

HABAYIT



הבית

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March-April-May, 1985

... FROM INDIA TO ETHIOPIA. ...

There is an awesome timelessness to the Bible. We hold it sacred, for it is the revealed word of G'd. We treasure it, for its books guide us in our national and individual lives. Its laws are perfect, its messages inspiring, its content an inexhaustible source of knowledge to be studied.

To be sure, the Bible's historical accounts reach far back into antiquity. We read with fascination of cities and provinces, countries and empires which have vanished long ago. And the flourishing metropolises of today and our contemporary great powers are newcomers in the arena of world politics. Now and then, however, our startled glance falls on names of places which span the centuries and millenia and appear both, in the ancient chronicles of the Bible and in our daily newspapers.

The Book of Esther opens by introducing Ahasuerus, a powerful emperor, whose far-reaching dominion extended "from Ethiopia to India, over one-hundred-and-twenty-seven provinces." Today, more than 2,300 years later, both of these countries, so prominently named in the Megillah, are still in existence and actually grab the headlines.

Most wonderful of all, however, is the astonishing, thrilling fact that the biblical people of Israel, after a 2,000-year-long break, resumed a modern national existence in the biblical land of Israel.

Rabbi Shlomo Kahn



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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
		<i>Evening</i>	<i>Morning</i>				
1985							
Mar. 9	Ki Siso	5:40	8:45	6:00	6:32	5:00	8:45
Mar. 16	Vayakhel-Pekudeh-Poroh (Blessing Month of Nisan) — Sermon	5:50	8:45	6:05	6:39	5:00	8:45
Mar. 23	Vayikro - Hachodesh - Rosh Chodesh	5:55	8:30	6:15	6:47	4:55	8:40
Mar. 30	Tzav-Shabbos HaGodol — Sermon	6:00	8:45	6:20	6:54	4:50	8:35
Apr. 6	1st Day Pesach — Sermon	6:10	8:30	6:30	7:02	4:20	8:20
Apr. 7	2nd Day Pesach	6:30	8:30	6:30	7:04		
Apr. 12	7th Day Pesach	6:15	8:30	6:15			
Apr. 13	8th Day Pesach — Yizkor — Sermon	6:15	8:30	6:40	7:11	4:10	8:10
Apr. 20	Shemini (Blessing Month of Sivan) — Sermon	6:25	8:45	6:45	7:19	3:55	8:10
Apr. 27	Tzaria-Metzoro	6:30	8:45	6:55	7:27	3:50	8:10
DAILIGHT SAVING TIME							
May 4	Achare-Kedoshim — Sermon	7:00	8:45	8:00	8:34	4:25	8:55
May 11	Emor	7:00	8:45	8:10	8:42	4:15	8:50
May 18	Behar-Bechukosai (Blessing Month of Sivan) — Sermon	7:00	8:45	8:15	8:50	4:25	9:00
May 25	Bamidbor	7:00	8:45	8:25	8:57	4:20	8:55

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays.....	8:00 A.M.
	Mondays and Thursdays.....	6:45 A.M.
	Tuesdays, Wednesdays, Fridays.....	6:55 A.M.
Evenings:	March 10 to April 11.....	6:00 P.M.
	April 14 to April 25.....	6:45 P.M.
	April 28 throughout summer.....	7:30 P.M.

Prayer Schedule (continued)**SPECIAL DAYS**

Wednesday	March 6	Ta'anis Esther: Fast begins 5:15 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 5:30 P.M. followed by Megillo; fast ends 6:26 P.M.
Thursday	March 7	Purim: Shacharis & Megillo 6:30 A.M.
Friday	March 8	Shushan Purim
Shabbos	March 23	Rosh Chodesh Nisan
Thursday	April 4	Bedikas chometz after nightfall
Friday	April 5	Erev Pesach: Shacharis, followed by Siyum for Firstborn 6:30 A.M. Chometz may be eaten until 9:15 A.M.; must be out of possession by 10:30 A.M.
Mon.-Thur.	April 8-11	Chol HaMoed: Shacharis 6:30 A.M.
Thursday	April 18	Yom HaShoah
Sunday	April 21	Rosh Chodesh Iyar, 1st day — Shacharis 8:00 A.M.
Monday	April 22	Rosh Chodesh Iyar, 2nd day — Shacharis 6:30 A.M.
Friday	April 26	Yom Atzmaut (Israel Independence Day); special services Thursday 6:45 P.M.
Monday	April 29	} Sheni-Chamishi-Sheni: Shacharis 6:30 A.M.
Thursday	May 2	
Monday	May 6	
Sunday	May 5	Pesach Sheni
Thursday	May 9	Lag beOmer
Sunday	May 19	Yom Yerusholaim
Tuesday	May 21	Rosh Chodesh Sivan — Shacharis 6:30 A.M.
Shabbos	May 25	Erev Shovuos

SHIURIM**SCHEDULE:**

Daily Lernern after Shacharis

Daily Lernen 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 Musaf followed each week by a Kiddush. (Siyum for Firstborn on Erev Pesach.)

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FROM THE DESK OF THE PRESIDENT

Dear Members:

Having not been able to be active in our Kehillah for several months, but hoping to resume again soon, I should like to inform you via *Habayit*, that nothing was left undone or unattended to.

First and foremost, our distinguished Rabbi, together with first Vice President, Mr. William Blank, second Vice President, Mr. Arthur Hanauer (until his own illness prevented it), Treasurer, Mr. Eric Hanau, as well as several other Board members, took on additional duties to assure the proper functioning of the Administration, as our members expect and deserve.

Rabbi Kahn and I express our thanks for the generous response to our appeal on behalf of our Ethiopian brethren now living in freedom and dignity in Israel.

I wish all the members and friends of the Congregation a happy Purim and a kosher Pesach.

Sincerely,
Oscar Wortsman

CONGREGATION NEWS IN BRIEF



...our Congregation joined hands with all Jewish communities the world over to help in the rescue and absorption of the Ethiopian Jews in Israel, whose dramatic return to the mainstream of our people has made headlines; in a letter to our members and followed up by Rabbi Kahn's sermon on Shabbos Vayechi, our members were urged to participate generously in a project which will cost Israel ca. six million dollars; many of our members have already responded and ca. \$4,000 have already been sent to the Ethiopian Rescue Fund of the United Jewish Appeal; please add your donation if you have not done so yet. . .

...the Congregation's Chanukkah party, which took place on December 25th, is fully described elsewhere in this issue. . .

...the Sisterhood's annual Luncheon on January 27th featured the now traditional Woman of the Year Award — see report in this issue. . .

...two community events took place: the annual Soviet Jewry Benefit Concert (Saturday night, December 8th) and the annual Breakfast Conference of the Jewish Community Council at which Mayor Koch was the main speaker (Sunday, December 9th); both are reported in full in this issue. . .

...as we prepare this issue of *Habayit* for publication, all preparations for Chevra Day (March 3rd) have been finalized — a report on this annual congregational event will be given in the next issue. . .

...the annual General Membership meeting of the Congregation is scheduled for Sunday, March 17th, for which personal invitations have been mailed to all members. . .

...as in past years, a detailed Manual for Pesach, including a form for *mechiras chometz* has been prepared by Rabbi Kahn and will be made available to our members, together with a copy of the Pesach Food Directory published by the Kashruth Division of the Union of Orthodox Congregation of America. . .

...please note that HATZOLO has a new telephone number not requiring the dialing of an area code: 230-1000. Please note that HATZOLO's free, invaluable emergency medical service is primarily intended for the various congregations in our area and its telephone number should not be made available to strangers. Needless to say, anyone in our own community is encouraged to make use of HATZOLO's outstanding service at any time. . .

...we are pleased to report that residents in the Isabella House, both the Residence Hall and the Geriatrics Center, can now request kosher food which is supplied by the Isabella Administration free of any extra charge; we urge all who are interested to make use of this welcome new service and congratulate the Administration of the Isabella Home on this greatly appreciated policy. . .

OUR CHANUKKAH PARTY ON DECEMBER 25, 1985 - TEVES 1, 5745

To celebrate the last day of Chanukkah, about 150 members and friends poured into our festively decorated social hall. Lighted candles on the tables and a menorah with eight lighted candles illustrated the feast of lights. The enjoyable Chanukkah party was arranged by our Social-Cultural Committee Chairman, Ernest Roos and his wife Ria.

Following Mr. Roos's welcoming the guests, Rabbi Kahn addressed the gathering with a Chanukkah anecdote. He noted that our congregation has special reasons today to celebrate and to be grateful for much, namely for the remarkable recovery from serious illness and surgery of President Wortsman and others. Mr. Hanau welcomed our president handing him a gift on behalf of the congregation as a token of our gladness to have him back in our midst. Expressing his gratitude for the compassion, support and attention of the well-wishers of our congregation during his long, trying time of his sickness, Mr. Wortsman emphasized how much all this has meant to him and Mrs. Wortsman and how much it has contributed to his recovery.

Mr. Roos introduced the afternoon's entertainers, Jerry Sands, the singer, and his partner. They delighted the audience with a variety of songs accompanied on the Yamaha as well as solo pieces on the Yamaha simulating the piano, harp, organ and harpsicord.

Finally, our gracious ladies-waitresses served the congenial, pleased party with delicious danish pastry coffee and tea. The *gemuetliche* musical and *plauder* afternoon was followed by service and candle lighting in the Synagogue.

Charlotte Wahle

SISTERHOOD LUNCHEON

The Sisterhood's Annual Luncheon was held on January 27, 1985. It was an especially nice affair. Early in the morning members of the Board and Sisterhood set the tables, made a fresh fruit salad, and all necessary preparations. Mrs. Fay Blank created attractive centerpieces for each table, namely a grapefruit spiked with various kinds of candied and dried fruits (as a theme for Tu b'Shevat) very colorful. We served a delicious hot dinner which was relished by all.

President Fay Blank greeted Rabbi Kahn and all present. She thanked everyone who had helped to make the luncheon much a success. Special thanks went to Mrs. Miriam Hirsch who pinch-hitted when our chair-ladies Edith Weissfeld and Ria Roos could not give their full attention this time.

The Woman of the Year award for the year 5745 was given to Mrs. Meta Weil who for many years has served Sisterhood and Congregation whenever and wherever needed. She is a member of the Sisterhood's board, liaison between Sisterhood and Congregation, a member of the Board of the Congregation, and, last but not least, director of the successful Family Club. Fay Blank personally feels grateful for the help and guidance given to her by Meta Weil over the years. Accepting the Award Meta Weil, in her inimitable manner and to the amusement of all observed: "It's about time!" But, it caught her by surprise and in a more serious mood she expressed her gratefulness and said it was rewarding to receive the award.

In his speech Rabbi Kahn noted that "variety is the spice of life". Routine is humdrum. Unexpected good happenings are life's seasoning; so too the change from the traditional fish to meat as the main course of the luncheon. And Rabbi Kahn mentioned that he and Mrs. Kahn had not expected that both daughters would present them with sons-in-law so soon. Rabbi Kahn referred to many events in our history which, by bringing change, often enhanced our existence. And now Tu B'Shvat is already coming, the Rosh Hashana of the trees, in the midst of winter! That is Jewish spirit in the midst of winter to think of spring; and the greatest event: Our generations has its redemption in the creation of the State of Israel.

Vice-President Edith Weissfeld thanked Rabbi Kahn for his encouraging words.

Mrs. Rose Rabow who for many years took wonderful care of the luncheons could not be with us this time. Mrs. Blank suggested that we send her greetings from all in a letter to let her know that we were thinking of her.

The beautiful music played by pianist Leonid Spivak was appreciated and applauded.

All joined Rabbi Kahn in the "Benshen" and so closed a most congenial afternoon.

Eugenie Weinberg

THE 11th BREAKFAST CONFERENCE ON NEIGHBORHOOD PRESERVATION December 9, 1984

Addressing the 11th Annual Breakfast Conference attended by about 450 people (community leaders, delegates, business people, bankers, elected officials and others), Rabbi Ralph Neuhaus compared the Chanukkah lights and the fighting Maccabees with our fight for the betterment of our community to bring light into darkness.

Describing the quality of life in our community as reflecting the creative work of the Almighty, Comptroller Jay Goldin characterized the Jewish Community Council serving with dedication, commitment and responsibility as the Jewish way of life constructive for the good and welfare of all among whom we dwell. He concluded with his wishes for Hatzlachah.

Mr. Michael Miller, Asst. Director of Jewish Community Relation Council, reminded the gathering, — feasting on a sumptuous breakfast, — of the devastating famine in Ethiopia affecting our Jewish brethren there. As Israel is admitting them in an emergency program and their absorption is putting an additional high cost for the Israeli government, he urged to give donations to a specially set up Israel Fund.

Congressman Charles Rangel expressed his thanks for having been well accepted in this congressional district. He discussed the mutual respect and collaboration of Blacks and Jews in the Congress remarking that "the common bond for the common good brings people of all races and religions together." Whatever the problems, he promised he "will be here and ready to serve and help."

Mrs. Elizabeth Wurzbarger focused her address on the success of the community's efforts to stabilize it, born out by the "rapidly climbing" real estate market and "evidently greater and greater demand" on the apartment rental market. She noted how rewarding it is to see many years of labor "turn the tide from urban decline to a renaissance. . .", and that the commitment of more and more young and older residents to Washington Heights-Inwood is encouraging. But in spite of "these optimistic trends", she continued, there still remain "many critical 'quality of life issues' to be solved before this neighborhood can be considered 'an ideal place to live'". Mrs. Wurzbarger acknowledged the help individuals and agencies have lent as well as the positive response of our elected officials to whatever they were called upon. She expressed sincere gratitude to the various stabilization and revitalization programs. She thanked "the outstanding J.C.C. staff and voluntary workers for their unusual dedication and competence" instrumental in bringing about the success of "developing and implementing our program and services and the success of this conference". In conclusion, she appealed to "all of us gathered here today", to "resolve to share the responsibility for completing the task of revitalizing our community. . .".

Borough Pres. Andrew Stein commented that the public officials have no choice but to respond to the needs of our neighborhood. Stressing the enormity of this task, he quoted Tom Paine ". . .when things look bad the harder the conflict the more glorious the victory".

Rabbi Edwin Katzenstein presented an award to Assemblyman Brian Murtaugh in recognition of his service to this community in the health and housing areas. He mentioned the bill, "Life and the Law" he has introduced. He expressed his belief in the community stabilizing itself, citing as an example the conversion of Castle Village into a cooperative. He observed, although 26 different language are spoken in our community, all manage to work and build together. The Assemblyman recalled the J.C.C. and Mrs. Wurzbarger as the first group to reach out, and stated that we are still fulfilling our function as an immigrant neighborhood.

An award was given to Nydia Williams, Founder of Northern Manhattan Coalition for Immigrant Rights, depicted as a "real model of democratic leadership. . ." Greeting the assembled with "Shalom", she elaborated on work in this community since her arrival in 1980, stressed the need for cohesion and praised the J.C.C. for reaching out to all ethnic groups.

Describing Rabbi David Cohen, Executive Director of Metro. N.Y. Coordinating Council of Jewish Poverty, as "a model of sincerity possessing the ability to understand individuality", Mrs. Wurzbarger presented him with an award for his contributing efforts to help. Rabbi Cohen dwelt on the achievements of developing selfhelp groups working together with all — Judge Cahn and Mrs. Wurzbarger being the driving force and the J.C.C. providing "any needs to serve in any human way". He mentioned the Sedorim for the lonely noting that the Jewish poor are different from others for they are widely dispersed.

(continued on next page)

The 11th Breakfast *(continued)*

Judge Herman Cahn discussed the J.C.C. program comprised of improving conditions, breaking through the vast bureaucracy it has to deal with, helping recent and earlier immigrants, and others. As the major problem in Washington Hts.-Inwood, he pointed out security and housing, noting that housing for Senior Citizens is being developed and old buildings rehabilitated.

In appreciation for his contribution to the stabilization of this community, Dr. Eric Erlbach presented an award to Dr. Israel Miller, Senior Vice President of Yeshiva University, whose name appears in the Encyclopedia Judaica and Who's Who. Accepting the award on behalf of YU, Rabbi Miller referred to the Sidra Vayeshev, Jacob dwelling in the land of his Fathers. Commenting on the Hebrew words meaning dwelling, "*lashev*" and "*lagur*", he quoted Rabbi Samson Raphael Hirsch who differentiates between *Lashev* — settling permanently, — and *lagur* — settling temporarily. Contrary to many residents who moved away, he noted, YU has decided "*lashev*" — "to sit and to study"; "only the students come and go". . . He concluded with the hope "to make this community a community of *lashev*".

In honor of Mayor Edward I. Koch's 60th birthday, Judge Cahn presented him with a silver Kiddush cup defining its meaning as "a cup of blessings for many occasions". Mayor Koch, the conference's keynoter, commented on his love for his job working with many who are sitting at this dais, in spite of their differences of opinion. He stressed his frankness "always" telling "everybody exactly what I think". His Honor clarified that he "cannot do miracles but I try as much as possible even with picket lines. . . as long as they are peaceful". The Mayor told of his experience on his trip to Vienna. There, he visited the Holocaust Museum and a Jewish community of 12,000 people from Poland and Romania, and he met six relatives from Romania who survived the Holocaust. He related that the Austrians who had welcomed the Nazi-Anschluss were never able to discuss the Holocaust until now. Mr. Koch then opened the floor to questions. The first question (posed by this reporter and the only one mentioned in the report in the local UPTWON DISPATCH) related to the commercial rent control of small shops. In his long-winded answer he said that it was "under study".

Following more community related questions, Rabbi Shlomo Kahn recited the grace, concluding this well attended community event.

Charlotte Wahle

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BY THE WASHINGTON HEIGHTS-INWOOD COUNCIL FOR SOVIET JEWRY
AND MOUNT SINAI JEWISH CENTER, N.C.S.Y.**

Kislev 15, 5745 — December 8, 1984

At the 12th annual Soviet Jewry Benefit Concert, Mordechai Ben David and the Negina Orchestra played to an overflow crowd. Welcoming the audience, concert chairman and master of ceremonies, Stanley Stone acknowledged the dignitaries, spiritual and political leaders and the coordinator of SSSJ, Glenn Richter, and read letters from Congressman Charles Rangel and Assemblyman Brian Murtaugh. He mentioned the great efforts of the Soviet Jewry Council having raised \$140,000 over the past 13 years. As the Chanukkah candles are increased every day, he hoped aid for our fellow Jews in Soviet Russia be increased until all are freed.

The Chairman of the Washington Heights-Inwood Soviet Jewry Council, Rabbi Shlomo Kahn noted that we gathered at this concert event with "a bitter-sweet feeling". "Sweet", he explained, "because of an evening in a spirit of togetherness for a good cause and with enjoyable music". "Bitter, very bitter", he added, "because of the twelfth time we are here for the purpose to free those not yet freed". Indicating that this concert is dedicated to guests of honor in absentia — the teachers arrested and subjected to extreme cruelty for the crime of teaching Jewish culture, Jewish tradition and the Hebrew language — Rabbi Kahn enumerated their names. He referred to the morning Sidra relating to Jacob's return from exile to the land of his fathers *shalem* — related to *shalom* meaning safe and sound. Discussing the rabbis' explanation of the three-fold *shelemuth*: in body — physically strong; in money — economically sound; in Torah — spiritually at its heights, Rabbi Kahn remarked that it is for this three-fold *shelemuth* we work for the Soviet Jews. That the last of the three *shelemuth* has become a reality, he said, was witnessed by Rabbi Muskin on his recent visit to the USSR. Regarding the first and second meaning of *shelemuth*, Rabbi Kahn described the successful package campaign of the Council for the physical and economical survival of Soviet Jewry in spite of the recent handicaps it suffered.

Rabbi Kahn thanked all those who helped make this concert again a vast success and expressed his hope that this task will result in our "rejoicing in freedom of *achenu kol Beth Israel*".

Rabbi Elazar Muskin, of the host congregation and the cradle of the W.H.S.J.C., speaking for the NCSY, told of his experience on his visit in the USSR and his hope that our work would soon become unnecessary.

On behalf of our oppressed Jewish brothers and sisters, TODAH RABBAH.

Charlotte Wahle.

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A HAPPY PURIM
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PASSOVER GREETINGS

ALL IN THE FAMILY HAPPY BRRR-THDAY,

might well be the greeting to our *Geburstagskinder*, as we are going through a January of near-arctic temperatures. But cold weather hasn't ever fazed the upbeat spirit of our sturdy congregants, and warm felicitations are due to a quartet of nonagenarians — while the mercury is hovering around the teens! January saw the 95th birthday of Mrs. Rose Schlesinger and the 90th of Mrs. Ella Gostynski, a mark shared by her husband, Mr. Pinkus Gostynski in February, the month in which Mrs. Martha Bauer observed her 91th birthday and Mrs. Berta Goldsmith a youthful 85th. The somewhat warmer month of December was graced by the "Wiegenfeste" of the following: Mrs. Herta Salomon's 75th, Chevra Kadisha President Emanuel Hirsch's and Mrs. Erna Stein's 80th, while Mr. Arthur Guckenheimer and Mrs. Irma Stern observed their 85th. To all of our Jubilare the most cordial wishes for many more years, blessed with good health and happiness!

Affirming again that "our children are our builders," this column extends its Mazal Tov wishes for these joyous events: To Mr. and Mrs. Sigmund Hirsch on becoming grandparents of a baby boy, to Mrs. Julie Goldschmidt on the arrival of a granddaughter and to Mrs. Magda Marx on the occasion of her grandson's Bar Mitzvah. To Mr. and Mrs. Herman Gutman and their daughter Evelyn, whose wedding to Mr. Richard Robbins was celebrated with a Kiddush, given on December 1, Shabbat Vayetze. To Mr. and Mrs. Yehuda and Fay Cohen (nee Lamm) who had tendered a Kiddush on January 12, Shabbat Parshat Shemot — in honor of their wedding on January 20th. To Rabbi and Mrs. Shlomo Kahn who had given a Kiddush on February 2, Shabbat Shirah, in honor of their daughter Rachel's engagement to Mr. Alan Furst, son of Rabbi and Mrs. Harold Furst. To Cantor & Mrs. Jack Scharenberg on the engagement of their grandson Aaron Kovitz to Leah Ruben.

With all the happy news items, reported above, it seems but fitting to express heartfelt thanks for the *Besorot Tovot* we were given the grace to enjoy in hearing about the numerous congregation members, who — thanks G'd are on the way to recovery. It seems that once again our President "hat das beste Beispiel gesetzt". We wish all of them Rephuhah Shelemah and continued happiness and contentedness.

Good Purim and a Happy Passover to All.

Shalom ve-hatzlachah,
THEODORE H. SPAETH

THANK YOU

I would like to express sincere thanks to Rabbi Shlomo Kahn, Cantor Scharenberg, all Officers of the Congregation, and the Sisterhood for their support on the occasion of the loss of my late sister Rosa Marburg.

Selma Landenberger

My sincere thanks to Rabbi and Mrs. Kahn and family, Cantor and Mrs. Scharenberg, President and Mrs. Wortsman and all the members of the Congregation, and all my good friends for their kind expression of sympathy on the sudden passing of my dear sister Helen Kanter.

Edith Weissfeld

Mrs. Hanauer and I wish to express our sincerest thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Scharenberg, all the members of the Board and all our relatives and friends of the Congregation for the kindness and get well wishes during my illness in the hospital and at home.

Arthur Hanauer

I wish to express my sincerest thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman and acting President Blank, the Chevra Kadisha and Sisterhood as well as all members and my good friends for the visits after my operation, and special thanks for the beautiful flowers, cards and presents. It was very much appreciated.

Alfred Stern

(continued on next page)

THANK YOU

Just a small note of thanks and appreciation to Rabbi Kahn, the Sisterhood, all my friends and members of the Congregation who were so thoughtful during my recent stay at the hospital.

Sara Bengier

My sincerest thanks to Rabbi Kahn, Cantor Schartenberg, Sisterhood, and the Congregation for the beautiful flowers, cards and good wishes on the occasion of my 75th birthday.

Herta Salomon

My sincerest thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Schartenberg, President and Mrs. Oscar Wortsman, Mr. & Mrs. William Blank, The Chevra Kadisha and Sisterhood, relatives and friends and members of the Congregation for all the good wishes, cards and presents I received on the occasion of my special birthday.

Emanuel Hirsch

Sincere thanks to Rabbi Kahn, Cantor Schartenberg and members of our Congregation for their concern and get-well wishes, and visits during the time of my husband Max's recent sickness. It was very much appreciated.

Erica Roman

To all members and friends of the Congregation many thanks for all the congratulatory messages and good wishes we received upon the birth of our granddaughter Arielle, born November 21, 1984. A good Yom Tov to all.

Leo and Lore Oppenheimer

Many thanks to all my friends in the Congregation, for the many get-well wishes I received during my recent hospital stay and while recuperating at home.

Leo Oppenheimer

My heartfelt thanks and deep gratitude to Rabbi Kahn, Cantor Schartenberg, President Wortsman and Board members, Chevra Kadisha and Sisterhood, and all in the Congregation, for their visits and get-well messages and the many expressions of thoughtfulness and donations extended during my sickness, all of which were sincerely appreciated and helped my recovery.

Ernest Roos

Our sincere thanks to Rabbi Kahn, Cantor Schartenberg, the Chevra Kadisha and Sisterhood, all relatives, friends and members of Congregation Beth Hillel and Beth Israel, for their kind expression of sympathy at the occasion of the passing of our beloved Meta Kruske, nee Schuelein.

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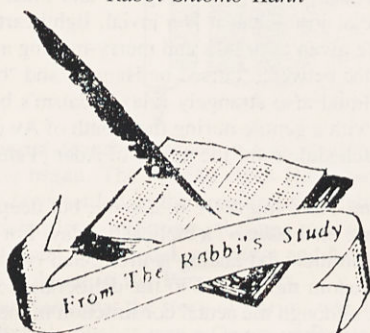
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THE FIRST AND THE LAST (NISAN AND ADAR — A COMPARISON)

Rabbi Shlomo Kahn



As a rule, "first" and "last" are opposites or contrasts which are separated widely and have little in common. Distance or time interval, significance or merit, span or range polarize the two, tear them asunder and distinguished one from the other with precise clarity. It depends on the scale of value which of the two has priority or preference. If the scale is ascending then "last" is the enviable climax, towering far above the lowly "first." If, on the other hand, the order is descending, then the fanfare is sounded and the spotlight trained on "first" which outranks all that follows, relegating "last" to the level of "least."

All the above was carefully and deliberately introduced by the not-to-be-lightly taken phrase "as a rule" for there *is* an exception, namely when the arrangement is circular rather than on a straight line. Then "first" and "last" may well be contrasts but find themselves next door neighbors.

All calendars run on a cycle, regular and constant, bringing us with faithful continuity the year's seasons and months and commemorative dates. Needless to say, the year has its beginning and its end. Both are landmarks and, since they appear on a never ending cycle, both are situated side by side, "last" preceding "first" — "first" following "last" — in intimate, inextricable proximity.

Our Jewish year boasts no less than four beginnings: 1st of Nisan, 1st of Elul, 1st of Tishri, and 15th of Shevat (Talmud Rosh HaShono 2a). Nisan commemorates our nation's beginning — the exodus from Egypt; Elul used to be the beginning of the fiscal year for a specific annual Temple tax (*ma'aser behemo*); Tishri is, of course, the most commonly known Rosh HaShono, commemorating the beginning of the world and therefore determining calendar years; 15th of Shevat celebrates new year for the trees. The prominence, solemnity and significance of Tishri notwithstanding, the Torah prescribes that we number the Hebrew months beginning with Nisan. "This month is for you the beginning of the months; it is the first month of the year for you" (Exodus 12:2). Throughout most of the books of the Bible, our Hebrew months are not given names but referred to by number and since Nisan is "first", Adar is twelfth, or "last." Hence we see the two of them, Adar and Nisan, "last" and "first," in touching, affectionate nearness.

There is more than mere calendaric proximity that joins them in comradeship. They fittingly and uniquely go hand in hand by reason of the prominent festivals which occur in them and which they annually bring to us for commemoration and observance: Purim and Pesach. Although historically far apart (almost a thousand years separate the exodus from Egypt and the events so dramatically described in the Book of Esther), the two have a common theme: *geuloh* — redemption — "from slavery to freedom" on Pesach, "from death to life" on Purim. Recognizing this common denominator, the Rabbis of the Talmud insist that Purim and Pesach must always follow each other as quickly as possible. Hence in a Jewish leap year, when there are two months of Adar, Purim is observed in the second Adar, in order "to join redemption to redemption" (Talmud Megillah 6b).

In both of these months, the festival occurring in them sets the mood for the entire month. Purim so dominates Adar, that "when Adar enters, we increase happiness" (Talmud Ta'anis 29b). Pesach is so commanding that it elevates the entire month to festive connotation. "This *day* you come out from Egypt, in the *month* of spring" (Exodus 13:4). Yet there is a distinct, unmistakable dissimilarity

(continued on next page)

The First and The Last (continued)

between the moods of Adar and Nisan, which we recognize and must define and clarify.

Adar evokes *simcho* — gladness, joy — but it is a jovial, lighthearted joy, a merry, mirthful gladness. Not only on Purim are we given to pranks and merry-making and the surprising talmudic request to imbibe until the difference between “cursed be Haman” and “blessed be Mordochai” has blurred, but the Rabbis of the Talmud also strangely relax Judaism’s ban on astrology, advising not to become involved in lawsuit with a gentile during the month of Av (when so much misfortune befell our nation) but rather try to schedule it for the month of Adar (Talmud Ta’anis 29b; Shulchan Aruch Orach Chaim 551:1).

The mood of Nisan is different. Here too there is *simcho*, but deeper, more profound, much closer to the happiness we experience on a *yomtov*, a biblical holiday. For the entire month of Nisan, the weekday *tachanun* prayers are omitted and fasting is prohibited (with few exceptions only). Its festive character, as the Jewish freedom month, led to the deliberate postponing of the Sanctuary dedication to Rosh Chodesh Nisan, although the actual construction in the wilderness had been completed several months earlier, around “Chanukkah” time.

Analysis of the facts presented, leads to an interesting conclusion. Adar is “propitious” in the area of the Jew vis-a-vis the non-Jewish world; Nisan is entirely “Jewish.” Purim celebrates relief from physical danger, posed by a Jew-baiting enemy; Pesach is not only our festival of freedom from bondage but also — primarily — the overture to our spiritual elevation. G’d’s “let My people go” invariably is followed by “that they may serve Me” (Exodus 7:16).

The calendar’s cycle beautifully and ever so meaningfully succeeds in juggling our months as if by magic: “last” leads to “first” — the rather carefree, merry, cheerful mood of Adar graduating to the warm, rewarding, satisfying aura of Nisan.

(NOTE: The above has been expanded by the writer from a shorter essay written by him several years ago, published in *Chavrusa*, Yeshiva University’s Rabbinic Alumni publication, as a public service for rabbis).

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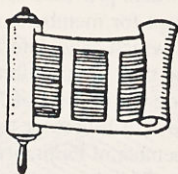
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PURIM IN THE LAND OF ESTHER



There has been a constant Jewish presence in Iran since one hundred and twenty five years before the Babylonian exile began. The Persian cities Hamadan and Nahawand are mentioned in the Talmud, and so many Jews settled in the area around Isfahan that it was called *Al-Yahudiya*, "the Jewry." Although Persian Jews in Scriptural times rose to prominent positions, they eagerly awaited a return to Zion. Daniel, Zerubabel, and Ezra and Nehemiah who led many Persian Jews back to Israel, were highly placed in the Persian court.

It is not surprising, therefore, that the story of Purim, which takes place in Persia, is so dearly loved by Iranian Jews. After all, Esther was a Queen of Persia and Mordechai, a member of the Royal Court. Their tombs are believed to be found in Hamadan, in Western Iran, and are the object of pilgrimages by Iranian Jews.

The Shabbat before Purim is traditionally called Shabbat *Zachor* ("Remember") because of the Torah portion read in synagogue, which contains the Commandment to remember the treachery of the Amalek nation in striving to destroy the Jewish people, just as their descendant, Haman, tried to do. On Shabbat *Zachor* in Persia, the poetic paraphrase of the book of Esther, entitled *Mi Khamoha* (*Who is Like You*), is read by the *mulla* (rabbi). This beautiful poem, composed by Rabbi Yehuda Halevi (ca. 1075-1141), not only serves to make people aware of the approaching holiday, but also gives the congregants more time to assemble in the synagogue in order to fulfill the biblical commandment to listen to the reading of the special Torah portion.

The Fast of Esther, on the eve of Purim, has been observed faithfully in Persia, particularly by the older women, who consider Esther as "one of them." Men don their *tefillin* (phylacteries) at the *Minha* service on the afternoon of the Fast. *Mahazit Hashekel* (literally, half a shekel), a coin for charity, is collected in the synagogue.

As the evening approaches, everyone gathers in the *knes* (synagogue) to hear the meticulous reading of *Megillah Esther* (the Scroll of Esther). All rise for the blessing before the Megillah and then sit, families together. Those who have a kosher Megillah read along with the *mulla*. The Ashkenazi *piyut* (poem) "Shoshanat Yaakov" is, of course, not recited.

The Megillah reading is repeated on the day of Purim, as in Ashkenazi communities. The commandment of *mishloach manoat* (sending food) is enacted by having festively clad youngsters bring the gifts of food to friends and family. The children run through the streets with their laden trays and are given a coin for their efforts. Gifts are also given to the children. Indeed, the notion of giving Hanukkah gifts is unknown to Jews from Moslem countries, and is largely a result of Christian influences; Purim gifts, on the other hand, are in keeping with the holiday's spirit of joy and good fortune. Card-playing and Shesh-Besh (Backgammon) are the rage as each person tries to capitalize on the luck of the day. (Traditionally, the entire month of Adar, during which Purim falls, is considered lucky. Rav Yosef Caro, in his halachic compendium, the *Shulchan Aruch*, advises persons with pending court cases to attempt to have the hearings scheduled for this month.)

The entire family gathers for the *Seudat Purim* (Purim meal). Many generations sit together, enjoying little meat-filled pastries and sugary pastries of all kinds. Arak, a typical mid-eastern liquor, flows freely.

As darkness approaches, an effigy of Haman is brought through the streets of the Jewish neighborhood until it reaches a place where the community has assembled. There, a great bonfire is made and the effigy of Haman is destroyed with the fervent hope that such will be the fate of all who rise against the Jewish people.

Of course, the public jubilation of Persia's Jews on Purim has been considerably dampened in the years since the overthrow of the Shah. Judaism remains a recognized religion under the new constitution formulated by the Ayatollah Khomeini, but this constitution is a throwback to the days

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Purim In The Land Of Esther (continued)

before the Pahlavi Dynasty Constitution, which provided for Jewish emancipation. The current constitution prohibits Jews from voting at large for members of the *Majlis* (Parliament); when voting concerns individual judges, to determine which candidate is most suitable to serve in parliament, Jews are disqualified from voting because they are prohibited from judging Moslems — and most certainly a Moslem is banned from serving the interest of Jews. Consequently, the Jews may vote only for one Jewish parliamentarian who will represent the community as in the days of the old shahs. To add insult to injury, the Jewish member of Parliament is currently under arrest, and Ayatollah Khalkhali (nicknamed "The Bloody Judge.") has been appointed to represent the Jews.

All Zionists (as defined by the government) are subject to imprisonment, trial, confiscation of property and/or execution; members of the Iran-Israel Friendship Society have been subjected to this treatment. Although the majority of Jews in Iran could have made *Aliyah* (immigration to Israel) during the days of Mohammad Shah Pahlavi, they chose not to do so. Having rejected Israel as a personal haven in good days, they long now to leave Iran for the safety of Israel and the West. Faced with increasing shortages at home, the war with Iraq (to which Jewish young men are also sent), an increasingly powerful pro-PLO propaganda machine and restrictive emigration policies, the Jewish community has been forced to look to surreptitious means for leaving the country. Friendly neighboring countries do provide ready escape routes for those willing to risk detection and its consequences.

Nearly two hundred Jews are currently in Iranian jails under charges of being Zionists. Their fate will be determined by a Moslem court. In the meantime, Iranian volunteers and pro-Iran Shiite Lebanese form suicide terrorist missions against France, Israel and the United States.

In the land of Mordechai and Esther, the Jews once again are fearful for their existence. Many of the young have left for futures and schooling elsewhere. Others await their turn to re-establish themselves in new homelands.

The city of Hamadan no longer reverberates with "*barukh Mordechai*" (blessed be Mordechai). It is no longer Mordechai riding the king's horse through the cobbled streets; it is the resurgence of Haman. But the lesson is not lost.

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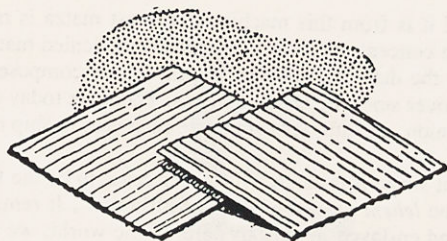
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MATZA — THE BREAD OF FREEDOM



Winding your way through the narrow side streets of Meah Shearim in Jerusalem during the month before Passover, there is really only one goal in mind: to witness the ancient art of the baking of *matza shemura* (watched matza) by hand. The process involves a team effort guaranteeing the finished matza be completed in under 18 minutes, before any leavening is possible.

The "mixer" mixes a specific amount of flour and water, creating a blob of dough, and passes it to be cut into two. Then a "roller" takes over. He can be a hasid of a specific sect, an American tourist who wants to do something exotic, a yeshiva boy with long side curls and his four-cornered garment hanging out, or a young religious Sephardi who participates annually in this special *mitzva*. Young men from all over Israel volunteer for this "labor of love".

The dough is turned into a flat cake in a matter of minutes, then passed on to the "pricker", who rolls a device over the "matza-to-be", perforating it throughout. The baker artistically picks it up on a thin stick and deftly places the pricked, very thin dough circle into the very hot stone oven. Within sixty seconds the matza is ready and has been taken out to cool. From flour and water to matza in ten to eleven minutes maximum — sometimes less. The finished product will sell for a very high price indeed and each year there never seem to be enough.

Most of the matza consumed world-wide is much less expensive, square, uniformly thin and crisp. The *shmura matza* in its round shape relates back to the passage in Exodus 12:39 where mention is made of *uggot matzot*. "Uggot" can have the double meaning of cakes or circles. Hence most matza until the late 19th century remained round.

Matza has also varied in thickness. In some of the North African countries the matza was made so thick that it had to be crumbled when eaten. In Talmudic times, some matza was decorated with figures. It was not unusual, according to the Talmud, to see matza with the shape of doves, fish, animals and flowers, or with chains to recall the bondage in Egypt.

The intervention of the rabbis ended the ornamentation of matza. It was argued that the extra thicknesses and other embellishments could cause delay in the baking, thereby resulting in the leavening process beginning. Thinner unadorned matza thus became the rule.

In the 18th and 19th century it became a custom for some to earn their living by baking matza. While this was mainly true in Eastern Europe, it was also the case in England. In 19th century London the matza bakers were well known. They were Moses Levy, nicknamed Moses Baker, in Wentworth Street; Isaac Solomons in the court of Cutler Street; Issy Lyons of Middlesex Street; Sam Abrahams in Gravel Lane; and Capu, who baked only for the Sephardim. The monopoly for these bakers was a cause for concern, and in 1840 the Matza Association was formed to lower the price of matza.

The great controversy over matza arose with the invention of the matza machine at the end of the 19th century. While the matter was most contested in the western countries, it was resolved by the Kovno (Lithuania) Rabbi Yitzhak Elchanan Spektor. He dealt with the topic when it became clear that the machine was permissible according to *halacha* (Jewish law), for then there was a real crisis threatening the livelihood of a large number of people.

Rabbi Yitzhak Elchanan ruled that in America the machine could be used without any reservations because there was no tradition of families baking matza. However, he prohibited its use in Europe as it could cause widespread unemployment. After a brief period of time, the machine came

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Matza — The Bread of Freedom *(continued)*

into use the world over, and it is from this machine that most matza is made today.

During World War II the concentration camp inmates were denied matza and sometimes even found it difficult to discover the date of Passover. A prayer was composed for those individuals who had to eat bread on Passover since they had no matza. There are today difficulties in the provision of matza in the Soviet Union, and attempts are made each year to ship matza supplies to Soviet Jews.

Matza, no matter in what shape it is eaten, will never cease to be the fundamental item in the Passover diet because it is the *lehem oni*, "the bread of affliction". It reminds us that while there are Jews being persecuted and enslaved in various parts of the world, we have a responsibility to help free them from their affliction. The thin matza calls on each of us to ensure that every Jew may go from *avdut*, slavery, unto *herut*, freedom.

Rabbi Dr. David Geffen.

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THE STORY OF HATIKVAH AND ITS AUTHOR



Had he not written Hatikvah, it is doubtful whether Naphtali Herz Imber (1859-1909) would have made much of a mark on the history of his times. Fate, however, was to decide that his poem, initially read in public in Rishon leZion in the year 1882, was to be adopted by the Zionist movement, sung at Zionist Congresses, heard by Theodor Herzl in the last Congress before his untimely death, and officially confirmed in 1933 as the Zionist anthem. 25 years later, it was to become the anthem of the independent State of Israel.

Unhappily, Imber died poor and unrecognized in the U.S.A., while his poem went from strength to strenght.

A young man from Galicia was inspired by the founding of Petah Tikvah, and wrote a poem about his feelings. A farmer from Rishon leZion heard the poem in 1882. He enjoyed it so much that he set it to music. The song was originally called Tikvatenu (Our Hope), later to become Hatikvah, the national anthem of the State of Israel, though never given official status as such by the Knesset.

Hatikvah has lifted the spirits of Zionists around the world for nearly a century. Ironically, the poet himself, whose personal spirits were always so much in need of lifting, benefited hardly at all from his much beloved poem.

Naphtali Herz Imber was born in 1859 into a Hasidic family. He received a traditional education, and left home at an early age to wander around the world. While in Constantinople, he struck up a friendship with Laurence Oliphant, a Christian Zionist, and came with him to Palestine in 1882. He served as Oliphant's secretary and advisor on Jewish affairs. Imber stayed in Palestine for some six years, during which time he wrote essays and articles for Hebrew periodicals, as well as several poems.

Tikvatenu, one of Imber's most popular poems, was first published in 1886, although it had initially been read in public as early as 1882 to a group of farmers in Rishon leZion who received it enthusiastically. Among them was Samuel Cohen, who originally hailed from Moldavia. He set the poem to a melody based on a traditional Moldavian-Rumanian folk song called Carul cu Boi (Cart and Oxen).

During the 1880's in Palestine, many tunes and adaptations rapidly became folksongs, and none thought of copyrights at that time. The Tikvatenu melody became anonymous in an astonishingly swift process, and Imber's association with it all but forgotten.

Many changes were made in the original text of the poem over the years, and these have been traced through old song books, memoirs and the like. First of all, the title became Hatikvah, then some words were changed to suit contemporary opinion, and later the old-fashioned Ashkenazi syllable stress was changed to the Sephardi stress used in modern Hebrew today.

But whichever way it was sung, Hatikvah was always inspiring. At the conclusion of the Sixth Zionist Congress in Basle in 1903 there was an enormously moving singing of Haikvah by all present. Since this was the last Congress presided over by Theodor Herzl, it is clear that Herzl did manage to hear Hatikvah before his untimely death in 1904. The anthem was sung at all subsequent Zionist Congresses but not until the 18th Congress, held in Prague in 1933, was it officially confirmed as the Zionist anthem.

By that time Imber had been dead for 24 years. He has left Palestine in 1888 to resume his world-wide wanderings.

In 1892 the poet settled in America, where he was married for a brief time. He did some serious

(continued on next page)

The Story of Hatikvah and Its Author *(continued)*

work in the States. His second volume of poetry appeared in 1900. He published a Hebrew translation of the Rubaiyat of Omar Khayyam, and translated into English some of his own poems and several tracts on Talmudic literature. In spite of these intellectual achievements, he found it impossible to make a decent living, and in 1909, in New York City, he succumbed to a life of squalor, misery and alcoholism.

His poem lived on, becoming the unofficial anthem of Jewish Palestine under the British Mandate and, at the Declaration of the State of Israel on May 14, 1948, Hatikvah was sung by the assembly at its opening ceremony.

Those who believe constant repetition dulls the emotional appeal of a national anthem must have changed their minds when they heard Hatikvah played by Egyptians, during Begin's first visit to that land, in the framework of the Camp David peace talks.

In fact, the words of Hatikvah have a timeless relevance, a meaning for Jews everywhere, reinforced by both good and bad experiences; reinforced by wars and peace treaties alike, by both anti-Semitic acts and aliyah. Naphtali Herz Imber's words are as old as the Jewish people itself, yet they are also as young as the State of Israel, which took them to its heart.

As long as deep in the heart

The soul of a Jew yearns

And towards the East

An eye looks to Zion

Our hope is not yet lost

The hope of 2,000 years

To be a free people in

our land

The land of Zion and

Jerusalem

Naphtali Herz Imber

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15.00 juedische Kinder besuchen juedische Schulen in Johannesburg. Eine der groessten ist die King-David-Schule, welche vor 50 Jahren gegrundet wurde. Heute besuchen 3000 diese Schule. Weitere Schulen in Johannesburg: die Bet-Jakow-Maedchenschule, die Jeschiwot Schaare Tora und Torat Emet, Adat Jeschurun, gegrundet von orthodoxen Juden, sowie auch das letztgegruendete Kollel unter der Leitung von Rabbiner Grosnas-Schreiber von London/Lugano. Auch gibt es eine Abteilung in der Universitaet von Johannesburg fuer hebraeische Sprachstudien. Die zwei groessten und meist entwickelten Institutionen fuer die Tora-Erziehung sind das Jeschiwa-College, gegrundet von Rabbiner Mendel Lipskar, welcher der erste Schaliach des Lubavitcher Rebbe in New York war.

Das Jeschiwa-College wurde als eine Talmud-Hochschule im Jahre 1958 von Rabbiner Dr. M. Kossovski gegrundet, der ein bedeutender Rabbiner in Johannesburg war. Das Jeschiwa-College wird seit 1963 von Rabbiner Avraham Tanzer geleitet, der aus den USA nach Johannesburg kam. Das College zaehlt heute zu einem der groessten Tora-Zentren in Johannesburg. Heute gehoeren zu diesem ganzen Complex ueber 900 Schueler und Schuelerinnen; 2 Kindergaerten mit ueber 200 Kindern, eine Volksschule mit 350 Schuelern, eine Maedchenhochschule mit 120 Schuelerinnen sowie eine Maedchenschule nach dem Modell der Ulpana-Schule in Israel sind vorhanden. Vor 10 Jahren wurde auch eine Jeschiwa-Gedola, Marsha, gegrundet. Rabbiner Tanzer, der mich in seinem Buero empfing, erlaeuerte: "Um die Schule ist in den letzten 15 Jahren ein grosses Wohnzentrum entstanden. Diese Siedlung von juedischen Einwohnern zaehlt ueber 500 Familien, von denen mehr als 150 Familien streng orthodox, mit eigener Synagoge sind. Diese Ansiedlung zaehlt heute zu den schoensten und aktivsten Gemeinden von Johannesburg und wird sehr viel von juedischen Persoenlichkeiten, die in Suedafrika weilen, besucht."

Rabbiner Tanzer ist neben dem Amt als Rosch Jeschiwa auch Rabbiner dieser jedischen Gemeinde. Die Einwohner dieser Gemeinde wurden durch die Schule angezogen. Ich hatte das Privileg, an einem Schabbat Gast dieser Gemeinde zu sein. Es war sehr interessant zu sehen, wie wunderbar die Zusammenarbeit der Gemeinde mit der Jeschiwa ist. Viele kulturelle Aktivitaeten finden in dieser Gemeinde statt: Vortraege, Lerngruppen in allen juedischen Faechern, wie Bibelgruppen, Talmud, juedische Geschichte usw. Rabbiner Tanzer ist verheiratet und hat sechs Kinder. Seine Frau Marscha hat in der Bet-Jakow-Schule in New York studiert, er selber in der Telz-Jeschiwa in den USA.

Er ist sehr aktiv im allgemeinen juedischen Leben in der Stadt, wo er auch heute Praesident des Rabbinerverbandes von Suedafrika ist. Er sagt: "Seit der Gruendung der Jeschiwa haben ueber 50 Rabbiner ihr Studium bei uns begonne. Viele amtieren heute als angesehene Rabbiner inner- und ausserhalb unseres Landes. Auch bekannte Akademiker und Gechaeftsleiter hat diese Schule her-vorgebracht. Die juedische Gemeinde von Suedafrika hat sehr viel profitiert von unserer ausgezeichneten Tora-Lehr institution."

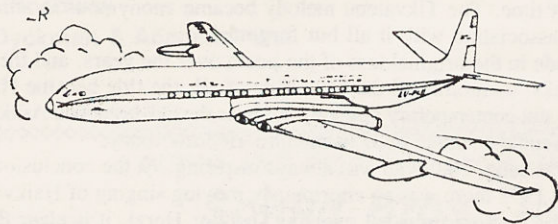
Die Lubavitch Foundation hat ihre Aktivitaeten in Suedafrika vor zehn Jahren aufgenommen und hat sich inzwischen zu einer der groessten und aktivsten Tora-Institutionen entwickelt. Das Zentrum der Lubavitch-Aktivitaeten in Johannesburg ist in dem vor sechs Jahren gegrundeten Chabad-Haus. Dieses wird vom jungen Rabbiner Jossy Goldman aus Amerika geleitet, der mir das Chabad-Haus zeigte. Er erklarte: "Wir sind nicht nur fuer die jungen, sondern auch fuer die alten Leute da, sozusagen fuer die ganze Gemeinde in bezug auf Lernaktivitaeten, Vortraege,

(continued on next page)

Bluehendes Leben in Johannesburg *(continued)*

Krankenbesuche, Altersheimbesuche. Wir haben in unserem Haus eine grosse Leihbibliothek, wo sich jedermann bedienen kann, einen eigenen Buecherladen, einen grossen Saal fuer spezielle Anlaesse und Bueros fuer die verschiedenen Rabbiner und Sekretaere. Ausserdem haben wir jeden Sonntag fuer eine Stunde unser eigenes Radioprogramm "The Jewish Sound", in dem wir juedische Musik, Interviews mit juedischen Persoenlichkeiten, Tora-Vortraege und allgemeine juedische Wissenschaft senden". Ausserdem meinte er: "Wir drucken unsere eigenen Publikationen ueber juedische Wissenschaft, wir laden jung und alt ein fuer Vortraege, aber die Leute sollen nicht nur zu uns kommen, wir besuchen die Leute auch. An juedischen Feiertagen wie zum Beispiel zu Chanukkah machen wir ein Lichterzuenden in einem der grossen Einkaufszentren, wo viele juedische Einwohner teilnehmen. An Sukkot bauen wir eine grosse Sukka im Geschaeftszentrum von Johannesburg auf. Wir arrangieren auch Kinderlager mit verschiedenen Aktivitaeten. Auch besuchen wir Kleingemeinden in unserem Land, wo zum Beispiel nur eine juedische Familie lebt. Die Krone unserer Aktivitaeten ist die neue Tora Academy in Johannesburg. Das ist ein grosser Erziehungskomplex mit Kindergarten, Primar- und Hochschule. Auch zwei Sport- und drei Tennisplaetze, ein Schwimmbad und ein sehr grosser Garten sind vorhanden. Die Schule, welche noch nicht lange besteht, waechst stetig an. Im Moment gehen 350 Schueler hier zur Schule, im naechsten Jahr noch zuzusaetzliche 60 Schueler mehr. Bis in ein paar Jahren hoffen wir, dass es ueber tausend sein werden. Die Lehrkraefte kommen aus Amerika und Suedafrika. Wir haben unsere eigenen Schulbusse, die Kinder von allen Stadtvierteln in Johannesburg zu unserer Schule zu bringen. Unser Kindergarten ist heute einer der besten der Stadt. Es gibt lange Wartezeiten, bis ein Kind eintreten kann." Zum Schluss sagt Rabbiner Goldman: "Die Lubavitch Foundation hat viel dazu beigetragen, das juedische Tora-Lernen in Suedafrika zu verbessern."

MEIR WAGNER



TARMAB STREET

"On the wings of eagles" is the description given by the Yemenites of their 1948 airlift *aliyah* (immigration to Israel) from the land where they had lived from the time of King Solomon. It was a far cry from the first Yemenite *aliyah* by foot, camelback and sailboat.

In the latter part of the 19th century, rumors of land purchases in Israel by Baron Edmond-James de Rothschild reached the Yemenites, but these rumors had been exaggerated to the extent that they thought the land was being given away. They also heard that the Turkish Sultan had granted permission to all the Jews of the world to settle in Israel. The hour of Redemption had surely come, the Yemenites thought, and every family tried to sell its home and go to Jerusalem. As one immigrant who reached Jerusalem wrote: "A spirit from on high stirred them to go to the Holy Mount and to join themselves to the inheritance of the Lord, to repair the mistake which their fathers made when Ezra went up from Babylon with the community of the Exile, and they (the Yemenites) did not go up with him."

Two families from San'a (the capital of Yemen) set out in the spring of 1881. When word of their safe arrival was received back home, others set out. By Succot of that year the *aliyah* had escalated to a group of 300 who went on foot to the port Hodeida, from there to Alexandria by sailboat, in a second boat to Jaffa, and then on foot to Jerusalem.

Upon their arrival in Jerusalem the Yemenites saw that no land was being given away; on the contrary, housing was the number one problem. At first they lived in temporary shelters — huts and tents — near the Old City, since the Jewish sections of Jerusalem were already overcrowded. The Arabs, who owned most of the houses in the Old City, took this opportunity to raise rents. There was little available money, however. The Yemenites had spent all their funds on the trip. Both the Ashkenazi and the Sephardi communities provided some aid to the newcomers and during 1885-1886, the Yemenites built houses on the slopes of the Mount of Olives.

Meanwhile, immigration from Yemen continued in a steady trickle until by 1902 the number of Yemenites in Jaffa and Jerusalem reached 2,500. Organizing themselves into a community, they preserved their way of life as best they could, founding educational institutions and even printing their own books.

Earning a living was Problem Number Two. Only the silversmiths were able to continue at their trade; many other types of artisans had to abandon theirs because of the lack of demand, and because a craftsman such as a shoemaker, for example, needed capital to invest in tools and a little shop. Many of the men worked as stonecutters, while the women became domestic servants.

Eventually the Yemenites built the little neighborhood of Nahalat Zvi, a short walk down a flight of stone stairs from Mea She'arim in Jerusalem. Nahalat Zvi consists of three streets, really alleys, in the form of a triangle. Two of the alleys are named Zeharia Harofe, after a Yemenite doctor, and Tarmab, an acronym whose Hebrew letters (TRM"b) indicate the year of the aliyah, 1882. The third side of the triangle is Habshush Street, named for Mori (Rabbi) Shalom Habshush, who is mentioned in the Hebrew-language edition of the Encyclopedia Judaica.

Houses in Nahalat Zvi were built according to the standard Middle Eastern architectural pattern: each had one large room with a vaulted ceiling, a second smaller room, a tiny kitchen and an outhouse in the courtyard. People saved money in order to build an upper story when children came of age to marry, so that sons and their brides could use it as living quarters. Or they attached little rooms and porches here and there on the ground floor level. Some smaller families rented out their "extra" rooms.

Since most of the heads of families were rabbis, it is not surprising that Nahalat Zvi quickly earned a reputation as a spiritual center, and in time actually became the object of pilgrimages by people who came to ask advice and blessings from such scholars as Mori Alsheikh, Mori Habshush and Mori Kerwani.

Nahalat Zvi's children had little formal recreation and no store-bought toys. They created their own toys and games: apricot pits became marbles; old baby-carriage wheels and scraps of wood made a functioning scooter. The occasional visits of an itinerant Arab organ grinder (with monkey) were eagerly welcomed by the children, who were warned not to follow him out of the neighborhood.

Not that there was so much time to play. Some of the girls studied in a private religious school nearby, while others remained to help at home. The boys studied in a Yemenite Talmud Torah from

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Tarmab Street (continued)

age three. Some helped their fathers after classes, as apprentices in their trades, as boys had done for centuries in the Old Country. If any time was left over the children participated in the neighborhood *hesed* (charity or kindness) program, doing jobs such as carrying food to the sick and the house-bound elderly.

And what of the present Nahalat Zvi? The quarter is not appreciably different from what it was in the past — there are refrigerators and food processors in some of the newly-tiled kitchens, and a few indoor toilets, but these tributes to the twentieth century are invisible. Nahalat Zvi is poor, but its poverty is picturesque rather than oppressive. The atmosphere is one of contentment and of spirits at rest, in contrast to the feeling of discontent and tension felt in some of the newer neighborhoods that are described as “deprived.” It makes one wonder about the meaning of the word “deprived.”

Nahalat Zvi is a religious quarter. Some of its residents are not observant; none, however, are anti-observant — an attitude which is at any rate rare among Oriental Jews. The synagogue and the yeshiva are still the glue that keeps the neighborhood together, but in them 1985 is more visible than in the homes and the plaza.

We took a walk through the neighborhood to explore and record the past and the present, the customs and beliefs. At the bottom of the steps which form a bridge between Mea She'arim and Nahalat Zvi we found ourselves on Habshush Street, facing the home of Mori Shalom Habshush.

Mori Shalom's life story is typical of this Jerusalem neighborhood. Born in 1918 to Mori Yehuda and Lulwa Habshush, he studied at Yeshivat Porat Yosef, where he was a student of Rabbi Uziel, then Sephardic Chief Rabbi of Israel. He was ordained and married at twenty-two. At first he continued his studies while teaching in a nearby area. When his son was born in 1945, Mori Shalom became a partner in a small grocery store. He carried out his responsibility of neighborhood grocer above and beyond the call of duty, delivering food to people in shelters when grenades and shells rained on Nahalat Zvi during the War of Independence. He directed a local self-help *hesed* program. Mori Shalom encouraged the neighbors to volunteer their time and money when the need arose. He and his family served as the example by making their own home an “open house” for the poor, the lonely and the weary; before Pesach it served as a distribution center for the special holiday provisions.

Mori Yosef, brother of Mori Shalom, is 80 years old. He lives on Habshush Street and runs the family grocery store, which in recent years has become renowned in Jerusalem for nuts and spices. Although he walks with difficulty, he opens his shop every day. The Mori, who says he does not believe in central heating, was sitting near a kerosene primus to warm his hands on the cold, rainy day we chose to visit the neighborhood.

He was dressed in a *jalabiyya*, a mid-calf length striped gown like those worn by men all over the Middle East. We ordered *hawaij*, a fragrant spice mixture used to liven up soups. After weighing out the spices in an antique brass balance scale, Mori Yosef carefully wrapped our purchase in pages torn from an old phone book.

Another popular item sold by Mori Yosef, is medicinal herbs. Known for their robust health and longevity, Yemenites believe these attributes are due in part to their traditional preventive medicine. Quite a few of their prescriptions are followed to this day in Jerusalem — and not only by Yemenites. Residents of neighboring Mea She'arim and Beit Israel practice these old-fashioned remedies, as do some of the veteran residents of communities as far removed, culturally and geographically, as the predominately Anglo-Saxon Kiryat Matersdorf.

Extract of *hilbeh* (fenugreek, a plant of the legume family), for instance, is recommended for diabetes, liver ailments, heart trouble or asthma. *Sheba* tea is excellent as an inhalant for colds and sinus trouble. Crushed in oil, it is used as a liniment in the treatment of rheumatism.

We were told that in the old days a sick child was rubbed with olive oil which had been blessed by a venerable *mori*, who instructed the mother to keep the oil covered and not to speak to anyone while bringing it home.

Hepatitis is endemic in the Middle East, and Yemenites use a special herb tea for mild cases. More severe cases, however call for the “pigeon treatment”: A pigeon is brought and placed on the abdomen of the patient; if the pigeon dies it is believed to have drawn the illness from the sick person. Belief, of course is the key word — the Yemenites explain that these treatment depend upon

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Tarmab Street (continued)

deep faith in the cure. But, interestingly enough, they often work.

We turned into Tarmab Street, where we met several women who described their role in the community. Nearly all had raised large families, with as many as ten children sleeping in one room—which was unheated in winter. There were no refrigerators or stoves; cooking was originally done on coals and later on kerosene primus heaters. Water was drawn from the two wells in the little plazas in the center of the Nahalat Zvi triangle.

Probably because of the centuries of uninterrupted poverty, Yemenite Jews never developed the elaborate cuisine that is part of the Jewish culture of North Africa, Iraq, Syria and Spain. The Yemenites have a few standard recipes which are simple to prepare, tasty and also healthful.

Pita is both bread and *challah*. It is round and flat, looking ever so much like a handmade matza and is baked on an open fire. *Hilbeh* is the all-purpose side dish added to soup or used as a dip for *pita*. *Shog*, a green-colored hot (and we do mean hot!) chili sauce, is often stirred into the *hilbeh*.

Hilbeh-checking is a social event in Nahalat Zvi, as is the examination of rice in other Oriental neighborhoods. The women sit together outside, metal trays full of *hilbeh* on their laps, chatting as they go through the grains one by one.

In ordinary times the Yemenite Shabbat breakfast consists of *kubaneh*, a sort of heavy warm bread which is baked in a special metal box and left on a low fire all night. This is served with boiled butter. Shabbat lunch is chicken soup with vegetables and *hawajj*, accompanied by *hilbeh*, *shog* and *pita*. As in all Middle Eastern countries the main course is preceded by hors d'oeuvres, which vary from country to country. Yemenite hors d'oeuvres are assorted fruits, nuts and roasted lentils, upon which the appropriate blessings are said in order to reach the day's quota of a hundred blessings. In harder times it was not always possible to say the hundred blessings, for typical Shabbat fare then was only bread with bean or lentil soup.

Continuing our walk down Tarmab Street, we passed Ezrat Avot, a day center for elderly people which was established six years ago by the Cousins and Shar'abi families. A high percentage of old people live in Nahalat Zvi's little triangle, many, like Mori Yosef, are octogenarians and still active; in Yemen it was not unusual to live to a healthy hundred.

The remodeled two-story building houses a yeshiva where elderly men study the Talmud and the *Zohar* every day, and there is a shining modern dining room where they enjoy a free hot lunch of Yemenite food, prepared by Mrs. Shar'abi. At noon a procession of children leaves Ezrat Avot carrying food to old people who are unable to cook or to leave their rooms. In winter the institution distributes free kerosene for heating. Its services, including financial aid, extend to a few poor families in the neighborhood, not all of them Yemenite.

The day starts early (shortly before sunrise), in Nahalat Zvi, just as it did in Yemen. If any resident has not been awakened by the racket of the doves, the sparrows and the bulbul birds, it is certain that he will not sleep through Buta. Dressed in a striped *jalabiyya* and black felt hat, Buta strides through the alleys shouting "MINYAN! MINYAN! (PRAYER QUORUM!) If one of the faithful makes the mistake of oversleeping, Buta goes to his door and digs him out with "Nu! Minyan! Nu!?" Now in his eighties, Buta has been the *shamash* (beadle) and backbone of Mori Habshush's synagogue for as long as anyone can remember.

Nahalat Zvi has a strong attraction for root seekers. One of the chief psychological problems in the Israeli Oriental community today is rootlessness, the feeling of being cut off from the past and all its traditions, security and family structure, while having nothing to replace the loss. A group of Yemenite *ba'ale teshuva* (those who have "returned" to religious observance) discovered the quarter last year and set up headquarters in the Great Synagogue, a few steps from Ezrat Avot. They call their yeshiva "*Shuvi Nafshi*" — "Return, O My Soul" — and there they study religion according to Yemenite tradition.

Two converts who chose the Yemenite approach to Judaism study in Mori Siani's class of small boys, which meets in the Habshush synagogue every afternoon. One of the subjects they study is the Yemenite cantorial and cantillation style, and one of the converts now reads the weekly portion at the synagogue on Shabbat with a near-perfect Yemenite accent.

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This gripping poem about an imprisoned Russian Jew was written by a Jewish refusenik of Moscow on September 25, 1984.

For security reasons, his name cannot be revealed.

The Hebrew text was brought from Russia by Rabbi Zvi Grumet and students of The Frisch School, who visited the author as well as other refuseniks last December.

(Freely translated by Rabbi Shlomo Kahn)

שְׁבַת בְּשֵׁנָה הַשְּׁמִינִי

Shalom aleichem
Angels of Peace.
Will comfort ever reach him
And oppression ever cease?

לְשָׁלוֹם עֲלֵיכֶם
מֵלֹאכֵי הַשָּׁמַיִם
הַיְגִיעַ מִנְחָם
וְהִצֵּר יִכְרֹת?

Bo-achem leShalom
Angels of Peace.
Shine upon him heavenly light
For in prison, days is night.

בּוֹאֲכֶם לְשָׁלוֹם
מֵלֹאכֵי הַשָּׁמַיִם
אֲצִלּוּ אוֹר מִמְרוֹם
כִּי בְּכֹל אֶיִן יוֹם

Bless, oh bless him with your peace
Oh you angels blessed with peace,
His wife's love, strong but oh, so far
Cannot break lock, bolt and bar.

בְּרַכְהוּ לְשָׁלוֹם
מֵלֹאכֵי הַשָּׁמַיִם
כִּי לֹא אִשָּׁה חֵילוֹ
תִּבְרַכְהוּ בְּכֹל אוֹר

Farewell, farewell, go in peace
Oh you angels bearing peace.
Tell us why His will is it
To confine him to that pit?

צֵאתְכֶם לְשָׁלוֹם
מֵלֹאכֵי הַשָּׁמַיִם
מַה רָאָה הַמָּקוֹם
לְהַבְיאוֹ לַתְּהוֹמוֹת?

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AUSGRABUNGEN IN AELIA CAPITOLINA UEBER DIE ROEMISCHEN PFLASTERSTEINE

BEMERKUNG: Juedische Geschichte kennt Sonnen – und Schattenzeiten. Die Zahl der Opfer, welche waehrend des Naziterrors ums Leben kamen, ist wahrscheinlich unuebertroffen. Jom HaSchoah (27. Nisan) haelt andere schmerzvolle Erinnerungen wach. Folgender Artikel beschreibt die fuerchterliche Verfolgungsperiode des roemischen Kaisers Hadrian, der die volle Absicht hatte, Jerusalem und Judentum gaenzlich auszurotten. Dass keinem, auch noch so maechtigen Feind, dies jemals gelingen wird, zeugt die Tatsache, dass wir stets unsere Bedraenger ueberleben.



135 d.Z. besiegt Kaiser Publius Aelius Hadrianus den juedischen Freiheitskaempfer Schimon ben Koseba – mit seinem Ehrentitel Bar Kochba (Sternensohn) genannt. Der letzte Versuch der Juden, Roms Herrschaft abzuschuetteln, scheitert. Hadrian macht Jerusalem dem Erdboden gleich und errichtet nach Plaenen, die er seit langem hegt, auf den Truemmern der juedischen Metropole eine roemische Militaerkolonie. Er nennt sie nach seinem Namen – Aelia und zu Ehren der drei Goetter des roemischen Capitols (Jupiter, Juno und Minerva) Capitolina. Einem Juden ist das Betreten von Aelia Capitolina unter Androhung der Todesstrafe verboten.

Am Nordeingang errichtet der Kaiser ein glanzvolles Tor mit drei Eingaugen. Dahinter liegt ein grosser halbkreisfoermiger Platz. In dessen Mitte steht eine rund 20 m hohe Saeule mit dem Standbild des Kaisers. Vom Platz zweigt die grosse Nord-Sued-Transversale des roemischen Jerusalem ab: der Cardo Maximus. Er fuehrt bis zum Ende des Lagers der zehnten Legion. Ungefuehr in der Mitte kreuzt er sich mit dem Decimanus. Am Schnittpunkt stehen die "vier Saeulen": das Tetrapylon. Der Decumanus fuehrt zum Tempelberg hin, auf dem Hadrian einen Jupitertempel errichten laesst.

(continued on next page)

Ausgrabungen in Aelia Capitolina *(continued)*

roemische Staedte sind netzfoermig angelegt. Cardo und Decumanus bilden die Hauptachsen. Das ist nicht aussergewoehnlich. Aussergewoehnlich bei Aelia Capitolina ist hingegen die Tatsache, dass rund 1850 nach seinem Bau die Nachkommen jener Menschen die Truemmer und archaeologischen Reste freilegen, die vom Kaiser gedemuetigt worden sind und deren Heilige Stadt fuer immer in Vergessenheit geraten sollte.

1982 haben israelische Wissenschaftler einen Teil des roemischen Nordtors vom Schutt der Jahrhunderte freigelegt. Ueber diesem Tor liegt das von Sultan Suleiman dem Praechtigen 1537 erbaute Damaskustor. Juden nennen es Schaar Sch'chem (das Tor von Sch'chem, — Sichem), die Araber Ba al-'amud, "Tor der Saeule". Die einstige Adrianssaeule ist verschwunden. Die arabischen Eroberer haben sie noch gesehen. Auf ihr befand sich allerdings nicht mehr die Kaiserstatue, sondern ein riesiges christliches Kreuz. Die Kreuzritter hingegen erwaehnen sie nicht, weil sie zu ihrer Zeit vermutlich zerstoert war. Warum und durch wen, entzieht sich unserer Kenntnis. Jedenfalls bisher.

Auf der beruehmtesten und aeltesten "Landkarte" des Landes ist die Saeule eingetragen: auf dem Mosaikfussboden in der byzantinischen Kirche des jordanischen Madaba (hebr. Medwa). Die praechtige Arbeit stammt aus dem 6.Jh. und blieb vor hundert Jahren unbeschadigt. Dann wollten die griechisch-orthodoxen Moenche einen Teil durch einen "modernerer" Fussboden ersetzen. Dank franzoesischer Archaeologen konnte allerdings der groesste Teil des unschaetzbaren Kunstwerks gerettet werden. Die Partie mit Jerusalem ist (bis auf die "Davidstadt") unberuehrt.

Die Restauration des roemischen Nordtors und des dazu gehorenden Areals kostet rund 3 Mio. Dollar. Das Geld wird in den USA und in Kanada aufgebracht, wie ein Vertreter des Israelischen Tourismusministeriums mitteilt. Die grosse Eingangshalle ist gesaebert. Von ihr aus gelangt man ueber die grossen roemischen Pflastersteine, die von Sklaven herangeschafft worden sind, zum halbkreisfoermigen Platz. Die Ausgrabungen sind sehr schwierig, weil das Gebiet von Arabern bewohnt wird und die Besitzerrechte in keiner Weise tangiert werden. Der Roemerplatz liegt unter der heute begangenen Strasse der Altstadt, und nur durch entsprechende Abstuetzungen ist ein Graben ueberhaupt moeglich. Seit dem Oktober 1984 kann der Zugang zum Platz begangen werden. Mit grossem Geschick ist das Pflaster restauriert worden, und sehr eindrucksvoll erhaelt der Besucher einen Einblick in die Geschichte von Aelia Capitolina. Durch ein Hologramm wird die Hadrian-Saeule gezeigt. Wo die Saeule gestanden hat ist noch nicht mit Sicherheit zu erkennen. Die Archaeologen haben die Arbeit auf dem Roemerplatz nicht beendet. Es ist daher zu erwarten, dass die Fundamente des Ehrenmals, das auch Zwecken der Landvermessung gedient hat, frueher oder spaeter entdeckt und ausgegraben werden.

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13	20	Hellmuth Hirschheimer			Adar
13	20	David Liebmann	22	29	Martha Herz
13	20	Johanna Liebmann	22	29	Julius Schaler
14	21	Dr. Ferdinand Hermann	22	29	Ettel Sinnereich
14	21	Jolan Schlee			Nisan
16	23	Joseph Adler	23	1	Gustav Bendheim
16	23	Selli Heldmann	23	1	Hugo Hirsch
16	23	Lawrence J. Hirsch	23	1	Arthur Kahn
16	23	Margot Hirsch-Reese	23	1	Hannah Kayem
16	23	Hugo Horwitz	24	2	Rabbi Dr. Leo Baerwald
16	23	Hugo Voss			(continued on next page)

We Remember (continued)

<i>March</i>	<i>Nisan</i>		<i>April</i>	<i>Nisan</i>	
24	2	Henriette Bensinger	6	15	Samuel Hirschheimer
24	2	Julius Hellman	6	15	Jacob Gutwillig
24	2	Paula Kalter	6	15	Julius Jacob
24	2	Josef Haas	6	15	Albert Katzenstein
24	2	Adolf Sass	6	15	Ferdinand Mayer
25	3	Elsie Blumenthal	6	15	Rudolf Strauss
25	3	Selma Hamburger	6	15	Betty Strauss
25	3	Max Hubert	7	16	Fred Marx
25	3	Steven S. Kahn	7	16	Berta Mueller
25	3	Bertha Rosenberg	7	16	Clara Neu
25	3	Meta Stern	7	16	Herman Schlee
26	4	Ludwig Bruckheimer	8	17	Eva Badt
26	4	Gustav Stock	8	17	Nette Loeb
27	5	Dr. Otto L. Kupfer	8	17	Sanna Ottenheimer
27	5	Isaak Selig	8	17	Dr. Hugo Stransky
27	5	Dr. Paul Simon	9	18	Elsa Angres
28	6	Martha Lasker	9	18	Irma Henlein
28	6	David Neumann	9	18	Lisa Wertheimer
28	6	Leopold Weil	9	18	Hedwig Wolff
29	7	Sally Hammerschlag	10	19	Samuel Stein
30	8	Julius Benjamin	11	20	Irma Levite
30	8	Max Fein	11	20	Imanuel Rosenfeld
30	8	Recha Fein	11	20	Emil silberman
30	8	Hilde Kahn	11	20	Sessi Wertheim
30	8	Auguste Levi	12	21	Hermann Gundelfinger
30	8	Henry Miller	12	21	Johanna Kahn
30	8	Babette Noerdlinger	12	21	Max Katzenstein
30	8	Gustav Sacki	12	21	Siegfried Wertheim
30	8	Ida Sacki	13	22	Dora Abeles
30	8	Bella Schloss	13	22	Max Abeles
30	8	Margit Schloss	13	22	Dr. Leopold Landenberger
30	8	Leonore Soika	13	22	Emil Oppenheimer
30	8	Adele Strauss	13	22	Irene Winter
31	9	Sigmund Ehrlich	14	23	Aron Gottlieb
31	9	Jack Goldfarb	14	23	Sarah Berney
31	9	Rebecca Neu	15	24	Jack Kayem
<i>April</i>			15	24	Simon Stern
1	10	Isidor Bensinger	16	25	Josef Holzer
1	10	Ella Israel	16	25	Laura Schorsch
1	10	Liebmann Kaufman	17	26	Anna Perry
1	10	Sally Nauman	17	26	Herbert Wolf
2	11	Berta Friedberg	18	27	Naftali Feingold
2	11	Johanna Koestrich	18	27	Lazarus Heinsfurter
2	11	Philipp Lehr	18	27	Benno Levy
3	12	Henry Lichtenstein	18	27	Amson Schloss
4	13	Jettchen Griesheim	18	27	Bertha Veis
4	13	Irma Waelder	18	27	Jacob Veis
5	14	Flora F. Freyer	19	28	Fanny Auerhann
5	14	Rudolf Strauss	20	29	Flora Neubauer
6	15	Paula Alexander	20	29	Irving Isidor Simon
6	15	Alexander Bauer	21	30	Meinard Marx
6	15	Helene Gowa			

(continued on next page)

We Remember (continued)

<i>April</i>		<i>Iyar</i>		<i>May</i>		<i>Adar</i>
21	30	Matylida Morawetz		8	17	Arthur Jacoby
22	1	Dr. Joseph Cahn		8	17	Ludwing Kahn
22	1	Else Grossman		9	18	Siegfried Heyman
22	1	Max Herz		9	18	Manny Hoffman
22	1	Adelheid Mannheimer		9	18	Michael Singer
23	2	Leopold Kronenberger		10	19	Selma Adler
23	2	Lothar Strauss		10	19	Henry Falkenstein
24	3	Ignaz Benedikt		12	21	Joseph Freitag
24	3	Norbert Hess		12	21	Minna Hanau
24	3	Sally Levi		12	21	Stephen Schoemann
24	3	Elsa Wortsman		13	22	Bertha Friedberger
25	4	Irma Erlebacher		13	22	Louis Heilbrunn
25	4	Max Hamburger		13	22	Sylvia Mintz
25	4	Emma Leitner		13	22	Anna Voss
26	5	Frieda Brotman		14	23	Klara Breslauer
26	5	Peter J. Dienstag		14	23	Morris Moser
26	5	Emil Dreyfuss		15	24	Doris A. Jacoby
26	5	Gabriel Klein		15	24	Isaak Schoen
26	5	Fred Neubauer		16	25	Max Hammerschlag
27	6	Hedwig Fischel		16	25	Michael Holzer
27	6	Alice Seligmann		16	25	Henny Katz
27	6	Walter Stein		16	25	Fanny Moser
28	7	Bertha Kahn		16	25	Fred Reich
29	8	Geotz Hellmann		16	25	Hermann Wertheimer
30	9	Alexander Bloch		17	26	Babette Himmelreich
30	9	Max Ransenberg		17	26	Emanuel Himmelreich
<i>May</i>				17	26	Malchen Oppenheimer
1	10	Bertha Freitag		17	26	Ida Strauss
1	10	Paula Gutwillig		18	27	Helen Gutkind
1	10	Raphael Felix Hayum		18	27	Babette Levi
2	11	Rosette Kaufmann		18	27	Max Plaut
2	11	Fred Royce		18	27	Meyer Rosenberg
3	12	Morris Hirsch		18	27	David Meyer
3	12	Arthur Nathan		19	28	Lina Goetz
4	13	Eric Gross		19	28	Bertha Lemberger
4	13	Gustav Daniel		19	28	Max Neumann
4	13	Martha Lafarque		20	29	Ernest Gutmann
4	13	Flora Strauss		20	29	Igo F. Gutman
5	14	Stephanie Greenbaum		20	29	Eugenie Kahn
5	14	Jack W. Levi		20	29	Siegfried Rothschild
5	14	Willi Schiff			<i>Sivan</i>	
6	15	Mordko Katz		21	1	Julius Lehmann
6	15	Liesel Leiter		21	1	Sidi Lorsch
6	15	Bernard Philippson		21	1	Herta Losman
7	16	Erna Heilbronn		21	1	Josef Losman
7	16	Karl Lichtenstein		22	2	Benjamin Vosen
7	16	Erna Stern		23	3	Sofie Goldschmidt
7	16	Sol Stern		23	3	Joseph Gottlieb
7	16	Recha Strauss		24	4	Fritz Schiff
8	17	Heymann Grossman		24	4	Clementine Wollenreich

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

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