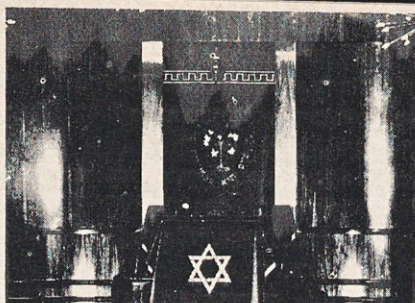




Published by Congregation Beth Hillel & Beth Israel, Inc.

Tamuz-Av-Elul 5747

Number 313

June-July-August 1987



THE EXCITEMENT OF NUMBERS

Man is fascinated by counting. Hardly anything in life is not measured in numbers. We tell the time of day by hours and minutes. We measure the passage of time in weeks and months and years. Wealth or its lack is determined by money counted. A performance's attraction is gauged by the number of people in the audience, the number of curtain calls, and how long it runs on Broadway.

Judaism has its own catalogue of numbers, significantly different. The 4th Book of Moses begins with the numbering of the Tribes of Israel in the wilderness. Although its Hebrew name is Bamidbor (In the Wilderness), in other languages it is known as Numbers.

The linkage of Pesach and Shovuos is carefully and painstakingly hammered into place by a period of counting, leading through seven weeks—forty-nine days—to the giving of the Law.

And at Sinai, G'd's Ten Commandments initiated ten great categories of divinely commanded precepts, 613 in all.

Neither the so frequent listless and empty running of time, nor the passing pleasures of entertainment, nor the amassing of material possessions "counts" with us. Rather these three: the accountability of the individual and the dignity of man, the eager anticipation to receive and hear and heed the word of G'd, and His commandments which endow our lives with purpose and value.

Note that the Hebrew word for 'number' is *mispar*. Its root is *sapper*—"to tell." Numbers, be they of men, time or deeds, must tell a meaningful story to be worthy of regard.

Rabbi Shlomo Kahn

Shavuoth

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SCHEDULE OF SERVICES

1987		<i>Preceding Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
June 3	1st day Shovuus	8:00	8:30	7:00	9:05	4:10	8:50
June 4	2nd day Shovous-Yizkor-Sermon	7:00	8:30	8:40	9:06		
June 6	Noso	7:00	8:45	8:35	9:07	4:00	8:50
June 13	Beha'losecho	7:00	8:45	8:40	9:11	4:10	8:55
June 20	Shelach (Blessing Month of Tamuz) Sermon	7:00	8:45	8:40	9:15	4:10	9:00
June 27	Korach (Rosh Chodesh)	7:00	8:30	8:40	9:15	4:20	9:05
July 4	Chukas	7:00	8:45	8:40	9:14	4:30	9:05
July 11	Bolok	7:00	8:45	8:35	9:12	4:45	9:10
July 18	Pinchas	7:00	8:45	8:30	9:07	4:55	9:10
July 25	Matos-Masse (Blessing Month of Av)	7:00	8:45	8:25	9:00	5:05	9:15
August 1	Devorim (Chazon) Sermon	7:00	8:45	8:20	8:53	5:15	9:20
August 8	Voes'chanan (Nachum) Sermon	7:00	8:45	8:10	8:42	5:25	9:25
August 15	Ekev	7:00	8:45	8:00	8:32	5:35	9:25
August 22	Re'eh (Blessing Month of Elul)	7:00	8:45	7:50	8:22	5:40	9:25
August 29	Shoftim	7:00	8:45	7:35	8:10	5:45	9:30
Sept. 5	Ki Setze—Sermon	7:00	8:45	7:25	7:58	5:45	9:30
Sept. 12	Ki Sovo	6:50	8:45	7:15	7:48	5:50	9:30
Sept. 19	Nitzovim-Vayelech	6:40	8:45	7:00	7:35	5:50	9:30

(continued on next page)

WEEKDAYS (unless listed otherwise—see below)

Mornings:	Sundays and Legal Holidays (Monday, Sept. 7)	8:00 A.M.
	Mondays and Thursdays	6:40 A.M.
	Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings:	until September 3	7:30 P.M.
	September 6 to 22	6:45 P.M.

SPECIAL DAYS

Tuesday	June 2	Erev Shovuos—Shovuos-Lernen 10 P.M.
Wednesday	June 3	Shovuos-Lernen 7 P.M.
Shabbos	June 27	Rosh Chodesh Tamuz, 1st day: Shacharis 8:30 A.M.
Sunday	June 28	Rosh Chodesh Tamuz, 2nd day: Shacharis 8:00 A.M.
Tuesday	July 14	Shivo osor b'Tamuz: Fast begins 4:15 A.M., Shacharis 6:30 A.M.; Mincho-Maariv 7:30 P.M.; fast ends 9:07 P.M.
Monday	July 27	Rosh Chodesh Av: Shacharis 6:30 A.M.
Tuesday	August 4	Tisho b'Av: Fast begins Monday 8:05 P.M.; Mincho-Maariv 8:25 P.M.; Shacharis Tuesday 6:15 A.M.; Mincho-Maariv 7:30 P.M.; fast ends 8:46 P.M.
Tuesday	August 25	Rosh Chodesh Elul, 1st day: Shacharis 6:30 A.M.
Wednesday	August 26	Rosh Chodesh Elul, 2nd day: Shacharis 6:30 A.M.
Sunday	Sept. 20	Selichos 7:00 A.M.
Monday	Sept. 21	Selichos 6:00 A.M.
Tuesday	Sept. 22	Selichos 6:15 A.M.
Wednesday	Sept. 23	Erev Rosh HaShono 6:00 A.M.

SHIURIM SCHEDULE

Daily Lernen after Shacharis.

Daily Lernen after Maariv.

Chumash Shiur Shabbos 45 minutes before Mincho.

Sidro explanation Shabbos after Mincho.

Ladies' Shiur Mondays 8:00 P.M.

IMPORTANT NOTICE

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CHAG SAMEACH AND A PLEASANT SUMMER

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Mr. & Mrs. Jerry Ternor

FROM THE DESK OF THE PRESIDENT

It seems most fitting at the start of this new administration to express our sincere thanks to Oscar Wortsman who for close to ten years headed our Congregation, despite several months of severe illness. In all that time he worked relentlessly for the common good and was well-liked by all. He was instrumental in making the merger of our two original Congregations a success beyond all expectations. Best of all, Mr. Wortsman will continue his active work by serving as First Vice-President.

We note with sincere regret the passing of Mrs. Meta Weil who had been a member of the Boards of the Congregation and Sisterhood for many years. She also served as Director of our Family Club and was especially active in our Social Committee. Always helpful and good-hearted, she will be greatly missed by all her friends.

Our Congregation is blessed by the generosity of our members and our affiliated organizations. At this time the following deserve special mention and our sincere thanks:

Our Sisterhood, for a significant cash contribution to our Treasury.

The Sisterhood also sponsored the refreshments served on the occasion of YOM HA-ATZMAUT.

Mrs. Fanny Leidecker, for a substantial gift in honor of her 80th birthday; these funds are destined to allow proper restoration of the writing of the two TORAH scrolls that are regularly used on SHABBAT and YOM TOV.

Mr. Oscar Wortsman, for the donation of a new TORAH mantle, to match the recently donated mantle, thereby completing a set for use during the SHOVUOS holiday.

All those who sponsored a KIDDUSH after the GEMORO SHIUR on SHABBAT between CHANUKKAH and PESACH. They are hereby listed in alphabetical order: Mr. & Mrs. H. Bacharach, Mr. A. Blank, Mr. & Mrs. W. Blank, Mr. & Mrs. A. Gerstley, Mr. & Mrs. E. Hanau, Mr. & Mrs. A. Hanauer, Mrs. A. Hartoch, Mr. & Mrs. E. Hirsch, Mrs. S. Hirschenberger, Rabbi & Mrs. S. Kahn, Mr. & Mrs. L. Knurr, Mrs. O. May, Mr. & Mrs. W. Michel, Mr. & Mrs. E. Roos, Mrs. R. Rosenthal, Mrs. R. Ruhm, Mrs. H. Saul, Cantor & Mrs. J. Scharenberg, Mr. & Mrs. W. Schmidt, Mr. & Mrs. H. Speier, Mr. & Mrs. A. Stern, Mrs. A. Stone, Mr. & Mrs. W. Strauss, Mrs. C. Wahle, Mrs. E. Weissfeld, Mr. & Mrs. C. Wolff, Mr. & Mrs. O. Wortsman.

Mrs. Herta Hirsch for cleaning and polishing our TORAH silver, Mr. & Mrs. Emanuel Hirsch for repairing damaged SIDDURIM and CHUMASHIM.

Also Mrs. Irma Hanauer and Mrs. Herta Hirsch for preparing and serving breakfast at the SIYUM on EREV PESACH.

Mrs. Else Richmond has graciously consented to guide the Family Club in the future; we are glad to know that this group will be in such capable hands.

A new Committee has been formed under the Chairmanship of Mr. Oscar Wortsman to coordinate the efforts of the Congregation, Chevra Kadisha and Sisterhood for the care of the sick, homebound and elderly. In order for this Committee to function as foreseen it is of utmost importance that all such cases be reported promptly to Mr. Wortsman or the office of the Congregation.

Many years ago the Synagogue Committee approved and the Board Of Trustees confirmed a resolution that all those called for an Aliya be required to wear a jacket (or similar cover). This is not only an honored tradition of our Central European heritage but lends dignity to our Services and shows due respect when approaching G'd's Torah.

We urge members to comply and thank them for their cooperation.

William Blank
President



OUR NEW PRESIDENT

For the second time, Mr. William B. Blank has been asked to assume the leadership of our Congregation.

Mr. Blank joined the Congregation Beth Hillel in 1942 and from the very beginning was active in congregational affairs. He first served as president of the Congregation's Young People's League. In succeeding years, Mr. Blank was Recording Secretary, First Vice President, and chaired the Synagogue Committee. In 1972, Mr. Blank became President of the Congregation.

During his tenure as President, from 1972 to 1978, Mr. Blank successfully initiated many innovations in our congregational life. Since our celebrated merger of Congregations Beth Hillel and Beth Israel, Mr. Blank served as First Vice President and capably and expertly guides the Synagogue Committee as its Chairman.

The devotion and loyalty of Mr. Blank and his entire family go well beyond the call of duty. The Blanks have become a well-known and highly respected team not only in the Congregation but also in Jewish life of our entire community.

All of us at Congregation Beth Hillel and Beth Israel wish our new President the best of luck and assure him our full support and cooperation.

O.W.

COMMITTEES OF THE CONGREGATION

The following Committees have been appointed by the Administration:

Synagogue Committee: William Blank, Chairman; Arthur Hanauer, Vice Chairman; Rabbi Shlomo Kahn; Cantor Jack Schartenberg; Albert Blank; Eric Hanau; Adolph Heimer; Walter Michel; Gary Weil; Oscar Wortsman.

Bulletin Committee: Rabbi Shlomo Kahn, Editor; Dr. Eric Bloch, Chairman; Oscar Wortsman, Vice Chairman; Bianca Berger; Theodore H. Spaeth; Charlotte Wahle; Eugenie Weinberg.

Finance Committee: Eric Hanau, Chairman; Kurt Hirsch, Vice Chairman; Robert Bernheimer; Herman Gutman; Werner Heumann; Walter Strauss; Oscar Wortsman.

Building Committee: Walter Michel, Chairman; Kurt Neu, Vice Chairman; Hugo Bacharach; Manfred Schoen; Arthur Strauss.

Social-Cultural Committee: Ernest Roos, Chairman; Fay Blank, Vice Chairperson; Rabbi Shlomo Kahn; Herta Hirsch; Rita Knurr; Ria Roos; Ruth Ruhm; Alice Stone; Gertrude Strauss; Edith Weissfeld; Herta Wolff; Margot Wortsman; Oscar Wortsman.

Cemetery Committee: Harry Speier, Chairman; Arthur Hanauer, Vice Chairman; Hugo Bacharach; Harry Benger; Charles Wolff.

Bikur Cholim/Seniors Committee: Oscar Wortsman, Chairman; Ruth Ruhm, Vice Chairperson; Rabbi Shlomo Kahn; Fay Blank; Arthur Hanauer; Emanuel Hirsch; Rita Rosenthal; Ria Roos.

Community Relations Committee: Charlotte Wahle, Chairperson; Walter Michel, Vice Chairman; Kurt Hirsch; Manfred Schoen; Gary Weil.

Chevra Kadisha: Emanuel Hirsch.

Sisterhood: Fay Blank.

Family Club: Else Richmond.

CHEVRA DAY — MARCH 8, 1987

This year's Chevra Day occurred, as it should, on the 7th of Adar, birthday and Yahrzeit of Moshe Rabbenu. The observance of this annual day consisted of three parts: Chevra Membership Meeting, Service in the Synagogue, and Chevra Dinner.

After the conclusion of the Annual General Membership meeting at which the business and activities of the Chevra were discussed, all assembled in the Synagogue for the solemn religious service. Cantor Schartenberg conducted the Mincha Service and after it, the Choir presented two renditions, *Enosh Kechotzir* and subsequently *Mesim yechaye E-l*.

In his sermon, Rabbi Kahn sketched the importance and solemnity of the day. Focusing on a Talmud passage, he showed that there are several key sentences in the Torah which highlight our Jewish values. One is the sentence *Shema Yisroel*, another is "Love your fellow man as yourself." These two sentences form the basis of man's relationship to G'd and at the same time, his obligations to fellow man. When the Talmud adds a third sentence, "This is a story of the generations of man," it teaches us that both of these duties, towards G'd and towards man, are the essence of our life. In fulfilling the traditional mitzvos towards the living and the dead, the Chevra Kadisha meets this basic requirement of man.

After solemnly recalling the names of Kehillo members who have passed away during the year, Cantor Schartenberg chanted the *E-l moley rachamim*, which concluded the synagogue service.

The "birthday" celebration followed, in the form of the traditional Chevra-Seudah in the Social Hall. In a pleasant atmosphere, at set tables, in good company and a delicious dinner, President Emanuel Hirsch welcomed all participants, and Rabbi Kahn delivered a dinner speech with an amusing story that had a fitting moral. As in the past, the Benshen was "sold" with the generous participation of the dinner guests and Rabbi Kahn's rendition of it brought the pleasant affair to its conclusion.

A hearty thanks to all who made the afternoon successful, especially to Mr. Arthur Hanauer whose expert arranging made it a success.

Hugo Bacharach
Secretary

COMMUNITY SERVICES



OUR COMMUNITY

JEWISH COMMUNITY COUNCIL

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

(2) Escort Services — Escort services can be arranged for the elderly. These services are available to eligible individuals for essential appointments at Social Security offices, clinics, doctors, etc. Contact: Jewish Community Council, 121 Bennett Avenue, 568-5450.

MORIAH LUNCHEON CLUB

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

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

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

GENERAL MEMBERSHIP MEETING 1987

On a beautiful Spring Sunday, March 22, 1987, 46 members assembled for the annual General Membership meeting of Congregation Beth Hillel & Beth Israel. President Wortsman opened the meeting at 10:30 A.M., voicing his disappointment at the poor attendance. He contrasted the lack-luster attendance with the dedicated efforts given to congregational matters by the officers and a few others.

The minutes of the 1986 Membership meeting, read by our Secretary, Mrs. Wahle, were approved by voice vote. President Wortsman introduced his presentation with the report that our membership had remained quite stable, i.e., 137 couples and 308 single members as compared to 151 couples and 296 singles last year. He brought us the sad news of the abrupt death of members deceased during the preceding 12 months. President Wortsman spoke of the year as one of tranquility, characterized by exemplary cooperation and leadership by the officers, the Board, the Rabbi, the committees, the Chevra and the Sisterhood. The membership continued to be financially generous. Participation at synagogue service remains uneven; satisfactory to excellent on Shabbatot and Yomin Tovim, and variably insufficient for a minyan at the daily services. This seems to be an endemic problem among the smaller and older congregations.

Our Treasurer, Mr. Hanau, reported that 1986 ended with a small budgetary surplus, largely because of increased contributions coupled with reduced expenditures. Membership dues have not been increased for 3 years. (The officers, Board and committees are to be complimented on their prudent management of congregational finances.)

Mr. Blank, Synagogue Committee chairman, found no change in membership attendance or behavior at Synagogue services. We retain a reputation for dignified, orderly and melodious services. The Committee plans to honor those men who sustain the daily minyan by their presence.

Highlights in the reports by the other standing committees ("Habayit," Social, Building, Jewish Community Council, Elderly) included an unusually successful season of social events organized under Mr. Roos' leadership, the completion of roof and air-conditioning repairs, a summary by Mrs. Wahle of the extensive program for Senior citizens under the auspices of the Jewish Community Council, and continued visits by Mrs. Ruhm's Committee to the elderly. President Wortsman complimented Mr. Michel, Building Committee chairman, for his concern in maintaining our building at minimal expense.

Mr. Hirsch and Mrs. Blank reported as Presidents of the Chevra and Sisterhood, respectively. More men are needed to attend funerals. All Board members of the Sisterhood were re-elected. The diversity of Sisterhood activities, which are impressive, included a donation of funds to the Congregation and the planting of two trees in front of the Synagogue building. Mrs. Richmond formally succeeds the late Mrs. Weil as Director of the Family Club, a function she carried out during Mrs. Weil's illness.

These reports were followed by the unanimous election of the candidate slate proposed by the Nominating Committee, consisting of Messrs. Walter Michel, Hugo Bacharach, Fred Fuld, Max Hamburger, Arthur Hanauer, Lewis Knurr, Justus Landenberger, Ernest Roos, Charles Wolff. Elected officers were William Blank (President), Oscar Wortsman, Arthur Hanauer, Walter Michel (Vice-Presidents), Eric Hanau (Treasurer), Kurt Neu (Assistant Treasurer), Charles Wolff (Secretary), and Gary Weil (Recording Secretary). Mr. Weil replaced Mrs. Charlotte Wahle, who had done an outstanding service as the Board's Recording Secretary for many years. All that needed recording was, indeed, recorded! In his first official act as President, Mr. Blank appointed Mrs. Wahle to fill the Board vacancy created by Mrs. Weil's death.

Rabbi Kahn pointed out our good fortune that the strength of our leadership remains undiminished since the two individuals formerly occupying the position of President and First Vice-President remain as officers, only in role-reversal.

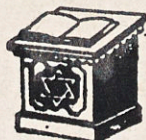
Mr. Wortsman briefly reviewed the highlights of his 10-year tenure as President, and then turned the meeting over to President-elect Blank. President Blank voiced his and the Congregation's gratitude for the excellent and productive leadership rendered by Mr. Wortsman, and spoke of his optimism for the Congregation's future. It is his continued aim to have Congregation Beth Hillel & Beth Israel function as a religious and social center and as a source of encouragement for the membership.

The meeting ended with expressions of appreciation for the role played by Oscar Wortsman and Charlotte Wahle during the past decade in the life of the Congregation, and was adjourned at 11:25 A.M.

The undersigned would like to add his voice to the many others in expressing his recognition of and appreciation for the initiative, sustained and thoughtful efforts and labor that Messrs. Blank and Wortsman have and are expending for the welfare of the Congregation. In addition, this is to recognize Mrs. Wahle's diligent, responsible and faithful discharge of her function as Recording Secretary, a sometimes tedious and thankless, but always essential task in our Congregation.

Eric Bloch

CONGREGATION NEWS IN BRIEF . . .



- . . . Chevra Day (March 8th) is described elsewhere in this issue . . .
- . . . a report on the General Membership Meeting of the Congregation which took place on March 22nd appears in this issue . . .
- . . . on Purim eve, after Motzoe Shabbos services, all who attended were treated to a post-Megillo snack in our Social Hall, tastily prepared and well-enjoyed, consisting of generous helpings of pastry, coffee and tea, and a delightful get-together in community and Purim spirit . . .
- . . . the Pesach holiday with preparations, services and Yomtov atmosphere was traditionally and festively observed: preparations included a mailing to all members of Pesach instructions and Food Directory, the opportunity to kasher utensils, the Siyum on Erev Pesach of a Talmud Tractate studied each week after Shabbos morning services for fourteen consecutive shiurim; well-attended synagogue services on Yomtov, culminating with the *Yizkor* and *Matnas Yad* as well as the consecration of memorial tablets during the last day's services . . .
- . . . Sunday, May 3rd brought two events: the annual Solidarity March and Rally for Soviet Jews in the afternoon, and the festive Yom Atzmaut Memorial-and-Celebration Service in the evening, marking Israel's 39th year of independence . . .
- . . . please direct your attention to the column entitled *From the Desk of the President* for additional important congregational news as well as tribute to various persons for their donations . . .
- . . . as indicated in the above-mentioned column, our Sifre Torah are in need of restoration; with the passage of time the gradual fading of the hand-written letters takes its toll and must be painstakingly examined and restored by a qualified scribe; thanks to a generous donation the work is in progress; in order to overhaul additional Torah scrolls, a costly project, donations for this sacred work will be gratefully accepted . . .
- . . . a trip to Atlantic City is planned for Wednesday, June 10th, details will follow . . .
- . . . the General Membership Meeting of the Sisterhood will be held on Sunday, June 14, at 11 A.M. . . .
- . . . as posted on the Synagogue's bulletin board, the schedule of bus service to the cemetery includes the following Sundays: May 10, June 7, June 21, July 12, August 2, September 6, September 13, September 20 . . .

CONSECRATION OF MEMORIAL PLATES AND WINDOWS

On the last day of Pesach during the Yizkor service, the memorial windows and plates which had been affixed during the past year were consecrated.

In his sermon, Rabbi Kahn dwelled on the fact that whereas the beginning of the Pesach holidays enjoys the mood of simcho, commemorating the exodus from Egypt and the freedom it brought to our forefathers, the last days of the festival marks the more subdued but enduring mood of faith in G'd. Hence Yizkor blends in fittingly, for *emunah* helps us overcome perils, sufferings and sorrow.

The following names were read: SALO WALDEN and EVA WALDEN (memorial windows), GUSTAV WIMPFHEIMER, MARTIN ULLMANN, LILLY WELT, RITA LOWENBERG, HERTA SALOMON, ELLA STRAUSS, FRIEDEL KAUFMANN, MAX KAHN, MAX MAYER, ROBERT LEVITUS, VERA MORGENTHAU, DINA HIRSCH, CHARLES NEWHOUSE, MANFRED HIRSCHHEIMER, ARTHUR KAHN, JULIUS EGGNER (memorial plates), MATILDE HEIMANN, SIEGMUND FULD, RESI STERN, ERNEST L. MAYER, PAUL KAUFMANN, ALFRED NORDLINGER, META WEIL, JULIUS KATZENSTEIN, FREDERICK HEIMANN, FRED LOEWENGART (memorial plates ordered).

May their memory be a blessing.

THANK YOU

I wish to thank Rabbi Kahn, Cantor Scharenberg, President Wortsman, Mr. Hanauer and all members of the Congregation who have been so kind and thoughtful during my recent sickness.

Walter Mosbacher

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

Manfred Schoen

Many thanks to all for the expression of sympathy at the loss of my beloved sister Else Baumann.

Clare B. Stadecker

My great appreciation and my sincere thanks to Rabbi & Mrs. Kahn, Mr. & Mrs. Wortsman, Mr. and Mrs. Hanauer, Mrs. Fay Blank and the ladies of the Sisterhood, for the honor bestowed on me.

Elsbeth Nordschild

I wish to express my sincere appreciation to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha and all members of the Congregation for their thoughtfulness on my special birthday.

Siegfried Lowenfels

Sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Blank, Sisterhood, Chevra Kadisha and the members of the Congregation for their thoughtfulness and sympathy expressed on the occasion of the loss of our beloved mother and grandmother Meta Weil.

Henry, Noel and Justin Weil

My sincere thanks to the Congregation for the warm sympathy expressed on the passing of my beloved son Fred.

Hella Loewengart

I wish to express my sincere thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Scharenberg, Mrs. Fay Blank and to all my good friends and members of the Congregation for their thoughtfulness and concern during my recent illness.

Irma Leopold

Sincere thanks to all in the Congregation for their kind sympathy on the passing of my dear sister, Grete Dalberg.

Justus Landenberger

A sincere thank you to Rabbi and Mrs. Kahn, Mr. and Mrs. Wortsman, Mr. and Mrs. Blank, the Sisterhood and all my friends for the good wishes I received on my special birthday.

Martha Strauss

Many thanks to the ladies of the Sisterhood, and all friends of the Congregation for their thoughtfulness and comfort extended to us, as well as to Shirley and Arielle, at the tragic loss of our dear son-in-law Mitch.

Also many thanks for the messages of congratulations upon the recent engagement of our daughter Rose to Richard.

Leo and Lore Oppenheimer

With heartfelt appreciation I wish to thank Rabbi and Mrs. Kahn, Mr. and Mrs. Wortsman, the Sisterhood and the entire Congregation for the beautiful flowers and good wishes on my 70th birthday.

Margarete Weil

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ALL IN THE FAMILY

Remember the hapless "yecke" who couldn't get a seat on the Tel Aviv Jerusalem train? An equally apocryphal story indicates that he seems to have had an ancestor during "the good old times" of the Deutsche Reichsbahn. Our friend asks, "Wieviel kostet ein Billet von Berlin nach Breslau?" "Zwoelf Mark," replies the ticket seller. "Und von Breslau nach Berlin?" "Das gleiche, natuerlich." "Was heisst natuerlich? Ist es von Pessach zu Schwuss das selbe wie von Schwuess zu Pessach?"

Be that as it may, we have wagonloads of happy family news in a wide range of ages and their tracks even span the months of January through June. Our array of special milestones begins the mark of four-score years which is shared by Mr. Curt Behrens and Mr. Max Weil in May. Celebrating their 85th birthdays are Dr. Julius Heilbrunn in January, Mr. Herman E. Goldsmith in March, and Mrs. Sidonie Lindheimer in June. Mr. William Oppenheim's 90th birthday in April heralded the outstanding milestone of our Jubilare. Mrs. Adele Lebrecht celebrating the 100 year mark in May.

Mr. and Mrs. Edward Knopf observed their Golden Wedding anniversary in May. Mr. and Mrs. Ernst Aufseeser's son Walter was married to Miss Janet Kraten in June. Mr. and Mrs. Ernst Aufseeser also were presented with a granddaughter in March and a like Simcha came to Mr. and Mrs. Isidor Schindelheim in the same month. The birth of a great-grandson was the joyous news for Cantor and Mrs. Jack Scharthenberg in April.

Our Honorary President and his wife, Mr. and Mrs. Adolf Heimer enjoyed the wedding of their grandson Warren Frank to Miss Shary Langer.

Thus our Besorot Tovot span four generations. May we continue to find happy way stations on our tracks.

Chag Shavuot Sameach.

Shalom ve-hatzlachah,
THEODORE H. SPAETH

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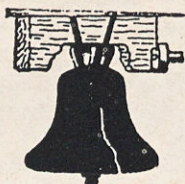
DINETTES

Jack & Michael Reinheimer

Greetings and best wishes for a pleasant summer

THE MISSING WORD ON THE LIBERTY BELL

by Rabbi Shlomo Kahn



Is it mere coincidence? Each year shortly before Shavuot, the weekly Torah portion contains a verse which rings a bell:

*You shall sanctify the fiftieth year
And proclaim liberty throughout the land
And all the inhabitants thereof . . .*

LEVITICUS 25:10



Long before this biblical sentence became the apt inscription on Philadelphia's famed Liberty Bell, it was engraved in the very soul and nature of the Jewish people. America is 211 years old—the Torah was given 3,299 years ago! And it is precisely between Pesach, anniversary of our freedom, and Shavuot, commemoration of receiving the Torah, that this ringing verse is read each year during a Shabbos synagogue service.

Liberty is an electrifying concept—freedom a rousing slogan—one of mankind's most precious dreams and values. For it man is prepared to fight and die. To attain it the most daring desperate means are mobilized. To retain it armies and civilians will sacrifice almost anything, including life itself. Subject of poems and songs, essays and sermons, a word that comes easily of the lips of all and often becomes a passionate desire and a fond, rosy dream, yet it is one of the most difficult concepts to define with clear precision. Indeed what *is* freedom?

Does freedom award me the right to do exactly as I please? Am I free to speak and write and act without hindrance and limitation? Am I free to demonstrate for my conviction and at the same time, free to stop others from doing the same? Am I free to publish without fear of censorship and distribute my works on whatever matter I choose, lavishly illustrate and precisely explain? Am I also free to bring up my children in decency in a clean, moral, healthy environment without fear of intrusion?

These and many other similar questions are difficult to answer. They present knotty problems, almost defying solution, calling for the kind of wisdom which is beyond reach. Where is the Solomon to decide cases of law which inevitably emerge from the lack of adequate delineation? But—without proper guidelines, society will totter, rocked by violent explosions and shockwaves which send it now to one extreme and now to the other, threatening to knock the world into anarchy and chaos.

Does the wisdom of Torah provide life-line and anchor to a sinking, drowning society? Surely Rabbi Joshua ben Levi had all of us in mind when he phrased his teaching in classical talmudic style and language:

(continued on next page)

LIBERTY BELL (continued)

Every day a heavenly voice resounds from Mount Horeb and proclaims, "Woe to mankind because of affront to the Torah." For whoever does not occupy himself with Torah is censured. To him may be applied the verse, "The tablets were the work of G'd, and the writing, the writing of G'd, literatim (Hebrew chorus) on the tablets." This suggests not only literatim on the tablets but also liberation (Hebrew cherus) on the tablets, for there is no true free man but one who occupies himself with the study of Torah.

FATHERS VI 2

More than a play on words—*chorus-cherus*; *literatim-liberation*—a significant, illuminating lesson. Best understood with the following Mishna:

Rabbi Nechunya ben Hakkanah used to say, whosoever accepts the yoke of Torah removes from himself the yoke of government and the yoke of worldly affairs; but he who casts off the yoke of Torah will find himself bearing the yoke of government and of worldly affairs.

IBID III 6

A strikingly apt metaphor is used: yoke. The ox bears a yoke. It weighs heavily on its neck but with it, the farmer can lead his animal on the desired path. Needless to say, the yoke is a burden, severely restricting the freedom of the animal. But without it the ox will be erratic, wild and useless. Torah is *our* yoke. Is it a burden infringing on freedom? Definitely, yet without divine law, man can become erratic and wild and useless. With Torah our Master guides us. With Torah other problems disappear, be they "government or worldly affairs," or the agonizing and fumbling when man presumes to legislate in matters which defy human conceptualizing.

Our nation's father wisely engraved a Torah verse on the bell which signals liberty, yet they overlooked or simply did not understand the indispensable ingredient contained in the verse's beginning: *kedusho* (sanctification). This no man can supply—it lies in the hands of G'd.

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THE DUBROVIN FARM IN YESUD HAMAALEH



Few are the visitors to the Dubrovin farm, a blockhouse of buildings surrounding a courtyard in Yesud Hamaaleh, a moshav in Israel's upper Galil. Formally opened to the public in mid-April of this year, the farm museum is easy to miss. Signs leading to it are few, and the road to its pebbled paths is unfinished. Yet, the effort to reach the farm is well rewarded.

Yoav Dubrovin was a sixty-five-year old convert to Judaism who left his fertile farmland on the banks of the Russian Volga River to come to Israel together with his family of thirteen in 1904. It is his farm, which represents nearly a century of labor by hard working and G-d fearing farmers, which is now a national landmark. Driving through the fruited orchards and fragrant flower fields of Yesud Hamaaleh within which the Dubrovin farm nestles, it is almost impossible to visualize the area as it was when Jewish settlers first arrived.

A documentary film is shown to visitors in a portion of the ancient farm now converted into an exhibition hall and small theater. The film and the projectionist—Arik Lubovski, a great-great-grandson of Yoav Dubrovin and keeper of the local archives—combine to tell a fascinating story. Although the film is in Hebrew, Arik speaks English well and supplies lively anecdotes about his family.

Throughout the farm buildings, ceded to the community by the Dubrovin family, one gets a glimpse of daily life in the settlement. Within the shuttered windows and gabled tile roofs, the heavy furniture, crude kitchen utensils and heavy silverware are all in place. The baby's cradle and the child's abacus along with the tools of the carpenter, blacksmith and other craftsmen add to the vivid portrayal of daily life.

In one of the rooms of the farmhouse there is a display of letters over a hundred years old, the simple unpolished correspondence of early pioneers from Brisk and Mezeritz to those they had left behind. One of the letters tells of three "shlichim" or messengers from Poland seeking a place for twenty-four would-be settlers and their families. Their first contact with Palestine was discouraging. They found it so unlike their own home—rocky, barren, forbidding.

The "shlichim" soon made contact with the sons of the Sephardic Hacham, Rabbi Samuel Abu, and were offered a piece of land mentioned in the Book of Joshua "Agam Mei Marom," "the marsh of the upper waters." They fell in love with the land at first sight. It was green, well-watered and level. By chance, during their first visit, an ancient stone fragment was uncovered. It bore the inscription *Idkar LTiv D'Mittatev*, "Blessed be he who settles here," That convinced them. They paid 5,000 Russian rubles for the 2,500 dunams and wrote an enthusiastic "congratulations and welcome" to those back home. Another auspicious omen was the date of purchase, "Tu B'Av . . ." (Ta'anit IV, 1).

Of the twenty-four original families, twelve responded to the call. They included a *shochet* (ritual slaughterer), *shamash* (sexton), teacher, carpenter, blacksmith and "commissioner." They brought with them a Sefer Torah, a set of the Talmud and a variety of prayer books. In 1884 they built a synagogue and began planting some 1500 trees on the first hundred dunams. Etrogim, pomegranates, dates and olives, all Biblical trees, were among the trees they planted in addition to mulberry trees. The pioneers, recalling the aliyah from Babylon in the time of Ezra, named their new settlement Yesud Hamaaleh—"He began to go up" (Ezra VII). The letters they sent home were full of enthusiasm.

But it was not to be. The green fields that had looked so inviting, had been the result of the flooding of local wadis and of swamp overflow during the winter months. With the arrival of early summer,

(continued on next page)

DUBROVIN FARM *(continued)*

everything began to turn brown, dry and dusty. The retreating waters left behind ideal breeding place for the malaria-bearing anopheles mosquito. The early settlers suffered terrible casualties as a result. Yoav Dubrovin was to lose five sons and be left with his four daughters. In desperation the settlers often asked themselves "How many children are required for one child to survive?"

Still the moshav grew. There were now twenty-two families, and 6,000 trees planted on 2,200 dunams of land. But financial problems plagued the struggling community. With early support from Baron Edmond de Rothschild first a perfume factory and then a fledgling silk industry were established. When both ventures failed, Baron de Rothschild withdrew his financial backing with the urgent advice that the group resettle elsewhere. Their defiant reply was, "only G-d will tell us what to do." To add to their misery, surrounding Bedouins continually pillaged and pilfered. The Turkish government also took delight in formulating financial demands that made conditions nearly unlivable.

It was into this struggling community that Yoav Dubrovin, a former Pravoslav Christian, arrived. Sixty-four years old, but with the strength of a man of twenty-five, he came to carve out a Jewish life for himself, his wife and his four rugged sons and their families.

Dubrovin had met his first Jews when he went to trade his grain at the Jewish market places in Russia. He observed their practices and customs. He listened to their beliefs. He bought a copy of the Hebrew Scriptures in Russian and read it laboriously, eagerly, with growing interest and love. His heart told him that he should become one of the Jews, G-d's chosen people.

Only after a long period of study and a rigorous testing by the Kovner Rav, Rabbi Yitzhak Elhanan, was this tall, broad-shouldered farmer presented for conversion to a Bet Din. Convinced that G-d had chosen him to help rebuild the Biblical land, Dubrovin urged his entire family to convert and join him in his pilgrimage. He grew a beard and side-locks, and gave his children a Jewish religious education.

After selling all his possessions, Dubrovin emigrated to Israel, arriving in Yaffa. He eventually came to the moshav of Yesud Hamaaleh and, refusing a free land grant, purchased 650 dunams of land in 1904. This was the basis for the present Dubrovin farm.

Dubrovin and his children dug a deep well for irrigation, planted a garden of fruit trees, and bought some cows, oxen, chickens and geese. Then the mosquitoes descended. Mercilessly they slew many of the family members over the years, but "the old man" said, "G-d brought us here. Here we will stay."

The family grew and prospered. In 1922 the Dubrovin oxen won First Prize in Rosh Pinah; in 1927 there was a distinguished award for growing the largest peas. At the age of 93, at a time when conditions were almost unbearable and other settlers were leaving Yesud Hamaaleh for Safed, and Tiberias, Dubrovin lauded his children's faith in G-d and foresaw that "He will bring better times."

Yoav Dubrovin lived almost 104 years. In the old cemetery in Rosh Pinah, there is a modest monument bearing the inscription, "Here lies the Tzaddik, Yoav, head of the Dubrovin family. Born: October 1831. Died: February 15, 1935." He had survived the mosquitoes, the economic hardships and the Turkish attacks. His family stayed on the land to eventually conquer the mosquitoes as well as the Syrians who had repeatedly attacked from the Golan Heights.

Yesud Hamaaleh also persisted. Withstanding all vicissitudes it continued to build and expand. When bulldozing for a playground was begun, the diggers discovered the ruins of a synagogue which had been in use in the fourth century. This then had been Jewish land and had supported a Jewish settlement 1600 years ago.

Today one drives through the tree-lined streets, admires the fruitful orchards, breathes the heady aromas of the flowers and observes a prosperous community that is home to 200 families. Arik, Dubrovin's great-great grandson, reminds us that the early settlers had come from many different countries, from distant Kurdistan and equally distant Boston, as well as from Lebanon, Syria, Morocco, Poland, Russia and France. The Dubrovin family has married into all the groups and are a blend of a half dozen cultures.

A visit to the Dubrovin farm, reminds us of the diverse backgrounds, courage and immense faith of Yoav Dubrovin and those other early settlers who dreamed about, worked for and died on the land. Today it is here for all to enjoy.

by Rabbi Moses Mescheloff

WHEN REASON PREVAILED



Rabbi Shlomo Kahn

Imagine the treasured centerpiece of the nation, its glittering crown jewel, snatched, gone. Imagine the sacred hub of a people's soul destroyed. Despair gripped Judea when the Roman legions sacked Jerusalem, with their superior forces defeating the fierce defenders weakened by hunger yet stubbornly clinging to every street, every house, until the worst came true—the Holy Temple went up in flames. Numb, in disbelief, bereft of strength and will to live on, the pitiful remnant surrendered.

Life without the Temple? Almost unthinkable, worthless. The sacred service had been an integral part of Jewish existence, the very foundation stone of national-religious life. From its very beginning. At first there was the rich symbolism of the Sanctuary, painstakingly and lovingly constructed under Moses in the wilderness. Wherever it was set up during forty years of wandering, and later throughout three hundred years of the period of the Judges, prior to the reign of Solomon, it featured as the spiritual center of all the Tribes of Israel. Then the Sanctuary service turned into the splendor of that of the Temple, in the magnificent structure built by King Solomon, later rebuilt by the returnees from Babylonian captivity.

For more than a thousand years, Israel's eyes were turned and their hearts were attuned to Sanctuary and Temple. Three times a year they came by the hundreds of thousands, ascending the Temple Mount in Jerusalem for the pilgrim festivals, standing by in hushed reverence while the priests performed the sacred rituals. There they felt, almost saw, G'd's ever constant Presence. There the life-blood of the nation pulsed. The Holy Temple was their heart. How could Judaism survive its destruction? How could life go on?

Intense emotion dulls the senses. When the sensational occurs, man tends to be carried away by the feelings of the moment. Be it joy or tragedy, man becomes overwhelmed and is robbed of perspective.

As always, time is not only the great healer but also teacher par excellence. In the midst of turmoil or exhilaration, sober evaluation is all but impossible, but when the vehemence of the mood has subsided, the voice of reason will again gain an audience.

Such sage advice came from Rabbi Joshua in that terrible period after the destruction of the Second Temple. The widespread mood of defeatism and depression had driven many to adopt a life of asceticism. They vowed to abstain from meat and wine. Fearing a trend and the setting of precedent, he gently showed them the shortsightedness of their behavior. "My children, why do you abstain from meat and wine?" he asked. "Shall we continue to eat meat when no more sacrifices can be brought? Shall we drink wine when the wine offerings are no longer poured on the altar of G'd?"

"If so, stop eating bread, for there are no more meal offerings, eat no fruit for the first-fruit offerings can no longer be brought, drink no water for the Sukkot water libation will no longer be made."

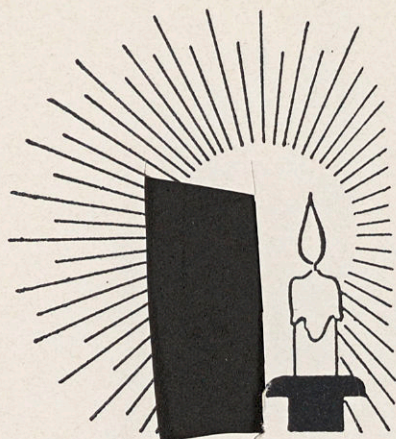
And when they fell silent, their arguments exhausted, he counseled: "My children, not to mourn at all is unthinkable, but to mourn excessively is unrealistic. Let us confine ourselves to the rabbinically ordained restrictions in commemorating the Temple's destruction," and the Talmud passage concludes with two ringing messages:

*"If I forget thee, Jerusalem, let my right hand wither!
May my tongue cleave to my palate, if ever I think not of you,
If ever I set not Jerusalem above my highest joy!"*

PSALMS 137, 5-6

"Whoever mourns for Jerusalem will surely merit to see again its joy!"

TALMUD BOVO BATHRO 60b



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.

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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.

WILLIAM BLANK
President

IT MUST BE HARD TO BE GOD



*It must be hard to be God . . .
and watch your chosen people perish.*

*The hardest and biggest strength
is restraint.*

*He could have made us perfect—
as perfect as He
but He had to stop
and limit His powers.*

*He gave man free will
and look how he abuses it!*

*God can do everything
But He can't go back on the decision
He made at Creation—
to create man with limited capacity . . .*

But was this the right choice?

TAMMY MILGRAM

(Editor's Note: *Tammy Milgram*, a senior student at The Frisch School, Yeshiva High School of Northern New Jersey, has written a powerfully evocative poem. It contains classical and authentic Jewish thinking: the deliberate restraint of an Omnipotent G'd which Kabbalists call *tzimtzum*, the exciting challenge He thereby presented to man, and man's tragic failure to rise to it.

In her last line, Tammy expresses an anguished question, similarly raised by the Psalmist:

"Why, oh G'd, do You stand afar
Hiding in times of trouble" PSALMS 10:11

which is a cry of spontaneous despair, not criticism nor lack of faith.)

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WENIGE UNTER EINER MILLIARDE (Juedisches Leben in China)



Fast alle juedischen Bewohner der Volksrepublik China hatten das Festland nach der kommunistischen Machtuebernahme verlassen, und der letzte Ueberlebende verstarb 1982 in Schanghai. Folglich konnte man nach 1949 Juden nur noch in kleinen Gemeinden am aeuusseren Rand Chinas vorfinden, der sich von Hongkong ueber Singapur nach Burma erstreckt.

Die Juden waren, zusammen mit Moslems, als Handelsleute ueber die Seidenstrasse waehrend des Mittelalters ins Reich der Mitte gekommen, und eine kleine chinesische Gemeinde, vermutlich persischen Ursprungs, lebte in Kaifeng, bis sie vor etwa 100 Jahren verschwand.

Um die Jahrhundertswende gab es ungefaehr 10 000 europaeische Juden, meist russischer Herkunft, die unter den auslaendischen Siedlungsgebieten von Schanghai und Tiensin und in der Mandchurei verbreitet waren. Sie erhielten Zuwachs durch ungefaehr 20 000 Fluechtlinge, die vor dem Nationalsozialismus geflohen waren und den zweiten Weltkrieg unter japanischer Okkupation ueberlebten. Aber 1945 wurden die meisten in die USA oder nach Isarel verbracht oder in die Sowjetunion zurueckgefuehrt.

Als ich letzten Sommer eine Reise nach China unternahm, wurde ich immer wieder vom entmutigenden Gefuehl ueberwaeltigt, in einem Land mit ueber einer Milliarde Einwohnern zu sein, in dem keine Spur juedischen Lebens existiert und wo der Zionismus und der Name Israel in politischen Kreisen sozusagen automatisch geschmaecht werden. Nicht einmal in Gespraechen mit Fuehrern einer Volkskommune waehrend eines Aufenthaltes bei einem landwirtschaftlichen Kollektiv darf man natuerliche Vergleiche mit dem Kibuz ziehen.

Obwohl Kenntnisse ueber Juden aus erster Hand fehlen, sind antisemitische Stereotypen importiert worden und unter den Intellektuellen reichlich vorhanden. Auf die Frage nach der juedischen Praesenz im internationalen Siedlungsgebiet erklaerte unser Fuehrer in Schanghai: "Die Abendlaender waren die Unterdruecker des chinesischen Volkes; die Juden waren seine Ausbeuter." Trotzdem ist es ziemlich leicht, die fruhere Hauptsynagoge von Schanghai bei Nanzou-Luneben der Soochow-Creek-Bruecke zu finden; sie ist heute eine Fabrik.

Der Zionismus wird immer als "Werkzeug des Imperialismus" bezeichnet, und Israels Politik wird "Hegemonismus" genannt; dieselbe Bezeichnung wird auch verwendet, um den sowjetischen Expansionismus zu kritisieren.

Man sollte sich in Erinnerung rufen, dass Israel eines der ersten Laender war, das im Januar 1950 das kommunistische Regime der Volksrepublik China anerkannte. 1954 bekundete der damalige Aussenminister Tschou En Lai Pekings Interesse an diplomatischen Beziehungen mit Israel, und David HaCohen, Israels Botschafter in Burma, fuehrte 1955 eine Goodwill- und Handelsmission nach China an. Wegen des amerikanischen Drucks waehrend des Korea-Krieges schob Israel die Aufnahme diplomatischer Beziehungen auf, und im April 1955 war die Gelegenheit verpasst, da Peking sich dem nasseristischen Aegypten und der arabischen Welt zuwandte. Seither steht China in der Mittelost-Szenerie bei der Suche nach Unterstuetzung bei den Verweigerungskraeften im Wettbewerb mit der Sowjetunion. Es hat der PLO sowohl politisch als auch durch Waffenlieferungen soliden Rueckhalt geboten.

Der Wechsel in Pekings Aussenpolitik, der den Nixon-Besuch zur Folge hatte, liess die Hoffnung auf eine Neubewuerdung der chinesischen Haltung gegenueber Israel aufkommen. Unlaengst aeusserte sich ein hoeherer Offizier der Volksbefreiungsarmee folgendermassen: "Waehrend der Loewe und der Tiger sich streiten, steht die Gazelle auf der Seite, um zuzusehen." Da Moskau und Washington die grossen Katzen sind, ist die Frage, in welche Richtung Peking — die Gazelle — als naechstes springen wird.

Gleichzeitig hat die Periode nach der Kulturrevolution zu einer Oeffnung gegen den Westen und besonders zu erweitertem Tourismus gefuehrt, sowohl aus dem Westen als auch durch Chinesen aus

(continued on next page)

JUEDISCHES LEBEN IN CHINA *(continued)*

Uebersee. Dies laesst auf ein Interesse an Fragen nationaler und ethnischer Minoritaeten schliessen, insbesondere wegen der Rolle der Moslems in China und zunehmender Kritik an der sowjetischen Verfolgung eigener Minoritaeten durch Peking. Interessanterweise wird diese Neugier mittels eines gesteigerten Interesses am Holocaust gezeigt. Im vorletzten Jahr zeigte das Volkskunst-Theater "Der Schlaechter," ein westdeutsches Stueck ueber die Hitler-Periode, und "Der Besuch" des Schweizer Dramatikers Duerrenmatt. Akademisches Interesse wurde der Praesentation von Dokumenten ueber den Holocaust durch chinesische Gelehrte bei einer Konferenz ueber Minoritaeten und Weltkonflikte entgegengebracht.

Ich war erstaunt, Hinweise auf den "gemeinsamen Kampf von Opfervolkern" zu bemerken, unter Bezugnahme auf eine kuerzlich aufgestellte These in einer Dissertation, die das Opferelement in der jiddischen und der chinesischen Literatur miteinander vergleicht.

Sowjetische und importierte anitsemistische Propaganda bezueglich der juedischen Kontrolle ueber die amerikanischen Medien haben auch ein grosses Interesse an der amerikanischen Judenheit geweckt. Riesiges Interesse wird aber hinsichtlich der Loyalitaet der Uebersee-Chinesen gezeigt. Ihre Identitaet kann mit derjenigen von Juden verglichen werden, da auch sie eine "zweimal entfernte Diaspora" sind, die, obwohl heute in New York, London, Paris oder Amsterdam ansaessig, nichts fuer die Heimat empfinden, die sie in Hongkong, Indochina oder Indonesien zurueckliessen. Sie haben so wenig Zuneigung zu diesen Orten wie amerikanische Juden zu ihren ehemaligen Staedten in Polen oder Russland. Der "Zionismus" der Uebersee-Chinesen ist in Tat und Wahrheit ein "Sinoismus" mit einer atavistischen Nostalgie nach der Festlandkultur Pekings. Aber da die Frage ueber Taipeh, Singapur oder Peking als neues "Zion" fuer Uebersee-Chinesen diskutiert wird, besteht unvermeidlicherweise ein unausgesprochenes Interesse an den Bindungen der Diaspora-Juden zu Israel. Man kann behaupten, dass Pekings wirtschaftliche Entwicklung stark von der Errichtung einer Stiftung nach dem Modell der "Israel Bonds" als Identifikationsfaktor in den Beziehungen mit der eigenen chinesischen Uebersee-Diaspora profetiergen wuerde.

Da das Problem der Rueckkehr Hongkongs unter chinesische Verwaltung im Jahre 1997 zu einem zentralen Thema wird, stellt sich auch die Frage nach dem Schicksal seiner juedischen Gemeinde von 200 Familien. Das juedische Erholungszentrum von Hongkong und die 1902 gegruendete Ohel-Leah Synagoge erwaegen gegenwaertig Umzugsplaene. Dennoch ist ihre Zukunft vielleicht heller als man einst dachte, denn eine immer liberalere Politik gegenueber der kleinen christlichen Minoritaet auf dem Mutterland und eine wachsende Empfindsamkeit gegenueber Minoritaeten koennten China darauf erpicht werden lassen, diese kleine juedische Praesenz zum Verbleib zu ermutigen. Es ist erwaehenswert, dass gegenwaertig in Hongkong eine Moschee gebaut wird und dass letztes Jahr in einem Hotel in Kanton der erste Pessach-Seder fuer juedische Geschaeftsleute arrangiert wurde, die an der Handelsmesse teilnahmen.

Es ist vielleicht ironisch, dass, nach einer Generation der Abwesenheit, von einer kleinen, aber erfassbaren juedischen Praesenz in China gesprochen werden kann. Tatsaechlich befinden sich unter den in Peking wohnhaften westlichen Diplomaten, Journalisten und Geschaeftsleuten einige Juden, die hoffen, in der Haputstadt bald regelmaessige Schabbat-Gottesdienste abhalten zu koennen. Aber bis zu einem bedeutsamen juedischen Quotienten unter einer Milliarde Chinesen waere es wirklich noch ein langer Marsch.

Shimon Samuels
Direktor der Europaeischen
Anti-Diffamation-Liga der Bne Brit

JAPANESE FRIENDS OF ISRAEL

"We do not claim to be descended from the 10 lost tribes of Israel. Neither are we interested in conversion to Judaism. We are Christians, and since our religion grew out of Judaism, we feel that we can be better Christians by studying the roots of our faith. Furthermore, we believe that the rebirth of the state of Israel is part of G-d's plan, and we do everything we can to help and encourage the state. For us, Israel is not just a geographic spot, but a spiritual center."

Our companion was Noah Nozomi Abe (Abe is the family name), a leading member of the Japanese Makuya sect, now resident in Israel. The Makuyas come here on annual spring pilgrimages and win the hearts of the Israelis as they parade through the streets of Jerusalem, singing Hebrew songs and waving flags of Israel. Their sincerity is obvious, and their enthusiasm contagious. Visitors to the Makuya centers in Japan report that their meetings there are marked by the same ardor and passion in their devotion to Israel.

It was easy to get on a first-name basis with the intense young Japanese. We conversed in Hebrew, and his command of the language was perfect. After all, he has already earned a bachelor's degree from the Hebrew University and is now working on his master's in Jewish studies and Hebrew. There are about 45 members of the Makuya movement now living in Israel, he said, but none has any intention of remaining. Their purpose is to study, especially Hebrew, so that they may return to their homeland and teach the language there. One is a student at Bar-Ilan University; another is at the Technion.

The Makuyas have carried on an active public relations programs on behalf of Israel in a country whose government maintains coldly correct relations with the Jewish state. They number about 60,000, only a tiny fraction of Japan's 120 million population, but they are articulate and persistent.

Noah proudly showed us a recently published beautiful Japanese-Hebrew dictionary, now in its second printing. Interest in Hebrew is so great in his country, he said, that they have also issued a Hebrew grammar book in Japanese. Hebrew classes are multiplying rapidly, hence the need for teachers trained in Israel.

Makuya (the word means *tabernacle*) has initiated reforms in its interpretations of Christianity. While accepting Jesus, the movement rejects the idea of the Holy Trinity. It has no priesthood but is administered by its teachers. Founder of the Makuya was the late Prof. Ikuro Teshima, who visited Israel more than 20 times, and urged his followers to make this country their spiritual center. They have established close ties with several kibbutzim, principally Heftziba.

Their prayer services are based on the Bible, but worship of G-d is not institutionalized. Each member may utter such prayers as are closest to his heart.

Noah came to the Makuya movement through his family. His father had been a Shinto spiritual leader, but left that faith to study Christian theology. He was one of the disciples of Prof. Teshima, and today is a member of the 80-man Council of Teachers, the supreme body of the Makuya.

Noah, 31, is married to a Japanese woman, Malka. Their young daughter is named Yonit, which those who speak Hebrew will recognize for its association with the biblical Noah.

Additional Makuya centers have been established in Los Angeles, San Francisco, Tulsa and Vancouver. There is some contact with Jews in those cities, but the interest is centered on Israel, the state, rather than on Jews as such.

Noah has been in Israel for seven years and has several more years to go before completing his Hebrew education at what he would consider a satisfactorily high level. What does he like about the country? The friendliness and hospitality of the people, he says. Yet he has been disturbed by impoliteness.

He had his problems at first, especially before he became fluent in Hebrew, since his English is limited. Adjustment to the food was another difficulty. Today his favorite foods are gefilte fish and falafel, which would appear to indicate a diplomatic relationship with both Ashkenzaim and Sephardim.

Rabbi Pinhas Peli told us of his conversation with another member of the Makuya who was asked if the Makuya wished to become Jews.

"By no means," the Makuya replied with genuine humility. "We are not worthy of it. Perhaps after 1,000 years of study and exposure to the spirit and teachings of the people of the Bible, we might, we might be ready for it."

Carl Alpert

BALTIMORE



F. Scott Fitzgerald and the talk-show host Larry King might not have much in common, but they agree on Baltimore. Fitzgerald dubbed it "the beautiful little city on the harbor." King says it is America's most underrated city. The point both have made is that Baltimore is somehow overlooked—but it was not always so. It was once a bustling port, the second largest city in the United States. It also attracted weary Jewish immigrants right from the boat.

Today the city is best known for its urban renaissance—a jazzy revival for a restrained subtly genteel city proud of its distinctive ethnic neighborhoods. Like other groups, Jews have their own enclaves, the most conspicuous euphemistically referred to as the *Rue des Synagogues*, otherwise known as Park Heights Avenue, a thoroughfare boasting one synagogue after another. But Baltimore's Jews can be proud of more than temples. They have made a disproportionate contribution to the city's modernization and cultural revitalization.

Maryland was not one of the colonies noted for religious tolerance, and Jews avoided it for nearly a century and a half after its founding in 1634. One Jew who did wander into the colony, Jacob Lumbrozo, was arrested under a law that made denial of Christianity a capital offense; luckily he was freed in an amnesty.

The atmosphere changed with the oncoming Revolution and the diversification of Maryland's economy. The first Jew arrived in Baltimore in 1773. Several Jewish families made Baltimore their home shortly thereafter, but some restrictions remained until 1826. That was the year Maryland passed its "Jew bill," enabling Jews to hold public office without taking a Christian oath.

It was in the 1830's and 1840's that Baltimore attracted its first wave of Jewish immigrants, from Germany, who settled near the port in East Baltimore. It was there that the Lloyd Street Synagogue, the third oldest in the United States, was built in 1845 (by a congregation established 15 years earlier). Subsequent waves of immigrants boosted the Jewish community from 1,000 in 1840 to over 8,000 in 1860. During this period Baltimore saw battles over Jewish religious ideology. The leaders of the camps were Rabbi David Einhorn, who took over the Reform Har Sinai Congregation in 1855; the Orthodox Rabbi Abraham Rice; and Rabbi Benjamin Szold, who arrived in 1859 and advocated moderation and tradition.

During the Civil War, Baltimore's Jews were as divided as the rest of Maryland. Rabbi Einhorn led the Jewish antislavery group, while Rabbi Bernard Illowy defended the status quo.

The midnineteenth century saw the beginnings of a mercantile and business class which persists to this day among Baltimore Jews. Men who started as peddlers took advantage of Baltimore's location as the "Gateway to the South" to amass fortunes in industry and commerce. The first merchants, mostly German, became known as "Uptown Jews," and some of their heirs are still prominent.

East European Jews, particularly from Russia, began arriving in the 1880's, fleeing programs and repressive regimes. By the time large-scale immigration was cut off in 1924, they had transformed Baltimore Jewry into a community of 65,000. The newcomers, who became the "Downtown Jews," moved into the East Baltimore areas from which the wealthier German had begun to escape, many going to work in garment sweatshops owned by German Jews.

Though American history is replete with stories about established Jews looking down on more recent arrivals, Baltimore had one particularly prominent exception. Henrietta Szold, daughter of Rabbi Szold and a local teacher, could often be seen at Fells Point (now a colorful harbor area of captains' houses and fine restaurants) meeting the boatloads of frequently penniless, dazed immigrants. Many

(continued on next page)

BALTIMORE (continued)

learned English at Szold's Russian Night School, which became the prototype for night schools across the country. Szold herself went on to greater prominence as editor of the *American Jewish Year Book*, published by the Jewish Publication Society, where she was editorial secretary for 25 years. She was also a translator and the first woman to study at the Jewish Theological Seminary in New York and, ultimately, in 1912, she became the founder of Hadassah.

Baltimore welcomed a smaller stream of immigrants—refugees from Nazi Germany—in the 1930's and 1940's. Today, the community is experiencing some growth as Jews, particularly the Orthodox, arrive from other parts of the United States.

Baltimore's Jewish community of 92,000 is a microcosm of American Judaism. Orthodox Jews carrying *tefillin* bags can be seen passing Reform temples on their way to tiny *shtiebles* (small synagogues, usually Hasidic). It is the home of both the Orthodox Ner Israel Rabbinical College and Har Sinai, the oldest continuously operating Reform congregation in the country. In this traditional and tightly knit community, it is not unusual to find children, parents and grandparents living in the same neighborhood all their lives.

Most of Baltimore's Jews live in Park Heights and nearby Mount Washington or in Pikesville. Park Heights, closer to the center of town, is an established neighborhood of two- and three-story homes built before World War II. Most of the city's Orthodox community is there, as well as the major synagogues, the main Jewish Community Center, the Baltimore Hebrew College, the Associated Jewish Charities and other agencies.

Pikesville, outside the city limits, is emerging as the new center of Baltimore Jewry. Built after the war, it is a typical suburb with ranch homes and shopping centers.

The sense of tradition is fueled by Baltimore's rich and varied Jewish educational system. Children from the Washington area—where the Jewish community is considerably larger but much weaker in roots—are bused to Baltimore Jewish day schools. The Baltimore Hebrew College is the only institution in America that awards Ph.D.'s in Jewish communal service, in addition to offering the traditional courses of Jewish studies.

Baltimore has long been a Zionist stronghold. Funds were raised there for Palestine as early as 1847, and the only American delegate to the First Zionist Congress in 1897 was from Baltimore. In addition to Henrietta Szold, the city was home to Harry Friedenwald, a founder of the Zionist Organization of America.

The city's Jews have contributed to the general as well as Jewish welfare. Joseph Meyerhoff, a real estate developer, was behind virtually all of the city's major cultural institutions, from the Baltimore Symphony (which plays in the Joseph Meyerhoff Symphony Hall) to the Baltimore Museum of Art, The Walters Art Gallery, the Morris Mechanic Theater and the Center Stage. He was also the main benefactor behind the University of Maryland's Jewish studies program. Jacob Blaustein, who made his fortune in oil, also contributed much to Baltimore's cultural institutions.

Other Jewish names that have emerged from Baltimore include Jerold Hoffberger, one-time owner and still director of the Baltimore Orioles; Alan Guttmacher, who had been a long-time president of the Planned Parenthood Federation; Bernard Sachs, the neurologist who first described Tay-Sachs disease; and Louis Bamberger, founder of the department store chain. The city has also produced writer Leon Uris; poet Karl Shapiro; rock composer Jerry Leiber, who wrote many of Elvis Presley's hits; "Mama" Cass Elliot; artists Ephraim Kaiser, Saul Bernstein and Louis Rosenthal. Of the many Jewish politicians in Maryland history, Isidor Rayner, a United States senator from 1905 to 1912, stands out for his advocacy of civil rights at a time when segregation ruled his state.

Reminders of a Jewish presence in the city's core are the Lloyd Street and B'nai Israel synagogues which, together with the Jewish Historical Society of Maryland, at 15 Lloyd Street, comprise the Jewish Heritage Center, in the heart of Baltimore's old Jewish neighborhood.

The Lloyd Street Synagogue, at the corner of Lloyd and Watson, is a Greek Revival building with some features intact since 1845 and other faithfully reconstructed. One of the synagogue's two *mikves* dates from the building's construction, and its Torah Ark is a replica of the original. It also has a stained-glass window believed to be the first in a synagogue in the United States that incorporates a Star of David as a motif.

B'nai Israel, at Lloyd and Lombard, is a Moorish-Gothic building dating to 1875. One of the synagogue's most striking features is its hand-carved wooden Ark. Unlike that Lloyd Street Synagogue, B'nai Israel still holds Shabbat services.

(conclusion on next page)

BALTIMORE (conclusion)

The Jewish Historical Society of Maryland collection ranges from religious objects and art to documents. Included are the complete papers of Rabbi Szold.

The Jewish march northwest from the center of town is reflected in the eclectic architecture in buildings put up as synagogues which now, by and large, house churches. The collection includes Greek Revival, American Moorish, Romanesque and Bauhaus designs. This architectural path leads to Park Heights, where the synagogues are less distinctive, perhaps, but seem to be more permanent. One of the Park Heights synagogues most worth seeing is the Baltimore Hebrew Congregation, at 7401 Park Heights Avenue. Founded in 1830 as Nidchei Yisrael, it is the descendant of the Lloyd Street Synagogue. Initially Orthodox, it joined the Reform movement in the 1890's. In its present home, built in the 1950's, the most striking features are 16 stained-glass windows tracing the history of the Jewish people from the Bible to the establishment of modern Israel.

At 7310 Park Heights Avenue is Temple Oheb Shalom, another descendant of Baltimore's first Jewish congregation. Before the Baltimore Hebrew Congregation itself joined the Reform movement, some of its younger members became dissatisfied with what they regarded as rigid Orthodoxy. They left the congregation in 1853, founded Oheb Shalom and, five years later, brought Benjamin Szold to Baltimore to be their rabbi. Today the two related synagogues face each other. Oheb Shalom's current home was designed by Walter Gropius and features a vaulted sanctuary and a peaceful landscape punctuated by tall pines.

A good place to find the flavor of Baltimore's early Jewish community is in the many biographies of Henrietta Szold. The three best are *Summoned to Jerusalem* by Joan Dash (Harper and Row), *Woman of Valor* by Irving Fineman (Simon and Schuster) and *The Szolds of Lombard Street* by Alexandra Lee Levin (Jewish Publication Society).

by Ginni Walsh

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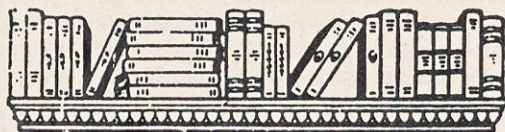
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MAIMONIDES



[This is the first of two articles devoted to Rabbi Moses ben Maimon, known as the Rambam. This installment relates his life and works. The next one will discuss the philosophical impacts of these works.]

Rabbi Moses ben Maimon (1135-1204); also known as Maimonides, or by his acronym, the *RaM-BaM*, was one of the most influential Jewish scholars, whose fame has reached even into the non-Jewish world through the ages. He was born in Cordoba, Spain during the "Golden Age" of Spanish Jewry to an important scholar and communal leader, R. Maimon ben Yosef HaDayan (the Judge), and was schooled in both Jewish and secular studies, as was traditional in families of such standing. However, the serenity of Rambam's youth was interrupted in 1148 when the Almohads, a fanatical Muslim sect, conquered Cordoba and forced the Jews to choose between conversion and exile. The Maimon family left the area and wandered for twelve years before reaching the city of Fez in Morocco, where they stayed for a short time. There Maimonides wrote his *Iggeret ha-Shemad* ("Letter on Forced Conversions") for those Jews who had outwardly adopted Islam and were troubled by their conscience. While offering words of comfort to these forced converts, Maimonides nevertheless encouraged Jews to leave the countries whose rulers forced them to transgress the Torah's commandments.

During the years of wandering and while living in Fez, Maimonides continued his general studies and worked on his famous commentary to the Mishnah. This commentary, written in Arabic so as to be accessible to the layman, is remarkable for its comprehensiveness: it covers the entire Mishnah, including those sections which do not have a corresponding *gemara*. Drawing upon the underlying principles of various topics in the Mishnah and upon his vast knowledge of Talmudic literature, Maimonides explains each *mishnah* and renders a halakhic decision (*psak*) without requiring the reader to refer to the involved and lengthy discussions of the *gemara*.

The commentary to the Mishnah includes three lengthy introductions:

A general introduction to the order of *Zera'im* (the first order of Mishnah) in which Maimonides discusses the history of the Oral law from Moses until his own day;

An introduction to *Pirkei Avot* (Ethics of the Fathers) known as the *Shemonah Perakim* ("Eight Chapters"), which Maimonides harmonizes Aristotle's ethics with rabbinical teachings; and an introduction to the *Mishnah Sanhedrin* 10:1 in which Maimonides discusses the fundamental doctrines of Judaism which are later formulated in his "Thirteen Articles of Faith."

In 1165, the Maimon family, again subject to religious intolerance, left Fez. Their wanderings took them first to Israel and eventually to Fostat, the Old City of Cairo, where Jews could live in relative freedom. After the tragic drowning of his brother in 1168, Maimonides decided to make the medical profession his livelihood. His fame as a doctor and as the author of several medical treatises led to Maimonides' appointment as physician to the royal court of Sultan Saladin. In a letter to Samuel b. Judah ibn Tibbon, the major translator of the *Guide of the Perplexed*, Maimonides laments that his professional duties occupied most of his day; nevertheless, despite his hectic schedule, Maimonides found time to continue writing and to manage the religious affairs of the Fostat community. His years in Fostat were undoubtedly not only his busiest, but also his most fruitful, for it was during this period that Maimonides produced his two monumental works: the *Mishne Torah* (a legal code) and the *Guide of the Perplexed* (a philosophical treatise).

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MAIMONIDES (continued)

As a preface to the *Mishne Torah*, Maimonides first composed the *Sefer Ha-Mitzvot* ("Book of the Commandments"). This was a work consisting of two distinct sections; in the first he set down fourteen guiding principles for the identification of the commandments, since many differing views existed as to which of the precepts were to be counted among the 613 obligatory commandments; in the second section he enumerated the traditional 248 positive and 365 negative commandments. The *Mishne Torah* itself, which took ten years to complete, was virtually unprecedented in its scope, precision, and organization. In the introduction, Maimonides outlined his ambitious aim for what is considered his magnum opus:

"In our days, many vicissitudes prevail and all feel the pressure of hard times. The wisest of our wise men has disappeared . . . (the laws) have become hard to understand . . . on these grounds I . . . intently studied all these works (Biblical, Talmudic, and post-Talmudic) with the view of putting together the results obtained from them . . . all in plain language and terse style, so that thus the entire Oral Law might become systematically known to all without citing difficulties and solutions of difference of view . . ."

Thus, Maimonides set for himself the task of writing a comprehensive halakhic compendium, omitting sources for the sake of brevity, but encompassing halakhic topics not relevant in this day, such as laws pertaining to the Land of Israel in the days of the Temple.

While the *Mishne Torah* is confined to codification of Jewish law, Maimonides nevertheless succeeded in incorporating ethical, philosophic and scientific elements into this halakhic work. For example, the first book of the *Mishne Torah* (*Sefer ha-Madda*) contains astronomical calculations for reckoning the calendar. The organization of the *Mishne Torah* was innovative as well: instead of following the Mishnaic division, Maimonides systematically arranged the work in fourteen books, providing easy accessibility to Jewish law. (The alternate name of the *Mishne Torah* is *Yad ha-Hazakah* (the Strong Hand), as the numerical value of the Hebrew letters in *yad* equals 14). Each chapter and each paragraph flows in natural and logical sequence, clearly and succinctly formulated. Furthermore, the *Mishne Torah* is the only Hebrew work of Maimonides, written in what he terms "Mishnaic Hebrew," a pure, lucid, and easily understandable style. It is possible that his usage of the national language of the Jews reflected his aspirations for the *Mishne Torah* to become the exclusively authoritative code for his own generation, everywhere (i.e. including the non-Arabic speaking population) as well as for future generations.

Initially, the *Mishne Torah* was the object of some severe criticism. There were those who feared that its structure, logical arrangement and ready-reference nature would discourage students from the study of the Torah, Talmud and their commentaries. Also criticized was the lack of sources, especially by Abraham ben David of Posquieres (Rabad) one of the foremost halakhists and Talmudists of 12th century Provence. Finally, some people took issue even with the title, arguing that "Mishne Torah" (literally, repetition of the Law) arrogated too much authority to the code. However, after a relatively short period, the *Mishne Torah* gained wide acceptance and Rambam became regarded as the quintessential halakhist.

Ironically, the *Mishne Torah* did not become the definitive code the Rambam had hoped it would be; rather, it became a major source of halakhic creativity, a tool for Talmudic research, and the focus of over 300 commentaries. The most famous of the commentaries appear on the pages of the standard edition of the *Mishne Torah*, and include the *Maggid Mishneh* written by R. Vidal of Tolosa (Spain, 14th century), and the *Kesef Mishneh* by R. Joseph Caro of Safed, Israel (16th century). Most famous, however, are the *hassagot* (critical notes and glosses) of the Rabad. These terse and on occasion acerbic or polemical notes are both criticism and commentary, at times voicing dissent and at times merely offering elaboration and supplement.

by MAIDI KATZ

PEACE AND EVERLASTING MEMORY

Paul Kaufman	St. Tunis
Alfred Nordlinger	Haigerloch
Meta Weil, nee Bensinger	Haigerloch
Julius Katzenstein	Kastellaun
Grete Dalberg, nee Landenberger	Schesslitz
Frederick Heimann	Dortmund
Toni Meyer, nee Hirsch	Klein Gerau
Fred Loewengart	Rexingen
Otto Lowenstein	Goettingen

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*

June	Sivan		June	Sivan	
6	9	Balbine Heldman	15	18	Alice Dressler
6	9	Samuel Hess	15	18	Paul Holtzman
6	9	Leonie Schlossberger	15	18	Fred Kahn
6	9	Philip Wolfermann	15	18	Martha Kahn
7	10	Alfred Katzenstein	15	18	Curt Lauter
7	10	Louis Weil	15	18	Amalie Levis
7	10	Jacob Winter	15	18	Michael Lichtenthal
8	11	Nanny Frank	16	19	Jenny B. Baerwald
8	11	Caroline Kronenberger	16	19	Julius Dreifuss
8	11	Kurt Nathan	16	19	Rosa Fussmann
8	11	Friedrich Schwarz	16	19	Malchen Gottlieb
9	12	Martin Israel	16	19	Richard Jung
9	12	Reinhard Loewengart	16	19	Hugo Mannheimer
10	13	Isak, Bertha, Else, Heinz Erwin & Irma Bratt	16	19	Leopold Meyer
10	13	Lina Buchheim	17	20	Amalie Baum
10	13	Louis Jonas	17	20	Harry Lessheim
10	13	Siegfried Mendle	17	20	Walter Rosenbaum
10	13	Adolph Sandler	17	20	Arthur Schloss
11	14	Paul Adler	17	20	Johanna Sommer
11	14	Frieda May	18	21	Sophie Daniel
11	14	Jacob, Frieda & Liselotte Schiff	18	21	David Gunzenhaeuser
12	15	Henriette Buxbaum	18	21	Rosa Katzenstein
12	15	Felix Jonas	18	21	Jakob Levis
12	15	Friedel Kaufman	18	21	Jakob Plawner
12	15	Johanna Kaufman	18	21	Max Schloss
21	15	Clementine Krueger	18	21	Herman Speier
12	15	Louise Levy	18	21	Helene Spaeth
12	15	Leopold Markus	19	22	Gustav Wahle
12	15	Pauline Schloss	19	22	Arnold Berney
14	17	Benno Baumann	19	22	Fritz Schiff
14	17	Emil Gundel	19	22	Fred Schindler
14	17	Robert & Else Hirsch	20	23	Max Strasburger
14	17	Rosa Klar	21	24	Herman Rosenthal
14	17	Betty Traub	21	24	Wilhelm Feuer
					Martin Heineman

(continued on next page)

WE REMEMBER (continued)

<i>June</i>	<i>Sivan</i>		<i>July</i>	<i>Tamuz</i>	
21	24	Siegfried Loew	6	9	Ludwig Goetz
21	24	Dora Meyer	6	9	Moses Hess
21	24	Hans Neubauer	6	9	Marianne Sondheimer
21	24	Julius Reinstein	7	10	Efroim Birman
21	24	Else Schloss	7	10	Lisa Lauber
22	25	Ernest Rosenberg	7	10	Thekla Lewy
23	26	Max Neumann	7	10	Rebecca Schoemann
23	26	Dr. Leo Richmond	8	11	Leo Basch
23	26	Ernst Simon	8	11	Max Strauss
23	26	Harry Siegel	8	11	Selma Furcht
23	26	Selma Stern	8	11	Walter Friedman
23	26	Bertha Wolfsheimer	9	12	Isidor Brunn
24	27	William Basch	9	12	Lina Frei
24	27	Ludwig Bauernfreund	10	13	Bernhard Hirsch
24	27	Frieda Lehmann	10	13	Isaiahs Weiskopf
24	27	Otto Morgenthau	11	14	Julius Abraham
24	27	Kurt Zechermann	11	14	Leo Forchheimer
25	28	Hilde Kahn	11	14	Flora Marx
25	28	Sigmund Marx	11	14	Rudolf Sinsheimer
26	29	Erna Katzenstein	11	14	Leopold Sonneberg
26	29	Moritz Mayer	12	15	Edgar M. Loew
26	29	Samuel Silbermann	13	16	Arthur Einstein
26	29	Betty Silbermann	13	16	Abraham Rosenthal
26	29	Rosa Stern	14	17	Sally Lewy
26	29	Gisela Sundheimer	14	17	Jonas and Amalie Roer
27	30	Max Alexander	15	18	Emma Behrens
27	30	Frida Hirsch	15	18	Lucie Furstenberg
27	30	Richard Katz	16	19	Ida Dreyfuss
27	30	Martha Leitner	16	19	Mathilde Gottlieb
27	30	Albert Spaeth	16	19	Leopold Lemke
	<i>Tamuz</i>		16	19	Selma Schlesinger
28	1	Carl Bergman	16	19	Julius Schoenberg
28	1	Max Erman-Bach	17	20	Herta Levi
29	2	Herta Levy	17	20	Herman Scharenberg
29	2	Julia Noy	18	21	Lina, Siegfried and Wolfgang Frankenstein
30	3	Amalie Eberhardt			
30	3	Maurice Gudoff	18	21	Gustav Gruenberg
30	3	Jettchen Stern	19	22	Rosel Kahn
30	3	Joseph Voss	19	22	William Kugelman
<i>July</i>			19	22	Salomon Lehmann
1	4	Doris Baer	19	22	Julius Lippmann
2	5	Bertha Kahn-Bruchfel	19	22	Rika Seligmann
2	5	Leopold Henlein	20	23	Erich Lauter
2	5	Hermann Hirsch	20	23	Charlotte Hammel
2	5	Amalie Rosenberg	21	24	Dr. Leopold Frei
3	6	Emma Baer	21	24	Eva Lachman
3	6	David and Rosa Franke	21	24	Amalie Neumann
3	6	William Goldschmidt	21	24	Pauline Reis
3	6	Lisl Schuelein	21	24	Fanny and Julius Schaler
5	8	Judith Berman	21	24	Leo, Martin and Walter Spicker
5	8	Harry Loewenstein			
5	8	Gabriel Schloss	21	24	Emma Willner
6	9	Max Bruchfeld	22	25	Josef Abramson
6	9	Alma Gutman-Sucher	22	25	Ernst Bauernfreund

WE REMEMBER (continued)

July	Tamuz		August	Av	
22	25	Johanna Goldstein	6	11	Kurt Tannenbaum
22	25	Irma Haas	7	12	Oskar Gruenbaum
22	25	William M. Kreisle	7	12	Max Kahn
22	25	Norbert Neumann	7	12	Julius Kraft
22	25	Fanny Rosenthal	7	12	Sigmund Neumark
22	25	Anna Singer	7	12	Martin Saul
22	25	Fred Stone	8	13	Recha Levitus
23	26	Lola Friedman	8	13	Lazarus Struass
23	26	Karl Gutmann	9	14	Mathilde Lendt
25	28	Rosa Breslauer	9	14	Alfred Sherlin
25	28	Louis Cohn-Victor	9	14	Salli Stern
25	28	Albert Gutkind	9	14	Jenny Strauss
25	28	Hannchen Heilbrunn	10	15	Paula Heumann
25	28	Max Jacob	10	15	Fritz Levite
25	28	Fred and Lucille Roland	10	15	Miriam Nussbaum
25	28	Albertr Schwager	10	15	Emilie Wimpfheimer
25	28	Isadore Wormser	11	16	Max Blumenthal
26	29	Paul Ernst	11	16	Julius Hamburger
26	29	Blanca Marx	11	16	Adolf Gottlieb
26	29	Bettina Sonn	11	16	Martin Kreisle
	Av		12	17	Martin Brunn
27	1	Walter Kahn	12	17	Leopold Eichersheimer
28	2	Bernard Gootter	12	17	Ricka Frank
28	2	Lothar Herz	13	18	Ida Goldberg
28	2	Adolf Stern	13	18	Lina Hellmann
29	3	Anna Dicker	13	18	Sigmund Schloss
29	3	Klara Rothschild	14	19	Albert Blank
30	4	Martha Levi	14	19	Joseph Hamburger
31	5	Irma Loewenstein	14	19	Benjamin F. Herz
31	5	Sophie Marx	14	19	Louis Wolfsheimer
31	5	Siegfried Salomon	15	20	Horace E. Bauer
August			15	20	Ernestine Hirsch
1	6	Jocheved Auer	15	20	Richard Hirsch
1	6	Sara Gruen	15	20	Max Kahn
1	6	Leopold Stern	15	20	Rosalie Meyer
1	6	Ellen Strauss	16	21	Karoline Bloch
2	7	Joseph Bender	16	21	Willi Blumenthal
2	7	Hugo Loewenstein	16	21	Max Meir Karpf
2	7	Franz Regensburger	16	21	Bertha May
2	7	Clara Schnell	16	21	Salomon Tannenbaum
3	8	Dr. Fred Dreifuss	17	22	Arthur Neu
4	9	Willi Heinsfurter	18	23	Rosel Hersch
4	9	Selma Lesser	18	23	Max Schwarz
4	9	Else Starkhaus	18	23	Arthur Somonshohn
5	10	Gertrude Hirsch	18	23	Max Wolf
5	10	Rose Royce	19	24	Rudolf Bauer
6	11	Albert, Anita and Hedwig Pollack	19	24	Jettchen Goldschmidt
6	11	Alfred, Siegfried, Rudolf & Emmy Schloesser	19	24	David Katzenstein
6	11	David Stern	19	24	Walter Lachman
6	11	Rudolf and Erna Tannenbaum	19	24	Elfriede Pollack
			19	24	Max Schwarz
			19	24	Max Mayer
			19	24	Gustave Wimpfheimer

(continued on next page)

WE REMEMBER (continued)

August	Av		Sept	Elul	
20	25	Anna Bauernfreund	3	9	Jacob Nartel
20	25	Adolf Blumenthal	3	9	Seigfried S. Nordschild
20	25	Josef Goldschmidt	4	10	Sussman Moses
20	25	Hannah Goldsmith	4	10	Louis S. Obermeier
20	25	Moritz Gottschalk	5	11	Georg Lendt
20	25	Nathan Mathes	6	12	Dr. Franz Bergman
21	26	Frederick S. Braun	6	12	Rose Spaeth
21	26	Siegfried Frank	6	12	Harry Stern
21	26	Lazarus Herz	7	13	Heinrich Bloch
21	26	Erna Klein	7	13	Erna Hess
21	26	Sigmund Markus	7	13	Hedwig Kaufman
21	26	Heinrich Wortsman	9	15	Leo Adler
22	27	Ernestine Lehmann	9	15	Joseph Katz
22	27	Fanny Loew	9	15	Lilly Kohn
22	27	Camilla Michels	9	15	Erna Strauss
22	27	Hilde Schwager	10	16	Ludwig Lewy
23	28	Babette Levi	10	16	Cantor H. Silbermann
23	28	Jeanette Tannenbaum	10	16	Louis Straus
24	29	Julie Katz	10	16	Leopold Tannenbaum
24	29	Lina Rosenthal	11	17	Leo Aach
24	29	Betty Oppenheim	11	17	Fritz Gern
24	29	Fred Tager	11	17	Erna Liebenstein
25	30	Oskar Cahn	11	17	Julius Schaefer
25	30	Frederick Jellinek	12	18	Bernhard Greenbaum
25	30	Ludwig Stahl	12	18	Arnold Rosenstock
25	30	Eugene Stern	12	18	Siegmund Schwarz
25	30	Siegbert Weil	13	19	Johanna Stern
	Elul		13	19	Jacob Wachenheimer
26	1	Daniel Gottlieb	14	20	Max Levite
26	1	Heinrich, Wilhelm, M.	14	20	Joseph Silbermann
		Julius, Jettchen & Senta	14	20	Adolf Traub
		Levi	15	21	Gustav Kahn
26	1	Robert Levitus	16	22	Betty Blumenthal
26	1	Flora Neuburger	16	22	Sophie Levy
27	2	Clara Lindheimer	16	22	Arno Trautman
27	2	Josef Pretsfelder	17	23	Olga Jonas
27	2	Dr. Emmerich Wellisch	17	23	Simon Levite
28	3	Blanche Rothstein	17	23	Stephan Mondschein
28	3	Arthur Sonneberg	17	23	Rosa Rothstein
28	3	Benno Sternfels	18	24	Sally Friedberg
28	3	Clara Strauss	18	24	Bertha Hofmann
30	5	Rika Bender	18	24	Rose Lang
30	5	Heinz Moritz Lippmann	18	24	Emma Moses
30	5	Leopold Lindheimer	18	24	Susan Rosenthal
31	6	Hildegard Hoffman	18	24	Dr. Norbert Rothstein
31	6	Eva Veisz	18	24	Else Seligmann
31	6	Ruth Zimmerman	18	24	Hermann Seligmann
Sept			19	25	Ferdinand Baumann
1	7	Josef Wolf	19	25	Bernhard Groeschel
2	8	Karoline Hirsch	19	25	Dina Hirschmann
2	8	Martha Levor	19	25	Salli Kahn
2	8	Siegfried Stein	19	25	Dr. Leo Stahl
3	9	Julius Hirsch			

(continued on next page)

WE REMEMBER (conclusion)

<i>Sept</i>	<i>Elul</i>		<i>Sept</i>	<i>Elul</i>	
19	25	Dr. Leo Stahl	23	29	Adolf Pollack
21	27	Vera Morgenthau		<i>Tishri</i>	
21	27	Truate Feith	24	1	Mathilde Kahn
21	27	Daniel Guggenheim	24	1	Ernest A. Lilienstein
21	27	Ida Meyer	24	1	David May
21	27	Jacob Sommer	24	1	Moritz Schwarz
22	28	Robert Arnstein	24	1	Paula Sonn
22	28	Dina Hirsch	24	1	Samuel Sonn
22	28	Albert Kronenberger	25	2	Alfred & August Levi
22	28	Erna Michelson			Arthur, Hermann &
22	28	Salomon Ottenheimer			Wilhelm Levi
22	28	Jacob Simon	25	2	Dr. Nathan Roos
23	29	Jenny Holzer	25	2	Eva Walden
23	29	Elizabeth Levy	25	2	Salo Walden
23	29	Julius Menges			

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

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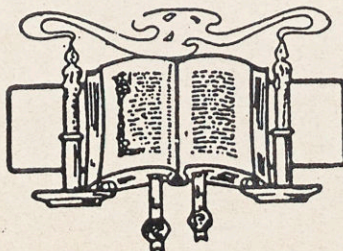
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