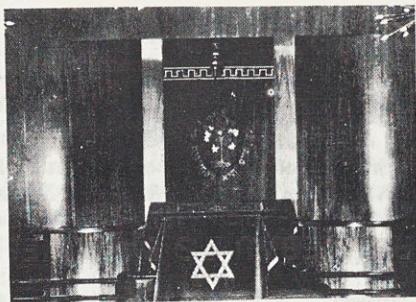


HABAYIT



הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Teves-Shevat-Adar 5747

Number 311

January-February-March 1987

MO-OZ TZUR

Music incredibly acts as a trigger. The strains of a tune can resurrect instantaneously long forgotten events, moods and experiences. "They're playing our tune" is a shout of pleasure and delight. Tears of joy and nostalgia, sharp recollections of embarrassment and fear, painful reopening of wounds long healed—all this and more can be the bitter or sweet effect of hearing music.

Who has not experienced it? Hum a Seder song at any time of year and you will feel the taste of the matzo. Chant the majestic Kol Nidre—it will powerfully suggest the solemnity of Yom Kippur. The smell of the Ethrog is in the air when you sing the Sukkos melody. And—what is Chanukkah without the beloved *Mo-oz tzur*!

More than mere music, of course. Words too. G'd is called *Tzur*—Rock. A magnificently firm designation.

"*HaTzur tomim po-olo*—the Rock! His deed is perfect," is our declaration of faith when, at the cemetery, a loved one is laid to rest. To Him we cling for support in sorrow, for help in distress, in praise and in thanksgiving.

"*Tzur Yisroel ku-mo be-ezras Yisroel*—Rock of Israel! Rise up to the aid of Israel," is part of our daily morning service.

"*Mitoch bitochon beTzur Yisroel*—with faith in the Rock of Israel," did the founders of the State of Israel affix their signature to the Declaration of Independence when the State was proclaimed.

"*Mo-oz Tzur ye-shuosi*—Stronghold! Rock of my salvation," we sing, to celebrate and commemorate the miracles of Chanukkah.

Rabbi Shlomo Kahn



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SCHEDULE OF SERVICES

1986		Preceding		Mincho	End	Day Break	Shema Before
		Evening	Morning				
Jan. 3	Miketz-Chanukkah	4:25	8:30	4:50	5:21	6:10	9:25
Jan. 10	Vayigash	4:30	8:45	4:55	5:27	6:10	9:25
Jan. 17	Vayechi	4:40	8:45	5:00	5:34	5:55	9:20
Jan. 24	Shemos (Blessing Month of Shevat)—Sermon	4:50	8:45	5:10	5:42	5:55	9:15
Jan. 31	Voero (Rosh Chodesh)	4:55	8:30	5:20	5:50	5:50	9:10
Feb. 7	Bo	5:05	8:45	5:25	5:58	5:40	9:10
Feb. 14	Beshalach—Sermon	5:15	8:45	5:35	6:06	5:30	9:05
Feb. 21	Yisro	5:20	8:45	5:40	6:14	5:20	9:00
Feb. 28	Mishpotim-Shekolim (Blessing Month of Adar)—Sermon	5:30	8:45	5:50	6:21	5:10	8:50
Mar. 7	Terumo	5:40	8:45	6:00	6:30	5:00	8:45
Mar. 14	Tetzavah-Zochor—Sermon	5:45	8:45	6:05	6:37	5:00	8:45
Mar. 21	Ki Siso-Poroh	5:50	8:45	6:10	6:44	4:55	8:40

WEEKDAYS (unless listed otherwise—see below)

Mornings:	Sundays and Legal Holidays (Monday, February 16)	8:00 A.M.
	Monday and Thursday	6:45 A.M.
Evenings:	Tuesdays, Wednesdays, Fridays	6:55 A.M.
	January 4 to January 15	4:45 P.M.
	January 18 to February 5	5:00 P.M.
	February 8 to March 5	5:30 P.M.
	March 8 to March 20	6:00 P.M.

SPECIAL DAYS

Friday	Dec. 26	1st Chanukkah light before Shabbos
Shabbos-Shabbos	Dec. 27-Jan. 3	Chanukkah: weekdays Shacharis 6:45 A.M. except: Rosh Chodesh Teves, 1st day: Shacharis 8:00 A.M.
Thursday	Jan. 1	Rosh Chodesh Teves, 2nd day: Shacharis 6:30 A.M.
Friday	Jan. 2	Fast Asoro b'Teves: Fast begins 6:00 A.M.; Shacharis 8:00 A.M.
Sunday	Jan. 11	Mincho-Maariv 4:45 P.M.; fast ends 5:25 P.M.
Shabbos	Jan. 31	Rosh Chodesh Shevat
Shabbos	Feb. 14	Chamiso osor b'Shevat
Sunday	Mar. 1	Rosh Chodesh Adar, 1st day: Shacharis 8:00 A.M.
Monday	Mar. 2	Rosh Chodesh Adar, 2nd day: Shacharis 6:30 A.M.
Thursday	Mar. 12	Ta'anis Esther: Fast begins 5:00 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 6:00 P.M.; fast ends 6:35 P.M.
Sunday	Mar. 15	Purim: Megillo Shabbos night 6:37 P.M.; Shacharis and Megillo 7:30 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.

Leren of Gemoro Shabbos after Musaf (beginning January 10th) followed each week by a Kiddush. (Siyum for Firstborn on Erev Pesach) This year Tractate Rosh HaShono will be studied.

IMPORTANT NOTICE

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The Council conducts a continuous outreach within the community to identify and assist older adults with their needs. They are offered help with employment, recreation, housing, rent exemptions, Supplementary Security income, food stamps, social groups, luncheon clubs, etc. Upon consultation with clients, referrals are made for medical and other services.

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The Corporation, affiliated with the Jewish Community Council, maintains an updated list of available apartments to assist residents who wish to relocate within the neighborhood or seek to move into the community, and to help local building owners in finding responsible tenants for their vacant apartments. Contact: Jewish Community Council, 121 Bennett Avenue, 568-5450.

WASHINGTON HEIGHTS-INWOOD COUNCIL FOR SOVIET JEWRY

The Council, our area's organization to assist Jews in the Soviet Union and alleviate their plight, established some fifteen years ago, is one of the most active local community councils in the city, with a record of dispatching life-sustaining parcels to Jewish families in Russia whose livelihood has been cut off. Its annual Benefit Concert, chief source of funds, will take place on Saturday night, January 17th (see notice elsewhere in this issue).

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CONGREGATION NEWS IN BRIEF



... the month of Tishri with its series of holidays once again saw our Congregation active, strong and receptive to the multitude of moods stimulated by our timeless and ever timely *yomim tovim*; Rosh HaShono and Yom Kippur, as well as the days preceding and connecting the two, found us all in solemnity and prayerful attendance at our services; Sukkos, time of simcho, transferred the solemnity into joy, both in the synagogue and in the Sukkah (decorated by ladies of the Sisterhood and site of Kiddush-receptions after the holiday services, tendered by the Sisterhood); Hoshano Rabbo, as sequel to the Days of Awe, was introduced by the traditional Leren, sponsored by the Chevra Kadisha (at which a group of men devoted several hours to Torah study, enjoyed refreshments served by a number of hostesses, and heard words of welcome by Mr. Emanuel Hirsch and an explanation of Hoshano Rabbo customs by Rabbi Kahn); quickly reverting to joy, Simchas Torah featured Rabbi Kahn as Choson Torah and Mr. Kurt Hirsch as Choson Bereshis, both subsequently sponsored a Kiddush reception for the Congregation on Shabbos Bereshis . . .

... in order to ensure the safety of synagogue worshipers during the Yomtov season, the Jewish Community Council invited representatives of the area's congregations to a meeting with Police Deputy Inspector Markman and Precinct Captain Mandel on October 2nd, at which both officials were highly receptive to the various suggestions and requests voiced by the attending ladies and gentlemen (Rabbi Kahn and Mr. Walter Michel represented our Congregation), and most gratifyingly, our synagogue received excellent police protection, officers standing by round the clock, for 24 hours on holidays, in addition to spot checks by patrolling squad cars, service deserving our sincere appreciation . . .

... a new Torah mantle was donated by President and Mrs. Oscar Wortsman, on September 13th in gratitude to G'd for the full recovery of our President from his serious illness over a year ago . . .

... our Chanukkah party is scheduled for Saturday night, December 27th . . .

... please reserve Saturday night, January 17th, for the Soviet Jewry Benefit Concert; Sunday, January 25th, for the Sisterhood Luncheon; Sunday, March 8th, for Chevra Day . . .

... the Congregation's thanks go to Mr. Fred Fuld for his donated work on the fine upholstery of the synagogue pulpit seats of the Rabbi and Cantor, and to Mrs. Herta Hirsch for bringing the silver Sefer Torah ornaments to shining brilliance for the holidays . . .

... Many of our members attended a Kristallnacht Evening of Remembrance, arranged by the Mount Sinai Jewish Center on November 9th, at which Rabbi Kahn was the principal speaker . . .

... the slide show and lecture on December 14th, sponsored by the Sisterhood, will be reported in the next issue . . .

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OPEN SUNDAYS

THANK YOU

Sincere thanks to Rabbi Kahn and everybody in the Congregation, as well as friends, for their thoughtfulness extended to me on my Special Birthday.

Frieda Strauss

Our sincere appreciation to Rabbi Kahn, Cantor Scharenberg, the Officers, and all the members and friends for all the kindness extended to us in our hour of grief.

Lina Mayer, Steven Mayer and Family

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, Chevra Kadisha, and all members and friends, for the kindness extended to me during my recent illness.

Adolph Heimer

To all my good friends of the Congregation and Sisterhood, many sincere thanks for your thoughtfulness during my recent illness.

Edith Hanau

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

Rabbi and Mrs. Shlomo Kahn

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman and the Congregation, and the Chevra Kadisha, for their kindness during my recent illness.

Richard Leimer

My deepfelt thanks and appreciation to the members of the Congregation for their thoughtfulness and kindness during the *shiva* of my beloved husband Benny Keller.

Toni Keller

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ALL IN THE FAMILY

The Yeshiva University Museum "Ashkenaz" exhibit, so ably described in the preceding issue of *Habayit*, shows an impressive array of mementoes of Jewish life in Central and Eastern Europe, with Frankfurt and Vienna among the notable cultural centers. In a different way are these two cities also the "stars" of this column's opening story. While I cannot vouch for its authenticity, let me say that I credit it to good friends.

It dates back to the early days of German-Jewish immigration to Israel, when many of our newcomers will still "Yeckes." A new arrival—whose good intentions rather outshine his ability to speak Ivrit—goes to a railway office and asks for a ticket between Tel Aviv and Jerusalem. Since a train is called "rakkevet" (not for the noise it makes; but from "rachav"—past tense of ride) our friend naturally expects to be seated. "Tzar li, adoni; eyn makom." "I am sorry, sir, there is no seat," is the ticket agent's regretful reply. "Eyn makom = Ein Sitz," thinks Mr. Newcomer, "that's just fine," and he keeps trying to convey to the window clerk "Eyn makom, that's all I need." The futile dialog goes on and on until finally the ticket vendor bursts out in desperation: "*Ata lo meyvien?*" "Don't you understand?" And now our friend can give a satisfactory answer: "*Lo; ani mi-Frankfurt!*"

In this issue we have a most remarkable number of members whose tracks record noteworthy milestones. Because of the later occurrence of our Yomim tovim this year, the list of birthdays begins with October and is looking forward to January.

In December and January Mr. Harry Bengier and Mr. Leo Wartelsky are celebrating their 75th birthdays. The 80 year mark is being observed in November by Mrs. Alice Blumenthal and and by our former Chevra Kadish President, Mr. Arthur Loeb, while Mr. Siegfried Hirsch has his 80th in December. The 85th birthdays of Mr. Max Rosenbaum and of Mrs. Irma Kanthal are in October and January.

A very impressive feature of our birthday list is the number of nonagenarians whose respective birthdays are enumerated in ascending order. Our list of venerable milestones begins with Mrs. Hilda Bloch's 90th birthday in November. Mrs. Flora Fleischmann observes her 91st birthday in January, while Mrs. Flora Gunzenhauser and Mrs. Ella Gostynski have 92nd birthdays in October and January. October had the 93rd birthday celebrations of Mrs. Sibylle Fleischman and of Mr. Leopold L. Jacob. Coming nearer to a century milestone is Mrs. Rosa Schlesinger, whose 97th birthday celebration will be in January. Again the Dean of all our venerable *Jubilate* is Mrs. Marie Gutman whose 102nd birthday was observed in October.

This column did not have advance information of two happy occasions that were celebrated in September and therefore sends belated, but no less cordial congratulations for the 40th wedding anniversaries of Mr. and Mrs. Oscar Wortsman and Mr. and Mrs. Kurt Neu.

Again we have joyous news, derived from our younger generation. Mrs. Liesel Marx was presented with a grandson. Mr. and Mrs. Leo Wartelsky had the additional simcha of their grandson's Bar Mitzvah and a like joy also came to Mr. and Mrs. Max Strauss, and Mrs. Gerda Pollack participated proudly in the Bat Mitzvah celebration of a granddaughter; so also did Mr. and Mrs. Heinz Stern. We are happy to report the engagement of the granddaughter of Mr. and Mrs. Leopold, as well as of Mr. Shlomo Goldman, grandson of Mr. Manfred Walden. Mrs. Irma Reich's granddaughter Lynn Michelle was married to Mr. Glenn Levine. Cantor & Mrs. Scharenberg plan to attend the wedding of their grandson Efraim Kovitz to Chana Weitzman in Israel in January.

"Grandparent"—joy of a different kind is that of Mrs. Frieda Meier whose son, Rabbi Dr. Levi Meier, Chaplain at Cedars-Sinai Medical Center in Los Angeles, published "Jewish Values in Bioethics."

Unlike the hero of our opening tale, may we have the good fortune in our travel through life of a protected seat—a "makom shamur" so that we are guarded from mishap and that we may continue to enjoy the blessings of Heaven for a long time to come.

As we go to press, we are happy to report that Mr. and Mrs. Charles Wolff became grandparents of twins, a girl and a boy, and that a grandson was born to Mr. and Mrs. Henry Hopfer.

Good Chanukkah,
Shalom ve-hatzlachah,
Theodore H. Spaeth

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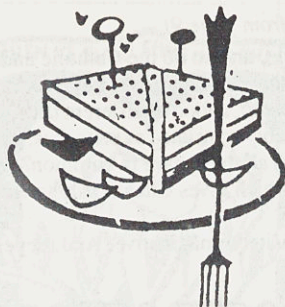
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Happy Holidays



THOUGHT FOR FOOD

Rabbi Shlomo Kahn

Surprisingly, eating is rather significant in Judaism. With all our emphasis on the importance of mind and spirit, and on sanctity of heart and soul, Jewish rituals unabashedly have food on their menu.

Let me hasten to add: food not for the gratification of the appetite but rather food informative, suggestive and expressive.

Let's begin from the very beginning. There was a sacrifice eaten in Egypt, precisely when Israel became a nation. And due to unforeseen circumstances, the bread was unleavened. To this day, the mandatory eating of matzohs commemorates our hasty departure from the land of bondage, and—as long as Temple service was possible—the Passover offering, a roasted lamb, highlighted the holiday's opening night.

In almost all of the Temple offerings, man participated with G'd in the "consumption" of food. The Talmud calls it dining "at G'd's table," as it were. This boldly introduced a concept in Judaism unknown to the rest of the world: food, the nourishment of the body, is to be sanctified by turning the repast into an act of divine worship.

From here it's a short and direct step to *se-udas mitzvo*, a meal made festive by religious requirement. Every Shabbos and Yomtov meal is such a *se-udas mitzvo*; so too food served at joyous family events: *bris milo*, *pidyan ha-ben*, the wedding and the ensuing seven days of celebration, as well as the successful concluding of a significant segment of Talmud study (*siyum*).

Up to now we listed religiously mandated eating, let's call it the meat course. Now we shall turn our attention to the more informal, milder foods, the Viennese table, if you will.

Jews delight in their customs. *Minhag* is popular, often enjoying a somewhat illogical and rather unfair but undeniably enthusiastic priority over actual law. (This received a quasi-halachic stamp of approval, by the proverbial, tongue-in-cheek quote: "*Minhag* supersedes *Din*.") Jewish dishes, invented and blended, originated and fabricated, would fill a handsome, bulky, colorfully diversified catalogue. It would contain sections on foods eaten by certain ethnic groups, a long line of "national" delicacies, as well as traditional recipes for holiday tidbits. Were we to run our finger down an imagined index page, we would stop at the entry marked "Chanukkah" and turn to it hungrily.

In contrast to Purim, Chanukkah has no obligatory meal, no *se-udas mitzvo*. But it does have some interesting, tasty morsels, customarily served, eagerly snatched from the platter and devoured with appetite.

Blintzes, for one. Actually, the focus is on the cheese, never mind in what form or shape, be it hard or soft, pure and unadorned or daintily enveloped and thoughtfully encrusted. Why cheese?

To celebrate the courage and pay tribute to the heroism of a brave and beautiful maiden. Her story is rich in intrigue and strategy, mystery and cunning. It's the stuff loved by writers and readers alike. Here we have a lustful, lecherous, boorish brute, Heleforne. And the charm and valor of a young, alluring widow, Judith. And her daring rescue of a hopelessly besieged city, Bethulia. Judith, our heroine, coquettishly played her wiles on the infatuated, ruthless general. At a cozy *tete-a-tete*, she served him sharply salted cheese. His great thirst she quenched with generous helpings of strong wine. Whereupon he fell into a drunken stupor and she, with clenched teeth and resolute feat killed him, severed his head from his body, and at the display of her grisly trophy, she drove the panic-stricken enemy soldiers to flight.

This accounts for the cheese on Chanukkah (although the story's connection with the holiday is somewhat obscure; moreover the authenticity of the Book of Judith is not firmly established; although

(continued on next page)

Thought for Food (continued from page 9)

the Septuagint includes it in the Bible, and so do the Catholic and Greek churches, Protestants place it into the non-canonized books of the Apocrypha, to which it is also relegated by Judaism).

A bird of a different color—or, better, a food of different taste, is the *latke*. *Latkes* (a Yiddish word, probably of Polish ancestry) are variably translated as pancakes, griddle cakes, doughnuts (in English) and *sufganiyot* (in Hebrew). What do all these have in common? Oil, of course! The oil in which they are fried. And oil is the ingredient which gives Chanukkah its very *raison d'être*. No, not in the pan, but in the Temple Menorah.

Far-fetched? Perhaps. But exquisitely imaginative. And, depending on taste and texture, outright delicious.

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The *kibbutzim* and *moshavim* (collective villages) established in Israel are significant and efficient components of national security. If these settlements did not exist, other populations would move in. As it is, we have problems in the Galilee with the Arab population, which has settled on the most fertile lowlands, and in the Negev desert, with the Bedouin population. The Negev, today, comprises 60% of the country's territory. In 1948, when the State of Israel was established, 18,000 Jews lived in the Negev. Today, in the same area, there are some 55,000 Bedouins and 445,000 Jews spread out in eleven cities and more than 270 rural settlements. But most of this population lives in or north of Beersheva; less than 3 percent of the Jewish population lives south of Beersheva, an area which covers 50% of the country's territory.

As a result of the Camp David Accords, the border with Egypt is now back to the pre-1967 line. It is in our vital interest to create a green border there, because we hope this border will be a simple separation between two different national societies, rather than a front line between two different armies. And a green border is a peaceful border, while a neglected border is always dangerous. We know that army training camps do not make the land green. This is the function of plow and tractor; this is a Jewish task, because the values of Judaism teach our people to love the land and all of creation. Israel is the place where we can demonstrate how to change a curse into a benediction, how to transform sand into land.

We have created in Israel a distinctive structure of rural communities including collective *kibbutzim* and *moshavim*. Furthermore, people who live in the country enjoy the same economic, educational, cultural and health care amenities, which is not true anywhere else in the world. And that is why Israelis are constantly moving from the city to the country — and farmers are going there by choice, not by dictate of the State or anyone else.

Another vital project is economic and agricultural. Agriculture in Israel is one of the most advanced economic assets that we possess. It is a strong, thriving and growing sector, and it forms one of our most important stable economic supports. It may seem strange, but we Jews in our country — a country which is poor in land, poor in water, has a difficult climate, and is physically distant from the world markets — we have one of the most progressive agricultural economic sectors that exists anywhere in the world. Over the years, by tending, by teaching, by instructing new settlements, we have transformed new immigrants who came to the country without any agricultural background into the best agriculturists in the world, in great part because our agriculture is highly advanced technologically. If you visit one of our settlements, you will see, for example, areas under drip irrigation. This computerized Israeli invention is one of the greatest agricultural innovations of the last century, one which the whole world is slowly beginning to use.

Israeli technicians are helping farmers in Arizona build the world's largest drip irrigation system

(continued on next page)

"The Desert Shall Rejoice" (continued from page 11)

across 107,000 acres. Not only will this double and triple the yield, but the water which will be saved could supply a city like Phoenix for six months.

Many of our accomplishments have been reported in the *New York Times* (but to my great sorrow, not on the front page). For example, Israel has a record yield of cotton; we grow three times more cotton per dunam (1/4 acre) than Arizona; four times more than the San Fernando Valley, California; and eleven times more than Egypt. Our peanut crop is also superior. In Georgia and Virginia, the average yield of peanuts is 260-280 kilos (a kilo = 2.2 lbs.) per dunam. In Israel, *kibbutzim*—built on sand reclaimed 15 to 20 years ago—are now producing 600 kilos of peanuts per dunam. And a new breed of peanut, with four nuts instead of two per shell, has just been developed by an Israeli scientist.

The average yield of tomatoes in California and Florida is 8 to 10 kilos per dunam; the average yield in Egypt is 1/4; while the average yield of tomatoes in the Israeli Arava Valley and the West Negev is 18 to 20 kilos per dunam. Dr. Yosef Mizrahi of the Ben Gurion University in the Negev, has created a new variety of tomato which has a shelf life of 4 weeks and needs no refrigeration. And best of all, it is tasty, red and beautiful—a real Jewish tomato.

Whenever you go to a good restaurant in England or Western Europe, and ask the waiter to recommend something especially good, he will tell you, "We have Israeli Galion melons, the best and the most tasty melon in the world." Spain and Portugal are now growing these melons, having bought the seeds from us. (The wonderful thing about this new variety of melon is that it is seedless, so that any country that wants to grow it has to buy the seeds from Israel!)

We have developed several other new varieties of produce as well; there is the Sharon fruit, a sweet, seedless persimmon that has been very well accepted in Europe. And we have a new variety of squash, called Goldie, which is also seedless and looks like gold. In addition, we have developed a new variety of onions, and a new variety of garlic from the Negev, which is all one piece, and does not have any cloves.

People come from all around the world to see and to learn how to cultivate arid soils. A mission came to us from California and when they saw the Western Negev, blanketed in green, asked us what they could do to alleviate their problem of desert encroachment. Our methods provide the answer for today, when so many people all over the world are suffering from starvation and hunger.

We Jews have been admonished to be "a light to all the nations." This special facet of our ability is vital in another way, because it deals with our roots. We came back to our ancient country after so many years to put down roots, and the fact is that a society's roots are put down by working the land. In the Talmud, R. Yohanan ben Zakkai says that when you plant a tree, the Messiah comes. First you plant a tree, then you wait for the Messiah. There always existed a very mystical connection between the G-d of Israel, the people of Israel, and the land of Israel.

I have a good friend, a Bedouin sheik, who once told me how when he was a boy, his grandfather took him up on a hill to look down at people who were planting trees. He said to his grandson, "You see, Achmed, these people over there, they are Jews. We will never be able to expel these people from here. And do you know why? Because they are planting trees. They are putting down roots."

In the early 1950s, there were no palm trees in the Negev. An area like the Arava Valley, which in 1944 was labelled uninhabitable by a British survey, today has 21 beautiful flowering *kibbutzim* and *moshavim*. Whenever you are in Europe, and even in New York, you will see vegetables coming from an area the British decided was uninhabitable. This is because we have proven that the difference between the possible and the impossible, is that the impossible takes a little longer.

Agriculture is difficult, but, despite its hardships, it was, is and will forever be the cornerstone of any human society. And it was the creation of our homeland. I have travelled all around the United States, and it is my feeling that people do not want to know any more about the military strength of Israel. Now is the time to speak about our other asset, our peaceful strength, which not only helps our economy and our people to survive but is easing the hunger which has stricken people all over the world. If the world knew more of these Israeli achievements, it would view Israel with more respect, even with admiration.

Next time you are in Israel, please come down to the Negev. You will see that there is a permanent struggle between the people and the land, and if we are able to grow what we grow with such poor water and soil, it is a victory not of the land, but of the people, of the Jew and of the Zionist. And with your own eyes you will see the beautiful fulfillment of the famous prophecy, "and the desert shall rejoice and blossom as the rose" (*Isaiah 35:1*).

Menachem Perlmutter



IN ISRAEL THE FUTURE IS NOW

"R&D" (research and development), has become the modern battle cry. It is R&D that has pushed Japan ahead in world markets and made the American industrial enterprise what it was before our failure to invest sufficiently for the past several years caused our lagging behind Japan and Germany both in world and domestic markets.

In this fast moving world of modern technology, familiarly called "high tech," Israel with its population of 4 million people is producing a front runner.

An article written in *The Scientific American* in January 1981 was devoted entirely to the astonishing fact that Israel has established itself among the world leaders in several key areas of sophisticated exports.

It is no secret that Israel's computerized method of irrigation, along with knowledge of soil and fertilizers, has literally made the deserts bloom. Perhaps less well-known is the fact that Noah Blum, a Technion graduate, has developed a system, based on a small pocket computer, for growing soilless rooftop gardens, including lemon trees, that bear fruit after one year instead of four. The system is now also used in areas with soil, and so successfully that a four meter tree can be grown in four inches of soil instead of the 120 to 150 liters of earth under ordinary shrubs. Blum has founded the Mishzur Company, employing 25 people in Rehovot. Mishzur is not limited to private gardens: Ben-Gurion Airport, the Israeli Coca-Cola plant and public areas of large buildings in Tel Aviv are also enhanced by these gardens as well as a few private gardens in the United States and twelve in "hostile" Greece.

As astonishing as the advances in agriculture, has been Israel's success in electronically based industries in other fields. In the areas of medical and bio-technology, Israel is a world leader. Sarer Industries, Ltd. in Tel Aviv, which pioneered the use of lasers in medicine, has captured 60% of the world market for CO₂ (carbon dioxide) medical lasers. Elscint, a Haifa-based company specializing in medical imaging, has won 12% of the world market in computerized axial tomography (CAT) scanners, competing with such better-known companies as General Electric, Siemens, Philips, Toshiba and Hitachi. Even human foreskins, from eight-day-old babies, have been useful in mass production of interferon, an anti-cancer and anti-infection agent.

What enables a population of 3.8 million to forge ahead in such sophisticated fields, is its highly skilled and trained workforce. About the size of Philadelphia in population, Israel supports seven full universities. Ten thousand scientists and twice as many engineers spearhead the population. The numbers of qualified people working in R&D industries increased in five years by 80%; a 16% growth each year is anticipated.

From 1976 to 1979, exports of high tech products rose from \$280 million to \$783 million annually. Israel's industries have joined with some companies in the United States in R&D industrial projects. One product has been a second generation robot that can perform delicate tasks, climb hills, and whose future use seems limitless in both civilian and defense applications.

One of the important aspects to Israel's ventures into high tech is that, because the citizens are Jewish, the human equation is not forgotten. For example, Dr. Gabriel Jaufer has worked with the laser beams used in surgery in order to prevent the burns that frequently accompany such procedures. Interestingly, he has been able to apply his research in the fields of materials and metal technology, but the human need came first.

(continued on next page)

In Israel The Future Is Now *(continued from page 13)*

Israel has also been pioneering in the field of solar energy. In 1979, the 150 kilowatt pilot solar-electric power station at Ein Bokek was unveiled, generating electricity from the sun, night and day, summer and winter, for the first time anywhere. The Ein Bokek operation was based on two Israeli developments, the Organic Rankine Cycle Turbine generator and a solar pond. The Scientific Research Foundation of Israel has been promoting the use of solar ponds. It is hoped that such technology will substantially reduce Israel's dependence on imported oil and result in pollution-free energy. The cost will, in time, be competitive not only with oil but with hydro-electric and nuclear power plants. This technology should, in the future, be of interest to Third World countries economically dependent on imported oil.

Israel has made particularly impressive advances in the areas of computer software systems and electronics. An example is the Sci-Tex Corporation of Herzliya which designs, manufactures and markets interactive computer-aided design systems capable of utilizing full color format in pictorial imaging and graphics. While Sci-Tex, according to its founder, Ephraim Arazi, will remain a pigmy among the international giants, it will continue to fill market gaps and needs that are growing constantly bigger.

This latter fact has proved to be an important part in Israel's R&D industries. A very large industry in Israel—small by comparison with the world's giant corporations—may be funded at \$50 million. Their very small size makes these firms far more flexible than the larger corporations against which they must compete; they can change course and products in a very short time, and since most of the managers and engineers in the R&D firms are also the owners, they can make quick decisions without consulting large boards. They are also very market conscious, finding existing gaps and then developing the products to fill them. They do not try to compete with the giant international corporations, but rather develop those products and services which the giants cannot supply.

And they are growing by leaps and bounds. It is hoped that Israel's innovative R&D exports will close the deficit between Israel's exports and imports.

Meanwhile, this small nation, always having to gird itself against war and terror and still faced with the problems of inflation and the continuing necessity of eliminating poverty and social differences, has emerged as one of the most advanced and innovative countries in the world.

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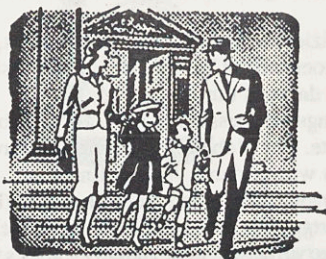
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DER LANGSAME TOD DER TUNESISCHEN GEMEINDE



Die tunesische Gemeinde ist neben jener von Marokko die zweitgrosste der arabischen Welt. Aber sie stirbt einen qualvollen, langsamen Tod. Das ist vor allem die Folge der unbefriedigenden politischen Situation, die es unerhoert erschwert, Geld in das Ausland zu transferieren.

Die meisten jungen Leute verlassen Tunesien, und die Gemeinde altert. Dennoch bleiben Juden zurueck, die zwar nicht gerade traditionell sind, die sich aber jeglicher Assimilation standhaft widersetzen. Von den 4000 Juden Tunesiens leben 2000 in Tunis, 900 in Djerba und die anderen verteilt zwischen Sousse, Sfax and Gabes.

Obwohl die Gemeinde von Djerba kleiner ist als jene von Tunis, ist das Gemeindeleben auf dieser Insel aktiver. Heiraten sind nicht so selten wie in Tunis.

Fuehrung war in Tunesien immer wichtig. Bis zum letzten Sommer, in dem der Chefrabbiner starb, gruppierte sich das juedische Leben um ihn herum und um den Lubawitscher Schaliach. Der Chefrabbiner war eine wuerdige orientalische Figur, dem der Verlauf von Jahrzehnten nichts anhaben konnte und der nicht zu wissen schien, dass die Moderne angebrochen ist.

Er residierte ueber die Grosse Synagoge und eine kleine Schule, in welcher er in einem arabisch-juedischen Dialekt dozierte wie ein Koenig vor einem Staat ohne Volk.

Er hat viel Zeit dazu aufgewendet, die Vorzuege des juedischen Lebens in Tunis zu erklaren. Leider hat seine Funktion wenig gefruchtet, und dies vor allem durch die Tatsache, dass nach seinem Tod nicht nur eine geistige, sondern auch eine organisatorische Luecke in der juedischen Gemeinde zurueckblieb.

Die Aeltesten sehen sich nach einem Nachfolger um, aber sie wissen eigentlich nicht so richtig, wo sie einen finden sollen.

Gluecklicherweise sind der Lubawitscher Schaliach und seine Frau so imposante Figuren, dass die tunesische Gemeinder keine Herde ohne Hirt ist. Die beiden leben ein frugales Dasein, essen kein Fleisch (ausser Huehnern, die er selbst schlachtet) und keine Milchprodukte.

Rabbi P. und seine Frau leben seit 25 Jahren in Tunis, sie haben fuef Kinder, die alle nach Frankreich und in die USA ausgewandert sind. Als einzige Aschkenasim in Tunesien leben sie ein einsames Leben, aber ihr Reservoir an Zuversicht und Glaube ist ungebrochen.

Trotz zahlreicher Probleme, denen er sich im Verlaufe der Jahre ausgesetzt sah — beispielsweise die Denunziation als zionistischer Agent der Juden, die sich ueber seine Lehrerfolge aergerten, regelmaessigen antisemitischen Ausfaellen und einem andauernden Lehrermangel und vor allem Mangel an Lehrmaterial —, ist est Rabbiner P. gelungen, in Tunesien drei Schule zu errichten, zwei in Tunis und eine auf Djerba. Diese Schulen sind behoerdlich gebilligt und haben einen geordneten Lehrplan. Vielleicht 120 Schueler besuchen die Lehrstaetten.

An Sukkot importiert Rabbi P. die gesamten Etrogim der Gemeinde aus Casablanca und geht mit seinem Lulaw in das Altersheim von Kherredine, in einer Vorstadt von Tunis, in der er mit Begeisterung empfangen wird. Die Einwohner sind oft Krueppel oder geistig Behinderte.

Unter den etwas eigenwuerdigen Einrichtungen der tunesischen juedischen Gemeinde sind zwei Esslokale. Eines, das Robinson-Restaurant, scheint einem ungeuebten Auge ein ganz gewoehnliches Lokal der bescheidenen Preisklasse zu sein. Doch dann entdeckt man ein kleines Schild mit dem Vermerk "koscher". Wenn jemand der Gaeste juedisch ist, dann hat er alles getan, um sich zu tarnen.

(continued on next page)

Der Langsame Tod Der Tunesischen Gemeinde *(continued from page 15)*

Es gibt auch eine Frau mit dem Namen Madame B, die in ihrer kleinen Wohnung koschere Mahlzeiten zubereitet. Ihr Lokal, das gleichzeitig nicht mehr als drei Gaeste aufnehmen Kann, wird nur von Mund zu Mund empfohlen.

Obwohl die Regierung offiziell das juedische Leben schuetzt, sind Uebergriffe nicht selten. Alle, die als Juden erkannt werden, koennen mit Worten oder sogar physisch angegriffen werden. Die Polizei will—oder kann—dann wenig dagegen tun.

Die Lage ist heute allerdings viel besser als 1967, als aufgebrachte Mengen alles angriffen, was einen juedischen Anschein hatte. Der Mob verstoerte auch die Grosse Synagoge durch Brandstiftung. Die Regierung hat inzwischen wieder deren Aufbau finanziert.

Die in Tunesien verbleibenden Juden sind meist Haendler, Handwerker oder kleine Geschaeftsleute, die eher Waren als Wertgegenstaende besitzen, die sie nicht ausser Landes bringen koennen. Einige moechten das Land gerne verlassen, aber andere ziehen es vor, in ihrem Geburtsland das Leben zu beenden.

Der Niedergang der einst florierenden Gemeinde ist ein trauriger Anblick, aber es gibt da und dort einen Hoffnungsschimmer angesichts verbleibender Gemeindereste.

Neil Cohen

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UNGARN—JUEDISCHES KLEINOD OSTEUEROPAS



Die ungarischen Juden glauben 40 Jahre nach dem Holocaust, dass die Vergangenheit vorbei ist. Die Gemeinde habe die Moeglichkeit zur Selbsterneuerung. Die Diaspora wirft daher ein besonderes Licht auf diese Gemeinde, denn kein anderes osteuropaeisches Land kann dies von sich behaupten.

Das relative Gedeihen der ungarischen juedischen Gemeinde ist die Folge eines geschichtlichen Zufalls. Die Deutschen konnten die Endloesung in Ungarn nicht zu Ende loesen. Naturlich haben sie es versucht. Im Fruehjahr 1944 haben deutsche Truppen Ungarn besetzt, aber im Januar 1945 wurden sie von den Russen wieder vertrieben. In den neun Monaten Besetzung deportierten und ermordeten die Nazis 600 000 von 800 000 Juden. In Budapest schufen sie in der Umgebung der Grossen Synagoge ein Getto. Dort pferchten sie 60 000 Menschen zusammen. Am Morgen des 20. Januar 1945 haette die Zerstoerung des Gettos beginnen sollen. Am 18 Januar wurden die Deutschen aus Budapest verjagt. Das Budapester Getto war das einzige Getto, das den Holocaust ueberlebte.

Aus den Ueberlebenden einer einst florierenden und aktiven Gemeinde wurde in Ungarn eine neue Gemeinde gebildet. Heute leben rund 90 000 Juden in Ungarn, davon 80 000 in Budapest. Die Demographen haben ihren Rotstift aus der Hand gelegt. Wenn es die Umstaende erlauben, wird sich die Gemeinde weiter entwickeln. ueber die Umstaende dieses Gedeihens kann wenig gesagt werden. Die Ungarn — und schon gar nicht die ungarischen Juden — sind keine Gruppierung, die auf dem politischen Parkett das grosse Sagen hat. Andererseits gibt es in Ungarn wenig Vorurteile gegen die Juden, die nicht auch gegen die Ungarn vorgebracht wurden. Religioese Betaetigung wird nicht empfohlen, sie wird aber auch nicht behindert. Juden koennen nicht selbststaendige Unternehmer werden. Aber das koennen die anderen Ungarn auch nicht. So es das Budget erlaubt, werden alte Gebaeude gepflegt und geschuetzt. Neben alten Kirchen profitieren davon auch die Synagogen.

Das juedische Museum, das der Donau-Synagoge angeschlossen ist, gilt als eines der schoensten Europas. Es beherbergt eine ausserordentlich grosse Sammlung von Judaica. Eine grundregelnde Renovation im Jahre 1983 wurde von der oeffentlichen Hand berappt.

Die ungarische Gemeinde zieht aus der Vergangenheit die Kraft zum neuen Ueberleben. Man denkt mit Schrecken an das Geschehen zurueck, schoepft aber auch neue Kraft, wenn man sich an die Monate des Jahres 1944 erinnert.

Gleich neben dem Garten der Donau-Synagoge gibt es eine Tafel. Der Garten ist eigentlich kein Garten, sondern ein Friedhof. Auf der Mauer werden die Namen von 700 Juden aufgefuehrt, die in Belsen ermordet wurden: Auch Ilona, Braun Lajos, Grosz Antal, Spitz Sandor, Stein Ilonka, Weitzner Henrik und so fort. "Bete fuer sie", steht auf der Tafel.

An einer benachbarten Wand wird an Hannah Senesch erinnert, die als Fallschirmspringerin in Ungarn abgesetzt und von den Nazis gefangengenommen wurde. Und im Garten selbst sind, so lange es noch moeglich war, 3500 Juden begraben, die von den Deutschen erschossen wurden.

Die Vergangenheit hat Ueberlebende gesichert und um dies kuemmert sich das KSB, das zentrale Hilfskomitee der ungarischen Juden. Das KSB wird vor allem durch das American Joint Committee und den Central British Fund for World Jewish Relief gespeist. Die Hilfe wird an rund 2000 Maenner und Frauen ueber sechzig verteilt, deren Einkommen vom Komitee als ungenuegend anerkannt wird. Ihre staatlichen Pensionen werden mit monatlichen Zuschuessen sowie Winterkleidern und anderen Notwendigkeiten unterstuetzt.

Die koschere Kueche verteilt mehr als tausend Mahlzeiten taeglich, 180 davon per Fahrzeug. Aber die Bedeutung liegt nicht auf koscher, sondern auf Kueche. Im Budapester Zentrum und den koscheren Restaurants kommen die aelteren Juden fuenfmal in der Woche zusammen. Man kommt hierher, um "unter Juden zu sein", wie sich Alexander Gero, 74-jaehrig, ausdrueckt. Man genieisst seine Mahlzeit, plaudert und spielt Karten.

(continued on next page)

Ungarn—Juedisches Kleinod Osteuropas (continued from page 17)

Alexander Gero und Elisabeth Adler leben alleine. Sie ist 81, und obwohl sie wie eine guetige Grossmutter aussieht, lebt sie allein und kinderlos, und sie kraenkelt. "Meine Mutter hat sich 1944 das Leben genommen", sagte sie. "Mein Gatte ist tot, und auch alle Verwandten sind gestorben. Ich habe niemanden mehr, also komme ich ins Pava-Zentrum, um den menschlichen Kontakt zu pflegen". Beide erhalten staatliche Unterstuetzung. Aber die Pensionen in Ungarn sind nicht hoeher als ueberall, und viele haben nicht einmal Anspruch auf eine hundertprozentige Pension.

In Budapest gibt es 26 funktionierende Synagogen. Die groesste ist die *Donau-Synagoge*, die an Hohen Feiertagen rund 5000 Besucher aufnimmt. Es gibt im ganzen Land 24 Rabbiner, und Ungarn beherbergt als einziges osteuropaeisches Land auch ein Rabbinerseminar, in dem auch sowjetische Rabbiner studieren. Ungarn exportiert koscheres Fleisch.

Das juedische Leben breitet sich wieder aus. Eine Folge davon sind die Talmud-Toras mit ihren eifrigen Knaben in der ersten Reihe. Typisch dafuer ist die Neue-Buda-Talmud-Tora, die im Mai des letzten Jahres eroeffnet worden ist. Rabbi Schoner bringt den Kindern Wissen bei. Er bedient sich einer bewachten, uralten Methode und ruft die Kinder zur Beantwortung von Fragen auf. Dann erklingen alte Melodien, die einem Klavier abgerungen werden, das eine Dame bedient, die ganz offensichtlich von einem besseren Instrument traeuert, denn einen Bechstein hat sie nicht gerade vor sich. Und die jungen Stimmen ertoenen mit viel Eifer, doch weniger Begabung, zu so alten Liedern wie *Hewenu Schalom Aleichem* und *Ose Schalom*.

Ilona Seifert, die rigorose Generalsekretaerin der Gemeindeversammlung, erinnert in ihrem Habitus an Margaret Thatcher, und sie begruesst die Besucher. Sie kennt alle Statistiken, und sie erinnert an den Zusammenhang zwischen sozialer Wohlfahrt in den juedischen Gemeinden und dem Weltfrieden. Die Worte von Ilona Seifert gemahnen an die unausweichlichen Beziehungen zwischen der kleinen religioes-ethnischen Gruppierung auf der einen und der sozialistischen Regierung auf der anderen Seite. Eine Frau wie Frau Seifert muss gleichzeitig auf zwei Pferden reiten, ohne ein Ross zu maltraetieren. Das is natuerlich eine durchause legitime Haltung, wenn man es mit einer zentralistischen Regierung zu tun hat, die eigentlich gegen religioese Gruppen ist, die aber andererseits mit der kleinen Gemeinde der Juden geregelte Beziehungen unterhaelt.

Die Beziehungen zwischen den juedischen Gemeinden und den Regierungen in ganz Osteuropa scheinen irgendwo ein Gleichgewicht gefunden zu haben. Immer gibt es eine Person, die den Kontakt zu wichtigen Exponenten der Verwaltung gefunden hat. Ilona Seifert, elegant wie viele Budapester Frauen, beweist Stil und Energie in ihrem Kommunikationsmanagement.

D.K.

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NOTE: The following two poems are excerpts from a collection of poetry, written by children during the Holocaust in the Theresienstadt concentration camp. They have been translated into English.

THE GARDEN

A little garden,
Fragrant and full of roses,
The path is narrow,
And a little boy walks along it.

A little boy, a sweet boy,
Like that growing blossom.
When the blossom comes to bloom,
The little boy will be no more.

Franta Bass



THE BUTTERFLY

The last, the very last,
So richly, brightly, dazzlingly yellow.
Perhaps if the sun's tears would sing
against a white stone . . .

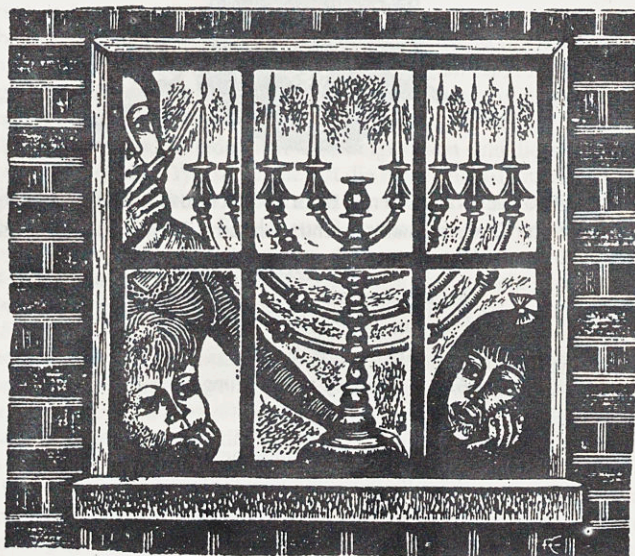
Such, such a yellow
Is carried lightly 'way up high.
It went away I'm sure because it wished to
kiss the world goodbye.

For seven weeks I've lived in here,
Penned up inside this ghetto
But I have found my people here.
The dandelions call to me
And the white chestnut candles in the court.
Only I never saw another butterfly.

That butterfly was the last one.
Butterflies don't live in here,
In the ghetto.

Pavel Friedmann 4. 6. 1942

MAKKABAEER ODER HASMONAEER?



Der Hohepriester Matitjahu (griechisch Mathathias), Sohn des Jochanan, Sohn des Schimon, von der Familie Chaschmonaj, begann 167 vor der gegenwaertigen Zeitrechnung den religioes motivierten Aufstand gegen die griechisch-seleukidischen Besatzer des Landes Israel. Der Aufstand fuehrte zunaechst zur Rueckgewinnung der religioesen Freiheit und der Eroberung Jerusalems und seines Tempels und muendete schliesslich in die politische Unabhaengigkeit ein. Zur Erinnerung an die Tempelerobertung und seine Wiedereinweihung feiern wir Chanukka, das Lichterfest, das zugleich an ein Oelwunder erinnert.

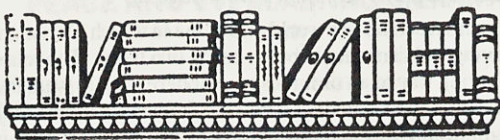
Chaschmonaj stammt vermutlich vom Ortsnamen Chaschmon (Jos. 15, 27) in der judaeischen Wueste. Chaschmona'im, auf deutsch: Hasmonaeer, heissen Matitjahu und seine Nachkommen. In Talmud ist dies die uebliche Bezeichnung. Nicht so im Ersten Makkabaeerbuch, das nicht allzu lange nach den kriegerischen Ereignissen geschrieben worden ist, und zwar im Urtext auf hebraeisch. Hier treten die Hasmonaeer als Makkabaeer (*maqabim*) auf. Matitjahu hatte fuenf Soehne. Der dritte heisst Jehuda, mit dem Beinamen Makkabi (zumeist mit *kuf* geschrieben), griechisch Makkabaios. A. Kahana, J. Klausner und andere bringen die Bezeichnung mit *maqewet*, Hammer, in Zusammenhang. Jehuda sei wegen seiner "Tapferkeit von Jugend an" mit dem Ehrentitel Jehuda der Hammer (vgl. Karl Martell) benannt worden. In spaeterer Deutung wird Makkabi (nun mit dem Buchstaben *kaf* geschrieben) als Akrostichon verstanden. M-K-B-J gelten als Angangsbuchstaben der vier Worte (2. Mose 15, 11): "*Mi chamocha ba'elim Haschem*, wer ist wie Du unter den Maechtigen (Goettern), o Herr!"

Urspruenglich ist zweifellos nicht die akrostische Interpretation, sondern die Rueckfuehrung von *makabi* auf *maqewet*. Gesichert ist sie freilich nicht.

Makkabaeer oder Hasmonaeer? Es hat sich im deutschen Sprachgebrauch eingebuergert, den Kern der Widerstandskaempfer als Makkabaeer zu benennen, und den Namen Hasmonaeer fuer die sich anschliessende Regierungsdynastie—die Dynastie des Hasmonaeer—zu reservieren. In Gebet "*al hanissim*" (wir danken Gott fuer die "Wunder") an Chanukka wird aber (wie im Talmud) nicht von den Makkabaeern, sondern von den Hasmonaeern gesprochen. Beides ist richtig.

Rabbiner Dr. Ronald Gradwohl

THE RISHONIM OF MUSLIM SPAIN



Abraham Ibn Ezra (1089-1164), the well known commentator, was born in Tudela, Spain. Today he is best known for his commentary on most of the Bible, which appears in the *Mikraot Gedolot*, the Hebrew text of the Bible with the standard commentaries. Ibn Ezra wrote in a terse, witty, and enigmatic style, with a critical thought-provoking spirit. In the introduction to his commentary, Ibn Ezra declares his intention to establish the literal meaning of the text, while following the explanations of the Talmudic sages in interpreting the legislative part of the Pentateuch. Very often he sets forth grammatical and etymological explanations, while taking issue with the *midrashic* explanations. Though he was not a systematic philosopher, philosophic problems did play a central role in his thought and often appear in his works. Another noteworthy characteristic of his commentary is his reputed attacks on the Karaites, a Jewish sect which did not believe in the authority of the Oral Jewish law. Though some of his views with respect to rabbinic interpretations — such as veiled suggestions that Moses did not personally write some sections of the Pentateuch — are regarded as controversial, his commentary enjoys immense popularity and has been the object of over fifty supercommentaries.

Ibn Ezra, like most scholars of Muslim Spain, did not limit his work to one sphere. During his life-long wanderings, he wrote poetry (both secular and religious), works on astrology, Hebrew grammar, medicine and astronomy. Though Ibn Ezra and the other Jewish Spanish scholars unquestionably devoted much time and energy to these endeavors, it was not done at the expense of Talmudic studies, which remained their priority. But while the Ashkenazic Jews concentrated on running commentaries to the Talmud (e.g. Rashi, Tosafot), the Sephardic Jews tended to focus more attention on codification of *halakha* (Jewish law). It was during this period that the monumental codification works of the "Rif" (R. Yitzchak Alfasi, 1013-1103) and the Rambam (Rabbi Moses ben Maimon), were produced. (These authors and their works will be discussed in the next installments of this series.)

Though the Jews and the Arabs were reaching new heights in the social, economic, and intellectual spheres, Muslim Spain was politically troubled. The break-up of the unified Cordovan caliphate in the early 11th century and the subsequent wars between the newly formed small independent kingdoms, weakened Muslim Spain and allowed Christian Spain (hitherto a small region in the north) to grow stronger. The Christian series of campaigns to reconquer Spain (the Reconquista), regarded as a holy war, slowly gained ground and force; in doing so, it upset the *modus vivendi* which the three religions (Islam, Christianity, and Judaism) had established. The existing tolerance gave way to religious fanaticism. Though the Jews were not involved militarily, they were employed in managerial and administrative positions by the Moslems, who also depended upon them for financial backing. The Almoravids, a fanatic North African Moslem sect who had been called on for assistance against the Christians, took over all of Muslim Spain in 1090. Reacting to the new fanatic Muslim Orthodoxy, the Jews began migrating northward to Christian territories.

One of the most famous characters of this transitional and pivotal period is R. Judah Halevi (born in 1075). In 1085, his native city, Toledo, was captured as part of the Reconquista and became the capital of the new Christian kingdom. Nevertheless, R. Halevi, who belonged to a wealthy and prestigious Jewish family, received the traditional Muslim-Spanish education of the Jewish court society and was immersed in Jewish and Arabic culture. However, in order to fully satisfy his spiritual-intellectual needs, he often travelled south to the major centers of Jewish learning in Muslim Spain to study. There he made numerous friends and displayed his prowess as a superb poet. Finally settling in Cordova, R. Halevi was first supported by patrons and later became an affluent physician, as well as a poet of great popular fame. His poetic riddles, comic poems, dirges, love lyrics, wedding songs, and religious poetry were widely read, even outside Spain. His network of friendships extended to many places, including Christian and Muslim Spain, Provence, Egypt, and North Africa.

Most of R. Judah Halevi's contemporaries did not feel threatened by the turbulence of the period and maintained their optimism that a return to the "Golden Age" was inevitable; they believed that the era's afflictions were only temporary and were not directed specifically against Jews. But R. Halevi

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The Rishonim of Muslim Spain (continued from page 21)

perceived the Reconquista as a microcosm of a world situation in which Christians and Moslems were locked in deadly combat, leaving Judaism caught between the two faiths. The relaxed, culturally fertile world of Muslim Spain was giving way to an ominous atmosphere of holy wars in which the Jews were endangered. Thus, R. Judah Halevi was convinced that the Jews must return to the land of Israel and there await the ultimate redemption. He eloquently expressed this deep emotion in Zionist poems, the most famous of which, "*Zion Haloh Tish'ali*" is recited among other *kinot* (elegies) on Tisha B'Av.

Between 1130-1140, R. Judah Halevi composed his major philosophic work, *The Book of Argument and Proof in the Defense of the Despised Religion* (known as *Sefer HaKuzari*). This story, based on the 8th century conversion of a great number of Khazars, a Turkish people in Eastern Europe, relates that the Khazar king, responding to a dream, decided to search for the true religion. He invited, in succession, a philosopher, and then a Christian, a Muslim and finally a Jewish scholar to convince him of the validity of their respective systems of beliefs. R. Judah Halevi, through the medium of the king, quickly dispenses with the arguments of the first three scholars and devotes the remainder of the book to discussing his view of Judaism, in the form of a dialogue between the *haver* (the Jewish scholar) and the king. Using Biblical and historical arguments rather than philosophical abstractions, and stressing the irrefutability of reliable tradition and public experience, the author attempts to demonstrate the superiority of Judaism as the religion which affirms G-d through his historical relationships with man, over the philosophic conception of G-d as divorced from the world and thus existentially meaningless for man. Using philosophical arguments, R. Halevi contends that Israel, the chosen and holy nation, exists on a higher spiritual level than other nations. However, in order for each individual to fulfill his potential as a Jew, he must reside in the land of Israel whose inherent holiness makes it the most suitable place in the world for communion with G-d. At the conclusion of the dialogue, the *haver* resolves to travel to Jerusalem. After finishing the book, R. Judah Halevi himself decided to leave for Israel, though his friends attempted to dissuade him. Legend has it that he did actually reach the Holy Land, but upon his arrival, as he was kissing the soil, was trampled and killed by an Arab horseman.

Thus, we see that as a philosopher, R. Judah Halevi personified both a symbolic and a real rejection of the society and culture which fostered him: a rejection of Jewish-Muslim philosophy (i.e. a synthesis of the G-d of philosophy and the G-d of religion) and a rejection of Spain itself. And indeed, R. Halevi foresaw the doom descending upon the Jews in Muslim Spain: in 1147 the Almohads (a fanatical orthodox Islamic sect from North Africa) invaded Spain. A wave of forced conversions ensued, effectively ending the flourishing Jewish communities of Muslim Spain; some Jews converted while others fled north to Christian territories. Thus began the next phase of Spanish Jewry, the era of Christian Spain, where Jews attempted to recreate in the Christian setting what had been accomplished in the Muslim setting in Spain. Nevertheless, Christian Spain was not Muslim Spain, and the "transplanted culture" had to adapt and modify itself to suit its new environment.

Maidi Katz

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Vera Morgenthau, nee Hollander	"	Dueren
Dina Hirsch, nee Wasserman	"	Munich
Charles Newhouse	"	Baumbach
Dr. Lotte Pulvermacher-Egers	"	Germany
Getty (Kathe) Herzfeld, nee Brungesser	"	Basel

We extend our warmest sympathy to the bereaved.

WE REMEMBER

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

Jan.	Teveth		Jan.	Teveth	
4	3	Albert Loewenberg	13	12	Malie Ehrlich
4	3	Berthold Oppenheimer	13	12	Claire Friedman
4	3	Milian Strauss	13	12	Franziska Haas
5	4	Charlotte Hirsch	15	14	Roesel Groeschel
5	4	Joseph Kaufman	15	14	Alice Martens
5	4	Sally Schloss	15	14	Hermine Mayer
6	5	Martin Marx	15	14	Alex Roer
6	5	Julius Vogelsang	16	15	Siegfried Auerhann
7	6	Karl Kraemer	17	16	Seligman Bacharach
7	6	Julius Lewy	17	16	Leo Dreifuss
7	6	Fred Mayer	17	16	Hedwig Einstein
8	7	Siegfried Adler	17	16	Melanie Leffman
8	7	Desiderius Frank	17	16	Sally Mahler
8	7	Elias Levi	17	16	Louis Rothstein
9	8	Thekla Fleischmann	17	16	Heinrich Schwartz
9	8	Rosalie Gundelfinger	17	16	Moritz Seligman
9	8	Ida Lehmann	18	17	Ludwig Hirsch
9	8	Eric Wolff	18	17	Siegbert Huber
10	9	Eric M. Heilbronn	18	17	Max B. Klein
10	9	Walter Kohlmann	18	17	Nanette Veis
10	9	Regine Therese Plaut	19	18	Lothar Meyer
10	9	Ellen Simon	19	18	Jack Nussbaum
11	10	Bertha Einstein	19	18	Armin Schlesinger
11	10	Isak Einstein	19	18	Isidore Thurm
11	10	William Herze	19	18	Selma Wolff
11	10	Alter Krell	20	19	Morris Oppenheim
11	10	Leo Rohm	21	20	Rosa Adler
11	10	Kathi Rosenfeld	21	20	Frieda Nassauer
11	10	Betty Schmidt	22	21	Julius Gumberich
11	10	Rudolf Schmidt	22	21	Joseph Hirschheimer
11	10	Kathy Schoenmann	22	21	Max Lamm
11	10	Adolf Schoenmann	22	21	Ernest S. Loeb
11	10	Benjamin Siegel	22	21	Baruch Neu
11	10	Martin Ullmann	22	21	Frieda Schwarz
12	11	Siegfried Alexander	23	22	Clara Kramer
12	11	Regina Kahn	24	23	Rosa Hubert
12	11	Meta Kraemer	24	23	Meta Kruske
12	11	Jacob Levi	24	23	Rudolf Rose
12	11	Nathan Levy	24	23	Sophie Reutlinger
12	11	Leo Mueller	25	24	Martha Loeb
12	11	Sofie Rotschild			

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We Remember (continued from page 23)

we Remember (continued from page 10)

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

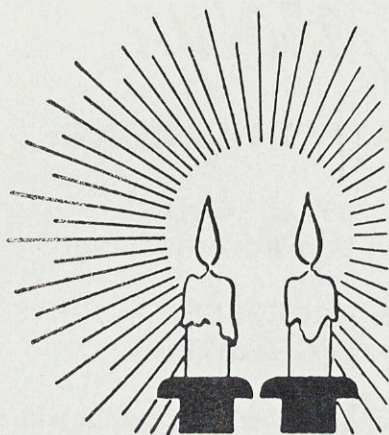
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We Remember (continued from page 25)

Feb.	Shevat		March	Adar	
24	25	Rahel Kahn	6	5	Wolf J. Levi
24	25	Leo Michel	6	5	Joseph Morawetz
24	25	Leo Weissfeld	6	5	Marian Morawetz
25	26	Justin Maier	6	5	Clara Plaut
25	26	Bertha Stoll	6	5	David Wild
26	27	Adolf Speier	7	6	Margarete Goldfield
26	27	Kurt J. Vogel	7	6	Emil Gutmann
26	27	Frida Wachenheimer	7	6	Jeanette Haas
26	27	Sabine Wellisch	7	6	Johanna Hann
27	28	Frieda Buff	7	6	Armin Kahn
27	28	Hugo Hecht	7	6	Gustav Rosenbacher
28	29	Regina Aach	7	6	Emma Speier
28	29	Joseph Gottschalk	7	6	Max Strauss
28	29	Selma Huber	7	6	Nathan Sucher
28	29	Chaye Gitel Krell	8	7	Isi Rosenheimer
28	29	Dr. Masino Lorenz	8	7	Frieda Wolff
28	29	Eugen Nordlinger	9	8	Adela Frank
28	29	Erich Schwager	9	8	Else Lauchheimer
28	29	Gitta Yunker	9	8	David Regenstien
March			9	8	Adolph Reich
1	30	Wolf Berney	9	8	Werner Sondheim
1	30	Hermann Hammel	9	8	Jack Stern
1	30	Lilly Hirsch	10	9	Albert Plaut
1	30	Karel Morawetz	11	10	Israel Aach
1	30	Lina Stern	11	10	Frieda Kaufman
	Adar		11	10	Hetty Landenberger
2	1	Siegmund Goldschmidt	11	10	Heinrich Marx
2	1	Hugo Hubert	11	10	Rebecca Simon
2	1	Selma Kraft-Weber	11	10	Arthur Harold Singer
2	1	Moritz Mayer	11	10	Lilly Welt
2	1	Resi Schwager	12	11	Bertha Benedikt
2	1	Sigmund Schwarzschild	12	11	Alfred Fleischmann
2	1	Mina Schwarzschild	12	11	Florence Forchheimer
2	1	Herta Siesel	12	11	Gustav Fuld
3	2	Hirsch Krell	12	11	Benjamin Less
3	2	Harry Nevis	12	11	Alfred Lion
4	3	Lina Baer	12	11	Julia Lowenstein
4	3	Gretchen Gutmann	12	11	Lina Mannheimer
4	3	Max Hirsch	12	11	Fred Stoll
5	4	Andrey Schlesinger	13	12	Jenny Bauer
5	4	Frieda Aach	13	12	Judith Mayer
6	5	Julie Hirsch	13	12	Lothar Nordschild
6	5	Simon Hirsch	13	12	Wally Schweriner
6	5	Adolf Kahn			

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



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Our Congregation has received during the last years substantial amounts under the Wills of members and friends of our Congregation for the purpose of keeping the memory of their loved ones alive.

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We suggest that our members and friends who want to act in a similar manner contact their lawyers and discuss with them the insertion of such a provision in their own Last Wills.

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