

HABAYIT



הבית

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C. GARTZ BROD, N.Y.C.

THE BREATH OF LIFE

The spoken word is our daily communication with G'd. Prayer is intensified at the year's beginning, reaching its peak on Yom Kippur, when an entire day is devoted almost exclusively to prayer.

To be sure, these days inspire prayer for they are days of judgment. Who can remain calm when life, happiness and future hang in the balance? Who will not beseech the Judge of the world and storm His gates with passionate words of prayer? But more than fear motivates us and projects the spoken word as the dominant feature on the days when man commemorates the world's beginning.

Bereshis, first of weekly Torah portions just ahead on the Jewish calendar, describes the creation of man. "G'd formed man out of dust of the ground and breathed into his nostrils a breath of life; man became a living creature" (Genesis 2:7). The verse's concluding phrase is rendered by the Aramaic commentator-translator "a speaking creature" (Onkelos ibid). Man's ability to speak, warmly and intimately bestowed by G'd, sets him apart from all other creatures.

Unique, sublime and sacred. Gift as well as responsibility. Words must be chosen with care and used sparingly. Never misused or abused. Speaking man is the flagship of G'd's creation. The Days of Awe launch us properly for splendid sailing through the coming year.

יהיו לרצון אמרי פי

May the words of my mouth find grace.

Rabbi Shlomo Kahn

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SCHEDULE OF SERVICES

		<i>Preceding</i>				<i>Day</i>	<i>Shema</i>
		<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Break</i>	<i>Before</i>
1986							
Oct. 4	1st day Rosh HaShono—Sermon	6:15	7:30	6:35	7:09	6:00	9:35
Oct. 5	2nd day Rosh HaShono—Sermon	6:35	7:30	5:45	7:07		
Oct. 11	Hazinu (Shuva)—Sermon	6:05	8:45	6:25	6:57	6:05	9:40
Oct. 13	Yom Kippur						
Holiday begins Sun. evening 6 P.M.; Kol Nidre 6:35 P.M. (Sermon); Mon. morning 8:15 A.M.; Torah Reading 10:50 A.M.; Sermon 12:05 P.M.; Musaf 12:25 P.M.; Mincho 2:55 P.M.; Sermon & Yizkor 5 P.M.; Neilo 5:30 P.M.; Conclusion 6:55 P.M.							
Oct. 18	1st day Sukkos—Sermon	5:50	8:30	6:15	6:47	6:15	9:50
Oct. 19	2nd day Sukkos	6:15	8:30	6:25	6:46		
Oct. 25	Shemini Atzeres (Yizkor) Sermon	5:40	8:30	6:05	6:38	6:25	9:50
STANDARD TIME							
Oct. 26	Simchas Torah	6:05	8:15	5:15	5:37	5:25	8:50
(Hakofos Shabbos night 6:38 and Sunday morning 9:15)							
Nov. 1	Bereshis (Blessing Month of Cheshvon)	4:35	8:45	4:55	5:30	5:25	8:45
Nov. 8	Noach—Sermon (Kristallnacht Memorial)	4:25	8:45	4:50	5:22	5:40	9:00
Nov. 15	Lech Lecho	4:20	8:45	4:45	5:17	5:55	9:10
Nov. 22	Vayero	4:15	8:45	4:40	5:12	6:00	9:10
Nov. 29	Chaye Soro (Blessing Month of Kislev)—Sermon	4:10	8:45	4:35	5:09	6:05	9:10
Dec. 6	Toldos	4:10	8:45	4:35	5:08	6:10	9:20
Dec. 13	Vayetze—Sermon	4:10	8:45	4:35	5:10	6:15	9:30
Dec. 20	Vayishlach	4:10	8:45	4:40	5:12	6:15	9:25
Dec. 27	Vayeshev-Chanukkah (Blessing Month of Teves)—Sermon	4:15	8:30	4:45	5:15	6:15	9:25
1987							
Jan. 3	Miketz-Chanukkah	4:25	8:30	4:50	5:21	6:10	9:25

WEEKDAYS (unless listed otherwise—see below)

Mornings:	Sundays and Legal Holidays (Thursday, November 27; Thursday, December 25; Thursday, January 1).....	8:00 A.M.
	Mondays and Thursdays.....	6:45 A.M.
	Tuesdays, Wednesdays, Fridays.....	6:55 A.M.
Evenings:	October 6 to October 23.....	6:00 P.M.
	October 27 to January 1.....	4:30 P.M.

TASHLICH after Mincho on the 2nd day of Rosh HaShono

HOSHANO RABBO LERNEN Thursday evening, October 23, 6:00 P.M.

SPECIAL DAYS

Sunday	Sept. 28	Selichos 7:00 A.M.
Mon.-Thur.	Sept. 29-Oct. 2	Selichos 6:15 A.M.
Friday	Oct. 3	Erev Rosh HaShono 6:00 A.M.
Monday	Oct. 6	Tzom Gedalyo: Fast begins 5:30 A.M.; Selichos 6:15 A.M.; Mincho-Maariv 6:00 P.M.; Fast ends 7:04 P.M.
Tue.-Fri.	Oct. 7-10	Selichos 6:15 A.M.
Sunday	Oct. 12	Erev Yom Kippur: Selichos 7:00 A.M.; Mincho 2:00 P.M.
Mon.-Thur.	Oct. 20-23	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Friday	Oct. 24	Hoshano Rabbo: Leren Thur. evening 6 P.M.; Fri. Shacharis 6:15 A.M.
Sunday	Nov. 2	Rosh Chodesh Cheshvon, 1st day: Shacharis 8:00 A.M.
Monday	Nov. 3	Rosh Chodesh Cheshvon, 2nd day: Shacharis 6:30 A.M.
Monday	Nov. 24	Sheni: Shacharis 6:30 A.M.
Thursday	Nov. 27	Chamishi: Shacharis 8:00 A.M.
Monday	Dec. 1	Sheni: Shacharis 6:30 A.M.
Tuesday	Dec. 2	Rosh Chodesh Kislev, 1st day: Shacharis 6:30 A.M.
Wednesday	Dec. 3	Rosh Chodesh Kislev, 2nd day: Shacharis 6:30 A.M.
Thursday	Dec. 4	in Maariv begin TAL UMOTOR
Friday	Dec. 26	1st Chanukkah light before Shabbos
Shabbos-		
Shabbos	Dec. 27-Jan. 3	Chanukkah: weekday Shacharis 6:45 A.M.

SHIURIM Daily Leren after Shacharis
 SCHEDULE: Daily Leren after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincho
 Sidro explanation Shabbos after Mincho
 Ladies' Shiur Mondays 7:30 P.M.

*IN LOVING MEMORY OF MY DEAR PARENTS***WALTER FRIEDMAN
CLAIRE FRIEDMAN***Mr. & Mrs. Ernest L. Friedman
Edina, Minnesota**IN HONOR OF OUR DEAR AUNT***MRS. CAROLINE GLUCK***Mr. & Mrs. Ernest L. Friedman
Edina, Minnesota*

FROM THE DESK OF THE PRESIDENT

The approaching Rosh HaShonoh and Yom Kippur Holidays are an opportunity to send greetings to all our members and friends.

As Rosh HaShonoh commences, we will begin a period of atonement, also a reexamination of our personal relationship with G'd.

Our heartfelt wish is that at the conclusion of the solemn days each of us may be inscribed for a good year in the Book of Life.

I extend best wishes to our revered Rabbi and Cantor, to my colleagues on the Board of Officers and Trustees, to the Presidents of the Chevra Kadisha and Sisterhood, the Director of our Family Club, to our Office Manager, and to all our members and friends. May we all experience the blessings of peace, health and prosperity.

L'SHONO TOVO,

Oscar Wortsman, President

PROGRAM PREVIEW

The Social-Cultural Committee is pleased to announce the following schedule of events planned for the coming season:

1986

Tuesday, September 16, all day Atlantic City trip
(Sponsored by Congregation and Sisterhood)

November (date to be announced) afternoon lecture
(Sponsored by Sisterhood)

Saturday, December 27, evening Chanukkah Party

1987

Sunday, January 25, afternoon Sisterhood Luncheon

Sunday, March 8, afternoon Chevra Day
(Memorial Service and Luncheon)

Saturday, March 14, evening Purim post-Megillah Snack

FAMILY CLUB

We are looking forward to a new season of our weekly get-togethers, which are so much appreciated by those who regularly attend.

In the previous year, we enjoyed good attendance and my sincere appreciation is expressed to my assistants who volunteer their valuable services.

Our traditional afternoon programs will resume, please G-d, beginning of September and will continue every Tuesday at the same time. I extend a hearty invitation to everyone, those who have participated in the past as well to newcomers who are very welcome.

We spend pleasant hours in friendly surroundings and good spirit, in the company of friends, enjoying games and delicious refreshments. Come and convince yourself of our popular afternoons.

With good wishes for *shono tovo*.

Meta Weil
Director

IMPORTANT NOTICE

HATZALAH will render *free emergency first aid* on a 24-hour a day basis. (Incl. Shabbat and Holidays.) The number to call is 230-1000. Always call also 911.

Trained volunteers in the neighborhood respond quickly day and night to administer medical emergency first aid, to arrange for ambulance service, etc., etc.

CONGREGATION NEWS IN BRIEF



... a quick glance backward to the traditionally flower-decorated Synagogue services, once again our Shovuos-Lev Hirsch and Vice President Arthur Hirsch spoke briefly on the topic of the 49 days leading from Pesach to Shavuot, and thanks to a group of ladies who

most recently in the past, recalls a well attended Synagogue service, presided by President Emanuel Hirsch and in the late afternoon of Shavuot spoke briefly on the topic of the 49 days leading from Pesach to Shavuot, and thanks to a group of ladies who enjoyed.

... a visit to the famed exhibition of Ashkenazic Jewry at the Yeshiva University Museum on May 25th, which was attended by a record crowd of our members, is fully described elsewhere in this issue.

... once again two busloads of delighted pleasure-seekers enjoyed an Atlantic City trip sponsored by Sisterhood and Social Committee on June 18th.

... a full report on the annual Membership Meeting of the Sisterhood on June 22 will be found elsewhere in this issue.

... as in past years, homebound persons who wish to hear the Shofar on the second day of Rosh HaShono may contact Mr. Stanley Stone before the holiday (796-0364) (evenings or leave a message in the office) (who will make an effort to serve those within walking distance).

... please be reminded that those who desire to have the name of a deceased relative or friend (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).

... as we go to press, preparations for another Atlantic City trip for September 16th have been made.

SISTERHOOD: GENERAL MEMBERSHIP MEETING 1986

The Sisterhood of Congregation Beth Hillel and Beth Israel, Inc. held its General Membership Meeting on Sunday, June 22nd 1986. Mrs. Fay Blank presided. She gave a hearty welcome to all present. About thirty sisters attended and we were pleased to see Rabbi Kahn and President Wortsman in our midst.

The minutes of the previous General Meeting were read by recording secretary Eugenie Weinberg and accepted. President Blank expressed her gratefulness to all board members and sisters for their help and cooperation; special thanks went to vice-president Edith Weissfeld and treasurer Gertrude Strauss who so willingly take over the responsibility when it may be necessary for Fay Blank to be absent. The outings to Atlantic City and the Sisterhood Luncheon are being enjoyed by many. The "Woman of the Year" award was given to Mrs. Bianca Simon, greatly deserved. As always the Sisterhood takes care of the Sukkah, the Kiddushim and sweets for Sukkot with the help and generosity of many members; on Shavuot we decorate the Synagogue with beautiful flowers. Our gratitude goes to Mrs. Irma Leopold and the group of dedicated ladies who perform the holy task of Tahara. There is a shortage of women and greater participation would be very much appreciated. The assembled rose for a few moments of silence, honoring those who passed away during the preceding year.

Mrs. Gertrude Strauss, our hard working treasurer, read the financial report, approved by Mr. Theodore Spaeth. Due to good management the Sisterhood can give help and make donations privately and to various organizations. We shared the expense for painting the Synagogue and gave a substantial amount to the congregation, which was gratefully acknowledged.

All reports were adopted. The Nominating Committee reported that all board members have agreed to serve another term and all were re-elected. Rabbi Kahn spoke shortly, complimenting the Sisterhood on its good and harmonious work. President Wortsman expressed his thanks to President Blank and the Sisterhood for its generosity and cooperation towards the congregation.

Closing the Meeting Mrs. Blank wished a pleasant and cool summer to all and thanked for coming.

Eugenie Weinberg
Recording Secretary

Kindly note: All mail to be sent to the Congregation, marked: Attention Sisterhood.

GUESTS IN OUR SYNAGOGUE



At noon on June 25th, some 30 students from the neighboring Eleanor Roosevelt Junior High School 143 (Audubon Avenue and 182nd Street) filed quietly into our synagogue. Led by their teacher, Ms. Marilee Linden, Class 7W EP spent some 45 minutes, open-eyed and spellbound, as Rabbi Kahn conducted them on a "tour."

Previously, so Ms. Linden explained later, the class had learned about the Holocaust and had visited the Jewish Museum. When the alert (all non-Jewish) 13-year-olds expressed an interest in knowing more about Judaism, especially to see a Sefer Torah, their teacher arranged the visit.

Rabbi Kahn introduced them to the sanctity, purpose and features of the synagogue, explaining the concept of prayer, the structural parts of the synagogue and the various components. He then led the class to the Bimah, took a Sefer Torah from the Ark, opened it, and let the respectfully standing girls and boys admire its writing, history and ornaments.

Aside from the usual synagogue items, the students were especially impressed by the fact that most of our synagogue's members originally had been victims of the Nazi oppression in Germany and, in establishing the congregation, had brought mementos from the European Holocaust. They looked with awe at the Memorial Lights commemorating six million victims, the Chanukkah Menorah from the Theresienstadt concentration camp, and the few stones which are all that survived from the synagogue of Munich.

Seeing the design of a Star of David on an Ark Curtain, they remarked that the "yellow star" was the badge which Jews had to wear. Rabbi Kahn removed then the "yellow star" on display in our synagogue's front room and gave them the opportunity to actually see what was once worn during those years of terror.

Many questions were asked by the youngsters who eagerly took in the pieces of information, about Torah reading, the origin of the Star of David, the synagogue's seating arrangement, the memorial lights, and there were comments on the Jewish holidays with which they were quite familiar.

Ms. Linden sent a letter of appreciation, thanking us for the "comprehensive and informative tour," stating that many of her students "expressed an interest in learning more," that "for many of them it was a moving experience . . . a link to Anne Frank, and the realization that Jewish people are not mysterious." She concluded with the hope that this visit "will increase understanding between people and, in doing so, break down the barrier of prejudice."

Certainly we have gained the understanding and hopefully friendship of some 30 young neighbors who, shyly smiling as they left our synagogue, have gotten more than just a glimpse of Judaism. Together with other neighborhood children who playfully have "adopted" our building from the outside, they will contribute to the overall good ethnic harmony which is a hallmark of Washington Heights.

COMMUNICATION

The following letter was received from the Rabbi Isaac Elchanan Theological Seminary of Yeshiva University:

Dear Rabbi Kahn:

Thank you for featuring Yeshiva University's Centennial in your recent bulletin.

We greatly appreciate your tribute to our efforts to strengthen Torah education throughout the world.

Sincerely,
Rabbi Robert S. Hirt
Vice President

ל שנה טובה תכתבו ותחתמו

Sincere Wishes For A Happy, Peaceful and Healthy New Year

- | | |
|---------------------------------|---------------------------------|
| Mrs. Frieda Abramson | Mr. & Mrs. Simon Metzger |
| Mrs. Martha Adler | Mr. & Mrs. Walter Michel |
| Mr. & Mrs. Hugo Bacharach | Mrs. Elsie Monatt |
| Mr. & Mrs. Rudolf Bauer | Mrs. Lina Mondschein |
| Mrs. Erna Baum | Mr. & Mrs. Alfred Morgenthau |
| Mrs. Else Baumann | Dr. Ruth Neubauer |
| Mrs. Bianca Berger | Mr. & Mrs. Sidney Neuburger |
| Mrs. Henny Bernheim | Mrs. Elsbeth Nordschild |
| Mr. & Mrs. William B. Blank | Mr. & Mrs. Leo Oppenheimer |
| Mr. & Mrs. Alfred Bloch | Mrs. Kate Philippson |
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| Mr. & Mrs. Otto Lowenstein | Mrs. Doris Wolferman & daughter |
| Mrs. Lotte Mannasse & sons | Mrs. Flora Wolff |
| Mrs. Hannelore Marx | Mr. & Mrs. Charles Wolff |
| Mrs. Ottie May | Mr. & Mrs. Oscar Wortsman |
| Miss Jenny Mayer | Mr. Nathan Zimmerman |
- Mr. & Mrs. Mark Hess, California, Mrs. Jetty Goldstein, Fla., Mr. & Mrs. Herbert Fraser, Fla.,
Mr. & Mrs. Arthur Loeb, Fla., Mr. & Mrs. Jack Wulkan, Fla., Mrs. Rachel Stransky, Israel

THANK YOU

Our deepfelt thanks and appreciation to the Congregation for their thoughtfulness and kindness during the Shiva of our mother, mother-in-law and grandmother Martha Loeb.

Mr. & Mrs. John Loeb and Martin

My sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Wortsman, the Sisterhood, Chevra Kadisha and all members and friends of the Congregation for the many get well wishes, kindness and thoughtfulness extended to me during my stay in the hospital and while I was recuperating.

Lotte Mannasse

My sincere thanks to the Congregation and Sisterhood for the beautiful plants sent to me, to Rabbi Kahn, President Wortsman and all my good friends for their thoughtfulness extended to me on my recent special birthday.

Margot Metzger

Our sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Chevra Kadisha as well as all members of the Congregation for the thoughtfulness extended to us at the occasion of our bereavement at the loss of our dear wife and mother Friedel Kaufman.

Paul and Marion Kaufman

My sincere thanks to Rabbi Kahn, Officers of the Congregation and Sisterhood and friends for their kindness during my illness.

Marga Pauson

Our sincerest thanks to Rabbi Kahn, President Wortsman, the Officers and Office Staff, Chevra Kadisha, Sisterhood and all our friends of the Congregation for the lovely cards, donations and good wishes on the occasion of our 60th wedding anniversary and 90th birthday. Best wishes for the coming New Year.

Karoline and Emil Rosenbaum

My sincere thanks to Rabbi Kahn, President Wortsman, Cantor Scharenberg and the many members of our Congregation for their visits and good wishes extended to me during my sickness at the beginning of this year.

Leoni Michel

My sincere thanks to Rabbi Kahn and all members and friends of the Congregation for the kindness extended to me during my recent illness.

Nathan Zimmerman

We wish to thank Rabbi Kahn, Cantor Scharenberg and all the officers of the Congregation, the Sisterhood and all our friends for their expression of sympathy at the occasion on the loss of our husband and father Albert Reiss.

The Reiss and Katzenstein Family

My sincere thanks to Rabbi Kahn, Cantor and Mrs. Scharenberg, the Sisterhood and the Congregation for the thoughtfulness extended to me on my 80th birthday.

Meta Weil

My sincere thanks to Rabbi Kahn, the Congregation, the Sisterhood and all my friends for their kindness and generosity during my illness and stay in the hospital.

Meta Newhouse

My sincere thanks to Rabbi Kahn, President Oscar Wortman, the Chevra Kadisha and all my friends in the Congregation for their thoughtfulness during my recent illness.

Harry H. Speier

ALL IN THE FAMILY

From my school days (long, long ago) I remember this riddle posed to us: Was haben das buergerliche und das juedische Neue Jahr gemeinsam? Die Antwort, die sich stark an die aschkenasische Aussprache anlehnte war: Beide fangen mit Rausch an. Our year's beginning, of course, blends grateful rejoicing with sober meditations, whilst the other "Rausch" will soon go to one's head in a different fashion.

I felt reminded of the somewhat timeworn "Scherzfrage" when—again quite some time ago—just before leaving my job on the afternoon preceding Rosh Hashanah—a fellow worker was wishing me "HAP-py NEW Year" enthusiastically pronounced with the rising inflection usually associated with greetings on December 31st. I explained to the well-meaning felicitor that our holiday ordains just a quiet 'Happy New Year'—but about 12 months hence we still had the interchange of the capricious cadence and its correction. Happily, though, the following year my friend got it right. . .

These are the family milestones observed, as our old year is nearing its conclusion and we are hoping that the sweltering summer months will not be any hindrance to their celebrations.

July saw the natal days of five nonagenarians, with Mrs. Erna Baum observing her 90th birthday, Mrs. Charlotte Gutterman and Mr. Ernest Hirsch their 91st, Mr. Ernest L. Mayer his 92nd and Mr. Ferdinand Erman his 93rd. In May Mrs. Selma Glaser celebrated her 80th birthday. In August Mrs. Frieda Strauss was celebrating her 75th birthday and Mrs. Else Stern her 85th, while in September Mrs. Irma Friedman is looking forward to her 85th birthday and Mrs. Paula Brandis to her 90th.

Besides the observance of these admirable milestones there are also joyous tidings coming from as many as three generations of descendants. In June, Mrs. Rita Rosenthal's son Thomas was married to Miss Estelle Moretti. July saw the wedding of Mrs. Bertha Reiss's granddaughter, Sharon Katzenstein to Mr. Larry Spieler and Mrs. Irma Reich became great-grandmother of a baby boy. Our Vice President and Sisterhood President, Mr. and Mrs. William Blank were presented with a granddaughter by their daughter Irene.

As we go to press we are happy to report that Mrs. Hannelore Marx became the grandmother of a baby-boy, Mr. and Mrs. Max Bergman's son Joel was married to Miss Debra Val Rothstein and Mr. and Mrs. Eric Loeb's daughter Audrey became engaged to Mr. Steven Kerpin.

May the New Year again hold manifold besorot tovot for the large family circle of our kehilla and may we all continue to be blessed with the gifts of Peace, Good Health, Happiness and Contentedness.

Le-shanah Tovah,
Shalom ve-hatzlachah
Theodore H. Spaeth

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Happy Holidays

A GUIDED TOUR THROUGH THE YESHIVA UNIVERSITY MUSEUM

On May 25, 1986, a sunny Sunday morning, many congregation members and some friends joined our guided tour through the Y.U. Museum to view the exhibit of "ASHKENAZI HERITAGE" that traces 1,000 years of Jewish life in Germany. Ashkenaz encompasses all of Central and Eastern Europe. Rashi referred to the German Jews as Ashkenazim. The Ashkenazi culture is prevailing in the Jewish world.

Symbolizing Shabbos and every-day-living, one showcase displays a typical Ashkenazi room setting, a table set for Shabbos dining, and Shabbos lamp, dating from the Second Century, hanging from the ceiling. A sewing basket, a lady's pearl handbag, white towel covers with red thread embroidered loving proverbs, and other every-day items scattered in other parts of this room. A valuable Oppenheim painting of pretty needlepoint work hangs on this wall amidst many other precious art works.

On a wall hangs an unusually interesting object, a big plastic wheel that can be turned to show color slides of a 1720 Almanac. Besides other valuable books a few hundred years old, a glass case contains a handwritten book by Avraham Halevi based on the Sefer Evronos, a handwritten bible with colored illustrations from Prague from 1489. Among many writings by German rabbis are some by Rabbi Akiva Eger and Rabbi Samson Raphael Hirsch. The latter's memorabilia include his letters discussing the issue of adding secular studies to religious studies, as well as a colorful china kiddush cup given to him by his congregation. Post cards sent by inmates in Dachau, passports of Jews perished in the Holocaust and other objects, remind us of this sad period. Other eye-catching artifacts comprise antique circumcision utensils, attractive silver synagogue adornments, symbols such as a tree of life wine cup, various centuries-old silver ceremonial items, all types of shofars, elegantly handwritten prayer books with colorful, artistic illustrations, richly textured embroidered *aron kodesh* curtains and Torah mantles and many more. One of the most fascinating items to draw our attention was the book with handwritten notes by the 19th Century composer Louis Lewandowski whose beautiful melodies are still being chanted in synagogues all over the world. The beautiful silver menorah from the Rothschilds towers proudly over a collection of 18th Century menorahs from Frankfurt and Nuremberg. The Altneuschul model of Prague outshines the other synagogue models exhibited. On view are three of the original Hebrew manuscripts with Rashi commentary from 1489 from Prague, which were illegally sold at Sotheby's recently. On a wall hangs the original blueprint of the house Lehmann was permitted to build strictly according to specifications by the municipality in 1732. Items such as a blank bill of the butcher Feuerberger, documents from 1461 for lending money with legal seals, family papers and handwritten letters attest to the Jewish daily living by Jewish notables. Wealthy Jews like Lehmann, Oppenheimer, Ehrlich (whose various documents are displayed) were "Schutzjuden"—Court Jews—meaning they enjoyed protection and privileges the heads of state granted to them but not to ordinary Jewish citizens. The round patches with red hearts the Jews had to wear then, caught our attention, as well as Jews wearing funnel shaped hats like squires they were forced to wear in the 12th and 13th centuries.

The illuminating tour culminated in a historic slide show "THE JOURNEY" accompanied by original Ashkenazi liturgical music. It presents the typical life of Jewry through the centuries from the time of Gan Eden, when Moses was rescued from the Nile through the Roman Empire rule, Charlemagne's reign who granted the Jews protection and equality, the period of the crusades, the Black Plague in 1348 to the present. The slides depict the long arduous journey of the Ashkenazi Jews and their fate, the many times they were driven from town to town to be expelled again and again through the Rhineland. Photographs of large families reflect their happy togetherness and their courage to carry on, building new homes after repeatedly being persecuted. Under Maria Theresa's reign, the Jews had to stay home on Christian holidays and at night, and they needed permission to travel. Another slide show depicts many European Synagogues.

The following excerpt from a newspaper displayed there caught the reporter's eye:

"O seyde doch einmal still
Obs ein, zwey, drey Fuhs ist.

Mir gilt es einerley
Macht doch kein solch Geschrey."

This remarkable exhibit of "ASHKENAZ, WORLD OF GERMAN JEWRY" is a tribute to the past. It tells not only of the rise and fall of its fate but it also impresses upon us that the past Jewish culture will always survive. In Rabbi Lamm's words (on CBS-TV): "Zachor—a memory to build for the future. . ."

Following this inspiring tour, most joined for lunch in the Y.U. cafeteria.

Charlotte Wahle

COMMUNITY SERVICES



JEWISH COMMUNITY COUNCIL

(1) *Servicing the Homebound* For homebound, the Jewish Community Council conducts a program of light shopping, telephone assuring, friendly visits and meal delivering. Homemakers are available to senior adults meeting specific income guidelines. When indicated, referrals are made for medical, homemaking and other social services.

(2) *Escort Services* Escort services can be arranged for the elderly. These services are available to eligible individuals for essential appointments at Social Security offices, clinics, doctors, etc.

Contact: Jewish Community Council, 121 Bennett Avenue, 568-5450

MORIAH LUNCHEON CLUB

(1) *Meals* Nutritious, tasty meals are served in a social atmosphere for the elderly at a nominal fee (or free of charge).

(2) *Meals on Heels* Meal deliveries are available for homebound elderly, meeting eligibility requirements.

Contact: Moriah Luncheon Club, 90 Bennett Avenue, 923-5715

COLUMBIA-PRESBYTERIAN MEDICAL CENTER

At a meeting of the rabbis of the Washington Heights-Inwood area, Rabbi Abraham Gross, one of 3 Jewish chaplains accredited to the Hospital, outlined the many services to Jewish patients which were mostly initiated by him.

(1) A full array of kosher meals, breakfast, lunch and dinner, is available free of charge. Patients receive daily menus on which they indicate their choice from a large variety of items. (Kosher meals are also available in the Hospital cafeteria for visitors and staff.)

(2) Upon request, electric Sabbath "candles" are delivered to the bedside of patients on Fridays. Other religious items, supplied when needed, are tefillin, yarmulkas, literature, Shofar sounding on Rosh HaShono, Megillah reading on Purim, Lulav and Ethrog on Sukkos.

(3) Volunteers from the community regularly visit Jewish patients weekdays and on Shabbos and Yomtov.

(4) The services of a qualified Mohel and arrangement for Brith Milah are available.

(5) Sleeping accommodation for family of patients, especially for Shabbos and Yomtov, can be arranged.

(6) It is important that patients, on arriving at the hospital, indicate that they are Jewish, in order to receive and enjoy these services. In this way, the name of the patient will then be entered by computer on the list available to the Jewish chaplains.

(7) The Hospital Administration asked to be informed of any problems a patient may encounter, by calling the Office of Patient Relations (305-5911) or the Office of the Chaplain (305-5817).

The Hospital is sincerely interested in serving the particular needs of the Jewish patient. Rabbi Kahn, who attended the meeting, was impressed by the fact that in addition to Rabbi Gross, Rev. Randolph Jones, Director of Pastoral Care, and Ms. Norma Shaw Hogan, Director of Patient Relations addressed the rabbis, and Dr. Thomas Morris, President of the Hospital, together with his Executive Director also attended.

The Administration asked for patients' cooperation in filling out and returning the questionnaire issued upon discharge, in order to make any necessary changes or improvements.

A personal note: Rabbi Kahn and/or the Congregation's office ask to be notified whenever a member of our Congregation is hospitalized.

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ON YOM KIPPUR AND ON SIMCHAS TORAH



Rabbi Shlomo Kahn

The Siddur, our daily prayer book, brings on its opening pages two popular hymns: *Yigdal* and *Adon Olam*.

The latter is probably older. Its author is not definitively identified. (Some attribute it to the 11th century Spanish poet Solomon ibn Gabirol. But the fact that it is not included in 14th century prayer books indicates otherwise.) Over the centuries, *Adon Olam* has become universally accepted as the spark plug for the morning prayers. (We find it also as a concluding hymn for the day, in the traditional "Night Prayer." In many congregations the Shabbos and Yomtov service, and in some every morning service, conclude with it.)

Yigdal is a poetic summary of the Thirteen Principles of Faith formulated by Maimonides (see *Habayit* No. 306, pp. 13-14), skillfully set to rhyme and meter by Daniel ben Judah of Rome who lived in the 14th century (or possibly by Immanuel ben Solomon of Rome, a contemporary). Although this too is printed as a preliminary hymn to the morning service (and recited by many as such), it has found its more popular spot as a concluding song, especially on Friday night and Yomtov evenings.

Not surprisingly, both hymns have become favorites. Their themes go to the root of our faith—*Yigdal* spells out the principles of Judaism, *Adon Olam* focuses on G'd's unity and uniqueness and our boundless faith in Him. They are sung to an impressively great number of melodies. Whereas the tunes are varied, somber as well as joyous, soft and light as well as staid and subdued, the contents of both are solemn. Indeed, there is a traditional melody called the *messim niggun* (funereal melody) by which the two hymns are softly intoned at the bedside of a dying person, as part of the reverent prayers for the dying and dead.

As mentioned previously, in the synagogue it is either *Adon Olam* or *Yigdal* which is chosen as a concluding hymn. But twice a year our custom has it to sing them both, *Yigdal* immediately followed by *Adon Olam*—on Kol Nidre night and on the eve of Simchas Torah. Yom Kippur's sanctity and solemnity naturally calls for the double dosage, but why Simchas Torah? There is a sobering reason for it.

Joy is the hallmark of our Jewish festivals. *Simchas Yomtov* (to rejoice on a holiday) is biblically commanded. As a rule, such rejoicing is marked by dignity. The levity which so often embarrasses, shames and disgraces an unbridled, unbecoming "party" is unthinkable when we commemorate the highlights of Jewish history.

Of all the festivals of the Torah (Purim does not belong here—it is a separate issue), the joyful exuberance indulged in on Simchas Torah may weaken proper decorum. Hence a gentle, timely Kol Nidre reminder, singing both *Yigdal* and *Adon Olam*, is eminently appropriate.

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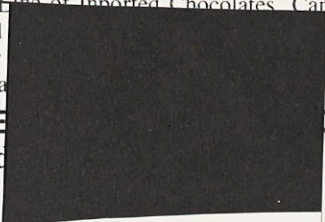
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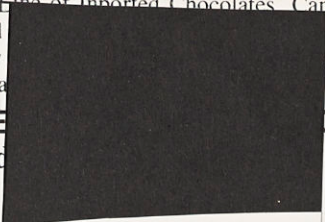
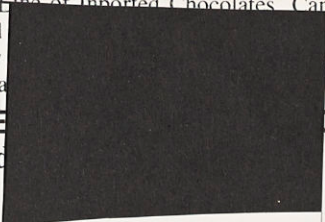
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WHEN THE SHOFAR BLEW ON CAPITOL HILL



With my *kittel* over my arm flowing in the brisk mountain breeze, I walked up New Jersey Avenue with Congressman Herbert Tenzer toward the Capitol Building. September 27, 1965, the first day of Rosh Hashanah, 5726, was truly a *Yom ha-Zikaron* (a Day of Remembrance). This was the first time that a Jewish religious service was being held in the United States Capitol Building.

As we entered the building of the House of Representatives, I followed my ebullient host, Mr. Herbert Tenzer, to our destination, the Congressional Meditation Room. This small vestibule, a nondenominational, dimly lit room, situated behind the famed rotunda, had been set aside to serve as our sanctuary. Through the efforts of John McCormack, the Speaker of the House; his chief assistant, William "Fishbait" Miller; and Congressman Tenzer and his staff, this room had been converted into a makeshift, but beautiful house of worship.

Our little synagogue included an ark, made from a discarded bookcase; two large, lovely golden *menorahs*; an "altar" draped with purple velvet curtains, the beautiful "Tenzer Torah Crown," which was perched on the windowsill overlooking the altar; a reader's table; a special mahogany lectern; two bouquets of flowers; a special table for *talleitim*, *machzorim*, and *yarmulkes*; and twenty-five leather-backed seats. We even had an informal *mechitzah* of several large plants placed between the men's and women's sections, which was voluntarily respected and used by the women present.

When we arrived at 8:45 A.M., it was heartening to find several of my "congregants" had already assembled. The services were scheduled to start at 9:00 A.M.; they had to be concluded by 12:00 noon owing to a scheduled roll call vote. Therefore, it was essential that we keep to our planned schedule. We recited the *P'sukei D'zimrah* prayers. However, when we reached the *Hamelech* prayer, which commences the morning services, we had achieved our required *minyan*, the first successful congressional quorum-call of the day. With Congressmen Tenzer and Multer serving as *gabbaim* and hosts, Mike Bromley, Mr. Tenzer's aide, serving as sexton, and two guards outside the closed door to restrict entrance to invited guests only, the service started.

Conscious of the intimacy of the congregation, I started the "Hamelech" prayer on a low note. By the time I reached the *Shir Ha-Maalot* prayer I was in full voice. As I executed the traditional High Holiday liturgical chants, my numerically small congregation joined in frequently in tunes vaguely familiar to them. I emphasized a few "major" prayers while using straight *nusach* for the other prayers. I did not omit any prayers yet was able to keep to our time limitations.

Mr. Tenzer kept the assemblage informed periodically of the page in the Machzor being covered by the prayers as they were recited. I had placed paper clips in his machzor on the pages where I felt announcements were necessary, and in this way our efforts were effectively coordinated.

The Torah Service was brief since we limited ourselves to one general *Mi Sheberach* blessing. Aryeh Maidenbaum, a young family friend of the Tenzers, read the Torah capably. He and his bride of three weeks, had accompanied me from New York. Despite the aid of a transliterated Torah-blessing card, many of my distinguished congregants had to struggle through the recitation of the blessings when called to the Torah.

The invitations that were extended specifically indicated that Reform and Conservative *machzorim* would be available for all those who chose to use them but I noticed that all the worshipers were using the Orthodox *machzorim*. Several of the people had started the service with these other *machzorim* but had quickly switched when they found that they could readily follow the service in the Orthodox *machzor*.

Instead of the usual sermon, Congressman Multer read a special message from President Johnson, and Congressman Tenzer read the Prayer to our Government. They were flanked by Senator Ribicoff and Congressman Friedel, each holding one of the Torah scrolls. The *shofar*-sounding ceremony seemed to outweigh much of the rest of the services in its effect on those assembled.

(Continued on next page)

When The Shofar Blew On Capitol Hill (Continued from page 15)

Upon returning the Torah scrolls after the *shofar* sounding, I noticed that an additional member of my congregation had slipped into the services and was standing solemnly in the back row. As I approached him on my excursion around the room, his face appeared vaguely familiar. At first glance he looked like a typical old, *Shul-Yid*, but soon I recognized this distinguished visitor, the Speaker of the House, John W. McCormack. With his white *yarmulke* perched on his equally white mane of hair, he solemnly kissed the Torah, as I passed with the *tallith* he had donned. He remained for about a half hour and displayed a great deal of respect for our humble services.

Upon the conclusion of the services, a spontaneous series of highly complimentary short speeches were made, concerning the services, the participants, and the joint efforts of Congressman Tenzer and Yeshiva University in making the arrangements. Senator Ribicoff spoke in behalf of the Senate; Congressman Multer, in behalf of the House; Congressman Halpern, in behalf of the Republican minority; and Congressman Tenzer, in behalf of all the others. He also announced that the Speaker had asked for reports from all the congressmen to be placed in the *Congressional Record* and the National Archives. Thus, we had truly written and participated in a "page from American history." We were all invited to a Tenzer-sponsored *Kiddush* in the Speaker's private dining room in the Capitol Building.

Although most of my congressional congregants had to go to the House chamber for the initial attendance roll call, I headed for the Speaker's dining room. Although somewhat conspicuous because of my white *yarmulke* and large *tallith* bag, I confidently strode through the rotunda and the crowded corridors, with two Tenzer aides at my side and several reporters trailing behind. In a few moments my legislative *baalebatim* returned from the roll call and listened to my recitation of the *Kiddush* for wine. I passed around the *Kiddush* cup and each person was able to partake of the wine in this manner.

Carl, the Speaker's personal butler, who served the *Kiddush* and lunch, once worked for a Kosher caterer and had learned many of the traditional food customs. He refused to open the closet, where the kosher wine had been put, until I arrived, since he had been taught that only a *mashgiach* (he pronounced it "mosquito") should be allowed to handle the wine.

We partook of gefilte fish, cake, honey *tagelach*, and similar snacks. The *Kiddush* ended when we heard a buzz signal for a quorum call. This signal was arranged by "Fishbait" Miller, who was subsequently given the unofficial title of honorary sexton of the Congressional Synagogue.

A holiday meal, mainly the kosher frozen-food meals that we brought with us from New York, was served in the Speaker's dining room. Emanuel Celler joined our group for lunch, making the total ten, the first day.

Congressman Multer, obviously inspired by the spirit of Rosh Hashanah that had been engendered by our services, initiated the day's debate in the House with the traditional greeting, "*Lshona tova tikosevoo*."

The procedures and successes of the first day were basically repeated the second day, except for the publicity aspect, which seemed to die down. Special guests at the services included the chaplain of the House, and Congressman Bingham, a Gentile congressman from the Bronx. Although most of the fanfare was absent, the spirit and morale of the worshipers remained at a high pitch.

H. Sh.

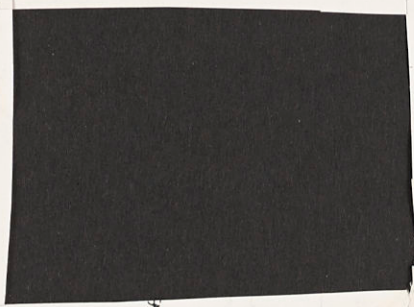
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JOM KIPUR IN JERUSALEM



Jeder, der waehrend der Hohen Feiertage schon einmal in Israel gewesen ist, stimmt mit mir darin ueberein, dass es ein ganz besonderes Gefuehl ist, in Israel zu feiern.

Aber es gibt nichts Eindruecklicheres als Jom Kipur in Jerusalem. From fruehen Morgen an herrscht in der Stadt emsiges Treiben, um fuer die Feier letzte Vorbereitungen zu treffen. Die Religioesen befolgen jede Mizwa vor dem Heiligen Tag, aber auch weltliche Elemente erfassen den Geist dieses einzigartigen Feiertages.

Und dann: Wenn die Zeit des Sonnenunterganges naht, umhuellet Still und Ruhe die Stadt. Die letzten eiligen Wagen bringen Menschen dorthin, wo sie die naechsten 25 Stunden verbringen werden – bei ihren Eltern oder in einer anderen Stadt. Nach diesen Vorbereitungen kommt Jerusalem zum Stills-tand. Es gibt kein einziges Fahrzeug auf den Strassen, keinen einzigen Bus, kein Taxi, keinen Wagen. Die einzige Bewegung in der Stadt bilden Massen, die zu den Synagogen gehen. Ganze Familien – Grosseltern, Eltern und Kinder jeden Alters und aller Groessen. Und waehrend des Kol Nidre am Abend sieht man keinen einzigen Menschen auf der Stasse. Alle, aber auch wirklich alle, sind entweder in der Synagoge oder zu Hause.

Es gibt in Jerusalem natuerlich einige ganz grosse Synagogen, wie zum Beispiel die grossartige Grosse Synagoge, wo die G'ttesdienste einzigartig und sehr eindruecklich sind. Ich war dort, als Chaim Herzog im ersten Jahr diese Synagoge besuchte. Er sass nahe des Aron Kodesch und ueberblickte die grosse Gemeinde. Nachher sagte er mir, dass die Synagoge den Eindruck einer Koenigin gemacht habe.

Aber es gibt auch eine Vielzahl von kleinen und kleinsten Synagogen, fast in jeder Ecke und in jedem Wohnblock. Nicht alle versammeln sich zur gleichen Zeit, und so ist es interessant, von der Grossen Synagoge an einigen kleinen vorbeizugehen. Dann hoert man die unterschiedlichen Nigunim der verschiedenen Stroemungen.

Jom Kipur hat, natuerlich, in der Folge des Jom-Kipur-Krieges 1973 eine weitere Bedeutung bekommen. In jeder Synagoge gedenkt der Rabbiner oder der Kantor durch das oeffentliche Sprechen der Erinnerungsgebete der Opfer des Holocaust, der Kaempfer fuer die Unabhaengigkeit Israels und jener der verschiedenen Untergrundbewegungen vor der Staatsgruendung. Man gedenkt der Soldaten, die fuer den Staat Israel gefallen sind, und ganz besonders jener des Jom-Kipur-Krieges.

Diese Gebete koennen ueberall in der Welt gesagt werden, aber nirgends sind sie so eindruecklich wie in Israel. Jene, die an den Jom-Kipur-Krieg zurueckdenken, werden sich daran erinnern, dass in den ersten Stunden dieses Krieges einige Hundert junger Israelis in den Bunkern starben, die Israel an unserer Seite des Suezkanals schuetzen sollten. Sie bildeten die erste und wesentliche Verteidigungslinie, die sogenannte Bar-Lew-Linie. Aber aufgrund von Fehlinterpretationen unserer Nachrichtendienste wurden die meisten Soldaten in den Urlaub geschickt, und nur wenige verblieben in den Stellungen. Die Aegypter hatten diese Stellungen ueberrannt, auf ihrem Weg alle Soldaten getoetet und ihren Feldzug fortgesetzt.

Daher gibt es heute Familien, die an Jom Kipur Jahrzeit halten und des Todes ihrer Soehne, Brueder oder Gatten gedenken. Man sieht auf den Gesichtern und an den Traenen die tiefe Betroffenheit. Das ganze Haus Israel spricht mit ihnen das Kel Mole Rachamim und das Kaddish-Gebet und legt ihre Arme troestend um die Trauernden.

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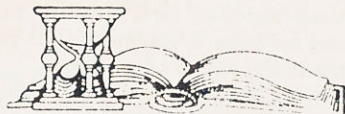
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YIDDISH—THE LANGUAGE OF ASHKENAZIC JEWRY

Edward Stankiewicz



Around the year 1750 Chrysander, a German scholar and one of the earliest students of Yiddish, declared that "with Yiddish you can travel the whole world." While this might have been an exaggeration in the middle of the 18th century, it was fairly accurate for the years before World War II, when Yiddish might be heard all over Eastern Europe, in the major centers of Western Europe, Latin America and the USA. This was also the period when Yiddish achieved the status of a standard (literary) language, produced a flourishing literature, and became a subject of teaching and intensive research.

Although Yiddish originated around the year 1000 in the Middle Rhine-Moselle area (known in Jewish sources as *Loter*), its actual growth and spread was due to the movement of Ashkenazic (German) Jewry to the East in a number of waves that were triggered by such major European events as the Crusades, the Black Death (1348) and the expulsion of the Jews first from France and then from various German principalities and states. The formation of a specifically East European Yiddish as we know it today began in the middle of the 18th century and continued uninterrupted until the great catastrophe of World War II. The Holocaust and the suppression of Jewish life in the Soviet Union (together with the liquidation of some of its foremost representatives) marked the end of a culture in which the very concept of Jewishness (*yidishkeit*) as a way of life and a world view had been for centuries associated with the use of Yiddish as the primary vehicle of Jewish identity, social interaction and emotional expression.

With the emergence of the United States and Israel as the main centers of world Jewry, Yiddish is making something of a comeback, though the political and cultural emancipation of the Jews in the former and the official recognition of Hebrew in the latter hardly augur well for the preservation of a language that has unified Ashkenazic Jewry for a good 1000 years. The feeling for Jewish continuity and the more recent quest for "roots" may nevertheless serve as a check on the decline of Yiddish, which is bound to attract the interest of those to whom the language stands as a symbol of Jewish survival and of Jewish spiritual and cultural values. Palpable evidence of this interest is the continuing cultivation of Yiddish in schools and in orthodox circles, its introduction into university curricula (in America and Israel), the appeal of its literature, and the activities of such outstanding research institutes as *Yivo* (the Jewish Scientific Institute in New York), which recently celebrated the 60th anniversary of its founding in Vilnius, the "Jerusalem of Lithuania."

The ascendancy of Yiddish as the spoken and written language of the East European Jews gained decisive momentum with the secularization of Jewish life toward the end of the 19th century. It was at that time that the demand for cultural and political autonomy spawned almost simultaneously a Jewish labor movement, Jewish Socialist parties (such as the *Bund*), the ideology of Zionism, and a burgeoning Yiddish literature in which Jewish themes became imbued with a cosmopolitan outlook cast in a modern literary form. The works of such "classic" writers as Mendele, Sholem Aleykhem and Peretz, and of a long line of other outstanding writers and poets (Bergelson, Asch, I. B. Singer; Halpern, Glatstein, Hofstein, Markish, Manger and Sutskever), have put Yiddish literature on an equal footing with the most advanced literatures of our times.

The formation of such a literature demanded the unification of the writing system, a codification of the grammatical rules, and a levelling of dialectal differences. The solution of practical linguistic tasks soon enough triggered an interest in the history of the language and in all aspects of Yiddish folklore and literature. The beginning of this century thus also saw the beginning of Yiddish philology which, despite the limited number of its adepts, has become a significant branch of Jewish scholarship. Unlike the *Wissenschaft des Judentums*, which was founded in Germany and fostered the study of the Hebrew and religious traditions of the Jews, it focused attention on the living language of Eastern European Jewry and all forms of its cultural and national expression.

By recognizing the fact that language is the principal means of self-determination, philology has helped overcome the prejudice against Yiddish as a language of the uneducated and as a haphazard mixture of different languages. By studying the ways in which Yiddish has, like many other modern

(Continued on next page)

Yiddish — The Language of Ashkenazic Jewry (Continued from page 19)

languages, combined a variety of tongues into a new and integrated whole. Yiddish philology has also made a significant contribution to general linguistics, especially in the field of linguistic diffusion, by broadening the framework of traditional comparative grammar, which previously saw as the sole object of its study the comparison of genetically related languages.

The contemporary emancipation of Yiddish and the advance of Yiddish philology have made it abundantly clear that Yiddish is not a "jargon," as claimed by its early detractors, nor a distorted version of modern (New High) German, but a language with its own history and structure which best expressed the life, culture and aspirations of Ashkenazic Jewry. Jewish philology has also put to rest the myth that Yiddish was the result of the ghetto and of enforced separation. As a harmonious blend of several co-territorial languages and of Hebrew-Aramaic, the language itself provides the most eloquent proof that its formation and growth was not so much the result of externally conditioned isolation as the outcome of internally motivated insulation. The will to maintain a language which differs from the languages of the neighbors, but remains open to their influence, testifies to the Jewish insistence on tradition and the simultaneous capacity for change and innovation. The striving for autonomy and interdependence, which found expression in all forms of Jewish culture, is nowhere as patent as in this language in which the old and the new, the native and foreign, the sacred and profane continuously interact to yield an instrument of singular flexibility and expressiveness.

Early students of Yiddish have been prone to point out that Yiddish is a "mishmash" of several languages, such as Old French, German, Hebrew-Aramaic and Slavic, while some pedantic philologists never tire of counting the percentage of words coming from these various linguistic determinants. Such an approach entirely misses the character of Yiddish and perverts our understanding of the language as a system which, like any language, is more than the sum of its parts.

The emergence of Yiddish in the territory of Loter accounts no doubt for its basic grammatical structure as a German dialect. But the German from which Yiddish evolved was Middle High German, with a combination of features from various German dialects, while the phonetic development of Yiddish was distinctively its own. It involved such phenomena as the change of the long *a* to *o/ou* (in such words as *foter/futer*), of the long *o* and *u* to *oy* (as in *groys, roy, oygn*); apocope of the final vowels, and the preservation of final voiced consonants (as in *bild, land, hoyz; iz, muz, shrayb*).

While it is also true that the bulk of Yiddish vocabulary stems from German, one cannot overlook the fact that it was a German purged of most of its Christian terms. For words of a religious and spiritual character Yiddish resorted to Hebrew, its *loshn koydesh* (holy tongue), which existed side by side with Yiddish for the purpose of ritual and religious expression. Thus from the outset Yiddish drew on the Hebrew stock for such words as *beys-oylem* (cemetery), *geneydn* (paradise), *gehenem* (hell), *amune* (faith), *yontef* (holiday), *shabes* (Sabbath), *brokhe* (blessing). Hebrew also provided the words that refer to Jewish occupations, customs, joys and troubles, as well as to the alien world of the Gentile: *soykher* (merchant), *badkhn* (entertainer), *shoykhet* (butcher), *balegole* (coachman), *ganef* (thief), *par-nose* (income); *khasene* (wedding), *kale* (bride), *simkhe* (joy), *nakhes* (satisfaction), *mazl* (luck); *gzyres* (evil edicts), *khurbn* (ruin); *goy* (Gentile), *shikse* (Gentile girl), *shiker* (drunk), *galekh* (priest), *poletz* (landowner).

The outstanding fact about Yiddish was thus from its inception the selective use of words and forms derived from two different linguistic stocks, Semitic and Germanic. Although *loshn koydesh* (Hebrew) was faithfully preserved as the language of the religious and ritual spheres, it never ceased to exert an influence upon Yiddish (especially in certain semantic domains), while Yiddish in turn affected the Ashkenazic pronunciation of Hebrew. A further consequence of this symbiosis was the creation of Hebrew-Yiddish lexical and grammatical blends, such as *shlimazl* (misfit) or the plural of *pozer* (peasant): *pozerim*, as well as a change of the meaning and form of some Hebrew-derived words, e.g., *shmues* (conversation), *khidesh* (wonder), *klezmer* (musician); *shekhtn* (slaughter), *mekn* (erase). Yiddish vocabulary has, in addition, acquired a large number of German-Hebrew synonyms that lend variety and nuance to its lexical stock: e.g., *bukh/seyfer* (book), *glik/mazl* (luck), *got/raboyne-sheloyem* (God), *broyt/khale* (bread), *frage/shayle* (question) *yung/bokher* (young man), in *kurtsn/bekitsen* (in brief).

The propensity of Yiddish to absorb elements of Hebrew gave it an unmistakable Jewish stamp, which is characteristic—to a greater or lesser degree—of all Jewish languages of the Diaspora, a stamp which is also reflected in their alphabets and in their very names (*Yiddish-taych*; *Judezmo*, i.e., ladino; *Jahudit*, i.e., Judeo-Arabic). The openness of Yiddish to Hebrew also made it amenable to the influence of other languages to which the Ashkenazic Jews were exposed in the course of their long and turbulent history, although the profound fusion with Hebrew made Yiddish unique among all the languages of the Jews.

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The two major contributions to Yiddish aside from German and Hebrew came from the West and from the East, specifically from Romance and from Slavic. The contribution of the former is fairly confined and goes back to the time (preceding, no doubt, the Crusades) when the Jews of *Laaz* (the Jewish name for Northern Italy and France) migrated to Loter and the areas east of it. It is from Old Italian and Old French that the Ashkenazic Jews took over several proper names, such *Beyle* (from *bella*), *Yentl* (from *gentile*), *Toltse* (from *dolce*), *Shprince* (from *speranza*), *Bunem* (from *bon homme*), the suffix *-issa* (as in *rabissa*, Yiddish *rebetsn*, "the rabbi's wife") and a number of common nouns and verbs, e.g., *icholent* (from Fr. *chalente*), *pulcl* (from Fr. *pulcelle*), *benchn* (from It. *benedicere*), *plankhenen* (from It. *plangere*), *oren* (from It. *orare*), *preven* (from It. *pregare* or Fr. *prier*). The number of such words must have been much higher, since the Jewish language of *Laaz*, no less than its centers of learning, enjoyed considerable prestige and influence. Thus it is not without interest that the *Laaz* words that have survived in Yiddish pertain mostly to the spiritual sphere.

Far more pervasive was the influence of the Slavic languages, which began around the tenth century of our era and has continued uninterrupted until this day (if we consider the imprint of Russian upon Soviet Yiddish).

The discovery of Slavic glosses in medieval responsa (the questions and answers composed by various rabbis) opened a new chapter in the study of Yiddish and Slavic-Jewish relations. On the basis of these glosses it has become perfectly clear that Slavic-Jewish linguistic contact did not begin with the mass movements of the Ashkenazic (German) Jews to Eastern Europe after the Black Death, but preceded it by several centuries.

The original language spoken by the Jews of these countries was Kanaanic (called also *leshoneynu*, "our language") after the name of *Kanaan*, the Jewish equivalent of Latin *Sclavonia/Slavonia*, "land of the Slavs." In medieval historiography this name was also interpreted as "land of the slaves," and in translating the name into their own terms Jewish scholars identified *Sclavonia* with Biblical *Canaan*, since this was the land of which it was said that "they sold their sons and daughters into slavery."

The Slavic glosses contained in the responsa are an invaluable source not only for our knowledge of Judeo-Slavic, but also for the translations of many Kanaanic phrases and words into Ashkenaz (i.e., Old Yiddish) and *Laaz* (Judeo-Romance), a tri-lingual effort which points to the close cultural and linguistic relations that existed among the various centers of European Jewry. Thus it will not come as a surprise that one of the oldest Kanaanic words is recorded in Rashi, i.e., *nebekh*, "unfortunately" (from Old Czech *neboh*, "poor soul"), a word which is still used in Yiddish and which has passed from Yiddish into some Western languages. To the legacy of Kanaanic we may also ascribe some old Yiddish names (such as *Bonche*, *Charne*, *Dobre*, *Zlate*, *Tslove*—from Slavic *slava*, fame) and ritual terms, especially terms pertaining to ritual slaughter, such as *preyedik* (the front part of the animal), *pleytse* (the back), *treybern* (to make kosher).

During the long history of its life in a Slavic milieu Yiddish has acquired a great number of Slavic words, idioms, proverbs, grammatical categories and forms which have profoundly modified the structure of the imported *taych*. An attempt to disentangle the various sources and layers of Slavic interference was made by Max Weinreich, the dean of Yiddish linguistics, though many details of this process are still unclear (mostly because of the close resemblance of the Slavic languages). What is clear, however, is that words of different Slavic origin exist side by side now in Yiddish, providing a vast source of lexical synonyms and semantic variants. Examples of the latter are the Yiddish *hoyl* (naked) vs. *goln* (shave); *treyslen* (shake) vs. *tresen* (jolt); *pupik* (navel) vs. *pempik* (chubby fellow).

Uninterrupted contact with the Slavic languages literally opened up the world of nature to Yiddish, with a plethora of names for trees, waters, fruits and animals: e.g., *sod* (orchard), *demb* (oak), *sosne* (pine), *verbe* (willow), *kust* (bush), *ozere* (lake), *richke* (brook), *stav* (pond), *jagede* (berry), *petrishke* (parsley), *gdoyl* (pear); *stade* (herd), *koze* (goat), *bik* (bull), *pave* (peacock), *indik* (turkey), *murashke* (ant). Of oldest Slavic (most likely Czech) origin are, no doubt, also the nouns designating the closest relatives, such as *tate* (father), *mame* (mother), *bobe* (grandmother), *zeyde* (grandfather).

The pervasive influx of Slavic lexical elements has, in turn, affected the grammatical structure of Yiddish, its phonetic development and even the formation of its modern dialects. In the first place it should be noted that the emotive system of Yiddish, with its diminutives, augmentatives, affectionate and pejorative suffixes, is taken almost entirely from Slavic, though in a highly modified form. Like the Slavic languages, but unlike German, Yiddish allows for emotive grading, as in *kop* (head), *kepl*, *kepele*. It also attached Slavic suffixes to words of whatever source, as in *mameshi/mamenyu* (mom-

(Continued on next page)

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my), *gotenyu* (dear God), *bruderke* (sweet little brother); *jungach* (big, tough fellow), *bokhorets* (brat), *frumak* (hypocrite), *hulyake* (vagabond); *kleyinchiker* (very little), *altinker* (quite old). Also of Slavic origin are the derogatory couplets of the type *libe-shmibe* ("love-shmove"), *moyre-shmoyre* ("fear-shmear") which have also found their way into English (as in "money-shmoney").

The verbal system of Yiddish with its three tenses, perfective and imperfective aspects, and special expressive forms (such as *frask*, *trakh*, *khap*) have either been influenced by or borrowed directly from Slavic. The present-tense endings in *e* (as in *rateve*, save; *horeve*, labor; *blondzhe*, err; *tulye*, fondle) invariably signal their Slavic provenience, though they find support in some Hebrew-derived words with similar endings (e.g., *ganve*, steal; *harge*, kill; *khasme*, seal). It is to Slavic, moreover, that Yiddish owes a number of consonants, such as *zh*, *dzh*, *shch*, *ly*, *ny* (as in *zhabe*, *blondzhen*, *blishchen*, *khvalye*, *fonye*), as well as the palatalization of consonants.

The way in which the various components of Yiddish bolster and enhance each other is certainly one of the most fascinating problems of Yiddish linguistics.

The separation of Western and Eastern Yiddish which took place in the 18th century brought with it also the formation of several Eastern Yiddish dialects, but above all of a Central (Polish) and a Northeastern (Lithuanian) dialect which differ primarily in the treatment of the vowels (e.g., Northeast Yiddish *foter*, father; *puter*, butter, vs. Central Yiddish *fueter*, *piuter*). While the prestige of the *Jerushelayim de Lite* (the "Jerusalem of Lithuania"—i.e., Vilna, or Vilnius) no doubt accounts for the fact that the Northeastern dialect forms the basis of the modern literary language, speakers of different Yiddish dialects are hardly constrained by the requirements of a single norm. The perennial interaction of Jews from different lands facilitated the exchange of dialectal features, so that forms from various dialects frequently coexist, such as *mameshi* (a Central Yiddish form) and *mamenyu* (a Northeastern form).

The historical study of Yiddish dialects also leads one to conclude that some of the dialectal differences reflect parallel developments in the neighboring Slavic languages. Thus, Central Yiddish with its long vowels and devoiced final consonants closely resembles the phonemic systems of Polish and Czech, while Northeastern Yiddish with its voiced final consonants, its lack of long vowels and its so-called "*shabesdiker loshn*" (i.e., the confusion of *sh* and *ch* with *s* and *ts*) reflects similar developments in East Slavic and Northeastern Polish.

This brief outline of the history of Yiddish should leave little doubt as to the integrity of a language which evolved over close to a thousand years and served the Jewish masses of Central and Eastern Europe in the affirmation of their cultural and national identity. Like any other language, Yiddish has changed extensively in the course of time, but it has never relinquished that distinctive quality which has assured its vigor and historical continuity.

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EYES



Sitting on my Grandma's lap,
being careful not to lean on her left leg
which still hurts on occasion,
She took out a yellow tinted picture of herself
just liberated.
I had never seen any pictures of her from that period in her life
I stared at her emaciated body with awe and shock
like staring at her corpse
Her face was devoid of any expression
except for the two hollow pits – that swallowed the rest of her face
containing just a hint of life deep within.
This sole reminder of life had receded to its origin –

barely detectable by the naked eye

As if God had taken her soul
and left us with a used body
But her eyes had no wrinkles to hide behind as they do now
and only a remnant of eyelashes remained intact
to conceal the truth revealed beneath

I probed
and found truth
I stared at her decrepit body
and her eyes burned a hole right through me
I surveyed the other skeletons surrounding her
and stared into their photographed frozen eyes
they cannot be dead –
their eyes retained life!

I learned more by reading their eyes
 than by reading any book
 I saw their stories
 and experienced the trauma captured in their pupils;
 I saw horrors and brutality
 I saw pain
 strife
 and despair

I found the only passage to their truths,
 their past
 their suffering
—the only outer expression of their true inner feelings—
 their essence

Like deep cracks in boulders
These eyes had witnessed everything
with no restriction of the conscious
like funnels, incapable of filtering

(Continued on next page)

EYES (Continued from page 23)

I turned around
 faced my Grandma
 and saw her eyes –
 the same eyes as in the picture!
 Her body was restored, but her eyes remained the same
 for the first time I saw *within* them.
 The translucent film that usually covers them,
 was washed away with tears
 Her eyes were opened wide as if
 inviting me in to share her experience
 her story
 her pain
 releasing a higher form of expression –
 revealing her inner turmoil
 that was before unknown to me

Then I pictured myself a grandma
 with my granddaughter on my lap
 and I thought despairingly. . .

How will my grandchildren ever know the truth
 if they only have my second-hand eyes to look into?

Tammy Milgram

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REINE WASSER IN OFFENBURG



An einem herbstlichen Nachmittag kehrten wir in Offenburg ein. Es hatte davor sehr stark geregnet. Auf der nassen Autobahn wurde es langsam dunkel. Von einer Grossstadt waren wir noch weit entfernt. Eigentlich ein Zufall, aber wie schon oeffter sollte sich auch dieses Mal eine verborgene Tuer in die Vergangenheit oeffnen. Auf dem Tisch im Hotelzimmer lag ein Prospekt "Sehenswuerdigkeiten in Offenburg". Nach dem Barock-Rathaus, Kirchen und Kriegerdenkmal die Ueberraschung: "Juedisches Ritualtauchbad aus dem spaeten 13. Jahrhundert". Es war an jenem Nachmittag nicht moeglich, jemanden zu finden, der Auskunft geben, geschweige uns die Mikwe zeigen konnte. Erst kuerzlich konnte ich den Mann sprechen, der Bescheid wusste.

Wer waren diese Juden, die das heute aelteste Baudenkmal Offenburgs bauten? Warum war es vollkommen in Vergessenheit geraten? Schon im Mittelalter wurden Protokolle der Grausamkeit gefuehrt. Im Jahre 1349 berichtet der Rat von Offenburg, dass zwei Juden auf der Folter das Gestaendnis abgelegt haetten, die Brunnen der Stadt vergiftet zu haben. Daraufhin sollten alle Juden aus der Stadt vertrieben werden. Die Schutzlosen liessen sich in der eigenen Synagoge verbrennen, anstatt sich andernorts wieder den Gefahren eines Maertyrertods auszusetzen.

Der Verdacht, die Pest durch Brunnenvergiftungen verursacht zu haben, kam dadurch zustande, dass Juden weniger Opfer zu beklagen hatten, weil ihre rituellen Vorschriften der Benutzung von Tauchbaedern die Hygiene foerderten und ihr abgesondertes Leben in der Judengasse sie mit weniger Menschen in Beruehrung brachte. Die Brunnen wurden untersucht—es wurde keine Spur von Gift gefunden. Aber fuer die kleine juedische Gemeinde war es zu spaet. Ihr Tauchbad hatte diese erste juedische Gemeinde in Offenburg unter einem Haus in ihrem kleinen Getto im "Judengaessle" (seit 1933 in Glaserstrasse umbenamt) angelegt. Eine grade steile Treppe aus roten Ziegeln fuehrt zur Sohle der Zisterne, knappe 17 Meter unter der Strassenhoehe. Das guterhaltene Mauerwerk der Waende und auch der senkrechte Lichtschacht in der gewoelbten Decke beweisen durchdachte Arbeit und fachmaennische Kenntnise. In ganz Deutschland, man kann sagen: In ganz Europa sind nur fuenf Tauchbaeder aehnlicher Anlage aus dieser Zeit gefunden worden: 1170 Koeln, 1200 Speyer, 1260 Friedberg bei Frankfurt a. M. und um 1300 Andernach. Es hat sicherlich viel mehr Mikwaot dieser Art gegeben, welche wie die Offenburger verschuetet wurden, aber nie wieder gefunden wurden. Mit der Zerstoe rung der Judengasse versank auch das Tauchbad im Schutt. Im Jahr 1793 wurde ein Wohnhaus daruebergebaut ohne Ruecksicht auf das historische Bauwerk. Das Bad wurde verrammelt und der Eingang von der Strasse zugemauert. Die neuen christlichen Bewohner trieben schwere Holzbalken in die Sohle der Zisterne, legten darueber einen grossen Steinring und benuetzten das Wasserbecken als Brunnen. Erst 1862, nach vier Jahrhunderten, kehrten Juden nach Offenburg zurueck. Das verwahrloste Tauchbad wurde nicht wieder benuetzt. Obwohl von Vermessern untersucht, geriet es wieder in Vergessenheit.

Den Bemuehungen des Direktors der Offenburger Volkshochschule Dr. J. Fliedner ist es zu verdanken, dass 1978 die Stiftung Alt-Offenburg unter Leitung von Dr. Schmidt-Thome vom Amt fuer Landesdenkmalschutz das Ritualbad freilegen liess und dem Publikum zugaenglich machte. Dr. J. Fliedner ist der Mann, der Bescheid wusste, und unter seiner Fuehrung stiegen wir hinab bis zum Rand des Tauchbades. An den Waenden des quadratischen Bades kann man noch ungefaehr die Hoehe des ehemaligen Wasserspiegels erkennen. Das Tauchbad wurde von dem viel tiefer fliessenden Grundwasser gespeist, das durch eine Oeffnung im Boden nach oben stieg. Ein Sachverstaendiger aus Jerusalem stellte juengst fest, dass dieses Tauchbad die Masse und die noetige Wasserhoehe hatte, wie sie fuer ein rituelles Tauchbad vorgeschrieben sind. Jeder, der hier hinabsteigt, sollte einige Minuten in Ehrfurcht und Schweigen verharren und ueber die nachdenken, die hier die Gesetze Moses gehalten haben.

Die ehemalige Synagoge der juedischen Gemeinde im 19. Jahrhundert im fruheren Gasthaus "Zum Salmen" in der Seegasse wird heute als Laden fuer Elektrogeraete benuetzt. Am alten erhaltenen Treppenaufgang befindet sich gut sichtbar eine Gedenktafel, die an die historische Bedeutung des Gebaeudes erinnert.

(Continued on next page)

Reine Wasser in Offenburg *(Continued from page 25)*

Unser Begleiter fuehrt uns zu weiteren Orten juedischen Lebens. Dr. J. Fliedner, in Hamburg geboren, spricht engagiert ueber das Schicksal der Juden. Und dann sein Bekenntnis: "Wissen Sie, ich tue das fuer die Israelis, die hier zu uns im Jugendaustausch kommen. Sie glauben, dass die Diasporajuden nur wehrlose Opfer waren und sonst wissen sie nichts von ihnen". Ich ueberlege mir, wie viele Lehrer in der Diaspora oder in Israel mit ihren Schuelern eine Mikwe besucht haben.

Wir fahren in das Nachbardorf Diesburg. Erst zu einem Friedhof. Gut erhalten am Abhang. Selten schoene Inschriften in klassischem Hebraeisch. Es geht weiter zum Mikwehaus, heute eine Garage. Hier die Ueberraschung: an der Bachmauer eine von Gestraeuch verdeckte Steintafel, darauf in Hebraeisch die Worte des Propheten Jecheskel: "Auf euch will ich reines Wasser sprengen, auf dass ihr rein seid." Am Haus nahe dabei auf einem Torbogen eines Kellereingangs eine hebraeische Inschrift: "Raphael Katz und Lea", und in der Mitte die zwei segnenden Haende des Priesters, wie es der Name Katz besagt.

Noch stehen Synagogen in Lande Baden, darunter die Sulzberger, deren Restaurierung nahezu abgeschlossen ist. Eine weitere soll jetzt ihre ehemalige Pracht zurueckerhalten: die grosse Synagoge von Kippenheim.

Von N. Bar-Giora Bamberger

SUKKOS IN MOSCOW

In his book, "Mission to Moscow," Mordochai Namir, formerly mayor of Tel Aviv and before that Israeli Ambassador to Russia, writes of the epic journey of an Ethrog.

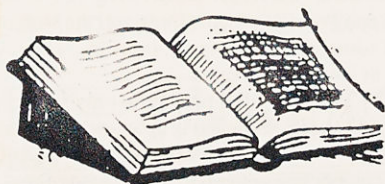
For Sukkos, the Embassy wished to import an Ethrog for the Jewish community in Moscow. This proved to be a major feat. Not until the fourth day of Sukkos did it finally arrive and the Ambassador himself had to go to the airport to get this "counter-revolutionary fruit" through customs.

"When I brought it to the synagogue, feeling as foolish as bringing the Afikoman after Pesach, I was astonished at the moving welcome. The Rabbi took it, recited the brocho and tears were streaming from his eyes. And all bystanders wept with him."

Days later he saw the Ethrog again. As the only Ethrog in all of Moscow, it had become black from use. And the Rabbi told him:

"Thousands of hands have held it and used it. They kissed it lovingly, trembling with joy."

FIRST PRINTED BOOK 'EXPLODED' JEWISH LEARNING



THE FIRST PRINTED tractate of the Talmud came off the press 500 years ago—an event destined to expand the vistas of Jewish learning for all time. Strangely, the first printed version of the Talmud was produced in the small city of Soncino, Italy.

Celebrations of the 500th anniversary of Europe's foremost Hebrew printer and publisher have been held in Soncino, a medieval town on the beautiful Lombardy plain, and in other parts of the world.

Dec. 19, 1483, Joshua Solomon Soncino presented the Jews of the Renaissance with the Berachot ("Blessings") tractate of the Talmud. Until that time religious study was possible only with rare and expensive manuscripts produced by copyists. For the first time in history, Jews could study from books made widely available by the new invention—moveable type.

The history of the Soncino family began in Speyer, along the Rhine River in Germany. The family claimed descent from Moses of Speyer, who lived there in the 13th century. Later his descendants emigrated to Italy, fleeing persecution. They settled in Soncino in 1454, having first received permission from Francesco Sforza, duke of Milan. They adopted Soncino as their surname.

Israel Nathan Soncino, a doctor, was noted for his talmudic scholarship and piety. It was he who charged his son, Joshua, "Thou shalt make books in printing." This became the epigraph of the Berachot tractate.

The involvement of Jews in printing dates back to 1444 in Avignon, France, when Davin de Caderousse, a Jew, studied the new craft. Within 35 years, the first Hebrew books were produced.

The first dated book was Rashi's commentary on the Pentateuch, published in Reggio in February 1475 by Abraham ben Garton ben Isaac of Reggio di Calabria.

Jews were prohibited from learning the craft as long as printing was being done solely in Germany. The printers' guild rules forbade entrance of all but those who were "legitimately born sons of Christian citizens."

In 1465 two German printers emigrated to Italy. In Subiaco, near Rome, they set up a press and printed books in Latin. It is assumed that they taught a group of Jewish printers working in Rome around 1470.

Between 1483 and 1546 the Soncinos added to the Berachot tractate commentaries in an arrangement that became standard plus some 200 books in Hebrew, Latin, Italian and Greek, including a complete edition of the Bible, published Feb. 23, 1488. Their books were noted for their typographic excellence.

Joshua Solomon's nephew, Gershom ben Moses, printed from 1489 to 1534 and was one of the finest and most prolific craftsmen of his day. Besides Hebrew, he printed books in Latin, Greek and Italian. For non-Hebrew works, he adopted pen names Hieronymus, Geronimo and Girolamo.

The Soncinos printed 17 talmudic tractates (the Talmud has 63 tractates). Gershom also had the first Hebrew printer's mark in Italy.

Gershom printed in Casalmaggiore, Rimini and other Italian towns, his wandering caused by the intolerance of local rulers as well as fierce competition from other printers. Despite this, between 1494 and 1504, he was the only Hebrew printer in the world. Eventually, he was forced to leave Italy and continued printing in Salonika and Istanbul.

After Gershom's death, his son, Eliezer ben Gershom Soncino practiced the family trade. Upon his death, the press fell to his partner, Moses ben Eliezer Parnas, whose son, Gershom, printed in Cairo in 1557 and was the last known Soncino printer.

More recently, European printers have adopted the Soncino name and printer's mark, the tower. In the 1850s, a printer in Germany took the Soncino name and emblem, calling itself Soncino Gesellschaft.

About 50 years ago, the Soncino Press, Ltd., its emblem also the tower, established headquarters in London, and there is now an office in Manhattan and a distributor in Jerusalem. The press, unrelated to the original Soncino, published 60 Jewish titles a year.

(Continued on next page)

First Printed Book 'Exploded' Jewish Learning *(Continued from page 27)*

The most popular is the Soncino Pentateuch (the Torah and the Haftarat), used in Orthodox, Conservative, Reconstructionist and some Reform congregations in a Hebrew-English edition. This edition of the Pentateuch has been in use for 30 years.

The English translation of the Talmud by the press, the only one in use throughout the English-speaking world, has been in use for 49 years. Soncino is now working on a full Hebrew-English edition of the Talmud. To commemorate the 500th anniversary of the original Soncino, the press is printing an English version of the Talmud, in conjunction with Oxford University Press, published in February 1985.

Original Soncino books are in the world's great libraries, from the Library of Congress to the Vatican Library. Here the books are in the New York Public Library, the Jewish Theological Seminary Library and the Yeshiva University Library. The Berakhot tractate is in the British Museum, London, the Bodleian Library at Oxford, the Staat-Bibliothek of Frankfurt-Am-Main, West Germany, and the Biblioteca Palatina at Parma.

Anniversary commemorations in Italy and abroad have included a documentary entitled "Soncino, a Message of Freedom at the Dawn of the Art of Printing," symposiums and exhibitions. Some Soncino works are being reprinted, and the Friends of Soncino plan a permanent museum in the house where the family worked. The museum in the ancient town will feature some of their original printing equipment.

By Naomi Godfrey

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THE RISHONIM OF MUSLIM SPAIN



(Through Bahya Ibn Pakuda)

While the Rishonim of France and Germany in the tenth to twelfth centuries C.E. produced a tremendously rich and comprehensive literature of Bible and Talmud scholarship, the accomplishments of the Jews during the same period in the Sephardic lands (most notably Spain, but also including North Africa and Portugal) are equally impressive. However, in contrast to the Ashkenazi lands, where the exclusion of the Jews from the Christian society fostered the development of scholars devoted almost exclusively to strictly Jewish pursuits, the greater integration of Jews in Muslim-Spanish society produced scholars who often excelled in both Jewish and secular pursuits. The Jewish intellectual living in Muslim Spain during this era was versatile in many disciplines: Bible, Talmud, *halakha* (Jewish law), philosophy, grammar, poetry (both liturgical and secular), medicine, and other sciences.

This "Golden Age" of Spanish Jewry had its dawning in the years 711-714, when the Arabs conquered most of the Spanish peninsula. Under the Visigoths, the previous rulers who had officially accepted Catholicism in 589, the Jews had suffered sporadic persecutions and oppressions; consequently they welcomed the Muslim conquerors, hoping for better treatment. Indeed, as a ruling minority in need of local assistance, the Arabs used the Jews within the captured cities in military, managerial and administrative capacities.

From the very start, Jews (as well as certain other minority groups) were accorded the *dhimmi* (Muslim "protected" status). Although this condition entailed numerous restrictions and high taxes, the Jews in return, were given the right to freely practice their religion, and were entitled to the protection of life and property.

In 756, six years after the ruling Umayyad caliph in Damascus was overthrown by members of the Abassid dynasty, an independent caliphate was established in Andalusia, with Cordova as its capital. The Cordovan caliphs were generally benevolent and liberal rulers; under their reign the Jewish communities flourished on all levels—economically, socially and intellectually.

In the early centuries of Islamic rule in Spain, the Jews had been dependent upon the Babylonian academies for guidance. However, over the years, as Spanish Jewish scholars became more intellectually sophisticated and, as the Babylonian academies slowly declined after the end of the Gaonic era (circa eleventh century), this reliance decreased. New centers of Torah study developed in Cordova, Egypt and Tunisia.

The Spanish Jewish communities enjoyed an unparalleled degree of autonomy, performing virtually all the functions of a separate municipality, including the adjudication of capital crimes. However, despite the clear demarcation between the Jewish and Muslim communities, and despite the natural undercurrent of religious tension between them, the cultural interaction between Moslems and Jews in Spain was considerably greater than the interaction between Moslems and Jews in Ashkenaz. This interaction was due, perhaps, to certain similarities between Judaism and Islam, such as related languages, and the prominence of the idea of the unity of G-d.

These almost idyllic conditions in Muslim Spain engendered the development of an elite aristocracy of court Jews who held high positions and exerted great influence at the caliph's courts, and were, simultaneously, powerful Jewish communal leaders. Particularly successful at this synthesis was Chasdai Ibn Shaprut (c. 915-990), a man who, although not a Talmudic scholar, was highly educated in languages and medicine and excelled in statecraft and diplomacy. He became the "right hand" of Abd al-Rahman III (912-961), the caliph who succeeded in consolidating Andalusia under his rule. Ibn Shaprut engaged in diplomatic activities for the caliphate, as well as on behalf of the Jews in the then-known world. He was also a generous patron of Jewish intellectual activity.

(Continued on next page)

The Rishonim of Muslim Spain (Continued from page 29)

Decades later, following the dissolution of the unified Umayyad caliphate in Cordova and the subsequent division of Andalusia into small independent kingdoms, the Vizier of Granada, Shmuel Ibn Nagrela (993-1055), known to us as "Shmuel HaNagid," became the prototype of the Spanish court Jew. As a statesman, a pioneering Hebrew grammarian, an Arabic scholar, one of the greatest poets of Muslim Spain, and an authoritative Talmudic scholar, he represented what a Jew could be and could accomplish during the "Golden Age" of Muslim Spain.

Chasdai Ibn Shaprut, Shmuel HaNagid, and other members of the elite Jewish aristocracy supported the diverse fields of Jewish intellectual activity, which were spurred by the flowering of the Arabic-Spanish culture in the sciences, philosophy, poetry and language. Jewish scholarship and creativity reached unprecedented levels. Menachem Ibn Saruk (920-980), a poet and scribe originally in the service of Ibn Shaprut, compiled a Hebrew dictionary and made efforts to systematize Hebrew grammar. Donash Ibn Labrat (circa 950-1020), who was engaged in an ongoing feud with Ibn Saruk over aspects of the Hebrew language, innovated with secular Hebrew poetry, into which he introduced Arabic meters, themes and stylistic elements. The development of Hebrew grammar, philosophy and poetry was crucial to the Jewish self-image in Muslim Spain, because it demonstrated that Hebrew could be just as beautiful and versatile as Arabic.

Intellectual activity was not restricted to the study of Hebrew; philosophic inquiry also became increasingly accepted and important in Muslim Spain. As more and more Greek philosophy was translated into Arabic and adapted into Islamic schools of thought, it was no longer identified with paganism; perhaps this transformation allowed the Jews more freedom to introduce classical philosophy into their own somewhat amorphous philosophical system. In addition, interaction between Jewish and Muslim cultures gave Jews the impetus to excel and compete in philosophy as they did in language. Of course, the increasing acceptability of philosophic inquiry came not only from external influences but from inward searching as well. Many felt that Judaism had to be re-articulated in philosophic terms, as philosophy itself was being seen as a road to salvation, a religious quest with a religious goal. This approach was best expressed by Rabbi Moshe ben Maimon (1135-1204, known as the Rambam or Maimonides) in his philosophic treatise *Guide of the Perplexed* (*Moreh Hanevukhim*). The works of the Rambam, one of the foremost Jewish figures in our history, will be discussed separately.

Poets and Philosophers

R. Solomon Ibn Gabirol (1021-1058), a younger contemporary of Shmuel HaNagid, also achieved fame as a great philosopher and poet despite his short and tragic life. Utilizing many concepts of Muslim Neoplatonism, he wrote *Mekor Hayim*, a work dealing primarily with metaphysics and the use of reasoning in the search for the principles underlying all reality. In the twelfth century, *Mekor Hayim*, originally written in Arabic, was translated first into Hebrew and later into Latin. The Latin version, entitled *Fons Vitae* and attributed to "Avicbron" (Ibn Gabirol's Latin name), was unidentifiable as a Jewish work since the treatise contains no specifically Jewish material. Studied by the intellectuals of the Christian Church, it became a source for Franciscan theology. It was only in recent times (1846) that *Mekor Hayim* was discovered to have been written by Ibn Gabirol.

Ibn Gabirol is also well-known for his *Keter Malchut*, a lengthy hymn recited in some Sephardic communities on *Kol Nidre* night. In this work, Ibn Gabirol poetically expounds on metaphysical principles (G-d's essence and attributes), cosmological principles (creation, astronomy), and finally on man's insignificance, and concludes with prayers for forgiveness and compassion from G-d.

The philosopher-ethicist Bahya Ibn Pakuda (eleventh century,) author of *Hovot Halevavot* (*Duties of the Heart*), was also a product of the Jewish society in Muslim Spain. His book, written in Arabic c.1080, easily understandable, and clearly outlined, attempts to supply in a systematic fashion, the inner meaning of Judaism's ethical teachings, moral attitudes and fundamental beliefs. He maintained that the goal of human life is reunion with G-d (*dveikut*), attainable through the performance of *mitzvot* (commandments). Bahya's work reflects a reaction to the two poles of Jewish society in Muslim Spain: on the one hand, to those who wrote law without emphasizing the spirit of the law, and on the other hand, to the courtier society, those Jews who relied on their own skills and education as guarantors of success. *Hovot Halevavot*, which was translated into Hebrew by R. Yehuda Ibn Tibbon in 1161, influenced all of Jewish ethical tradition and is still popular today.

by Maida Katz

PEACE AND EVERLASTING MEMORY

Ella Strauss, nee Weissbecker	formerly	Germany
Irma Ullman	"	Gailingen
Rosa Blumenthal	"	Frankfurt
Friedel Kaufmann, nee Levi	"	Breidenbach
Albert Reiss	"	Rollbach
Max Kahn	"	Pirmasens
Max Mayer	"	Grossmanskorf

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*

Oct.	Tishri		Oct.	Tishri	
4	1	Mathilde Kahn	13	10	Jacob & Rosa Eisen
4	1	Ernest A. Lilienstein	13	10	Wilhelm Frenkel
4	1	David May	13	10	Emma Frenkel
4	1	Moritz Schwarz	13	10	Cilly Fuld
4	1	Paula Sonn	13	10	Hannelore Fuld
4	1	Samuel Sonn	13	10	Anni Gold
5	2	Alfred & August Levi	13	10	Ida Gold
		Arthur, Hermann &	13	10	Theobald Gold
		Wilhelm Levi	13	10	Else Goldband
5	2	Dr. Nathan Roos	13	10	Lina Goldschmidt
6	3	Dr. Ernest Einstein	13	10	Leo, Martha & Heinz
6	3	Walter Jonas			Hirsch
6	3	Salomon Katz	13	10	Ella & Walter Jacobsohn
6	3	Morris Nager	13	10	Siegfried, Franziska,
6	3	Rosa Neumann			Hidegard & Werner
7	4	Paul Camnitzer			Jacobson
7	4	Eugene Fleischner	13	10	Bernhard Katzenstein
7	4	Meta Kahn	13	10	Ernst Kaufmann
7	4	Theo Mathes	13	10	Frieda Kayem
7	4	Zacharias May	13	10	Irma Kayem
7	4	Max Schorsch	13	10	Ella Lachs
8	5	Esther Rosenberg	13	10	Rita Lachs
9	6	Joseph Oppenheim	13	10	Julius Lasker
9	6	Wolf Plaut	13	10	Amalie Lauter
10	7	Pauline Hirsch	13	10	Rebecca Lebrecht
10	7	Anna Holzmann	13	10	Samuel Less
10	7	Moritz Veisz	13	10	Alfred & Eduard Lippmann
11	8	Bertha Michel	13	10	Hilda Loeb
11	8	Eva Nordlinger	13	10	Joseph Loeb
12	9	Irma Loew	13	10	Albert Loew
12	9	Netty Michels	13	10	Bertha Loew
12	9	Kurt Rosenthal	13	10	Emmi, Leo, Ruth & Walter
12	9	Margaret Ullman			Neuburger
13	10	Frieda Adler	13	10	Isidor & Mathilde
13	10	Selma Adler			Rosenbaum
13	10	Rebekka Aron	13	10	Lucy Scherlinski
13	10	Herta Avrutin	13	10	Pauline Scherlinski
13	10	Julius & Ella Braun	13	10	Carl Seidenberger
13	10	Dorothea Cohn-Victor	13	10	Karl & Louise Stahl
13	10	Max & Blanka Dreifus	13	10	Fraenzi Starer
13	10	Johanna Eichtersheimer	13	10	Karoline Stern

(Continued on page 33)

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We Remember (Continued from page 31)

<i>Oct.</i>	<i>Tishri</i>		<i>Oct.</i>	<i>Tishri</i>	
13	10	Betty Strauss	25	22	Henry Kahn
13	10	Zadock Strauss	25	22	Laura Neumann
13	10	Fanny Tannenwald & daughter Felicia	25	22	Sally Norschild
13	10	Israel & Klara Tannenwald & son Manfred	25	22	Frieda Stock
13	10	Hedwig & Trude Traub	26	23	Gustav Kaufman
13	10	Carl Veis	26	23	Meta Lauter
13	10	Sally Wallach	26	23	Salomon Wollenreich
13	10	Thekla Wallach	26	23	Sigmund Yunker
13	10	Josef & Sara Wojdyslawsky	27	24	Rosa Fay
13	10	Elisabeth, Herman & Richard Wolf	27	24	Henry Veisz
13	10	Jacob Wolffs	28	25	Fred Goodman
14	11	Max Braun	28	25	Wilhelm Heldmann
14	11	Dr. George Ruhm	28	25	Dr. Otto Kafka
15	12	Helene Hecht	28	25	Samson Schmidt
15	12	Hedwig Heyman	28	25	Simon Schoenberger
15	12	Salomon Kraemer	29	26	Martha Dreyfus
15	12	Siegfried Mannasse	29	26	Justin Friesner
15	12	Bertha Oppenheim	29	26	Mathilde Furcht
16	13	Moritz Hanauer	29	26	Maynard Sonn
16	13	Siegfried Mansfeld	30	27	Johanna Adler
16	13	Simon Neuburger	30	27	Albin Heldmann
16	13	Meta Textor	30	27	Bertha Hollander Goetz
17	14	Johanna Baruch	30	27	Sol Krell
18	15	Rudolph Berney	30	27	Victor Reichenberger
19	16	Gustav Groeschel	31	28	Herman Glauberg
19	16	Michel Kahn	31	28	Dr. David Gross
19	16	Justin Klau	31	28	Frieda Horwitz
19	16	Richard Meyer	31	28	Adolf & Klara Rosenberg & sons, Josef, Martin, & Helmut
20	17	Benedikt Hirschmann	31	28	Leopold Rosenfeld
20	17	Henry Mannheimer	<i>Nov.</i>		
20	17	Helene Rosenfeld	1	29	Therese Feingold
20	17	Julius Rosenthal	1	29	Max Hirschenberger
20	17	Sophie Stahl	1	29	David Lauber
21	18	Dr. Kurt Fleischhacker	2	30	Sol Gernsheimer
21	18	Herman Furcht	2	30	Toni & Melanie Marx
21	18	Ricka Hirschheimer	2	30	Bertha Meyer
21	18	Ida Stein	2	30	Selma Sonneberg
21	18	Fina Strauss	<i>Cheshvan</i>		
21	18	Johanna Tischler	3	1	Max Stuehler
22	19	Julius Graf	4	2	Rudolph & Eliese Solomon
22	19	Mirtel Michel	6	4	Daniel Baer
22	19	Malka Tavididishvili	6	4	Siegfried Marx
23	20	Marianne Bacharach	6	4	Neftal Mueller
23	20	Nanette Bauernfreund	7	5	Henry Rosenbaum
23	20	Johanna Falkenstein	7	5	Paula Weinstein
23	20	Max Sonn	7	5	Rachela Wolf
24	21	Isidor Boettheimer	8	6	Isidore Weil
24	21	Adolph Kaufherr	10	8	Otto Benjamin
24	21	Julius & Hanna Schloss	10	8	Fred Freedman
24	21	Isaac Schnurman	10	8	Daniel Rosenthal
24	21	Leo Stock	10	8	Sally Rosenthal
				8	Fanny Schoenberger

(Continued on next page)

We Remember (Continued from page 33)

Nov. Cheshvan

11	9	Julian Dienstag
11	9	Auguste Regenstein
11	9	Anton Sachs
12	10	Louis Herzberg
12	10	Max Lazar
13	11	Rudolf Buxbaum
13	11	Herman Hirsch
13	11	Jettchen Hirsch
13	11	Julius Schaler
13	11	Arthur Simon
14	12	Kurt Blumenstiel
14	12	Friedl Kraus
15	13	Albert Beitmann
15	13	Eugene Levy
16	14	August Bauer (Bauernfreund)
16	14	Jenny Homburger
16	14	Regina Leiter
16	14	Helen Mainzer
17	15	Amalia Bergman
17	15	Else Hess
17	15	Hugo Israel
17	15	Adolf Reiter
17	15	Ludwig Schwarz
17	15	Jacob Stern
18	16	Else Fraenkel
18	16	Simon & Lina Nussbaum and children
18	16	Rebeka Strauss
18	16	Setti Yunker
19	17	Betty Fuld
19	17	Friederike Goldschmidt
19	17	Ludwig Greenbaum
19	17	Joe Issi Kahn
19	17	Meier Rosenfeld
19	17	Recha Schiff
20	18	Sophie Lowenstein
20	18	Moritz Silbermann
20	18	Louise Snopel
20	18	Albert Strauss
21	19	Max Badt
21	19	Theodora Hammerschlag
21	19	Dr. Paul Hes
21	19	Julius Levite
21	19	Nathan Reis
21	19	Jette Stein
21	19	David Stern
22	20	Moses Baer
22	20	Dina Forchheimer
22	20	Joseph Hartoch
22	20	Hannchen Lehmann
22	20	Sophie Levi
23	21	Alfred Berger
23	21	Dr. Samuel Kirsch
23	21	Fred Kraus

Nov. Cheshvan

24	22	Siegfried Adler
24	22	Max Griesheim
24	22	Isidor Herrmann
24	22	Dora Lissauer
24	22	Hedwig Meyer
24	22	Esther Nadel
25	23	Bertha Neumark
26	24	Shmuel Auer
26	24	Isidor & Ella Dreifuss Hannelore & Fritz
26	24	Emily Emma Simon
27	25	Adolf Stein
28	26	Henry Rosenthal
29	27	Samuel Badt
29	27	Jack Fuld
29	27	Selma Hammerschlag
30	28	Helene Gern
30	28	Toni Oppenheim
30	28	Arthur Schwarz
30	28	Jenni Simon

Dec.

1	29	Erwin & Johanna Blumenthal
1	29	Heinrich Leitner
1	29	Lina Less
1	29	Marianne Sucher

Kislev

3	1	Hans Furstenberg
3	1	Ida Kaufherr
3	1	Salomon Kaufman
3	1	Melitta Markovics
3	1	Albert & Julie Steuer
4	2	Herta Nathan
4	2	Hermine Schwarz
5	3	Jacob Feuer
5	3	Siegfried Levy
5	3	Moses Neuburger
5	3	Sophie Zeilberger
6	4	Louis Neumann
6	3	Helen Reichsfeld
6	4	Joseph Simon
6	4	Harry Walter
7	5	Emilie Holzer
7	5	Frieda & Max Schoenfeld & daughter
7	5	Julia Stock
8	6	William Goldschmidt
8	6	Henry Gutwillig
9	7	Eugen Hirsch
9	7	Hans Juan Levi
9	7	Hanna Meyer
9	7	Harold Ullman
10	8	Rose Boettigheimer
11	9	Ernst Heilbrunn

(Continued on next page)

We Remember (Continued from page 34)

Dec.	Kislev	Dec.	Kislev
12	10	22	20
13	11	22	20
13	11	22	20
13	11	22	20
13	11	23	21
13	11	25	23
14	12	25	23
14	12	25	23
15	13	26	24
15	13	26	24
15	13	26	24
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18	16	28	26
18	16	28	26
18	16	28	26
18	16	29	27
18	16	29	27
19	17	29	27
19	17	30	28
19	17	30	28
19	17	30	28
19	17	31	29
19	17	31	29
19	17	31	29
20	18	1987	
21	19	Jan.	
21	19	1	30
21	19		<i>Teveh</i>
21	19	2	1
22	20	3	2
22	20	3	2
22	20	3	2
22	20	3	2
22	20	3	2
22	20	3	2

*The names of the departed will be read by the Rabbi during the
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