when a repair man can't do the job right away, and lines at the bank, supermarket and post office drive us mad.

And—doesn't the Shul with its services get such treatment too? Someone else's lengthy "mi sheberach" infuriates, but when we're at bat, we play with reckless abandon. No great worry is given to the upkeep of the daily minyan but woe if the quorum is lacking on that one day a year when one has Yahrzeit. Months, years can pass, without so much of a courtesy call but oh how we bristle with indignation when we need someone and he happens to be busy just then.

Luckily, elevators and machines don't talk. They serve in silence. They also suffer in silence.

Rabbi Shlomo Kahn

1000 JUDEN IM LAND DER 1000 SEEN

Von Rebecca Libermann



Finnland: Norden, Russland, Sauna, Waelder, Rentiere, Mitternachtssonne und 1000 Seen. Das sind die gaengigen Klischees ueber Finnland, Dass es dort auch ueber 1000 Juden gibt, davon haben selbst die meisten Juden keine Ahnung. Dabei findet man in Helsinki eine gut organisierte geschlossene Gemeinde mit reichem Programm.

Bis 1809 gehoerte Finnland zu Schweden, das auf diesem Territorium keine Juden duldete. Nach dem schwedisch-russischen Krieg (1808/09) ging Finnland zwar in russische Haende ueber, Juden aber blieb die Ansiedlung dort weiterhin verboten. Erst als ab 1827 Juden, hauptsaechlich von Litauen, begannen, in der russischen Armee zu dienen, betraten sie finnischen Boden. Diese juedischen Soldaten gehoerten groesstenteils zu den sogenannten Kantonisten. Das waren Maenner, die als Kinder ihren Eltern geraubt und in Kantontenschulen gesteckt wurden, um dann spaeter in entlegene Garnisonen verschickt zu werden. 1856 endete dann dieses "System", und die Soldaten durften nach Hause. Die meisten aber blieben in Finnland, ihrem Elternhaus und ihrer Heimat schon lange entfremdet. . . Auch die Juden. Zu dieser juedischen Gruppe stiess diejenige aus der Nicolai-Armee, Soldaten von Nikolaus I. . . die ihre 25 Jahre abgedient hatten und sich jetzt in Finnland niederlassen durften. . . Auch darunter Juden. Das war der Beginn der juedischen Gemeinde Finnland.

1858 war es offiziell, dass russische Soldaten sich, unabhaengig von der Religion, auf finnischen Boden niederlassen durften. 1869 erging von Russland ein Dekret, das den Juden als Beruf den des Haendlers zuwies, meist eine Hungerleiderprofession. 1872 versuchte der finnische Landtag dann zwar, ein Gesetz durchzubringen, das den Juden die finnische Staatsbuergerschaft uebertragen sollte, doch der Versuch scheiterte. Die Juden blieben russisch. 1889 bestimmte Russland, dass sich die Juden in Finnland nur in bestimmten Staedten anzusiedeln haetten und Besuche nur bis zu sechs Monaten zu gestatten seien. Ausserdem durften Kinder nur solange in Finnland weilen, solange sie bei den Eltern wohnten und unverheiratet waren. Juden, die in die russische Armee eintraten, durften nicht zurueck.

Dies alles aenderte sich, als Finnland seinen Unabhaengigkeitskrieg ausgefochten hatte und 1917 seine Freiheit erlangte. Am 12. Januar 1918 verabschiedete der Praesident von Finnland ein Gesetz, nach dem Juden finnische Staatsbuurger werden konnten und diejenigen, die es nicht werden wollten oder ins Land reisten, wie alle anderen Auslaender zu behandeln seien. Am Juli 1918 wurde denn auch der erste Jude, Moses Kotzak, Finne. Mit diesem Gesetz wurde gleichfalls die juedische fuer offiziell erklart und durfte ab 1919 sogar ihr eigenes Register fuehren; ein Recht, das bisher wegen des fehlenden Zivilregisters nur der Kirche zustand. Geburt, Heirat, Tod wurden nun von der juedischen Gemeinde festgehalten und waren damit amtlich. Erst 1971 ging dieses Recht in Staatshaende ueber. Zu diesem Recht trat auch das Recht die Vermoegensverhaeltnisse der Gemeindemitglieder einzusehen, um danach die Synagogensteuer erheben zu koennen. Somit hatten auch die Juden durch den finnischen Unabhaengigkeitskrieg ihre Freiheit errungen.

Zwischen den beiden Weltkriegen steigerte sich die Anzahl der Gemeindemitglieder waehrend der fruehen Periode der russischen Revolution von 1000 Leuten auf das Doppelte. Viele studierten jetzt an der Universitaet wurden Anwaelte, Aerzte, Ingenieure, gingen in die Wirtschaft. Doch ein grosser Teil blieb den Textilien oder der Bekleidung treu. Nur wenige beschaeftigten sich mit Politik.

Im sogenannten Winterkrieg mit Russland (1939/40) kaempften die finnischen Juden an

(continued on next page)

1000 Juden Im Land Der 1000 Seen (continued)

der Seite ihrer Landsleute. Und so verhielt es sich auch waehrend der weiteren russisch-finnischen Kriegsphase, als die Finnen, um sich gegen die Russen zu verteidigen, mit Nazi-Deutschland alliiert waren. Denn trotz starken deutschen Druck weigerte sich die finnische Regierung, gegen ihre juedischen Buerger vorzugehen. Die Juden genossen daher waehrend des ganzen Krieges volles Buergerrecht. "Die Nazis hatten in der finnischen Politik und Armee nichts zu sagen", behauptet Emanuel Poljakoff, Sekretaer der juedischen Gemeinde, der den Krieg selbst miterlebte. "Wir Juden hatten ueberhaupt keine Probleme. Wir waren Soldaten, sogar Offiziere".

Doch ganz so makellos rein steht die finnische Geschichte nicht da. Denn einen schwarzen Fleck gibt es: Von 200 oesterreichischen Juden, die hier Zuflucht fanden, wurden 1942 von Polizeistaatschef Antoni acht den Nazis uebergeben, darunter drei christliche Ehepartner. Das fuehrte in der Folge allerdings, als es bekannt wurde, dazu, dass sowohl die juedische Gemeinde als auch die Finnen aufwachten. Die Nazis wollten naemlich alle 200 Oesterreicher und Himmler wollte sogar die finnischen Juden in das KZ verschicken. Die finnische Regierung weigerte sich. General Mannerheim soll gesagt haben: "Ich kenne keine Juden, ich kenne nur finnische Soldaten".

Wie dem auch sei, am 19.9.1944 machte Finnland mit Russland Frieden und warf die Deutschen raus. Im Dezember 1944, waehrend der Kampf mit den Deutschen noch lief und viele dabei fielen, am Unabhaengigkeitstag Finnlands, besuchte Carl Gustav Mannerheim, der finnische Praesident, auch die Synagoge, um die 22 gefallenen juedischen Soldaten mit einer Gedenktafel zu ehren.

Heute zaehlt die Juedische Gemeinde in Helsinki 829, die in Turku 200 und die in Tampere 10 Mitglieder. Insgesamt leben etwa 1100 Juden in Finnland. Das ist nicht viel, jedoch genug, um ein sehr reges juedisches Leben aufzubauen. Gegrundet wurde die Helsinki Gemeinde bereits 1906, die in Turku 1912, beide auf aschkenasisch-orthodoxer Basis. Beide sind auch Mitglieder des Zentralkomitees juedischer Gemeinden in Finnland, ein beratender Koerper, der Angelegenheiten von allgemeinem Interesse behandelt, die die Juden in Finnland betreffen. "Allerdings existiert seit 20 Jahren ein Gentlemen's Agreement mit der Regierung", meint Wolf Davidkin, der Praesident der juedischen Gemeinde in Helsinki, "wir versuchen, die Regierung nicht allzusehr in Schwierigkeiten zu bringen". Das bezieht sich wohl hauptsaechlich auf deren heikle Beziehung zur UdSSR.

Aktiver als in der Politik geht es in der Helsinki Gemeinde zu, sogar sehr aktiv, haelt man sich die geringe Mitgliederzahl vor Augen. Gesteuert wird alles vom Gemeinderat, der 32 auf drei Jahre gewaehlte Mitglieder zaehlt, von denen sieben zum Gemeindevorstand, zur Exekutive, gehoeren.

Die Aktivitaeten umfassen eine Chewra Kadischa, die bereits 1864 gegruendet wurde und sich um die zwei juedischen Friedhoefe sowie die Bestattungen kuemmert; dann der *Bikur Cholim*, seit 1879, der beduerftigen und kranken Mitgliedern hilft, und *Lechem Aniyim*, seit 1898, der Arme unterstuetzt. Dazu kommen *Gemilus Chasodim w'Hachnosas Kalo*, seit 1904, das Darlehen und Brautaussteuer gewaehrt, und der Maccabi-Sportclub, 1906 gegruendet und einer der aeltesten der Welt. 1917 wurde ein juedischer Chor gebildet, der so bekannt wurde, dass er heute in ganz Finnland Konzerte gibt und sogar schon ins Ausland, nach Amerika und England beispielsweise, reiste. Auch eine Schule, 1918 eroeffnet, gehoert zur Gemeinde. Hier gehen heute 58 Kinder, 80 Prozent aller juedischen Schueler, neun Jahre lang zur Schule, um danach an finnischen Schulen ihre Matura zu machen. Subventioniert wird die juedische Schule vom Staat, da sie vom finnischen Erziehungsministerium anerkannt wurde, und unterrichtet werden die Schueler hauptsaechlich von finnischen Lehrern. Hebraeisch, juedische Religion und Geschichte lernen sie vom Rabbiner und von zwei juedischen Lehrern.

Doch es gilt noch mehr aufzuzaehlen: den KKL (1921) beispielsweise, den *Keren Ha-jessod* (1924) und die sehr rege Wizo (1926), die ein eigenes Kinderheim in Israel unterhaelt und finanziert und ausserdem jeden 6. Dezember einen grossen Wizo-Basar organisiert, der Tausende von Besuchern anlockt. Seit 1929 steht jedermann, der Hebraeisch lernen will, auch ein *Chug Iwrit* offen. 1953 wurde des weiteren ein Kindergarten aufgebaut, in dem heute 15

(continued on next page)

1000 Juden Im Land Der 1000 Seen (continued)

Kinder von zwei Kindergaertnerinnen betreut werden. Gleich nebenan befindet sich das juedische Alterspflegeheim (1962) mit 16 Betten, in dem die aelteren Gemeindemitglieder, meist ueber 80 Jahre alt, ihren Lebensabend verbringen. Einen juedischen Jugendclub mit Disco, zionistisch ausgerichtet, gibt es auch, dazu tritt eine juedische Bibliothek und eine Gemeinde— sowie eine Jugendzeitung, die viermal jaehrlich erscheinen. Alle diese Aktivitaeten werden von der Gemeinde selbst durch hohe Synagogensteuern und einige Spenden finanziert. Da in Finnland das Schaechten erlaubt ist, gibt es hier auch *Schchita* und einen koscheren Fleischerladen. Doch es herrscht Angst, dass dieses Recht aufgehoben wird, denn ausser in Finnland ist dies nur noch in Daenemark der Fall, und hier wie ueberall setzen sich die Tierschuetzer und aehnliche Vereine stark dagegen ein.

Alle Voraussetzungen fuer ein lebendiges, orthodoxes Gemeindeleben sind also vorhanden. Aber die meisten Mitglieder sind eher zu den liberalen Juden zu zaehlen. "Da es ja hier nur eine Gemeinde gibt, finde ich das nicht so schlimm", meint jedoch der junge orthodoxe Rabbiner Uri Schwarz. "Es ist besser, eine orthodoxe Gemeinde zu haben, um ein Vorbild zu setzen, dem man sich annaehern kann, als, wie das sonst der Fall ist, gleich eine konservative oder liberale Gemeinde aufzubauen, in der alles beim alten bleibt und niemand fortschreitet. Hier dagegen sind alle wie eine Familie, orthodox oder nicht. Letztes Jahr zum Beispiel haben wir einen juedischen Studienzirkel gestartet und auf zehn Teilnehmer pro Woche gehofft. Im Durchschnitt kamen bis heute 28, manchmal sogar 40. Und Pessach erwartete man 100 Leute, es meldeten sich 170, von denen nur 140 Platz fanden. Das beweist Interesse und gute Atmosphaere." Relatives Interesse wird auch am Gottesdienst gezeigt. So findet jeden Tag im mit wertvollem Mobilar ausgestatteten "Stibl" ein Minjan statt; einen taeglichen Minjan findet man in Skandinavien nur noch in Stockholm und in Kopenhagen. Und am Schabbat versammeln sich gar etwa fuef Prozent der Gemeinde. Zu den Hohen Feiertagen jedoch kommen fast alle in die praechtige, 1906 erbaute, im Jugendstil gehaltene Synagoge deren Grundstueck der Gemeinde von der Stadt Helsinki gestiftet wurde.

Zur Gemeinde gehoert natuerlich auch ein Rabbiner. Seit einem Jahr versieht dieses Amt Uri Schwarz, der daneben noch als Schochet, Mohel, Lehrer, Kantor und Betreuer der Kurkue Gemeinde taetig ist. Nur 24 Jahr alt, ist dies hier seine erste Stelle. In Daenemark geboren, stammt er von der Mutter her aus der beruehmten Rabbinerfamilie Melchior — sein Onkel ist derzeit Oberrabbiner Daenemarks —, und auch auf seiten seinen Vaters gab es seit Generationen Rabbiner. Studiert hat er in Jerusalem, wo er auch die israelische Staatsbuergerschaft annahm und Zuerichs Oberrabbiner Piron kennenlernte. Dieser besuchte ihn zu seiner Ernennung als Rabbiner in Helsinki, und dieser ist es auch, der er des oeffteren telefonisch um Rat angeht. Uri Schwarz sieht seine Hauptaufgabe vor allem darin, den Kontakt zur Jugend wiederherzustellen, der, so Uri Schwarz, bisher brachlag. "Ich sehe meine Arbeit hier vor allem als Schaliach".

Liegt es wohl an der geringen Anzahl von Juden in Finnland oder daran, dass die Finnen erst im 16. Jahrhundert und die Lappen sogar erst im 18. Jahrhundert das Christentum annahmen und so dem Katholizismus mit seiner Judenhetze entgingen? Sei es wie es sei, es scheint so, dass es in Finnland keinen Antisemitismus gab und gibt. "Einen Antisemitismus hat es hier fast nie gegeben", sagt Emanuel Poljakoff. "Der war nur vorhanden, als die Russen im Land waren, und vor dem zweiten Weltkrieg in bestimmten Zeitungen. Waehrend des Krieges verschwand er dann. Heute wird in der Schule ueber Judentum unterrichtet, und jedes Jahr kommen ganze Schulklassen in die Gemeinde".

Die finnischen Juden sehen sich vor mehr Probleme gestellt als ihre Brueder in anderen Laendern. Da ist zu einem die Tatsache, dass die Geburtenrate niedriger ist als die Sterberate. Da ist zum anderen die Sprache, die isoliert, die geologische Lage Finnlands, die den Kontakt zu anderen europaeischen Gemeinden erschwert, und dann ist da noch das Problem der Mischehen deren Rate staendig steigt, wobei aber anzumerken ist, das die christlichen Partner meist uebertreten und die neue Familie in der Gemeinde bleibt, Denn trotz Mischehen und allem ist die Assimilation gering.

(continued on page 26)

THE JEWS OF NAIROBI



American tourists in Kenya make a beeline Friday night for the Nairobi synagogue next to the Nairobi University campus. Though Reform visitors may be somewhat put off by the partition separating men from women, they seem to enjoy the orthodox style chanting and ritual.

The Jews of Nairobi, immortalized in a book by Julius Carlebach, later a Sussex University don, started to arrive at the turn of the century when the so-called "Lunatic express" railway was laid from Mombasa on the coast of Uganda in the hinterland.

Construction stopped at Nairobi and in Masailand. Young British Aristocrats were sent to try their luck in Kenya. They took a distinctly hostile, antisemitic line when a ranching area in Uasin Gishu, some 200 miles north of Nairobi, was offered in 1903 by British Col. Secretary Joseph Chamberlain to Theodor Herzl as a Jewish homeland. The "Uganda Plan" was rejected at the Zionist meeting in Basel. The British offer was well-meant. It followed the pogrom in Kishinev. Herzl favored acceptance of the Uganda plan as a half-way house to Palestine. It might have provided a haven from the Holocaust.

But as a result of the Uganda plan, Jews started to trickle to East Africa to find out what it was all about. Among them was Abraham Block from the Ukraine, who started Kenya's hotel industry and helped to found the congregation in the African bush. With his wife and other Kenya Jewish pioneers they built the first Nairobi synagogue in 1912. The present building was opened in 1956. The community was always small. World War II brought refugees, and a peak of some 165 families was reached in 1957. Among the leaders is Issy Somen, a past president, Nairobi's mayor to 1959 and honorary Israeli consul until Kenya's independence in 1963. He helped to create good Kenya-Israel relations, which still continue today despite the breakoff in diplomatic relations by Kenya and most other African states during the Yom Kippur War. Now in his 80th year, he represents Kenya on the Board of Deputies in London. He and his past president Arthur Levinson are active in the campaign to help the Falashas of Ethiopia.

Another group of Jews who arrived were Irgun prisoners brought from Palestine by the British in 1947 to a detention camp at Gilgil, 75 miles north of Nairobi. They escaped. By the time they found their way across Africa back to Palestine, the State of Israel had been declared. Their story has been recorded by one of the Kenya Irgun prisoners Yaacov Meridor.

Today, the center's 112 families keep the Jewish flag flying in East Africa, though at the time of Uhuru (independence) many were convinced that within 5 to 10 years, the community would disappear like many a small community in Zambia to the south. but under the leadership of another hotelier, Charles Szlapak the congregation has no intention of folding up. Services are held through the year. Tahara and funerals are conducted. A tourist not only has a synagogue to attend but if he finds himself in the hospital he will get a Jewish visitor.

Matzot and wine are imported from Israel and no Jew goes short over Passover. The community has been revitalized by Amit, an Israeli and former rabbi of Glasgow's Carnethill Synagogue who recently joined the Nairobi congregation. With his wife, Amit is uniting local families with some 150 Israelis mostly engaged in construction. An active community center is being created in the synagogue's social hall with a program of Jewish studies, Hebrew and English, fitness, handicraft and bridge classes and youth activities. Amit is also headmaster of an Israeli once-a-week school.

Since the Uganda Plan was first proposed, there has been no antisemitic manifestation, apart from the difficulty Jews experienced in Kenya (and elsewhere) in joining exclusive clubs. However, since the country came under black rule 20 years ago, Africans and Indians are black-balled no more. Neither are Jews.

1000 Juden Im Land Der 1000 Seen (conclusion)

Um aus diesen Problemen herauszukommen, wird momentan versucht, sich mehr an die skandinavischen Gemeinden anzuschliessen und die Jugend vermehrt an die Alija, juedische Kultur und juedische Indentitaet heranzufuehren. Das ist nicht so leicht, da sich die junge juedische Generation und auch manche der aelteren zuerst einmal als Finnen fuehlen und sogar am *Jom Haazmaut* neben der "Hatikwa" die finnische Nationalhymne singen.

Doch Rabbiner Uri Schwarz gibt sich einigermaßen zuversichtlich: "Ich hoffe, dass die Alija fortschreitet, denn das ist die einzige Hoffnung fuer diese Gemeinde, da hier, anders als in allen Gemeinden der Welt, kein neues Blut hinzukommt und dadurch alle schon miteinander verschwaegert sind. Und es ist schwierig fuer diejenigen, die in Finnland bleiben wollen — und das sind bisher die meisten — einen Partner zu finden. Deshalb unter anderem auch die Mischehen. Was ich jetzt versuche, ist beispielsweise, die Jugendlichen vermehrt zu skandinavischen Bne-Akiwa-Lagern fahren zu lassen, sie vermehrt fuer ihre juedische Indentitaet zu interessieren. Und so fand denn auch letztes Jahr zum ersten mal seit zehn Jahren das Skandinavische Juedische Jugendtreffen in Helsinki statt, und naechstes Jahr soll hier ein juedisches Gemeindetreffen stattfinden. Wir sind zuversichtlich. Es tut sich was".

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WE REMEMBER

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

June Sivan

9	9	Balbine Heldmann	<i>June Sivan</i>		
9	9	Samuel Hess	19	19	Rosa Fussmann
9	9	Leonie Schlossberger	19	19	Malchen Gottlieb
9	9	Philip Wolfermann	19	19	Richard Jung
10	10	Alfred Katzenstein	19	19	Hugo Mannheimer
10	10	Louis Weil	19	19	Leopold Meyer
10	10	Jacob Winter	20	20	Amalie Baum
11	11	Nanny Frank	20	20	Harry Lessheim
11	11	Caroline Kronenberger	20	20	Walter Rosenbaum
11	11	Kurt Nathan	20	20	Arthur Schloss
11	11	Friedrich Schwarz	20	20	Johanna Sommer
12	12	Martin Israel	21	21	Sophie Daniel
12	12	Reinhard Loewengart	21	21	David Gunzenhaeuser
13	13	Isak, Bertha, Else, Heinz	21	21	Rosa Katzenstein
		Erwin & Irma Bratt	21	21	Jakob Levis
13	13	Lina Buchheim	21	21	Jakob Plawner
13	13	Louis Jonas	21	21	Max Schloss
13	13	Siegfried Mendle	21	21	Herman Speier
13	13	Adolph Sandler	21	21	Helene Spaeth
14	14	Paul Adler	21	21	Gustav Wahle
14	14	Frieda May	22	22	Arnold Berney
14	14	Jacob, Frieda & Liselotte	22	22	Fred Schindler
		Schiff	22	22	Max Strassburger
15	15	Henriette Buxbaum	22	22	Fritz Schiff
15	15	Felix Jonas	23	23	Herman Rosenthal
15	15	Johanna Kaufman	24	24	Wilhelm Feuer
15	15	Clementine Krueger	24	24	Martin Heineman
15	15	Louise Levy	24	24	Siegfried Loew
15	15	Leopold Markus	24	24	Dora Meyer
15	15	Pauline Schloss	24	24	Hans Neubauer
17	17	Benno Baumann	24	24	Julius Reinstein
17	17	Emil Gundel	24	24	Else Schloss
17	17	Robert & Elise Hirsch	25	25	Ernest Rosenberg
17	17	Rosa Klar	26	26	Max Neumann
17	17	Betty Traub	26	26	Dr. Leo Richmond
18	18	Alice Dressler	26	26	Ernst Simon
18	18	Paul Holtzman	26	26	Harry Siegel
18	18	Fred Kahn	26	26	Selma Stern
18	18	Martha Kahn	26	26	Bertha Wolfsheimer
18	18	Curt Lauter	27	27	William Basch
18	18	Amalie Levis	27	27	Ludwig Bauernfreund
18	18	Michael Lichtenthal	27	27	Frieda Lehmann
19	19	Jenny B. Baerwald	27	27	Otto Morgenthau
19	19	Julius Dreifuss			

(continued on next page)

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We Remember (continued)

<i>June</i>	<i>Sivan</i>		<i>July</i>	<i>Tamuz</i>	
28	28	Hilde Kahn	14	14	Flora Marx
28	28	Sigmund Marx	14	14	Rudolf Sinsheimer
29	29	Erna Katzenstein	14	14	Leopold Sonneberg
29	29	Moritz Mayer	15	15	Edgar M. Loew
29	29	Samuel Silbermann	16	16	Arthur Einstein
29	29	Betty Silbermann	16	16	Abraham Rosenthal
29	29	Rosa Stern	17	17	Sally Lewy
29	29	Gisela Sundheimer	17	17	Jonas & Amalie Roer
30	30	Max Alexander	18	18	Emma Behrens
30	30	Frida Hirsch	18	18	Lucie Furstenberg
30	30	Richard Katz	18	18	Mathilde Gottlieb
30	30	Martha Leitner	19	19	Leopold Lemke
30	30	Albert Spaeth	19	19	Selma Schlesinger
<i>July</i>	<i>Tamuz</i>		19	19	Julius Schoenberg
1	1	Carl Bergman	20	20	Herta Levi
1	1	Max Erman-Bach	20	20	Herman Scharenberg
1	1	Dr. Gustav Gutwillig	21	21	Lina, Siegfried & Wolfgang Frankenstein
2	2	Herta Levy	21	21	Gustav Gruenberg
2	2	Julia Noy	22	22	Rosel Kahn
3	3	Amalie Eberhardt	22	22	William Kugelman
3	3	Maurice Gudoff	22	22	Salomon Lehmann
3	3	Jettchen Stern	22	22	Julius Lippmann
3	3	Joseph Voss	22	22	Rika Seligmann
4	4	Doris Baer	23	23	Charlotte Hammel
5	5	Bertha Kahn-Bruchfeld	23	23	Erich Lauter
5	5	Leopold Henlein	24	24	Dr. Leopold Frei
5	5	Hermann Hirsch	24	24	Eva Lachman
5	5	Amalie Rosenberg	24	24	Amalie Neumann
6	6	Emma Baer	24	24	Pauline Reis
6	6	David & Rosa Frankel	24	24	Fanny & Julius Schaler
6	6	William Goldschmidt	24	24	Leo, Martin & Walter Spicker
6	6	Lisl Schuelein	24	24	Emma Willner
8	8	Judith Berman	25	25	Josef Abramson
8	8	Harry Loewenstein	25	25	Ernst Bauernfreund
8	8	Gabriel Schloss	25	25	Johanna Goldstein
9	9	Max Bruchfeld	25	25	Irma Haas
9	9	Alma Gutmann-Sucher	25	25	William M. Kreisle
9	9	Moses Hess	25	25	Norbert Neumann
9	9	Marianne Sondheimer	25	25	Fanny Rosenthal
9	9	Ludwig Goetz	25	25	Anna Singer
10	10	Efroim Birman	25	25	Lola Friedman
10	10	Lisa Lauber	26	26	Karl Gutmann
10	10	Thekla Lewy	26	26	Rosa Breslauer
10	10	Rebecca Schoemann	28	28	Louis Cohn-Victor
11	11	Leo Basch	28	28	Albert Gutkind
11	11	Max Strauss	28	28	Hannchen Heilbrunn
11	11	Selma Furcht	28	28	Max Jacob
11	11	Walter Friedman	28	28	Fred & Lucille Roland
12	12	Isidor Brunn	28	28	Albert Schwager
12	12	Lina Frei	29	29	Paul Ernst
13	13	Bernhard Hirsch	29	29	Blanca Marx
13	13	Isaias Weiskopf			(continued on next page)
14	14	Leo Forchheimer			
14	14	Julius Abraham			

We Remember (continued)

July Tamuz

			Aug.	Av	
29	29	Bettina Sonn	15	17	Leopold Eichtersheimer
	Av		15	17	Ricka Frank
30	1	Walter Kahn	16	18	Ida Goldberg
31	2	Bernard Gootter	16	18	Lina Hellmann
31	2	Lothar Herz	16	18	Sigmund Schloss
31	2	Adolf Stern	17	19	Joseph Hamburger
Aug.			17	19	Benjamin F. Herz
1	3	Anna Dicker	17	19	Louis Wolfsheimer
1	3	Klara Rotschild	18	20	Horace E. Bauer
2	4	Martha Levi	18	20	Ernestine Hirsch
3	5	Irma Loewenstein	18	20	Richard Hirsch
3	5	Sophie Marx	18	20	Rosalie Meyer
4	6	Jocheved Auer	19	21	Karoline Bloch
4	6	Sara Gruen	19	21	Willi Blumenthal
4	6	Leopold Stern	19	21	Max Meir Karpf
5	7	Joseph Bender	19	21	Bertha May
5	7	Hugo Loewenstein	19	21	Salomon Tannenbaum
5	7	Franz Regensburger	20	22	Arthur Neu
5	7	Clara Schnell	21	23	Rosel Hersch
6	8	Dr. Fred Dreifuss	21	23	Max Schwarz
7	9	Willi Heinsfurter	21	23	Arthur Simonsohn
7	9	Selma Lesser	21	23	Max Wolf
7	9	Else Starkhaus	22	24	Rudolf Bauer
8	10	Gertrude Hirsch	22	24	Jettchen Goldschmidt
8	10	Rose Royce	22	24	David Katzenstein
9	11	Hilde Cahn	22	24	Walter Lachmann
9	11	Albert, Anita & Hedwig Pollack	22	24	Elfriede Pollack
			22	24	Max Schwarz
9	11	Alfred, Siegfried, Rudolf & Emmy Schloesser	23	25	Anna Bauernfreund
			23	25	Adolf Blumenthal
9	11	David Stern	23	25	Josef Goldschmidt
9	11	Rudolf & Erna Tannenbaum	23	25	Hannah Goldsmith
9	11	Kurt Tannenbaum	23	25	Moritz Gottschalk
10	12	Oskar Gruenbaum	23	25	Nathan Mathes
10	12	Max Kahn	24	26	Frederick S. Braun
10	12	Julius Kraft	24	26	Siegfried Frank
10	12	Sigmund Neumark	24	26	Lazarus Herz
10	12	Martin Saul	24	26	Sigmund Markus
11	13	Recha Levitus	24	26	Heinrich Wortsman
11	13	Lazarus Strauss	25	27	Ernestine Lehmann
12	14	Mathilde Lendt	25	27	Fanny Loew
12	14	Alfred Sherlin	25	27	Camilla Michels
12	14	Salli Stern	25	27	Hilde Schwager
12	14	Jenny Strauss	26	28	Babette Levi
13	15	Paula Heumann	26	28	Jeanette Tannenbaum
13	15	Fritz Levite	27	29	Julie Katz
13	15	Miriam Nussbaum	27	29	Lina Rosenthal
13	15	Emilie Wimpfheimer	27	29	Betty Oppenheim
14	16	Max Blumenthal	27	29	Fred Tager
14	16	Julius Hamburger	28	30	Oskar Cahn
14	16	Adolf Gottlieb	28	30	Frederick Jellinek
14	16	Martin Kreisle	28	30	Ludwig Stahl
15	17	Martin Brunn			

(continued on next page)

We Remember (concluded)

<i>Aug.</i>	<i>Av</i>		<i>Sept.</i>	<i>Elul</i>	
28	30	Eugene Stern	17	20	Joseph Silberman
28	30	Siegbert Weil	17	20	Adolf Traub
	<i>Elul</i>		18	21	Gustav Kahn
29	1	Daniel Gottlieb	19	22	Betty Blumenthal
29	1	Heinrich, Wilhelm, M. Julius, Jettchen & Senta Levi	19	22	Sophie Levy
29	1	Flora Neuburger	19	22	Arno Trautman
30	2	Clara Lindheimer	20	23	Olga Jonas
30	2	Josef Pretsfelder	20	23	Simon Levite
30	2	Dr. Emmerich Wellisch	20	23	Stephan Mondschein
31	3	Blanche Rothstein	20	23	Rosa Rothstein
31	3	Arthur Sonneberg	21	24	Sally Friedberg
31	3	Benno Sternfels	21	24	Bertha Hofmann
31	3	Clara Strauss	21	24	Rose Lang
<i>Sept.</i>			21	24	Emma Moses
2	5	Rika Bender	21	24	Susan Rosenthal
2	5	Heinz Lippmann	21	24	Dr. Norbert Rothstein
2	5	Moritz Lippmann	21	24	Else Seligmann
2	5	Leopold Lindheimer	21	24	Hermann Seligmann
3	6	Hildegard Hoffman	22	25	Ferdinand Baumann
3	6	Eva Veisz	22	25	Bernhard Groeschel
3	6	Ruth Zimmerman	22	25	Dina Hirschmann
4	7	Josef Wolf	22	25	Salli Kahn
5	8	Martha Levor	22	25	Dr. Leo Stahl
5	8	Siegfried Stein	24	27	Traute Feith
6	9	Julius Hirsch	24	27	Daniel Guggenheim
6	9	Jacob Nartel	24	27	Ida Meyer
6	9	Siegfried S. Nordschild	24	27	Jacob Sommer
7	10	Sussman Moses	25	28	Robert Arnstein
7	10	Louis S. Obermeier	25	28	Albert Kronenberger
8	11	Georg Lendt	25	28	Erna Michelson
9	12	Dr. Franz Bergman	25	28	Salomon Ottenheimer
9	12	Rose Spaeth	25	28	Jacob Simon
10	13	Heinrich Bloch	26	29	Jenny Holzer
10	13	Hedwig Kaufman	26	29	Elizabeth Levy
12	15	Leo Adler	26	29	Julius Menges
12	15	Joseph Katz	26	29	Adolf Pollack
13	16	Ludwig Lewy		<i>Tishri</i>	
13	16	Cantor H. Silbermann	27	1	Mathilde Kahn
13	16	Louis Straus	27	1	Ernest A. Lilienstein
13	16	Leopold Tannenbaum	27	1	David May
14	17	Leo Aach	27	1	Moritz Schwarz
14	17	Fritz Gern	27	1	Paula Sonn
14	17	Erna Liebenstein	27	1	Samuel Sonn
14	17	Julius Schaefer	28	2	Alfred & Auguste Levi
15	18	Bernhard Greenbaum			Arthur, Hermann & Wilhelm Levi
15	18	Arnold Rosenstock	28	2	Dr. Nathan Roos
15	18	Siegmund Schwarz	29	3	Dr. Ernest Einstein
16	19	Johanna Stern	29	3	Salomon Katz
16	19	Jacob Wachenheimer	29	3	Morris Nager
17	20	Max Levite	29	3	Rosa Neumann

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

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