

# HABAYIT



# הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Adar II-Nisan-Iyar 5746

Number 308

April-May-June 1986

## FREEDOM

Three commemorative occasions loom on our calendar's horizon: Purim, Pesach and Yom Atzmaut. All three celebrate freedom.

On Purim it is the redemption from Haman's evil plot. Our physical survival was threatened, and we were freed. On Pesach we thank G'd for liberating us from the slavery of Egypt. In obtaining freedom, we became a nation. On Yom Atzmaut we commemorate the re-establishment of a Jewish State in the Holy Land after nearly two thousand years of dispersion. Indeed, these three celebrations, occurring in three successive months, Adar, Nisan, Iyar, are cut from the same cloth. Or are they?

Whereas Hallel is sung on Pesach, it is conspicuously omitted on Purim. As one of several reasons, the Talmud explains: in Hallel we are called "servants of G'd" (Psalms 113:1), appropriate for Pesach when we were freed from serving Pharaoh. But after Haman's removal, "we were still subjects of Ahasuerus" (Talmud Megillah 14a).

To which of the two, Purim and Pesach, does the establishment of Israel compare?

Instability and vulnerability, in political, economic and security areas, are of deep concern to us all. They remind us of the Talmud's definition of the Purim experience. Full freedom seems to be exclusively absent. But Israel is a sovereign nation, owing no allegiance to any temporal power. "Israel trusts in G'd" (Psalms 115:9, a Hallel quotation) has been a frequent slogan prominently displayed in Israel during many of its life-threatening wars. These are strong factors which steer it conclusively towards Pesach.

*Rabbi Shlomo Kahn*



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### SCHEDULE OF SERVICES

|                             |                                                       | <i>Preceding<br/>Evening</i> | <i>Morning</i> | <i>Mincho</i> | <i>End</i> | <i>Day<br/>Break</i> | <i>Shema<br/>Before</i> |
|-----------------------------|-------------------------------------------------------|------------------------------|----------------|---------------|------------|----------------------|-------------------------|
| <b>1986</b>                 |                                                       |                              |                |               |            |                      |                         |
| Mar. 29                     | Tzav - Poroh                                          | 6:00                         | 8:45           | 6:20          | 6:53       | 4:50                 | 8:35                    |
| Apr. 5                      | Shemini-Hachodesh (Blessing month of<br>Nisan)-Sermon | 6:05                         | 8:45           | 6:30          | 7:01       | 4:20                 | 8:20                    |
| Apr. 12                     | Tazria                                                | 6:10                         | 8:45           | 6:40          | 7:10       | 4:10                 | 8:10                    |
| Apr. 19                     | Metzoro - Shabbos HaGodol - Sermon                    | 6:20                         | 8:45           | 6:45          | 7:18       | 3:55                 | 8:10                    |
| Apr. 24                     | 1st day Pesach - Sermon                               | 6:25                         | 8:30           | 6:50          | 7:24       |                      |                         |
| Apr. 25                     | 2nd day Pesach                                        | 6:50                         | 8:30           | 6:25          |            |                      |                         |
| Apr. 26                     | Shabbos Chol HaMoed-Sermon                            | 6:25                         | 8:30           | 6:55          | 7:26       | 3:50                 | 8:10                    |
| <b>DAYLIGHT SAVING TIME</b> |                                                       |                              |                |               |            |                      |                         |
| Apr. 30                     | 7th day Pesach                                        | 7:00                         | 8:30           | 8:00          | 8:30       | 4:40                 | 9:00                    |
| May 1                       | 8th day Pesach-Yizkor-Sermon                          | 8:00                         | 8:30           | 8:00          | 8:31       |                      |                         |
| May 3                       | Achare (Blessing Month of Iyar)                       | 7:00                         | 8:45           | 8:00          | 8:33       | 4:30                 | 9:00                    |
| May 10                      | Kedoshim - Rosh Chodesh - Sermon                      | 7:00                         | 8:30           | 8:10          | 8:41       | 4:15                 | 8:50                    |
| May 17                      | Emor                                                  | 7:00                         | 8:45           | 8:15          | 8:49       | 4:25                 | 9:00                    |
| May 24                      | Behar - Sermon                                        | 7:00                         | 8:45           | 8:25          | 8:56       | 4:20                 | 8:55                    |
| May 31                      | Bechukosai                                            | 7:00                         | 8:45           | 8:30          | 9:02       | 4:10                 | 8:50                    |
| June 7                      | Bamidbor - Blessing Month of Sivan                    | 7:00                         | 8:45           | 8:35          | 9:07       | 4:00                 | 8:50                    |

#### WEEKDAYS (unless listed otherwise — see below)

|           |                                                   |           |
|-----------|---------------------------------------------------|-----------|
| Mornings: | Sundays and Legal Holidays (Monday, May 26) ..... | 8:00 A.M. |
|           | Mondays and Thursdays .....                       | 6:45 A.M. |
|           | Tuesdays, Wednesdays, Fridays .....               | 6:55 A.M. |
| Evenings: | March 30 to April 22 .....                        | 6:00 P.M. |
|           | April 27 throughout summer .....                  | 7:30 P.M. |

### SPECIAL DAYS

|           |            |                                                                                                                                                                   |
|-----------|------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Monday    | Mar. 24    | Ta'anis Esther: Fast begins 4:40 A.M.; Shacharis 6:30 A.M.;<br>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.                                                                                                                            |
| Wednesday | Mar. 26    | Shushan Purim                                                                                                                                                     |
| Thursday  | Apr. 10    | Rosh Chodesh Nisan: Shacharis 6:30 A.M.                                                                                                                           |
| Tuesday   | Apr. 22    | Bedikas chomest after nightfall                                                                                                                                   |
| Wednesday | Apr. 23    | Erev Pesach: Shacharis followed by Siyum for Firstborn 6:30 A.M.<br>Chometz may be eaten until 9:10 A.M.; must be out of possession by 10:25 A.M.; ERUV TAVSHILIN |
| Sunday    | Apr. 27    | Chol HaMoed: Shacharis 8:00 A.M.                                                                                                                                  |
| Mon.-Tue. | Apr. 28-29 | Chol HaMoed: Shacharis 6:30 A.M.                                                                                                                                  |
| Tuesday   | May 6      | Yom HaShoah                                                                                                                                                       |
| Friday    | May 9      | Rosh Chodesh Iyar, 1st day: Shacharis 6:30 A.M.                                                                                                                   |
| Shabbos   | May 10     | Rosh Chodesh Iyar, 2nd day: Shacharis 8:30 A.M.                                                                                                                   |
| Wednesday | May 14     | Yom Atzmaut (Israel Indep. Day); special services Tuesday 7:30 P.M.                                                                                               |
| Monday    | May 19     |                                                                                                                                                                   |
| Thursday  | May 22     | Sheni-Chamishi-Sheni: Shacharis 6:30 A.M.                                                                                                                         |
| Monday    | May 26     |                                                                                                                                                                   |
| Friday    | May 23     | Pesach Sheni                                                                                                                                                      |
| Tuesday   | May 27     | Lag beOmer                                                                                                                                                        |
| Friday    | June 6     | Yom Yerusholaim                                                                                                                                                   |
| Sunday    | June 8     | Rosh Chodesh Sivan: Shacharis 8:00 A.M.                                                                                                                           |
| Thursday  | June 12    | Erev Shovuos                                                                                                                                                      |
| SHIURIM   |            | Daily Lernern after Shacharis                                                                                                                                     |
| SCHEDULE: |            | Daily Lernen after Maariv                                                                                                                                         |
|           |            | Chumash Shiur Shabbos 45 minutes before Mincho                                                                                                                    |
|           |            | Sidro explanations Shabbos after Mincho                                                                                                                           |
|           |            | Ladies' Shiur Monday 8:00 P.M.                                                                                                                                    |
|           |            | Lernen of Gemoro on Shabbos immediately after Musaf followed<br>each week by a Kiddush. (Siyum for Firstborn on Erev Pesach.)                                     |

### IMPORTANT NOTICE

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## FROM THE DESK OF THE PRESIDENT

At the time this issue of our *Habayit* will reach you, most of the social functions of our Congregation, planned for the fall and winter season, are already history. Our events were well attended and gave many of our members and friends the opportunity to spend some nice hours together in leisure.

Additional contributions to our Building and Maintenance Fund were received from Dr. and Mrs. Theodore Kron, and Mrs. Lina Mondschein. Many thanks.

Mr. and Mrs. Emanuel Hirsch took it upon themselves to restore a number of our Siddurim and Chumoshim which had become damaged, and we thank them for their efforts.

As we gather at the festive Seder table, recalling the plight of our ancestors, let us be mindful of the many fellow brothers and sisters who are still in bondage and who fear to exercise their privileges as Jews on this very night of Jewish freedom.

Best wishes for a good Purim and a happy and kosher Pesach.

*Oscar Wortsman*

## CHANUKKAH PARTY

Our Congregation observed the last few hours of the eight-day festival of Chanukkah in happy surroundings and excellent spirit at a well-arranged Chanukkah party, on Sunday, December 15th, the last day of Chanukkah.

Our Social Committee, under the chairmanship of Mr. Ernest Roos, prepared a delightful program. Meyer and Helen Zaremba, renowned comedians, enraptured the audience with a host of anecdotes, skits, songs, stories, parodies — all presented expertly in English and Yiddish, generating genuine humor, healthy, good laughter and warm, well deserved applause.

Their folk songs, monologues and nostalgic trips into the past added just the right ingredient to bid farewell to this year's Chanukkah in a mood of happy celebration.

Rabbi Kahn's appropriate words spoken in humor and in keeping with the Chanukkah theme, Mr. Roos' words of welcome, Mr. Wortsman's greetings, and the well appreciated and happily consumed refreshments prepared and served by our staff of volunteer ladies, made the afternoon a success.

## SISTERHOOD LUNCHEON — JANUARY 26, 1986

Around this time of the year is the traditional season of the annual Sisterhood Luncheon. This year, on Sunday afternoon, January 26th, we followed this time-honored tradition and gathered in our Social Hall. From the very outset, an animated, warm atmosphere prevailed, enhanced by the lively music and singing of the widely admired and applauded one-man band of Mr. Joel Bernard.

The Sisterhood's President, Mrs. Fay Blank, extended a welcome to everyone and thanked Mrs. Edith Weissfeld and Mrs. Ria Roos and all others who helped to make the luncheon a beautiful affair. She also expressed her gratitude to those who had donated the various items for the raffle prizes. Then she wished all a hearty appetite and a nice afternoon.

The meal was delicious, and there was background dinner music by Mr. Bernard. He signed off with a lovely chassidic medley.

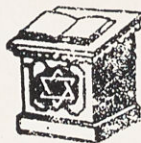
Mrs. Weissfeld called on our Rabbi to say a few words. Rabbi Kahn obliged, connecting his speech with the Sidrah and Haftarah of the week, speaking about Miriam and Deborah, praising their heroism and also giving recognition to the Jewish women of today who stand side by side with the men in troubled times. Rabbi Kahn paid tribute to the Sisterhood whose contribution and assistance is so valuable to the Congregation, and also for bringing us together for enjoyable hours, as on this afternoon.

The "Woman of the Year Award" was presented to Mrs. Bianca Simon and everyone applauded the excellent choice. For many years, Mrs. Simon, together with Mrs. Hilde Neuburger, had taken good care of the Sisterhood's finances, conscientiously, reliably and with dignity. The recognition of her appreciated service was well deserved.

Mrs. Ernest Roos, assisted by Mrs. Miriam Hirsch, raffled off the prizes. Then Rabbi Kahn led us all in the Benshen and so a pleasant event came to its conclusion.

*Eugenie Weinberg,*  
Recording Secretary

## CONGREGATION NEWS IN BRIEF



... the annual General Membership Meeting of the Congregation scheduled for March 16th, for which invitations have been mailed to all members, will be reported in the next issue . . .

... on Sunday, March 23rd, the annual Breakfast Conference of the Jewish Community Council will take place, at which Senator Daniel Patrick Moynihan will be the featured speaker (full report in the next issue) . . .

... as in the past years, instructions for the observance of Pesach, including a form for the sale of chometz, prepared by Rabbi Kahn, as well as the Pesach Food Directory published by the Kashruth Division of the Union of Orthodox Congregations, will be made available to our members . . .

... elsewhere in this issue, the following events which had taken place are reported in full:

**Chanukkah party (December 15th)**

**Sisterhood Luncheon (January 26th)**

**Chevre Day (February 16th)**

**Soviet Jewry Benefit Concert (January 25th) . . .**

... contributions and services for which the Congregation expresses gratitude, are detailed in the column *From The Desk Of The President* . . .

... please be reminded that anyone desiring to have names of deceased relatives or friends (for whom no Memorial Tablet or Window exists) included among the names read by the Rabbi at Shabbos services, may notify the office in advance (a donation to the Congregation for this service is appreciated)

... for free service to the elderly, handicapped or homebound, call the Jewish Community Council at 568-5450 . . .

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## NOTICE

A *Synagogue Memorial Book* is planned, to contain information and pictures of the ca. 800 synagogue buildings as well as several hundred prayer halls which were destroyed by the Nazis on November 9-10, 1938.

The committee (headed by Dr. Josef Burg) asks for help in compiling as much material as possible — history, description, account of the destruction and pictures. There is a great need for information especially about the synagogues of many small towns and villages throughout Germany.

Each of the synagogues will be featured individually on one or two pages of the Memorial Book. (Credit will be given for supplying material.)

The publication date is planned for 1988, for the 50th anniversary of Kristallnacht.

Please forward material to: "Synagogues Project" — Attention Professor Herbert Strauss, Research Foundation for Jewish Emigration, 570 Seventh Avenue, New York, N.Y. 10018.

## SOVIET JEWRY CONCERT

A blend of fine artistic talent, widely acclaimed popular musical entertainment and identity with the plight of Soviet Jews made the annual Benefit Concert for Soviet Jewry an evening of enjoyment and financial success.

The gifted Israeli master of the clarinet, Giora Feidman, accompanied by a trio of Klezmer musicians, fascinated the 500 people in the audience, in Mount Sinai Jewish Center's beautifully renovated hall, on Saturday night, January 25th. Presenting a rich variety of pieces with pathos and soul-stirring mastery, Mr. Feidman convincingly demonstrated his expertise in the tradition of some four generations of Klezmer attainment. He ranged over joy and melancholy, bitter-sweet and soft music, touching his listeners and evoking a variety of moods.

The concert's chairman, Mr. Stanley Stone, presided as M.C., sketching the history of the Washington Heights-Inwood Council for Soviet Jewry and its achievements which over the years brought direct aid to Soviet Jews in Russia in the amount of some \$160,000. During the brief intermission, he greeted the dignitaries in attendance and introduced Rabbi Shlomo Kahn, Council chairman, who listed the three-point task of the Council: sending of life-sustaining packages (he read moving excerpts from a letter written by a grateful recipient), maintenance of religious life in Russia, and a very sensitive rescue mission. Commenting on Tu b'Shevat, Rabbi Kahn compared the rejuvenation of trees in the midst of winter to the phenomenon of warm, pulsating religious life in cold Russia, hopefully in preparation for a productive spring and summer.

The second part of the musical program featured Yoel Sharabi whose popularity as a top musical entertainer has captivated thousands all over the world. Together with his orchestra, he dominated the stage with untiring vigor, continuous performance, delighting the audience (especially the youth) with his pleasant, strong voice and welcome choice of songs. Despite the lateness of the hour and repeated farewells, he was called back again and again by bursts of applause and demands of "we want more."

The programs distributed at the concert listed the numerous concert patrons and sponsors who, together with ticket purchasers and donations, made the evening an impressive financial success, raising close to \$12,000 so that well over \$6,000 of net proceeds could be (and were) used for immediate, direct aid.

These Benefit Concerts have become a popular tradition in our areas and beyond, in which our Congregation together with many others displays heartfelt concern for fellow Jews and a fine spirit of community togetherness.

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## CHEVRA DAY — FEBRUARY 16, 1986

Chevra Day, traditionally observed on Moshe Rabbenu's birthday and Yahrzeit, on the 7th of Adar, was commemorated by our Congregation on Sunday, February 16th. As in the past, the day's program consisted of two parts, the solemn Memorial Service and the joyous Chevra Dinner.

At the Service which took place in our Synagogue, Cantor Scharenberg conducted the Mincha service. At its conclusion, the Synagogue Choir sang *Enosh kechotzir* and after that Rabbi Kahn delivered the Memorial sermon.

He spoke of our tradition to reflect once a year on this Chevra Day on the duties which the living have regarding to those who have passed away. He then traced the fulfillment of these duties in Jewish history and described that they underwent three different stages.

In the beginning, in Bible times, it was the family who took upon themselves to take care of all the functions connected with death and burial. Later, in early Talmud times, not only the family but the entire population of the town participated, all members of the community joining together to provide for the needs. Finally, in late Talmud times, the institution of the Chevra Kadisha emerged, a group of volunteers called "holy society" consisting of men and women who relieved the community or the congregation of the responsibility of caring for the dead.

Rabbi Kahn clearly outlined what the functions are: if possible to gather at the bedside of the dying person and recite the prayers, to provide an honor guard when necessary for the deceased, *taharo*, the funeral services and *kevuvo*, interment, all these being the last acts of respect bestowed on a deceased, and providing for observance of *shivo*. Most difficult of all is to give comfort, for often words of consolation are inadequate. However to be with the mourner, even simply to sit with him, shows sympathy and gives real comfort.

After the sermon, Rabbi Kahn read the names of the members of the Congregation who died during the past year. Cantor Scharenberg chanted the *E-l mole rachamim* and the choir concluded the impressive service with singing the appropriate quotation from *Yigdal: Mesim yechaye E-l*.

The mood changed entirely for the second part of Chevra Day. Downstairs in our Social Hall, the traditional Chevra S'udo awaited the attending members and friends. Chevra President Emanuel Hirsch welcomed all present and wished all a hearty appetite. At the beautifully, colorfully set tables, a full-course dinner was served and enjoyed. Rabbi Kahn spoke briefly in a humorous vein. The benshen was auctioned off by Mr. Kurt Neu and conducted by Rabbi Kahn. Once again a Chevra Day had ended in good company and good spirits. Special thanks go to Mrs. Hertha Hirsch and her team of ladies and the efficient young men who served as waiters.

Hugo Bacharach

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## THANK YOU

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I wish to express my sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Chevra Kadisha, as well as all members and good friends, for all the good wishes and the donations on my behalf on the occasion of my 80th birthday. It was greatly appreciated.

*Ludwig Lilie*

My sincere thanks to Rabbi Kahn and Mr. Arthur Hanauer who took time out to visit me at the hospital; also the Chevra Kadisha and all members and friends for the many get-well wishes and thoughtfulness extended to me during my recent illness.

*Sigmund Hirsch*

My sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Wortsman, Mr. and Mrs. Blank, the members of the Congregation and Sisterhood, for the beautiful flowers and good wishes on my special birthday.

*Rita Rosenthal*

I wish to express my sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman and all the officers of the Congregation, for the courtesy and thoughtfulness extended to me at the occasion of my bereavement at the loss of my dear brother.

*Rose Schoenberger*

My sincerest thanks to Rabbi and Mrs. Kahn, President and Mrs. Wortsman, Mr. and Mrs. Roos, the Chevra Kadisha, and all my friends in the Congregation. Your visits, good wishes and your concern during my stay in the hospital and while recuperating at home helped me toward my recovery.

*Eric Loeb*

I wish to thank Rabbi Kahn, Cantor Scharenberg, President Wortsman and all the Officers of the Congregation, the Chevra Kadisha and Sisterhood, as well as all members and my good friends for visiting me after my operation and especially thanks for the beautiful flowers, cards and presents. It was very much appreciated.

*Alfred Stern*

My sincere thanks to all my friends of the Congregation and the Chevra Kadisha for remembering my special birthday.

*Eric Hanau*

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

*Gerta Stern*

I wish to express my sincere thanks to Rabbi Kahn, President Wortsman, Cantor Scharenberg, the Sisterhood and the many good friends in the Congregation for the gifts and good wishes extended to me on my 80th birthday.

*Leoni Michel*

Our sincere appreciation to Rabbi Kahn, Rabbi Gans, Chevra Kadisha, Sisterhood and the entire Congregation for their sympathy and concern on the death of our husband, father and brother.

*Ruth Greilsamer and Roger*

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## ALL IN THE FAMILY

In contrast to the deliverance, celebrated on Purim and Passover, triumph over an enemy need not always be a matter of life and death; subtleness often can give an adversary his comeuppance, too.

This anecdote dates back to the days of the "gut buergerlichen Antisemitismus" though there is surely nothing ever genteel about *rishus*, however light.

"Mit Zittern und Zagen," the German *Schullehrer* alliteratively indoctrinated his charges, "zogen die Kinder Israel aus Aegypten." Derisive snickers of their classmates brought red faces to the handful of Jewish students; but one of them was not willing to turn the other cheek. A couple of weeks had gone by, when he asked his teacher in class if he could not describe "eine Zage" which he believed to be an ancient music instrument. The *Schullehrer* rendered a lengthy and fanciful description and then asked the student what had prompted his curiosity. "Kuerzlich erzaelhten Sie uns doch, dass die Israeliten Aegypten mit Zittern und Zagen verliessen. Nun weiss ich wohl was eine Zither ist . . ."

It is not with trembling and trepidation that our members are facing the aging process and their elan proves it. Here is the impressive list of our *Jubilate* in the months of December through March. Mrs. Helen Meyer observed the 70 year mark in December, a month that saw the 85th birthdays of Mr. Victor Friedlein and Mr. Max Spier. The same milestone was reached by Mr. Kurt Goldsmith and Mr. Julius Kahn in January. January also saw the 96 year mark of Mrs. Rosa Schlesinger and Mrs. Rosa Heimberger is looking forward to a like celebration in March. Mrs. Kate Rosenheimer's 80th birthday in January makes her a quartet, with Mrs. Martha Bamberger celebrating hers in February and Mrs. Martha Adler and Mr. Freddy Straus likewise in March. Leonard Teicher's 75th birthday will be celebrated in March.

Fifty years ago wedding bells were ringing in January for Mr. and Mrs. Bernheimer and it is but fitting that we have the good news of a quintet of engagements to report from our younger generation. Mr. and Mrs. Max Bergman's son Joel became engaged to Miss Debra Val Rothstein; Cantor and Mrs. Jack Scharenberg's grandson Efraim Kovitz to Miss Chana Weitzman. Mrs. Kate Roseheimer is doubling her birthday simcha with the news of her granddaughter Joyce Oppenheimer's engagement to Mr. Fred Nebel; and our Honorary President and his wife, Mr. and Mrs. Adolph Heimer report the engagement of their grandson Warren Frank to Miss Shary Langer. Our long-time former Executive Secretary Manfred Walden and his wife Vera are grateful for a fourfold nachas, the Bat Mitzvot of their granddaughters Dena Katz and Ricky Goldman in December; the engagement of their granddaughter Debbie Coopersmith to Mr. Yossie Botnick and the birth of a grandson. Mrs. Frieda Meier-Bing also was presented with a grandson and Mrs. Jenny Wild had the simcha of a grandson Jeffrey Wild's Bar Mitzvah in December. And Mr. Ferdinand Erman participated in the wedding of his granddaughter Renee with Mr. Stuart Lippman.

May all these *Besorot Tovot* set the stage for a year, blessed with Good Health, Good Feeling and Good News.

Shalom ve-hatzlachah  
THEODORE H. SPAETH

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## THE MASKS OF PURIM

*Rabbi Shlomo Kahn*

A masquerade is a time-honored way of merriment. For some reason, man delights in deceiving and being deceived, as long as it is of brief duration and done in jest. And jest is the hallmark of the holiday of Purim.

We rejoice on all holidays, of course. Indeed, there is a biblical commandment to "rejoice in your festival" (Deuteronomy 16:14). But as a rule the simcha is one of decorum and dignity, one that warms the heart and the home. The festive mood of a Yomtov, be it Pesach or Shovuos or Sukkos, is pure and modest, a joy whose atmosphere breathes serenity, stimulated by the themes which are recalled by the holiday's religious and historical origin. In keeping with the occasion's sanctity, the celebration will stay well within the bounds of disciplined restraint.

(A possible exception is Simchas Torah. Genuine feelings of love of Torah, gratitude for having received it, the Jew's almost inborn devotion to Torah study and the fact that on that particular holiday the annual cycle of Torah reading has been completed, generate emotions which very often overflow and lead to uncharacteristic exuberance.)

Yomtov joy, sometimes primly and stiffly held in check, is discarded at the arrival of Purim. Suddenly no holds are barred, the lid is blown off almost as if all the pent up steam simply must be allowed to escape lest the pressure cooker explodes. "A person is obligated to imbibe (wine) on Purim until he fails to differentiate between 'cursed be Haman' and 'blessed be Mordechai' is the Talmud's prescription (Tractate Megilla 7b) for the merriment to be attained on that day, duly accepted as a halachic requirement by R. Joseph Karo in his Shulchan Aruch (O.C. 695:1). Although somewhat softened by R. Moses Isserles' suggestion (ibid) not to go to quite that length, we get the idea. Purim is to be celebrated with unaccustomed abandon.

Hence pranks are encouraged, not infrequently to a degree of stepping daringly on sacred ground. There are parodies of sacred literature (a delightful little treatise uses the language and style of the Talmud as well as phrases of the prayer book in wild distortion and playful fantasy). In Yeshiva circles it has become traditional on Purim to poke fun of venerable teachers and rabbis. A student will imitate in dress and mannerism one of the learned scholars, assume the role of "Purim rabbi" and hold amusing discourses. And not least, Purim has its masquerades, in generations past the staging of skits by masked actors and the still popular dressing up in imaginative costumes by children. Why the emphasis on masks?

First and foremost it is the element of entertaining frolic. It's fun to pretend to be someone or something else, to keep friends guessing who you really are, to see others play the same game.

Secondly there is a dimension of relaxation, of letting go, of for once stepping out of one's shoes and personality, to act or look differently for a little while.

On a more serious note, the masks of Purim may be reminiscent of a verse in the Book of Esther. After Haman's downfall and Mordechai's appointment as prime minister of Persia, there was "... joy and gladness for the Jews, feast and holiday, and many of the people of the land became Jews for the fear of the Jews fell upon them" (Esther 8:17). The Jews of Persia had suddenly risen to prominence. Gone was the feeling that it is all right to lord it over them. Queen and Prime Minister were Jewish. A "bullish market" drove the population to a frenzy to "buy" Judaism. And so "many of the people of the land became Jews." Needless to say, a conversion not motivated by conviction will not last. This was nothing but a wearing of convenient masks, fine while the price was right and the fashion glamorous. Subsequently the wearers' true colors came out again and the "masks" were discarded.

With tongue in cheek, we quote another, popular and somewhat puzzling saying: "Even should the festivals be ever abolished, not Purim nor Yom HaKippurim." A play on words (the word Purim appears verbatim in Yom HaKippurim)? More likely, a reference to this article's topic. On both of these days, a disguise is in vogue — the mask of frivolity on Purim and (dare we say it?) the mask of sincerity on Yom Kippur!

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## SEDER

Rabbi Shlomo Kahn



Three Hebrew words linked so closely in etymology and sound that they are virtual synonyms, come easily to mind. All three are well known and in frequent use in our vocabulary: *siddur* — *sidra* — *seder*. Rather astonishingly, the last is the most prominent of the three.

All have a common meaning, namely order, sequence, succession, proper arrangement. True to their literal meaning, they serve their purposes well but each in its own way.

*Siddur* is our prayer book in which the prayers are arranged in order and sequence so as to locate them quickly and conveniently. We use the *siddur* daily. It is the faithful companion of the G'd-fearing Jew who cannot be without it. Probably it is the one most indispensable religious book. We require it constantly, to pray, to recite blessings, those which come frequently as well as others which come occasionally to Jewish lips.

*Sidra* is what we call the weekly Torah portion. The Pentateuch (Five Books of Moses) has been divided into many sections, to be read during Shabbos services, so as to complete the reading of the entire Torah in a year's time. Hence each of these sections is properly called *sidra*, for they follow each other in sequence and order. They have been arranged so meticulously that their very names can and do serve as calendar dates. For example, "Tuesday of *Sidra Shemini*" this year corresponds to be 21st of Adar II which is April 1st.

*Seder* is the name given to the home ceremony conducted on the first (and second) night of Pesach. Due to the strictly prescribed "order" comprising 14 points which must follow each other in succession, the entire evening's proceedings go simply by the name *seder*.

Although all three, *siddur*, *sidra* and *seder*, are familiar household words, it is *seder* which clearly dominates, outranking the others in recognition. At first blush, this is surprising. We use the *siddur* daily. We listen to (and study) the *sidra* every week. But the *seder* occurs only once a year. Wherein lies its dominating popularity?

In the fact that at the *seder* we celebrate our national Jewish birth, yes. But, either as an outflow of this fact, or independently, because the *seder* is a magnificent, magnetic rallying point, attracting old and young, devout and strayed, tugging mightily, irresistibly at heartstrings and childhood memories, delving deep into cobweb-covered crevices of mind and emotion. Whoever we may have become and wherever we may have strayed, suddenly we find ourselves caught by the warm bonds of the Jewish family, and we eagerly participate in the *seder*.

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## YOM HA-SHOAH



The 27th of Nisan has become known as Yom HaShoah — Holocaust Memorial Day. It is almost inconceivable that an article on the subject of the Holocaust could possibly contain anything new. Oceans of ink, warehouses of paper, libraries of books, periodicals, slides, movies, pictures, and museums all over the world, have been assembled and utilized to record this darkest of chapters in our misery-packed Jewish history. What can we add that is not yet known?

The argument can be given, and rightfully so, that this does not matter. Events must be commemorated regardless of any new information. We observe our weekly Shabbos in commemoration of the creation of the world without each week adding to our knowledge. We observe Pesach and Shovuos, Rosh HaShono and Yom Kippur, Sukkos, Chanukkah and Purim, Yom Atzmaut and Yom Yerusholaim, the days of fasting and mourning, year after year. Although rabbis in their sermons and writers of editorials will make an honest attempt to focus on some heretofore obscure point, basically we feel the need to observe, regardless of additional information. And yet, this is not to be a mere recitation or review but rather an attempt to approach this tear-soaked topic from a different angle.

Is Yom HaShoah historically and halachically legitimate? Are we doing the right thing in adding yet another day on our calendar, to the many days of commemoration we already have? Should it not be logical as well as practical to include the Holocaust among other sad episodes and catastrophes we suffered in history?

Just about two weeks prior to Yom HaShoah we state at the Seder: *"Not only one rose against us to destroy us, but in every generation they rise against us to destroy us and the Holy One, blessed be He, saves from their hands."* Indeed, our enemies are numerous: Esau, (traditionally archetype of anti-Semitism despite his "Jewish" family), Laban, Pharaoh, Amalek, Nebuchadnezzar, Haman, Rome, Antiochus, the Spanish Inquisition, the Crusaders, massacres in Poland and Russia — we can go on and on, literally "in every generation," long before Hitler and his cohorts. *Ma nishtanno?* How is this enemy different from all others?

It would be easy to say the following: Our reaction to the Holocaust is of passing duration. We are still so close to it that we overreact. We have a natural, understandable tendency to exaggerate, to take it out of context, we have not yet and cannot yet put it into perspective. It is much too early. Our wounds not only are not healed — they are still bleeding. Our dead are hardly buried. Worse, cannot be buried. We know no day of death to observe Yahrzeit, we lack the comfort of visiting a Jewish burial place, to set up a monument. So many of us could not observe proper mourning, the catharsis of observing age-old traditional mourning for the dead.

We are much too close. We have personal collections, remember the synagogues which were destroyed, the Kehillot that had existed hundreds of years, the people who suffered deportation and unspeakable torments before their lives were extinguished in fire and ashes.

But to come back to the question: are we right in designating a specific day for what, after all, is only one tragedy in a long catalogue of miseries? Aside from the fact that we cannot be expected to simply slip the Holocaust into one of the already cut niches, there are serious misgivings about this particular date, the 27th of Nisan. It commemorates the Warsaw Ghetto uprising and was therefore chosen as a day of heroism in the midst of slaughter. But Nisan is a month dominated by *simcha*, by happiness. Halachically there are many who question the permissibility of mourn in Nisan. Indeed, the first attempt to set aside a day for remembering the Holocaust was made by the Chief Rabbinate in Israel which designated the 10th of Teves, a fast day (*Asoro Teves*) as Yom HaKaddish, calling on all who know not the Yahrzeit of Holocaust victims, to recite Kaddish then. Perhaps the most logical day of remembering the Holocaust would be Tisho b'Av, the catch-basin of all our national mourning since the destruction

(continued on next page)

**Yom Ha-Shoah** (continued from page 15)

of Temple, State and Land, a day on which we recite elegies of many of our tragedies. In many congregations it has already become custom to include one of several moving Holocaust elegies written by contemporary gifted authors.

Several years ago, when then Prime Minister Menachem Begin was on a state visit in America, he met with the eminent halachic authority of our generation, Rabbi Joseph B. Soloveitchik of Boston, to explore just that, a way to switch Yom HaShoah from Nisan to Tisho b'Av. Though HaShoah has already been too deeply ingrained in the sensitive feelings of our generation on the Nisan date. Be it as it may, this is merely a technical question, *when* to observe it. Our main question remains: *should* a day be observed to remember the Holocaust.

With all due respect to the thousands upon thousands of victims of other disasters in Jewish history, the Holocaust is so unique, on no less than three counts, that it merits a role all by itself and should be commemorated separately, not simply included in some already existing observance. These three points are (1) the sheer number of victims, (2) the almost unequalled passion of Nazi anti-Semitism, (3) the fact that the Holocaust led to the establishment of the State of Israel.

## I

We never experience the annihilation of a full third of our people within a short, few years. Let us stay away from the number six million. When we speak of millions, the mind becomes staggered and boggled and the number is almost meaningless. No one has ever seen a million people and therefore the concept is more academic than real.

Furthermore, when comparing modern times sociologically with conditions in medieval and ancient eras, we simply are not on the same wave length. A large city of biblical times would now be looked upon as a mere town. In medieval times even the population of entire countries would not compare to the number of people residing in the world's large cities today. Therefore to play a numbers game regarding the victims of persecution is futile. Rather, to point to the fact that we lost one-third of our people, that is an eminently qualifying factor to set aside a day of observance. That kind of loss we never experienced in all history.

## II

There are many faces of anti-Semitism, although basically there is one common denominator combining them all: hatred of the Jew. Why? Why is the Jew hated? That is a question deserving its own, separate treatment, way beyond the scope of this article. Perhaps the question has no answer at all. Officially, every anti-Semite has his own more or less pronounced rationalization. He will not admit to pure, unfounded and ungrounded hatred but will advance what he calls good reasons. Esau of the Bible was angry that Jacob took away his birthright. (The fact that he sold it to his brother made no difference — he hated Jacob, the Jew.) Pharaoh of Egypt explained that the Jews are multiplying to an extent of posing a threat to national security. The fact that the Jews were more loyal than his own subjects made no difference — he hated the Jews. Nebuchadnezzar was a conqueror. He insisted on sacking the proud little Jewish Judea. Haman was the epitome of arrogance. He could not stomach it that the Jew Mordechai refused to bow to him. Antiochus, and later the Romans, realized that as long as Jews cling to their faith, they will never assimilate, will never become integrated into their powerful empires. The Catholic Church paid lip service to the claim that it only wants to save the souls of the victims and therefore tortured and burned the bodies. The Arabs claim that they oppose only Zionism and Israel, not Judaism. The Soviets explain that they are against capitalists and Zionists.

This rationalizing goes on and on. Basically none of the advanced reasons really applied. Our enemies simply hated us. But at least they made an attempt to explain. And often the Jew could save himself from persecution if he abandoned his Jewish identity and submitted to the demands made by his adversary. Out of all these enemies of ours, there are two exceptions to the above demonstrated rule — Amalek and the Nazis.

Amalek attacked us after we had left Egypt for no reason whatsoever. We posed no danger, had no plans or designs on their land, no quarrel. Yet Amalek attacked. The reason? No reason; hatred. Hatred of the Jew and G'd. Therefore G'd commands us to wage eternal war on Amalek, never to forget what it did to us, and to wipe Amalek out from the face of the earth. Amalek's anti-Semitism was pure and undisguised — hatred of the Jew.

**Yom Ha-Shoah** (continued from page 16)

Amalek's example was followed by Hitler. Nothing but nothing was more important to the Nazis than the destruction of the Jews via the Final Solution. Imagine a country at war. At first it is victorious but then the tide turns. There are severe shortages of war material. There is a lack of oil, of food, and a terrible destruction rages from the air: the bombing of the cities. Reinforcements must constantly be sent to the front lines where the German soldiers are locked into battle and relentlessly pushed back. The railroad lines are in use day and night.

But — while all this goes on, Eichmann continues to send the trains filled with their pitiful human cargo to the extermination camps, from the many points in Nazi-occupied Europe to Auschwitz and Treblinka, trains which are urgently needed for military purposes. The orders of Hitler were that under no circumstances must the killing of Jews be interrupted. Not even for the purpose of helping the war effort.

The Nazis *believed* in murdering Jews. It was an end in itself. Not since Amalek did the earth see such anti-Semitism. The Nazis were the pinnacle of Jew-hatred. Their was the darkest, deepest passion of cold-blooded, premeditated, irrational, demonic Jew-hatred ever. This must be remembered.

## III

There is a final point of singling out Yom HaShoah. The defeat of the Axis led to the establishment of the United Nations. The United Nations is a colossal failure. Its record is one of incredible impotence, a glorious debating society hopelessly deadlocked whenever decisive action is required. In all its history it can point to only a single proud accomplishment: the founding of the State of Israel. In the words of the Haggadah: if that were the only thing it ever did — *dayenu*, it would be adequate.

How does a body of such failure manage a feat of such magnitude? Because for a fleeting moment the nations of the world had a conscience. In the immediate aftermath of the Holocaust, a feeling of moral obligation overcame the great and small powers. East and West miraculously united in voting for the establishment of a Jewish State.

Two events of unprecedented magnitude occurred in one and the same generation: the Holocaust and the State of Israel. Undoubtedly, one led to the other. It would be an agonizing question to ask: was the Holocaust rewarded by the State of Israel? Is Israel compensation for the loss of six million Jews? We leave this question unanswered but the fact remains: one led to the other. Hence on three counts. Yom HaShoah is fittingly and legitimately commemorated: (1) the unbelievable number of victims, (2) the unsurpassed hatred of the Nazis, (3) the establishment of a Jewish State.

Regardless of this three-fold conclusion, one question asked at the beginning must be raised once more. Will Yom HaShoah enter permanently our Jewish calendar? Only time can tell. We must say it once more: we are still too close to the tragedy to properly evaluate its impact. History will have to prove the validity of the day. But we do have some early signs.

There is a surprising increase of interest in the Holocaust, an ever growing literature, studies, courses on all levels of educational institutions. In all honesty, though, the same occurred after the destruction of the 1st and 2nd Temples, when the bereft Jews, especially under Roman domination, developed a lasting post-destruction mentality.

Another early sign is the startling emergence of a second Generation Holocaust Movement. Calling themselves "children of Holocaust survivors," they organize gatherings, publish literature, and identify themselves by the designation "Second Generation."

These are early, tenderly growing buds, raising their heads shyly and indicating a permanent place for the observances of Yom HaShoah. Despite these little beginnings we must simply wait patiently for history, to either dilute and erase, or strengthen and ratify. The best commemoration possible would be an ideal — the realization by the nations of the world that what occurred in the years 1933 to 1945 must never happen again. If the spirit which gripped the world once, when the nations proclaimed Israel, can be awakened once more to a willingness of guaranteeing Israel's existence, Yom HaShoah will have served its purpose exquisitely.

— Rabbi Shlomo Kahn

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## THE STORY OF THE BATTLE FOR THE LIBERATION OF JERUSALEM



June 7, 1967, the men of Parachute Brigade 55, headed by Colonel Mordecai (Motta) Gur fought their way through Jerusalem's Old City and at 10 a.m. a triumphant message was sent to Central Command: "The Mount is ours!" For the first time in nearly 2,000 years the Western Wall was again in Jewish control. (General Uzi Narkiss was in command of the troops who liberated the city.)

Mordecai Rechtschafner was one of those men, at the Wall. He's not the same now without the uniform and the red beret of the paratroopers. Today he's a kibbutznik, making steel pipe fittings in the factory of Ein Zurim, a religious kibbutz near Ashkelon.

When asked to recall the events of that fateful day 19 years ago, it was obviously quite traumatic for him. "I'm not the person to interview," he kept insisting. Eventually — and reluctantly — he got out albums, mementos and maps and the reminiscences came with short spurts and long silences.

He came from Australia (his name was Mark then) in 1961 when he was 20 — supposedly for a year's preparation for Aliya with Bnei Akiva. When the year was up, he decided to stay and saw no logic in deferring his army service until he was conscripted. So he joined up as a paratrooper. Later he married Esther — an American who had also recently settled in Israel. Today they have three lovely daughters — Idit (18), Ayelet (16) and Doria (6).

Somehow it was easier for Mordecai to speak once a map of Jerusalem was spread in front of us. "We hadn't really intended to break through the Lion's Gate. Raphael Eytan's tanks advanced from the left through the Lion's Gate. Then the 28th and 71st Brigades moved there, with the 66th in reserve behind it. Our 55th Brigade, headed by Motta Gur, was the first to enter the Old City, fighting along the Via Dolorosa it turned out, the new strategy paid off. We had large concentrations stationed at Mount Scopus and the Intercontinental Hotel, so the Lion's Gate was easier since we dominated the heights."

A day earlier, Mordecai had fought his way on foot from the Sheikh Jarrah Mosque, down Nablus Road to St. Stephen's Basilica. The aim was to reach the Rockefeller Museum, which commanded a good position overlooking the Old City walls.

"I was in St. Stephen's Basilica. There were 250 of us, re-grouping after having defeated the Jordanians between West and East Jerusalem. There was a lot of confusion at that time, and a busload of our soldiers drove down Salah El Din by mistake, not realizing that the Old City was still in Jordanian hands. We had almost no light artillery to help them (it had been knocked out in the fighting). I went with two other guys to aid the bus. We took our light machine guns and some ammunition and gave covering fire so the bus could withdraw. The other two finished their ammunition and went back. I waited until another group came who were heading for the Rockefeller Museum, and I joined them."

All this was related rather laconically. When I commented that it was surely an act of great heroism to have risked their lives to save the busload of soldiers, he just laughed. "Not heroism — probably stupidity."

*(continued on next page)*

## The Story of the Battle for the Liberation of Jerusalem (continued from page 19)

There was another long reflective pause. "Sometimes you could only tell who you were fighting by the hats. The Jordanians wore the old British 'soup plate' type. Our men wore French helmets — completely different in shape. They were round, without a rim." He rummaged through an album to show me a photo.

"I went back to the Rivoli Hotel outside the Old City walls — there was ammunition and food there, and there were two dozen of us. We slept for a while, and then there was a bombardment in the middle of the night and we heard our men going through the streets telling the Arabs to surrender. A bit later I was on guard duty and saw the familiar helmets on top of the walls of the Old City — so I knew we had taken it. I joined up with the rest of my 55th unit and was in the Old City for the first time in my life."

I had heard so many stories of paratroopers — hardened, weary soldiers — breaking down kissing the stones of the Western Wall, that I asked him to describe his feelings when he reached it. He was very reluctant to talk and, when he finally did, there was none of the elation I had expected to hear.

"You must realize it didn't look like it does now. We went into this small alley — there was barely room for our group of a dozen men. This was a few hours after 'Motta' Gur was there. We were rather surprised to see all was intact after so much fighting. When we reached it, our spirits were very low. In my unit of 120 men only 30 of us were left — 90 had been either killed or wounded. Also we had no way of knowing that the war was almost over. The rumors were that we were being sent to the Golan Heights."

"Anyway, we stood there silently for a while, remembering our comrades. It was afternoon, so Yona — he's from Kibbutz Alumim near the Gaza Strip — began to *daven mincha*. There were a couple more religious guys, so we joined in, and the rest just stood there to form a *'minyan'*. No, I wasn't excited — I guess I was too full of sadness, and just plain weary." Despite his matter of fact way of recounting events, Mordecai's eyes did mist over when he talked of two of his friends.

"There was Yermi (Yermiyahu Mizrahi) — he was the sergeant commanding our little unit. He got killed at the beginning of the fighting — a Jordanian sniper outside the Old City took a pot shot at him. It was a terrible shock for me. I was really close to him. He was rather dark and swarthy, so he'd keep saying to me: 'You stay close to me. Otherwise our men might think I'm an Arab.' I was just across the road when they got him."

Another long pause. "Dov, my number two — you know, I carried the gun and he carried more ammunition for me — he'd already been wounded by a ricochet shell when we were at Ammunition Hill, so I was missing him too. We were all pretty somber when we reached the *Kotel*."

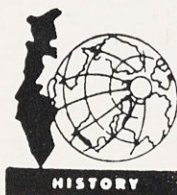
Unfortunately, it wasn't the end of the fighting for Mordecai or his friends who survived the Six-Day War. He fought again in the Yom Kippur War in 1973; and was called up in the Peace for Galilee operation, although he wasn't in action. "I'm getting a bit old for that now," he said with one of his rare grins. He is 45 and will go on doing reserve duty until the age of 54, but not as a paratrooper.

"Every year on Jerusalem Day we get together — those of us who are left. We visit a memorial to our fallen, and say *kaddish* for them. Then we swap stories, have a few drinks. Sometimes the Army puts on a show for us — two years ago, the 17th anniversary of the Six-Day War, it was a big concert at the Sultan's Pool."

The memories are too grim for it to have been much of a party. It was a great victory in 1967, but Mordecai remembers only too well the price we had to pay.

## DIE LETZTEN JUDEN VON KUBA

### Vor Fidel Castro waren es 15 000 — geblieben sind 700



“Das Judentum ist fueftausend Jahre alt in der uebrigen Welt — es ist fueftausend Jahre jung in Kuba.” So aeusserte sich ein kubanischer Jude, als wir durch die verfallene Adat-Idrael-Synagoge in Havannah gehen. “Wir mussten alles neu erfinden, um ueberleben zu koennen.”

Die Geschichte der kubanischen Juden liest sich wie ein Widerstandslied gegen Isolation. Unterdrueckung durch die Behoerden und die Auswanderung des groessten Teils der Gemeinde. Vor 1959 gab es auf Kuba 15 000 in Juden. Heute setzen waehrend des Jahres rund hundert Juden ihren Fuss in eine Synagoge; an Pessach kaufen 500 Juden Produkte von der Gemeinde, haben aber sonst nichts mit ihr zu tun. Es gibt noch immer fuef Synagogen, die wenigstens teilweise fuer Gottesdienste offen sind.

Von jungen Leuten erwartet man nicht mehr, dass sie am juedischen Leben teilnehmen, denn es koennte ihre Stelle gefaehrden. Daher stuetzt sich die Gemeinde auf Maenner, die kurz vor der Pensionierung stehen. Sind sie einmal der Pension sicher, studieren die Maenner die Tora und formen ein Minjan. Die meisten sagen, dass sie die Religion eigentlich nicht interessierte, aber sie wollten das Judentum in Kuba nicht aussterben lassen.

Die Gemeinde hat keinen Rabbiner, aber sie hat verschiedene Vorsteher, die teilweise im offenen Konflikt stehen. Es gibt zwei sich unterscheidende Stroemungen: die Tradition hochzuhalten oder nicht aufzufallen. Ueberall herrscht Misstrauen. Man weiss nie, wer ein Spitzel der Regierung ist.

Dennoch begreifen sich die kubanischen Juden als Gemeinde und kuemmern sich ueber das Wohlergehen des andern. Ein Dutzend Juden trifft sich vor einer koscheren Metzgerei, die drei Tage im Monat geoeffnet hat, und begrueest sich freundlich spanisch und jiddisch. Sie fragen nach dem Befinden der anderen Familienmitglieder. Manchmal gehen Mann und Frau gemeinsam zum Metzger, obwohl fuer die Ration eigentlich nur einer noetig waere. Aber die Juden gehen gemeinsam hin, um miteinander sprechen zu koennen.

Innert fuef Jahren hat rund ein Dutzend Kubaner versucht, der juedischen Gemeinde beizutreten, indem sie entweder uebergetreten sind oder ganz einfach den Gottesdiensten beiwohnten. Einige unter ihnen wollen Kuba verlassen und hoffen auf Unterstuetzung in den Vereinigten Staaten oder in Venezuela. Andere wiederum suchen bei den Juden einen Sinn fuer den Zusammenhalt, den sie im uebrigen Kuba vermissen. Andere gehoeren zu fundamentalistischen christlichen Kirchen und haben das Gefuehl, bei den “Hebraeeren” nahe Geistesverwandte zu finden. Manche Juden freuen sich ueber die groessere Zahl der Teilnehmer an den Gottesdiensten, doch sind andere wegen der ungewohnten Gesichter verunsichert.

Einige Juden wollen Kuba verlassen, aber die meisten haben beschlossen, auf der Insel zu bleiben. In Kuba haben sie ihre Familien und Freunde, eine gebuehrenfreie medizinische Versorgung und eine sichere Pension. Viele haben Haeuser oder Wohnungen und fuehlen sich sicher. Die meisten der aelteren Mitglieder der juedischen Gemeinde stammen aus Osteuropa und sind schon einmal geflohen — nicht noch einmal moechten sie ein neues Leben beginnen. Ihre Grundbeduerfnisse sind abgesichert, und sie halten sich fuer ebenso kubanisch wie juedisch. Kuba ist ihre Heimat geworden. Anti-semitismus ist in Kuba weniger verbreitet als in and eren kommunistischen Laendern. Im Gegensatz zu anderen juedischen Gemeinden in Suedamerika, werden die Juden von Kuba nicht durch Entfuehrungen, Bombendrohungen und Attentate verunsichert. Auch die antisemitische Literatur haelt sich in engen Grenzen. Laut Versicherungen der kubanischen Juden hat der antiisraelische Kurs Castros auf das Verhaeltnis der Juden zu den Kubanern auf der Insel keinen Einfluss.

(continued on next page)

**Die Letzten Juden Von Kuba** (continued from page 21)

Sicher gibt es auf Kuba Probleme, vor allem fuer die Religioesen. Ein junger Jude sagte: "Wenn man religioes ist, wird man ueberall behindert. Auch wenn man ein guter Arbeiter ist, wird man nie ein Auto kaufen koennen, wird nie ins Ausland reisen duerfen und nie mit wichtigen Personen bekannt gemacht werden. Natuerlich wird einem nie gesagt, warum das so ist, aber man weiss es." Es ist versaeendlich, dass junge Leute sich deshalb nicht an juedischen Aktivitaeten beteiligen.

Einige Vertreter von christlichen Kirchen haben mit der Regierung enge Beziehungen aufgebaut. Aber die Juden sind skeptischer. Ein junger Jude meinte: "Wenn wir heute mit ihnen in einer Angelegenheit gemeinsame Sache machen, dann wird es morgen heissen, wir sollen jetzt Israel verdammen. Der naechste Schritt waere dann die Verdammung von uns selbst." Weil die Juden nichts mit der Regierung gemeinsam unternehmen, sind sie auch nicht von den Erleichterungen betroffen die einigen politisch aktiven christlichen Kirchen widerfahren sind. Diesen ist es nun erlaubt, Spendengelder fuer ihre Aktivitaeten aus dem Ausland anzunehmen.

Exponenten der juedischen Gemeinde auf Kuba sind der Meinung, dass die Gemeinde aussterben wird, weil es an Interesse mangelt, weil die Mitglieder ueberaltert sind und junge Leute wegziehen. Nicht so sehr der Druck der Regierung sei daran schuld. Der Praesident einer Synagoge formulierte es folgendermassen: "Wir werden nicht mit Palmenwedeln wie Koenige hofiert, aber sie schlagen uns auch nicht zusammen."

Nur wenig Juden unterhalten noch einen koscheren Haushalt. Dies wurde durch die Rationierung nach der Revolution fast unmoeglich. Heute gibt es wieder vermehrt Nahrungsmittel auf dem Markt, aber dieser ist gut organisiert und funktioniert ueber viele Zwischenstufen. Die Regierung liefert einem koscheren Metzger verschiedene Tiere, wodurch die Grundversorgung an koscherem Fleisch garantiert wird. Die kanadische juedische Gemeinde schickt zu Pessach koschere Nahrungsmittel im Wert von 20 000 Dollar, vor allem Mazzot, Oel und Buechsenfleisch, das dann an die Juden abgegeben wird. Aber die meisten kubanischen Juden sehen keinen Beweggrund, wieder mit koscherem Essen anzufangen, nachdem sie damit aufgehoeht haben.

Die Kubaner sind ueber die Sitten und Braeuche der Juden wenig orientiert. Waehrend des Besuches einer der juedischen Friedhoeft nimmt unser Begleiter seine Kippa ab. Er sagt, dass er das nicht deswegen mache, weil er von Passanten als Jude erkannt werden koennte, sondern weil die Passanten meinten, er sei ein christlicher Priester. Auf Grund von Bildern wissen die Kubaner naemlich, dass der Papst ein Muetzchen traegt.

Patronato Calle ist ein grosses Gebaeude. Weil nicht genügend Juden in die Synagoge kommen, ist die Haelfte dieses Gebaeudes an die Regierung vermietet, die die Synagoge als Theater benuetzt. Einer der grossen Raeume, in denen Versammlungen abgehalten werden, ist ueberflutet. Das Wasser reicht bis zum Fuss des hoelzernen Gestuehls. Der Hauptsaal kann bis zu tausend Besucher empfangen.

Die Gemeinde Adat Israel ist der Meinung, dass Fidel Castro fuer das juedische Volk grosse Bewunderung empfinde. In den Jahren nach der Revolution hat er jeweils gesagt, seine Buerger sollten ihr Land verteidigen wie die Israelis ihres, und sie sollten das Land zum Bluehen bringen wie die Israelis die Wueste. Es gab Filme ueber Israel, und es wurde auch ueber technische Hilfe gesprochen. Die Juden sagen, dass erst der Besuch in Algerien den Wandel Castros herbeifuehrte. Die Russen verlangten von Castro, dass er alle Kontakte mit Israel abbreche. Innert 24 Stunden vollzog er den Befehl, doch Kuba war der letzte sowjetische Satellit, der mit Israel alle Bande abbrach.

Die Adat-Israel-Synagoge ist das einzige Gotteshaus, in dem jeden Morgen und Abend Dienste abgehalten werden. Die Synagoge wurde 1956 fertiggestellt und 1957 moebliert. Sie bietet im unteren Stock 500 Besuchern Sitzplaetze. Frueher war es notwendig, Stuehle in die Gaenge zu stellen und die Hintertueren zu oeffnen, um Platz zu schaffen. Bis 1979 wurde dieser Raum fuer grosse Feste benutzt. Diese Zeiten sind wohl fuer immer vorbei.

M.A.

## THE RISHONIM OF ASHKENAZ

(through Rashi)



The era of the *Geonim* (600-1050 CE), during which Torah learning and scholarship was concentrated in Babylonia, started to wind down with the eclipse of the Babylonian yeshivah and the death, in 1038, of the last great *gaon*, R. Hai. At that point the very gradual transition into the period of the *Rishonim* (the "early" Scholars) commenced. Major independent Torah centers became established throughout the Diaspora, and Jewish communities no longer turned to the Babylonian *geonim* as the sole authorities. However, the transition between the two eras was gradual and no particular events clearly mark off the conclusion of one or the start of the other.

The *Rishonim* were characterized by an unwillingness to controvert early scholars in general and the *geonim* in particular, and thus the general areas and methods of scholarship were in the traditions of the *geonim*. However, the *Rishonim* were also innovators and independent thinkers: they instituted a greater subdivision than their predecessors of their own works, into such separate literary genres as ethics and philosophy, *halakha*, *tosafot* (literally, "additions" — collections of comments on the Talmud), *hassagot* and *hagahot* (critiques on existing authored works), *responsa*, *hiddushim* (novellae, new ideas derived from talmudic or rabbinic texts in order to clarify *halakha*), biblical exegesis, et al. Each of the dispersed Torah centers tried to encompass all of these genres (philosophy was the notable exception in certain places), but geographical obstacles such as the Pyrenees mountains and the resulting limited communications led to the development of distinct approaches to Jewish life and talmudic scholarships.

These geographical factors served to divide influential Jewish centers into two major areas, Ashkenaz and Sepharad, and one smaller region, Provence. The Sephardi lands (including Spain and North Africa) felt the influence of Islamic culture because of the Moorish conquests of most of the Iberian Peninsula ca. 711 - 714 (the Moors were by then already in power in North Africa), and consequently the Jewish communities there demonstrated an openness to secular learning, culture, and philosophy. This climate lasted until the Christian reconquest of Spain in the thirteenth century, when Jewish fortunes there changed.

The more insulated Ashkenazi lands (France and Germany), on the other hand, were marked by a singular devotion to Jewish values and scholarship. The small region of southern France known as Provence experienced an influx of Spanish Jews who had been expelled from Spain and Portugal at the time of the Almohade (a religiously fanatic Moorish dynasty) invasion, which began in 1145. This influx into Provence created a confrontation between Ashkenazi and Sephardi cultures, which yielded a strange intermixture of the characteristics and influences of both.

Little is known about the French and German communities before the tenth century, but it appears that the Ashkenazi Jews were treated until then with considerable tolerance and were even accorded preferential economic treatment in certain situations. The tenth century ushered in the first sporadic persecutions of the Jews. The cause for the advent of these persecutions is difficult to pinpoint, and in fact this trend was probably caused by a confluence of circumstances such as a growing sense of national unity, an increase in the piety of the Christian masses and a decrease in the economic usefulness of the Jews.

It was in the tenth century that Jewish intellectual life in France and Germany began to flourish. Though the relatively autonomous Jewish settlements in Ashkenaz were very small (an average of 800-1,000 people, many of whom were related), a significant number of Rabbinic works of stature were produced there. The most famous of these communities in Germany were Mainz and Worms, both virtually decimated by the first Crusade in 1096, and Speyer, which was spared during this Crusade and thereafter emerged as the most important center of German Jewish intellectual activity.

(continued on next page)

## The Rishonim of Ashkenaz (continued from page 23)

The most famous of the very early Ashkenazi scholars was R. Gershom Meor HaGolah, "the Light of the Diaspora." Born in Metz, France in 960, R. Gershom later established a prestigious academy at Mainz, Germany. There he laid the foundations for much of the talmudic study and *halakhic* decision-making that was to follow him by correcting the text of the Talmud from reliable manuscripts, composing a commentary on various tractates and issuing many responsa. R. Gershom is most widely known for his *takkanot* (enactments), which included his famous ban on polygamy and against the divorce of a wife without her consent. These particular *takkanot* had a tremendous long-term impact, as they served to structure Ashkenazi communities on the basis of the monogamous Jewish family.

Franco-German Jewry continued to produce many renowned Talmudists throughout the era of the *Rishonim*, but the single most outstanding figure is Rashi (an acronym for Rabbenu Shlomo ben Yitzchak, 1040-1105) of the small town of Troyes in France. Many legends are told concerning Rashi's birth. One relates that Rashi's mother, during her pregnancy, was imperiled by an oncoming horse and rider in a narrow street. She pressed herself against a wall which miraculously formed a niche to rescue her and the unborn child.

In his youth Rashi studied in Mainz and Worms under the disciples of R. Gershom Meor HaGolah; upon his return to Troyes at age twenty-five, he was already considered to be a leading Talmudist. In about 1090, he founded a school which attracted many pupils, the most gifted of whom were his own relatives. Rashi's children, three daughters, married prominent scholars and his grandchildren became famous scholars as well.

Rashi commented on most — if not all — of the books of the *Tanakh* (an acronym for *Torah* — the Pentateuch; *Nevi'im* — Prophets; and *Ketuvim* — Writings, which include *Psalms*, *Proverbs*, *Job* and the five *Megillot* or Scrolls, among others). But it is specifically his *perush* (commentary) on the *Torah* which has become the standard commentary; printed in almost all editions of the Pentateuch, studied by all students, young and old, it has itself become the object of over 200 commentaries.

For much of his *Torah* commentary, Rashi draws upon numerous rabbinic sources such as the Talmud, *midrashim* and *targum Onkelos* (a second century Aramaic interpretive translation of the Bible), of augmenting or abridging *midrashim* to achieve greater lucidity and a uniform style. Rashi culled from the available material that which he considered closest to the literal interpretation of the Biblical text, or which solved the difficulties presented by it. His purpose is outlined in his *perush* to *Genesis* 3:8: "As for me, I am concerned with the literal meaning of the Scriptures and with such *aggadot* as explain the Biblical passages in a fitting manner, and I have only come to give the simple meaning of the text." Rashi's purpose was not necessarily to lay down the *halakha*; even when dealing with the halakhic portion of the *Torah*, he sometimes went so far as to say that the pertinent halakhic *midrash* did not give the literal interpretation of the passage under discussion (e.g., in his commentary to *Exodus* 16:29). Some passages he even interpreted in a manner contrary to *halakha* (e.g., in his commentary on *Leviticus* 13:6).

The tendency towards *pshat* (literal interpretation) emphasized by Rashi developed into a more pronounced phenomenon in the twelfth century, when Rashi's grandson, the Rashbam (R. Shmuel ben Meir, Ramperut, France, 1085-1174), R. Yosef Kara (North of France, late 11th-early 12th century), R. Yosef Bechor Shor (Orleans, France, ca. 1175) and other less famous scholars wrote their Biblical commentaries. The Rashbam (in his commentary on *Genesis* 37:12) quotes Rashi as saying that he regretted not being able to re-work his *perush* "on the basis of the plain meanings which appear daily."

One example of the willingness of these commentators to adhere to the literal meaning of the text — even at the expense of contradicting accepted halakhic interpretation — appears in the Rashbam's commentary to *Exodus* 21:6, "*v'ovado l'olam*." Referring to a Jewish slave who opts for continued slavery after completing his mandatory six years, it literally means "he shall serve (his master) forever." Whereas *l'olam* (forever) is understood in the Talmud as referring to the Jubilee year, the Rashbam explains that "according to the *pshat* (*l'olam* means) all the days of his life." It is important to note, however, that these commentators who so zealously sought out the *pshat* of the text would almost certainly not have deviated from the traditional interpretations when the issue of practical *halakha* arose. They considered standard Rabbinic halakhic interpretations to be correct even though it might have been divorced from the literal interpretation. Thus, the Rashbam may have been comfortable in explaining the *pshat* of *l'olam* as "until death" while at the same time maintaining that for halakhic purposes *l'olam* means until the Jubilee year.

**The Rishonim of Ashkenaz** (continued from page 24)

If Rashi's impact was felt in the field of Talmudic interpretation, the more so was the stamp he left upon the field of Talmudic interpretation. His lucid commentary to the Babylonian Talmud, the summit of his creative work, is a straightforward *perush*, brilliant in its simplicity, which proceeds phrase by phrase. Rashi made the Talmud accessible to its students by providing introductions to themes, interspersing his commentary with the words of the text, combining recurring statements, and pointing out and elucidating difficulties in the construction of passages and in the usage of unusual terminology. The language of Rashi's commentary is painstakingly accurate, enabling the student to achieve a profound and harmonious comprehension of a *sugya* (a self-contained passage of *gemara*, the oral discussion recorded in the Talmud) without seeking out contradictions or problems presented by other *sugyot*.

This method contrasted with that of the Tosafists, the authors of the *Tossafot*, the collected comments on the Talmud that appear today in all standard editions of the Talmud opposite Rashi's commentary. The Tosafists, who lived in France and Germany in the 12th-13th centuries, were attuned to any discrepancies within a *sugya* or between *sugyot*, and attempted to harmonize them all.

(The next part will further deal with the Tosafists and the *Rishonim* of Ashkenaz.)

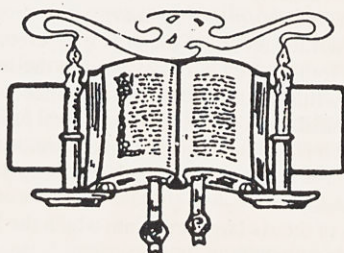
Maidi Katz

**GLOSSARY OF TERMS**

|                        |   |                                                                                                                                                                                                                                                                 |
|------------------------|---|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <i>aggada</i>          | — | rabbinic teachings which are not <i>halakhic</i>                                                                                                                                                                                                                |
| <i>amora</i>           | — | one of the scholars who interpreted the Mishna in Palestine and Babylonia ca. 200-500 CE (pl. <i>amoraim</i> )                                                                                                                                                  |
| <i>braita</i>          | — | a <i>mishna</i> not included in Rabbi Judah HaNasi's Mishna (pl. <i>braitot</i> )                                                                                                                                                                               |
| <i>gaon</i>            | — | term for the heads of rabbinic academies in Sura and Pumbedita between 600 and 1050 CE. Subsequently used to describe great rabbinic leaders (pl. <i>geonim</i> )                                                                                               |
| <i>gemara</i>          | — | the written record in the Talmud of oral discussions of a <i>mishna</i>                                                                                                                                                                                         |
| <i>halakha</i>         | — | Jewish law (pl. <i>halakhot</i> )                                                                                                                                                                                                                               |
| <i>masekhta</i>        | — | tractate, a subdivision of an Order in the Mishna (pl. <i>masekhtot</i> )                                                                                                                                                                                       |
| <i>midrash aggada</i>  | — | the written record of non-halakhic rabbinic teachings derived from the Scriptures (pl. <i>midrashei aggada</i> )                                                                                                                                                |
| <i>midrash halakha</i> | — | the written record of the process used by the sages to derive <i>halakha</i> from the Torah which is not explicit in the text (pl. <i>midrashei halakha</i> )                                                                                                   |
| <i>mishna</i>          | — | the written exposition of a particular <i>halakha</i> (pl. <i>mishnayot</i> )                                                                                                                                                                                   |
| <i>Mishna</i>          | — | 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 <i>masekhtot</i> containing various <i>mishnayot</i>          |
| <i>Order</i>           | — | one of the six large units into which the Mishna is divided according to the subject matter                                                                                                                                                                     |
| <i>rishon</i>          | — | literally, an "early" scholar. A term designating the outstanding scholars living in scattered Diaspora communities during the period following the ear of the <i>Geonim</i> , i.e., roughly from the mid-11th to the mid-15th centuries (pl. <i>rishonim</i> ) |
| <i>savora</i>          | — | 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 period 500-600 CE (pl. <i>savoraim</i> )                                                 |
| <i>tanna</i>           | — | a scholar, particularly one of those who expounded and formulated the Oral Law in Palestine in the first and second centuries (pl. <i>tannaim</i> )                                                                                                             |
| <i>Tosefta</i>         | — | literally, "addition." A collection of <i>braitot</i> whose overall organization parallels that of Rabbi Judah HaNasi's Mishna                                                                                                                                  |
| <i>t'shuva</i>         | — | responsum (pl. <i>t'shuvot</i> )                                                                                                                                                                                                                                |

## WHY I STAY AWAY FROM THE SYNAGOGUE

Because it rains,  
 (You go to work in the rain!)  
 Because it is hot,  
 (So is the golf course, and beside, the synagogue is air-conditioned!)  
 Because it is cold,  
 (It's warm and friendly inside!)  
 Because I'm poor,  
 (There is no admission charge!)  
 Because I'm rich,  
 (Be grateful to the Source of such a blessing!)  
 Because no one invited me,  
 (You go to the movies without being invited!)  
 Because there are hypocrites,  
 (No one is all or nothing!)  
 Because I have children,  
 (Bring them along!)  
 Because I have company,  
 (They will admire your loyalty if you bring them, or ask them to wait until you get back!)  
 Because my clothes are not expensive,  
 (The synagogue isn't a fashion show!)  
 Because I have plenty of time to go later,  
 (Don't be so sure!!!)



## PEACE AND EVERLASTING MEMORY

|                             |          |             |
|-----------------------------|----------|-------------|
| Sally Schloss               | formerly | Hofheim     |
| Felicia Weissfeld           | "        | Elberfeld   |
| Martin Ullmann              | "        | Gailingen   |
| Martha Loeb, nee Weinberg   | "        | Altheim     |
| Max Greilsamer              | "        | Preisach    |
| Sophie Roston, nee Bendheim | "        | Bensheim    |
| Armin Kahn                  | "        | Bibera      |
| Martha Bauer, nee Hamburger | "        | Noerdlinger |
| Arthur Gottlieb             | "        | Neuhof      |

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## WE REMEMBER

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

| April | Nisan |                          |      |    |                      |
|-------|-------|--------------------------|------|----|----------------------|
| 20    | 11    | Berta Friedberg          | 3    | 24 | Jack Kayem           |
| 20    | 11    | Gretchen Gutmann         | 3    | 24 | Simon Stern          |
| 20    | 11    | Johanna Koestrich        | 4    | 25 | Josef Holzer         |
| 20    | 11    | Philipp Lehr             | 4    | 25 | Laura Schorsch       |
| 21    | 12    | Henry Lichtenstein       | 5    | 26 | Anna Perry           |
| 22    | 13    | Jettchen Griesheim       | 5    | 26 | Herbert Wolf         |
| 22    | 13    | Irma Waelder             | 6    | 27 | Naftali Feingold     |
| 23    | 14    | Flora F. Freyer          | 6    | 27 | Lazarus Heinsfuter   |
| 23    | 14    | Rudolf Strauss           | 6    | 27 | Benno Levy           |
| 24    | 15    | Paula Alexander          | 6    | 27 | Amson Schloss        |
| 24    | 15    | Alexander Bauer          | 6    | 27 | Bertha Veis          |
| 24    | 15    | Helene Gowa              | 6    | 27 | Jacob Veis           |
| 24    | 15    | Samuel Hirschheimer      | 7    | 28 | Fanny Auerhann       |
| 24    | 15    | Jacob Gutwillig          | 8    | 29 | Flora Neubauer       |
| 24    | 15    | Julius Jacob             | 8    | 29 | Irving Isidor Simon  |
| 24    | 15    | Albert Katzenstein       | 8    | 29 | Jenny Strauss        |
| 24    | 15    | Ferdinand Mayer          | 9    | 30 | Meinhard Marx        |
| 24    | 15    | Rudolf Strauss           | 9    | 30 | Matylda Morawetz     |
| 24    | 15    | Betty Strauss            |      |    |                      |
| 25    | 16    | Fred Marx                | Iyar |    |                      |
| 25    | 16    | Berta Mueller            | 10   | 1  | Dr. Joseph Cahn      |
| 25    | 16    | Clara Neu                | 10   | 1  | Else Grossman        |
| 25    | 16    | Herman Schlee            | 10   | 1  | Max Herz             |
| 26    | 17    | Eva Badt                 | 10   | 1  | Adelheid Mannheimer  |
| 26    | 17    | Nette Loeb               | 11   | 2  | Leopold Kronenberger |
| 26    | 17    | Sanna Ottenheimer        | 11   | 2  | Lothar Strauss       |
| 26    | 17    | Dr. Hugo Stansky         | 12   | 3  | Ignaz Benedikt       |
| 27    | 18    | Elsa Angres              | 12   | 3  | Norbert Hess         |
| 27    | 18    | Irma Henlein             | 12   | 3  | Sally Levi           |
| 27    | 18    | Lisa Wertheimer          | 12   | 3  | Elsa Wortsman        |
| 27    | 18    | Hedwig Wolff             |      | 4  | Irma Erlebacher      |
| 28    | 19    | Samuel Stein             |      | 4  | Max Hamburger        |
| 29    | 20    | Irma Levite              |      | 4  | Elsie Hirsch         |
| 29    | 20    | Immanuel Rosenfeld       |      | 4  | Emma Leitner         |
| 29    | 20    | Emil Silberman           | 14   | 5  | Frieda Brotman       |
| 29    | 20    | Sessi Wertheim           | 14   | 5  | Peter J. Dienstag    |
| 30    | 21    | Hermann Gundelfinger     | 14   | 5  | Emil Dreyfuss        |
| 30    | 21    | Johanna Kahn             | 14   | 5  | Gabriel Klein        |
| 30    | 21    | Max Katzenstein          | 14   | 5  | Salomon Loeb         |
| 30    | 21    | Siegfried Wertheim       | 14   | 5  | Fred Neubauer        |
|       |       |                          | 15   | 6  | Hedwig Fischel       |
|       |       |                          | 15   | 6  | Alice Seligmann      |
|       |       |                          | 15   | 6  | Walter Stein         |
|       |       |                          | 16   | 7  | Bertha Kahn          |
|       |       |                          | 17   | 8  | Goetz Hellmann       |
|       |       |                          | 18   | 9  | Alexander Bloch      |
|       |       |                          | 18   | 9  | Max Ransenberg       |
|       |       |                          | 19   | 10 | Bertha Freitag       |
|       |       |                          | 19   | 10 | Paula Gutwillig      |
|       |       |                          | 19   | 10 | Raphael Fleix Hayum  |
|       |       |                          | 19   | 10 | Hermann Wertheimer   |
| May   |       |                          |      |    |                      |
| 1     | 22    | Dora Abeles              |      |    |                      |
| 1     | 22    | Max Abeles               |      |    |                      |
| 1     | 22    | Dr. Leopold Landenberger |      |    |                      |
| 1     | 22    | Emil Oppenheimer         |      |    |                      |
| 1     | 22    | Irene Winter             |      |    |                      |
| 2     | 23    | Aron Gottlieb            |      |    |                      |
| 2     | 23    | Sarah Berney             |      |    |                      |
| 2     | 23    | Victor Marx              |      |    |                      |

(continued on page 29)



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|----|----|---------------------|
| 20 | 11 | Rosette Kaufmann    |
| 20 | 11 | Fred Royce          |
| 20 | 11 | Leo Traub           |
| 21 | 12 | Morris Hirsch       |
| 21 | 12 | Arthur Nathan       |
| 21 | 12 | Henriette Brunn     |
| 22 | 13 | Eric Gross          |
| 22 | 13 | Gustav Daniel       |
| 22 | 13 | Martha Lafarque     |
| 22 | 13 | Flora Strauss       |
| 23 | 14 | Stephanie Greenbaum |
| 23 | 14 | Jack W. Levi        |
| 23 | 14 | Willi Schiff        |
| 24 | 15 | Mordko Katz         |
| 24 | 15 | Lesel Leiter        |
| 24 | 15 | Bernard Philippson  |
| 25 | 16 | Erna Heilbronn      |
| 25 | 16 | Karl Lichtenstein   |
| 25 | 16 | Erna Stern          |
| 25 | 16 | Sol Stern           |
| 25 | 17 | Recha Strauss       |
| 26 | 17 | Heymann Grossman    |
| 26 | 17 | Arthur Jacoby       |
| 26 | 17 | Ludwig Kahn         |
| 27 | 18 | Siegfried Heyman    |
| 27 | 18 | Manny Hoffman       |
| 27 | 18 | Michael Singer      |
| 28 | 19 | Selma Adler         |
| 28 | 19 | Henry Falkenstein   |
| 30 | 21 | Joseph Freitag      |
| 30 | 21 | Minna Hanau         |
| 30 | 21 | Stephen Schoemann   |
| 31 | 22 | Bertha Friedberger  |
| 31 | 22 | Louis Heilbrunn     |
| 31 | 22 | Sylvia Mintz        |
| 31 | 22 | Anna Voss           |

*June*

|   |    |                     |
|---|----|---------------------|
| 1 | 23 | Klara Breslauer     |
| 1 | 23 | Morris Moser        |
| 2 | 24 | Doris A. Jacoby     |
| 2 | 24 | Isaak Schoen        |
| 3 | 25 | Max Hammerschlag    |
| 3 | 25 | Michael Holzer      |
| 3 | 25 | Henny Katz          |
| 3 | 25 | Fanny Moser         |
| 3 | 25 | Fred Reich          |
| 4 | 26 | Babette Himmelreich |

|   |    |                      |
|---|----|----------------------|
| 4 | 26 | Emanuel Himmelreich  |
| 4 | 26 | Malchen Oppenheimer  |
| 4 | 26 | Ida Strauss          |
| 5 | 27 | Helen Gutkind        |
| 5 | 27 | Babette Levi         |
| 5 | 27 | Max Plaut            |
| 5 | 27 | Meyer Rosenberg      |
| 5 | 27 | David Meyer          |
| 6 | 28 | Lina Goetz           |
| 6 | 28 | Bertha Lemberger     |
| 6 | 28 | Max Neumann          |
| 7 | 29 | Ernest Gutmann       |
| 7 | 29 | Igo F. Gutman        |
| 7 | 29 | Eugenie Kahn         |
| 7 | 29 | Siegfried Rothschild |

*Sivan*

|    |   |                        |
|----|---|------------------------|
| 8  | 1 | Julius Lehmann         |
| 8  | 1 | Sidi Lorsch            |
| 8  | 1 | Herta Losman           |
| 8  | 1 | Josef Losman           |
| 9  | 2 | Benjamin Vosen         |
| 10 | 3 | Sofie Goldschmidt      |
| 10 | 3 | Joseph Gottlieb        |
| 11 | 4 | Clementine Wollenreich |
| 12 | 5 | Rosel Rachel Bruchfeld |
| 12 | 5 | Jonas Frank            |
| 12 | 5 | Fanny Levite           |
| 12 | 5 | Doris Schuelin         |
| 13 | 6 | Dr. Isak Heilbronn     |
| 13 | 6 | Jenny Katzenstein      |
| 13 | 6 | Auguste Wolf           |
| 14 | 7 | Thekla Alexander       |
| 14 | 7 | Lina Gitterman         |
| 14 | 7 | Emil Liffgens          |
| 14 | 7 | Irma Liffgens          |
| 14 | 7 | Helene Mayer           |
| 14 | 7 | Berta Oppenheimer      |

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

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