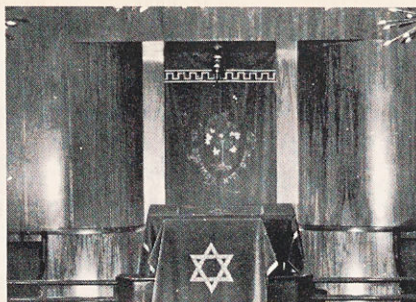


HABAYIT



הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Teveth-Shevat-Adar 5746

Number 307

Dec., 85-Jan.-Feb.-Mar., 1986

LIGHT AND WARMTH

Fire serves two purposes — it provides light and warmth. Darkness loses its terror or the fear of uncertainty. No need to grope. No fear to stumble. I can see. Cold loses its discomfort, shivering pain, or outright peril. I am warm and safe.

Man has succeeded expertly in refining and improving and perfecting the primitive crudeness and simplicity of fire as a means to achieve these twin goals. High intensity electric lights have replaced the candle and the torch. Modern heating systems may not be as picturesque as a camp fire nor as romantic as a roaring fireplace. But this deficiency is amply compensated by ease and comfort.

And yet, in all of us lives a spark of nostalgia, a secret or not-so-secret yearning for the simplicity and rusticity of yesteryear. Hence we do find candles and log-fed fireplaces in the most elegant homes and the finest restaurants.

Chanukkah occurs on our calendar in winter. The kindling of the Chanukkah lights takes place after nightfall. Those flickering little flames of fire, primitive and simple, unchanged for more than two thousand years, are a shining example of fire's purpose: light and warmth.

Rabbi Shlomo Kahn



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SCHEDULE OF SERVICES

		<i>Preceding Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
1985							
Dec. 14	Miketz - Chanukkah - Sermon	4:10	8:30	4:35	5:10	6:15	9:30
Dec. 21	Vayigash	4:15	8:45	4:40	5:12	6:15	9:25
Dec. 28	Vayechi	4:20	8:45	4:45	5:16	6:15	9:25
1986							
Jan. 4	Shemos (Blessing month of Shevat) — Sermon	4:25	8:45	4:50	5:22	6:10	9:25
Jan. 11	Voero	4:30	8:30	4:55	5:28	6:10	9:25
Jan. 18	Bo	4:40	8:45	5:00	5:35	5:55	9:20
Jan. 25	Beshalach — Sermon	4:50	8:45	5:10	5:43	5:55	9:15
Feb. 1	Yisro	4:55	8:45	5:20	5:51	5:50	9:10
Feb. 8	Mishpotim (Blessing Month of Adar I) — Sermon	5:05	8:45	5:25	5:59	5:40	9:10
Feb. 15	Terumo	5:15	8:45	5:35	6:07	5:30	9:05
Feb. 22	Tetzaveh — Sermon	5:20	8:45	5:40	6:15	5:20	9:00
Mar. 1	Kis Siso	5:30	8:45	5:50	6:23	5:10	8:50
Mar. 8	Vayakhel-Shekolim — Sermon (Blessing Month of Adar II)	5:40	8:45	6:00	6:31	5:00	8:45
Mar. 15	Pekudeh	5:45	8:45	6:05	6:38	5:00	8:45
Mar. 22	Vayikro-Zochor — Sermon	5:50	8:45	6:15	6:46	4:55	8:40
Mar. 29	Tzav-Poroh	6:00	8:45	6:20	6:53	4:50	8:35

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Wed. Dec. 25, Wed. Jan. 1, Mon. Feb. 17)	8:00 A.M.
	Monday and Thursdays	6:45 A.M.
	Tuesdays, Wednesdays, Fridays	6:55 A.M.
Evenings:	December 15 to January 2	4:30 P.M.
	January 5 to January 16	4:45 P.M.
	January 19 to February 6	5:00 P.M.
	February 9 to March 6	5:30 P.M.
	March 9 to March 28	6:00 P.M.

SPECIAL DAYS

Shabbos	Dec. 7	Evening:	First Chanukkah light
Sunday	Dec. 8	Chanukkah:	Shacharis 8:00 A.M.
Mon.-Thurs.	Dec. 9-12	Chanukkah:	Shacharis 6:45 A.M.
Friday	Dec. 13	Chanukkah:	Rosh Chodesh Teves, Shacharis 6:30 A.M.
Sunday	Dec. 15	Chanukkah:	Shacharis 8:00 A.M.
Sunday	Dec. 22	Fast Asoro b'Teves: Fast begins 5:55 A.M.; Shacharis 8:00 A.M. Mincho-Maariv 4:30 P.M.; fast ends 5:09 P.M.	
Shabbos	Jan. 11	Rosh Chodesh Shevat	
Shabbos	Jan. 25	Chamisho osor b'Shevat	
Sunday	Feb. 9	Rosh Chodesh Adar I, 1st day: Shacharis 8:00 A.M.	
Monday	Feb. 10	Rosh Chodesh Adar I, 2nd day: Shacharis 6:30 A.M.	
Sunday	Feb. 23	Purim Koton	
Tuesday	Mar. 11	Rosh Chodesh Adar II, 1st day: Shacharis 6:30 A.M.	
Wednesday	Mar. 12	Rosh Chodesh Adar II, 2nd day: Shacharis 6:30 A.M.	
Monday	Mar. 24	Ta'anis Esther: Fast begins 4:40 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 6:00 P.M. followed by Megillo; fast ends 6:43 P.M.	
Tuesday	Mar. 25	Purim: Shacharis and Megillo 6:30 A.M.	

SHIURIM SCHEDULE:

Daily Leren after Shacharis
 Daily Leren after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincho
 Sidro explanation Shabbos after Mincho
 Ladies' Shiur Mondays 7:30 P.M.
 Leren of Gemoro Shabbos after Musaf (beginning December 21st, followed each week by a Kiddush (Siyum for Firstborn will be on Erev Pesach). This year Tractate Sukkah will be studied.

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FROM THE DESK OF THE PRESIDENT

Once again we are able to look back to this year's High Holiday Season with great satisfaction. Our religious services were conducted in our traditional dignified manner and were well attended.

As already expressed during the Yom Kippur services, we once more thank Rabbi Kahn for a series of well structured enlightening sermons, Cantor Scharenberg and Mr. Walden, assisted by our Choir, for their rendition of the festive prayers. Thanks to Mr. Stanley Stone for his expert sounding of the Shofar and Mr. Albert Blank for his flawless reading of the Torah.

The difficult task of distributing the Aliyot and Mitzvot was ably handled as usual by Vice President, Mr. William Blank, and our Board members succeeded to have the proper decorum during our services.

During the Sukkot festival, a Kiddush was given after services in our beautifully decorated Sukkah, sponsored by the Sisterhood and arranged by Mrs. Fay Blank.

A well attended Kiddush was given on Shabbat Bereshit by our Chatan Torah, Rabbi Shlomo Kahn, and our Chatan Bereshit, Vice President, Mr. Walter Michel.

We also want to thank Mrs. Hertha Hirsch for again taking the time to clean and polish all the silver ornaments of our Sifre Torah.

All of us feel good about the freshly painted Synagogue. The Officers and Board of Trustees, as well as I personally, thank all our good members and friends (listed separately elsewhere in this Habayit issue) for their understanding and generous donations to accomplish this task.

With best wishes for a happy Chanukkah,

Oscar Wortsman

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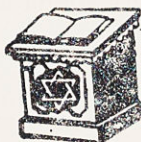
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CONGREGATION NEWS IN BRIEF



... our Synagogue services and religious functions during the recent series of Yomim Tovim took place in solemn, festive as well as joyous spirit, as befitting each of the holidays; the solemnity of Rosh HaShono and Yom Kippur was highlighted by synagogue worship; once again the prayers could be easily followed thanks to the distributed "Companion" and "Guidelines" to the Holiday Machzor; in an unexpected change on Yom Kippur, Mr. Manfred Walden expertly substituted for Rabbi Kahn's traditional leading of Neilah and Mr. Oscar Wortsman ably rendered the Minchah service; hurricane Gloria's damage to our Sukkah was quickly repaired on Erev Sukkos by a group of volunteers and during Sukkos everyone enjoyed the fruit of their labor, partaking in the Sisterhood sponsored Kiddush-receptions; the Chevra Kadisha-sponsored Hoshano Rabbo Lerne enjoyed the participation of Torah-studying men and refreshments-serving ladies, words of welcome by President Emanuel Hirsch and Rabbi Kahn's explanation of Hoshano Rabbo customs; Rabbi Kahn and Mr. Walter Michel, this year's Choson Torah and Choson Bereshis, sponsored a Kiddush reception for the Congregation on Shabbos Bereshis . . .

... during the summer, an appeal for a Building-Maintenance Fund was made (see details elsewhere in this issue) . . .

... a thoughtful donation of a silver Torah breast-plate was made by Mrs. Ilse Strassburger, and a generous donation for a Seforim Fund (for the purchase of books of Torah study) has been made by Dr. and Mrs. Jeffrey Stone and Mr. and Mrs. Stanley Stone in memory of their unforgotten father, our Officer and Chevra Kadisha member, Fred Stone, of blessed memory . . .

... on Shabbos Chaye Soro, an appeal was made for Hatzolo, the medical assistance organization which expertly and brilliantly services our emergency needs whenever and wherever required; donations for maintenance and purchase of new equipment are welcome and may be sent to our office . . .

... our Chanukkah party, scheduled for December 15th, will be reported in the next issue . . .

... please reserve Saturday night, January 25th, for the Soviet Jewry Benefit Concert; Sunday afternoon, January 26th, for the Sisterhood Luncheon; Sunday, February 16th, for Chevra Day . . .

... the Jewish Community Council reminds of its service to the elderly, handicapped or home-bound, for light household chores such as shopping, escort to doctor, etc., made free of charge by contacting Mrs. Eleanor Frenkel at 568-5450. . .

... Professor Steven Lowenstein's work, entitled "The German-Jewish Community of Washington Heights," based on a survey in which many of our members participated, appears in the Year Book published by the Leo Baeck Institute which came off the press not long ago (available in the Rabbi's study) . . .

... a planned Atlantic City tour was successfully made by a happy busload of members on November 13th, sponsored by Congregation and Sisterhood . . .

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THANK YOU

We express our sincere appreciation to all who participated so generously in our honor in the Dinner Journal of the Shaare Zedek Hospital.

Rabbi and Mrs. Shlomo Kahn

My sincere thanks to Rabbi Kahn, the Congregation and the Sisterhood for the beautiful flowers and good wishes on my special birthday.

Ruth Ruhm

Our sincere thanks to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha, the Sisterhood and all our friends in the Congregation for their kind expression of sympathy on the passing of our beloved mother and grandmother.

Harry and Helen Hess

Mark and Stacey Hess

We wish to express our sincerest thanks to all in the Congregation for the thoughtfulness extended to us at the time of our bereavement, the loss of our father, brother and grandfather.

*Rita, Charley and Jeffrey Riemer
and Werner Stern*

I wish to express my thanks to the members and friends in the Congregation for the good wishes, flowers and donations on the occasion of my 75th birthday. It was greatly appreciated.

Gerda Pollack

We wish to express our sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Chevra Kadisha, the Sisterhood, as well as all the members and good friends of the Congregation for all the good wishes on behalf of our special birthdays.

Marianne and Fred Schoen

I wish to express my sincere thanks to all my friends of the Congregation and the Sisterhood for their thoughtfulness on the occasion of my special birthday.

Fanny Rau

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, Mr. and Mrs. Wortsman, Mr. and Mrs. Roos, the Chevra Kadisha, the Sisterhood, and all my relatives and friends in the Congregation for their visits and get-well wishes during my stay in the hospital and while recuperating at home.

Ludwig Merklinger

My sincere appreciation to Rabbi Kahn, Cantor Scharenberg, Chevra Kadisha, Sisterhood and the entire Congregation for their sympathy and concern on the death of my mother Jenni Simon z'l.

Frances Simon

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ALL IN THE FAMILY

In anyone's wardrobe there is bound to be a garment for which its owner holds a special predilection, even though it might be worn on some special occasion. Mine happens to be a suit of dark green trousers, coupled with a tartan vest and jacket. With its harvestlike color tones it seems to be a pretty good match for our traditional Sukkot parochet.

Since your reporter — almost — has become a "foreign correspondent" from across the river, he has sought to make Simchat Torah one of his "homecoming days". This year offered me not only a refilling of the spirit of solidarity; but even my coat of many colors underwent a memorable experience. While a few weeks ago it just had harbored a dozen or so mothballs, its pockets found themselves filled now with a like number of wrapped candies that had been generously bestowed to me during the Hakkofot. It was very nice, indeed, to meet so many friends again, and it is still more gratifying to share joyous family news through this column.

We do have a truly remarkable list of *Wiegenfeste*. With her 101st birthday celebration in October Mrs. Marie Gutman is the undisputed Dean of our Jubilare. Mr. Max Halle, having celebrated his 90th birthday in August, leads an impressive parade of nonagenarians. October saw the 91st birthday of Mrs. Flora Gunzenhauser, the 92nd of Mrs. Sibylle Fleischmann and of Mr. Leopold Louis Jacob, and Martha Loeb's 80th birthday, while Mrs. Kathie Herzfeld observed her 97th in November.

In September Mr. and Mrs. Manfred Schoen celebrated twice: Mr. Schoen reaching the 75 year milestone; Mrs. Marianne Schoen observing her 70th birthday. The same month saw Mrs. Fanny Rau attaining her 85th birthday. In October Mrs. Kate Philippson and Mrs. Gerda Pollack reached their 75th birthdays and Mrs. Henrietta Bauer her 80th, in December Mr. Ludwig Lilie his 85th.

Let us now turn to the *besorot tovot*, coming from our younger generation; We extend hearty congratulations to Mr. and Mrs. Kurt Hirsch on the engagement of their daughter Lorraine to Mrs. Tzvi Berkson; also to Mrs. Herta Salomon on the engagement of her granddaughter Janet to Mr. Barry Nash.

Shabbat Bereshith brought another simchah to the Manfred Schoen family, the Bar Mitzvah of their grandson Scott Bricker. The same Shabbat held like joy for Mrs. Jenny Wild, with her grandson Jason, affirming his faith; in November, Lisa, granddaughter of Mr. and Mrs. Emanuel Hirsch celebrated her Bat Mitzvah.

Lastly, there are these Grosselternfreuden: Mr. & Mrs. Ernst Aufseeser had a grandson, and Cantor and Mrs. Jack Schartenberg, Mrs. Else Richmond and Mrs. Lina Wolffs had great-grandsons, Mr. and Mrs. Eric Hanau had a granddaughter and Mrs. Charlotte Gutterman is the great-grandmother, Mr. and Mrs. John Lamm also had a granddaughter; Dr. and Mrs. Jeffrey Stone had a daughter and Mrs. Alice Stone is the grandmother; Rabbi and Mrs. Shlomo Kahn had a granddaughter.

May we see the continuance of our blessings reflected in the increasing glow of the Chanukkah lights.

Shalom ve-hatzlachah,
THEODORE H. SPAETH

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We express our profound gratitude to all who generously responded to our special appeal last July for a Building-Maintenance Fund. Thanks to the many donors, we were able to redecorate our Synagogue with a new coat of paint before the Holidays and make costly and urgently needed repairs of air-condition units, heating system, and water damage caused by the building's leaking roof.

We publish a list of those who, as of the time of printing this issue of *Habayit*, have contributed. Additional names of welcome donors will be published, please G'd, in the next issue.

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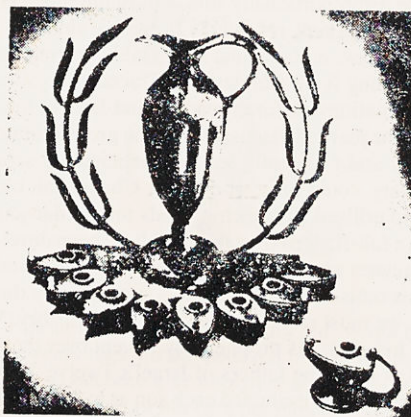
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CHANUKKAH MISTREATED?

Rabbi Shlomo Kahn



About Chanukkah's respectability there is neither doubt nor question. In spite of its "minor" character (a non-biblically ordained holiday) Chanukkah enjoys a bubbling, exciting popularity which could easily draw the envy of many a "major" colleague. A late-comer among the holidays on the Jewish calendar, Chanukkah generates a lively interest for the observance of its laws and customs with fervor and enthusiasm. Indeed, the warmth demonstrated towards Chanukkah by young and old often exceeds that shown for, let's say, Shovuos or Sukkos.

Nonetheless if holidays could verbalize feelings, we dare say that the venerable festivals of the Torah would not in the least begrudge Chanukkah its role as a celebrity, but would move aside with benign good nature, welcome it warmly and join in the applause. Holidays, so we picture it idyllically in our mind, coexist in brotherly harmony. And if, as will shortly be shown, a discordant note harshly disturbs this harmony, that dissonance will have to be called on the carpet for a satisfactory explanation.

Habayit readers will remember an article which appeared one year ago addressing itself to the question, "Where in the world (of the Bible) is Chanukkah?" The answer? Nowhere, of course, because it is not a biblical holiday. But an impressive array of post-biblical books and references deals with it extensively. Needless to say, the Talmud, Judaism's most authoritative repository of Jewish life in all its phases, contains ample references. But here comes our indictment: Why merely references? *Ma nishitano* — what differentiates this holiday from the others?

Students of the Talmud know full well, and even a layman's cursory eye running over a full set of the Talmud will quickly discover, that almost every calendaric observance boasts of its own, special *masechto* (tractate). Two full volumes deal with the weekly Shabbos, there is one for Rosh HaShono, one for Yom Kippur, for Sukkos, for Pesach, for Purim, even one devoted to Chol HaMoed and one for the fast days. But none for Chanukkah. Why this discrimination?

The treatment accorded by the Talmud to Chanukkah is almost notoriously haphazard, whether by negligence or design. Chanukkah information, historical background and halachic guidance, seems to be deliberately scattered and widely dispersed, tucked into convenient cubby-holes belonging to a variety of owners: the kindling of the Chanukkah lights, for example, so well-beloved and yes, outright sacred, appears almost as an afterthought in the Talmud's discussion of the kindling of the weekly Shabbos lights. Topically legitimate, of course, but relegated to a level of obscurity. In this manner of 'by-the-way' the story of Chanukkah is then also told, as if to hastily rectify the omission or satisfy any aroused curiosity. The glorious recitation of the full Hallel during the eight days of Chanukkah, the mandatory reading from the Torah each Chanukkah morning, the ban on fasting for the duration of the holiday — in short all the salient points urgently needed to do justice to a major event in Jewish history and forming the traditional and halachically required fulfillment of a rabbinically ordained festival are interspersed, set adrift in the vast ocean of the Talmud, requiring expert navigational skill to seek them out. (Intrigued? Here are references for the curious: Shabbos 21b, Rosh HaShono 18b, Megillo 30b, Bovo Kammo 62b, Menochos 28b, Erchin 10a.)

(continued on next page)

Chanukkah Mistreated (continued)

True, all this cataloging of Chanukkah lore notwithstanding, a volume devoted exclusively to this holiday's information would be disproportionately slim. But Rabbi Judah HaNasi ("the Prince"), arranger of the Talmud's tractates, a superb genius, repeatedly overcame similar such shortcomings. In Tractate Rosh HaShono he augmented the laws of shofar and Rosh HaShono prayers with extensive and fascinating information regarding determining Rosh Chodesh. In Tractate Megillo, officially devoted to Purim, he added topically related regulations of Torah reading and laws of the synagogue. The high-calibre question-and-answer style of the learned discussions in the great Talmud academies of Babylonia and Eretz Israel, which inevitably and frequently led the participating scholars from topic to topic in a kaleidoscope of colorful variety, could have worked for Chanukkah too. Its laws and customs could easily have been collected and utilized as launching pads for similar journeys and ventures into areas other than Chanukkah. Thus a full-fledged tractate could have been developed which would surely have been welcomed by fellow tractates and been given its rightful, deserved place among the volumes of the Talmud. What caused this omission, neglect, or as suggested by this article's title, mistreatment?

For a satisfying answer, we must reach far back in Jewish history. When our Patriarch Jacob, on his deathbed, took leave of his sons, his prophetic eye swept over their destinies and focused on the role they, as successors and as founding fathers of Israel's Twelve Tribes will play. Accurately sketching their individual personalities, he evaluated each son as to leadership qualities, taking great pains to explain why eleven of the twelve do not qualify, and targeting on the eligibility of Judah. Indeed, this came true. The Prophet Samuel, some 700 years later, received G'd's instruction to anoint David of the tribe Judah, to become the founder of the dynasty of Jewish kings.

Although history records Jewish kings of tribes other than Judah too, such as in the Kingdom of Israel (formed by ten secessionist tribes after Solomon's death) and during the Second Jewish Commonwealth (established by the returnees from Babylonian captivity), the full legitimacy of their status as kings was not undisputed. Only a scion of Judah, and in particular of David, could occupy the throne of Israel with absolute authority.

A prominent example of such a deviation from the Davidic line of monarchs was the period of the Hasmonean kings. The victory of the Chanukkah rebellion against the cruel Greco-Syrian tyrants was brilliantly won by the sons of Mattathias. Thanks to their initiative, courage and battle expertise, Eretz Israel recaptured its independence. True to the time-honored principle, "to the victor belong the spoils," and fully deserved the family of the Hasmoneans took over the reins of government, subsequently formalizing it by proclaiming a monarchy. But the Hasmoneans were Kohanim, of the tribe Levi, not Judah!

Rabbi Judah, the Prince, editor of the Talmud's mishnayot, arranger of the masechtoth, was of the tribe Judah. Needless to say, he too was unstinting in praise and gratitude for the miracles and glory of Chanukkah, brought about by the family of the Hasmoneans. He recorded in detail all Chanukkah laws and treated them fully. But he could not refrain from registering his protest against the seizing of crown and throne which ought by rights be exclusively in the domain of his own tribe. He did this mildly but firmly. He denied Chanukkah a Talmud tractate of its own.

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THE HISTORIC CENTENNIAL OF EMMA LAZARUS



A hundred years ago, Emma Lazarus, then 34 years old, wrote the immortal words which were to be inscribed some twenty years later on the pedestal of the Statue of Liberty. She died at the age of 38, long before her poem had become a symbol, for all to see, of her country's ideals.

But Emma Lazarus was also a lover of her own people's national aspirations. A Zionist before the word was in common use, a major advocate of the Jewish national cause, she would have been less than fifty years old when Herzl convened the first World Zionist Congress.

Though her writings and translations on Jewish and Zionist affairs were considerable, the inclusion of 'anything Jewish' in her collected writings (1889) was rare.

The Statue of Liberty, on which Emma Lazarus' famous verse, written a century ago, is embellished at its base, is now being refurbished and will be unveiled in 1986.

*"The spirit is not dead, proclaim the word
Where lay dead bones, a host of armed men stand
I open the graves, my people, saith the Lord
And I shall place you living in your Promised Land!"*

These words, by Emma Lazarus, reflect her concern for the return of the Jewish people to its ancestral homeland. Yet Emma Lazarus is far better known for the verses she wrote a hundred years ago in tribute to the Statue of Liberty, verses which are inscribed at the base of that well known symbol situated on Bedloes Island in the New York harbor. Emma Lazarus, an American poetess of liberty was deeply Zionist in the last decade of her brief life — calling on her fellow Jews to revitalize the homeland of ancient days. It is this unexpected combination of loyalties to the USA and to her own Jewish people which makes Emma Lazarus such a fascinating personality.

Born into a New York Sephardic family in 1849, she displayed her literary talent quite early and was already writing poems in her teens. When a collection of her verse appeared in 1866, Ralph Waldo Emerson reacted very positively to it. In fact, Emma dedicated her second volume of poetry, *Admetus and Other Poems* (1871) to Emerson, the well known thinker and writer. He specifically praised her sensitivity to the hellenistic ideals, themes which she continued to pursue in her writing throughout the 1870s.

In 1876 she read George Eliot's new novel, *Daniel Deronda*, in which the topic of the Jewish homeland reborn touched her spirit very deeply. A key character in the story stresses in a moving dialogue, "There is a store of wisdom among us to found new Jewish policy, grand, simple, just like the old—a republic with equality of protection, an equality which shone like a star on the forehead of our ancient community, and gave it more than the brightness of Western freedom amid the despotisms of the East . . . our race shall have an organic center." Furthermore, as his character developed, Daniel takes on himself the responsibility "of restoring a political existence to my people, making them a nation again, giving them a national center . . . though they, too, are scattered over the face of the globe."

Emma Lazarus caught her fervor of Jewish nationalism from George Eliot's novel. She was touched by the settlement schemes in the Holy Land suggested by Laurence Oliphant in his book, *The Land of Gilead* and she read the essays of Leo Pinsker. (Theodor Herzl wrote that had he known of Pinsker's *Auto-Emancipation*, his own writings might have been superfluous). All these, together with her growing awareness of the persecutions perpetrated against the Jews, now turned her into a major advocate of the Jewish cause.

(continued on next page)

Historical Centennial (continued)

In 1881 and 1882, as the Jewish immigrants began to arrive in large numbers in New York she spent many hours with them, so as to link herself more closely with her people. When a bitter attack appeared in the *Century Magazine* in the spring of 1882 against these downtrodden immigrants, Emma Lazarus answered the charges and defended their right to life, free from oppression. She noted that her proud fellow Jews; who had been pioneers of progress, had been forced to endure terrible humiliation.

In the latter part of 1883, when funds were being collected to build a pedestal for the Statue of Liberty, various poets and writers were urged to submit materials to aid this project. Her contribution, a sonnet called "The New Colossus", written in December 1883, captured the spirit of the Statue and all that it would come to mean both to the American people and to all those who sought freedom from persecution.

After being auctioned for the unheard price of \$1500, the sonnet was put aside for practically 20 years. Then a campaign inspired by newspaperman, Joseph Pulitzer led to the refurbishing of the base of the statue and the placing of a plaque with Emma's sonnet on it for all visitors to read.

On this 100th anniversary of its composition, let us once again recall those lines from the Mother of Liberty written lovingly by an American Jewish poetess.

*"Give me your tired, your poor
Your huddled masses yearning to breathe free
The wretched refuse of your teeming shore
Tempest-tost to me
I lift my lamp beside the golden door."*

Dr. David Geffen

Friedrich 

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ISRAEL'S POLICEWOMEN PROVING THEIR WORTH



*EDITOR'S NOTE: Chanukkah's heroes are not confined to men; they include women as well. The story of Judith, a classical heroine who demonstrated boldness and bravery, delivering her city from the brutish Holofernes, is traditionally part of Chanukkah lore. A Chanukkah issue of **Habayit** is a suitable framework for the following article.*

The year was 1960 and at one of Jerusalem's busy intersections stood Israel's first traffic policewoman. "Get back to the kitchen," shouted men from their cars, and, "What a costume! And it isn't even Purim yet!" Today, twenty-five years later, 3,000 policewomen fill every responsible position in the force (except as sappers, dog handlers, anti-terror squad members) inspiring both respect and pride among Israel's over four million citizens.

Marking the 23rd anniversary of the establishment of the first women's police unit last year, Mrs. Ofira Navon held a reception at the President's House where Nitzav Mishne Naomi Shadmi, ex-head of the women's police unit recalled the initial doubts. These were not only among the public, but also in the police command, as to whether or not women were capable of carrying out all the difficult and dangerous jobs that were expected of policemen. No such doubts, however, are evident today, she stated, with women in the Israel police better utilized than in any force in the world. "Manpower (or womanpower) should never be wasted," she said, "especially in a country like Israel."

Deputy police spokeswoman of Jerusalem Central Headquarters, Rivka Weintraub began her career in the force fifteen years ago with a secretarial job. It wasn't without hard work coupled with long hours that she attained her present position. "The single woman, straight out of the army," she explains, puts in her eight-hour shift (including Shabbat), and in addition must be available for extra hours during holidays and State visits of foreign dignitaries. More extended difficulties arise for the married woman with children. If she isn't assisted by her husband, if there isn't a joint effort in running the household and caring for the children, she simply cannot do her job. It can't work."

Sergeant Major Rachel Bleiman confirms this with her own personal story. At thirty, she has been a criminal identification technician with the Force for twelve years. Five years ago, she and her husband divorced. "He simply couldn't come to terms with my long hours, and equally significant, the dedication to my work. He believed a woman's place is in the home. I couldn't accept that. I love my career, I get enormous satisfaction from it. Why should I give it up?"

In 1970 Bleiman became Israel's first policewoman photographer to be assigned field work. "Everyone was skeptical," she recalls. "But I was determined to prove that a woman can work beyond the office." Her first assignment (to photograph a corpse) filled her with dreaded anticipation. "Here I was — who as a child had been such a scared little thing, I wouldn't even watch frightening movies — expected to photograph what would be painfully gruesome. I did it. Somehow I dissociated myself from that chilling fear. And I remember saying to myself, If I haven't fainted, then I must be strong enough to work at this job! I knew from that day that I had passed the test."

First Sergeant Zippi Koskas, 25, and the mother of one, has been a traffic patrolwoman for the last seven years. Expressing satisfaction with the Department's special regard for police mothers, (there are 1,414 at present), she says, "We are given only the morning shift, which enables us to be with our children. This indicates that the Force does care about our families."

With her husband on the Force as well, (he is an accident investigator) Koskas finds their life-style especially trying. "At times I get off duty and he is just leaving for his. Days can go by and we hardly see each other. But one comes to terms with it."

(continued on next page)

Police Women (continued)

Despite the long hours on her feet, the exposure to sun, wind, rain and snow, the ensuing colds (and we get so many!), Koskas enjoys her work, especially the contact with people. "At times they make me angry," she says. "Then, five minutes later someone has made me laugh or has been helpful somehow. Each day is different." She has only praise for the force and admiration in particular for her unit, which, she says, is a "credit to the Israel Police."

Indeed the dedication, enthusiasm and efficiency of the women's police unit is a credit to the whole nation. Rivka Weintraub puts her finger on it: "I love my work," she exclaims. "And how many people can honestly say that about their job?"

Sandra Cohen

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SO LEBEN DIE LETZTEN JUDEN JEMENS



*Eine Prophezeiung weiss, dass sie eines Tages auf den
Fluegeln des Adlers in das Heilige Land fliegen werden.
Aber die letzten Juden von Jemen, kaum ein Tausend an
der Zahl, wollen nicht nach Israel emigrieren.*

Vor 1967 wurden in der Operation "Fliegender Teppich" rund 60,000 jemenitische Juden nach Israel gebracht. In Israel wollen heute einige von ihnen ihre vergessenen Brueuder aus Jemen holen. Aber diese wollen das Schicksal der aethiopischen Juden nicht teilen. Die verbleibenden juedischen Juden sagen, dass sie in einer friedlichen mohammedanischen Umgebung leben und ihr einziger Wunsch jener nach einer neuen Synagoge sei.

"Eine meiner Frauen ist nach Israel gegangen, vor 25 Jahren. Hier ist ihre Adresse. Man hat keine Moeglichkeit, sie hierher zurueckzuholen", sagt der 48jaehrige Khorsan Abou Saleh in der Region von Saada in Nordjemen. Er ist an den Schlaefen gelockt und traegt den Tsitsit, eine kleine Stoffweste, die ihn als jemenitischen Juden ausweist. Er ist einer der letzten Juden in Jemen und er moechte dies auch bleiben.

In einem kleinen Haus nahe der saudischen Grenze haben sich einige juedische Familien versammelt. Khorsan tritt als ihr Sprecher auf und versichert: "Die Falaschas — das hat nichts mit uns zu tun. Wir sind hier in Sicherheit, dank Gott, dank Jemen, dank unserer Steuern . . ." Seit ewigen Zeiten, seit dem zweiten Jahrhundert nach der Zeitrechnung, leben Juden in Jemen im Schutz der urspruenglichen Bevoelkerung. "Es waere laecherlich, wenn man beweisen wollte, dass die Juden in Jemen immer nur glueckliche Tage gesehen haben", schreibt der Orientalist Joseph Chelhod. "Es ist nachgewiesen, dass die juedische Gemeinde Jemens manchmal stark gelitten hat. Aber man kann historisch objektiv behaupten, dass die Muslims von Jemen mit den gleichen Problemen zu kaempfen hatten, naemlich mit einem stark personifizierten Regime und mit den Launen eines Prinzen."

Die drei Personen der Versammlung, die einen Jambia, den grossen jemenitischen Dolch tragen, sind Muslims. Wie weitere Gruppen der Bevoelkerung tragen die Juden hier seit dem siebenten Jahrhundert, der Islamisierung, keine Waffen. Sie werden von Muslims beschuetzt, denen eine Abgabe zu bezahlen ist, die pro Jahr zwei oder drei Einkuenften eines Tages entspricht. Mit den Muslims haben die jemenitischen Juden gemein, dass sie vier Frauen nehmen duerfen. Dieser Brauch ist nach wie vor lebendig, und darauf nehmen die Worte Khorsans Bezug, wenn er von "einer meiner Frauen" spricht.

Gegen Ende des zweiten Weltkrieges lebten in Jemen noch 70 000 Juden. Heute sind es knapp tausend, die sich den Emigrationsstroemen bisher verweigerten. Zwischen 1919 und 1948 waren 15 300 jemenitische Juden nach Palestina ausgewandert, und 47000 foegten ihnen nach 1948, nach der Gruendung des Staates Israel.

In Israel sind heute einige Mitglieder der Vereinigung jemenitischer Juden der Meinung, man muesse ihre vergessenen Brueuder aus Jemen holen. David Ben Ibrahim zum Beispiel hat eine Studie mit der Bezeichnung "Koenigin von Saba" erstellt, die in verschiedenen Botschaften zirkulierte. Die Studie sieht vor, dass mit Hilfe der amerikanischen Diplomatie und unter Zuspruch des aegyptischen Praesidenten Mubarak die jemenitischen Juden unter Benuetzung griechischer Schiffe Aegypten erreichen und von dort nach Israel einwandern koennten.

(continued on next page)

Letzten Juden Jemens (continued)

Grundsätzlich sieht der junge Praesident der Republik Jemen, *Ali Abdullah Saleh*, bei der Verwirklichung dieses Projektes keine Widerstaende. "Wenn sie den Wunsch haben", sagt er uns, "wer koennte sie an der Auswanderung hindern?" Ali Abdullah Saleh besteht darauf, dass der Nahostkonflikt keine religioese Auseinandersetzung ist, sondern mit der "Besetzung heiliger Erde" durch Israel zu tun habe. Die Existenz der juedischen Gemeinde von Nordjemen oder in anderen arabischen Laendern beweise, dass der Konflikt nicht religioeser Natur sei.

Die verbleibenden jemenitischen Juden scheinen sich fuer eine Auswanderung tatsaechlich nicht zu interessieren. Yahia Daoud Sabari, Vater einer der achtzig juedischen (Gross-)Familien, die noch in Jemen leben, erklart: "Selbst wenn sie uns holen kommen, wollen wir nicht gehen." In den Regionen Raydah, Haidane, Sagayn und Saada haben wir nur wenige Exponenten des juedischen Lebens angetroffen, und vielleicht waren diese nicht ganz zufaellig ausgewaehlt. Aber unsere Gesprachspartner machten einen guten Eindruck. Sie beklagten sich ueber eine Sache, naemlich ueber den Mangel an Synagogen. In den Nordprovinzen gibt es nur noch zwei, und in der Stadt Sanaa, die 1930 noch 39 Synagogen aufwies, gibt es heute gar keine mehr. "Die amerikanischen Juden haben uns versprochen, uns auch mit geistlicher Literatur zu versorgen. Doch diese Hilfe blieb bis heute aus". Auch die Verdienstmoeglichkeiten haetten sich in den letzten Jahren verringert. Wie schon die Vorvaeter sind diese Juden Goldschmiede und Schmuckmacher. Yahida Daoud Sabari beklagt sich: "Ich habe sieben Kinder und drei Toechter" (also sieben Soehne und drei Toechter), "und ich verdiene nicht genug, um sie alle zu ernaehren. Die Kundschaft ist rar, und ich weiss nicht, was ich machen soll."

Als wir gehen wollen, begegnen wir Youssef Zarek, einem Cousin Sabaris, der mit seinem Toyota hierhergefahren war. Er hatte geglaubt, dass Geld verteilt werde. Die juedischen Familien in Jemen leben in vielen Doerfern, also verteilt und in mohammedanischer Umgebung. Man sieht sich nur noch an "Hochzeiten, zu Neujahr und an Jom Kipur". In hebraeisch sagen zwei Halbwuechsige, dass sie von ihren Cousins in Israel ab und zu Briefe erhielten, die sie beantworteten, aber das ueberzeuge sie noch nicht davon, nach Israel auszuwandern.

Auf unserer Fahrt nach Sanaa sehen wir an einem Gebaeude einen grossen roten Davidstern. Der Stern wird hier "Siegel Salomons" genannt, und zwar in Erinnerung an diesen Koenig, dem vor dreitausend Jahren die Koenigin von Saba Reverenz erweisen musste. Spaeter schickte der Koenig der Koenigin von Saba eine mit seinem Siegel versehene Botschaft, in welcher er von der Koenigin verlangte, sie solle sich zum Judentum bekehren.

Von Patrice Barrat

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In the Yankee Doodle Dandy year of 1776, good King Gustav III of Sweden performed two memorable acts which have forever assured him an upholstered throne in the heavenly halls of Valhalla; he formally recognized the waddling Republic of the United States of America, and he gave official permission for Jews to enter his hitherto *Judenrein* land.

In the two centuries since - whatever the vicissitudes of history or the vigor of Prime Minister Olof Palme's denunciation of U.S. policy in Vietnam and, now, in Central America - relations between Sweden and this country and between Sweden and its Jewish citizens have remained positive, harmonious and cordial.

By revoking the anti-Jewish ordinances of his predecessors, Gustav opened the doors to successive waves of Jewish immigration which have given Sweden a larger Jewish population today, about 17,000 than all the other Scandinavian countries combined.

The first arrivals were Aron Isaak, a German seal-engraver and merchant; his brother, his partners and their families. They settled in Stockholm and almost immediately established a small synagogue. Gustav's mother, the Dowager Queen Louisa Ulrika, had observed how the Jews on the Continent were helping to stimulate the mercantile development of Europe, and she urged her son to enable "members of the Jewish nation" to migrate to Sweden. In reply, Gustav wrote: "It is certain that a great advantage would befall the realm should an industrious people like the Jews settle here."

The invitation to Isaak followed. Neither Gustav nor any of his successors has ever had doubts about the wisdom of that move. The benefits to the nation and to the fledgling Jewish community encouraged other German Jews to follow. Small communities, which still flourish, were formed in Gothenburg, Malmo, Norrköping, Lund and Uppsala. Whereas the Jewish populations of the other Scandinavian countries are largely concentrated in the capital cities, settlement in Sweden has remained more diffused - with half its Jews in Stockholm and the remainder in these other cities of the land.

As legal restrictions on the right to vote, own land or hold office were gradually removed, and as the Jews achieved complete political emancipation and full acceptance as Swedish citizens, they emerged as a significant factor in the economic and intellectual life of the country.

Bonnier's, literary patron of August Strindberg and Selma Lagerlöf, is the most important publishing house; and there have been figures like Ernst Josephson, one of Sweden's greatest painters; Hugo Valentin, the historian; Nelly Sachs, the German-born poet and later Swedish citizen who shared the 1966 Nobel Prize for literature with S.Y. Agnon of Israel; Anna Rivkin Brick, one of the world's foremost photographers, and Erland Josephson, former director of the Royal Dramatic Theater and currently star of the latest Ingmar Bergman film, "Fanny and Alexander."

Sweden has played host to waves of Jewish refugees - 3,000 from Central Europe during the 1930's; the 8,000 Danish Jews who were rescued from the clutches of Adolf Eichmann in their native land; 5,500 survivors of the concentration camps; 500 who fled Hungary after the aborted revolution of 1956, and 1,500 who were banished from Poland in 1969 and 1970, when the Polish government made its sadly depleted Jewish citizenry the scapegoat for its own economic failures.

The Danish Jews returned to their homes at the end of World War II. The other immigrants have been fully absorbed into Swedish society, enjoying all the benefits of the nation's advanced cradle-to-grave system of social security.

Certainly the outstanding example of Sweden's benevolent Jewish policy was the work of Raoul Wallenberg, scion of one of the country's most prominent banking families, who organized the rescue of 100,000 Hungarian Jews from Nazi-occupied Budapest. Wallenberg, himself, was arrested by the Red Army, when the Russians stormed the city in January, 1945, and has not been heard from since. Nominated for the Nobel Peace Prize, he shares with Winston Churchill, the signal honor of being named an honorary citizen of the U.S.

Gabe Levenson

JEWISH MUSIC IN THE DIASPORA



The Jewish synagogue or *bet haknesset* (Place of Assembly), which has a long history in ancient Israel, was established sometime before the destruction of the Second Temple in 70 C.E. There were many synagogues in Jerusalem before the Common Era. Some of these synagogues were actually situated within the Temple compound itself. Far-flung Jewish communities then already established in Babylonia, Persia, Egypt, Syria, and other parts of the Middle East, instituted their own "Places of Assembly" for ritual and prayer purposes. However, they maintained their contact with the Temple by sending *anshe maamad* (representatives of the people) to participate in the Temple services. In this way, the music of the Temple was brought back to the individual congregations and a uniform style of sacred music was maintained throughout the Jewish world until the time of the destruction of the Second Temple.

We do not really know whether the musical instruments of the Temple, the *kinnor* (lyre), *halil* (oboe), and *nebel* (harp), were also used in the synagogues. However, it is certain that the vocal forms practiced in the Temple were faithfully reproduced by the *anshe maamad*. These included the responsive forms still in use in our religious services today: the short congregational refrain, the half-line repetition, and the full-line alteration of precentor, as the leader of the service is known, and congregation. Also used were forms of unison and solo singing as well as some antiphonal song (the alternate singing of two balanced choirs). Interestingly, although the latter is not practiced in Jewish congregational singing today, it can still be heard in the services of other ethnic groups originating from the Middle East such as the Syrian-Christian, Greek-Orthodox, and Egyptian-Coptic.

During the first millenium after the destruction of the Jerusalem Temple, three major developments in synagogue ritual and practice affected the course of Jewish music and altered it radically.

The first was the institution of a system of signs called *neumes* (accents) to guide the precentor in the chanting of the Torah. This was one of the most remarkable achievements of the post-Talmudic group of scholars, musicians, and grammarians who produced what is known as the Tiberian Masorah. During the Talmudic period only three accents were used for the recitation of Scriptures. The first attempt at systematization and elaboration resulted in an Israeli system of dot notation and a Babylonian system of letter notation (it is interesting to note that a modal system using dots was adopted by the Syrian-Christian tradition and that remnants of this system failed to take hold among the Jews, but an intense effort in Tiberias created the system of *neumes* (non-specific musical notation, called *taame hammikra* in Hebrew) which is still used today in all Jewish communities. These were codified by two scholars, ben Asher and ben Naftali, in the ninth century.

The second innovation was the introduction into the synagogue service of poetic meters and rhythmic song by Jewish poet-musicians (*Paytanim*) who, in an enormously creative outpouring of poetry and song, infused a new and vital spirit into synagogue prayer. After the rise of Islam in the 7th century Arabic had become the language of commerce and social discourse. There followed a great flowering of Hebrew and Arabic poetry by Jewish authors, stimulated and influenced to a great extent by Arabic poetic meter. This was the great period of the *piyyut* (liturgical poem), and the synagogue opened its heart to this form of prayer and song (*shir*). Solomon ibn Gabirol, Yehudah Halevi, Moses ben Ezra, and Abraham ben Ezra were among the famous *Paytanim* from the tenth to the thirteenth centuries who enriched the synagogue service with their outpouring of poems and songs during the Golden Age of Islamic Spain. A second Golden Age of poetry in the 16th century produced the Palestinian poets and Kabbalists Isaac Luria, Solomon Alkabetz, Israel Najara, and others. The beautiful creations of these poet-musicians still grace the Sabbath and holiday services. At first many of the melodies for these poems were borrowed from Arabic folk song, but as the poems became well-known some of the more famous (like *Adon Olam*, *Yigdal*, *L'cha Dodi*) inspired generations of *hazzanim* to compose hundreds of original tunes. These became standard additions to the repertoire and are sung in Jewish communities throughout the world. (The writer heard and recorded over a dozen original tunes set to *Yigdal* in Cochin, South India.)

(continued on next page)

Jewish Music In The Diaspora (continued)

The third development, perhaps related to the second, was the evolution of the *Hazzan* as a professional singer of sacred music, which led to the rise of the virtuoso style of coloratura singing we are so familiar with today. The singers of the Temple in the first century C.E. were truly professional musicians in every sense of the word, well-versed in ritual, singing, the instruments and modes (short melodic phrases based on the traditional scale). Prayer was organized around the precentor who at that time was called *mitpallel*. The use of the reflexive form of this term - which implies "worship" - indicates that prayer for the Jew was both individual and egalitarian. In the synagogue, however, the office of precentor was occupied by a layman called *shaliach tsibur*, "messenger of the community." After a time, a change occurred in synagogue practice and the chanting of Scriptures and the singing of prayers were taken over by semi-professionals such as a reader, *baal-kore*, and a scholar-scribe, *sopher*. They began to enrich the service with tuneful improvisations and songs which caught the popular ear and spread throughout the Diaspora.

Liturgical music was somewhat influenced by the introduction into the service of profane melodies and popular foreign folk tunes - development which caused great consternation to the authorities of synagogue and church alike. But by the 10th century C.E., the *mitpallel* had evolved into the *hazzan* (from *hazzah* - to oversee), the professional poet-singer who officiated in the synagogue.

The second millenium of the Common Era saw a significant trend in Jewish music, namely the evolution of the great Oriental and European synagogue traditions. The ancient musical modes of the Temple were retained in the Middle Eastern Jewish communities of Palestine, Babylonia, Persia, Central Asia, and Yemen. There the addition of local Oriental folk themes merely enriched the existing repertoire without changing the basic Jewish musical structure. This was also true among the Jews of North Africa and Spain, where the spread of Islamic culture carried with it the music of the Orient. It was only in the Spanish folk song literature that Jewish music developed a unique tradition, a mixture of Spanish and Jewish elements.

However, in Western and Central Europe, particularly in the communities of Worms, Mayence, Speyer, Cologne, and other cities of the Rhineland, the newly arrived settlers were greeted by a musical culture that was quite different from the original culture of their ancestors. Western Europe had none of the oriental elements such as modal melody, ornamentation, improvisation and microtonality (in which tonal material is based on more than 12 intervals in the Western octave). It was inevitable that the new musical environment would influence and transform the ancient oriental prayer modes which nevertheless retained the underlying Jewish elements. This synthesis created a new, vital, and greatly enlarged tradition of synagogue song, which became known as the Ashkenazic Tradition.

The creative vitality of this great tradition reached its highest point in the remarkable repertoire of prayer melodies which came to be called "Scarbove" (sacred melodies) (probably from *scare*, French-Latin meaning sacred, and *bove*, from the Saxon) and "Mi-Sinai Tunes" (received from Moses on Mt. Sinai). With the forced migration of Jewish families from the Rhineland, these melodies spread to the Balkan countries where a further transformation created the Eastern Europe Ashkenazic Tradition. Eventually this tradition also included melodies borrowed whole from German folk song. These were totally devoid of oriental elements, but their beauty captivated the aesthetic sensibilities of the Jewish people.

In Eastern Europe, a resurgence of mysticism in the 18th century created the Hasidic Song, which, while retaining the emotional strain of oriental Jewish melody, drew mainly on the exuberant folk music of Poland and the Russian Ukraine. Hassidim resurrected the Kabbala movement of the 16th century whose chief musical spokesman with the poet-musician, Isaac Luria, mentioned above. The philosophy of the new mysticism exalted music as the path to salvation which was in direct opposition to established tradition that placed the word at the center of ritual and prayer. Indeed, most of the Hassidic compositions were textless. The emotional appeal of Hassidic melody influenced Jewish music in its folk and popular forms in the 18th and 19th centuries and well into the 20th century. It also influenced the great *hazzanim* of Eastern Europe as well as the popular wandering entertainers and instrumental musicians known as *badchanim* and *klezmerim* (from *Kle Zemer* - instruments of song). These entertainers carried the tunes to all Jewish communities throughout Europe. In America, the popularity of Hassidic song has made it seem almost synonymous with Jewish music as a whole.

In the 20th century, the emergence of the Jewish composer in contemporary Western music, especially in Israeli music, presents a challenge that must be met for the maintenance of a viable Jewish musical culture: can the ancient traditional melodies originating the music of the Temple play a role in the creation of the new national forms of music?

by DR. ISRAEL J. T. ROSS

THE SAVORAIM AND GEONIM



The completion of the Babylonian Talmud, approximately one hundred years after the redaction of the Jerusalem Talmud, is usually associated with the death of Ravina, one of the last *amoraim*, in 499 C.E. This amoraic period was followed by that of the *Savoraim*, approximately covering the years 500 to 600 CE; however, the transition between these two eras was very gradual and the dates are therefore not definitive.

The term *savora* originally appears in the Jerusalem Talmud, where it refers to a scholar competent to render halakhic decisions; later, the term became a general one for the scholars of this particular era. While little information is available regarding their activities, it seems that in the early years of the period the *savoraim* completed the ordering and consolidation of the Talmud; they also continued in the tradition of the *amoraim* with discussions and explanations of the Talmud text, elucidations of the terminology and rules of interpretation of the Talmud, thus arriving at practical conclusions on halakhic issues unresolved in the Talmud. (It is possible that some of these decisions were in fact inserted into the Talmud, although the extent to which this occurs is still the subject of considerable controversy.)

Following the brief era of the *savoraim*, the tasks of upholding Torah study (mainly through the intensive analysis of the Babylonian Talmud) and of providing religious leadership for the Jewish communities in the Diaspora were assumed by the *Geonim* (ca. 600-1050CE). The term *gaon* is a short form of *ge'on Ya'akov*, "the pride of Jacob" (Psalms 47:4) which was the formal title of the heads of the famous academies of Sura and Pumbedita in Babylonia; these leaders were recognized by Jews around the world as the ultimate authority of instruction. Since the exilarchs, the political leaders of the Babylonian Jewish community (not necessarily Torah scholars), were in charge of appointing the *geonim*, people of average abilities often attained the position. The appointment of a new *gaon* was celebrated with festive ceremonies attended by the dignitaries of the Babylonian communities as well as by the exilarch himself.

The term *gaon* continued to be used during and after this period in centers outside Babylonia (e.g. Baghdad, Egypt and Damascus). Since Babylonia served as the cultural center for world Jewry in this era, however, the influence and impact of the Babylonian *geonim* spread far and wide and their activities extended to many different spheres.

The main efforts of the *geonim* were devoted to Torah study, however, they were not merely revered from a distance. During the *Yarchei Kallah* (months of *Kallah*, an Aramic word probably meaning semester) of Elul and Adar thousands of people would take time off from their work and come to the Babylonian academies to hear lectures. At this time the *geonim* also answered questions sent to them from various Jewish communities of the Diaspora; their *t'shuvot* (responsa) had absolute legal validity in most Jewish communities and even superseded the responsa emanating from Eretz Yisrael.

A small number of the *geonim* (mostly from the second half of the era) were outstanding men who had a lasting impact on the development of normative Rabbinic (i.e., mainstream) Judaism. R. Aha of Shabha (680-752) though never officially appointed a *gaon*, was one of the foremost scholars of the period. His Aramaic work, *She'iltot d'Rav Aha Gaon*, had a profound impact on Torah study in his day and on later Talmudic works as well. The *She'iltot* (an Aramaic word meaning questions), one of the first books finished after the redaction of the Babylonian Talmud, is essentially a book of *psak halakha* (legislative decisions) arranged according to the order of the weekly Torah readings in order to emphasize the inherent link between the Oral Law and the Written Law. The laws of theft are a perfect illustration of this method; they are discussed in conjunction with the Torah portion of Noah, since this is where it is written that G-d wanted to destroy Noah's generation because of the sin of *chamas*, or theft. It is told that R. Aha composed this book to encourage his somewhat wayward son to review the weekly Torah reading every Shabbat and to study the relevant *halakhot*. Each *She'ilta* is composed of four sections; a general introduction to the main topic; the presentation of a halakhic problem connected with that topic; the *drasha* (discourse) which contains a lengthy discussion of the subject; and finally, the *psak halakha* itself.

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Savoraim and Geonim (continued)

Another major figure among the early *geonim* was Yehudai Gaon (Sura, 757-761), whose book *Halakhot Pesukot*, also known as *Halakhot Ketuot* (both terms meaning legislative decisions), was one of the first attempts at legal codification after the Talmudic period. It was authored and compiled by his disciples since he himself was blind. Feeling the need to consolidate and summarize halakhic material, R. Yehudai compiled the final rulings of the Babylonian Talmud and the traditions of the *savoraim*, omitting the complex halakhic discussions.

This work became indispensable and probably served as a source for the *Sefer Halakhot Gedolot* (The Book of Great Laws), possibly written ca. 800 by R. Shimon Kayhara, although the time and authorship of this work are the subject of much debate. The *Halakhot Gedolot* is a systematic and comprehensive summary of the talmudic tractates arranged in a logical order so as to make it an accessible reference book. Even the laws of *korbanot* (temple sacrifices) were included, possibly as an expression of the author's hope for the speedy rebuilding of the Temple. The *Halakhot Gedolot* is the first Rabbinic work with an introduction, this one containing aggadic statements in praise of Torah as well as the author's *minyān hamitzvot*, his list of the 613 commandments of the Torah. The book became very popular, since it often enabled the masses living far away from Babylonia to know the *halakha* without corresponding with the *geonim* there. Despite the book's popularity, however, the work of codifying the law was not continued systematically until the next era. It is told that R. Paltai b. Abbaye Gaon (Pumbedita, ca. 840), when asked whether it was preferable to know *halakha* through learning Talmud or to study only the final *psak halakha*, responded that the latter was not a proper practice as it led to the decline of serious Torah study. Thus, although halakhic monographs (compositions dealing with only one or two legal topics) were written during the Geonic period, no comprehensive legal code was assembled.

R. Amram Gaon (Sura, ca. 860), noted for his responsa, which included both practical halakhic decisions and scholarly comments on the Talmud, is most famous for his compilation of the oldest surviving order of prayer (called a *sefer*, or *siddur*) which originated in a responsum sent to the community of Barcelona. R. Amram was the first to compose a systematic arrangement including prayers for the entire Jewish annual cycle along with the pertinent laws, and his *Seder* served as the basis for later orders of service.

Undoubtedly, the single most famous figure of all the *geonim* was R. Saadia b. Joseph Gaon (882-942). A native of Egypt, R. Saadia lived in a number of countries before arriving in Babylonia. While in Syria, he was involved in a controversy regarding the Palestine academy's attempt to refute the authority of the Babylonian academies with respect to the fixing of the Jewish calendar. Since Saadia defended the Babylonian view and since he had an outstanding reputation as a scholar, he was appointed Gaon of Pumbedita immediately upon his arrival in Babylonia in 928. He was later deposed from his second position as Gaon of Sura because of a quarrel with the exilarch.

As a halakhist, Saadia was active in composing separate monographs on different topics of Jewish law; his redaction of halakhic decisions represents a revolution when compared to earlier works which followed the pattern of talmudic themes and lacked the structure of code. Saadia was one of the pioneers of Rabbinic literature and an innovator in many areas: he was the first to write a "book" in the modern sense of the word, arranging his works into sections and subsections and writing in the spoken Arabic of the time, rather than in Aramaic or Hebrew.

Although certainly an eminent and influential halakhist as well as a Biblical commentator, Hebrew grammarian and liturgist, Saadia is best known for his major philosophic work, *Sefer HaEmunot VhaDeot* (The Book of Beliefs and Opinions). Originally written in Arabic and later translated into Hebrew, the book's goal was not to establish an independent philosophy but to present the rationality of Judaism and to refute the positions of those who attacked Judaism both from outside the Jewish community and from within. In his book, R. Saadia borrowed from the opinions and ideas of Muslim theologians belonging to the school of Kalam, a movement concerned with providing the rationality of Islam through philosophic inquiry.

Beginning with the claim that there is a complete correspondence between reason and faith, R. Saadia proceeds in his book to deal with many philosophic issues in a systematic order. First he asserts that there are three sources of knowledge (sense perception, reason and logical inference), then adds a fourth source, that of reliable tradition and revelation. After affirming the need for *both* philosophic inquiry and revealed religion, R. Saadia comes to grips with criticisms of Rabbinic Judaism and religion

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Savoraim (continued)

in general raised by rationalists, skeptics, heretics and Karaites (members of a Jewish sect which accepted only the validity of the Written Law, rejecting the authority of the Oral Law). He examines basic issues of Judaism, among them the concept of G-d, the nature of the world and the nature of law. The questions raised and discussed by R. Saadia have lost not an iota of relevance in centuries of Jewish debate: Is G-d knowable? What are His Divine attributes? How did He create the world? What is the structure of the world, and what is its relationship to its Creator? Which types of law are manmade, and which Divine? *Sefer Ha'Emunot v'HaDe'ot* remains today a pillar of Jewish philosophical thought.

R. Sherira b. Hanina (906-1006) living at a time when both Sura and Pumbedita were beginning to decline, helped the latter academy regain some of its prestige and authority. Although he wrote many responsa as well as commentary on certain tractates of the Babylonian Talmud, R. Sherira is most famous for his classic of Jewish historiography, the *Iggeret Rav Sherira Gaon*. The *Iggeret* (epistle) was in fact written as a responsum to a letter written by Jacob b. Nissim b. Shahin in the name of the community of Kairouan in Tunisia in 987 inquiring about the origins and compilation of the *Mishna*, the *Tosefta*, the *braitot*, and the Talmud. R. Sherira accurately traced the development of the Oral Law and the continuity of tradition from the early days of *halakha* through the activities of the *savoraim* and *geonim*. His *Iggeret* is the source for much of the limited information available to us regarding the *savoraim*.

By the tenth and eleventh centuries, the Torah centers in Babylonia were already waning. Despite this decline, R. Hai Gaon (Pumbedita, 998-1038), one of the last Babylonian *geonim*, received many questions from all the Sephardic lands; his halakhic monographs and responsa helped lay the foundation for further development of the Oral Law in the coming generations. The institution of the gaonate itself ended ca. 1040 CE.

Clearly, the Geonic period was one of expansion and flowering in Torah learning; the *geonim* continued the traditions of the past through study and explication of the Talmud, thereby directing the paths of future Talmudic commentary. At the same time, the *geonim* initiated new types of Rabbinic literature and pioneered the study of disciplines hitherto relatively untouched, such as philosophy, grammar and natural sciences. The Jewish communities that flourished in many countries during the ensuing period and which experienced a flowering of intellectual activity in diverse areas (such as Biblical exegesis, Talmudic interpretation, grammar, philology and philosophy), owed a great debt to the Babylonian *geonim* who had set the patterns and laid the foundations for these serious and prolific intellectual endeavors.

Maidi Katz

GLOSSARY OF TERMS

- Aggada* — rabbinic teachings which are not halakhic
- Amora* — one of the scholars who interpreted the Mishna in Palestine and Babylonia ca. 200-500 CE (pl. *amoraim*)
- Braitā* — a *mishna* not included in Rabbi Judah HaNasi's Mishna (pl. *braitot*)
- Gaon* — term for the heads of the rabbinic academies in Sura and Pumbedita between 600 and 1050 CE. Subsequently used to describe great rabbinic leaders. (pl. *geonim*)
- Gemara* — the written record in the Talmud of oral discussion of a *mishna*.
- Halakha* — Jewish law (pl. *halakhot*)
- Masekhta* — tractate, a subdivision of an Order in the Mishna (pl. *masekhtot*)
- Midrash aggada* — the written record of non-halakhic rabbinic teachings derived from the Scriptures (pl. *midrashei aggada*)
- Midrash halakha* — the written record of the process used by the sages to derive *halakha* from the Torah which is not explicit in the text (pl. *midrashei halakha*)
- mishna* — the written exposition of a particular *halakha* (pl. *mishnayot*)
- Mishna* — the halakhic code compiled by Rabbi Judah Hanasi in the third century CE, which is the first authoritative commitment to writing of the Oral Law. It consists of six Orders, each subdivided into *masekhtot* containing various *mishnayot*

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Glossary (continued)

- Order** — One of the six large units into which the *Mishna* is divided according to subject matter.
- Savora** — a term originating in the Jerusalem Talmud and meaning a scholar competent to render halakhic decisions, it eventually came to refer to the Babylonian scholars of the particular period 500-600 CE (pl. *savoraim*)
- Tanna** — a scholar particularly one of those who expounded and formulated the Oral Law in Palestine in the first and second centuries CE (pl. *tannaim*)
- Tosefta** — literally, "addition." A collection of braitot whose overall organization parallels that of Rabbi Judah NaNasi's *Mishna*
- T'shuva** — responsum (pl. *t'shuvot*)

WOHER STAMMT DAS WORT SCHNORRER?

Unter dem Stichwort "schnurren" heisst es im Duden: "Das Verb (mittelhochdeutsch, mittelniederdeutsch) snurren, niederlaendisch snorren, "rauschen, sausen" ist wie schnarren lautmachend Ursprungs. Es bezeichnet seit alters Geraeusche von Tieren (Katze, Insekten) und Geraeten (Spinnrad). Ein altes Laermgeraet heisst Schnurre . . . Da Possenreisser . . . und Bettler damit umgingen, wurde "Schnurre" urspruenglich der "Schnurrer ist. Weshalb? Das Juedische Lexikon gibt Auskunft: "Bei den Juden gab es im Mittelalter wie bei den Deutschen "fahrende Leute, die keinen Wohnsitz hatten oder neben einem solchen sich im allgemeinen auf der Wanderschaft befanden . . . Zu diesen fahrenden Leuten gehoerte hauptsaechlich eine Klasse, die meist ihre Familie in der Heimat liess und selbst einen grossen Landesbezirk abwanderte, um alle juedischen Gemeinden der Reihe nach aufzusuchen und sich in ihnen einige Tage aufzuhalten. In den Zeiten, wo es noch keine Zeitung gab, waren sie die wichtigste Quelle fuer alle Tagesneuigkeiten wie politische Nachrichten, Entdeckungen und Erfindungen . . . Schliesslich waren sie die hauptsaechlichsten Traeger der Volksaneddoten, Witze und humoristische Erzehlungen. Von diesem beliebtesten Teile ihrer Taetigkeit, dem *Erzaehlen von Schnurren* (juedisch-deutsch und jiddisch: "*Schnorren*"), wurden sie Schnorrer genannt".

Die Funktion des Schnorrers war folglich durchaus wesentlich. Als Kontaktperson zwischen Juden, als Kolporteur von Neuigkeiten und oeffters auch Geruechten, erfuellte er gleichsam eine soziale Aufgabe. Daran denkt man heute freilich kaum mehr. Der Schnorrer kommt, um einen finanziellen Beitrag zu erbitten, fuer sich, gelegentlich auch fuer andere Menschen. Die Erfahrung zeigt aber, dass mancher Schnorrer in der Tat bis heute ein ausgezeichneter "Schnurrer" ist, dem man gerne zuhoert.

Rabbiner Dr. Roland Gradwohl

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Maynard Sonn	"	Neukirchen
Jenni Simon, nee Pfifferling	"	Rhina
Marianne Sucher, nee Lilienfeld	"	Frankfurt/M
Ida Kaufherr, nee Strauss	"	Huenfeld

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*

Dec.	Teveth		Dec.	Teveth	
14	2	Siegfried Gutmann	23	11	Jacob Levi
14	2	Emil Levy	23	11	Nathan Levy
14	2	Herman Nassauer	23	11	Leo Mueller
14	2	Lily Reichenberger	23	11	Sofie Rotschild
14	2	Leo Siesel	24	12	Malie Ehrlich
15	3	Albert Loewenberg	24	12	Claire Friedman
15	3	Berthold Oppenheimer	24	12	Franziska Haas
15	3	Milian Strauss	26	14	Roesel Groeschel
16	4	Charlotte Hirsch	26	14	Alice Martens
16	4	Joseph Kaufman	26	14	Hermine Mayer
17	5	Martin Marx	26	14	Alex Roer
17	5	Julius Vogelsang	27	15	Siegfried Auerhann
18	6	Karl Kraemer	28	16	Seligman Bacharach
18	6	Julius Lewy	28	16	Leo Dreifuss
18	6	Fred Mayer	28	16	Hedwig Einstein
19	7	Siegfried Adler	28	16	Melanie Leffman
19	7	Desiderius Frank	28	16	Louis Rothstein
19	7	Elias Levi	28	16	Heinrich Schwarz
20	8	Thekla Fleischmann	28	16	Moritz Seligman
20	8	Rosalie Gundelfinger	29	17	Ludwig Hirsch
20	8	Ida Lehmann	29	17	Siegbert Huber
20	8	Eric Wolff	29	17	Max B. Klein
21	9	Eric M. Heilbronn	29	17	Nanette Veis
21	9	Walter Kohlmann	30	18	Lothar Meyer
21	9	Regine Therese Plaut	30	18	Jack Nussbaum
21	9	Ellen Simon	30	18	Armin Schlesinger
22	10	Bertha Einstein	30	18	Isidore Thurm
22	10	Isak Einstein	30	18	Selma Wolff
22	10	William Herze	31	19	Morris Oppenheim
22	10	Alter Krell	Jan. 1986		
22	10	Leo Rohm	1	20	Rosa Adler
22	10	Kathi Rosenfeld	1	20	Frieda Nassauer
22	10	Betty Schmidt	2	21	Julius Gumberich
22	10	Rudolf Schmidt	2	21	Joseph Hirschheimer
22	10	Kathy Schoenmann	2	21	Max Lamm
22	10	Adolf Schoenmann	2	21	Ernest S. Loeb
22	10	Benjamin Siegel	2	21	Baruch Neu
23	11	Siegfried Alexander	2	21	Frieda Schwarz
23	11	Regina Kahn	3	22	Clara Kramer
23	11	Meta Kraemer	4	23	Rosa Hubert

(continued on next page)

We Remember (continued)

<i>Jan.</i>	<i>Teveth</i>		<i>Jan.</i>	<i>Shevat</i>	
4	23	Meta Kruske	21	11	Jacob Ehrlich
4	23	Rudolf Rose	21	11	Lazarus Haas
4	23	Sophie Reutlinger	21	11	Julius Lauchheimer
5	24	Ida Schloss	21	11	Julius Leidecker
6	25	Sara Friedman	21	11	Leo Pfifferling
6	25	Helene Kaufmann	21	11	Morris Schnell
7	26	Nathan Hirschheimer	21	11	Frieda Weiskopf
7	26	Jonas Loeb	22	12	Aron Griesheim
7	26	Martha Lorenz	23	13	Marjem Katz
7	26	Isaak Oppenheim	23	13	Albert Stern
8	27	Gerhard Goldschmidt	23	13	Ernst Wertheim
8	27	Gustav Lindenstien	24	14	Wilhelm Fischel
8	27	Salomon Schoemann	24	14	Josef Gutwillig
8	27	Sabina Feuer	24	14	Max Haas
8	27	Ida Siegel	24	14	Paul H. Harris
8	27	Bertha Levy	24	14	Selma Selig
9	28	Erphraim Forchheimer	24	14	Sali Simon
9	28	Mathilde Mayer	25	15	Rose Gottlieb
10	29	Walter J. Rindsberg	26	16	Isidor Berney
10	29	Ernest Sternweiler	26	16	Seligmann Jacob
10	29	Richard Wolf	26	16	Emil I. Pelz
	<i>Shevat</i>		26	16	Berta Rose
12	2	Nathan Appel	26	16	Johanna Simon
12	2	Hannchen Appel	27	17	Ludwig Hirsch
12	2	Eduard Gunzenhauser	28	18	Herta De Jonge
12	2	Emilie Gunzenhauser	28	18	Fred May
12	2	George Rabow	28	18	Rebekka Oppenheim
13	3	Siegfried Hezberg	28	18	Alfred Schaeler
13	3	Carl Katz	28	18	Mina Straus
13	3	Therese Neuburger	28	18	Sol Waelder
13	3	Werner M. Strauss	29	19	Meta Adler
14	4	Samuel Falk	29	19	Karl Meyer
14	4	Louis Schoenberg	30	20	Johanna Herz
14	4	Otto Strauss	30	20	Joseph Neuburger
15	5	John S. Weil	31	21	Norbert Rau
16	6	Clara Braun			
16	6	Ferdy Herzfeld	<i>Feb.</i>		
16	6	Emanuel Hirsch	1	22	Karoline Falk
16	6	Kathie Schwarz	1	22	Regina Forchheimer
17	7	Ricka Blank	1	22	Berta Holz
17	7	Meier Buchheim	1	22	Therese Markus
17	7	Julius Goldstein	1	22	Albert Moses
18	8	Simon Goldfield	1	22	Minna Schaler
18	8	Gabriel S. Harwitt	1	22	Wilhelm Wolf
18	8	Max Stein	1	22	Louis Zeilberger
18	8	Josef Sundheimer	2	23	Siegmund Gutmann
19	9	Leya Arnstein	2	23	Emma Jacob
19	9	Dr. Alfred Hirsch	2	23	Dora Sachs
19	9	Ernest Lindenheimer	2	23	Hannchen Simon
19	9	Denny Strauss	2	23	Karolina Stuehler
19	9	Alice Weil	2	23	Betty Wiesenber
20	10	Philip Siegel	3	24	Johanna Bauer
20	10	Gabriel Tannenwald	3	24	Joan Manheimer

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We Remember (continued)

<i>Feb.</i>	<i>Shevat</i>		<i>Feb.</i>	<i>Adar I</i>	
3	24	Flora Schiff	17	8	David Regenstein
3	24	Sara Snopek	17	8	Adolph Reich
4	25	Bessie Chaskin	18	19	Albert Plaut
4	25	Rahel Kahn	19	10	Israel Aach
4	25	Leo Michel	19	10	Frieda Kaufman
4	25	Leo Weissfeld	19	10	Heinrich Marx
5	26	Justin Maier	19	10	Rebecca Simon
5	26	Bertha Stoll	20	11	Bertha Benedikt
6	27	Adolf Speier	20	11	Alfred Fleischmann
6	27	Kurt J. Vogel	20	11	Florence Forchheimer
6	27	Frida Wachenheimer	20	11	Gustav Fuld
6	27	Sabine Wellisch	20	11	Alfred Lion
7	28	Frieda Buff	20	11	Julia Lowenstein
7	28	Hugo Hecht	20	11	Lina Mannheimer
8	29	Regina Aach	20	11	Fred Stoll
8	29	Selma Huber	21	12	Jenny Bauer
8	29	Chaye Gitel Krell	21	12	Judith Mayer
8	29	Dr. Masino Lorenz	22	13	Recha Weil
8	29	Eugen Nordlinger	22	13	Albert Weil
8	29	Erich Schwager	22	13	Ludwig Weissfeld
8	29	Gitta Yunker	23	14	Gutav Blum
9	30	Wolf Berney	23	14	Jakob Blum
9	30	Hermann Hammel	23	14	Julius Blum
9	30	Lilly Hirsch	23	14	Leopold Kende
9	30	Karel Morawetz	23	14	Theodor Lauter
9	30	Lina Stern	23	14	Hannchen Plaut
	<i>Adar I</i>		24	15	Sol Hahn
10	1	Siegmund Goldschmidt	24	15	Otto Gutman
10	1	Hugo Hubert	24	15	Anselm Baer
10	1	Selma Kraft-Weber	24	15	Jacob Oppenheimer
10	1	Moritz Mayer	24	15	Emma Wolf
10	1	Resi Schwager	25	16	Yeta Brown
10	1	Sigmund Schwarzschild	25	16	Samuel Eberhardt
10	1	Herta Siesel	25	16	Ann Lewy
11	2	Hirsch Krell	25	16	Mina Strassburger
11	2	Harry Nevis	26	17	Ana Feuer
12	3	Lina Baer	26	17	Leo Lesser
12	3	Gretchen Gutmann	26	17	Sigmund Neubauer
13	4	Andrey Schlesinger	26	17	Isak Plaut
14	5	Julie Hirsch	26	17	Bertha Seelig
14	5	Simon Hirsch	27	18	Lotte Adler
14	5	Josef Morawetz	27	18	Bernard Appel
14	5	Marian Morawetz	27	18	Bertha Dreifuss
14	5	David Wild	27	18	Max Friedman
15	6	Margaret Goldfield	27	18	Johanna Kirschner
15	6	Jeanette Haas	27	18	Albert Leiter
15	6	Gustav Rosenbacher	27	18	Ernesto Stadecker
15	6	Emma Speier	27	18	Arthur Trautmann
15	6	Ellen Strauss	27	18	Kenneth Zimmermann
16	7	Isi Rosenheimer	28	19	Albert Falk
16	7	Frieda Wolff	28	19	Moses Gruen
17	8	Adele Frank	28	19	Siegfried Kahn
17	8	Else Lauchheimer	28	19	Fritz David Lehman

(continued on next page)

We Remember (continued)

March	Adar I	
1	20	Anna Hermann
1	20	Hellmuth Hirschheimer
1	20	David Liebmann
1	20	Johanna Liebmann
2	21	Dr. Ferdinand Hermann
2	21	Jolan Schlee
4	23	Joseph Adler
4	23	Margot Hirsch-Reese
4	23	Hugo Horwitz
4	23	Hugo Voss
6	25	Joseph Feuer
6	25	Max Gitterman
6	25	Fritz Neuhaus
6	25	Therese Stern
7	26	Fritz Brandeis
7	26	Elfriede Breslauer
7	26	Julie Horn
7	26	Ludwig Landenberger
7	26	Meta Rosenthal
7	26	Paul Scherlinski
7	26	Hugo Schloss
8	27	Bertha Herzberg
8	27	Isidor Kraus
8	27	Herman Levi
8	27	Regina Rosenthal
8	27	Julius Schoenberger
8	27	David Schuelein
8	27	Hugo Ullmann
9	28	Bertha Froehlich
9	28	Max Louis Gutman
9	28	Isidore Lewy
9	28	Irma Marx
9	28	Leo Stern
9	28	Babette Wild
9	28	Henriette Wolf
10	29	Martha Herz
10	29	Julius Schaler

Adar II

12	1	Mina Schwartzschild
14	3	Max Hirsch
16	5	Frieda Aach
16	5	Adolf Kahn
16	5	Wolf J. Levi
16	5	Clara Plaut
17	6	Emil Gutmann
17	6	Johanna Hann
17	6	Max Strauss
17	6	Nathan Sucher
19	8	Werner Sondhelm
19	8	Jack Stern
21	10	Hetty Landenberger
21	10	Arthur Harold Singer
22	11	Benjamin Less

March	Adar II	
23	12	Lothar Nordschild
23	12	Wally Schweriner
24	13	Julius Petzon
26	15	Rosa Lenz
28	17	Martha Gruenbaum
28	17	Recha Mathes
29	18	Isidor Weil
30	19	Abraham Kosinetz
31	20	Bernard Behrens
31	20	Julie Gruenberg

Apr.

3	23	Selli Heldmann
3	23	Lawrence J. Hirsch
4	24	Betty Kraus
4	24	Bertha Wiesenber
6	26	Margarete Meyer
7	27	Jenny Pinkesfeld
8	28	Bernard Lowenstein
9	29	Ethel Sinnreich

Nisan

10	1	Gustav Bendheim
10	1	Hugo Hirsch
10	1	Arthur Kahn
10	1	Hannah Kayem
11	2	Rabbi Dr. Leo Baerwald
11	2	Henriette Bensinger
11	2	Julius Hellman
11	2	Joseph Haas
11	2	Paula Kalter
11	2	Willi Oppenheim
11	2	Adolf Sass
12	3	Elsie Blumenthal
12	3	Selma Hamburger
12	3	Max Hubert
12	3	Steven S. Kahn
12	3	Bertha Rosenberg
12	3	Meta Stern
13	4	Ludwig Bruckheimer
13	4	Gustav Stock
14	5	Dr. Otto L. Kupfer
14	5	Isaak Selig
14	5	Dr. Paul Simon
15	6	Martha Lasker
15	6	David Neumann
15	6	Leopold Weil
16	7	Sally Hammerschlag
17	8	Julius Benjamin
17	8	Max Fein
17	8	Recha Fein
17	8	Hilde Kahn
17	8	Auguste Levi

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We Remember (conclusion)

<i>April</i>	<i>Nisan</i>		<i>April</i>	<i>Nisan</i>	
17	8	Henry Miller	18	9	Siegmund Ehrlich
17	8	Bebatte Noerdlinger	18	9	Jack Goldfarb
17	8	Gustav Sacki	18	9	Rebecca Neu
17	8	Ida Sacki	18	9	Herman Schulhoff
17	8	Bella Schloss	19	10	Isidor Bensinger
17	8	Margit Schloss	19	10	Ella Israel
17	8	Leonore Soika	19	10	Liebmann Kaufman
17	8	Adele Strauss	19	10	Sally Nauman

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

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