

HABAYIT



הבית

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June, July, Aug. 1985

A JEWISH FARMER'S ALMANAC

Agriculture, once almost everyone's occupation, has nowadays been relegated to the domain of the farmer. But on the Jewish calendar, the seasons have retained their dominating influence. Pesach must occur in the spring when the barley has ripened. Shovuos must coincide with the wheat harvest. Sukkos is celebrated when the remaining produce of field, vineyard and orchard has been gathered in.

Moreover, the student of Jewish law — and no Jew is exempt from the study of Torah — has a fairly good knowledge of the *mitzvos hateluyos bo-oretz*. The precepts which depend on the land, such as *bikkurim* (first fruits), *leket* (gleaning), *kotzir* (harvest).

Each of these three enjoys an association with Shovuos, the holiday which we primarily recognize as commemorating the Revelation at Sinai: it is called *Yom HaBikkurim* (Numbers 28:26), *Chag HaKotzir* (Exodus 23:16), and in the Book of Ruth which is featured on Shovuos, we meet the poverty-stricken heroine on the fields of her benefactor, gleaning after the reapers.

Is not our own exposure to Torah study strikingly similar to these agricultural practices? Our first taste of Torah are *bikkurim*, delightful tidbits offered tastily and temptingly at a tender age, handed with love and lovingly remembered for life. Later come the "gleanings" eagerly welcomed by the interested student over many years, gathered seemingly at random, until one day we discover with joy, that a rich harvest has been gathered.

Indeed, everyone of us "comes in joy carrying his sheaves."

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							
May 25	Bamidbor	7:00	8:45	8:25	8:57	4:20	8:55
May 26	1st day Shovuos	8:25	8:30	7:30	8:58		
May 27	2nd day Shovuos-Yizkor-Sermon	7:30	8:30	8:35	8:59		
June 1	Noso	7:00	8:45	8:30	9:03	4:10	8:50
June 8	Bchaalosecho	7:00	8:45	8:35	9:08	4:00	8:50
June 15	Shelach(Blessing Month of Tamuz)-Sermon	7:00	8:45	8:40	9:12	4:10	8:55
June 22	Korach	7:00	8:45	8:40	9:15	4:10	9:00
June 29	Chukas	7:00	8:45	8:40	9:15	4:20	9:05
July 6	Bolok - Sermon	7:00	8:45	8:40	9:13	4:30	9:05
July 13	Pinchas (Blessing Month of Av)	7:00	8:45	8:35	9:10	4:45	9:10
July 20	Matos-Masse	7:00	8:45	8:30	9:05	4:55	9:10
July 27	Devorim (Chazon) Sermon	7:00	8:45	8:30	8:58	5:05	9:15
Aug. 3	Voes'chanan (Nachmu) Sermon	7:00	8:45	8:15	8:50	5:15	9:20
Aug. 10	Ekev (Blessing Month of Elul)	7:00	8:45	8:05	8:40	5:25	9:25
Aug. 17	Re'eh (Rosh Chodesh) Sermon	7:00	8:30	7:55	8:30	5:35	9:25
Aug. 24	Shoftim	7:00	8:45	7:40	8:18	5:40	9:25
Aug. 31	Ki Setze	7:00	8:45	7:30	8:07	5:45	9:30
Sept. 7	Ki Sovo	7:00	8:45	7:20	7:56	5:45	9:30
Sept. 14	Nitzovim	6:45	8:45	7:10	7:44	5:50	9:30

(continued on next page)

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sunday and Legal Holidays (Thursday, July 4, Monday, September 2) ..	8:00 A.M.
	Mondays and Thursdays	6:45 A.M.
	Tuesdays, Wednesdays, Fridays	6:55 A.M.
Evenings:	until September 5	7:30 P.M.
	September 8 to September 12	6:45 P.M.

SPECIAL DAYS

Shabbos	May 25	Erev Shovuos — Shovuos-Lernen 10 P.M.
Sunday	May 26	Shovuos-Lernen 7:30 P.M.
Wednesday	June 19	Rosh Chodesh Tamuz, 1st day — Shacharis 6:30 A.M.
Thursday	June 20	Rosh Chodesh Tamuz, 2nd day — Shacharis 6:30 A.M.
Sunday	July 7	Shivo osor beTamuz: Fast begins 3:50 A.M.: Shacharis 8:00 A.M. Mincho-Maariv 7:30 P.M.: Fast ends 9:10 P.M.
Friday	July 19	Rosh Chodesh Av. — Shacharis 6:30 A.M.
Sunday	July 28	Tisho beAv: Fast begins Shabbos 8:15 P.M.: Mincho-Maariv 8:30 P.M.; Shacharis Sunday 8:00 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 8:55 P.M.
Shabbos	Aug. 17	Rosh Chodosh Elul, 1st day — Shacharis 8:30 A.M.
Sunday	Aug. 18	Rosh Chodosh Elul, 2nd day — Shacharis 8:00 A.M.
Sunday	Sept. 8	Selichos 7:00 A.M.
Mon.-Fri.	Sept. 9-13	Selichos 6:15 A.M.
Sunday	Sept. 15	Erev Rosh HaShono 7:00 A.M.
	SHIURIM	Daily Lernen after Shacharis
	SCHEDULE	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

Following our tradition, we concluded our Shabbat morning services between Chanukkah and Pesach with lernen of the Tractate *Ta'anis*. Our thanks to Rabbi Kahn for his interesting and fluid presentation at the well attended weekly study periods, which culminated in the Siyum for the first born on Erev Pesach.

We wish to thank the following members for supplying cookies and wine for the Kiddush:

Mr. & Mrs. Hugo Bacharach

Mr. & Mrs. William Blank

Mr. & Mrs. Eric Hanau

Mr. & Mrs. Emanuel Hirsch

Mrs. Salli Hirschenberger

Rabbi & Mrs. Shlomo Kahn

Mr. & Mrs. John Lamm

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Mr. & Mrs. Harry Speier

Mr. & Mrs. Fred Stone

Mrs. Ilse Strassburger

Mr. & Mrs. Walter Strauss

Mrs. Charlotte Wahle

Mrs. Edith Weissfeld

Mr. & Mrs. Oscar Wortsman

Mrs. Herta Hirsch deserves thanks for polishing and cleaning the silver for the Torah Scrolls, also for preparing the breakfast at the Siyum.

Attendance of our always dignified service on the Pesach Holidays was gratifying and the spirit of Kehilla Worship added to the joy of the festival.

We appreciate the prompt response to our annual Pesach appeal. Best wishes for a healthy and pleasant summer.

SHALOM,
Oscar Wortsman

AN APPRECIATION

The following letter was received from the U.J.A.-FEDERATION:

Dear Rabbi Kahn,

It is a great pleasure to thank you and the entire membership of Congregation Beth Hillel and Beth Israel for the generous contribution of \$4,466.00 to Operation Moses. We truly appreciate your dedication and concern for Jews in need.

Your contributions will help to absorb and resettle the newly arrived Ethiopian Jews in Israel. The concern that you show for your fellow Jews is an inspiration to me and my co-workers at UJA-Federation.

Thank you for your help and dedication.

Sincerely,
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CONGREGATION NEWS IN BRIEF



... Chevra Day, combined with the Purim Dinner, took place on March 3rd, as fully reported elsewhere in this issue . . .

... the annual General Membership Meeting of the Congregation occurred on March 17th (see separate report) . . .

... Pesach saw a well-prepared and well-attended week of activities, preceded by our traditional Gemoro-Shiurim which took place every Shabbos over a period of 3½ months and culminated in a Siyum on Erev Pesach, inspiring synagogue services throughout Yomtov, concluded by the Yizkor and *Matnas Yad* prayers on the last day of Pesach . . .

... the annual Salute to Israel parade, attracting hundreds of thousands of spectators who enthusiastically applauded marchers and floats for over 4 hours (which included representatives of our Congregation), took place in splendid weather on April 21st . . .

... our Congregation set aside Wednesday evening, April 24th, for a dignified and joyful Yom Atzmaut service at which Rabbi Kahn briefly alluded to this year's 40th anniversary of the liberation of the Holocaust survivors as a resounding basis for thanksgiving for a Jewish State which is a permanent haven for Jews the world over; the fallen soldiers during the Israeli wars were remembered, Maariv was chanted in Yomtov spirit followed by Hallel, and refreshments were offered, courtesy of our President, Mr. Oscar Wortsman . . .

... as this issue of *HABAYIT* is prepared, two events have as yet not taken place, the Sisterhood's Yeshiva University Museum visit (May 2) and Solidarity March for Soviet Jews (May 5), both of which will be reported in the next issue . . .

... the Congregation expresses its appreciation to Mr. & Mrs. Harry Bengier for donating a Hebrew typewriter, and to Mr. & Mrs. Oscar Wortsman for the donation of a silver Kiddush cup tray and to Mr. & Mrs. Arthur Hanauer for a new Omud Siddur . . .

... a letter by the Sisterhood, asking for volunteers to attend the services when, G'd forbid, funerals occur, in order to fittingly pay tribute to our departed members, was warmly received and the many responses attest to the congregational spirit of which we can be proud . . .

... as posted on our Synagogue bulletin board, the schedule of bus service to the cemetery includes the following Sundays: May 12, June 2, June 16, July 7, August 4, September 1, September 8, October 6 . . .

... lately, several Jewish organizations have asked Rabbi Kahn to lecture on a variety of topics: The Kingsbridge Heights Jewish center on February 3rd on "German-Jewish Communities", the Leadership Development Division of U.J.A.-Federation, on March 13th on "Tzedakah: Jewish Giving — A Privilege", The Senior Center at the Nagle Avenue Y on April 18th on "Yom HaShoah." . . .

... due to the curtailment of the Aufbau's appearance and circulation, our Congregation's prayer schedule will no longer be listed there; kindly refer to our *Habayit* for full information

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CHEVRA DAY

On March 3, 1985 (the Sunday following the 7th of Adar, the traditional date for it) Chevra Day was observed. This annual event comprises a Chevra Kadisha membership meeting, a Memorial Service attended by the entire Congregation's membership, and a Chevra Dinner. Due to the fact that it was just four days prior to Purim, the event was combined with the Congregation's annual Purim celebration.

The annual membership meeting, scheduled for early afternoon, was attended by 32 Chevra brothers. Various points concerning the function and services of the Chevra were discussed and elections were held.

After the meeting, all entered the Synagogue to gather with many others of the Congregation, in the solemn Memorial Service. Cantor Scharenberg officiated at the services, leading the prayers with dignity, assisted by men of our Synagogue choir.

In his address, Rabbi Kahn developed the theme that death is a constant reminder for the living to strive towards perfection. Based on a passage of the Midrash, Rabbi Eliezer's favorite admonition to "repent one day before your death", which calls for a life-time of good deeds, Rabbi Kahn applied the commemoration of Chevra Day to an all-out campaign of improving one's way of life, in addition to the sincere appreciation we all owe to the men and women who fulfill the sacred tasks set for the Chevra Kadisha.

Just prior to the time-honored Prayer for the Departed, Rabbi Kahn intoned the names of our members who passed away during the year, followed by Cantor Scharenberg's rendition of the *E-l Moley Rachamim*.

After the Memorial Service, the assembled gathered in our Social Hall where they were welcomed by the sight of attractively set tables for the joint Chevra-and-Purim S'udah. During a delicious and sumptuous dinner, expertly prepared by Mrs. Blank, Mrs. H. Hirsch and Mrs. Stone, Chevra President Emanuel Hirsch welcomed the guests, Chevra Vice President Arthur Hanauer delivered well-chosen words, and Rabbi Kahn spoke once more, this time in the spirit of Purim and good humor.

With enthusiastic and generous support of all present, the Benshen was put up for "auction" and Rabbi Kahn led all the well-satisfied dinner guests in the concluding prayer.

Hugo Bacharach, Secretary

ALEXANDER E. DAVIDSON

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ANNUAL MEMBERSHIP MEETING 1985

The annual membership meeting of Congregation Beth Hillel and Beth Israel took place on March 17th. To our great satisfaction, the meeting was presided over by President Oscar Wortsman, recovered after his recent, serious illness. He presented a balanced picture of congregational activities during the past year, and outlook for the coming year. The Congregation continues to serve the needs of its members and to participate in communal events.

This overall assessment was buttressed by the various reports which followed President Wortsman's comments. The Treasurer's analysis presented a generally satisfactory financial picture. The reports of the several committee chairpersons indicated that each committee discharged its mandate responsibly and effectively. Selection of articles for *Habayit*, renovations at the cemetery, visits to the elderly and the home-bound, the organization of social events, the maintenance of the building's physical plant — all were attended to by the appropriate committee. Mr. Ernst Roos, chairman of the Social Committee, was given special recognition for arranging several enjoyable, successful and appreciated social affairs, and so was Mr. Walter Michel, chairman of the Building Committee, for his efforts to keep the building in working order.

Reports for the affiliated organizations were given by Mr. Hugo Bacharach for Mr. Emanuel Hirsch (Chevra Kadisha), Mrs. Fay Blank (Sisterhood) and Mrs. Meta Weil (Family Club).

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, with the exception of the election of Mr. Walter Michel as Vice-President, replacing Mr. Alfred Gerstley who joined the new Board of Trustees. The following Trustees (whose terms of office had come to a close) were (re) elected: Messrs. Alfred Bloch, Alfred Gerstley, Sidney Neuburger, Dr. Allen Neuhaus, Mr. Gary Weil, Mr. Ruth Ruhm.

In a brief address, Rabbi Shlomo Kahn recalled the difficulties of the past year and gave thanks for the recovery from sickness of several prominent members. Commenting that the two special Torah readings preceding and following the membership meeting date, Parshat Parah and Parshat HaChodesh, show that purity and decency are prerequisites for national existence, he pointed to our Kehillah which fills this prescription admirably.

Eric Bloch

FAMILY CLUB

Once again, at the close of a Family Club season, I wish to express my gratitude to the many participants who came to our weekly meetings.

Our traditional Tuesday get-togethers enjoyed good attendance and, most importantly, a pleasant atmosphere.

Our dedicated hostesses helped immensely to make our afternoons a success.

With personal good wishes for a healthy and enjoyable summer, my warm invitation goes to all old and new friends for another good season, please G'd, in the fall.

Meta Weil

Director, Family Club

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SHOMER SHABAT

GREETINGS FOR SHAVUOT

ALL IN THE FAMILY

Adorning the interior of the synagogue with the beauty of flowers on Yomtov or Shabbat has become widespread practice; but an especially appealing custom existed in many European congregations for the holiday of Shavuot. While my grandparents weren't alive any more, when I visited their little "k'hille" in Ottensoos (Bavaria) I well remember that on "Schwuess" the bimah was decorated with branches of birch trees, reflecting the beauty of spring and the promise of summer.

The meaningful combination of the silverwhite bark of the birch bough and the green of its leaves is reminiscent of the happy family news, stemming from both the elder ones and their "branches" in our congregation. In March Mrs. Bella Goldschmidt celebrated her 70th birthday, while April saw the natal days of two nonagenarians; Mrs. Martha Bechhofer's 91st and 96th of Mr. Fred Heumann, the father of our long-time former Treasurer Werner Heumann. In May Mr. Simon Metzger is celebrating the 85 year milestone, whereas Mrs. Adele Lebrecht is heading our *Jubilare* with the observance of her 98th birthday.

We extend belated felicitations to Rabbi Kurt Metzger who had the 75 year mark earlier this year. Dr. Metzger - who was the last spiritual leader of the Israelitische Kultusgemeinde Nuernberg in the Nazi time - is looking back to five decades in the rabbinate from which he is taking leave this summer. For his retirement we express a cordial Shalom, encompassing our wishes for continued good health and spiritual fulfillment.

Here are the "green leaves" of this Yomtov time. In Los Angeles our former Cantor Mark Hess and his wife Stacey had another son, making Mr. and Mrs. Harry Hess grandparents again and presenting another great-grandson to Mrs. Irma Kanthal. Mrs. Lina Wolffs celebrated the birth of a great-granddaughter and Mr. and Mrs. Henry Hopfer again had a grandson and to Mr. and Mrs. Eric Loeb for a grandson. A mazel tov also goes to Mrs. Camilla Kohlmann whose grandson had Bar Mitzva in April, and to Mr. and Mrs. Arthur Loeb whose grandson will have Bar Mitzva in June..

At this festive time that thousands of years ago saw young and old united at the mountain's foot, let us express the hope that blessings will continue to come to all in our community.

Shalom ve-hatzlachah,
THEODORE H. SPAETH

A FAMILY FRIEND: THE BLUE CARD IS 45 YEARS OLD

On Sunday, March 3, a good organizational friend of our congregation shared honors with our Chevra Day. The Blue Card, Inc. - at the occasion of its annual meeting - celebrated 45 years of its existence.

When in January 1940 a group of concerned community leaders of Jewish Central European background got together to alleviate the problem of needy immigrants, the leadership of our congregation was present at the birth of the Blue Card. Joining Rabbi Adolf Kober were the spiritual founders of Beth Hillel, Rabbis Dr. Leo Baerwald and Dr. Isak Heilbronn, joined by Beth Hillel Vice President (and later President) Richard Jung. While only too short a life span was granted to Rabbi Heilbronn, Rabbis Baerwald and Stransky combined in 35 years of service on the Board of the Blue Card.

While the departed leaders' work is remembered in their blessed memory, their devotion to the Blue Card's cause also followed family lines. Rabbi Kober's place was eventually filled by his son, Mr. William Kober, and the latter's wife, Mrs. Helen Kober, has been Blue Card's dedicated and personable Executive Director for 15 years. Richard Jung's work is continued by his son-in-law Stephen Roskamm, joining the Board as Trustee in 1960 and serving as Vice President since 1979. Like Mr. Roskamm - Mr. Frank Harris (nee Franz Hess - as he is apt to put it) is another former Beth Hillel Youth Group graduate on "The Card's" Board.

Originally called "Blaue Beitragskarte" it had to rely on the monthly dimes and quarters, painstakingly saved by struggling immigrants, grateful for having shed the term "refugees." Helping those needier than ourselves was merely felt to be a *Dankeschuld*. During the last 30 years Blue Card has offered an extra attraction to its contributors. Every Rosh Hashanah a pocket calendar is presented,

(continued on next page)

Blue Card (continued from page 9)

innovatively illustrated with a particular theme of Jewish interest of current or of bygone days, such as the pictures of our destroyed houses of worship.

Blue Card's task is defined as help for needy Jews of Central European immigration who are living in the United States. While support partially comes from Holocaust survivors having resettled in Europe, Blue Card must continue to find its main resources in our segment of American congregations. It may be hard for us to believe that poverty still exists in the circle of our immigration; but it does. All signs point to it that the 45 year old humanitarian work will still be needed, when Blue Card will have its Golden Anniversary.

Theodore H. Spaeth

(Mr. Spaeth has been a delegate of our Congregation to the Blue Card's annual meeting for the past 10 years. The mailing address of Blue Card, Inc. is **2121 Broadway, New York, N.Y. 10023.**)

THANK YOU

My sincere thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Scharenberg, and all my friends in the Congregation, for their good wishes I received during my recent stay in the hospital and while recuperating at home.

Rita Knurr

Many thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Chevra Kadisha and all my friends of the Congregation, for the good wishes I received during my stay in the hospital.

Charles Newhouse

My sincere thanks to Rabbi Kahn, officers and office staff of the Congregation for the beautiful flowers. My appreciation also to the ladies of the Sisterhood, members and friends for their concern and visits during my recent illness.

Irma Kanthal

We would like to express our sincere thanks to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha and to all our friends in the Congregation for their kind expression of sympathy on the passing of my beloved husband.

Gerda Katzenstein and Family

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the officers and office staff and all my friends and members of the Congregation for the many expressions of thoughtfulness and get-well wishes during my recent stay in the hospital and while recuperating at home.

Kurt Zechemann

My sincere thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Scharenberg, President and Mrs. Wortsman, the Sisterhood, my relatives and all my friends in the Congregation for the many get-well wishes and flowers I received during my stay in the hospital and while recuperating at home.

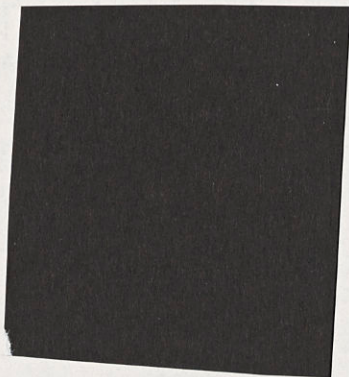
Cilly Hirsch

I would like to thank Rabbi Kahn, Mr. Scharenberg and especially Mr. and Mrs. Wortsman and all my friends in the Congregation for their thoughtfulness during my long illness.

Margarete Weil

THE WIMPEL

Rabbi Shlomo Kahn



A ceremonial object unknown in most countries the world over, yet very familiar to the members of congregations in or from Germany, is the subject of this article: the Wimpel. Its immediate and intimate proximity to the Sefer Torah makes it a Shovuos topic, for after all, Shovuos is the Festival of Torah.

It would, of course, be appropriate all year round. Torah is timeless, always relevant, constantly alive. Shovuos is merely the day (in Israel) or days (in the Diaspora) when we commemorate *mattan Torah* (the giving of Torah) or *kabbolas Torah* (receiving of Torah). Both are appropriate and authentic terms, used indiscriminately, simply depending where the emphasis is to be put, on G'd, the Giver or on Israel, the recipient. Both were forever joined in the sacred covenant of Torah.

By Torah we recognize more than Sefer Torah. Torah is the soul, the content, the word of G'd, while Sefer Torah is the body, the ink and parchment attached to wooden rollers. It's the soul that enlivens the body and the Sefer Torah merely reflects the overriding sanctity of G'd's word. But as its tangible form, we handle the Sefer Torah with utmost reverence.

Taking a cue from the biblical Holy Ark which housed the divinely engraved Tablets of Law (as well as the very first Sefer Torah written by the hand of Moses as dictated to him by G'd), the love and respect towards our most precious possession has motivated in us a strong desire to furnish it with lavish ornaments and rich decorations. Some are strictly utilitarian in nature; others are purely ornamental — all enjoy imaginative craftsmanship and art, fine sensitivity, producing high excellence.

There is a halachic ban on touching the parchment of the Sefer Torah with bare hands. Hence the need to attach the parchment to the wooden rollers (called *etz chaim*, tree of life), in order to easily move, during reading, from passage to passage. For the convenience of the Torah Reader, a pointer is provided to assist him in focusing on the many written lines and not to lose his place. When not in use, the Sefer Torah is securely rolled shut and held in place by a binder, usually a strap which is either hooked or tied together. All these are objects designed for functional purposes.

In addition there is a natural, spontaneous drive to beautify and endow our Sefer Torah with almost human-like features. Hence the garment-like Torah mantle, as well as outright pieces of jewelry — breast plates, head pieces, crowns, etc. Taste and talent, generosity and munificence have fashioned all of the above into objects of beauty. Cloth is richly embroidered. Wood is gracefully carved, polished and varnished. Silver is exquisitely crafted with charming elegance.

We could easily devote much space to each of these so hastily listed objects (which did not even touch on the heavy ornamental case in which the entire Sefer Torah is enclosed in oriental communities). This article however, focuses on the Wimpel.

What is a Wimpel? It's a German word for a narrow, long banner. In the 9th century it was a word for kerchief or turban, wound around the head (Kluge/Goetze: *Etymologisches Woerterbuch*). Later it became the word for a ship's flag (Pekrun: *Das Deutsche Wort*). But for German Jews it had (and still has) a pronounced religious connotation.

(continued on next page)

The Wimpel (continued)

The linen diapers which were used during *beris miloh* of the newborn boy were cherished by the family as a sentimental memento. Having served during a sacred mitzvah, they deserved a special and fitting place of honor. After washing and cleaning them, the pieces of linen were then cut into long narrow strips and sewn to a binder.

On the pure, white background the name of the boy was embroidered in multi-colored stitches, followed by the date in a calendar, and then by a blessing, the wish expressed at the circumcision (e.g., "Torah, *chuppoh* (marriage) and *malasim tovim* (good deeds).") A

כת קדש י"ז תמוז
ולמעשים טובים

יצחק בן אברהם נולד
תרס"א לפ"ק ה' יג
אמן סלה

Mothers (or, in later eras, parents) used to beautify and embellish their work. If the name suggested it, so did the date (a lion for Judah, a deer for Zevi, etc.). The words Torah, *chuppah*, and *malasim* themselves to imaginative illuminations. Even the date of birth (if known) would evoke an appropriate design. In more recent times, probably to accommodate the less knowledgeable, the secular name of the boys was also provided.

The day when the Wimpel was officially presented to the synagogue became a festive occasion. In some communities this was at an early age, around the baby's first birthday (or, as the popular saying went, when old enough to appear "dry and clean" in public). Since many of the towns and villages in Germany were equipped with an Eruv (permitting carrying on Shabbos into the street) there was no problem in bringing child and Wimpel to the synagogue. Indeed, the entire occasion became known as "*Schultragen*" (carrying to shul). In other communities the ceremony was done much later, only when the child could walk to the synagogue on his own (and the Wimpel was brought there before Shabbos).

On the occasion of "*Schultragen*" the father led (or carried) his young son to the Reading Desk after conclusion of Torah reading, in time for *gelilah* (closing and dressing of the Sefer Torah). He then officially presented the new Wimpel and assisted in winding it around the Sefer Torah. The Rabbi then imparted on the young son the traditional blessing for children: "May G'd make you like Ephraim and Menasheh" followed by *birchas kohanim* (the Priestly Benediction).

The intrinsic beauty of this custom is apparent: to associate the covenant of circumcision with the covenant of Torah, and to lead the wide-eyed, innocent child right up to our source of sacred tradition. But a not insignificant by-product of the custom was the successful establishment of a birth register, permanently located in the synagogue. Communities which enjoyed centuries of existence in Germany could with little effort trace and identify long-forgotten names and dates of birth of members.

Although the beautiful Wimpel custom is still maintained in congregations organized by immigrants from Germany in many parts of the world, its future is in doubt. Perhaps a time will come when the Wimpel and its history will only be found in museums and reference books (or in some dust-covered collection of the issues of our own *Habayit*). Or — who knows? — the Wimpel may catch the fancy of later generations and then it will once again occupy its place of honor and distinction, secure and securing our sacred Sefer Torah.

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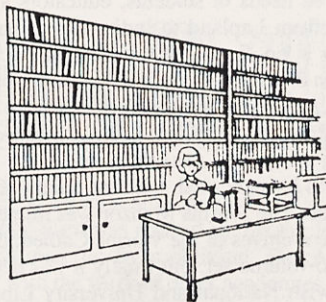
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WORLD'S LARGEST COLLECTION OF JUDAICA IN JERUSALEM



One of the greatest historical debates in Zionism was between Achad Ha'am and the political Zionists. The former saw the main significance of Eretz Yisrael as a cultural and spiritual center, radiating its beneficial influence over the Diaspora communities; the latter emphasized the political nature of the Jewish State and its role as a physical haven and home for the Jews.

History has in a sense justified both schools of thought, for Israel is both the cultural center and the sovereign State of the Jews. Jerusalem's Jewish National and University Library is an outstanding example of Israel's and Jerusalem's cultural centrality. Possibly the largest collection of Judaica, it is situated on the Hebrew University campus yet serves many thousands of students not only in Israel but also all over the world. It is only natural that this unique collection should be in Jerusalem and it is equally clear that it will do whatever is in its power to meet the needs of students of all Jewish subjects wherever they may be.

Despite peril, assimilation and dispersion to all corners of the world, Jewish tradition has been carefully passed on from generation to generation. The words of our forefathers have been lovingly transmitted to perpetuate and unify the Jewish people through all our days of wandering.

If not the Jewish people themselves, then at least a portion of their writings are unified in Israel. The Jewish National and University Library contains a veritable treasurehouse of the Jewish people, in its home on the Givat Ram campus of the Hebrew University of Jerusalem. Included in its archives and shelves are over two million volumes, perhaps the world's largest collection of Judaica and Hebraica.

Founded in the late 1800's, long before the Hebrew University cornerstones were laid, the library contained collections of Hebrew works and books of Jewish interest sent by friends abroad. A Bialystock physician, Dr. Josepha Chazanowitz, almost singlehandedly sent 10,000 volumes to the small library originally founded by the B'nai B'rith Lodge of Jerusalem.

After the establishment in 1925 of the Hebrew University of Jerusalem, the library grew in leaps and volumes. Scholars and men of letters were forced to leave behind priceless collections of books and scholastic works in their flight to Israel, and what was saved entered the Jewish National and University Library. Academicians were scarcely in a position to afford books in the fledgling country, and the library maintained textbooks for study as well as treasures in the annals of Judaism.

Painstakingly built up over the years, the library was moved to the new Hebrew University Mount Scopus campus. The Israeli War of Independence severed the university from its mountaintop campus, however, and the library was also abandoned. "Library personnel were occasionally accompanied by armed convoy to Mount Scopus," recalls Peretz Tishbe who has worked in the library for 45 years. "We found books that even had bullets imbedded in them." Now head librarian, Mr. Tishbe recalls the intense desire to regain possession of the books. He says that on visits to the exiled library, books were always hidden inside false bottoms of jugs, barrels and crates, in order to smuggle them down the barricaded mountain by donkey back. It was not until after 1967 war that the library once again had free access to all of its books. Today the library stands at the heart of the Jerusalem Givat

(continued on next page)

Largest Collection Of Judaica *(continued from page 13)*

Ram campus, serving the research needs of students, educators and the entire Jewish population. Rare Bibles have been gathered from Lapland to India, and Albert Einstein's original manuscript of the Special Relativity Theory is on display at the library's archives.

With a magnificent collection of 10,000 illuminated manuscripts, the library's assemblage spans nine centuries of Jewish thought and encompasses countries from Middle Eastern deserts to urban European ghettos. The Worms Prayerbook, a beautiful, illustrated German Jewish manuscript, is thought to be the oldest existing sample of Ashkenazi art.

For more than 600 years, it was lovingly used, until the flames of the 1938 "Crystal Night" engulfed hundreds of synagogues in Europe. The Worms Mahzor was miraculously preserved, however, and years later it was recovered in the archives of the Worms Cathedral Tower. Legal claims and battles in court were waged over this two-volume set, but finally it was determined that the treasure should have its rightful place in the Jewish National and University Library.

Working to maintain a balance of the inheritance of the past as well as the academic needs of the future, the library can be a source of pride to the State of Israel and the Jewish people everywhere.

JANET MENDELSON

ALT SEIN



Zeit rinnt durch meine Finger wie zoegernder Sand,
Nicht lang und die Glasuhr faellt mir aus der zitternden Hand.
Ich warte am Fenster und ziehe die Bilanz
Meines Lebens, reich an Liebe, an Kummer und nicht ohne Substanz.

Und ploetzlich fuellt sich mein Herz fast mit Glueck,
Denn all die guten Jahre kommen langsam zurueck!
Es fuellt sich mit Dank die goettliche Gabe,
Was Leben mir gab und den Rest, den ich noch habe!

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GREETINGS FOR SHAVUOT
and
BEST WISHES FOR A PLEASANT SUMMER

THE BABYLONIAN TALMUD



Because of persecutions that began soon after the time of Rav Ashi, the rule forbidding the commitment of the Oral Law to written form was relaxed so that the Jewish communities could maintain their existence and save the oral material from oblivion. Rav Ashi and his successor in the Sura academy, Ravina, were familiar with the work of other academies as well as their own. They attempted to extract the most important and representative rulings of the *amoraim* (*Editor's Note: amoraim are the gemara sages, literally "speakers" a title conferred on those who interpreted the teachings of the tannaim, literally "lecturers" whose sayings appear in the mishna.*) of the preceding generations and place them in a proper order, according to the sequence of tractates in the Mishna, referring such opinion to the *mishna* to which it rightly belonged. Thus, each *sugya* (topic) in the Talmud begins with a *mishna*, followed by *gemara*, the recorded oral discussion on the *mishna*.

In addition to this legal element in the Talmud, opinions on many non-legal issues discussed in the academies were included as well, such as family relationships, student-teacher relations, commerce, agriculture, magic, botany, medicine, etc. Hence, the Talmud can teach us much about daily life in Babylonia, as it contains many actual incidents, customs, beliefs and superstitions of both the Jews and non-Jews.

Although Rav Ashi followed R. Judah's general structures of tractates in organizing the Talmud, and although all the tractates of the Mishna were probably studied in the yeshivot, in the final editing of the Babylonian Talmud only the sections carrying contemporary significance were included. Thus, there is no *gemara* on most of Orders *Zera'im* and *Tohorot* (which deal largely with laws pertaining to agriculture and Palestinians crops and to ritual purity, respectively).

The *gemara* was written mostly in Babylonian Aramaic (somewhat different from Palestinian Aramaic) and often exhibits lack of form and the introduction of extraneous or tangential matters, as would be expected in a dialogue. For example, the discussion of Shabbat lights leads to a discussion of Chanukkah lights; with the result that the laws and regulation on this festival are given in Tractate Shabbat. All told, the text of the Talmud consists of approximately 2.5 million words, of which about one third *aggadic* material (homiletics, stories and the like) designed to teach morality, fear of G-d and respect for fellow men.

Following each *mishna* in the Talmud, then, there is a kind of summarized sketch of the debates of the sages throughout the generations of *amoraim*, but each period is not summarized separately. The end result, according to Adin Steinsaltz in his *Essential Talmud*, is "a kind of symposium of views on halakhic problems, spanning all the generations", which is representative of the study and teaching of the Oral Law in its various times and forms (i.e. public lectures and the free and open discussions, unlike the Mishna, do not consist of rulings in all the spheres of oral legislation; they contain not only definitive conclusions but also alternative solutions proposed and rejected, as well as issues left undecided (*teiku*), (*Editor's Note: In other words, the Mishna presents terse, concise rulings, as similar as possible to the Oral Law given by G'd to Moses, while the gemara fully records the fascinating, sharp and lengthy discussions on those rulings, wherein every part of the Mishna is examined and carefully weighed. The result: In the great majority of cases clearcut decisions; sometimes a deadlock, practically resolved by Talmud commentators and halakha codifiers.*) Characteristic of the common methods of the *amoraim* is the intellectual sharpness of their analyses, which were predicated on the assumption that the Mishna contains nothing superfluous, and which strove to derive a principle of *halakha* from the "case history" format of the Mishna. In order to accomplish this goal, the *amoraim* cross-referenced to *halakhot* not included in R. Judah's Mishna (i.e. *toseftot* and *brairot*, in an attempt to arrive at the clearest interpretation of the topic. These references are included in the *gemara*.

To start with, a few basic questions were asked regarding each *mishna*: Who is the *tanna* whose

(continued on next page)

The Babylonian Talmud (continued from page 15)

method is reflected in this *mishna*? (*Man Tanna?*) What is the textual source from which this *halakha* is derived? (*Mnalan?*) What is the exact situation to which this *mishna* refers? (*Hikhi dami?*)

Sometimes contradictions by the extraneous material *Editor's Note: i.e. information introduced by amoraim when discussing the Mishna text, from sources found elsewhere in the Talmud.*) were resolved through a reinterpretation of the *mishna* limiting the general principle it teaches to a special and exceptional case (*Hakhi b'mai askinan?* With what are we dealing here?) or through a declaration that "something is missing in the *mishna* and it should read as follows . . . (*Hasure mehasri v'hakhi ka'tane*). Numerous "standard" expressions and terms are used repeatedly in the *gemara*, another proof that the same general methods were employed by most *amoraim*.

The work done by Rav Ashi and Ravina was no minor accomplishment; like R. Judah's work with *mishnayot*, it required a knowledge of all the available material, the ability to sift through the material, and finally, the organization of the material in some sort of cohesive structure. But from a strictly historical point of view, the Talmud was never completed - it was never officially declared finished. The work of editing went on for some 200 years after the time of R. Ashi and Ravina by the *Savoraim* (expositors), who followed the *amoraim*.

The approach of Talmud scholars throughout the ages has always reflected a continued need to examine the issues in ever greater depth, since something can always be added and a new insight can always be gleaned. It is said that to be a real "*talmid hakham*" (Torah scholar) one must immerse oneself in the "sea of the Talmud," an expression that is certainly apropos to the wealth of material found in one of the greatest Jewish works ever produced.

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Every summer the Jewish calendar brings us a period of mournful memories, three weeks which commemorate loss of country, city and Temple, leading to an exile that lasted not merely centuries but millenia. The observance of this period, flanked by the Fast of the 17th of Tamuz and the Fast of the 9th of Av, unleashes prayers and elegies, restraints and moods in a mighty stream of tears filled with the bitterness of all subsequent suffering of our people.

In the heart of the Jew, the erstwhile glory of Solomon's golden era has never disappeared. Through the content of our prayer books and the tomes of the Talmud, Jerusalem's teeming life and the Temple's sacred service in all their breathtaking splendor have been vividly preserved for the knowledgeable who actually feel as if they are experiencing it all right now. But of course, the Land of Israel was desolate, the Holy City abandoned, for a long, long time, and the Beth Hamikdash lies still in ruins. Except for one lone remnant: The Wall.

Not really a wall of the Temple, for that was completely obliterated by the enemy, rather part of the huge, solid enclosure of the Temple Mount, an outer wall, which runs all around the elevated plateau on which King Solomon erected the Temple. Although several stretches of it are extant, the part which lay west of the Temple has won a special warm place of emotion and nostalgia in Jewish hearts throughout the post-Temple era.

Long known as the Wailing Wall (but only in other languages; in Hebrew it was always *Kotel HaMaaravi*, the Western Wall) so named for the heart-wrenching tears and prayers it evoked, now, after the reestablishment of a sovereign Jewish State, its unique attraction to all, religious or not, from the far corners of the world and of course the residents of the Holy City, made it Judaism's focal point, its centerpiece, referred to simply and lovingly as The Wall. What merited its incredible survival and permitted it to stand resolutely and majestically despite the onslaughts of hatred and destruction? Dr. Zev Vilnay, in his *Aggadot Eretz Israel* (Legends of the Land of Israel) brings a charming story which he entitles "The Western Wall — Wall of the Poor":

When King Solomon was about to build the Temple, an angel of G'd appeared to him and said: "Solomon, son of David, King of Israel! Know that the Temple you are erecting shall be the Sanctuary of all the people. Therefore gather Israel and let each and everyone participate in the work, as far as he is able." Solomon assembled the people, the princes and the nobles, the priests and the men of wealth, and also the poor of the land. He then cast lots to assign the work. The lot decided that the wealthy would build the section in the east. The princes and nobles were to erect the great marble pillars and the stairs. For the Kohanim and Levites, the lot assigned the Holy Ark and its

(continued on next page)

Safe From Destruction *(continued from page 17)*

Curtain. But the building of the wall in the west fell to the simple people, the poor of the land.

The work began. Princes and nobles used the golden jewelry of their wives and daughters to finance the richly decorated eastern entrance wall. They hired laborers and supervisors to do the work. Soon their assigned part and that of the Kohanim and Levites neared completion.

The work of the poor dragged on slowly. Neither could they afford to purchase material nor to engage laborers to help them. They did the work themselves, they and their wives and their children. With great effort they labored, until the Western Wall was completed by the toil of their hands.

When the Holy Temple finally stood ready in all its splendor, G'd descended and chose for His divine Presence, the western side. For He said: "The labor of the poor is most dear to Me, My blessing be on it." And a heavenly voice was heard: "Never will the divine Presence move from the Western Wall."

When the wicked enemy burned our glorious Temple to the ground (may it be rebuilt speedily, in our days!), a host of angels descended and spread their wings protectingly over the Western Wall. And a heavenly voice proclaimed: "The Western Wall, built by the poor of the land, will never be destroyed!"

(Introduced and translated by Rabbi Shlomo Kahn)

CONSECRATION OF MEMORIAL WINDOW AND PLATES

On the last day of Pesach, during the Yizkor Service, the memorial window and plates which had been affixed throughout the last year were duly consecrated.

Emphasizing that the theme of "remembering" is especially appropriate on Pesach, for there are disproportionately many mitzvos throughout the year which are designed to remind us of the exodus from Egypt, Rabbi Kahn spoke of our heartfelt desire to recall those who have departed. The Yizkor prayers fulfill this on a personal level and a community event, such as the impressively large commemoration of Yom HaShoah which took place a few days later in the Felt Forum of Madison Square Garden, gives expression to the feeling in a setting of Jewish nationhood.

The following names were read: ISADOR WORMSER (memorial window), JULIUS BLOCH, ELFRIEDE BRESLAUER, EMIL DREYFUSS, IDA DREYFUSS, OTTO GUTMAN, JOHANNA HAHN, SOL HAHN, HEDWIG HAMMELBURGER, HEDWIG HEYMANN, LAWRENCE J. HIRSCH, WALTER JONAS, CARL KATZ, ERNA KLEIN, VICTOR MARX, RICHARD MEYER, ALICE SELIGMANN, SALI SIMON, ERNA STRAUSS, JOHANNA TISCHLER, IRMA WAELDER, SABINE WELLISCH (memorial plates), JOSEF BAUER, GRETCHEN GUTMANN, META KRUSKE, HERMANN SCHULHOFF (memorial plates in transit).

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FIRM AND STRONG ON THE ROCK

(Adapted and translated by Rabbi Shlomo Kahn)



We all know that Gibraltar is fondly and colloquially known as The Rock. But what is less known is the fact that this picturesque British colony has a flourishing Jewish community, so strong and so significant, that its mayor as well as its prime minister are Jews!

Gibraltar's 600 Jews number ca. 2% of the total population, thus ranking third in the world in proportion (after Israel, of course, and the United States). Jews have lived on The Rock since the 14th century and have won full equality as citizens in 1749. Most of the Jews of Gibraltar came from North Africa. To this day, family ties between them and the Jews of Morocco are still strong.

Prime Minister Sir Joshua Hassan is an active member of the Jewish community. He attends Shabbat services faithfully, and his staff knows that on Saturdays he cannot be reached for government business unless it is an emergency, and then only after the conclusion of synagogue service by 11 A.M.

His nephew, James Levy, is president of the congregation. There are four synagogues on Gibraltar, plus another service, geared for and conducted for the youth.

The Jews of Gibraltar do not confine their interest to politics. They are prominent in all aspects of life and specifically in commerce. A significant number of the country's fine shops and business establishments are owned by Jews and their economic condition is secure. Strolling through Gibraltar's main business street, names such as Hassan, Serua and Cohen are encountered frequently.

The members of the Jewish community display great interest in community life and are generous towards the maintenance of the synagogues. The Moorish influence in the architecture of the synagogue buildings is plainly visible. The houses of worship are richly furnished with exquisite antique silver Torah decorations, much of it imported from England.

Almost all Jewish children attend an elementary Jewish school. The dream of Mr. Levy is to expand this school in the near future into a high school, in order to develop and raise the religious level of his congregation. On Shabbat and festivals, all four synagogues are well attended. On weekdays, mornings and evening services are combined, on a rotating basis taking place in one of the four synagogues.

Gibraltar's Jews take avid interest in maintaining contact with Jews in other parts of the world. "We do not wish to be isolated but rather to feel affiliated with international Jewish organizations," reports James Levy. "We have many Jewish tourists in our community and our people visit Israel often. We are proud of the good number of our own youngsters who attend Yeshivas in the Jewish State. It is not difficult to feel Jewish identity in our little country. All of us are devoted to the Jewish congregation and ready and willing to support gladly all its institutions."

With Mayor Abraham Serfaty in charge of municipal affairs, and Prime Minister Joshua Hassan at the head of the national government, the Jews of Gibraltar follow the age-old tradition of Jewish patriotism and service to the land of residence in the Diaspora, in the footsteps of Joseph in Egypt and Mordochai in Persia.

VERGAENGLICHER GLANZ DER JUEDISCHEN GEMEINDE VON KAIRO



Sie ist einmal eine blühende Gemeinde voller Energie mit 150,000 Mitgliedern gewesen, die eine wichtige Rolle im ägyptischen Leben spielte und Politiker, Anwälte, Aerzte, Ingenieure und Gelehrte hervorbrachte. Nun besteht sie noch aus Resten von Resten, ist eine zerbrochene Muschel, die von 120 älteren Männern und Frauen gebildet wird und sich nicht einmal mehr des Glanzes der Vergangenheit erinnern kann.

Die juedische Gemeinde von Kairo ist Anlass fuer Traenen aber auch fuer Hoffnung. Die grosse Synagoge, die pittoresk inmitten eines aufstrebenden Zentrums von Kairo steht, hat fuer die Juden die Bedeutung, die die Pyramiden fuer die Aegypter haben. Der Ruhm ist vergangen, aber das Gebaeude bleibt. Wo einst Tausende sich an Festtagen versammelten und gedraengt in den dichten Reihen sassen, zwischen den dicken Mauern, die eine aktive Gemeinde aufnahmen, versammeln sich heute nur noch einige Mitglieder, nicht einmal genug um ein Minjan abzuhalten.

Ohne die Anwesenheit von Touristen oder Besuchern aus Israel ist in den Gesichtern der Kairoer Juden eine als Scham befundene Bestuerzung darueber abzulesen, dass nicht einmal ein Minjan gebildet werden kann. Leidend und kummervoll verdruecken sich die Juden in die belebten Gassen, die von der Synagoge wegstreben.

Abdel Nasser und seine Verordnungen sind dafuer verantwortlich, dass sich die einst blühende Gemeinde nach Israel oder in andere westliche Laender begeben hat. Die Synagoge lebt nicht mehr. Sie ist ein Museum vergangener Glanzzeiten, wie die aegyptischen Pyramiden auch, und wie diese wird sie auch von schwarzuniformierten Polizisten bewacht, die gleichermassen Angriffe von extremen Radikalisten wie kommune Kairoer Diebe durch ihre angeschlagenen Gewehre abhalten sollen. Es ist der gesamten Bevoelkerung von Kairo hoch anzurechnen, dass selbst waehrend der dunkelsten Zeit der antijuedischen und antiisraelischen Propaganda Nassers kein einziger Stein aus der Synagoge herausgebrochen oder die Davidsterne an beiden Seiten der grossen Eingangstuer entfernt worden waeren, auch wenn einzelne Juden angegriffen worden sind.

Gelegentlich erscheinen in den Zeitungen von Kairo zwar abwertende Angriffe auf Israel oder die Juden, doch diese werden in der Regel verschaeamt libyschen Terroristen in den Mund gelegt. Aber auf die in Kairo lebenden Juden gibt es keine physischen oder verbalen Attacken. In den Augen von Mourad Gabbai sitzt Traurigkeit und eine ausweglose Resignation. Er verrichtet treu die Arbeit in der verwitweten Synagoge, die seinem Namen entspricht. Bei einem Besuch Anfang der Woche war nur er ein muslimischer Handwerker und die allgegenwaertige Polizeistaffel in dem grossen Gebaeude anzutreffen. Mourad Gabbai ist entschlossen, die Tueren seines grossartigen Gotteshauses immer geoeffnet zu halten, auch wenn sich vielleicht ein halbes Dutzend Greise in den Achtzigern, durchmischt mit amerikanischen, europaeischen und israelischen Besuchern, in der Synagoge zusammenfindet.

Es gibt nur drei aegyptische Juden, die sich fuer Gebete in die Synagoge bewegen koennen.

(continued on next page)

Vergaenglicher Glanz (continued from page 20)

Einige Frauen sind auch anzutreffen, aber fuer das Minjan sind sie nicht mitzuzählen. Achtzig alte Frauen und vierzig aeltere Maenner - das ist alles, was von der einst stolzen Kairoer juedischen Gemeinde uebriggeblieben ist. Mourad Gabbai sagt, dass ihr Alter zwischen siebzig und achtzig liegt, aber man glaubt auszumachen, dass die meisten schon ueber achtzig und vielleicht schon neunzig sind. Es gibt fuer sie keine Altersheime, sie muessen selber fuer sich sorgen. Einige verdienen sich etwas auf den lokalen Maerkten, aber 35 von ihnen leben von der Unterstuetzung des American Joint Distribution Committee. Sie erhalten fuefzig aegyptische Pfund pro Person und im Monat, was nicht viel ist. Es ist dem American Jewish Congress zu verdanken, dass sich die Mauern der Synagoge in blendendem Weiss praesentieren und auch sonst gut zu dem Haus geschaut wird.

Die Gemeinde hat kuerzlich die tatkraeftige Unterstuetzung ihres Vorsitzenden Dr. Guido Rison-Levi verloren, der nach Paris gezogen ist. An seine Stelle ist Joseph Danna, ein Jurist, getreten, der sich weitgehend auf die Kenntnisse von Mourad Gabbai stuetzt, dessen Gesundheit aber Anlass zur Besorgnis gibt. Kuerzlich war er fuer eine Augenoperation in Israel, die gluecklicherweise erfolgreich war. Als wir uns in der Synagoge trafen, sprachen wir darueber, ob wohl am kommenden Samstag sich ein Minjan zusammenfinden wuerde. Ich hatte mich zum Bleiben entschlossen, und dieser Entschluss war weitgehend dadurch motiviert, dass meine Anwesenheit vielleicht ein Minjan ermoeglichen koennte. Ohne die Praesenz von Touristen am Freitag oder am Samstag ist es unmoeglich, ein Minjan abzuhalten.

Als ich am Samstag morgen in die Synagoge kam, wurde ich von den Stimmen eines israelischen *Baal Kore* empfangen. Es gab bereits ein Minjan. Elf Personen hatten sich zusammengefunden, darunter fuef oder sechs Touristen aus Israel, die sich darueber freuten, die Fruechte der aegyptisch-israelischen Annaeherung ernten zu koennen. Die Israelis konnten auf Anhieb erkannt werden: Sie waren jung, energiegeladene und mitreissend. Die wenigen Kairoer Juden schienen in ihrem Alter eingefroren, und einer oder zwei waren gelegentlich geistlich ueberhaupt abwesend.

Es war ein bewegender Augenblick, als die Sefer Tora zur Bima getragen wurde und die aelteren Maenner und Frauen mit erhobenen Haenden hinter der Sefer Tora hergingen, um sich davon Segen und Licht zu holen.

Die Abwesenheit von lernenden Maennern waehrend der Gesetzeslesung war spuerbar. Die Versammelten wurden zu einer Alija bewegt, ohne dass ihre hebraeischen Namen aufgerufen wurden. Ich bestand darauf, dass mein Name - Josef Ben Harav Jessuchar Dov - aufgerufen wurde. Es war schon lange her, seit zum letztenmal ein Sohn eines Rabbiners zum Lesen des Gesetzes in Kairo aufgerufen worden war. Das Lesen war auch nicht fehlerfrei. Aber waehrend zum Beispiel in London die Fehler nur Verwirrung gestiftet haetten, wurde in Kairo der Mut dessen gelobt, der als einziger ueberhaupt das Gesetz lesen konnte.

Ich fragte Mourad Gabbai, wann zum letztenmal eine Barmizwa in der Synagoge stattgefunden habe. "Vor etwa fuefzehn Jahren", antwortete er nach einigem Zoegern, was den Verdacht nahelegte, dass es schon laenger her ist. "Und wann gab es das letztemal eine Heirat?" Das war schon so lange her, dass er zuerst das aelteste Mitglied der Gemeinde befragen musste. Auch dieser konnte kein Datum mehr nennen.

Es war traurig, dass kein einziger Vertreter der israelischen Botschaft in Kairo in der Synagoge anwesend war. Diese Tatsache wurde auch von einem israelischen Touristen als stoerend empfunden: "Ich bin nicht religioes, und in Israel wuerde ich jetzt nicht in einer Synagoge anzutreffen sein. Aber als ich hoerte", sagte dieser Tourist, "dass man hier Schwierigkeiten hat, ein Minjan zu formieren, da hielt ich es fuer meine Pflicht, mich zu zeigen. Die Botschaftsangestellten koennten doch ebenso handeln". Der Mut und das Durchhaltevermoegen der aelteren Juden in Kairo und die neue Hoffnung, die ihnen durch die besuchenden Israelis gebracht wurde, veranlassten mich, an die Gemeinde in Hebraeisch einige Worte zu richten, die besagten, dass der Gottesdienst einmal mehr bewiesen habe, dass wir gemeinsam immer unsere Feinde besiegen werden, die uns zu verstoeren ausgezogen sind.

Es war symbolisch fuer den Niedergang der Kairoer Gemeinde, dass die anwesenden Mitglieder eine Uebersetzung ins Arabische benoetigten. Ich erinnerte mich, dass ich bei einem Besuch im Jahre 1979 mit den Gemeindemitgliedern Jiddisch und Englisch gesprochen habe, aber Mourad Gabbai antwortete mir, dass niemand heute diese Sprache verstehen wuerde.

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Arthur Guckenheimer	"	Muenchen/Gladbach
Rosa Schwarz, nee Kujawska	"	Mannheim
Grete Gutmann, nee Elbert	"	Kronheim
Mira Silbermann, nee Marx	"	Wuerzburg
Agnes Landenberger, nee Dux	"	Hildesheim
Jenny Strauss, nee Neu	"	Lengfeld
Elsie Hirsch, nee Kaufman	"	Meisenheim
Else Neumann, nee Weiskopf	"	Noerdlingen
Leo Traub	"	Karlsruhe
Henriette Brunn, nee Oppenheimer	"	Neckarzimmern
Rose Hanf, nee Kohn	"	Breslau

We extend our warmest sympathy to the bereaved

WE REMEMBER

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

May	Sivan		June	Sivan
25	5	Rosel Rachel Bruchfeld	1	12 Reinhard Loewengart
25	5	Jonas Frank	2	13 Isak, Bertha, Else, Heinz Erwin & Irma Bratt
25	5	Fanny Levite		
25	5	Doris Schuelein	2	13 Lina Buchheim
26	6	Dr. Isak Heilbronn	2	13 Louis Jonas
26	6	Jenny Katzenstein	2	13 Siegfried Mendle
26	6	Auguste Wolf	2	13 Adolph Sandler
27	7	Thekla Alexander	3	14 Paul Adler
27	7	Lina Gitterman	3	14 Frieda May
27	7	Emil Liffgens	3	14 Jacob, Frieda & Liselotte Schiff
27	7	Irma Liffgens		
27	7	Helene Mayer	4	15 Henriette Buxbaum
27	7	Berta Oppenheimer	4	15 Felix Jonas
28	8	Anna Pollack	4	15 Johanna Kaufman
28	8	Renate & Sally Pollack	4	15 Clementine Krueger
28	8	Walter S. Ronner	4	15 Louise Levy
29	9	Balbine Heldmann	4	15 Leopold Markus
29	9	Samuel Hess	4	15 Pauline Schloss
29	9	Leonie Schlossberger	6	17 Benno Baumann
29	9	Philip Wolfermann	6	17 Emil Gundel
30	10	Alfred Katzenstein	6	17 Robert & Elise Hirsch
30	10	Louis Weil	6	17 Rosa Klar
30	10	Jacob Winter	6	17 Betty Traub
31	11	Nanny Frank	7	18 Alice Dressler
31	11	Caroline Kronenberger	7	18 Paul Holtzman
31	11	Kurt Nathan	7	18 Fred Kahn
31	11	Friedrich Schwarz	7	18 Martha Kahn
June				
1	12	Martin Israel		

(continued on next page)

We Remember (continued)

June Sivan

7	18	Curt Lauter
7	18	Amalie Levis
7	18	Michael Lichtenthal
8	19	Jenny B. Baerwald
8	19	Julius Dreifuss
8	19	Rosa Fussmann
8	19	Malchen Gottlieb
8	19	Richard Jung
8	19	Hugo Mannheimer
8	19	Leopold Meyer
9	20	Amalie Baum
9	20	Harry Lessheim
9	20	Walter Rosenbaum
9	20	Arthur Schloss
9	20	Johanna Sommer
10	21	Sophie Daniel
10	21	David Gunzenhaeuser
10	21	Rosa Katzenstein
10	21	Jakob Levis
10	21	Jakob Plawner
10	21	Max Schloss
10	21	Herman Speier
10	21	Helene Spaeth
10	21	Gustav Wahle
11	22	Arnold Berney
11	22	Fred Schindler
11	22	Max Strasburger
11	22	Fritz Schiff
12	23	Herman Rosenthal
13	24	Wilhelm Feuer
13	24	Martin Heineman
13	24	Siegried Loew
13	24	Dora Meyer
13	24	Hans Neubauer
13	24	Julius Reinstein
13	24	Else Schloss
14	25	Ernest Rosenberg
15	26	Max Neumann
15	26	Dr. Leo Richmond
15	26	Ernst Simon
15	26	Harry Siegel
15	26	Selma Stern
15	26	Bertha Wolfsheimer
16	27	William Basch
16	27	Ludwig Bauernfreund
16	27	Frieda Lehmann
16	27	Otto Morgenthau
17	28	Hilde Kahn
17	28	Sigmund Marx
18	29	Erna Katzenstein
18	29	Moritz Mayer

June Sivan

18	29	Samuel Silbermann
18	29	Betty Silbermann
18	29	Rosa Stern
18	29	Gisela Sundheimer
19	30	Max Alexander
19	30	Frida Hirsch
19	30	Richard Katz
19	30	Martha Leitner
19	30	Albert Spaeth
<i>Tamuz</i>		
20	1	Carl Bergman
20	1	Max Erman-Bach
21	2	Herta Levy
21	2	Julia Noy
22	3	Amalie Eberhardt
22	3	Maurice Gudoff
22	3	Jettchen Stern
22	3	Joseph Voss
23	4	Doris Baer
24	5	Bertha Kahn-Bruchfeld
24	5	Leopold Henlein
24	5	Hermann Hirsch
24	5	Amalie Rosenberg
25	6	Emma Baer
25	6	David & Rosa Frankel
25	6	William Goldschmidt
25	6	Lisl Schuelein
27	8	Judith Berman
27	8	Harry Loewenstein
27	8	Gabriel Schloss
28	9	Max Bruchfeld
28	9	Alma Gutmann-Sucher
28	9	Moses Hess
28	9	Marianne Sondheimer
28	9	Ludwig Goetz
29	10	Efroim Birman
29	10	Lisa Lauber
29	10	Thekla Lewy
29	10	Rebecca Schoemann
30	11	Leo Basch
30	11	Max Strauss
30	11	Selma Furcht
30	11	Walter Friedman

July

1	12	Isidor Brunn
1	12	Lina Frei
2	13	Bernhard Hirsch
2	13	Isaias Weiskopf
3	14	Leo Forchheimer
3	14	Julius Abraham

(continued on next page)

We Remember (continued)

July	Tamuz		July	Tamuz	
3	14	Flora Marx	18	29	Paul Ernst
3	14	Rudolf Sinsheimer	18	29	Blanca Marx
3	14	Leopold Sonneberg	18	29	Bettina Sonn
4	15	Edgar M. Loew		Av	
5	16	Arthur Einstein	19	1	Walter Kahn
5	16	Abraham Rosenthal	20	2	Bernard Gootter
6	17	Sally Lewy	20	2	Lothar Herz
6	17	Jonas & Amalie Roer	20	2	Adolf Stern
7	18	Emma Behrens	21	3	Anna Dicker
7	18	Lucie Furstenberg	21	3	Klara Rotschild
8	19	Ida Dreyfuss	22	4	Martha Levi
8	19	Mathilde Gottlieb	23	5	Irma Loewenstein
8	19	Leopold Lemke	23	5	Sophie Marx
8	19	Selma Schlesinger	24	6	Jocheved Auer
8	19	Julius Schoenberg	24	6	Sara Gruen
9	20	Herta Levi	24	6	Leopold Stern
9	20	Herman Scharenberg	25	7	Joseph Bender
10	21	Lina, Siegfried & Wolfgang Frankenstein	25	7	Hugo Loewenstein
10	21	Gustav Gruenberg	25	7	Franz Regensburger
11	22	Rosel Kahn	25	7	Clara Schnell
11	22	William Kugelman	26	8	Dr. Fred Dreifuss
11	22	Salomon Lehmann	27	9	Willi Heinsfurter
11	22	Julius Lippmann	27	9	Selma Lesser
11	22	Rika Seligmann	27	9	Else Starkhaus
12	23	Charlotte Hammel	28	10	Gertrude Hirsch
12	23	Erich Lauter	28	10	Rose Royce
13	24	Dr. Leopold Frei	29	11	Albert, Anita & Hedwig Pollack
13	24	Eva Lachman	29	11	Alfred, Siegfried, Rudolf & Emmy Schloesser
13	24	Amalie Neumann			
13	24	Pauline Reis	29	11	David Stern
13	24	Fanny & Julius Schaler	29	11	Rudolf & Erna Tannenbaum
13	24	Leo, Martin & Walter Spicker	29	11	Kurt Tannenbaum
13	24	Emma Willner	30	12	Oskar Gruenbaum
14	25	Josef Abramson	30	12	Max Kahn
14	25	Ernst Bauernfreund	30	12	Julius Kraft
14	25	Johanna Goldstein	30	12	Sigmund Neumark
14	25	Irma Haas	30	12	Martin Saul
14	25	William M. Kreisle	31	13	Recha Levitus
14	25	Norbert Neumann	31	13	Lazarus Strauss
14	25	Fanny Rosenthal	August		
14	25	Anna Singer	1	14	Mathilde Lendt
15	26	Lola Friedman	1	14	Alfred Sherlin
15	26	Karl Gutmann	1	14	Salli Stern
17	28	Rosa Breslauer	1	14	Jenny Strauss
17	28	Louis Cohn-Victor	2	15	Paula Heumann
17	28	Albert Gutkind	2	15	Fritz Levite
17	28	Hannchen Heilbrunn	2	15	Miriam Nussbaum
17	28	Max Jacob	2	15	Emilie Wimpfheimer
17	28	Fred & Lucille Roland	3	16	Max Blumenthal
17	28	Albert Schwager	3	16	Julius Hamburger

(continued on next page)

We Remember (continued)

<i>Aug.</i>	<i>Av</i>		<i>August</i>	<i>Av</i>	
3	16	Adolf Gottlieb	16	29	Fred Tager
3	16	Martin Kreisle	17	30	Oskar Cahn
4	17	Martin Brunn	17	30	Frederick Jellinek
4	17	Leopold Eichtersheimer	17	30	Ludwig Stahl
4	17	Ricka Frank	17	30	Eugene Stern
5	18	Ida Goldberg	17	30	Siegbert Weil
5	18	Lina Hellmann			
5	18	Sigmund Schloss		<i>Elul</i>	
6	19	Albert Blank	18	1	Daniel Gottlieb
6	19	Joseph Hamburger	18	1	Heinrich, Wilhelm, M.
6	19	Benjamin F. Herz			Julius, Jettchen & Senta
6	19	Louis Wolfsheimer			Levi
7	20	Horace E. Bauer	18	1	Flora Neuburger
7	20	Ernestine Hirsch	19	2	Clara Lindheimer
7	20	Richard Hirsch	19	2	Josef Pretsfelder
7	20	Rosalie Meyer	19	2	Dr. Emmerich Wellisch
8	21	Karoline Bloch	20	3	Blanche Rothstein
8	21	Willi Blumenthal	20	3	Arthur Sonneberg
8	21	Max Meir Karpf	20	3	Benno Sternfels
8	21	Bertha May	20	3	Clara Strauss
8	21	Salomon Tannenbaum	22	5	Rika Bender
9	22	Arthur Neu	22	5	Heinz Moritz Lippmann
10	23	Rosel Hersch	22	5	Leopold Lindheimer
10	23	Max Schwarz	23	6	Hildegard Hoffman
10	23	Arthur Simonsohn	23	6	Eva Veisz
10	23	Max Wolf	23	6	Ruth Zimmerman
11	24	Rudolf Bauer	24	7	Josef Wolf
11	24	Jettchen Goldschmidt	25	8	Martha Levor
11	24	David Katzenstein	25	8	Siegfried Stein
11	24	Walter Lachmann	26	9	Julius Hirsch
11	24	Elfriede Pollack	26	9	Jacob Nartel
11	24	Max Schwarz	26	9	Siegfried S. Nordschild
12	25	Anna Bauernfreund	27	10	Sussman Moses
12	25	Adolf Blumenthal	27	10	Louis S. Obermeier
12	25	Josef Goldschmidt	28	11	Georg Lendt
12	25	Hannah Goldsmith	29	12	Dr. Franz Bergman
12	25	Moritz Gottschalk	29	12	Rose Spaeth
12	25	Nathan Mathes	30	13	Heinrich Bloch
13	26	Frederick S. Braun	30	13	Hedwig Kaufman
13	26	Siegfried Frank	<i>Sept.</i>		
13	26	Lazarus Herz	1	15	Leo Adler
13	26	Erna Klein	1	15	Joseph Katz
13	26	Sigmund Markus	1	15	Erna Strauss
13	26	Heinrich Wortsman	2	16	Ludwig Lewy
14	27	Ernestine Lehmann	2	16	Cantor H. Silbermann
14	27	Fanny Loew	2	16	Louis Straus
14	27	Camilla Michels	2	16	Leopold Tannenbaum
14	27	Hilde Schwager	3	17	Leo Aach
15	28	Babette Levi	3	17	Fritz Gern
15	28	Jeanette Tannenbaum	3	17	Erna Liebenstein
16	29	Julie Katz	3	17	Julius Schaefer
16	29	Lina Rosenthal	4	18	Bernhard Greenbaum
16	29	Betty Oppenheim	4	18	Arnold Rosenstock

(continued on next page)

We Remember *(continued)*

<i>Sept.</i>	<i>Elul</i>		<i>Sept.</i>	<i>Elul</i>	
4	18	Siegmund Schwarz	13	27	Daniel Guggenheim
5	19	Johanna Stern	13	27	Ida Meyer
5	19	Jacob Wachenheimer	13	27	Jacob Sommer
6	20	Max Levite	14	28	Robert Arnstein
6	20	Joseph Silberman	14	28	Albert Kronenberger
6	20	Adolf Traub	14	28	Erna Michelson
7	21	Gustav Kahn	14	28	Salomon Ottenheimer
8	22	Betty Blumenthal	14	28	Jacob Simon
8	22	Sophie Levy	15	29	Jenny Holzer
8	22	Arno Trautman	15	29	Elizabeth Levy
9	23	Olga Jonas	15	29	Julius Menges
9	23	Simon Levite	15	29	Adolf Pollack
9	23	Stephan Mondschein			
9	23	Rosa Rothstein			<i>Tishri</i>
10	24	Sally Friedberg	16	1	Mathilde Kahn
10	24	Bertha Hofmann	16	1	Ernest A. Lilienstein
10	24	Rose Lang	16	1	David May
10	24	Emma Moses	16	1	Moritz Schwarz
10	24	Susan Rosenthal	16	1	Paula Sonn
10	24	Dr. Norbert Rothstein	16	1	Samuel Sonn
10	24	Else Seligmann	17	2	Alfred & Auguste Levi
10	24	Hermann Seligmann			Arthur, Hermann &
11	25	Ferdinand Baumann			Wilhelm Levi
11	25	Bernhard Groeschel	17	2	Dr. Nathan Roos
11	25	Dina Hirschmann	18	3	Dr. Ernest Einstein
11	25	Salli Kahn	18	3	Walter Jonas
11	25	Dr. Leo Stahl	18	3	Salomon Katz
11	25	Dr. Leo Stahl	18	3	Morris Nager
13	27	Traute Feith	18	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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