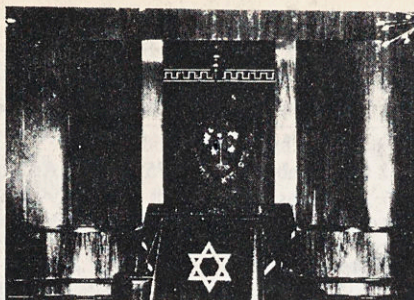


HABAYIT



הבית

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Tishri-Cheshvan-Kislev 5748

Number 314

Sept.-Oct.-Nov.-Dec. 1987



TO ENTER THE BANQUET HALL

Spontaneous, rash action is the exception. Planning is the rule. In his endeavors, man thinks, formulates his intentions in mind and mood, makes preparations, be they short or long, superficial or thorough, and only then does he embark on carrying out his deed.

It is a rule which holds true in all areas of life, manual work, intellectual labor, education, career, marriage, etc. Everywhere the process of preparation is an important ingredient. So too in the multi-faceted activities of everyday living: housecleaning, meals, a school assignment, balancing the checkbook, shopping. Invariably preparation precedes action.

Needless to say, special events are meticulously mapped out. A dinner party, a birthday celebration, a family get-together. And, not least, our religious holidays.

Perhaps Pesach heads the list in painstaking physical work and exertion. Yet the other festivals demand their share, too. But none can top, in spiritual strain, the upcoming Days of Awe.

A full month prior to Rosh HaShono, the shofar signals solemnity and awareness. At an ever increasing crescendo, *selichos* prayers set the mood. It is the season of preparedness par excellence.

Easily, smoothly and quite naturally, our thoughts turn to a Mishna text which accentuates our feverish High Holiday preparatory mood with sobering but striking aptness:

Rabbi Yaacov said: This world is like a vestibule to the world to come; prepare yourself in the vestibule so that you can enter the banquet hall. [Fathers IV: 21]

Rabbi Shlomo Kahn

A Happy New Year

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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
		<i>Evening</i>	<i>Morning</i>				
1987							
Sept 24	1st day Rosh HaShono	6:35	7:30	7:00	7:26	5:50	9:30
Sept. 25	2nd day Rosh HaShono—Sermon	7:00	7:30	6:30			
Sept. 26	Hazinu (Shuva) — Sermon	6:30	8:45	6:50	7:22	5:55	9:30
Oct. 3	Yom Kippur — Holiday begins 6:20 P.M.; Kol Nidre 6:50 P.M. (Sermon); Morning 8:15 A.M.; Torah Reading 11 A.M.; Sermon 12:10 P.M.; Musaf 12:30 P.M.; Mincho 3 P.M.; Sermon & Yiskor 5:15 P.M.; Neilo 5:45 P.M.; Conclusion 7:11 P.M.						
Oct. 8	1st day Sukkos — Sermon	6:15	8:30	6:40	7:03		
Oct. 9	2nd day Sukkos	6:40	8:30	6:10			
Oct. 10	Shabbos Chol HaMoed — Sermon	6:10	8:30	6:25	6:59	6:05	9:40
Oct. 15	Shemini Atzeres (Yizkor) Sermon	6:00	8:30	6:30	6:51		
Oct. 16	Simchas Torah	6:30	8:15	5:55			
	(Hakofos Thursday night 6:51 P.M. and Friday morning 9:15)						
Oct. 17	Bereshis (Blessing Month of Cheshvon)	5:55	8:45	6:15	6:49	6:15	9:50
Oct. 24	Noach (Rosh Chodesh) Sermon	5:45	8:30	6:10	6:40	6:25	9:50
	S T A N D A R D T I M E						
Oct. 31	Lech lecho	4:35	8:45	5:00	5:32	5:25	8:45
Nov. 7	Vayero — Sermon						
	Kristallnacht Memorial	4:30	8:45	4:50	5:23	5:40	9:00
Nov. 14	Chaye Soro	4:20	8:45	4:45	5:17	5:55	9:10
Nov. 21	Toldos						
	(Blessing Month of Kislev) Sermon	4:15	8:45	4:40	5:13	6:00	9:10
Nov. 28	Vayetze	4:10	8:45	4:35	5:10	6:05	9:10
Dec. 5	Vayishlach	4:10	8:45	4:35	5:08	6:10	9:20
Dec. 12	Vayeshev	4:10	8:45	4:35	5:10	6:15	9:30
Dec. 19	Miketz — Chanukkah (Blessing Month of Teves) Sermon	4:10	8:30	4:35	5:11	6:15	9:25
Dec. 26	Vayigash	4:15	8:45	4:40	5:14	6:15	9:25

WEEKDAYS (unless listed otherwise—see below)

Mornings:	Sundays and Legal Holidays (Thursday, Nov. 26; Friday, Dec. 25)	8:00 A.M.
	Mondays and Thursdays	6:40 A.M.
	Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings:	September 27 to October 6	6:45 P.M.
	October 11 to October 22	6:00 P.M.
	October 25 to December 24	4:30 P.M.

TASHLICH on 1st day of Rosh HaShono Afternoon

HOSHANO RABBO LERNEN Tuesday evening, October 13, 6:00 P.M.

SPECIAL DAYS

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.; ERUV TAVSHILIN
Sunday	Sept. 27	Tzom Gedalyo: fast begins 5:25 A.M.; Selichos 7:30 A.M.; Mincho-Maariv 6:15 P.M.; fast ends 7:19 P.M.
Monday	Sept. 28	Selichos 6:00 A.M.
Tues.-Wed.	Sept. 29-30	Selichos 6:15 A.M.
Thursday	Oct. 1	Selichos 6:00 A.M.
Friday	Oct. 2	Erev Yom Kippur: Selichos 6:30 A.M.; Mincho 2:00 P.M.
Wednesday	Oct. 7	Erev Sukkos: ERUV TAVSHILIN
Sunday	Oct. 11	Chol HaMoed Sukkos: Shacharis 7:30 A.M.
Mon.-Tues.	Oct. 12-13	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Wednesday	Oct. 14	Hoshano Rabbo: Leren Tuesday evening 6:00 P.M.; Shacharis Wednesday 6:10 A.M.; ERUV TAVSHILIN
Friday	Oct. 23	Rosh Chodesh Cheshvon, 1st day: Shacharis 6:30 A.M.
Shabbos	Oct. 24	Rosh Chodesh Cheshvon, 2nd day: Shacharis 8:30 A.M.
Monday	Nov. 9	Sheni: Shacharis 6:30 A.M.
Thursday	Nov. 12	Chamishi: Shacharis 6:30 A.M.
Monday	Nov. 16	Sheni: Shacharis 6:30 A.M.
Sunday	Nov. 22	Rosh Chodesh Kislev: Shacharis 8:00 A.M.
Saturday	Dec. 5	in Maariv after Shabbos begin TAL UMOTOR
Tuesday	Dec. 15	1st Chanukkah light Tuesday evening
Wed.-Wed.	Dec. 16-Jan. 2	Chanukkah: weekday Shacharis 6:30 A.M.

SHIURIM SCHEDULE

Daily Leren after Shacharis.

Daily Leren after Maariv.

Chumash Shiur Shabbos 45 minutes before Mincho.

Sidro explanation Shabbos after Mincho.

Ladies' Shiur Mondays 7:30 P.M.

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FROM THE DESK OF THE PRESIDENT

Most of you probably know by now that Cantor Jack Scharenberg has decided to retire from his active duties as of January 1, 1988 (shortly before his 80th birthday). A special Committee under the chairmanship of Mr. Oscar Wortsman is actively searching for a suitable replacement.

Our membership responded very generously to the appeal for financial support of Hatzoloh. As of the end of July we were able to send Hatzoloh an amount nearing \$5,000.00. A large number of donations were dedicated to the memory of our late Honorary President, Mr. Adolph Heimer.

With Rosh Hashonoh approaching I wish all of you a year of good health, of prosperity and happiness and peace for us here and our brethren in Israel. Good Yom Tov!

PROGRAM PREVIEW

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

1987

Wednesday, October 28, all day Atlantic City trip
(Sponsored by Congregation and Sisterhood)

Sunday, November 15, afternoon Get-together
(Sponsored by Sisterhood)

Saturday, December 19, evening Chanukkah Party

1988

Sunday, January 17, afternoon Sisterhood Luncheon

Sunday, March 6, afternoon Chevra Day
(Memorial Service and Purim Se'udo)

Sunday, April 17, afternoon Congregation Cultural Program

Wednesday, May 11, all day Atlantic City trip
(Sponsored by Congregation and Sisterhood)

CONGREGATION NEWS IN BRIEF . . .



... on Shabbos, June 6th, Mr. Jacob Lowenthal of Hatzoloh made an eloquent appeal in our Synagogue, warmly endorsed by President William Blank, and followed up by a subsequent letter appeal for the maintenance and streamlining of this vital, highly efficient volunteer organization in our area, to which our members responded generously, raising several thousand dollars for the purchase of additional ambulance equipment . . .

... we can report with satisfaction that the restoration of our Sifre Torah, mentioned in the last issue, is making steady progress, a project which requires much time and effort on the part of the qualified scribe ...

... as in past years, Shovuos saw a beautiful flower arrangement decorating the Synagogue, courtesy of the Sisterhood, well-attended Yomtov services, two Shovuos-Lernens arranged by the Chevra Vice-President Arthur Hanauer, timely words of Torah by Rabbi Kahn (the significances of Torah study at night, and the “marriage” bond of G'd and Israel), refreshments served for the men who assembled for Torah study both evenings

. . . the trip to Atlantic City on June 10th, sponsored by Sisterhood and Social Committee, was successfully and enjoyable conducted to the satisfaction of all participants; a repeat performance, opening the year's season, is scheduled for October 28th . . .

... a report on the Sisterhood General Meeting on June 14th appears in the next issue.

. . . in the report on the Congregation's General Meeting, on page 7 in the last issue, the name for Assistant Treasurer was listed in error; please note that Mr. Kurt Hirsch was re-elected for this position . . .

FROM THE RABBI'S STUDY

[From time to time, items of rabbinical-halachic nature will be aired in this column.]

PROSBUL. Biblical law (Deuteronomy 15:1) declares a moratorium on money owed at the end of every Shemitto (Sabbatical Year). The year 5747, such a Sabbatical Year, is drawing to a close on Erev Rosh HaShono (Tuesday, September 23rd). After that day, outstanding debts may be collected only if prior to Rosh HaShono, a Beth Din issued an authorization (known as *prosbul*). *Anyone interested in the transaction or more information on the subject may contact the rabbi.*

FASTING ON YOM KIPPUR. Experience has shown that those whose health poses a possible problem with fasting, are often unaware of the law. Some people fast when according to law fasting is forbidden. Others take it into their own hands to decide, when not to fast. Please feel free to discuss such questions (which are always resolved easily) several days before the approach of Yom Kippur.

FAMILY CLUB

We all sorely miss our beloved Meta Weil who directed for many years with great devotion and effort our Family Club. We shall always remember her.

The coming season will have its beginning on Tuesday, September 15th and we look forward to our regular get-togethers in pleasant company, congenial spirit, to spend pleasant hours together.

My hearty invitation goes to all who participated in the past as well as newcomers, who are warmly welcome.

My personal wishes for a *shono tovo*, a good, healthy, prosperous and peaceful year to come.

Else Richmond
Director

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THANK YOU

Thanks to Rabbi Kahn, Cantor Scharenberg, Mrs. Fay Blank and to the members of the Congregation for their thoughtfulness and concern during my illness.

Gertrude Speier

My sincere thanks to Rabbi Kahn, Mr. and Mrs. Wortsman, Mr. & Mrs. Blank, and all other friends, for the visits during my recent stay in the hospital.

Gretel Jochsberger

My sincere thanks to all the many friends in the Congregation for their warm expressions of sympathy on the passing of my dear husband Max Bamberger.

Martha Bamberger

We want to express our sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Blank, to Mr. Arthur Hanauer and the Chevra Kadisha, the Sisterhood and to all members and friends, for the warm sympathy shown to us at the loss of our beloved husband, father and grandfather, Adolph Heimer, z.l. The large outpouring of condolence gave us strength in our grief. Our special appreciation for the *kovod* given at the funeral, the kind words of tribute spoken by Mr. Eric Hanau, and the thoughtful obituary by the Congregation in the *Aufbau*.

Irene Heimer

Ella and Martin Frank and Family

My sincere thanks to Rabbi Kahn, the Chevra Kadisha and all friends for the good wishes and gift to my 90th Birthday.

William Oppenheim

I wish to express my sincere appreciation to Rabbi and Mrs. Shlomo Kahn, Cantor and Mrs. Jack Scharenberg, President and Mrs. William Blank, the Chevra Kadisha, Sisterhood and the entire Congregation for their gifts and good wishes on my 80th birthday. *Le Shono Tauvo* to all.

Alfred Stern

Our sincere thanks to the Congregation for the warm sympathy expressed on the passing of our beloved husband and father Henry Strauss.

Marianne Strauss and Family

Sincerest thanks to Rabbi and Mrs. Kahn, the Chevra Kadisha and all friends in the Congregation for being so thoughtful on my recent birthday.

Idel Barth

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

Cindy Hirsch

My sincere appreciation and thank you to Rabbi Kahn, the Chevra Kadisha and Sisterhood, all congregational members and friends, for their thoughtfulness extended to me during my stay at the hospital and recovering at home.

Richard Hanau

Many thanks to Rabbi Kahn, Cantor Scharenberg, Chevra Kadisha and Sisterhood, and all members and friends of the Congregation, for the expression of sympathy at the loss of my dear husband Max Bermann.

Molly Berman

Sincere Wishes For A Happy, Peaceful and Healthy New Year

- Mrs. Frieda Abramson
 Mrs. Martha Adler
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 Mr. & Mrs. Rudolf Bauer
 Mrs. Erna Baum
 Mrs. Bianca Berger
 Mrs. Henny Bernheim
 Mr. & Mrs. William B. Blank
 Mr. & Mrs. Alfred Bloch
 Dr. & Mrs. Eric Bloch
 Mrs. Hilde Bloch
 Mrs. Lina Bloch
 Mrs. Betty Bloomfield
 Mr. & Mrs. Julius Blumenthal
 Mr. & Mrs. Lothar Brown (Stone)
 Mr. & Mrs. Erwin Fabisch
 Mrs. Julia Forchheimer
 Mr. & Mrs. Carl Freitag
 Mr. & Mrs. Victor Friedlein
 Mr. & Mrs. Alfred Gerstley
 Mrs. Selma Glaser
 Mr. Herman Goldsmit
 Mr. & Mrs. Kurt Goldsmit
 Mrs. Auguste Gottschalk
 Mr. & Mrs. Herman Gutman
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 Mrs. Erna & Mr. Herbert Harwitt
 Mrs. Irene Heimer
 Mrs. Klara Herrmann
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 Mrs. Carole Hess
 Mr. & Mrs. Harry Hess
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 Mrs. Selma Jacobson
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 Mr. Julius Kahn
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 Mr. & Mrs. Lewis Knurr
 Mr. & Mrs. Hugo Lamm
 Mr. & Mrs. Justus Landenberger
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 Miss Jenny Mayer
 Mr. & Mrs. Simon Metzger
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ADOLPH HEIMER z.l.

The Congregation mourns the passing of its Honorary President, Mr. Adolph Heimer, on June 20th. Mr. Heimer was a personal friend of this writer for many years as he was to all who knew him. He was a kind and neighborly man who possessed the rare gift of finding a friendly smile and kind word for everyone. He was an exceptional person, his greatness lay in the selfless way in which he served our Congregation.

Mr. Heimer was President of Congregation Beth Israel for over 20 years. He was always committed to working for his Shul and he loved it with unique devotion and sincerity. He took great pride when things went well and he felt a personal hurt whenever we experienced difficulties along the way. He was the first one in Shul every morning and every afternoon and even recently, when it became obvious that it was often a hardship for him to get to the synagogue, he would not give up this commitment. It was apparent that next to his family, the Congregation gave him his greatest pleasure and satisfaction.

We shall always remember this hardworking, modest and generous man whom everyone respected, honored and loved to the very end. We all have lost a good friend whom we shall sorely and truly miss.

Eric Hanau

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ALL IN THE FAMILY

Since your reporter is getting the list of good family tidings just a few days before setting out for summer vacations, there may have to be "nach Redaktionsschluss" items. One intriguing timetable feature on our itinerary is a departure from Airport "A" at 2:05 p.m. and the arrival at Airport "B" at 2:06 p.m. Going the other way, however, one would be leaving at 11:00 a.m. and landing at 12:59 p.m.! Could that mean that our legendary traveler between Berlin and Breslau was not so wrong in asking if a ticket would really cost the same in the opposite direction? Our paradox is easily resolved, though: The flying time in either case is an hour, give or take a minute, and the two airports simply are in adjacent time zones.

We hope that the transition from spring-time to summer has been a pleasant one, even though right now we are going through a rather sweltering time. This column at least has the pleasure of presenting a well-rounded list of joyous family news, occurring during the summer months. There is an impressive number of special birthdays: In July Mr. Alfred Stern celebrated his 80th birthday and Dr. Theodore Kron his 85th. Mrs. Frieda Heiser, Mrs. Bertha Suess and Mr. Louis Strauss reached the 90 year mark, while Mrs. Erna Baum, Mr. Ernest Hirsch and Mr. Ferdinand Erman observed their 91st, 92nd and 94th birthdays, respectively. In August Mr. Fred Fuld celebrated his 70th, Mr. Ludwig Merklinger his 80th, Mrs. Bianca Berger and Mrs. Erna Strauss their 85th birthdays. September is the month of Mrs. Paula Brandis' 91st birthday, while Mrs. Bertha Loeb, the wife of our former Chevra Kadisha President Arthur Loeb, is looking forward to the 75 year mark in Florida.

We are happy to announce the engagement of Mr. and Mrs. Kurt Neu's daughter Kay to Mr. Joel Mandelbaum (wedding plans for September), and the engagement of Mr. and Mrs. Lewis Knurr's daughter Terry to Mr. Steven Meltzer. We extend a cordial Mazal Tov for two marriages. Mrs. Alice Stone and Mr. Lothar Brown were married in June and Mr. and Mrs. Eric Loeb's daughter Audrey got married to Dr. Steven Kerpen. Simchot are also to be reported from our youngest generation. Cantor and Mrs. Jack Scharfberg were presented with a great-granddaughter in May and in August Mr. and Mrs. Adolf Ullmann also had a great-granddaughter. In May, Mrs. Liesel Marx had a grandson, a simchah which also came to Mrs. Rita Rosenthal and to Mr. and Mrs. Kurt Hirsch in June. Dr. and Mrs. Allen Neuhaus had a son in June of whom Mrs. Bertha Neuhaus is the grandmother.

May this array of Besorot Tovot be symbolic for ushering in a Happy and Healthy 5748 for the wider family for Congregation Beth Hillel and Beth Israel.

With cordial Holy Day wishes,

Leshanah Tovah,
Shalom ve-hatzlachah,
Theodore H. Spaeth

As we go to press we heard the good news that our Recording Secretary, Mr. Gary Weil, became engaged to Miss Debra Schlesinger, and our Mazal Tov wishes go to the young couple, as well as to Mrs. Margarete Wiland everyone of the two families.

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DER MONAT ELUL VORBEREITUNG—WORAUF?



In diesen Tagen beginnt der letzte Monat des juedischen Jahres: Elul. Wer wochentags in die Synagoge geht, dem kuendet das Schofar das Nahen der Hohen Feiertage an. Die Aufgabe des Schofar ist es, uns wachzurueteln, uns auf etwas besonderes aufmerksam zu machen. Doch das Schofar im Monat Elul hat noch einen andern Sinn: Es soll uns einstimmen auf die Hohen Feiertage. Es soll uns nicht unvorbereitet an die Schwelle des neuen Jahres treten lassen.

Doch spuert der moderne Mensch ueberhaupt das Beduerfnis, sich vorzubereiten? Anders gefragt: Was bedeuten ihm Rosch Haschana und Jom Kipur? Mit welchen Gedanken asoziiert er die beiden hoechsten Festtage des juedischen Jahres? Vielleicht spielt es sich so ab: Wir holen das Machsor aus dem Buecherschrank hervor, kleiden uns festlich und erscheinen in der Synagoge. Dort wird ein auf jahrhundertealter Tradition basierender Gottesdienst abgehalten, dem manche mit Muehe, andere gar nicht folgen koennen. Das Interesse erlahmt bei vielen schon nach kurzer Zeit. Zum Glueck trifft man Freunde . . . Man wird vielleicht sagen: Kaeme man nicht voellig unvorbereitet in die Synagoge, koennte man besser am Gottesdienst teilhaben. Deshalb finden auch in manchen Gemeinden Veranstaltungen statt, die dem modernen Publikum die Liturgie der Hohen Feiertage und ihre Bedeutung naeherbringen sollen. Dies mag tatsaechlich helfen, eine gewisse Fremdheit zu ueberwinden. Doch es geht um mehr und um Grundlegenderes. Es waere denkbar dass jemand, der kein Wort der hebraeischen Gebete lesen kann, die Feiertage tiefer und unmittelbarer erlebt als jemand, der die Texte fliessend beherrscht, sie aber gedankenlos herunterleiert. Denn es kommt auf die Einstellung an, mit der wir die Synagoge betreten.

Der Monat Elul will uns in die Gedankenwelt der Hohen Feiertage einfuehren. Er will uns vorbereiten auf das, was diese Tage fuer den Juden bedeuten koennen. Er will verhindern, dass wir an Rosch Haschana und Jom Kipur vorbeigehen, ohne ihren Sinn ueberhaupt erfasst zu haben. Dies ist die Aufgabe des letzten Monats im juedischen Jahr — eine Aufgabe, die sich an alle wendet. Denn Rosch Haschana ist ja nicht allein ein kalendarischer Wendepunkt. Dieser Aspekt wiegt in der juedischen Tradition leicht gegenueber der Aufforderung, dass an Rosch Haschana ein Wendepunkt in unserm Tun eintreten muss, dass der Jahresanfang ein Termin ist, an dem wir unsere Lebensfuehrung ueberdenken sollen.

Doch warum eigentlich ueberdenken? Wozu ein Wendepunkt, wenn es uns gut geht, wir zufrieden sind und unser Leben in Harmonie verlauft? Genau das sollen wir ueberdenken und auf seine Stichhaltigkeit pruefen. Auch wenn wir mit uns zufrieden sind und keinen Grund sehen, etwas an unsern Gewohnheiten zu aendern, muessen wir uns von Zeit zu Zeit die Frage stellen: Leben wir oder vegetieren wir? Erfuellen wir unser Dasein mit Sinn — oder fuehlen wir uns wohl in Routine und egozentrischer Genuessamkeit? Wie stellen wir uns zu den ungeheuren Herausforderungen, mit denen wir taeglich konfrontiert werden? Suchen wir die Antworten oder lassen wir uns resigniert treiben angesichts von Gewalt und Umweltzerstoerung, die sich zu einer Bedrohung unserer Existenz ausgewachsen haben?

Und noch eine Frage draengt sich auf: Wodurch dokumentieren wir unsere juedische Identitaet? Denken wir an eines nur: Juden in Russland leiden unter Diskriminierung und Qualen schlimmster Art, weil sie als Juden leben wollen. Uns faellt das Judesein leicht. Nuetzen wir diese Moeglichkeit — oder sollten wir unser Tun (und vor allem unser Unterlassen) doch ueberdenken? Auf alle diese Fragen gibt es bequeme Antworten, Ausfluechte. Vonnoeten ist eine Pruefung unseres Gewissens.

Das Judentum kennt die Teschuwa, diese grossartige Chance fuer den Menschen, die ausgetretenen Wege zu verlassen und sich zu neuem Handeln zu entschliessen. Darauf will uns der Monat Elul vorbereiten: dass das neue Jahr wirklich ein Wendepunkt werde, damit wir unser Leben aus einer neuen Perspektive betrachten.

Heinrich Lang

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WE ARE YOUR PEOPLE AND YOU ARE OUR G'D

by Rabbi Shlomo Kahn



This is the opening line of a prayer which appears repeatedly on Yom Kippur. Aside from its ringing declaratory nature, it contains a cogent contrast which makes the line an apt headline for the topic of this article.

This is the year of "We the People," the slogan which consists of the opening words of the Preamble to the Constitution of the United States. We are celebrating the bicentennial of the signing of a most remarkable document which well deserves all the trappings of an anniversary celebration.

Imagine, two hundred years ago, when life was still without radio and television, without calculators and computers, without polio vaccine and rapid transportation, when jet propulsion and space travel were not even dreams, when neither ballpoint pen nor typewriter, neither plastics nor vacuum cleaner had seen the light of day, a Constitutional Convention was convened in Philadelphia where some fifty men representing the colonies-turned-states succeeded in composing a code of law which endured and endures amazingly.

This year, on Thursday, September 17th it is exactly two centuries that these words were penned: "Done in Convention, by the unanimous consent of the States present . . . in witness whereof we have hereunto subscribed our Names."

The finished product of "We the People" flowing from the minds and deliberations of these fallible human beings, though written with quill and ink but practically carved in stone, withstood the inexorable progress of mankind and weathered the storms of time. Despite its human authorship and the unpredictability of movements and views, philosophies and *Weltanschauungen*, incredibly the Constitution had to be amended only 25 times in 200 years!

Ponder man's proverbial shortsightedness! He cannot know what the morrow will bring. Quickly, in even a single generation, mores, mood and fashion, trends regarding liberty and justice shift again and again. Scales tip constantly, often dizzyingly. What was considered true and good today is false and wrong tomorrow. What only yesterday was looked upon as scandalous and vehemently rejected, has today become genteel, "with it." Systems of education, penal codes, directions in philosophy and psychology, tumble on and on in confusion. Not to speak of the progress of science, advance in fields of medicine, and the streamlining of business and personal comfort.

If the signers of the Constitution would somehow be alive today, they would fit into none of the niches of our life nor would we be on their wave lengths. And yet and still, the fruit of their labor is as nourishing and palatable and fulfilling today as it was way back in September 1787 (or, more precisely, 1788, when with ratification of the ninth state, New Hampshire, it became effective, as stipulated in Article VII.)

"We the People" is indeed a slogan of pride, for it testifies to a magnificent human achievement. At the same time, "We the People" attests to an admirable humility. The drafters, writers and signers viewed themselves as mere representatives of those who chose them, the People. In an age when monarchs still claimed "divine right" to rule and reign, the seed of democracy which had blossomed beautifully, had spread its roots deep into the soil and soul of America.

Without diminishing anything that was said until now by one iota, the Constitution's splendid "We the People" cannot match the sublimity of our Torah's "I Am the Lord, your G'd."

A man-made document, no matter how excellent, cannot approach the perfection of the Almighty. Man can strive, indeed is enjoined to "imitate" G'd but knows his limitations. The created being, try as he might, will never reach the level of his Creator. Man's law may be a powerful beacon of light, a shining lamp in the upheld hand of the majestic Statue of Liberty, but in no way can it compare to the Law given by the creator of the blinding, brilliant sun. He Whose wisdom is infinite, Who "foresees the end of things at their origin" (*Yigdal*), to Whom the future is crystal clear and nothing unexpected can occur, has given a Law which requires neither refinement nor amendment. Impressive is the Constitution which in all of two centuries was amended 25 times, but of Torah the Psalmist sings: "God's Torah is perfect . . . enduring forever" [Psalms 19:8,10].

The United States Constitution enjoys a richly deserved regard, almost a sacred spot in the hearts of Americans, but surprisingly its verbatim text is virtually unknown to all but jurists. It is the product of a group of men endowed with exceptional wisdom who discussed and debated with vigor, proposed

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We Are Your People . . . (continued from page 13)

and advanced convincingly, argued and compromised judiciously and in the end shaped an incredible document which has molded our American society and is the cornerstone of democracy.

On the other hand, the Torah is not only respected and revered but is vibrantly alive in all its parts, concept and precept, narrative and legislative, chapter, verse, word and letter. Rare the Jew who cannot quote from it, and many can recite entire passages from memory. No three days pass without a Torah reading in congregational service, and in regular weekly portions it is read in its entirety once every year. This annual Torah reading is festively concluded on Simchas Torah and with singing and dancing, the Jew rejoices. Not for a moment will he let go. As soon as the reading has been concluded and another year's cycle completed, he starts again from the very beginning to listen reverently and attentively to the eternal word of G'd.

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WHY SUKKOS?

by Rabbi Shlomo Kahn



Offhand the answer comes easily and from a High Authority indeed: "You shall dwell in huts for seven days . . . so that future generations will know that I had the children of Israel live in huts when I brought them out of the land of Egypt" [Leviticus 23:42-43]. This ought to settle the matter unequivocally, effectively and authoritatively. And yet, the question, "why Sukkos?" is not at all ludicrous and unjustified.

The text of the Written Law (Torah), together with the indispensable amplification of G'd's Oral Law (Talmud) furnishes the steel framework and pours the cement and constructs the firm edifice which is *halacha*, our Jewish way of life. (The term has come to denote "law" but is literally derived from the wordroot which means "to walk.") But the aggadic sections of our sacred literature, in Midrash, Zohar, etc., supply the interior decorating, the snug coziness and friendly comfort, and provide warmth and pleasantness.

From the heart and soul and gifted pen of sages and scholars, of philosophers and commentators flows a steady stream of informative interpretations, which bring the precepts of Torah vividly alive and reveal a brilliant luster that makes them sparkling diamonds which glitter in bright sunshine.

Let us examine with the aid of two such gems, the biblical *mitzvos* of Sukkos:

"Two litigants, engaged in a lawsuit, enter the court house. Those standing and waiting outside do not know who is winning. Then one of them emerges and exultingly carries in his hand a tall javelin; they know that he is the victor. Israel and her adversaries are locked in controversy before the Holy One, blessed be He, on the Day of Judgment. The outcome is in doubt. But when after the period of judging, Israel emerges in festive mood, holding *lulav* and *ethrog* in hand, we know that Israel has won" [Bamidbar Rabbo 30:2].

Illustrating it with an apt parable, the Midrash addresses itself to the seemingly dry commandment to "*take for yourselves . . . the fruit of the beautiful tree, branches of palm trees, and the boughs of thick trees, and the willows of the brook . . .*" [Leviticus 23:40] and the emphasis "*and you shall rejoice.*" Deftly, the Midrash has decorated the *mitzvo* and endowed it with a breath of life. Now ask, "why Sukkos?" and its meaning is beautifully clarified: to demonstrate victory, to document atonement and divine forgiveness.

But—"Turn its pages and return to it again and again, for all is in it" teaches a famous Mishna [Fathers V:25]. By delving a little deeper, we shall discover an altogether different approach.

Torah law provides *galuth* (exile) as atonement for sin. For example: One who, to his devastating dismay, has caused the unintended death of another, must flee to a city of refuge and reside in it for the rest of his life [Numbers 35]. Also "Exile comes because of idolatry, sex immorality, bloodshed, and neglect to give the sabbatical year of rest to the soil" [Fathers V:11].

Men of piety, chasidic and non-chasidic, of generations gone by, used to take upon themselves such *galuth* spending months or even years of their lives living incognito among strangers far from their homes. A token atonement for possible wrongdoing was their intention.

An ancient tradition has it that Sukkos possesses this as a dimension. Did Yom Kippur effectively procure atonement for all our sins? Who can tell or assert it. There may, G'd forbid, have remained a residue of transgressions which the great Day of Atonement did not succeed in erasing. Hence we take upon ourselves a *galuth* of sorts—we leave our homes for a token "exile" in the pious hope to finalize our annual process of purification. Now, once again, "why Sukkos?" and another meaning is flashed on the screen: to assuage a feeling of guilt, to effect an as yet unattained pardon, to hope against hope that the divine judgement will reach a favorable decision. (With this in mind, we have obtained an enhanced understanding of the mysterious Hoshano Rabbo message of *gemar tov*—beneficial conclusion.)

"Why Sukkos?" A profound question after all.

OUR THOUGHTS DWELL ON . . .

(A series describing memorials displayed in our Synagogue)

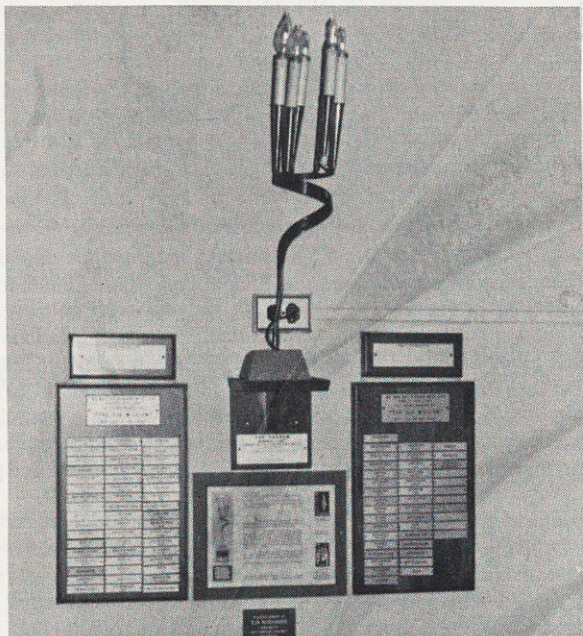


Photo: Courtesy Gary Weil

IN MEMORY OF THE SIX MILLION

Our people's history bears witness to continuity of Jewish life. Once again, as so often during centuries and millenia gone by, we have experienced destruction and rebuilding. The Holocaust claimed victims on an unprecedented scale. Fully one-third of the world Jewish population, six million men, women and children, were put to death. To keep their memory alive is the sacred task of the survivors.

On prominent display near the front of our Synagogue is the Six-Lamp-Memorial, each flickering light symbol of one million Jewish souls, martyred on earth, everlastingly alive in Gan-Eden near G'd.

Flanking the memorial lights are two tablets dedicated to a host of Kehillos, venerable congregations of memorable vintage, large and small, once pulsating with life, which fell victim to disintegration and abandonment, the ax and the torch. Survivors who found rebirth after destruction in our Kehillah, lovingly inscribed the following names, sites of their former congregations:

Noerdlingen	Gemmingen	Ottensoos	Interburg	Hamburg
Ichenhausen	Oberlauringen	Koblenz	Steinsfurt	(Oberstrasse)
Neuteich	Frankfurt a/M	Koeln	Beerfelden	Schwerin
Erfurt	(Boerne Platz)	Fuerth	Rheine	Gnesen
Albisheim	Hoffenheim	Hagenbach	Ittlingen	Beuthen
Fischach	Wuerzburg	Barsinghausen	Hamburg	Hindenburg
Bad Neustadt	Frankfurt a/M	Eisenbach	(Bornplatz)	Oedheim
Alsfeld	(Friedberger Anlage)	Baiertal	Aurich	Creglingen
Butzweiler	Cronheim	Stuttgart	Norden	Schnelbein
Nuernberg	Gelsenkirchen	Ihringen	Neisse	Oettingen
Gnesen	Lindheim	Reiskirchen	Bamberg	Aub
Berlin	Obbach	Buttstaedt	Rexingen	Schweinfurt a/M
(Fasanenstrasse)	Niedaltdorf	Zeckendorf	Dueren	Wachenbuchen
Demmelsdorf	Leiwen	Rhaunen	Kitzingen a/M	Baisingen
Haigerloch	Achshofen	Altenstadt	Berwangen	Mattersdorf
Mannheim	Berlin	Treis	Rohsdorf	Wien
Landshut	(Ricke Strasse)	Bensheim	Aachen	Breslau
Muenchen	Berlin	Wilhelmshaven	Danzig	Saarlouis
	(Buelo Strasse)	Tuebingen		

KRISTALLNACHT THOUGHTS

by Rabbi Shlomo Kahn



Years ago, a popular non-partisan religious weekly appeared in Israel, *Panim-el-Panim*. Its editor was the writer and scholar Pinchas Peli, now a professor at Ben-Gurion University. In one of his penetrating editorials, he made a striking, thought-provoking observation.

Over the centuries and millenia, we Jews have developed in two great parallel streams, Ashkenazim and Sephardim. For a long time, the two had little contact and could therefore blossom independently and freely. In our own time, though, when distances have shrunk and travel and communication made progress, and especially due to large-scale emigration, the two "cultures" have met, learned of each other's differences and were enriched by the variety of customs and lifestyles.

These two segments which largely are the components of the Jewish people today, bear names which are the Hebrew words for two countries. *Sephorad* is Spain, *Ashkenaz* is Germany. An irony of the greatest magnitude! Precisely those two countries, Spain and Germany, in which Jewish life has at one time flourished for generations, became the prototypes of the most vicious persecution and the brutal destruction of Jews and Jewish life!

For a long, long time after the horrors of the Spanish Inquisition, Jews had an aversion to everything Spanish. Probably unfounded but not unsurprisingly persistent is a rumor that a *cherem* (halachic ban) was pronounced on Spain, forbidding Jews to set foot or at the least reside on Spanish soil. I speak exclusively for myself when I express personal sentiments of a similar aversion to the country of my birth, the country where I spent my childhood for the first 12 years of my life.

I lost no immediate family members in the Holocaust. Needless to say, I was never an inmate in a concentration camp. My late father was spared, by the *chesed* (love) of G'd the incarceration at Dachau following the infamous Kristallnacht (November 9-10, 1938). Yet, *beli neder* (no vow intended), I shall never set foot again on German soil (and there are no German stamps in my modest stamp collection).

Have I no feelings of nostalgia for the environment of my childhood years? Of course, I do. I remember the joys of taking walks in beautiful parks in Stuttgart, the unforgettable scenic grandeur of the Black Forest, the majesty of the Danube and Rhine Rivers. In my ears the songs and the music and the nursery rhymes learned as a child still reverberate, and literature and poetry—I still enjoy Mozart, Beethoven, Hayden, and the classics of Goethe and Schiller (indeed, there are times when I slyly reread the "Lied von der Glocke" or the "Lied an die Freude" which Beethoven captured and put to music thrillingly in his Ninth Symphony).

No doubt—I would derive real pleasure in seeing once again the house where I was born and raised, the park where I played, the streets and the forests. But all this, and much more, I deliberately pluck from heart and soul and try to erase from memory. The events which occurred during 1933-1945 are so overwhelming, that all the good and the pleasant seem to become diluted to the point of extinction (*bittul* is the talmudic term) in a bottomless sea of tragedy and horror. I may not have many soul brothers in these sentiments of mine. I fully realize that many, ever so many, think differently, even among those who suffered more than I did. I wish not to offend or accuse, but feelings of the heart cry out to be aired and heard, before I begin to address myself to the main part of these reflections.

Since Kristallnacht signaled unmistakably the impending doom of German Jews, it is appropriate to sketch Jewish life in Germany prior to relating my own experiences of the Kristallnacht nightmare. To provide a glimpse of German Jewry in the framework of an article such as this, is a most formidable undertaking. Paraphrasing the Great Vidduy (Confession) of Rabenu Nisim ("Were I to stand up to mention my errors and explain them, the time would end but they would not end")—if I were to describe fully the history of German Jewry, I would have to speak and discuss, lecture and record, catalogue and list, and time would pass without exhausting the topic. What should I say?

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How Jewish life and Jewish communities originated in Germany? That they existed there since the time of the Second Temple? That Charlemagne, Emperor of the Holy Roman Empire, was so concerned about the Jewish education of the Jews in Germany, that he "imported" a Torah scholar for them from Italy, of the great Kalonymus family, to raise the spiritual level of German Jews?

There were eminent Kehillot in Germany where Torah study flourished. In Germany, the study of Kabbalah developed with great intensity. There were the famous *Chasidei Ashkenaz* long before Chasidism as it is known today even originated.

Jews rose to prominence in Germany in all fields and areas—the Rothschilds in finance, of course, but also politicians, poets, literary giants, scientists—Paul Ehrlich, Heinrich Heine, Walter Rathenau, Albert Einstein—names chosen at random out of dozens if not hundreds, each of them and everyone's field deserving of tribute.

Developments occurred on German soil leading to concepts, ideas and movements which had and still have incisive impact on Jewish life: Moses Mendelssohn and his ideology of raising the German Jew to a level culturally, linguistically, equal to that of his environment. Geiger, Frankel, the originators of the Reform movement, in whose footsteps many followed, first in Germany, then in Hungary and finally finding its most fertile ground in America. Earlier, much earlier, the concept of *shmadlonut*, pacifying an oppressive, anti-Semitic government with a policy of humble petitioning and payment of money, whose illustrious champion, eminently successful, was the learned and wise Rabbi Joselman of Rosheim. Last but not least, the great renaissance of Torah-true Kehilla life championed by Rabbi Samson Raphael Hirsch and his novel *Torah-im-derech eretz* approach which led to a split among orthodox Jews between the Wuerzburger Rav, Rabbi Seligman Baer Bamberger and Rabbi Hirsch. (I shall tactfully refrain from taking sides since the Wuerzburger Rav was my great-great-grandfather while I grew up in the Congregation of Rabbi Hirsch's grandson, the late Rabbi Joseph Breuer.)

Were I to do justice to all of the above where I merely scratched the surface and gave but headlines of extensive topics, this would become a book rather than an article. I shall therefore confine myself to two areas: (1) a short description of Jewish life in Germany in the period immediately prior to the rise of Nazism, and (2) the German Jew's feeling towards "his" country.

In Kristallnacht, 191 synagogues were burned down and another 76 were demolished, a total of 267 synagogues. In other words, close to 300 Kehillos were in Germany at that time. Obviously some were large congregations boasting hundreds of members while some were small, numbering only dozens of families. Basically, Jewish life in Germany can be divided into life in the large cities and life in the country, in the hundreds of little towns and villages.

There was a world of difference between the two. Cities held the educated, highly cultured citizens of Germany. Cities contained centers of education, museums, libraries, concert halls, as well as the opportunities for careers. There abounded the professionals, the politicians, people engaged in commerce and industry. The towns and villages, on the other hand, although containing a small share of similar opportunities, had largely citizens who occupied themselves with small town means of livelihood: farming, trading, small shops, travelling salesmen. The Jews of Germany were well integrated in the fabric of German society, hence this picture of roughly dividing city life and life in the country was to a large degree reflected among the Jewish population as well.

As a result, in the cities the Jew as an individual became much more easily integrated and assimilated. He could lose himself easily in the busy, pulsating city life, was not conspicuously Jewish but more anonymous and therefore accepted readily as an equal. Not so in the small towns and villages. There everyone knew everyone else personally. The Jew remained recognizably Jewish in the eyes of his fellow residents.

While a basic gut feeling of anti-Semitism is somehow part and parcel of the very nature of the German, this did not disturb a pleasant interaction between Jew and Gentile. Let me illustrate from personal experience. I was born in a large city. I shall explain a little later on how my parents raised me with emphasis on a Jewish identity over and above German patriotism. But first this illustrative anecdote.

In the house where I lived, indeed in the entire street where I spent the first seven years of my life, we were the only Jewish family. I had many friends with whom I played—all non-Jews. I was accepted with the emphasis on the word "accepted." They all knew that somehow I was different. It didn't interfere with the games we played. My late parents bent over backwards to forestall any possible animosity. Each year on Sukkos, all the boys and girls of our street were invited to a party in the Sukkoh. They came in their Sunday best, drank the hot chocolate and ate the cake and candy. This was done deliberately—

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ly in order to show them that despite the obvious difference between our family and their families, we are no strangers and it helped. Yet our efforts notwithstanding, I will never forget a conversation on a sunny Sunday afternoon in front of our house. We were sitting around, at a break between one ball game and the next, and among us (five or six-year olds) the conversation turned to the question: why are all of them non-Jews while I am Jewish? They scratched their little heads and racked their little brains, and then the oldest of them came up with the answer: It's not his fault nor the fault of his father, he said. (They all knew me and my father and liked us, hence no blame would be put on us.) It's the fault of his grandfather!

Mark it well—out of the mouths of babes and children comes uninhibited frankness—the Jew is different, somewhere something went wrong. There has to be blame. We'll accept him, in spite of the fault, out of the goodness of our heart.

In the small towns, this was more pronounced. Although life was peaceful and Jews were liked, on good terms with the Gentiles in trading, business, social functions, town politics, entertainment, but the Jew was a Jew.

Again a personal note. In the summer or on Jewish holidays I would often stay with my aunt and uncle in a little town. It had a good Jewish population, an excellent Kehillo, but although the relationship between Jew and Gentile was good, the Jew stood out. As children we played chiefly with fellow Jews. When Nazi policy began to encourage anti-Semitic acts, it was simply impossible to submerge among the masses, as in large cities. Quickly and much earlier than elsewhere, life for Jews in towns and villages became an ordeal.

I mentioned earlier that there is a latent and natural anti-Semitism in the German personality. I believe this needs some clarification. Needless to say, the hackneyed phrase "some of my best friends are (or were) Germans" does apply to me. I remember them and will write more about them later, but this observation is factual: German mentality is such that whatever is different and foreign is under suspicion and automatically disliked. In Germany (at least in my time—perhaps this has changed) you do not read a foreign language paper or book in the street without arousing snickers, comments or at least raised eye-brows. You do not walk anywhere in public with a yarmulka. You take off your head-covering in public or in the presence of Germans. So far did this penetrate even Jewish life that the observant Jew, drinking a lemonade in a restaurant, would quickly say the *berochko* and then take off his hat and drink bareheaded. Such practices, totally out of touch with the freedom of America, must be kept in mind, to understand some die-hard German-Jewish behavior still today.

On the subject of religious observance, another matter must be explained. There were in Germany many more congregations than available rabbis. Especially the great number of rural communities could not possibly obtain the service of a rabbi. A novel solution was found, superficially sound and beneficial. Germany was divided into geographical districts. In each of these sections, the rabbi of a large city became a "district rabbi" with jurisdiction not only over his own local congregation but also over dozens of smaller communities in the area. Obviously he could not be in touch with them on a frequent basis. Usually he would arrange it to spend at least one Shabbos a year in the town, deliver a sermon then, inspect the *Mikveh*, the *Shechito*, observe the Sunday Hebrew School, but largely he had to leave the community in the hands of a spiritual leader who was more or less his deputy, a teacher (*Lehrer*) a position approximating that of assistant rabbi but in reality often (though not always!) filled by a rather poorly trained individual. He could lead the services, read the Torah, sometimes he was also *shochet*, *mohel*, he gave lessons to the children in Hebrew reading, writing and translating the *Chumash* and *Siddur*. If he was well educated, he could also teach *Mishna*, in rare instances even *Gemoro*. As a result of this system in community leadership, the level of Torah knowledge in Germany, in the cities but especially in the towns, fell to a dismal low.

Another point. German Jews (I shall come back to this later) adopted German behavior and personality traits. The typical German attitude regarding thoroughness and an addiction to permitting no compromise resulting in a novel religio-sociological development.

German-Jews insisted that a rabbi must have full training in all area of halacha, even those which do not often touch day-by-day living. *Semicha*, rabbinical diploma, had to be "*yodin yodin*," with expertise in talmudic civil law as well as ritual law. But as a rule, German Yeshivas (rabbinical seminaries) could not match the intensive study of the Yeshivas of Eastern Europe. In Germany, secular education was demanded—in the East, all study concentrated on Torah and Talmud. As a result, the average Germany-trained rabbi had to spread his knowledge in Talmud rather thin; he had to study all parts of the Shulchan

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Oruch at the expense of in-depth study of the entirety of Talmud.

All of the above had a deplorable consequence. It led to the paradox of well-meaning, pious, faithful Jews who conscientiously observed whatever they knew, often not understanding what it is all about. In the cities, inroads made by Reform Judaism led to intermarriage and assimilation of the cultured and intelligent. In the country, failure of proper Torah teachers led to deplorable ignorance.

A word about Jewish patriotism, so often discussed, condemned, defended, primarily grossly misunderstood. As a rule Jews are patriotic towards a host country, loyal and grateful. The Torah commands us never to forget the hospitality which we enjoyed in Egypt (of all places) in spite of subsequent mistreatment. To this day, outside Israel the prayer for rain (*tal umotor*) is added when rain is needed in Babylonia (Iraq!) because it was the host country of the great Talmud Academies.

Naturally Jews were good Germans. Many overdid it. I don't have statistics but I do have personal recollections. My family goes back longer than I can trace to Jews living in Germany, yet it was always stressed that we are Jews first and only to a much smaller degree Germans. My late grandfather (whom I never knew) was a well integrated German Jew who was keenly interested in German politics, culture, etc. But he raised my late father with the constant caution: Remember that we are strangers in this land. His mother, my great-grandmother, spoke fluent German but never learned to write German. She wrote German in Hebrew letters, then called "*Juedisch Deutsch*," the forerunner of Yiddish.

Love for Germany in normal, sensible Jewish circles was very similar to patriotism of good American Jews. In our synagogue I saw a Torah "*Wimpel*" (binder) with a colorfully decorated design bearing an American flag and the words "I am an American." Most probably it stems from a Jewish family, fully and consciously Jewish, keenly aware that we are a minority, heartily endorsing and supporting the State of Israel, but expressing gratitude and loyalty to the host country.

No doubt there are exceptions but aside from the elderly who had difficulties adjusting, the German Jew is no different from his brother in other countries. (Naturally, Jews in Poland and Russia, who constantly lived under humiliating anti-Semitism, had little loyalty to their host countries.)

To integrate culture, custom and language of a host country into aspects of Jewish life is quite natural and not at all confined to German Jews. The fact that in many German Jewish families some Seder songs are sung in German, is balanced by an experience I had a few years ago at a *beris milo* meal of several teen-aged Russian immigrants. It was a moving experience. The boys had been eager to undergo what could not have been done in Russia. During the meal, the men began to sing a Russian folk song with obvious nostalgia. Moreover, many a Chanukkah and Purim party and Yeshiva event will be introduced quite naturally by the singing of the Star-Spangled Banner, America's national anthem.

Undeniably, German Jews have German characteristics, not only the unique pronunciation of Hebrew, the chanting of Torah and Haftoro, but also personality traits. There is an emphasis on punctuality, orderliness, decorum, often objects of good-natured jokes but just as often admired and accepted by non-German Jews into their own ranks.

As mentioned at the outset, I had to be selective in presenting a picture of German Jewry. Regarding my own Kristallnacht experiences. I shall be brief. I was a 12-year-old at the time. Unaccountably, during that fateful night, I slept fitfully which was unusual. I woke up several times and I'll never forget the time of 4 A.M. showing on the green luminous dial of my alarm clock—later I learned that at that time the Nazi hoodlums drenched the synagogues with gasoline and ignited it. I rose shortly after 6 and went to shul, a walk of about 25 minutes from home. Wherever I passed a Jewish-owned shop, I saw shattered glass—that is what gave the night its name. Kristallnacht, the Night of the Broken Glass. I reached the synagogue, saw the fire engines stand by idly, for they had orders to protect the neighboring houses, not extinguish the fire. In my confusion I ran home without actually seeing the flames.

What followed was a nightmare. We heard reports that Jewish men were rounded up for incarceration in concentration camps. My late father had already given up our apartment for we were about to emigrate, and we stayed at a friend's house. That night my father took me and my 9-year-old sister to go into hiding. We begged Gentile friends to take us in, a friend who served with my father in World War I, our family barber, the family of a former maid. Each politely but firmly refused, fearing "what will the neighbors say." It was eerie, walking through streets once friendly, familiar, now dark and frightening, "a fugitive and a wanderer" in our own native city.

We finally stayed in the home of a Jewish family. We did not know it then, but my father was not on the "wanted" list since he had registered for emigration. For two weeks we lived in constant fear.

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My sister stayed at the window looking, fearing the arrival of the Gestapo. Regularly she would call: "Don't be alarmed when the bell rings—it's the mailman!" Even during the night we kept alert to street sounds during sleep. There was little traffic in our street. Whenever a car passed, I woke up—it might be the Gestapo. Once, terror knived through me. A car passed and stopped. A moment later the housedoor bell rang. I still feel the constriction of my heart at that moment. But it had a happy ending—a fellow tenant had been released from Dachau.

I want to conclude on a positive note. The following thought came to mind last year Simchas Torah when a Sefer Torah was handed to me for *Hakofos*. I took it in my arms and, it never fails—a feeling of warmth and love flooded over me: I hold our most precious possession.

Remember the scene from *Fiddler on the Roof*? They are leaving Anatevka. They have assembled in their little synagogue for the last time. They take the Torah scrolls from the Ark and carry them, cradle them lovingly. A camera shot focuses lingeringly on the memorial plates as if to say: we're leaving, leaving behind even the memories of our loved ones. But we leave with the Sefer Torah. On their way out, already out of their town, they stop to daven Mincho—business as usual. And then they go on, with their pitiful belongings but proudly with their Sifrei Torah.

Let no one tell you that German Jews attach inordinate importance to material goods, to memories, to reminiscences. It's there, of course, but above it all is the Torah. It sustained us through centuries and millenia. It is the only thing that matters.

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FINDING G-D IN JERUSALEM



*The Lord bless you and keep you.
The Lord make His face to shine
upon you and be gracious unto you.
The Lord lift up His countenance
upon you and grant you peace.*

NUMBERS 6:24-26

It was the kind of find that comes along for an archeologist once in a lifetime—the sort usually reserved for Indiana Jones movies. In a small cave, in the shadow of a Scottish church, overlooking Jerusalem's Hinnom Valley—the biblical Valley of Hell, where errant Jews worshipped the idol Moloch—Gabriel Barkay of Tel Aviv University found archeological heaven: a treasure trove of artifacts which many say surpass even the celebrated discovery of the Dead Sea Scrolls in importance.

The jewel in the crown of the find, as Barkay puts it: two silver scrolls bearing an inscription of nothing less than the priestly blessing, recited by Jews throughout the ages until today. These are the oldest biblical inscriptions ever found, predating the Dead Sea Scrolls by 400 years, and are currently on display—along with the other finds at the site—at the Israel Museum in Jerusalem.

It was almost as if the scrolls, dating from the seventh century B.C.E., were destined for discovery by Barkay. Most of the caves in the area, many of which were used for burial, had long been looted by archeological scavengers intent on exploiting them for a quick profit. But through a quirk of nature—part of the cave ceiling collapsed, covering the site of the find—the rich variety of discoveries survived.

The roughly 1,000 objects range from stunning jewelry, featuring unparalleled Judean craftsmanship, to arrowheads which may have been used by the Babylonians in their assault on Jerusalem. The scrolls and other items are an archeological bonanza of tremendous significance. The two inscribed cylindrical silver objects represent the first discovery of the four letters signifying the G-d of Israel—the Tetragrammaton—in an early Jerusalem inscription.

Rolled into scrolls, including a space in the middle for a thread to enable them to be worn next to the body, they measure 27.5 millimeters, with an 11 millimeter diameter, for the larger one, and 11.5 millimeters, with a 5.5 millimeter diameter, for the smaller. They were unrolled using a special process at the museum laboratories in an effort that took two months to complete. They were found to be silver plaques, with the larger one 97 millimeters long and the smaller one 39 millimeters.

After Barkay himself had succeeded in deciphering a portion of the scrolls, including two occurrences of the Tetragrammaton, museum officials, anxious to get more information from the inscription, called in First Temple script expert Ada Yardeni to help prepare drawing of the script on the amulet. Exhibit curator Michal Dayagi recalls that when Yardeni casually mentioned to a religiously observant colleague that she was working on an inscription which had been found to contain three mentions of G-d's name, he suggested that perhaps it was the priestly blessing. Further examination turned up other words which unlocked the mystery.

Commenting on the importance of the finds, Barkay says the scrolls are “of utmost importance because this is the earliest appearance of any text which is also included in the Bible.”

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Finding G-d in Jerusalem (continued from page 23)

"This is a biblical text which precedes the canonization and crystallization of the biblical text in the form we know it—the later Masoretic text," he explains. "Moreover, this is the first appearance of the Lord's name in the City of the Lord. Jerusalem has been excavated for so many years, until now we hadn't found the name of the Lord—the dweller of the Temple of Jerusalem."

The scrolls may have been the forerunners of phylacteries, as a Jewish papyrus discovered in Edfu in Upper Egypt dating from around 300 B.C.E. mentions phylacteries of silver. "Could they be the same?" Barkay asks. "I don't know. But the very fact that we have both of them raises the possibility that there could have been an equation between the two."

As for the text itself, Barkay believes it "bridges the gap between us in Jerusalem today and those people who were here 2,600 years ago. Show me another place in the world where the same text is said in the same language and written in the same script, for such a long period. I think that we have here a sense of continuity, a sense of meaning, which . . . is the essence of Judaism . . . of why we are here." As if to stress that point, word of the discovery "leaked" to the press during the week the priestly blessing was read from the Torah, from the portion of *Naso*.

The jewelry and ritual items found in the dig are unsurpassed in beauty and craftsmanship. Particularly outstanding are examples of the granulation technique of jewelry making, in which small globules of silver were dripped into a larger piece to form flowers, fruits and other decorative shapes. Dayagi explains that the globules had to be heated carefully placed so as not to be swallowed up by each other. "This is something which requires great skill," she notes. "In addition, one would need to produce hundreds of silver globules."

Exquisite boat, bell and cluster-shaped silver earrings and a silver ring bearing the image of a flying griffin are among the items on display. Also discovered were superb beadwork and gold earrings, the latter yielding another story about Barkay's "luck" at the site.

One of the earrings was found by a woman soldier participating in the dig one summer, but the other half of the set was not discovered. Inspired by its beauty, Barkay was certain that "earrings come in pairs," and set up a team of excavators to search for the mate at the same spot the following summer. After weeks of fruitless searching, Barkay decided to give the team a break, and while they cooled off under a nearby tree, he began to sift. "After the third bucket, I had the second earring in my hand," he laughingly recalls.

The cave also provided a clue as to who might have lived there: a seal bearing the name "Palta." This find was unusual in that most seals of its kind bear more than one name. Perhaps the incredible wealth found at the site indicates that the one name on the seal was sufficient to identify what must have been an important family.

An ancient coin from the Greek island of Kos was also discovered, indicating trade ties possibly existed at the time. Another rare find was a pendant in the form of a grotesque face of a man—probably a centerpiece for a string of beads. Examples of the core method of glass making—predating glass-blowing techniques—are also displayed.

Personal items include cosmetic vessels, inlay remaining from a wooden box, bronze needles and pottery, including decanters, juglets and a cup and saucer. Artistically shaped perfume containers were likely used to ward off the powerful smell of the burial caves. Finds from later periods include a figurine of a male captive, with arms behind his back, and a bronze coin from the kingdom of Axum in Egypt.

Barkay's discovery of the site was almost as unusual as what he found when he got there. Relying on a native Jerusalemite's eye for history, Barkay found his curiosity aroused by the spot—opposite the Jerusalem railway station, below the Scottish church—because of its inherent strategic importance. Located on a rocky knoll overlooking the Hinnom Valley on one side and the Vale of Refaim on the other, the spot, Barkay reasoned, could have been used by the ancients for graves, forts encampments of besieging armies, quarrying and a variety of other uses.

A preliminary survey yielded large stones, hinting at the existence of buildings, along with indications of burial caves and signs of an ancient road. The spot looked even more promising after Barkay washed and examined some pottery collected near the surface, which was found to be from the First Temple period—a "surprise," as he recalls.

Still puzzled about what the spot was used for in the eighth, seventh and sixth centuries B.C.E., he arranged for a pilot dig in 1975. That led to further explorations in 1979-80 and a tremendous payoff for a native Jerusalemite's hunch about a spot only five minutes' drive from his home.

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Finding G-d in Jerusalem (continued from page 25)

What became known as "Cave 25" didn't look like much at first glance. "It didn't promise too much," Barkay relates with a smile, "but I was so pleased with the architecture, which is unique and unparalleled, that I was very much satisfied with it. I didn't anticipate that we would find anything further underneath, and when that hoard came out of the repository—including more than 100 objects made of silver—this was a real surprise. And Jerusalem keeps surprising us all the time. But this was totally unexpected. We didn't even have packing material for the stuff that came up."

After removing dirt and debris, Barkay and his team revealed magnificent burial benches. One bench was wider than those found in other such caves, with a row of six burial benches—unlike those in any burial cave of that period. "It was underneath that bench that we found the entrance to the repository," Barkay recalls.

The repository served as a chamber where the bones of ancestors were "gathered unto their fathers," in accordance with the burial practices of the ancients—with older remains and burial gifts moved from the burial chamber above to the repository below to make room for more recently deceased family members. Working around the clock, Barkay and excavators from the American Institute of Holy Land Studies and from Tel Aviv University were amazed to uncover a treasure trove.

"This dig is one of the richest small finds in Jerusalem," Barkay explains, although it is not on the scale of the City of David dig or the excavations opposite the Temple Mount. In the 120 years of Jerusalem's archeology, we do not have any repository whose contents were all preserved in their original position."

The find hints at a Judean presence in Jerusalem even after the destruction of the First Temple—contrary to previous belief that the city was deserted by Judeans at that time. "There is continuous use of this cave, which was first hewn in the seventh century B.C.E., even after the destruction of the First Temple, that is to say, in the Babylonian period," Barkay explains, "Here we have treasures of silver and a wealthy family continuing to bury in Jerusalem at that time. That means life continued somehow in Jerusalem, something which is hinted at in the *Book of Jeremiah*."

Barkay believes the site tells the story of the Judean people of that period: "Sometimes it's hard for people to accept the very abstract meaning of history. But if you go there and see the things, you see the foreign connections of those Jerusalemites. Fragments of an Assyrian coffin were found there: there are Phoenician glass objects. In addition, you have the ancients' burial customs, their kitchenware, their perfume bottles, cosmetic dishes. You have their instruments which they used in daily life. More than that, through the inscribed material you get an idea of their religion, of their script, of their religious concepts, of their literary and scribal ability and so on."

How does it feel to make the find of your career right in your own back yard? "I'm very privileged," Barkay says, "especially in having such a good team of students and assistants who helped during the dig and afterward. The important finds are a total surprise. I would have been satisfied with much less than that—we just happened to be lucky."

Thanks to his "luck," visitors to the Israel Museum will be able to benefit from a new window on the world of the ancient people of Judea, with the silver scrolls underscoring the unique continuity that characterizes the Jewish religion.

Aryeh Dean Cohen

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CHARLESTON



"Historic" and "charming" are the adjectives most often used to describe the beautifully preserved antebellum city of Charleston, South Carolina. Behind the sparkling white piazzas, colorful gardens and soft Southern accents, however, is a community of sturdy survivors. Despite wars, natural disasters and depressions, Charlestonians have persevered, and today are proud of their traditions and thriving city.

Charleston's Jewish community of 3,500 – in a metropolitan area of 450,000 – has a long and rich heritage going back to the late 1600's, almost three centuries during which Jews made great contributions to the city's development. The Jewish immigrants who arrived at the busy seaport of Charles Town, founded by the British in 1670, were part of successive waves of newcomers – English, Scotch-Irish, French, Huguenots, Germans and others – all seeking religious and economic freedom. Their diverse cultural backgrounds shaped a fascinating and unique city – architecturally, culturally and religiously. Charleston's Jewish community achieved many "firsts" during those centuries.

In 1697, four Jewish merchants arrived. They were followed by Sefardic Jews from the West Indies, chiefly Barbados, and from Spanish and Portuguese colonies where the Inquisition was in force.

Jews in South Carolina were granted more freedom than in any other British colony under the 1669 Carolina Charter of John Locke. They were permitted to become merchants, traders and landowners.

Two remarkable Jews of colonial Charleston were Moses Lindo and Frances Salvador. Lindo, an expert indigo sorter from London, helped develop the growing of indigo in South Carolina's Low Country. Salvador, son of wealthy English Sefardim, came to Charleston to manage family-owned land. His intelligence and good manners helped get him elected to the first and second Provincial Congresses of South Carolina in 1775 and 1776 – the first Jew elected to public office in North America. He helped draft the first state constitution and served in South Carolina's first General Assembly.

In August 1776, Salvador, who was strongly anti-British, fought in a local militia against Cherokee Indians equipped by the Tories. He was shot in an ambush and scalped, the first Jew known to have been killed in the American Revolution.

For a generation after the Revolution, Charleston's 500 Jews constituted the largest, wealthiest and most cultured Jewish community in the United States. A few wealthy Jews bought land and became planters. The arts flourished and Jews, who were fully integrated into Charleston's lively society, participated in this cultural flowering. Mordecai Manuel Noah and Isaac Harby wrote plays that were produced at the Cock Street Theater. (The premiere of Harby's *Alberti* was attended by President James Monroe.) Jacob Cardozo edited and later owned *The Southern Patriot*, one of Charleston's first newspapers.

Penina Moise, born in Charleston in 1797, wrote poetry on Jewish themes even after she became blind later in life. Many of her poems were set to music and are still today in English-speaking Reform temples. She was the first Jew in the United States to publish a book of poetry, *Fancy's Sketch Book*, in 1833.

During the Civil War, Jewish men of all ages served in the Confederate ranks. Afterward, the South was so impoverished that many Jews left the city to earn a living elsewhere. The war marked the end of Charleston's prominence, but the postwar poverty also helped preserve the city's architecture and ambience.

Charleston's Jewish population increased with the arrival of Russian and Polish Jews between 1880 and 1914. Holocaust survivors and, more recently, Soviet Jews have settled in Charleston. Today many young professionals return to Charleston after completing college. The city is again prospering from the expansion of its port and military facilities and the growth of industry and tourism.

Charleston had enough Jews by 1749 to organize a congregation, Kahal Kadosh Beth Elohim, which built a splendid Georgian synagogue in 1794. After the synagogue was destroyed in the great Charleston fire of 1838, an impressive Greek Revival synagogue was built on the same site. At that time, the Orthodox Sefardic service was liberalized and an organ installed, making Beth Elohim the first Reform congregation in the United States. (Today it is the oldest Reform congregation in the world; its sanctuary is the second oldest in America, and the oldest in continuous use.) In 1764, Beth Elohim established the Coming Street Cemetery, America's largest colonial Jewish burial ground.

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Charleston (continued from page 27)

Members of Beth Elohim organized the Hebrew Benevolent Society in 1784 and the Hebrew Orphan Society in 1801, the oldest of their kind in the nation and still active today.

Orthodox Congregation Brith Shalom, founded in 1855 by German and Polish Jews, was the first Ashkenazic congregation in the South. In 1911, Congregation Beth Israel was founded by Russian Jews. The two congregations merged in 1955, becoming Brith Shalom-Beth Israel, with a handsome synagogue on 182 Rutledge Avenue.

Conservative synagogue Emanu-El, founded in 1947, has a new sanctuary at 5 Windsor Drive in Suburban West Ashley.

Some Jews still live in Charleston's old city which was once, like Jerusalem, surrounded by a wall. In the 1930's, St. Philip Street in the historic section, was a Jewish neighborhood. Today many Jewish families live in suburban Windermere and neighborhoods west of the Ashley River near the Jewish Community Center.

Taking one of the informative bus or carriage tours of the historic district is a good orientation. Then put on sturdy walking shoes and go exploring. Plaques identify most buildings of note. Take a stroll down King Street, from Calhoun to Broad, to see prosperous, Jewish-owned stores, where Jewish shops have been for centuries.

The sanctuary of Kahal Kadosh Beth Elohim, designated a national historic landmark in 1980, is at 90 Hasell (pronounced "hazel") Street, between King and Meeting Streets. Built in 1840 to replace the previous sanctuary destroyed by fire, the Greek Revival temple has withstood much more than its predecessor. It was damaged by Union shells in the Civil War and again by the great Charleston earthquake of 1886.

Beth Elohim's sanctuary is especially beautiful by day when light streams through its pastel stained-glass windows accented with religious symbols. The ornate plaster ceiling is perfectly preserved; the massive Ark is of carved Santo Domingo mahogany. During the Civil War, when Charlestonians believed their city would be burned like Atlanta, all the city's religious valuables were sent to Columbia for safekeeping. As luck would have it, Sherman burned Columbia instead of Charleston. One Sefer Torah, however, survived the fire and still sits in Beth Elohim's Ark.

The synagogue is open, with guides present from 10:00 A.M. to noon, Monday through Friday. Visitors are welcome to worship on Friday at 8:15 P.M. and Saturday at 11:00 A.M. (no Saturday services in midsummer).

Beth Elohim's Archives Museum at 86 Hasell Street is open 9:00 A.M. to 3:00 P.M., Monday through Friday. The archives display records, paintings and photographs that document Beth Elohim's history—synonymous with the history of Charleston Jewry—and also beautiful ceremonial objects.

Several points of Jewish interest are located in the City Hall area at the corner of Broad and Meeting Streets. In Washington Park, behind City hall, there is a plaque in memory of Francis Salvador, the only Jewish soldier of the American Revolution to be individually honored in Charleston.

On the second floor of City Hall, another plaque honors Saul Alexander, a rags-to-riches immigrant who left his fortune to local charities of all creeds. Names of several prominent Jewish women of Charleston are included on the "Women's Hall of Fame" plaque on the third floor.

Nearby, at 88 Broad Street, is the original building of Charleston's Hebrew Orphan Society, where Judah P. Benjamin, who became Secretary of State of the Confederacy, was a student as a boy. A Hebrew inscription can be seen high on the facade. The house that belonged to Benjamin's father is at 35 Broad Street.

Franklin J. Moses was Chief Justice of South Carolina Supreme Court during Reconstruction. Willard Hirsch was South Carolina's best-known painter. Leon Keyserling was chairman of the Council of Economic Advisers under President Truman. Arthur Freed, the songwriter and producer (*Singin' in the Rain*, *An American in Paris*, etc.) is a Charleston native.

Indeed, "historic" and "charming" is Charleston.

Helen Silver

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Israel is respected for its success in fighting terrorism, no small part of which is its ability to "live with terrorism," take it in stride. Israelis have learned to maintain the delicate balance between security and normalcy, disrupting daily life as little as possible.

Israelis don't usually think about terrorism, just as most Americans don't think about urban violence. They automatically open bags for security guards to check for explosives in supermarkets, movie theaters and public buildings. They might call a policeman if a package is left in a public place, but it does not stop them from crowding into buses, open-air markets and outdoor cafes even more than Americans do.

If a suspicious object is found, sappers from bomb disposal unit are called to test it; usually it is harmless. In 1985, for example, there were around 50,000 calls for suspicious objects and 18,000 checks on suspicious vehicles—but only around 500 terrorist incidents in both Israel and the occupied territories.

Three people died and 62 were wounded in those incidents, as compared to 387 people who were killed in automobile accidents in Israel that year.

In addition to the vigilance of the public and the police, there are security forces working constantly to protect the Israeli from terrorist acts. Most of the security and intelligence work of the Army and police—collecting information, interrogations and searches, preventive actions—is carried out secretly. As long as the Israeli has confidence in the security forces, some incidence of terrorism is tolerable. It is when the situation seems uncontrollable that people panic and become susceptible to Kahanism, Jewish terrorism and vigilantism.

"In the early 70's," says Esther Tannenbaum of the bomb disposal unit information center of the Israeli Police Department, "there were serious terrorist incidents in Israel, like the murder of schoolchildren in Maalot, which led to the decision to create a department on terrorism in the Israeli Police (force) in 1976. The police, it was concluded, would be responsible for internal security within the country, while the Army would be responsible on the West Bank and Gaza, so that the allocation of security forces could be done within minutes.

"The bomb disposal unit . . . collects technical intelligence regarding every incident so that we can keep abreast of the methods and technical devices being used . . . We also collect data from other countries, since . . . terrorists interact and what . . . was used in Ireland might very well find its way to Israel."

Insignias of police forces that have come to learn from Israel from all over the world cover Tannenbaum's office wall. Among them is the insignia of the New York bomb squad, a reminder that these problems are not exclusive to Israel.

"One of our main goals," Tannenbaum explains, "is to train people to dismantle bombs for the bomb disposal unit. Technicians join us after coming out of the Army, usually having served in the Engineering Corps. We have a psychologist on our staff to do the initial screening, and the candidates have to take a battery of tests which indicate manual dexterity as well as how they stand up under stress. They . . . pass through many months of training . . . the psychologist on staff helps the sapper and his family deal with the tremendous pressures of this dangerous job."

Sappers are a particularly dedicated group: When they're not detonating bombs, they do routine preventive checks and talk to schoolchildren, educating them to be alert to suspicious objects. Usually family men, some quit because their wives can't take the pressure.

An important means of preventing terrorist acts is to make explosives scarce. "We have tried to close off the borders as hermetically as possible to assure that things are not brought in from the outside," she says. "That has meant, for example, a severe check of people coming in across the Allenby Bridge. This is not pleasant. But it can save lives, including Arab lives, for the terrorist is indiscriminate. He lays bombs to hurt innocent people, whether Arab or Jew. And often his target is precisely the Arab who is thought to be a collaborator or is not willing to cooperate with terrorism."

(continued on page 30)

An Anti-Terrorist Society (continued from page 29)

When public alertness and scarcity of materials make bomb-setting less effective, terrorists seek other means of making themselves felt. The stabbings that took place in the Damascus Gate area last year are an example of this. Each time a new form of terrorism emerges, it takes time until new methods of coping are developed and confidence is restored.

Daniel Elazar, of the Jerusalem Center for Public Affairs, feels that the Damascus Gate incidents are not necessarily arbitrary terrorist events, but can be perceived as part of the struggle over the Muslim Quarter. "Yeshivot have moved into the Muslim quarter and Jews are trying to establish [a] presence there," he explains. "And in truth they have a right to live there. From the 1860's on, when Jews were the largest group in the Old City, they lived everywhere, including [in] much of the Muslim Quarter. But not every right has to be exercised. There has to be a balance between one's rights and prudence in a situation. The *yeshivot* are a source of provocation, and the recent terrorism might be seen as connected with anger over this provocation."

This plays right into the hands of the extremists. Jews avoid shopping in the area near the Damascus Gate, a disruption of normal relations between Arab and Jew that the terrorists desire. As Ovadia Danon, a former editor of the Arab-Language *El Anba*, has written: "The terrorist aim is not simply to kill Jews. The real aim is to kill the coexistence between Jew and Arab."

"The essence of terrorism," declares Anat Kurtz, coordinator of the Data Base on Terrorism at Tel Aviv University's Jaffee Center for Strategic Studies, "is propaganda. Terrorism has little military impact, but it can have psychopolitical effect. It can further the cause of the terrorists by giving them the attention and legitimacy they seek. If Arafat would run parlor meetings to explain his point of view, no one would pay much attention. But by using terror as a political, propagandistic tool, the PLO has put itself on the map. That is why Israelis' reaction to terrorism is crucial."

Terrorism decreased 30 percent to 40 percent in the last year. "This (decrease) is due to many factors," Kurtz explains. "The factor most responsible for reducing terrorism at this time is that in February '86 Hussein broke with the PLO, and closed down many PLO offices in Amman in June '86. (The) PLO had to move to Baghdad, and it's harder for them to organize terrorist incidents in Israel from Baghdad . . . Terrorist activities have also decreased . . . because, with the Israeli Army out of Lebanon, there is more manpower for surveillance on the West Bank. In addition, Defense Minister (Yitzhak) Rabin's policy seems tougher."

"Militarily, Israel could control terrorism. But this would mean that the Army and police keep such tight control that it becomes unbearable for the Arabs in the territories. And this would not help the political situation. We must continuously seek a balance between law enforcement and not pressuring the average Arab to insurgency. As a democratic country, Israel must also walk the thin line between security and democracy."

"In the balance between the rights of the Arab population and the needs of security, we are doing quite a good job," Daniel Elazar says, "Ordinary people are able to go about their business in ordinary ways. I don't deny that because of the need for security checks and surveillance, innocent Arabs are subject to inconvenience and even insult. If terror was drawn equally from all parts of the population, this would be discriminatory. But that is not the case."

"As (with) everything in this area," Elazar notes, "the balance between security and human rights is complex. But there are many groups—Arab and Jewish—vigilantly exposing transgressions of Arab human rights."

Meanwhile, by its constant vigilance against terrorism, Israel is ensuring that all its citizens live in security and freedom.

Rochelle Furstenberg

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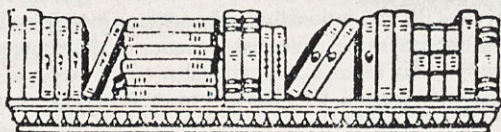
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MAIMONIDES



This is the second of two articles devoted to Rabbi Moses ben Maimon, known as the Rambam. The first installment described his life and works; this one discusses the philosophical impact of these works.

Though certain halakhic and theological aspects of the *Mishne Torah* evoked criticism from Rabad and others, much more controversy was aroused by Maimonides' *Guide of the Perplexed*, generally regarded as the most important philosophic work produced by a Jew. First appearing in Arabic and later translated into Hebrew under the title *Moreh Nevukhim*, the "Guide" was written specifically for Maimonides student Joseph ben Judah. More generally, it was directed at the intellectual elite, who had studied sciences and philosophy, but was perplexed by seeming contradictions between Torah and philosophic theory. According to Maimonides, these contradictions are only superficial; the true inner meaning of the Torah is consonant with true philosophy. Thus, Maimonides set for himself the task of resolving the contradictions through explicating the "science of the Law (i.e. the Scripture) in its true sense" (*Guide*, introduction). The prerequisites for full understanding of the true inner meaning of the Torah is knowledge of the physics and meta-physics, the study of which is in some cases proscribed by the Mishnah, lest they lead to disbelief. Accordingly, when these issues are discussed in the *Guide*, Maimonides used modes of esoteric writing in order to make the *Guide's* true meaning unintelligible to the masses. The resulting ambiguity and uncertainty regarding Maimonides' true world view and philosophy has generated two schools of scholarly interpretation: some consider him a philosopher attempting to harmonize religion with philosophy, while others consider him a pure rationalistic Aristotelian philosopher who expressed religious opinions largely as a concession to the understanding of the masses.

Maimonides did indeed strive to fulfill what he believed was incumbent on every person, each according to his own intellectual capacity, namely the quest for a rational understanding of G-d and His creation. Accordingly, the topics covered in the *Guide* run the gamut from a discussion of G-d's unity, incorporeality, omniscience, providence, and divine attributes to an analysis of the nature of man, moral virtue and the rationale of divine commandments. Maimonides' *Guide* profoundly influenced subsequent medieval Jewish philosophy for those who had considered the more common Greek philosophy heretical. Later, Maimonides' philosophy became a formative influence on certain Enlightenment figures, such as Moses Mendelssohn, by serving as a bridge from Greek philosophy to modern thought.

Another cause of controversy during Maimonides' lifetime were his beliefs in the Messiah and the afterlife. Although only briefly touched upon in his *Guide*, they are discussed in other works, such as *Iggeret Teiman* (Epistle to Yemen, C. 1172), Maimonides' response to a letter from the Jews of Yemen concerning religious persecution and a pseudo-messiah. In addition, Maimonides' introduction to *Mishnah Sanhedrin* (10:1), as well as sections of the *Mishne Torah* contain a more systematic treatment of eschatological questions. In the *Mishne Torah*, he places great stress on the immortality of the soul in an incorporeal World to Come (*Olam Ha'Ba*), and not on individuality bodily resurrection. For this reason, Rambam was accused by two contemporaries, Ramah (R. Meir Halevi Abulafia) and Rabad, of not believing in a central tenet of Judasim, the physical resurrection of the dead. It was probably the furor caused by this ideological attack which prompted Maimonides to compose *Ma'amar Tehiyyat HaMetim* ("On Resurrection," 1191), wherein he reasserted and reconfirmed his belief in that doctrine as dogma.

The conflicts during Maimonides' lifetime concerning his works ended relatively amicably when compared with the Maimonidean controversy which erupted three decades after his death. The age-old questions of philosophy (reason) vs. revealed religion (faith), an issue touching the very core of Maimonides' synthesis as presented in the *Guide* and in *Sefer ha-Madda*, resurfaced in the 1230's in Provence, a remote region of southern France, separated from Spain by the Pyrenees.

At that time, the Jewish community of Provence was experiencing enormous cultural confrontation: the Almohad persecutions in Spain had caused an influx of Spanish Jews who brought with the Spanish lifestyle, culture, and scholarship so radically different from those of Ashkenaz. Thus two schools

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Maimonides (continued from page 31)

developed in Provence: the pro-rationalists, more attuned to and accepting of the Audalusian ways (and thus Maimonides' philosophy) and the anti-rationalists, who adhered more closely to the traditions of Ashkenaz (and were, therefore, opposed to the public dissemination of Maimonides' works.) R. Shlomo of Montpellier, alarmed at the spread of Maimonides' rationalist views, excessive allegorization of the Torah, and the study of philosophy in general, felt it his duty to speak out against what he thought were dangerous trends.

The bitter struggle between the Maimonists and anti-Maimonists spread to Spain and Ashkenaz as each side sought reinforcement from those they considered to be like-minded individuals. Many famous leaders and scholars became embroiled in the conflict, including Radak (R. David Kimhi, Provence), Ramban (R. Moshe ben Nachman or Nachmanides, Spain), R. Yonah Gerondi (Spain), and Maimonides' son, R. Abraham (Egypt). Several bans and counter-bans were promulgated, epistles were written, and the Dominicans, encouraged by informants, burned copies of the *Guide* and *Sefer he-Madda*.

The controversy abated in the 1240s, but after half a century resurfaced, again in Provence. R. Abbi Mari of Lunel, although highly respectful of Maimonides, was fearful of the negative effects of philosophic study and considered the extreme allegorical exegesis of certain rationalists to be heretical; he thus appealed to the great halakhist and Talmudist R. Shlomo ben Adret, (Rashba, Barcelona, Spain) for guidance. Rashba was not opposed to philosophic study per se, but feared that it might lead to neglect of Torah study and to deviation from the true interpretation of *aggadah* (non-halakhic teachings). After considerable hesitation and prolonged debate, Rashba signed a decree prohibiting the study of philosophy and sciences before the age of 25. However, the works of Maimonides were excluded from this ban as was the study of medicine for professional purposes. Needless to say, debates concerning the propriety and permissibility of philosophic study never totally ceased, but Maimonides' own reputation was by now unassailable. Perhaps Maimonides' eminence and authority as a Talmudist and codifier caused reluctance to criticize him as a philosopher.

Clearly, Maimonides' impact on and legacy to future generations is immeasurable, both as a halakhist, and as a philosopher. As a halakhist, Maimonides stands unequalled in his scope and achievements: to this day the *Mishne Torah* continues to generate considerable discussion and scholarship. As a philosopher, Maimonides influenced nearly all subsequent Jewish thought as well as secular philosophy and some Christian scholastic thought. Perhaps, it is Rambam's tremendous range of interests as well as the breadth and depth of his works that allows Jews from all walks of life, with diverse religious and political views to claim him as their guiding spirit. Maimonides' greatness is probably best expressed in the inscription on his tomb: "From Moshe (Moses) until Moshe (Maimonides), none arose like Moshe."

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26	3	Walter Jonas	3	10	Theobald Gold
26	3	Salomon Katz	3	10	Else Goldband
26	3	Morris Nager	3	10	Lina Goldschmidt
26	3	Rosa Neumann	3	10	Leo, Martha & Heinz Hirsch
27	4	Paul Camnitzer	3	10	Ella & Walter Jacobsohn
27	4	Eugene Fleischner	3	10	Siegfried, Franziska, Hildegard & Werner Jacobson
27	4	Meta Kahn	3	10	Bernhard Katzenstein
27	4	Theo Mathes	3	10	Ernst Kaufmann
27	4	Zacharias May	3	10	Frieda Kayem
27	4	Max Schorsch	3	10	Irma Kayem
28	5	Esther Rosenberg	3	10	Ella Lachs
29	6	Joseph Oppenheim	3	10	Rita Lachs
29	6	Wolf Plaut	3	10	Julius Lasker
30	7	Pauline Hirsch	3	10	Amalie Lauter
30	7	Anna Holzmann	3	10	Rebecca Lebrecht
30	7	Moritz Veisz	3	10	Samuel Less
23	8	Bertha Michel	3	10	Alfred & Eduard Lippmann
Oct.			3	10	Hilda Loeb
1	8	Eva Nordlinger	3	10	Joseph Loeb
2	9	Irma Loew	3	10	Albert Loew
2	9	Netty Michels	3	10	Bertha Loew
2	9	Kurt Rosenthal	3	10	Emmi, Leo, Ruth & Walter Neuburger
2	9	Margaret Ullman	3	10	Isidor & Mathilde Rosenbaum
3	10	Frieda Adler	3	10	Lucy Scherlinski
3	10	Selma Adler	3	10	Pauline Scherlinski
3	10	Rebekka Aron	3	10	Carl Seidenberger
3	10	Herta Avrutin	3	10	Karl & Louise Stahl
3	10	Julius & Ella Braun	3	10	Fraenzi Starer
3	10	Dorothea Cohn-Victor	3	10	Karoline Stern
3	10	Max & Blanka Dreifus	3	10	Betty Strauss
3	10	Johanna Eichersheimer	3	10	Zadock Strauss
3	10	Jacob & Rosa Eisen			
3	10	Wilhelm Frenkel			
3	10	Emma Frenkel			
3	10	Cilly Fuld			
3	10	Hannelore Fuld			
3	10	Anni Gold			

(Continued on page 35)

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3	10	Israel & Klara Tannenwald & son Manfred	15	22	Frieda Stock
3	10	Hedwig & Trude Traub	16	23	Gustav Kaufman
3	10	Carl Veis	16	23	Meta Lauter
3	10	Sally Wallach	16	23	Salomon Wollenreich
3	10	Thekla Wallach	16	23	Sigmund Yunker
3	10	Josef & Sara Wojdyslawsky	17	24	Rosa Fay
3	10	Elisabeth, Herman & Richard Wolf	17	24	Henry Veisz
3	10	Jacob Wolffs	18	25	Fred Goodman
4	11	Max Braun	18	25	Wilhelm Heldmann
4	11	Dr. George Ruhm	18	25	Dr. Otto Kafka
5	12	Helene Hecht	18	25	Samson Schmidt
5	12	Hedwig Heyman	18	25	Simon Schoenberger
5	12	Salomon Kraemer	19	26	Martha Dreyfus
5	12	Siegfried Mannasse	19	26	Justin Friesner
5	12	Bertha Oppenheim	19	26	Mathilde Furcht
6	13	Moritz Hanauer	19	26	Maynard Sonn
6	13	Siegfried Mansfeld	20	27	Johanna Adler
6	13	Simon Neuburger	20	27	Albin Heldmann
6	13	Meta Textor	20	27	Bertha Hollander Goetz
7	14	Johanna Baruch	20	27	Sol Krell
8	15	Rudolph Berney	20	27	Victor Reichenberger
9	16	Gustav Groeschel	21	28	Herman Glauberg
9	16	Michel Kahn	21	28	Dr. David Gross
9	16	Justin Klau	21	28	Frieda Horwitz
9	16	Richard Meyer	21	28	Adolf & Klara Rosenberg & sons, Josef, Martin, & Helmut
10	17	Benedikt Hirschmann	21	28	Leopold Rosenfeld
10	17	Henry Mannheimer	22	29	Therese Feingold
10	17	Helene Rosénfeld	22	29	Max Hirschenberger
10	17	Julius Rosenthal	22	29	David Lauber
10	17	Sophie Stahl	23	30	Sol Gernsheimer
11	18	Dr. Kurt Fleischhacker	23	30	Toni & Melanie Marx
11	18	Herman Furcht	23	30	Bertha Meyer
11	18	Ricka Hirschheimer	23	30	Selma Sonneberg
11	18	Ida Stein	<i>Cheshvan</i>		
11	18	Fina Strauss	24	1	Max Stuehler
11	18	Johanna Tischler	25	2	Rudolph & Eliese Solomon
12	19	Julius Graf	27	4	Daniel Baer
12	19	Mirtal Michel	27	4	Siegfried Marx
12	19	Charles Newhouse	27	4	Neftal Mueller
12	19	Malka Tavdidišvili	28	5	Henry Rosenbaum
13	20	Mariane Bacharach	28	5	Paula Weinstein
13	20	Nanette Bauernfreund	28	5	Rachela Wolf
13	20	Johanna Falkenstein	29	6	Isidore Weil
13	20	Max Sonn	31	8	Otto Benjamin
14	21	Isidor Boettigheimer	31	8	Fred Freedman
14	21	Adolph Kaufherr	31	8	Daniel Rosenthal
14	21	Julius & Hanna Schloss	31	8	Sally Rosenthal
14	21	Isaac Schnurman	31	8	Fanny Schoenberger
14	21	Leo Stock	<i>Nov.</i>		
15	22	Henry Kahn	1	9	Julian Dienstag
15	22	Laura Neumann	1	9	Auguste Regenstein

(Continued on page 36)

Nov. Cheshvan

1	9	Anton Sachs
2	10	Louis Herzberg
2	10	Max Lazar
3	11	Rudolf Buxbaum
3	11	Herman Hirsch
3	11	Jettchen Hirsch
3	11	Julius Schaler
3	11	Arthur Simon
4	12	Kurt Blumenstiel
4	12	Friedl Kraus
5	13	Albert Beitmann
5	13	Eugene Levy
6	14	August Bauer (Bauernfreund)
6	14	Jenny Homburger
6	14	Regina Leiter
6	14	Helen Mainzer
7	15	Amalia Bergman
7	15	Else Hess
7	15	Hugo Israel
7	15	Adolf Reiter
7	15	Ludwig Schwarz
7	15	Jacob Stern
8	16	Else Fraenkel
8	16	Simon & Lina Nussbaum and children
8	16	Rebeka Strauss
8	16	Setti Yunker
9	17	Betty Fuld
9	17	Friederike Goldschmidt
9	17	Ludwig Greenbaum
9	17	Joe Issi Kahn
9	17	Meier Rosenfeld
9	17	Recha Schiff
10	18	Sophie Lowenstein
10	18	Moritz Silbermann
10	18	Louis Snopek
10	18	Albert Strauss
11	19	Max Badt
11	19	Theodora Hammerschlag
11	19	Dr. Paul Hes
11	19	Julius Levite
11	19	Nathan Reis
11	19	Jette Stein
11	19	David Stern
12	20	Moses Baer
12	20	Dina Forchheimer
12	20	Joseph Hartoch
12	20	Hannchen Lehmann
12	20	Sophie Levi
13	21	Alfred Berger
13	21	Dr. Samuel Kirsch
13	21	Fred Kraus
14	22	Siegfried Adler
14	22	Max Griesheim

Nov. Cheshvan

14	22	Isidor Herrmann
14	22	Dora Lissauer
14	22	Hedwig Meyer
14	22	Esther Nadel
15	23	Bertha Neumark
16	24	Shmuel Auer
16	24	Isidor & Ella Dreifuss Hannelore & Fritz
16	24	Emily Emma Simon
17	25	Adolf Stein
18	26	Henry Rosenthal
19	27	Samuel Badt
19	27	Jack Fuld
19	27	Selma Hammerschlag
20	28	Helene Gern
20	28	Toni Oppenheim
20	28	Arthur Schwarz
20	28	Jenni Simon
21	29	Erwin & Johanna Blumenthal
21	29	Heinrich Leitner
21	29	Lina Less
21	29	Marianne Sucher

Kislev

22	1	Hans Furstenberg
22	1	Ida Kaufherr
22	1	Salomon Kaufman
22	1	Melitta Markovics
22	1	Albert & Julie Steuer
23	2	Herta Nathan
23	2	Hermine Schwarz
24	3	Jacob Feuer
24	3	Siegfried Levy
24	3	Moses Neuburger
24	3	Sophie Zeilberger
25	4	Louis Neumann
25	4	Helen Reichsfeld
25	4	Joseph Simon
25	4	Harry Walter
26	5	Emilie Holzer
26	5	Frieda & Max Schoenfeld and daughter
26	5	Julia Stock
27	6	William Goldschmidt
27	6	Henry Gutwillig
28	7	Eugen Hirsch
28	7	Manfred Hirschheimer
28	7	Hans Juan Levi
28	7	Hanna Meyer
28	7	Harold Ullman
29	8	Rose Boettigheimer
30	9	Ernst Heilbrunn

(Continued on page 37)

<i>Dec.</i>	<i>Kislev</i>		<i>Dec.</i>	<i>Kislev</i>	
1	10	Hugo Kaufmann	10	19	Joseph Goldschmidt
2	11	Mina Hamburger	10	19	Bertha Goldwein
2	11	Regina Klein	11	20	Johanna Baer
2	11	Moritz Saeman	11	20	Arthur Baruch
2	11	Frida Schwarz	11	20	Adolf Goldwein
2	11	Max Stern	11	20	David Greenbaum
3	12	Johanna Baumann	11	20	Herman Kayem
3	12	Karoline Gottlieb	11	20	Hedy Price
4	13	Samuel Bernheim	11	20	Adolph Rothschild
4	13	Isaac Frankel	11	20	Else Wolfsheimer
4	13	Max Hirschhorn	12	21	Julius Bloch
5	14	Martin Lowenberg	13	22	Arthur Kahn
5	14	Kurt Schoemann	14	23	Julius Eggen
5	14	Lina Weinstock	14	23	Rosa Herze
6	15	Emil Dreifuss	14	23	Martin Reich
6	15	Simon Goldstein	14	23	Fred Wolf
6	15	Rafael Mannheimer	15	24	Ella Jonas
6	15	Marcus Stern	15	24	Ferdinand Kahn
7	16	Sarah Heinsfurter	15	24	Leo Kaufmann
7	16	Julie Ransenberg	15	24	Sol J. Loew
7	16	Amalie Schoenberg	16	24	Marianne Scharenberg
7	16	Frederick Weil	16	25	Bruno Einstein
7	16	Rosa Williams	16	25	Family Lichtenstein
8	17	Leopold Friedberger	16	25	Salomon Reinheimer
8	17	Eugene Hirsch	16	25	Max Stein
8	17	Regina Lichtenstein	16	25	Hanna Wormser
8	17	Meta Schaefer	17	26	Ernest Jochsberger
8	17	Dr. Herman Schuelein	17	26	Arthur Neu
8	17	Emmy Siesel	17	26	Jacob Strauss
8	17	Josef Traub	18	27	Ralph Horn
9	18	Dr. Maximilian Klanfer	18	27	Jacob Kramer
10	19	Ida Basch	18	27	James Wilson
10	19	Josef Bauer			

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