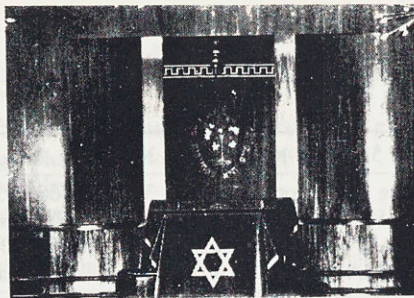


HABAYIT



הבית

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Nisan-Iyar-Sivan 5747

Number 312

April-May 1987

L'SHONO HABO-O BI-YERUSHOLAIM

Who can count the number of wine cups raised, near the conclusion of the Seder, with this "toast?" For thousands of years our festive freedom commemoration inaugurating Pesach took place on foreign soil. Even those who could reside in the Land of Israel smarted under alien sovereignty.

Although a Jewish State is again in existence, the most sacred segment of Jerusalem, its Old City, site of the Temple, was not under Israeli jurisdiction for its first nineteen years. On the 28th of Iyar (this year May 27th) it will be twenty years since the entire city of Jerusalem is once again the undivided capital of Israel.

Other articles in this issue focus on this memorable anniversary. Its significance notwithstanding, as long as the sacred Temple is not rebuilt, the sanctity of the Holy City is not complete. Nor for that matter, is the happiness of any Jewish celebration, complete without it.

We take justified pride in unrivalled feats achieved in our time in the Holy Land. With bated breath we view them as the preparations auguring the beginnings of the Messianic Era.

Chief among beloved Seder songs is one beseeching G'd to "build Your house speedily, in our days." Hence even in the City of Jerusalem, the fervent wish accompanies the last of our four cups of redemption:

לשנה הבאה בירושלים הבנויה

NEXT YEAR IN REBUILT JERUSALEM!

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>		
1987							
March 14	Tetzaveh—Zochor—Sermon	5:45	8:45	6:05	6:37	5:00	8:45
March 21	Ki Siso—Poroh	5:50	8:45	6:10	6:44	4:55	8:40
March 28	Vayakhel—Pekudeh—Hachodesh						
	<i>Blessing Month of Nisan—Sermon</i>	6:00	8:45	6:20	6:52	4:50	8:35
April 4	Vayikro	6:05	8:45	6:25	7:00	4:20	8:20
DAYLIGHT SAVING TIME							
April 11	Tzav—Shabbos Hagadol—Sermon	7:00	8:45	7:35	8:08	5:10	9:10
April 14	1st Day Pesach—Sermon	7:00	8:30	7:50	8:12		
April 15	2nd Day Pesach	7:50	8:30	7:50	8:13		
April 18	Shabbos Chol HaMoed—Sermon	7:00	8:30	7:45	8:17	4:55	9:10
April 20	7th Day Pesach	7:00	8:30	7:55	8:19		
April 21	8th Day Pesach—Yizkor—Sermon	7:55	8:30	7:55	8:20		
April 25	Shemini— <i>Blessing Month of Iyar</i>	7:00	8:45	7:55	8:25	4:50	9:10
May 2	Tazria—Metzoro—Sermon	7:00	8:45	8:00	8:32	4:30	9:00
May 9	Achare—Kedoshim	7:00	8:45	8:05	8:40	4:25	9:00
May 16	Emor	7:00	8:45	8:15	8:47	4:25	9:00
May 23	Behar—Bechukosai						
	<i>Blessing Month of Sivan—Sermon</i>	7:00	8:45	8:20	8:55	4:20	8:55
May 30	Bamidbor	7:00	8:45	8:30	9:02	4:10	8:50

(Continued on next page)

PRAYER SCHEDULE (continued)**WEEKDAYS (unless listed otherwise—see below)**

Mornings:	Sundays and Legal Holidays (Monday, May 25)	8:00 A.M.
	Mondays and Thursdays	6:45 A.M.
	Tuesdays, Wednesdays, Fridays	6:55 A.M.
Evenings:	March 15 to April 2	6:00 P.M.
	April 5 throughout summer	7:30 P.M.

SPECIAL DAYS

Thursday	March 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	March 15	Purim: Megillo Shabbos night 6:37 P.M.; Shacharis and Megillo 7:30 A.M.; Mincho 1:30 P.M.; Maariv 7:30 P.M.
Monday	March 16	Shushan Purim
Tuesday	March 31	Rosh Chodesh Nisan; Shacharis 6:30 A.M.
Sunday	April 12	Bedikas chometz after nightfall
Monday	April 13	Erev Pesach: Shacharis followed by Siyum for Firstborn 6:30 A.M.; Chometz may be eaten until 10:00 A.M.; must be out of possession by 11:15 A.M.
Thur.-Fri.	April 16-17	Chol Hamoed: Shacharis 6:30 A.M.
Sunday	April 19	Chol HaMoed: Shacharis 8:00 A.M.
Sunday	April 26	Yom HaShoah
Wednesday	April 29	Rosh Chodesh Iyar, 1st day: Shacharis 6:30 A.M.
Thursday	April 30	Rosh Chodesh Iyar, 2nd day: Shacharis 6:30 A.M.
Monday	May 4	Yom Atzmaut (Israel Independence Day); special service Sunday 7:30 P.M.
Monday	May 4	Sheni: Shacharis 6:30 A.M.
Thursday	May 7	Chamishi: Shacharis 6:30 A.M.
Monday	May 11	Sheni: Shacharis 6:30 A.M.
Wednesday	May 13	Pesach Sheni
Sunday	May 17	Lag beOmer
Wednesday	May 27	Yom Yerusholaim
Friday	May 29	Rosh Chodesh Sivan: Shacharis 6:30 A.M.
Tuesday	June 2	Erev Shovous

SHIURIM SCHEDULE

Daily Lerne after Shacharis

Daily Lerne after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.

Lerne of Gemoro shabbos after Musaf followed each week by a Kiddush. (Siyum for Firstborn on Erev Pesach.)

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FROM THE DESK OF THE PRESIDENT

At the time this issue of our *Habayit* reaches you, many of the planned social functions of our Congregation and affiliated organizations are already history. It is good to state that all events enjoyed good participation and many of our members and friends enjoyed the opportunity to spend some nice hours together in leisure.

As has been our custom for many years, the first Shabbat following Chanukkah we initiated again the Lernen at the conclusion of services, followed by a Kiddush. Due recognition will be given in our next issue to all those who contributed a Kiddush.

Hoping that the rigors of winter have been successfully withstood, we now look forward to the celebration of Purim and the Pesach Holidays, commemorating our deliverance from slavery.

Best wishes for a GOOD PURIM and KOSHER PESACH,

Oscar Wortsman, President

CHANUKKAH PARTY AT CONGREGATION BETH HILLEL & BETH ISRAEL Kislev 25, 5747

Our Social-Cultural Committee chairman, Ernest Roos and his devoted wife, Ria, again treated our congregation with an enjoyable Chanukkah party on Saturday evening, December 27, 1986. It was a party spiced with delicious Speis' and much Zauber. The ladies of the Social-Cultural Committee have been working hard already days before preparing for this event. Their preparations climaxed in an attractively decorated buffet of lots of cold cuts, chicken and salads.

After the audience of 120 people had devoured the sumptuous supper, "Roberto the Great" entertained with more or less funny jokes and an array of fascinating magic tricks. He shot into an empty hat or box and pulled out a white pidgeon. He shot into an empty hat and pulled out a rabbit. He pushed a handkerchief into an empty pipe and pulled out a pidgeon at one time and a few different handkerchieves of different colors at another. He involved some people in his tricks expecting one to undo several intertwined rings; he cut up someone's jacket and put it together again without a trace. And there were many more examples of his mysterious magical power. Coffee, tea and cake topped the evening meal.

In his eloquent words, Rabbi Kahn noted that, in spite of hurdles encountered during the preparations for the party, as usual, it turned out well as verified by the attendees' complimentary remarks. Again, Ernie and his committee ladies did a fine job.

Charlotte Wahle

SISTERHOOD

The Sisterhood's Annual Luncheon was held Sunday, January 25th; it was a great success. Rabbi Kahn and Sisterhood-President Fay Blank expressed their gratitude to the many courageous participants who had braved the cold weather and icy streets. Their reward was a most congenial afternoon with our congregational family and to enjoy a delicious meal. Pianist and composer Beth Sussman, a graduate of the Juilliard School of Music entertained by playing Brahms' "Intermezzo," two mazurkas by Chopin, a lively composition of her own and other pieces.

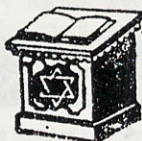
The "Woman of the Year Award" was presented to Mrs. Irma Leopold who is greatly deserving of this honor as the head of a group of dedicated women who perform the holy task of Tahara. Everybody felt good about this choice.

Rabbi Kahn, in a short speech, praised today's women who contribute so much in the home and outside, as professionals and in so many fields; he even referred to the bravery of the two midwives mentioned in "Exodus" who, in defiance of Pharaoh's orders, kept newborn Jewish children alive. The many gifts for the raffles were donated by generous members. Mrs. Kahn assisted Mr. Neu in picking and calling the winning numbers.

We have to pay tribute to Mrs. Blank who is by now an excellent "Mistress of Ceremonies"; to Mrs. Weissfeld, Mrs. Roos and their efficient, friendly hostesses who had prepared everything just perfectly.

After Rabbi Kahn had chanted the "Benschen," Mrs. Weissfeld again thanked all for coming, and so ended a lovely afternoon.

E.W.

CONGREGATION NEWS IN BRIEF

... the slide and lecture afternoon sponsored by the Sisterhood, which took place on December 14th, is reported elsewhere in this issue . . .

... our Chanukkah party took place on Saturday night, December 27th and a report on it is in this issue . . .

... the Soviet Jewry Benefit Concert on January 17th is fully described in this Habayit issue . . .

... please find a report on the Sisterhood's annual Luncheon elsewhere in this issue . . .

... a donation of several beautiful new velvet covers for Sefer Torah, pulpit, Omud and stands was made by Mr. and Mrs. Walter Michel on the occasion of Mr. Michel's birthday and presented to the Congregation on January 24th, Shabbos Parshas Shemos . . .

... Chevra Day, scheduled for Sunday, March 8th, will be reported in the next issue . . .

... a Purim post-Megillo snack will be prepared for the conclusion of services on Saturday night, March 14th, for which all attending Megillo services are invited . . .

... please reserve Sunday, March 22nd, for the Congregation's annual General Membership Meeting; invitations have been mailed to members and a report on the meeting will be in the next issue . . .

... in preparation for the Pesach holiday, our members will receive instructions and a form for the sale of chometz prepared by Rabbi Kahn, and the Pesach Food Directory published by the Kashruth Division of the Union of Orthodox Congregations will be made available . . .

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SOVIET JEWRY CONCERT

For the fourteenth time in as many years, the annual Benefit Concert for Soviet Jews was doubly successful — a large audience enjoyed the musical entertainment offered, and a very satisfactory amount of money was raised to benefit our brethren behind the Iron Curtain. The evening of music and solidarity, arranged by the Washington Heights-Inwood Council for Soviet Jewry, joined the long line of such concerts which have become popular events in our community.

With an eye on balancing tastes in music, the program featured two artistic presentations. The evening began with the renowned Cantor and folk singer Sherwood Goffin, himself an ardent supporter of the cause of Soviet Jews. In his inimitable way, he combined cantorial skill with familiar, beloved *niggunim* presented in an especially warm manner which won the hearts of his listeners. Tune after tune, melody after melody, song after song filled the hall. Accompanied by lively gestures and well-chosen words, and of course accompanied by gifted musicians whose expertise with their instruments enhanced the singing, Goffin's offerings evoked well deserved applause.

After a short intermission, Mr. Stanley Stone, Concert Chairman and Master of Ceremonies, briefly described the Council's efforts and thanked the numerous supporters whose generosity made the evening a success. He then introduced Rabbi Shlomo Kahn, Council Chairman, who dwelled on the expression of appreciation for the understanding and confidence given by the community to the Council and its vital work.

The second part of the evening brought a lively group to the stage, Country Yossi and the Shteeble Hoppers, a skillful and likeable adaptation of modern, contemporary country music to traditional Jewish themes and flavors. Bouncy and almost boisterous, yet charming and full of harmony, the group of singers, led by "Yossi" himself, roused the audience to clapping and stamping, humming and singing, laughing and listening. Especially the children in the hall — and there were many — gravitated to Yossi as if to a magnet, presenting a sight so warm and lovable as to charm parents, grandparents, as well as all adults present.

As in past years, the programs found on the seats listed the names of many Concert Patrons and Concert Sponsors, whose generous contributions together with ticket purchases and other donations, brought the total to over \$13,000, so that more than \$6,000 net proceeds went to immediate aid to Jewish families in Russia.

ALL IN THE FAMILY

A tenth birthday may not quite have the numerical strength to be cited in this space; but your reporter may be forgiven for reprinting a couple of sentences from an earlier issue. "A congregation, in a sense, is one big family and we ought to share every "nachas" with one another. If we did this by word of mouth on a Saturday morning, the Shabbat Service might get a trifle too lengthy; so this column is meant to become a clearing house for good news." This was written in Number 272, the March-April-May 1977 issue of our bulletin. Yes, All in the Family is 10 years old and, forty issues later, renders evidence of our Kehilla's continuing vitality.

And now, let us give due credit to those who are observing or looking forward to real *Wiegenfeste*. In February Mrs. Margarete Weil celebrated her 70th birthday. January 25th saw the 80th birthday of our active Vice President and Building Committee Chairman, Mrs. Walter Michel. It may have been that very milestone which caused many Synagogue-goers to brave the ice and snow on the Shabbat morning preceding that day. The 80 year mark is also shared by Mrs. Irma Reich in February, Mrs. Elsbeth Nordschild, Mrs. Martha Strauss and Mr. Siegfried Lowenfels in March, and Mrs. Fanny Leidecker in April. While the like milestone of former Chevra Kadisha President, Mr. Arthur Loeb was reported in the previous issue, we are adding belated congratulations for the 45 years of married happiness with his wife Bertha. Again we can honor nonagenarians with Mr. Pinkus Gostynski's 92nd birthday in February and Mrs. Martha Bechhofer's 93rd and Mr. Fred Heumann's 98th birthday in April.

From our second and third generations we are happy to report the following *simchot*. The son of Mr. and Mrs. Ernst Aufseeser, Walter, got engaged to Miss Janet Kraten. Mr. and Mrs. Sidney Neuburger had a granddaughter by their son Ronnie and his wife Jill, while Rabbi and Mrs. Kahn were presented with their second granddaughter by their daughter Yaffa and son-in-law, Mr. Mordechai Ungar.

May we be blessed with a steady continuation of Besorot Tovot.

Cordial wishes of Chag sameach for Purim and Passover.

Shalom ve-hatzlachah,
Theodore H. Spaeth

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THANK YOU

I wish to express my sincere appreciation to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha and all in the Congregation for their thoughtfulness and sympathy expressed on the occasion of the loss of my dear husband Charles Newhouse.

Meta Newhouse

Our deepfelt thanks and appreciation to Rabbi Kahn, Cantor Scharenberg, President Wortsman, Sisterhood and all members of the Congregation for their thoughtfulness and kindness during the Shiva of our beloved mother Bertha Erlanger.

Robert and Ruth Bernheimer

Sincere thanks to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha and all in the Congregation for the thoughtfulness and kindness on the loss of my dear husband Arthur Kahn.

Rosi Kahn

Sincere thanks to all those in the Congregation who remembered me on my recent special birthday.

Harry Bengier

Sincere thanks to Rabbi Kahn, Cantor Scharenberg as well as friends for their thoughtfulness extended to me on my Special Birthday.

Frieda Einstein

Sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Chevra Kadisha, Mr. Schwartz and everybody in the Congregation for their thoughtfulness extended to me on my special 80th birthday.

Siegfried Hirsch

I should like to thank Rabbi Kahn, Cantor and Mrs. Scharenberg, President and Mrs. Wortsman, Mr. and Mrs. Hirsch and the many members of the Congregation, Sisterhood and Family Club for their thoughtful congratulatory messages and kind wishes to my 90th birthday.

Hilde Bloch

My sincere thanks to Rabbi Kahn, President Wortsman, Chevra Kadisha and all friends for the good wishes and gifts on my 80th birthday.

Walter Michel

With great appreciation, I thank Rabbi and Mrs. Kahn, Cantor and Mrs. Scharenberg, Mr. and Mrs. Wortsman, the Sisterhood, all members of the Congregation and friends, for the honor bestowed on me on the occasion of my 85th birthday.

Irma Kanthal

I wish to thank Rabbi Kahn, Cantor Scharenberg, President Wortsman, Chevra Kadisha, members of the Congregation and friends, for their kindness extended to me on the occasion of my 65th birthday.

Harry Hess

My deepfelt appreciation to the members of the Congregation for their thoughtfulness and kindness during the Shiva for my brother Ernest.

Alfred Oppenheimer

A sincere "thank you" to Rabbi and Mrs. Shlomo Kahn, to the Congregation, the Sisterhood and all my friends, for the good wishes on my 80th birthday.

Irma Reich

LECTURE ON SYMBOLISM IN JEWISH ART

December 14, 1986

Sponsored by the Sisterhood, a slide lecture, featuring the three Jewish symbols, the Menorah, the Luchot, and the Star of David, was given by Mrs. Miriam Frankel of the Jewish Museum in New York. Mrs. Frankel, whose popular presentations we enjoyed frequently, chose those three examples from thousands of slides.

The first slide shown was of the Statue of Liberty, which stands in New York harbor and is known all over the world as the Symbol of Liberty. The oldest and foremost symbol within Judaism is the Menorah, standing as a Symbol of Hope for Messianic times. Almost all objects of Jewish art from biblical times were destroyed or taken as booty. So too was the Temple Menorah taken by Titus to Rome, from where it later disappeared. Most artifacts existing now are from medieval times. But in recent times, archeologists have found again much older objects, and there is hope for additional more discoveries.

Mrs. Frankel showed slides of works of art made of gold, silver, brass, pewter—some with precious stones, semi-precious stones, ivory, embroideries on silk, canvas, needle-point made with silk threads, glass-gold plates, one of a very ancient coin, objects made during the Golden Period in Spain, others from Holland, England, France, Italy, and Germany, especially Frankfurt and Nuernberg, also from Poland, the old city of Prague, from Israel and many other places.

We were shown slides of Menorahs, Hanukkah Menorahs, Torah crowns, Rimmonim, Torah plates, Shabbat lamps, Elijah cups, Seder plates, Torah mantles, Torah curtains, Wimpels, mosaics, and much more. Often, in these exquisite works of art, the design featured are the Tablets of the Ten Commandments, as well as figures of animals, especially the lion, of flowers and fruits, olive trees, and scenes from the lives of our forefathers, Bible stories, etc. For example, a popular design goes back to the Biblical account of the spies sent into the Land of Israel to look over the country. When they returned, they brought back of the fruit of the land. Two of them carried a large cluster of grapes suspended from a pole on their shoulders, to demonstrate how fruitful the country is. This has become a familiar sign in Israel, used for various purposes, seen in the streets and in advertisements.

Goldsmiths and silversmiths, Jewish and others, created these beautiful objects. A contemporary artist who also worked at the Jewish Museum in New York, was the late Ludwig Wolpert. Some of his works are also on display in Israel. The embroideries and needle-points were mainly made by Jewish women, many in Germany, Poland and Yemen. It is impossible to put into words a description of such beauty.

These works of art can be seen in many places, especially Europe, America and Israel. The largest collection of Jewish art is in Prague, objects plundered by the Nazis from synagogues and Jewish homes. The Nazis intended that it would become the only thing to remember a destroyed Jewish population.

The Mogen Dovid, Star of David, is actually not an exclusively Jewish symbol. It appears in Turkey, Persia and many other cultures as a design. Mrs. Frankel showed numerous slides in which this star was featured. As a conclusion to this section of symbols, we were shown the "Yellow Star" which our people had to wear as a badge of shame in Spain, medieval Europe, and once again in our times. But in 1948 it became the proud symbol of Jewish statehood, in the flag of Israel.

Mrs. Frankel has collected the beautiful photographs from many places, from museums and synagogues, during her travels, many taken by herself. All are superb. She skillfully narrated while showing the many slides, thereby all viewers understood and appreciated what was illuminated so brilliantly.

Most of the sisters and friends must have felt, as I did, that the hours spent that afternoon were beautiful and "fruitful." Mrs. Blank, Sisterhood President, expressed the audience's gratitude, and the hope to have Mrs. Frankel with us again soon.

Eugenie Weinberg
Recording Secretary



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A SONG OF GOLD

Rabbi Shlomo Kahn



A picture is worth a thousand words, they say. If so, a song or a poem equals a thousand essays. Words are spoken, articles are written, but a song rises from the heart and a poem is the language of the soul.

Twenty years have passed since that unforgettable day during the shortest of all wars, the Six Day War. Surely it was one of history's most remarkable wars. Twenty years since fierce young men stormed through the massive Old City walls and, suddenly all battle fatigue evaporated when they stood at the Kotel, the long-lost Western Wall, and the tears flowed unashamedly from shining eyes.

Ever since that war which our generation's most eminent Torah scholar and philosopher, Rabbi Joseph B. Soloveitchik termed "biblical" in scope, another holiday entered our calendar—Yom Yerusholaim—Jerusalem Day, the 28th of Iyar.

The reunification of Jerusalem was G'd's present to the State of Israel and the people of Israel. Surely no power on earth, political, military or ecclesiastical, can wrest it away from us or tear it cruelly asunder as it had been for nineteen years prior to its liberation. Articles, essays and books have been written, photographs and documentaries have pictured it, sermons and lectures have been delivered but none have managed to capture heart and soul so warmly and affectionately as a song—"Jerusalem the Golden."

אור הרים צלול כיון
ורח ארנים
נישא ברוח הערבים
עם קול פעמונים

ובתרדמת אילן ואבן
שבוייה בחלומה
העיר אשר בדד יושבת
ובלבה חומה

ירושלים של זהב ושל נחושת ושל אור
הלא לכל שיריך אני כינור

(Continued on next page)

A Song of Gold (Continued from page 11)

*The mountain air like wine is flowing
And the fragrance of the pine
Is carried on the wind of evening
With sound of bells divine.
And tree and stone deep in slumber
And dream hold and enthrall
The city that alone in splendor
Bears in its heart a Wall.*

*Jerusalem of gold and copper, light and bright glowingly
For all your songs and melodies a gentle harp let me be.*

"Jerusalem of gold" is a phrase used tenderly by Rabbi Akiba. Beautiful Rachel, daughter of Kalba Sabua on whose estate Akiba, then still ignorant and illiterate was a laborer, had fallen in love with the man in whom she recognized great potentials. Her father's fury notwithstanding, she married Akiba on condition that he studies Torah. Disowned, dismissed, Akiba and Rachel eked out a bare living, a tiny hut their abode, their beds piles of straw, and each morning she would carefully remove the strands from her husband's hair. Overcome by her devotion, he exclaimed: "If I could afford it I would buy you a Jerusalem of Gold!" (A golden head-band on which the silhouette of Jerusalem was engraved, an expensive piece of jewelry popular in Talmud times — see Mishna Shabbos VI 1.) (Talmud Nedarim 50a.)

"I am a harp for your songs" comes from the gifted pen of Yehudah Halevi, 12th century poet-philosopher. Born in Spain where he lived most of his life, his sharp intellect produced one of the major works on Jewish philosophy (*The Kuzari*) while his sensitive soul poured out a host of religious liturgical poems. His yearning for Zion waxed most eloquently in his classic dirge (recited on Tisho b'Av), "Zion, you seek your prisoners' welfare . . . I weep for your affliction . . . I dream of the return of your banished . . . I am a harp for your songs."

For almost two thousand years Jerusalem languished under the heels of conquerors, occupiers and tyrants, a city "mournful without her children, ruined without her abodes, scorned without her glory, desolate without inhabitant . . . legions have devoured her and idolaters have conquered her, they have cast Your people Israel to the sword and wantonly murdered the devout servants of G'd" (Tisho b'Av prayer).

Our generation is privileged to witness fulfillment of dreams dreamt by Rabbi Akiba, Yehudah Halevi and countless others. We pray for the peace of Jerusalem and its ultimate glory foreseen by our prophets.



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THE ESTHER ENIGMA



Esther the Queen is an enigmatic figure in Jewish history. A megillah (literally *scroll* in Hebrew) is named after her; certainly she is a heroine and a central character in the drama of Haman vs. the Jewish nation. But what is the essence of her heroism? Is she just a beautiful woman who was thrust into a crucial position at a particular time and place? Is she just a simple girl coerced by Mordechai's threats to stand up for her people, when she really would rather have kept a low profile as queen and let the evil decrees pass her by whatever the cost to her people?

What great chance did Esther take, anyway? The entire Jewish people fasted for her and she was clearly the King's favorite. Surely she could have expected Ahashuerosh to extend his gold scepter to her when she went to plead her people's case, accepting her presence even though he had not summoned her in thirty days.

A brief study of the story of Esther, enhanced by the commentaries and the *midrash* (rabbinical commentary), and guided by the insightful teaching of Yehoshuah Bachrach in his book *Kitvuni Ldorot* (Record Me for the Generations), reveals four themes that help us answer the essential question: Just what makes Esther a real heroine?

The first theme is commitment. Esther was a completely committed Jewess, not just a fair weather one. The *midrash* tells us that after her selection by Ahashuerosh (which meant a transfer to the King's "Women's House" to live), she arranged to be attended by a different handmaiden for each day of the week; when the seventh maid came around, Esther knew it was Shabbat. We learn also that Mordechai's daily visits to the women's house were the purpose of finding out if Esther had any questions dealing with the laws of *niddah* (ritual purity) that she observed carefully, even in captivity. She did not choose to rationalize away any *mitzvot* (commandments) but kept them all faithfully, despite the perils of her situation.

The second theme in understanding Esther's heroism is faith in G-d. Esther taught the Jewish people a lesson about believing in G-d, rather than turning to people in high places for salvation. If we reconstruct the scenario of the Jewish community's fast during the three days prior to Esther's appearance before the King, we can see the tension mount as the critical hour approaches. Messengers at the palace gates stand by to rush the news of the success or defeat of Esther's mission.

Finally, word comes that Esther has entered the throne room. The King has held out the golden scepter. He has accepted her. Overwhelmed by her beauty, he has offered her up to half the Kingdom! and what has she asked for? Not release from evil decrees, not redemption for her people—but that the King and Haman join her for cocktails!

What disappointment in Esther. For three days, everyone has fasted and prayed for her. And this is what she asks for?

But this disappointment in Esther was crafted by Esther herself. She didn't want the Jewish nation to believe that she was their savior. By creating this disappointment, she knew the people would learn that faith must be placed only in G-d, not in man or woman.

A third theme in Esther's story is preparedness to sacrifice. By appearing before the King unsummoned, Esther was prepared to sacrifice not only her life, should she die, but the rest of her life if she lived. The sages tell us that Esther was married to Mordechai. So long as she was an unwilling prisoner in her marriage to Ahashuerosh, Jewish law permitted her return to Mordechai at the end of her ordeal. However, her going to the King unbidden, of her own accord, could have had the effect of changing her status from unwilling prisoner/victim to willing partner. Then she would have been forbidden by Jewish law ever to return to her Jewish husband. It was this possibility that caused Esther to hesitate when Mordechai asked her to intercede with Ahashuerosh. It was to this eventuality that she reconciled

(Continued on next page)

The Esther Enigma (Continued from page 13)

herself when she said, "And if all will be lost, so be it." To die for *Kiddush Hashem* (the sanctification of G-d's name) would have meant to join other Jewish martyrs in the World to Come and in the glorious pages of history. But to continue to live in the palace as the prisoner of a loveless marriage to a capricious king, in despair of ever rejoining her beloved—this was another matter. Yet Esther was prepared to do even this for her people. Is this not heroism in its truest sense?

Finally, we can appreciate Esther's greatness when we examine her partnership with G-d in the battle against the nation of Amalek, the Jews' hated enemies since Biblical times and the nation to which Haman belonged. G-d's name is strangely absent from the Megilla. A veiled reference appears in Mordechai's statement that if Esther would not do what was required, salvation would come from "another place." The Hebrew word for place, *makom*, is one of G-d's names. Furthermore, Esther's first invitation to the King and Haman reflects an invitation, indeed a plea, to G-d to be present as well: The first letters of *Yavoh Hamelekh V'Haman Hayom* (Let the King and Haman come today) spell out the special name of G-d.

After issuing her invitation, Esther awaited some sign from G-d indicating that just as she wished to be His Partner, He agreed to be hers in this battle. This may be why, at Esther's first party, when the King asked her what was her heart's desire, instead of putting forth her case for the Jewish people, she said, slowly and carefully—as all Israel waited for word of redemption—that her wish was for Haman and the King to join her "tomorrow" (*mahar*) at yet another party. Had Esther lost her heart at the last minute? Had her courage failed her at the moment of reckoning? A resounding NO has to be the answer. Fighting Amalek "tomorrow" is an identification with Jewish history. Esther's invitation was an echo of the Israelites' early encounter with Amalek in the desert: "And Moses said unto Joshua, Choose us out men and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the staff of G-d in my hand (Exodus 17:9). "Tomorrow" the battle was waged and won.

The delay allowed Esther to receive G-d's answer to her invitation. The next morning, as she worriedly prepared for the second party, Esther heard the news of the homage paid to Mordechai by Ahashuerosh and of Haman's humiliation in having to lead Mordechai's horse through the streets of Shushan. Here at last was a sign from G-d that the tides were turning. Our sages also tell us that Haman always wore a particular shirt bearing an idolatrous symbol; it was to this that he demanded people bow when he accosted them in the street. When Haman had to lead the royally clad Mordechai through Shushan, he removed the idol-shirt, feeling it was disrespectful to the idol to lead the Jew thus. After the humiliating parade, the Megilla tells us, the servants had to rush Haman to Esther's party, lest he be late. He didn't have time to put on his idol-shirt. When he came to the party without it, Esther recognized the sign from G-d that He was indeed her partner in combat, and that victory was assured.

Purim is a time to remember. *Parshat Zachor*, the Torah segment in *Deuteronomy* enjoining us to "Remember that which Amalek has done to you," is read on the Shabbat before Purim. As the joys of Purim are experienced, with colorful costumes, wining and dining, laughter and music, let us also remember the solemn aspects of the day. Commitment, faith, sacrifice, and partnership with G-d all guide us as we battle against the Amaleks of our time, led by the memory of Esther, a Jewish woman heroine for all time.

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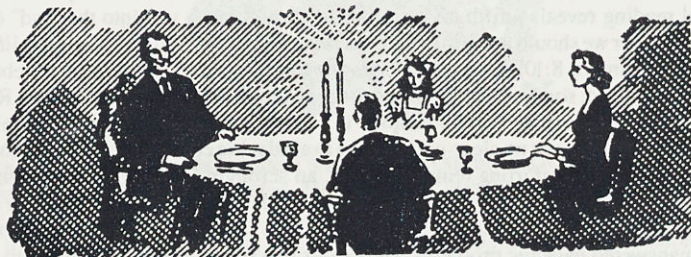


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THE SEDER'S MYSTERY GUEST

Rabbi Shlomo Kahn



It's traditional to have guests at the Seder. True, chiefly it is a family oriented home service, celebrated in the warmth of members of the family seated around the table, the father featured as a royal master of the house with the mother at his side and the children in active, lively participation. So was it at the very first Seder observed on Egyptian soil, which was the spark plug for the drama of the exodus. For that event, Moses relayed the instructions that "everyone must take a lamb (the Pesach offering) according to the house of the fathers, a lamb for each household" (Exodus 12:3). But this was immediately extended, with the words "But if the household is too small for a lamb, let him and his next-door neighbor take it jointly for the number of invited individuals" (ibid 4). Clearly, the practice of getting together for the Seder is as old as Pesach itself.

The Torah's advice is strictly a practical measure. A small family may not be able to cope with the meat of an entire lamb which must be consumed totally that night. But in the spirit of the Haggadah's words: "Let all who are hungry come and eat," invitations to the Seder are naturally and compassionately extended to the lonely and the homeless, as well as to the destitute. And to enhance the evening's spiritual, intellectual experience, persons whose knowledge can enrich and stimulate the Seder are eagerly welcome. After all, not the meal though deliciously prepared, but the historic events lovingly and tastefully retold in exquisite detail, are the night's highlight, for "the more anyone tells about the exodus from Egypt, the more he deserves praise."

Ancient belief insists on a standing invitation to a mysterious guest for whom doors are opened wide and wine is poured in eager anticipation in every Jewish home: the prophet Elijah. Although we find no authoritative documentation to this, neither in Bible nor in Talmud, his role at the Seder seems to be strong in dream and fancy, words expressed and acts performed. What magic spell does this tradition cast on the Jewish psyche at the Seder? What binds Elijah as a phantom guest to our annual freedom celebration? We find bonds which consist of many strands: (1) Personality; (2) Halacha; (3) Messiah; (4) Prayerful emotion.

(1) PERSONALITY

Elijah was a fiery zealot who in his own words, "worked zealously for G'd, because the Children of Israel have forsaken Your covenant" (I Kings 19:10). Zeal was so outstandingly singular in Elijah's nature, that the Rabbis of the Midrash insist, he must have been none other than Pinchas, Aron's grandson, who in his youth demonstrated precisely such zeal for G'd (see Numbers 25:7-11). If so, Elijah was blessed with an unusually long life (12 generations!), and at the end of his glorious career did not die the death of a mortal, rather "went up in a whirlwind into heaven" (II Kings 2:11). In talmudic lore he appeared from time to time on earth, made himself known to deserving individuals, and at the time appointed by G'd, he will herald the coming of the Messiah. His zeal for G'd was exemplary and we bear with him when, in an outburst of bitter disappointment, he said of his people that they "have forsaken" G'd's covenant. On the other hand, we proudly show that we do maintain undying loyalty to G'd and His covenant. Hence at every *Bris Milah* we place a chair for Elijah, as if to say "come and see how G'd's covenant is enduringly observed," and at the Seder, reenactment of our setting out to be G'd's people, we open our door and offer him a cup of wine—the covenant is unbroken.

(Continued on next page)

Seder's Mystery Guest (Continued from page 15)**(2) HALACHA**

Corresponding to four expressions of redemption, foretold by G'd through Moses to the as yet unfreed slaves: "I will take you out . . . I will save you . . . I will redeem you . . . I will take you (as a nation)" (Exodus 6:6-7), we dedicate in gratitude of their fulfillment four cups of wine at the Seder. But a careful reading reveals a fifth divine promise, "I will bring you into the land" (ibid 8), raising the question whether we should not drink five cups rather than four (Talmud Pesochim 118a, Maimonides Laws of chometz umatzo 8:10). What to do? Among the Torah authorities there is debate and dispute, some favor the fifth cup, some adamantly cling to the traditional four. (Interested? See R. Kasher's Haggadah Shelemah, introductory section chapter 17.) The Prophet Elijah to the rescue!

In the Talmud, whenever no clear-cut solution to a halachic controversy could be found, the Rabbis left it open with a most comforting remark: *TeYKU*, an acronym for *Tishbi yetaretz kashyos uba'yos* — "Elijah of Tishbi (his birthplace) will answer contradictions and questions." This is a reference to the tradition that when Elijah will reappear on earth after his long stay in the Academy on High, he will rule on all unanswered halachic problems. Hence our practice to confine ourselves to drink four cups but to pour a fifth bearing the appropriate designation "Elijah's Cup."

(3) MESSIAH

Sanctified by the unequivocal assurances of the Prophets, the knowledge that the Messiah will come is firmly anchored in Judaism. Nothing can shake the Jew's faith in G'd. With *Shema Yisroel* on his lips he is ready to die for Him. Nothing can shake is faith in the ultimate redemption. With words, sung to a melody emerging from the darkness of Auschwitz and Treblinka, millions entered the gas chambers: "I believe with perfect faith in the coming of the Messiah, and although he may tarry, I daily wait for his coming" (Maimonides, Principles of Faith #12).

Geulah is the theme of the Seder, inaugurating annually our commemoration of the Period of Liberation. As we celebrate our nation's first redemption, the yearning for the final deliverance from woes and suffering is stoked to hot, burning desire. It's the great "night of vigil . . . for all time to come" (Exodus 12:42). Hence the custom to symbolically open the door during the Seder demonstrating our trust in divine protection, coupled with he prayerful wish: may He reward our trust by sending the Messiah whose coming will be heralded by the Prophet Elijah. (In time, the various steps in this sequence: trust-reward-Messiah-Elijah, were abridged to "open the door for Elijah.")

(4) PRAYERFUL EMOTION

Strangely, almost inexplicably, the Seder issues a command for family togetherness, more powerfully than other religious observances. For the Seder, interests are laid aside, distances overcome, generation gaps healed, and if at all possible the entire family find itself united in love, affection and warm companionship.

No mean feat! Not always do young and old see eye to eye, share views, crave or even care for conviviality. In this wonderful, almost miraculous achievement, the Seder takes its cue from none other than the Prophet Elijah. Malachi, last of our prophets of the Bible, concludes his book with the ringing promise (Haftorah of Shabbos Hagadol): "Behold, I will send you Elijah, the Prophet, before the coming of the great and awesome day of G'd, and he will turn the heart of parents towards children and the heart of children to their parents" (Malachi 3:24).

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THE ART OF THE WICKED SON



The pious Jew who possesses the talent and desire to express his religious sentiments through the art of illustration must often feel frustrated. His first obstacle is the Biblical prohibition against graven images (the Second Commandment, *Exodus 20:4*) which has given pause to aspiring Jewish artists throughout the ages. Most Jewish holy books have traditionally not had any illustrations; for some, such as the Torah and the *siddur* (prayer book) illustration is actually forbidden. This situation left the *frum* (religiously observant) artist with few outlets to practice his skill.

The Passover Haggadah is one major exception to this tradition of non-illustrated religious texts. Despite the opposition of luminaries such as Rabbi Meir (the Maharam) of Rothenberg, who felt that pictures presented a distraction from the text and main purpose of the book, sanction for allowing illustrations in the Haggadah was based on two elements intrinsic to the Seder.

The first element is the obligation to retell the story of the Exodus as often and as in many ways as possible (*Kol ha marbeh l'saper beytzia mitzrayim harei ze meshubach*—"Whoever expands on the telling of the story of the Exodus from Egypt is praised"). In the same way that the eating of bitter herbs helps us experience an element of slavery, and the drinking of wine gives us a taste of freedom during the retelling of the Passover story at the Seder, so too, appropriate illustrations help make the story more real to us, and allow all the senses to be involved in the Passover Seder ceremony.

The second rationale comes from the need to entertain and educate children while including them in the Seder experience. Much of the Seder focuses on children, and we are required to keep even young children awake and interested in the rituals. Illustrations certainly serve to keep the children involved.

A complete discussion of the art of the Haggadah would fill several volumes. In addition to numerous hand-written and hand-illustrated manuscripts, more than 3500 printed editions of the Haggadah exist, many with individual variations and their own unique blend of traditions in their artwork. Since the Haggadah is a small, inexpensive book, easy to print, and frequently replaced, new additions are constantly being printed. As a result, creativity and modification are the order of the day, with each new edition building on, and perhaps altering, the traditions of the past. By selecting one of the most famous symbols of the Seder and describing its portrayal through the centuries, we can get a sense of the artistic richness and variety, and some of the Jewish values and experiences that are reflected in Haggadah illustrations.

The symbol I have chosen is that of the wicked son. I do so because a depiction of whom one considers evil tells us a good deal about whom one considers good, providing us with an insight into Jewish values and ethics.

Considering the wide variety of experiences that the Jewish people have had throughout the ages, one would expect a plethora of evil sons, each reflecting the different circumstances of his origin. Surprisingly, this is not the case. With rare exceptions, the evil son appears almost exclusively in one form—a soldier.

Part of the reason for this portrayal is the Jewish historical experience with soldiers and pogroms. Yet over the centuries, even when Jews have lived in countries where persecution was not an immediate concern, the depiction of the evil son did not change. In the Haggadot first published in Prague in 1526, in Mantua in 1560, and in Amsterdam in 1695 (the cities where three of the four major traditions of the Haggadah artwork originated) the wicked son appears as a soldier. The same is true of the Fuerth Haggadah of 1741, of the Vienna Haggadah of 1751, of the 500 year-old Italian "Washington" Haggadah (so called because it was first discovered in the Smithsonian Institution) and in hundreds of others. Interestingly, the nationalities of the soldiers vary. A German soldier is portrayed in Prague while an Italian one is depicted in Mantua. The uniform is different (the 1923 Steinhart Haggadah even shows

(Continued on next page)

Art of the Wicked Son (Continued from page 17)

the wicked son as a Prussian soldier with spiked helmet), but the character and the inference are the same: soldiers, war, and violence are anathema to the Jew even if the Jew is in no immediate danger from their practitioners. As if to illustrate the point even more forcefully, the Prague 1526 Haggadah captions its picture of the wicked son/soldier with the Talmudic phrase "Oy l'rasha oy l'shehayno" (Woe to the wicked individual, woe to neighbor).

A powerful indication of the centrality of this theme comes from the most familiar of the Haggadah art traditions – that of the Amsterdam 1695 Haggadah. The illustrator of that work was one "Abraham son of Jacob of the family of Abraham our Patriarch," a convert who was originally a Christian pastor. To celebrate his newfound faith and to indicate his own escape from religious bondage (conversion to Judaism was forbidden by the Gentile governments in most countries at that time), he illustrated a Haggadah. His illustrations have, over time, become standard and remain the most frequently used to this day, either in their original presentation or with modifications. Curiously, they are not originally Jewish illustrations. In fact, they are borrowed outright from Mattheus Merian of Basel, a Christian artist, whose drawings included religious and obviously Christian themes. This did not stop Abraham; he simply used Merian's work for his own higher purpose without concern as to its origin. One dead giveaway of this borrowing is the fact that the pictures in the Haggadot that derive from this tradition are left handed (they hold swords, winecups, etc., in their *left* hands) – an unheard violation of medieval convention. This occurred because the artist traced the pictures from the original engraving and forgot that the image would be reversed in the final printing unless he retraced the tracing.

Abraham's artistic and cultural roots were not Jewish, and his freewheeling use of Merian's work resulted in some interesting personalities on the pages of his Haggadah – the wise son's picture was originally an illustration of Hannibal swearing undying enmity to Rome – yet his wicked son is still a simple soldier from one of Merian's battle scenes. Thus, it seems the religious convert had learned not only the religious traditions of Judaism, but the Jew's cultural likes and dislikes as well.

Two poignant, modern uses of the soldier motif deserve mention. The first is in a Haggadah printed in Frankfurt am Main in 1935, as the darkness of Hitler and the Holocaust began its descent upon Europe. This Haggadah incorporated a page of illustrations from a 15th century manuscript to ornament the section on the four sons. Only the wicked son is depicted; no pictures of the other three are included. The wicked son, again a soldier, is wearing a sword that is larger than his entire body. A more plaintive cry for help in an illustration is hard to imagine. Adding to this mood of fear and impending danger is a second picture of a child and a woman both in royal garb entering a building. The picture bears the caption "Moses wird durch Pharaos Tochter in Ein Versteck Gerettet" (Moses is being saved in a hiding place by Pharaoh's daughter). Is this Haggadah saying, "Maybe someone in my enemy's own camp will save me?"

The second example comes from the 1972 "Let My People Go" Haggadah, inspired by concern for Jews in the Soviet Union. To emphasize that Haggadah's theme, the three other sons are drawn almost identically, as pious Jews, pictured with facial expressions of consternation and fear. The page is dominated by the wicked son pictured as a Russian Commissar in full uniform and regalia. He is shown arrogantly lighting a cigar, using a menorah as his lighter. Again we have the motif of the soldier, this time conveying a modern manifestation of the traditional message.

Up to this point I have focused exclusively on the martial appearance of the wicked son. But as I mentioned earlier, there are, on rare occasions, some other representations. There is another major artistic tradition, that of the Venice 1609 Haggadah which uses the illustrations of the wise and wicked sons to tell a short story in two frames. The first picture shows that wise son leading a lamb to slaughter; the second picture shows only part of the wicked son's body as he enters the frame. The "evil" is shown in the reaction of the lamb and the wise son; the lamb had been calmly moving forward in the first picture but now it is looking back over its shoulder in fear at the approaching danger, and the wise son is hurrying it away. Whether this is a pictorial statement that even a dumb animal can detect evil, a foreshadowing of the *Had Gadyah* motif; a statement that the wicked son poses a danger to Jewish ritual; or a reminder that the Jews in Egypt risked their lives when they sacrificed the lamb, which was an Egyptian deity, this artistic tradition chose not to dignify the wicked son by giving him a complete portrayal, whether as a soldier or as anything else. Only half of him is shown.

(Continued on next page)

Art of the Wicked Son (Continued from page 18)

Another interesting depiction of the wicked son makes him a rich man. This theme appears in a modern Haggadah illustrated with clear social consciousness (one might even say Socialist) overtones. The artist, Arthur Syzk in his illustration of a 1967 Haggadah, uses the motifs of a class struggle by portraying the wicked son as a successful capitalist complete with monocle, cigar, and feather in his cap. To further emphasize the point, the son "who does not know how to ask" is portrayed, not in the usual fashion as baby or child, but as a preoccupied workman.

Finally, two amusing caricatures: a 1952 Tel Aviv Haggadah by Jacob Zimmerknopf has a wicked son/purse snatcher sporting a three-day growth of beard and a cigarette. This "smoking" motif, which has made its way into several of the more modern portrayals, seems to have originated in an 1883 Haggadah from Chicago. That Haggadah alludes to the problems of Jewish life and assimilation in America in its depiction of the four sons. All four of them are shown sitting at a table; the simple son and the ignorant son are small and essentially indistinguishable from one another, and the wise son is wearing European garb and a yarmulka. On the other hand, our "hero," the wicked son, appears in American clothes and bare-headed. He is pictured, leaning back on two legs of his chair, detached from the proceedings, and, yes, puffing on a cigarette.

The Jew of assimilation was the wicked son in 1883. In a very real sense, he was still our wicked son in 1983, and will probably be our wicked son in 2083.

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JERUSALEM — HERZ DES VOLKES ISRAEL



Als David vor 3000 Jahren die Stadt Jebus eroberte und unter dem Namen Jeruschalaim zum Sitz der Regierung des ersten Judenstaates machte, konnte niemand voraussehen, welche Rolle diese Stadt in der Geschichte seines Volkes und darüber hinaus fuer die westliche Kulturmenschheit spielen wuerde. Diese Bedeutung erhielt sie durch den Bau des Tempels durch Salomo, und seitdem ist Jerusalem ueber die Jahrhunderte hinweg das Zentrum des Lebens fuer das juedische Volk geblieben: irdisches Zentrum zur Zeit der nationalen Unabhaengigkeit, seelisches Zentrum waehrend der unertraeglich langen und quaelenden Zerstreuung — aber immer der Mittelpunkt des realen Lebens oder der fernen Sehnsucht.

Andere Voelker haben ihre Hauptstadt gewechselt, unter anderen die Griechen im Altertum von Athen nach Byzanz, die Chinesen von Nanking nach Peking, die Tuerken von Istanbul nach Ankara, die Russen von Petrograd nach Moskau . . . , aber fuer die Juden hat es immer nur eine Hauptstadt gegeben: Jerusalem. Nach der Zerstoeerung des Judenstaates durch die Roemer hat das juedische Volk die beiden unentbehrlichen Organe jeden Lebens auf die endlose Wanderschaft mit sich genommen, die Tora und Jerusalem. Denn selbst in der Ferne ist Jerusalem fuer die Juden immer eine lebendige Realitaet geblieben. In patriotischen Liedern (Psalm 137), im taeglichen Gebet ist die Sehnsucht nach Jerusalem ein entscheidender Faktor im Ueberleben des juedischen Volkes geworden. Und je trauriger die Lage der Juden in der Nacht des Jahrhunderte langen Exils war, je unwahrscheinlicher die Rueckkehr in die verlorene Heimat erschien, desto maechtiger wurde die Sehnsucht nach Zion and staerker die abwegige Ueberzeugung, dass diese Rueckkehr eines Tages erfolgen werde. Und so hat das juedische Volk in seiner Zerstreuung unermuedlich gewartet, die Tora im Kopf und die Liebe zu Zion im Herzen. Der fortdauernde Ruf des Landes Israel an die Treue seiner Soehne laesst sich nicht unterdruecken. So schrieb der liberale franzoesische Staatsmann und Dichter Lamartine von 150 Jahren: "Welch Zeugnis unwandelbarer Treue fuer das Land. Der Jude, durch die Wurzeln seines Glaubens an diese fuer ihn so undankbare Erde gebunden, dies so verhoehnte Volk ist das lebendigste Beispiel eines unbesiegbaren Patriotismus, den die Welt niemals dargeboten hat. Es irrt ueber die ganze Welt, aber sein Blick ist immer auf Zion gerichtet."

In der Biblel wird der Namen Jerusalems mehr als 1700 mal erwaeht (im Koran kommt Jerusalem nicht ein einziges Mal vor). So ist Jerusalem fuer die Juden die heilige Stadt geworden, Waehrend die Christen nur heilige Staetten kennen und die "Heiligkeit" Jerusalems fuer die Mohamedaner eine spaete politische Erfindung darstellt.

In der nationalen und religioesen Tradition der Juden ist Jerusalem das Symbol der Einheit und der Unabhaengigkeit des Volkes geblieben. Keine andere Stadt kann sich mit Jerusalem vergleichen, und als im Jahre 1948, nach 2000 Jahren nach der Zerstreuung, der Staat Israel wieder auferstand, war es allen Juden selbstverstaendlich, dass es fuer den alt-neuen Staat nur eine Hauptstadt geben konnte, Jerusalem. Zwar war die Altstadt im Unabhaengigkeitskrieg in den Haenden der von einem englischen General organisierten Araber geblieben und nur die Neustadt von fremder Herrschaft frei, doch schon kurz nach dem Waffenstillstand erklarte die Knesset Jerusalem zur Hauptstadt des Landes. Der Tag der endgueltigen Befreiung kam im Sechs-Tage-Krieg, als Hussein glaubte, sich an der von Nasser geplanten Vernichtung und Pluenderung Israels beteiligen zu koennen. Am 7. Juni 1967 eroberte Zahal die Altstadt, und das wieder vereinigte Jerusalem wurde eine endgueltige Tatsache. Und als der Rabbiner des Zahal an der Mauer des Tempels das Schofar ertoenen liess, geschah ein Wunder: die Schechina Gottes senkte sich von neuem in die Heilige Stadt, um auf immer inmitten seines Volkes zu bleiben.

Nun setzte eine sturmische Entwicklung der Stadt ein, die ihre Kroenung im feierlichen Beschluss der Knesset vom 30. Juli 1980 fand, in dem Jerusalem als auf ewig vereinigte Hauptstadt Israels verkuendet

(Continued on next page)

Jerusalem (Continued from page 21)

wurde. So ist Zion wieder nicht nur das himmlische, sondern wieder das irdische Jerusalem, das schlagende Herz des juedischen Staates.

Die Anerkennung Jerusalems als unveraeusserliche Hauptstadt des Judenstaates ist heute eine Kriterium fuer die Anerkennung des Rechtes des Volkes Israel auf das Land Israel. Es ist kein Wunder, dass alle Feinde diese Anerkennung ablehnen, denn das wuerde bedeuten, dass der historische Anspruch des juedischen Volkes auf seine alte Heimat berechtigt ist. Dass die Araber in ihrem blinden Hass alles tun, um diese Anerkennung seitens der Laender der freien Welt zu verhindern, ist schliesslich irgenwie begreiflich. Dass der Vatikan sich auf seinen alten Plan, aus Jerusalem ein "corpus separatum" zu machen, versteift, entspricht nur seine tief verwurzelten Feindschaft gegenueber dem Judentum, die sich mit der Herrschaft des Islam ueber die heiligen Staetten des Christentums abfindet, aber eine juedische Herrschaft nicht zulassen will — "non-possumus," erklart der Papst Pius X. seinem Besucher Theodor Herzl. Die kommunistische Welt, heute zusammen mit der Uno Zentrum des Antisemitismus im Weltmassstab, wuerde am liebsten Israel zusammen mit den Juden vernichtet sehen, obwohl die Juden als Suendenboecke fuer alle Uebel des Sowjetregimes recht brauchbar sind. Anders steht es mit den Laendern der (noch) freien Welt. Sei es aus Feigheit vor dem Zorn der Araber, sei es aus merkantilen Gruenden, sei es aus der im Interbewusstsein der ganzen christlichen Welt schwelenden Feindschaft zu den Juden, die Staaten des Westen finden leichte Vorwaende, um die Anerkennung Jerusalems als Hauptstadt Israels abzulehnen.

Nach internationalem Brauch ist dies voellig abnormal. Jedes Volk hat das souveraeene Recht zu bestimmen, wo sich seine Hauptstadt befindet. Als die Tuerken ihre Hauptstadt aus Konstantinopel nach Ankara verlegten, als die Russen Petrograd zugunsten Moskaus aufgaben, ging dies ausschliesslich die betreffenden Voelker an und wurde von allen Staaten als natuerlich akzeptiert. Selbst die ungesetzliche Verlegung der Hauptstadt von Sowjetdeutschland aus Pankow nach Ostberlin wurde von allen Staaten hingenommen — nur der Beschluss Israels, seine uralte Hauptstadt Jerusalem wieder zum Sitz seiner Regierung zu machen, stoesset in der Welt auf Widerstand. Es ist dies der einzige Fall, wo man einem Volk das Recht abspricht, selne Hauptstadt frei zu waehlen. Und man behauptet noch, es gaebe keinen Antisemitismus in der freien Welt!

Gluecklicherweise ist das juedische Volk durch die Erlebnisse der letzten 50 Jahre wach und stark geworden, es weiss, was es von Umwelt erwarten kann, es hat die Lehre Ben-Gurions aufgenommen: "Wichtig ist es nicht, was die anderen sagen; wichtig ist, was die Juden tun." Gewiss es waere besser, wenn die Umwelt endlich die Realitaet zur Kenntnis nehmen wollte. Doch Israel kann schliesslich auf diese Anerkennung, die unvermeidlich ist, warten. Es hat 2000 Jahre gewartet. Was sind schon einige Jahre fuer das ewige Volk Gottes?

Denn niemals wird Israel Jerusalem wieder aufgeben. Die einzige Moeglichkeit, das Herz des juedischen States den Juden zu entreissen, waere die Vernichtung Israels, eine neue Schoa und die Ausrottung des ganzen Volkes. Doch ist dies heute nicht mehr moeglich, denn die drei-und-einhalb Millionen Israelis sind entschlossen, bis zum letzten Blutstropfen fuer ihr juedisches Jerusalem zu kaempfen. So wird unser Jerusalem, in der Pracht seiner alten Mauern, im Glanz seiner Kuppeln, die alt-neue Hauptstadt bleiben, goldenes Jerusalem, vereinigt, unteilbar, juedisch — in saecula saeculorum.

Alexander Reiter

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JEWES HAVE HAD THEIR SHARE OF FALSE MESSIAHS

In the courage of two thousand years of the Diaspora, many men have taken advantage of the low morale of the Jewish community, exploiting existing conditions for their own ends, often with disastrous results. Best known of these false messiahs, Shabbetai Tzevi, persuaded huge throngs of Jews that he was the true Messiah, who had come to bring them back to Israel and to redemption—and yet, when he was threatened with death or renouncing his faith, he chose to become a Moslem, producing pandemonium and national depression among large numbers of Jews. And he was not the only one.

In the thirteenth century there was a Jew named Abraham ben Samuel Abulafia, who lived in Spain, and while in his twenties reached the city of Acre in Palestine, presumably in search of the mystical-mythical river Sambatyon, which was said to cease its flow on the Sabbath. A restless soul, he wandered to Greece and later to Italy, studied the then new words of Maimonides and was also exposed to the new teachings of Kabbalah, or Jewish Mysticism.

While still in his thirties, Abulafia proclaimed that he was endowed with prophetic powers and found a willing ear among the mystics who followed the Kabbalah and also among the more rational-minded Jews who were adherents of Maimonides. He wandered around Italy, Spain, Sicily and Greece, notifying people that there was a mystical, hidden key to the teachings of Maimonides—a key that he alone held.

At the age of forty, Abulafia made his way to Rome, intending to call the Pope to task for the suffering of his people, whereupon the Pope promptly ordered him executed. The sentence was not carried out because of the Pope's own death, and Abulafia was shipped to Sicily, where he continued to preach a strange brand of mysticism, including the prophecy that the messianic era would begin in the Jewish year 5050, which was only a few years away.

Many believed him because they wanted to and made serious preparations for an immediate return to Israel to await the Messiah. Others denounced him, complaining that he had proclaimed himself as Messiah. The leading rabbi of the day, Solomon ben Adret of Barcelona, examined Abulafia's writings and announced that the man was a charlatan, whereupon Abulafia fled to the remote Mediterranean island of Somino, located near Malta, where he persisted in his prophetic writings.

The movement that he hoped to launch gradually petered out, and the hopes for redemption that he had stirred in the hearts of many Jews of the time turned to ashes. By insisting that people who studied his version of Kabbalah and Maimonides' teachings of the Torah could attain prophetic powers and virtually carry on dialogues with the Almighty, Abulafia went contrary to the Jewish passion for rational explanations and interpretations of all aspects of life, and his name was added to the list of pseudo-Messiahs who rose, influenced large numbers of people for a brief time, and then receded into ignominy.

One of the most notorious and far more recent of these false messiahs was a man named Jacob Frank, who was born in the early part of the eighteenth century in Poland and who proclaimed himself quite simply the true Messiah. His mystical festivities were said to have been based on sexual orgies, which were supposed to lead to the redemption through *impurity*—and, incredibly, he attracted large numbers of followers who believed his lies, which he twisted until his anxious adherents were certain that they were the real truth.

Things got so bad that Frank was excommunicated, whereupon he appealed to the local bishop for protection. The Catholic leader agreed to extend his aid to the Frankists on condition that they refute the Talmud; Frank agreed, adding that he and his followers even accepted the Christian version of the Trinity.

In the middle of the eighteenth century, the bishop ordered a public debate between the local rabbis and the Frankists, which was climaxed with a public burning of the Talmudic tomes. Subsequently, Frank led his followers into a formal, public baptism ceremony. He spent his latter years secluded in a monastery. When he died, in 1791, his daughter carried on his work for a time.

Many of the Frankists became leaders of the Christian community, and a number were believed to have become members of the Polish nobility in the nineteenth century.

D.C.G.



LELEM ...

Das vergangene Jahr stand im Zeichen des 50. Jahrestages hebraeischer Rundfunksendungen in Palaestina, dem heutigen Israel. Wenn auch bereits vorher vereinzelte Versuche gemacht worden waren – so ein kurzes Sendezwischenspiel waehrend der Levante-Messe in den fruehen Dreissigern –, erklangen doch erst am 30. Maerz 1936 die Worte “Kol Jeruschalajim” “Die Stimme Jerusalems,” gefolgt von den entsprechenden englischen und arabischen Texten im Aether.

“Die Stimme Jerusalems” war eine Abteilung der britischen Mandatsregierung, offiziell als Palestine Broadcasting Service bekannt, in der hebraeischen Programme Teil eines dreisprachigen Senders waren. Schliesslich bildeten sich zwei Sendernetze heraus, ein arabisch-englisches und ein english-hebraeisches.

Im Maerz 1939 begann eine der juedischen, anitbritischen Widerstandgruppen, Etzel, illegal unter dem Namen Kol Zion Halochemet (Stimme des kaempfenden Zion) zu senden. Im Jahr darauf setzte der Haganah-Untergrund seine eigene Sendestation in Betrieb und benutzte den Namen, der dem heutigen israelischen Rundfunk geblieben ist: *Kol Jisrael* (Die Stimme Israels).

“Die Stimme Jerusalems” eroeffnete dem Leben der vorstaatlichen juedischen Gemeinschaft und der wiedergeborenen hebraeischen Sprache neue kulturelle Bereiche. Sendungen fuer Kinder und Schulen, ein reiches Musikprogramm, ein Orchester – es existiert noch heute: das Jerusalem Symphony Orchester des israelischen Rundfunks –, Programme ueber juedische ethnische Gemeinschaften, Hoerspiele und Bearbeitungen literarischer Werke, dies alles gehoerte zur Rundfunktaetigkeit jener ersten Tage.

Die Nachrichtensendungen und Programme zu aktuellen Tagesereignissen fuehrten bald zur Entfremdung. Nach anfaenglicher gemeinsamer Bekaempfung der Nazis wuchs die Kluft zwischen der Mandatsverwaltung und der juedischen Gemeinschaft in Palaestina und beeintrachtigte die Glaubwuerdigkeit der offiziellen Rundfunksendungen.

Zu diesem Zeitpunkt fuellten die geheimen Sendestationen die Informationsluecke; sie benutzten eine Station der Lechi-Untergrundbewegung, die 1941 auf den Plan trat, zuerst unter dem Namen des Etzel-Senders (Stimme des kaempfenden Zion) und spaeter als *Kol Hamachteret Ha'ivrit* (Stimme des hebraeischen Untergrunds.) Die informierende Rolle dieser geheimen Station wurde in den Tagen des Unabhaengigkeitskrieges lebensnotwendig. Die juedische Bevoelkerung hing ganz und gar von ihnen ab, um dem Fortgang des Krieges folgen zu koennen. Die israelische Armee uebernahm den Haganah-Sender und aenderte seinen Namen in *Galei Zahal* (Armeewellen).

“Die Stimme Israels” trat gerade an dem Tag ins Leben, an dem der Staat Israel ausgerufen wurde, und brachte eine Live-Uebertragung der oeffentlichen Proklamation durch den Premierminister David Ben-Gurion unter der Zeremonie der Unterzeichnung der Unabhaengigkeitserklaerung. Kurzwellensendungen wurden anfangs von einer anderen Station, *Kol Zion Lagola* (Die stimme Israels fuer die Diaspora), geleitet von der Zionistischen Weltorganisation, durchgefuehrt, aber nach wenigen Jahren verschmolz sie mit der “Stimme Israels” als deren Uebersee-Sendetaetigkeit.

Zuerst waren die Sendungen Regierungsangelegenheit, 1965 aber wurden die israelischen Rundfunkbehoerden eine unabhaengige oeffentliche Koerperschaft.

In den sechziger Jahren trat Israel mit einiger Verspaetung in die Fernsehaera ein. Schulfernsehen unter der Leitung des Erziehungsministeriums eroeffnete die Szene. Es folgte das Israel-Fernsehen am Unabhaengigkeitstag 1968 mit einer Live-Uebertragung der Militaerparade in Jerusalem, die seit 1977 nicht mehr stattfindet. Das Israel-Fernsehen untersteht den israelischen Rundfunkbehoerden.

Im Wettbewerb mit dem Fernsehen musste das Radio nach einer Neuorientierung suchen. Es tat dies auf dem Wege der Ausnutzung seiner natuerlichen Vorteile: der relativen Einfachheit seines Arbeitsganges, die eine Vielfalt von Sendergruppen zur Zufriedenstellung verschiedenster Hoererschaften ermoeeglichte, und der Beweglichkeit, sofort Neuigkeiten zu verbreiten. Radioreporter folgten den Spuren der Soldaten in Israels Kriegen auf dem Fusse, und einige von ihnen wurden waehrend der Arbeit ver-

(Continued on next page)

Hier Spricht (Continued from page 24)

wundet oder getoetet.

Das Radio bleibt ein unvergleichliches Bindeglied aller Hoerer in der Welt. Wo kein anderes juedisches Kommunikationsmittel besteht, sind die israelischen Sendungen oft die einzige Information ueber Israel und die einzige Verbindung zwischen juedischen Gemeinden und dem juedischen Volk als Ganzem. Arabische Sendungen sind besonders wichtig, um Israels Image in den umgehenden Laendern zu schuetzen und Verstaendigung und Frieden zu foerdern.

EDLE TROPFEN AUS DEM HEILIGEN LAND

Mit grossen Lettern ist die Jahreszahl an der Hauswand aufgeschrieben: 1892. Das ist das Gruendungsjahr der ersten Weinkellerei Israels in Sichron Jaakow. Die Reben hat der grosse Maezen des vorstaatlichen Jischuw, Baron Edmond de Rothschild, aus Frankreich importiert und sie im warmen Klima des Landes zur Reife gebracht. Zunaechst wurde nur Suesswein produziert, heute produzieren die Weinkellereien der Firma Karmel in erster Linie Tafelweine, die sich in der Welt einen Namen zu machen beginnen.

In Sichron Jaakow geht die Produktion Hand in Hand mit den Anforderungen des juedischen Religionsgesetzes. "Die Weine, alle kascher fuer Pessach, werden vom Moment an, da die Trauben bei uns eintreffen, der Aufsicht eines religioesen Juden unterstellt," sagt der Maschgiach, der Aufseher, ein junger Mann, der aus den USA eingewandert ist und den Weg zum Judentum gefunden hat. "Die Weine sind pasteurisiert und gelten in halachischer Hinsicht als "gekochter Wein" (*jajin m'wuschal*). Sie werden durch den Pasteurisierungsprozess haltbarer. Im Uebrigen werden vor der Weinproduktion die Abgaben von *Teruma* (Priesterabgabe) und *Maaser* (Zehnten) abgesondert. Und wir sorgen dafuer, dass Trauben aus den ersten drei Jahren nach dem Pflanzen der Rebe (*orla*) ausgeschlossen bleiben. Wie die Tora es fordert."

Jaehrlich werden in Sichron Jaakow 8 Mio. Liter Wein hergestellt. Es is vornehmlich der billigere Wein. Die teuren Sorten und die uebrigen alkoholischen Getraenke sind dem Hauptunternehmen von Karmel in Rischon Lezion vorbehalten. Zur Zeit herrscht in Sichron Jaakow "Ruhe vor dem Sturm." Die vielen Faesser mit einem Volumen von 10 000 L pro Fass werden gereinigt und fuer die neue Ernte vorbereitet. In zwei Monaten, kurz nach Tischo Beaw, werden die roten und weissen Trauben von Weinbauern herangefuehrt und in die Traubenpressen ausgeschuettet. Und nach weiteren zwei Monaten, kurz nach dem Laubhuettenfest Sukkot, ist die Produktion vorbei. Rasch und sehr effizient. Eine Neuerung hat Karmel eingefuehrt: Plastikbehaelter mit einem Weinhahn, in welchem drei bis zweiunddreissig Liter weisser Tafelwein eingefuellt werden. Der Wein wird gegen des sich bildenden Vakuums nicht sauer und behaelt, wenn er einmal kuehl ist, 24 Stunden lang seine Temperatur. Das Patent stammt aus den USA und bewaehrt sich sehr gut, vor allem beim Weinverkauf an Hotels und Gaststaetten.

R.G.

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Else Baumann	formerly Nuernberg
Leopold Louis Jacob	formerly Lauterbach
Margot Dreifuss, nee Stever	formerly Koeln
Matilde Heimann, nee Friedlaender	formerly Dortmund
Siegmund Fuld	formerly Hainchen
Ernest L. Mayer	formerly Regensburg

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*

March	Adar		April	Nisan	
14	13	Julius Petzon	19	18	Ernesto Stadecker
14	13	Albert Weil	19	18	Arthur Trautmann
14	13	Recha Weil	19	18	Kenneth Zimmermann
14	13	Ludwig Weissfeld	19	18	Isidor Weil
15	14	Gustav Blum	20	19	Albert Falk
15	14	Jakob Blum	20	19	Moses Gruen
15	14	Julius Blum	20	19	Siegfried Kahn
15	14	Leopold Kende	20	19	Abraham Kosinetz
15	14	Theodor Lauter	20	19	Fritz David Lehman
15	14	Hannchen Plaut	21	20	Bernhard Behrens
16	15	Anselm Baer	21	20	Julie Gruenberg
16	15	Sol Hahn	21	20	Anna Hermann
16	15	Otto Gutman	21	20	Hellmuth Hirschheimer
16	15	Rosa Lenz	21	20	David Liebmann
16	15	Jacob Oppenheimer	21	20	Johanna Liebmann
16	15	Emma Wolf	22	21	Dr. Ferdinand Hermann
17	16	Yeta Brown	22	21	Jolan Schlee
17	16	Samuel Eberhardt	24	23	Joseph Adler
17	16	Ann Lewy	24	23	Selli Heldmann
17	16	Mina Strassburger	24	23	Lawrence Hirsch
18	17	Anna Feuer	24	23	Margot Hirsch-Reese
18	17	Arthur Gottlieb	24	23	Hugo Horwitz
18	17	Martha Gruenbaum	24	23	Hugo Voss
18	17	Leo Lesser	25	24	Betty Kraus
18	17	Recha Mathes	25	24	Bertha Wiesenberg
18	17	Sigmund Neubauer	26	25	Joseph Feuer
18	17	Isak Plaut	26	25	Max Gitterman
18	17	Bertha Seelig	26	25	Fritz Neuhaus
19	18	Lotte Adler	26	25	Therese Stern
19	18	Bernard Appel	27	26	Fritz Brandeis
19	18	Bertha Dreifuss	27	26	Elfriede Breslauer
19	18	Max Friedman	27	26	Julie Horn
19	18	Johanna Kirschner	27	26	Ludwig Landenberger
19	18	Albert Leiter	27	26	Margarete Meyer
19	18	Rita Lowenberg	27	26	Meta Rosenthal

(Continued on page 28)

We Remember (Continued from page 27)

March	Adar		April	Nisan	
			7	8	Max Fein
27	26	Paul Scherlinski	7	8	Recha Fein
27	26	Hugo Schloss	7	8	Hilde Kahn
28	27	Bertha Herzberg	7	8	Auguste Levi
28	27	Isidor Kraus	7	8	Henry Miller
28	27	Herman Levi	7	8	Babette Noerdlinger
28	27	Jenny Pinkesfeld	7	8	Gustav Sacki
28	27	Regina Rosenthal	7	8	Ida Sacki
28	27	Julius Schoenberger	7	8	Bella Schloss
28	27	David Schuelein	7	8	Margit Schloss
28	27	Hugo Ullmann	7	8	Leonore Soika
29	28	Bertha Froehlich	7	8	Adele Strauss
29	28	Max Louis Gutman	8	9	Siegmund Ehrlich
29	28	Isidor Lewy	8	9	Jack Goldfarb
29	28	Bernard Lowenstein	8	9	Rebecca Neu
29	28	Irma Marx	8	9	Herman Schulhoff
29	28	Leo Stern	9	10	Isidor Bensinger
29	28	Babette Wild	9	10	Ella Israel
29	28	Henriette Wolf	9	10	Liebmann Kaufman
30	29	Martha Herz	9	10	Sally Nauman
30	29	Julius Schaler	10	11	Berta Friedberg
30	29	Ethel Sinnreich	10	11	Gretchen Gutmann
	Nisan		10	11	Johanna Koestrich
31	1	Gustav Bendheim	10	11	Philipp Lehr
31	1	Hugo Hirsch	11	12	Henry Lichtenstein
31	1	Arthur Kahn	12	13	Jettchen Griesheim
31	1	Hannah Kayem	12	13	Irma Waelder
April			13	14	Flora F. Freyer
1	2	Rabbi Dr. Leo Baerwald	13	14	Rudolf Strauss
1	2	Henriette Bensinger	14	15	Paula Alexander
1	2	Julius Hellman	14	15	Alexander Bauer
1	2	Joseph Hass	14	15	Helene Gowa
1	2	Paula Kalter	14	15	Samuel Hirschheimer
1	2	Willi Oppenheim	14	15	Jacob Gutwillig
1	2	Adolf Sass	14	15	Julius Jacob
2	3	Elsie Blumenthal	14	15	Albert Katzenstein
2	3	Selma Hamburger	14	15	Ferdinand Mayer
2	3	Max Hubert	14	15	Rudolf Strauss
2	3	Steven S. Kahn	14	15	Betty Strauss
2	3	Bertha Rosenberg	15	16	Fred Marx
2	3	Meta Stern	15	16	Berta Mueller
3	4	Ludwig Bruckheimer	15	16	Clara Neu
3	4	Gustav Stock	15	16	Herman Schlee
4	5	Dr. Otto L. Kupfer	16	17	Eva Badt
4	5	Isaak Selig	16	17	Nette Loeb
4	5	Dr. Paul Simon	16	17	Sanna Ottenheimer
5	6	Martha Lasker	16	17	Rabbi, Dr. Hugo Stransky
5	6	David Neumann	17	18	Elsa Angres
5	6	Leopold Weil	17	18	Irma Henlein
6	7	Sally Hammerschlag	17	18	Lisa Wertheimer
6	7	Herta Salomon	17	18	Hedwig Wolff
7	8	Julius Benjamin	18	19	Samuel Stein

(Continued on next page)

We Remember (Continued from page 28)

April	Nisan		May	Iyar	
			4	5	Gabriel Klein
19	20	Irma Levite	4	5	Salomon Loeb
19	20	Immanuel Rosenfeld	4	5	Fred Neubauer
19	20	Emil Silbermann	5	6	Hedwig Fischel
19	20	Sessi Wertheim	5	6	Alice Seligmann
20	21	Hermann Gundelfinger	5	6	Walter Stein
20	21	Johanna Kahn	6	7	Bertha Kahn
20	21	Max Katzenstein	7	8	Goetz Hellmann
20	21	Siegfried Wertheim	8	9	Alexander Bloch
21	22	Dora Abeles	8	9	Max Ransenberg
21	22	Max Abeles	9	10	Bertha Freitag
21	22	Dr. Leopold Landenberger	9	10	Paula Gutwillig
21	22	Emil Oppenheimer	9	10	Raphael Fleix Hayum
21	22	Irene Winter	9	10	Hermann Wertheimer
22	23	Aron Gottlieb	10	11	Rosette Kaufmann
22	23	Sarah Berney	10	11	Fred Royce
22	23	Victor Marx	10	11	Leo Traub
23	24	Jack Kayem	11	12	Morris Hirsch
23	24	Simon Stern	11	12	Arthur Nathan
24	25	Josef Holzer	12	13	Henriette Brunn
24	25	Laura Schorsch	12	13	Eric Gross
25	26	Anna Perry	12	13	Gustav Daniel
25	26	Herbert Wolf	12	13	Martha Lafarque
26	27	Naftali Feingold	12	13	Flora Strauss
26	27	Lazurus Heinsfurter	13	14	Stephanie Greenbaum
26	27	Benno Levy	13	14	Jack W. Levi
26	27	Amson Schloss	13	14	Willi Schiff
26	27	Bertha Veis	14	15	Mordko Katz
26	27	Jacob Veis	14	15	Lisel Leiter
27	28	Fanny Auerhann	14	15	Bernard Philippson
28	29	Flora Neubauer	15	16	Erna Heilbronn
28	29	Irving Isidor Simon	15	16	Karl Lichtenstein
28	29	Jenny Strauss	15	16	Erna Stern
29	30	Meinhard Marx	15	16	Sol Stern
29	30	Matylda Morawetz	15	16	Recha Strauss
	<i>Iyar</i>		16	17	Heymann Grossman
30	1	Dr. Joseph Cahn	16	17	Arthur Jacoby
30	1	Else Grossman	16	17	Ludwig Kahn
30	1	Max Herz	17	18	Siegfried Heyman
30	1	Adelheid Mannheimer	17	18	Manny Hoffman
<i>May</i>			17	18	Michael Singer
1	2	Leopold Kronnenberger	18	19	Selma Adler
1	2	Lothar Strauss	18	19	Henry Falkenstein
2	3	Ignaz Benedikt	20	21	Joseph Freitag
2	3	Norbert Hess	20	21	Minna Hanau
2	3	Sally Levi	20	21	Stephen Schoemann
2	3	Elsa Wortsman	21	22	Bertha Friedberger
3	4	Irma Erlebacher	21	22	Louis Heilbrunn
3	4	Max Hamburger	21	22	Sylvia Mintz
3	4	Elsie Hirsch	21	22	Anna Voss
3	4	Emma Leitner	22	23	Klara Breslauer
4	5	Frieda Brotman	22	23	Morris Moser
4	5	Peter J. Dienstag	23	24	Doris A. Jacoby
4	5	Emil Dreyfuss			

(Continued on next page)

We Remember (Continued from page 29)

<i>May</i>	<i>Iyar</i>		<i>May</i>	<i>Sivan</i>	
			29	1	Sidi Lorsch
			29	1	Herta Losman
23	24	Isaak Schoen	29	1	Josef Losman
24	25	Max Hammerschlag	30	2	Benjamin Vosen
24	25	Michael Holzer	31	3	Sofie Goldschmidt
24	25	Henny Katz	31	3	Joseph Gottlieb
24	25	Fanny Moser			
24	25	Fred Reich	<i>June</i>		
25	26	Babette Himmelreich	1	4	Ella Strauss
25	26	Emanuel Himmelreich	1	4	Clementine Wollenreich
25	26	Malchen Oppenheimer	2	5	Rosel Rachel Bruchfeld
25	26	Ida Strauss	2	5	Jonas Frank
26	27	Helen Gutkind	2	5	Fanny Levite
26	27	Babette Levi	2	5	Doris Schuelein
26	27	Max Plaut	3	6	Dr. Isak Heilbronn
26	27	Meyer Rosenberg	3	6	Jenny Katzenstein
26	27	David Meyer	3	6	Auguste Wolf
27	28	Lina Goetz	4	7	Thekla Alexander
27	28	Bertha Lemberger	4	7	Lina Gitterman
27	28	Max Neumann	4	7	Emil Liffgens
28	29	Ernest Gutmann	4	7	Irma Liffgens
28	29	Igo F. Gutman	4	7	Helene Mayer
28	29	Eugenie Kahn	4	7	Berta Oppenheimer
28	29	Siegfried Rothschild	5	8	Sally Hirsch
	<i>Sivan</i>		5	8	Anna Pollack
29	1	Julius Lehmann	5	8	Renate & Sally Pollack
			5	8	Walter S. Ronner

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



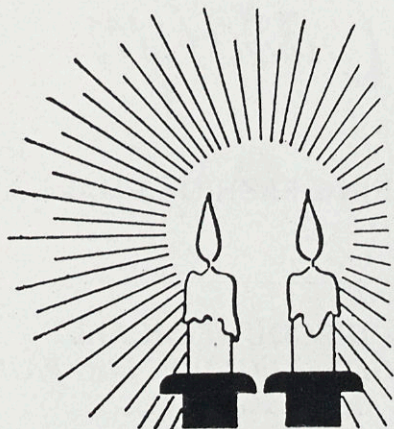
MONUMENTS JERRY TRAUBER

142 LANGHAM STREET
Brooklyn, New York 11235
Phone (212) 743-9218

(By Appointment)

Successor to:

EMANUEL NEUBRUNN



A SUGGESTION TO OUR MEMBERS

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.

The form of such provisions usually reads as follows:

"I hereby give and bequeath the sum of . . . Dollars to Congregation Beth Hillel & Beth Israel, Inc. with present offices at 571 West 182nd Street, New York, N.Y. 10033, with the proviso that the Congregation causes Kaddish, the traditional prayer in commemoration of the departed persons, to be recited during the year of mourning and on the Yahrzeit days (the annual anniversary dates of my death)."

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.

OSCAR WORTSMAN, PRESIDENT

Carolyn

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