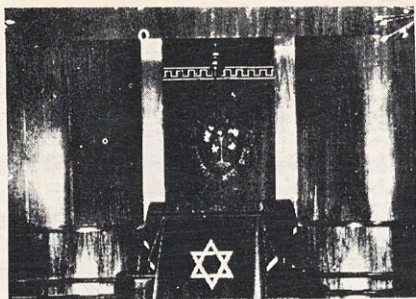


# HABAYIT



# הבית

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Tamuz-Av-Elul 5748

Number 317

June-July-August 1988

## IN DEFENSE OF ISRAEL

"Will you accept My Torah?" asked G'd other nations, before He offered it to Israel. "First tell us what it contains," they demanded.

"We cannot live by 'you shall not kill,'" said Esau's children.

"We cannot live by 'you shall not commit adultery,'" said Ammon's and Moab's seed.

"We cannot live by 'you shall not steal,'" said Ishmael's children.

But Israel's response was: "We shall do and obey" (Sifrei, Deuteronomy 33:2).

A cryptic Bible verse (Deuteronomy ibid) is masterfully clarified by the Rabbis, and the very essence of the Jewish soul is illuminated. Others cling stubbornly to life-styles unethical and immoral—Israel accepts, sight unseen, divine parameters.

Another gem of the Talmud joins this. Accused by heavenly angels of bias towards Israel, G'd defends Himself: "How can I *not* give special consideration to My people? I ask of them: 'When you eat and are satisfied, bless G'd' and they go ahead and recite the blessing after eating a mere olive-size morsel of bread!" (Talmud Berachot 20b)

Commitment and love, for G'd and man, are the hallmarks of the Jew. Nothing has changed since Sinai. Aching agony over how to ward off raw, brutal terrorism furnishes proof to the Jew's penchant for decency. To this day we subscribe to the spontaneous declaration made in our finest hour: "We shall do and obey."

— Rabbi Shlomo Kahn



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## SCHEDULE OF SERVICES

| 1988      |                                             | Preceding |         | Mincho | End  | Day<br>Break | Shema<br>Before |
|-----------|---------------------------------------------|-----------|---------|--------|------|--------------|-----------------|
|           |                                             | Evening   | Morning |        |      |              |                 |
| May 21    | Bamidbor                                    | 7:00      | 8:45    | 8:20   | 8:53 |              |                 |
| May 22    | 1st day Shovuos                             | 8:20      | 8:30    | 7:00   | 8:54 | 4:20         | 8:55            |
| May 23    | 2nd day Shovuos—Yizkor—Sermon               | 7:00      | 8:30    | 8:35   | 8:55 |              |                 |
| May 28    | Noso                                        | 7:00      | 8:45    | 8:25   | 9:00 | 4:10         | 8:50            |
| June 4    | Beha'alosecho                               | 7:00      | 8:45    | 8:35   | 9:06 | 4:10         | 8:50            |
| June 11   | Shelach (Blessing Month of Tamuz)<br>Sermon | 7:00      | 8:45    | 8:40   | 9:10 | 4:10         | 8:55            |
| June 18   | Korach                                      | 7:00      | 8:45    | 8:40   | 9:14 | 4:10         | 9:00            |
| June 25   | Chukas—Sermon                               | 7:00      | 8:45    | 8:40   | 9:15 | 4:20         | 9:05            |
| July 2    | Bolok                                       | 7:00      | 8:45    | 8:40   | 9:14 | 4:30         | 9:05            |
| July 9    | Pinchas (Blessing Month of Av)              | 7:00      | 8:45    | 8:40   | 9:13 | 4:45         | 9:10            |
| July 16   | Matos-Masse                                 | 7:00      | 8:45    | 8:35   | 9:08 | 4:55         | 9:10            |
| July 23   | Devorim (Chazon)—Sermon                     | 7:00      | 8:45    | 8:25   | 9:02 | 5:05         | 9:15            |
| July 30   | Voes-chanan (Nachmu)—Sermon                 | 7:00      | 8:45    | 8:20   | 8:55 | 5:15         | 9:20            |
| August 6  | Ekev (Blessing Month of Elul)               | 7:00      | 8:45    | 8:10   | 8:46 | 5:25         | 9:25            |
| August 13 | Reh (Rosh Chodesh)                          | 7:00      | 8:30    | 8:00   | 8:35 | 5:35         | 9:25            |
| August 20 | Shoftim                                     | 7:00      | 8:45    | 7:50   | 8:25 | 5:40         | 9:25            |
| August 27 | Ki Setze                                    | 7:00      | 8:45    | 7:40   | 8:14 | 5:45         | 9:30            |
| Sept. 3   | Ki Sovo—Sermon                              | 7:00      | 8:45    | 7:30   | 8:02 | 5:45         | 9:30            |
| Sept. 10  | Nitzovim                                    | 7:00      | 8:45    | 7:15   | 7:50 | 5:50         | 9:30            |

**WEEKDAYS** (unless listed otherwise—see below)

|                  |                                                                        |           |
|------------------|------------------------------------------------------------------------|-----------|
| <b>Mornings:</b> | Sundays and Legal Holidays (Monday, July 4; Monday, Sept. 5) . . . . . | 8:00 A.M. |
|                  | Mondays and Thursdays . . . . .                                        | 6:40 A.M. |
|                  | Tuesdays, Wednesdays, Fridays . . . . .                                | 6:50 A.M. |
| <b>Evenings:</b> | until September 1 . . . . .                                            | 7:30 P.M. |
|                  | September 4 to 8 . . . . .                                             | 6:45 P.M. |

**SPECIAL DAYS**

|           |           |                                                                                                                                              |
|-----------|-----------|----------------------------------------------------------------------------------------------------------------------------------------------|
| Shabbos   | May 21    | Erev Shovuos — Shovuos-Lernen 10:15 P.M.                                                                                                     |
| Sunday    | May 22    | Shovuos-Lernen 7:00 P.M.                                                                                                                     |
| Wednesday | June 15   | Rosh Chodesh Tamuz, 1st day: Shacharis 6:30 A.M.                                                                                             |
| Thursday  | June 16   | Rosh Chodesh Tamuz, 2nd day: Shacharis 6:30 A.M.                                                                                             |
| Sunday    | July 3    | Shivo-osor-b'Tamuz: Fast begins 4 A.M.; Shacharis 8:00 A.M.; Mincho-Maariv 7:30 P.M.; fast ends 9:10 P.M.                                    |
| Friday    | July 15   | Rosh Chodesh Av: Shacharis 6:30 A.M.                                                                                                         |
| Sunday    | July 24   | Tisho b'Av: Fast begins Shabbos 8:19 P.M.; Mincho-Maariv 8:25 P.M.; Shacharis Sunday 8:00 A.M.; Mincho-Maariv 7:30 P.M.; fast ends 8:59 P.M. |
| Shabbos   | August 13 | Rosh Chodesh Elul, 1st day: Shacharis 8:30 A.M.                                                                                              |
| Sunday    | August 14 | Rosh Chodesh Elul, 2nd day: Shacharis 8:00 A.M.                                                                                              |
| Sunday    | Sept. 4   | Selichos 7:00 A.M.                                                                                                                           |
| Monday    | Sept. 5   | Selichos 7:00 A.M.                                                                                                                           |
| Tue.-Wed. | Sept. 6-7 | Selichos 6:15 A.M.                                                                                                                           |
| Thursday  | Sept. 8   | Selichos 6:00 A.M.                                                                                                                           |
| Friday    | Sept. 9   | Selichos 6:15 A.M.                                                                                                                           |
| Sunday    | Sept. 11  | Erev Rosh HaShono 7:00 A.M.                                                                                                                  |

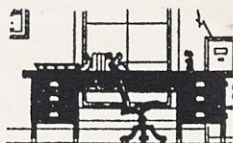
**SHIURIM SCHEDULE**

Daily Lernen after Shacharis  
 Daily Lernen after Maariv  
 Chumash Shiur Shabbos 45 minutes before Mincho  
 Sidro explanation Shabbos after Mincho  
 Ladies' Shiur Mondays 8:00 P.M.

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### FROM THE DESK OF THE PRESIDENT

On the first day of Pesach we consecrated a new *Tas* (Torah breastplate), donated by Mrs. Irene Heimer in loving memory of her late husband Adolph Heimer, who for many years served as President of Congregation Beth Israel and, after our merger, was elected Honorary President. The Congregation gratefully accepts this beautiful gift, which will always be a reminder to us of the dedication and loyalty of the Heimer family to our faith and our community.

Following our tradition, Rabbi Kahn once again conducted a Gemoro Shiur on Sabbaths between Chanukkah and Pesach, after Musaph services. Our thanks to him and our appreciation to the sponsors of the Kiddush that followed each Shiur: Mr. and Mrs. H. Bacharach, Mrs. H. Baer, Mr. A. Blank, Mr. and Mrs. W. Blank, Mr. and Mrs. E. Hanau, Mr. and Mrs. A. Hanauer, Mrs. A. Hartoch, Mrs. S. Hirschenberger, Rabbi and Mrs. S. Kahn, Mr. and Mrs. L. Knurr, Mrs. O. May, Mr. and Mrs. K. Neu, Mrs. B. Neuhaus, Mr. and Mrs. E. Roos, Mrs. R. Rosenthal, Mrs. R. Ruhm, Mrs. H. Saul, Mr. and Mrs. W. Schmidt, Mr. and Mrs. H. Speier, Mrs. C. Wahle, Mrs. M. Weil, Mrs. E. Weissfeld, Mrs. J. Wild, Mr. and Mrs. C. Wolff, Mr. and Mrs. O. Wortsman.

The Learning Cycle concluded with a Siyum on Erev Pesach. Our thanks to our Chevra Kadisha for sponsoring it and to our tireless Mr. Arthur Hanauer for making the arrangements. Our special appreciation to Mesdames Herta Hirsch and Irma Hanauer who got up at the crack of dawn to prepare a much appreciated breakfast. The Siyum was attended by 25 men. Would I be dreaming to imagine a similar number every day at our morning and evening Minyanim?

Those who attended our Pesach services undoubtedly noticed the gleam and shine of our Torah decorations. Our thanks go to Mrs. Herta Hirsch for taking the time just before Pesach to polish our Torah silver.

We were fortunate in acquiring recently at a special discount a limited number of the Chumash (in one volume) with a new and modern English translation and selected commentary by Rabbi Samson Raphael Hirsch (in English). We have very few copies still available. Anyone interested kindly contact our office or me.

As announced during our General Meeting, the City of Munich has approached us for documents and data of former Munich residents. The purpose is a documentary memorial of the history of Jews in Munich. We have directly contacted a number of members and friends who were born or resided in Munich. Anyone who would like more details regarding this project is invited to get in touch with me.

I wish all our members and friends a pleasant summer and am looking forward to seeing you all in good health in the fall and for the Holy Days.

William Blank

### WE REGRET. . .

. . . that the name of Mr. Richard Hanau had inadvertently been omitted in the last *Habayit* issue.

In the article entitled *CHANUKKAH 5748* was described how the gentlemen who faithfully support our daily weekday minyan were honored with a Certificate of Honor and a token gift. Mr. Richard Hanau is a distinguished member of this group, whose daily attendance is highly appreciated.

We apologize for having omitted his name.

## GENERAL MEMBERSHIP MEETING 1988

Thirty-six members assembled at 10:30 A.M. March 13, 1988, for the Annual General Membership meeting, a poor attendance. The minutes of the 1987 Membership meeting were read by Mrs. Wahle and approved by voice-vote.

President William Blank gave an overview of the past year. Membership had declined from 573 to 547 members, largely through death and geographical relocation. The major event of the preceding year in congregational life was the retirement of Cantor Schartenberg after 35 years of devoted and appreciated service, and the appointment of his successor, Cantor Seth Lutnick. Mr. Schartenberg has been appointed as cantor emeritus. Mr. Lutnick will officiate on all Yomim Tovim, Shabbatot and special days, e. g., Rosh Hodesh, fast days. On the first two days of Pesach, Mr. Hanau will be chazan. (Upon hearing both men during the Pesach holidays just passed, I concluded that we are fortunate; two competent, melodious and available cantors in one congregation is an unusual combination!) Mr. Lutnick has impressed the officers and membership by his pleasant disposition and willingness to learn our melodies. He is currently training for the High Holydays. Rabbis from other congregations are available for conducting funerals.

Mr. Blank noted that, with the help of three Yeshiva University men, we continue to achieve a daily minyan. A new commission was created to consider the feasibility of relocating the Congregation to a site west of Broadway. Any ideas are to be communicated to the chairman, Mr. Eric Hanau.

Our Treasurer, Mr. Hanau, reported that 1987 had been a "satisfactory year," ending with a small financial surplus. He summarized the salient features of the financial statement, and explained the financial arrangements for the retired Mr. Walden, our former executive secretary.

A "year free of problems" was reflected in the brevity of reports by the standing committees (Bulletin, Social, Building, Bikur Cholim, Cemetery, Community Affairs, Synagogue). Mr. Ross reported a successful season of social activities; Mr. Michel remarked that relatively few building repairs had to be done, but that the air-conditioning system may give problems. The new Bikur Cholim, under Mr. Oscar Wortsman's guidance is functioning well. The poor condition of some gravesites and the Cemetery's response were discussed. Dr. Bloch thanked the membership for its continued support of "Habayit."

In response to a question, President Blank affirmed the existence of a membership list of notification of funerals; its usefulness depends entirely on the conscientiousness of "the name before yours" on the list.

Mrs. Fay Blank, President of the Sisterhood, described its activities. The Sisterhood again enjoyed an active year of visits to the homebound and ill, of outings, of diverse meetings. In the absence of President Hirsch, Vice-President Arthur Hanauer spoke of successful Chevra Day and satisfactory Chevra finances. The annual Chevra Membership meeting has been postponed pending Mr. Hirsch's recuperation.

Mr. Blank thanked the entire Congregation, and its officers, staff and trustees for their assistance to the presidency.

Rabbi Kahn presented a short *derasha*. He pointed out that our General Membership meeting usually coincides with one particular Sirdah, *Vayakhel*. How many brief *devar Torahs* can be taken from one Sidrah? At least one more! He explained that *Vayakhel* is derived from "Kehillah", assembly, and *Pekudeh* means to remember, to appoint. We, the general membership, has assembled to appoint our officers and trustees. It is reassuring to remember that Israel has elected its governing bodies in this manner since Moses called the people together in the wilderness to elect their elders and representatives. And — Rabbi Kahn concluded — this tradition will continue for many years to come.

The Nominating Committee, consisting of Mr. Harry Speier, chairman, Messrs. Herman Gutman, Richard Hanau, Harry Hess, Lewis Knurr, Ernest Roos, Manfred Schoen, Walter Strauss, Herman Wiesenbergs, John Wolff, proposed a candidate slate, which was as usual unanimously elected: William Blank (President), Oscar Wortsman, Arthur Hanauer, Walter Michel (Vice-Presidents), Eric Hanau (Treasurer), Kurt Hirsch (Assistant Treasurer), Charles Wolff (Secretary), and Gary Weil (Recording Secretary). As trustees: Alfred Bloch, Alfred Gerstley, Sidney Neuburger, Dr. Allen Neuhaus, Ruth Ruhm, Stanley Stone, and Charlotte Wahle. The Board of Trustees now has its full complement of 24 members.

The meeting was adjourned at 11:35. One left with the feeling that here is a congregation ably fulfilling its primary religious functions, carrying on a social-cultural program appropriate to its membership, and exhibiting a remarkable robustness. We, the membership and staff of Congregation Beth Hillel and Beth Israel, may take satisfaction in our 'state-of-the-congregation'!

Eric Bloch

### CHEVRA DAY — MARCH 6, 1988

Our annual Chevra Day was observed by our Congregation on March 6th. Nearly coinciding with Purim, it was combined with the Congregation's Purim festivity.

As is our custom, a Memorial Service opened the program. Cantor Lutnick conducted Mincha-Service in the Synagogue. The Choir rendered *Enosh Kechotzir* and *Mesim y' chaye E-1* as introduction and conclusion of the Memorial Sermon.

Rabbi Kahn sketched the various observances during the year, happy and joyous, as well as solemn and sad. Chevra Day is solemn, reminding us of the fact that life on earth is limited. This is however a remedy too. The Talmud Sages suggest that when man feels the evil impulse leading him to do wrong, he should struggle against it, try to do so by studying Torah, by reciting the Shema, or as a last resort, by recalling that man's life ends in death. Although this is surely successful, it is better to live a life with happy thoughts, observing mitzvos, do good and fulfill our obligations towards God and fellow man.

Rabbi Kahn recalled the names of Kehillah members who had departed during the past year and Cantor Lutnick chanted the *E-1 moley rachamin*. With this, the solemn Memorial Service reached its conclusion.

The second part took place in our Social Hall. We took our places at the tables which had been set for the Chevra-Purim Dinner. In a happy, joyous atmosphere and in good spirits, all participants enjoyed a delicious meal, listened to words of welcome by our Chevra President, Mr. Emanuel Hirsch, a speech by Rabbi Kahn in Purim spirit, songs by Cantor Lutnick, and the traditional "selling" of the Benshen. Rabbi Kahn's leading of the Benshen concluded a highly appreciated and successful afternoon.

Once again our special thanks go to Mr. Arthur Hanauer for his efforts and great success in preparing the dinner.

Hugo Bacharach  
Secretary



### CONSECRATION OF MEMORIAL PLATES AND WINDOWS

As in previous years, during the Yizkor service of the eighth day of Pesach, the memorial windows as well as the memorial plates which had become part of our Synagogue Memorials during the past year, were consecrated.

In his sermon, Rabbi Kahn sketched the twin moods of jubilant song and somber reflection which mark the concluding segment of the Pesach festival, and showed how both flow from man's heartfelt emotion.

Memorial windows had been inscribed for ADOLPH HEIMER, FRED HEUMANN, ERNA HARWITT. Memorial plates for: SIEGMUND FULD, RESI STERN, ERNEST L. MAYER, PAUL KAUFMANN, ALFRED NORDLINGER, META WEIL, JULIUS KATZENSTEIN, FRED LOEWENGART, OTTO LOWENSTEIN, MITCHELL ROSENTHAL, GERTRUDE EINSTEIN, JAMIN SIESEL, DORA STRAUSS.

The Yizkor service also included the solemn recalling of the victims of the Holocaust, in commemoration of Yom Hashoah which followed Pesach by a few days.

## CONGREGATION NEWS IN BRIEF



... Chevra Day and Purim-Chevra Dinner which took place on March 6th is fully described elsewhere in this issue. . .

... the Congregation's annual General Membership Meeting on March 13th is reported separately. . .

... this year's Pesach holidays were introduced by traditional preparations: mailing of Pesach instructions and food directory, opportunity for the kashering of utensils, Siyum on Erev Pesach on the Talmud Tractate Moed Koton which had been studied by a large group of participants on 14 consecutive Shabbos mornings after services (see President's column); followed by inspiring Yomtov services which Mr. Eric Hanau conducted expertly on the first two days and Cantor Seith Lutnick, in his first Yomtov appearance as our cantor, for the rest of the holiday; dedication of a Torah breastplate (see also President's column), Yizkor and Matnas Yad at which memorial tablets were consecrated and the Holocaust Memorial Prayer recited (see separate article). . .

... Israel's 40th anniversary was marked by a special service on Yom Atzmaut (which this year was observed a day early, as the 5th of Iyar fell on a Friday) on Wednesday evening, April 20th, with a Memorial Prayer for those who fell in Israel's wars, appropriate words of tribute and commemoration by Rabbi Kahn, a festive Maariv Service conducted by Cantor Lutnick, concluded with serving of refreshments (courtesy of Sisterhood).

... as posted on the Synagogue's bulletin board, the schedule of bus service to the cemetery includes the following Sundays: May 8th, June 5th, June 19th, July 10th, August 7th, August 28th, September 4th. . .

... in order to explore the possibility of a Congregation-arranged transportation to our cemeteries (perhaps via mini-bus on a regular basis from designated points in Washington Heights directly to our cemetery grounds in Cedar Park and Beth El), a questionnaire was sent to our members; please respond so that plans can be finalized. . .

## SHAVUOT GREETINGS

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

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

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### ALL IN THE FAMILY

The final two years of my schooling in Germany brought me also the first-time experience of being separated from my parents' home — except for the Passover week, the summer vacations and the autumn Holy Days. Being "transplanted" from Southern Germany to Hamburg meant not only almost hearing a new language, (how often did I linguistically stumble "ueber einen s-pitzen S-tein?") but also living in board in a household that held a somewhat stronger religious observance than my background.

My landlord was quite fond of smoking good cigars and it certainly was quite clear to me why he had to forsake this pleasure on Shabbos. But on the first Schawuos festival that I celebrated in his house I expressed my surprise that he was able to blow his smoke rings on that day. With a twinkle in his eyes he enlightened me: "Natuerlich darf man am Jonteff rauchen; am Schwuos hat sogar der Berg geraucht. . ."

That became a sixteen year's old, somewhat ignorant student's "Aufklaerung" and your reporter likes to believe that he got a bit more knowledgeable in Jewish lore since. And so, on to the chronicles of our "personal yomtovim."

Most of our special milestones were attained in the month of March with Mrs. Edith Kaufman opening the array of celebrations with her 70th birthday. Mrs. Mary Hersch observed the 75 year mark, while her husband, Mr. Walter Hersch, attained his 80th birthday. Four score years were celebrated also by Mr. Walter Strauss and Mrs. Erna Hirsch in March and by Mrs. Ella Stern in April. March also saw the 85th birthdays of Mrs. Hedwig Oppenheim and of Mrs. Martha Voss. Each of the months reportd also celebrated milestones of nonagenarians: in February Mr. Herman Kaiser's 90th birthday, in April Mr. William Oppenheim's 91st and Mrs. Martha Bechhofer's 94th, while March held Mrs. Rose Heimberger's 98th birthday observance.

March also saw the blessing of a union of our younger members, the marriage of Miss Debra Schlesinger to Mr. Gary Weil. We are also happy to report the enlargement of the Congregation's family circle "durch Grosselternfreuden." In March a granddaughter was presented to Mr. and Mrs. Max Bergmann and in April to Mrs. Selma Jacobson. Mr. and Mrs. John Lamm became grandparents of a baby boy in March. The arrival of Mr. and Mrs. Stanley Stone's son in March brought equal simcha to his grandmother Mrs. Alice Stone-Brown.

May we continue to share good health, good tidings and friendship!

Chag Shavuot Sameach  
Shalom ve-hatzlachah  
Theodore H. Spaeth

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## THANK YOU

Many thanks for the beautiful flowers sent to me for my 86th birthday.

—Ann Stein

\* \* \* \* \*

My sincere thanks to Rabbi & Mrs. Kahn, Mr. and Mrs. Blank, Mr. & Mrs. Wortsman, Chevra Kadisha, Sisterhood, and members of our Congregation, for their attention paid to me, with beautiful flowers and presents, during my recent illness.

—Leoni Michel

\* \* \* \* \*

My heartfelt thanks to Rabbi Kahn, the President, the Board, the Chevra leadership, members of the Congregation and friends for remembering me on my 80th birthday.

—Walter Strauss

\* \* \* \* \*

My sincere thanks for my birthday wishes go to Rabbi and Mrs. Kahn, President Blank, all Officers and Office Staff.

—Martha Bechhofer



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## THE SIXTY-VOLUME NON-BOOK

by Rabbi Shlomo Kahn



The Talmud is the Torah's "Siamese twin." Both are inextricably bonded, indispensable for each other, unfathomable without the other. Though forming an indivisible union, the "twins" are by far not identical but in form and structure astonishingly dissimilar.

The Torah is the Written Law, dictated by G'd Himself to Moses during the course of our people's first generation spanning the forty years of desert wandering from the exodus from Egypt to entering the Land of Israel. Emphasis is on *written*—hence the word Scripture (from Latin *scribere* = to write).

The Talmud is the Oral Law taught by G'd to Moses in the forty days and nights on Mt. Sinai. Here emphasis is on *oral*—not meant to be committed to writing, indeed not *permitted* to be written down. "Write *these* words down. . ." said G'd to Moses of the Written Torah. "Words given to be written you may not recite by heart (i.e. Torah Reading) and words given orally you may not convey in writing" (Talmud Gittin 60a). The very method of teaching the two, Torah and Talmud, is fundamentally different—Torah from a meticulously written text, Talmud from a sharply honed memory.

For some 500 years the Oral Law was carefully transmitted from father to child, teacher to student without recorded notes. "This rule was very opportune," writes Maimonides (Guide I 71), "for while it remained in force it averted the evils which happened subsequently, i.e. the great diversity of opinion, doubts as to the meaning of written words, slips of the pen, dissensions among the people, formation of new sects, and confused nations about practical subjects. The traditional teaching was in fact according to the words of the Law, entrusted to the Great Tribunal (Sanhedrin)."

Alas, this clarity of the Sinai revelation, its precision and purity, did not last. Forgetfulness, a human failing (though often a soothing boon) began to erode the complex and massive volume of laws and threatened to impair its authenticity. Whereas the basic teachings of the Oral Law had come down undiluted and unscathed through centuries, doubts began to plague the superstructure, leading to different opinions. With a heavy heart but with bold determination, Rabbi Judah, the Prince, took pen in hand and wrote down what was to remain oral.

He painstakingly collected the vast bulk of teachings faithfully learned, reviewed and committed to memory, from as many scholars as possible. Indeed much of the text had remained unchanged. Some unmistakably reflected the very words and phrases taught by Moses. (An entire *perek*, the 7th chapter of Tractate Zevachim, eight *mishnayot* strong, records perfect unanimity, not a single point is in dispute, and contains terminology clearly going back to an ancient era, referring to the "curtains" of the Sanctuary of the wilderness rather than the walls of the Temple). All this Rabbi Judah now wrote down, but in terse, cryptic style, often deliberately recording exception rather than rule, the rare rather than the ordinary case, at times almost contradictory on the surface, so that in spite of the written words, memorizing was in demand to keep in mind the rules, the laws, the sorting out of biblical documentation, the intricate strands which make up the tapestry of the Law of Sinai.

(A typical example: Mishnah 1 of Perek I of Tractate Beitzah reads: "An egg that has been laid on a festival—Shammai's School permits eating it on the festival, Hillel's School does not." Look what lies behind these seemingly innocuous words. The Mishnah generates a lengthy discus-

(Continued on next page)

### The Sixty-Volume Non-Book (Continued)

sion in the Gemara to explore the halachic rule which Rabbi Judah deftly presents in a farmyard situation. The topic is *muktza*, an undesignated matter. Offhand a freshly laid egg on a Yomtov morning was not part of the apparent menu at the onset of the festival; hence it remains forbidden for the day. But on the other hand, the hen itself is not forbidden; it is permitted to ritually slaughter on Yomtov; why should its egg, a part of the hen, be forbidden? Especially since an egg reaches completion a full day prior to its "birth"! Ah, but what if Yomtov follows Shabbos — then we would have a situation where Shabbos "prepared" for Yomtov. That would make the egg *muktza*. In order not to violate the *muktza* state of a Yomtov-after-Shabbos-laid egg, Hillel prohibits all Yomtov-laid eggs; Shammai doesn't. Now read the Mishnah again and see how Rabbi Judah succeeded in keeping the written word oral!

To the genius of Rabbi Judah we owe the preservation of our Oral Law, especially the incredible feat to keep its designated, prescribed nature intact. His work was blessed with precisely the success he envisioned. He arranged the key points of the Oral Law according to topics which he divided into six Orders (*sefer*): *Zeraim* (agricultural laws), *Moed* (Shabbos and festivals), *Nashim* (marital laws), *Nezikin* (property laws), *Kodoshim* (Temple laws), *Tohorot* (purity laws). These Six Orders (*Shisha Sidrei Mishnah*) comprise 60 tractates (*masechta*) subdivided into chapters (*perek*) and short paragraphs (*mishnah*). Differing views were duly noted, each opinion credited to the source through which it had been transmitted.

Rabbi Judah wrote in clear, pure Hebrew, confining himself to bare essentials so that his work would require constant study and not become a convenient manual. His objective was fully realized. In the great academies of Babylonia and Eretz Israel the 60 volumes of the Mishnah evoked unprecedented discussions. Scholars of high caliber, sharp and incisive, marvelously erudite, capable of keen analysis and of access to an incredible range of knowledge, delivered lectures, examined critically, raised questions, proposed solutions, rejected, defended, discarded, replaced, refined, until the true meaning of the Oral Law skillfully concealed by Rabbi Judah in the nuggets of the Mishnah had been restored.

These discussions on the Mishnah, highly interesting and stimulating, were also recorded for posterity — they are called Gemara. The two, Mishnah and Gemara, form the Talmud. Since parallel discussions on Rabbi Judah's Mishnah took place, those in the academies of Babylonia and of Eretz Israel, we have the Jerusalem Talmud (Talmud Yerushalmi) and the Babylonian Talmud (Talmud Bavli), the latter far more voluminous. A set of Talmud Yerushalmi is usually bound in 2 - 5 volumes whereas that of Talmud Bavli runs into well over 20 hefty books. (The popular phrase *shas* is an abbreviation of the initials *shisha sidrei*, the Six Orders of the Mishnah, technically referring to the Mishnah only.)

Even after the redaction of the Talmud's 60 volumes (two of them were unwieldy in size and subsequently redivided so that there are 63 volumes now), the "learning" process, to clarify what has been recorded, has not ended. Commentaries and super-commentaries are printed on a scale to fill libraries. Moreover life constantly presents new situations which generate excitement among Talmudists who rise to the challenge to cope with modern progress in the framework of the Oral Law. Over the centuries and millenia, not only did Talmud commentaries proliferate, but also a vast outpouring of responsa dealing with every conceivable subject. The late Rabbi Moshe Feinstein, our generation's foremost *posek* (decisor) left living proof of the ongoing genius of the Oral Law — thousands of well-documented halachic decisions in every area of contemporary life, including organ transplants and nuclear pace-makers.

From his place of honor in heaven, Rabbi Judah can look down with deep satisfaction on his blessed success — vast libraries on "non-books."

\* \* \* \* \*

## DIE LANGE NACHT VON SCHAWUOT



Einst zogen die Israeliten aus der aegyptischen Knechtschaft, dann standen sie am Sinai und empfingen die Zehn Gebote, von dort aus durchwanderten sie vierzig Jahre lang die Einoede, bis sie ins Land der Verheissung gelangten. Und spaeter sassen sie, lange und immer wider: am Sederabend, an dem vom Auszug die Rede ist, in der Laubhuetten, die an die Wuestenwanderung erinnert, in der langen Nacht an Schawuot, Reminiszens an das Stehen am Berg.

Das Sitzen praegt den Juden, er sitzt und lernt, tief ueber die Foliaten des Talmud gebeugt, er sitzt hinter den Mauern des Gettos, er sitzt und studiert. Wenn er geht, dann durch die stickigen Gassen, zwischen hohen Mauern, in die das Sonnenlicht kaum zu dringen vermag. Die Dynamik des Gehens, des Vortwaertsschreitens hat er — unter aeusserem Zwang — mit der Statik des Sitzens vertauscht. Und wenn er geht, gehen muss, so nicht minder getrieben, vertrieben von einem Land ins andere, waehrend der Nacht des Exils.

Seit rund hundert Jahren, als die ersten Siedler den Kampf mit der vertrockneten Erde aufnahmen, mit der Anopheles maculipennis, der Fiebermuecke, die die Malaria uebertraegt, mit den Horden flintenschwingender Araber, hat der Schwung des Koerpers, die Anspannung der Muskeln wieder eingesetzt. Aus dem sitzenden ist der weit ausschreitende, koerperlich schwer arbeitende, seinen Grund und Boden mit der Waffe verteidigende Jude geworden. Die Dynamik ist wiedergekehrt, die einst die Ahnen kennzeichnete, die Bewegung des Koerpers. Doch auch der Flug der Gedanken, die geistige Schaffungskraft hat nicht nachgelassen. Sie ist ihm geblieben, Erbe einer vergangenen Zeit, beinahe Teil seiner Erbmasse. Das Lernen ist sein Erkennungszeichen, bis heute.

Die lange Nacht — sie ist die Nacht von Schawuot. Noch ist das Gebet nicht richtig verklungen, sind die Milchspeisen kaum gegessen, macht sich der fromme Jude bereits auf den Weg, mit dem Tenach in der Hand, dem Tallitbeutel unter dem Arm. Er eilt ins Lehrhaus, eilt, um zu sitzen und zu lernen, bis hin zum Morgengrauen. Jerusalem ist auf den Beinen. Etwa um 23 Uhr beginnen die Vortraege ueber aktuelle Probleme des Judentums. Professoren, Rechtsgelehrte, Rabbiner sprechen zu den vielen Maennern, Frauen und Jugendlichen, die gekommen sind, um zu hoeren und zu diskutieren. Scharfe Wortgefechte, lange Debatten, die Freude an der Dialektik, an der geistigen Anspannung steht ihnen ins Gesicht geschrieben. Maenner im Kaftan gehen in die kleinen Bet — und Studierstuben von Mea Schearim und Ge'ula. Sie blaettern im Talmud und im Sohar, der Mystik Lieblingswerk, sie lesen den Tiqun lel Schawuot, den Leitfaden fuer die Schawuotnacht, mit seiener trefflichen Auswahl aus den vielschichtigen Bereichen der religioesen Literatur. Die Worte Gottes am Sinai, aufgesplittet in die Millionen Geistesfunken juedischer Interpretation, werden transparent, greifbar. Es sind Worte der Vergangenheit, doch des Heute nicht minder, unaeusserlich in ihrer Gueltigkeit; denn mag auch "das Gras dorren und die Bluete welken — das Wort unseres Gottes besteht fuer immer" [Jesaja 40, 8].

Erfrischungen werden serviert, die Muedigkeit wird verscheucht, der Schlaf verbannt. Diese Nacht gehoert dem Studium all dessen, das die Israeliten am Fuss des rauchenden und in seinen

(Continued on next page)

**Die Lange Nacht** (Continued)

Grundfesten erzitternden Sinai empfangen haben. Ein Menschenleben reicht nicht aus, um einen Bruchteil goettlicher Weisheit und Lehre zu erfassen. Daher beginnt, so sagt ein kluges Wort, der Babylonische Talmudfoliant nie mit dem Blatt Nummer eins, sondern stets mit dem Blatt Nummer zwei. Zum ersten Blatt — nicht einmal zu ihm — ist keiner wirklich vorgedrungen.

Wie der lange Tag, der Jom Kippur, der Tag der Busse und Versoehung, ist die lange Nacht von Schawuot anstrengend, fordernd, aber kostbar und bereichernd zugleich. Wenn dann das Morgenlicht das Dunkel verdraengt, werden die Buecher geschlossen, die Diskussionen abgebrochen. Das Gebet des Schacharit, der "Morgendaemmerung," nimmt seinen Lauf, in der Synagoge selbst, fuer viele an der "Kotel," der Westmauer am Tempelbrg. Sie ziehen von allen Seiten und Vierteln durch das verschlafene Jerusalem, und der Gesang in ihren Herzen wird begleitet vom ersten Zwitschern der Voegel.

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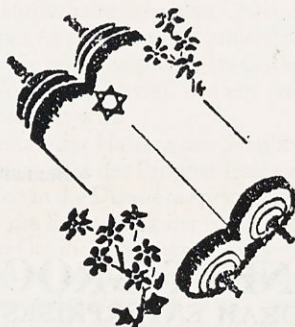
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## SCHABBAT CHASON



Der Brauch, am Schabbat und an den juedischen Festen einen Abschnitt aus der Tora zu lesen, ist schon in biblischer Zeit bezeugt. Im 8. Kapitel des Buches Nechemja lesen wird, dass der Priester Esra, einer der grossen Fuehrerpersoenlichkeiten der Schiwat-Zion (Rueckkehr der Exilanten aus Babylon), am Neujahrsfest des Jahres 458 vor der gewoehnlichen Zeitrechnung vor dem versammelten Volke in Jerusalem aus dem Buche der Tora "vom Morgen bis zum Mittag" vorlas. Bei dieser Gelegenheit werden einige Braeuche erwaeht, die bis heute im synagogalen Gottesdienst anlaesslich der Toravorlesung ueblich sind, wie zum Beispiel die Segenssprueche ueber die Tora, die von der Gemeinde mit lautem "Amen" beantwortet werden.

Nach der Beendigung des Vorlesens der "Parschat-Haschawua," des Wochenabschnittes aus der Tora, pflegen wir einen Abschnitt aus den Propheten, die "Haftara" (woertlich: Beendigung), zu lesen. Dieser Brauch hat sich erst spaeter im juedischen Gottesdienst eingebuergert und hat allem Anschein nach einen traurigen Anlass gehabt. Er wurde zu Zeiten von Glaubensverfolgungen eingefuehrt, in denen das Toralesen verboten wurde. Urspruenglich war die Haftara als ein Ersatz fuer den verbotenen Wochenabschnitt gedacht. Aus diesem Grunde haben sich die Rabbiner bemueht, solche Abschnitte aus den Propheten auszuwaehlen, die der Parascha inhaltlich aehnlich sind. So zum Beispiel wurde fuer die erste Parascha der Tora, die von der Weltschoepfung erzaeht, eine Haftara aus dem 42. Kapitel des Propheten Jesaja ausgewaehlt, die dasselbe Thema behandelt. Am Schabbat, an dem wir vom Tode Abrahams lesen, lesen wir in der Haftara ueber den Tod des Koenigs David usw. Dieser Brauch, naemlich jedem Wochenabschnitt aus der Tora eine inhaltlich aehnliche Haftara anzuschliessen, wurde auch nach Beendigung der Glaubensverfolgungen beibehalten und ist wie gesagt bis heute ueblich.

Doch gibt es einige Schabbatot im juedischen Kalendar, an denen von dieser Regel abgewichen wird. Zwei von diesen fallen in die Busstage zwischen Rosch Haschana und Jom Kipur, an denen wir als Haftara Prophetenworte lesen, die inhaltlich keine direkte Beziehung zur Parascha aus der Tora, wohl aber zur zentralen Idee, unter deren Zeichen die hohen Feiertage stehen, aufweisen. An diesen Schabbatot lesen wir Mahnworte, die zu Reue und innerer Besinnung aufrufen. Zehn Haftarot im Jahre sind einem entscheidenden Ereignis der juedischen Geschichte gewidmet. Die ersten drei stehen im Zeichen der Zerstoeerung des Tempels, die zur Zerstoeung der Juden unter den Voelkern fuehrte. Sie werden an den Schabbatot, die zwischen den Trauer — und Fasttagen des 17. Tamus, der Tag, an dem die Mauern der Stadt Jerusalem fielen, und dem 9. Aw, an dem sowohl der erste als auch der zweite Tempel zerstoeert wurde, gelesen. Die Haftarot, die an den sieben Schabbatot zwischen Tischa Beaw und Rosch Haschana gelesen werden, sind der Hoffnung auf den Wiederaufbau Jerusalems, seines Tempels und der Heimkehr der Juden aus der Diaspora nach dem Lande Isarel gewidmet.

Eine besondere Stellung unter diesen zehn Haftarot der Trauer und des Trostes nehmen die des Schabbats vor und nach Tischa Beaw ein. Fuer gewoehnlich nennt man einen Schabbat nach dem Wochenabschnitt aus der Tora. Die Schabbatot vor und nach Tischa Beaw aber werden nach den an ihnen vorgelesenen Prophetenabschnitten genannt. Der zweite von ihnen ist "Schabbat Nachmu" genannt, nach der Eroeffnung des 40. Kapitels des Propheten Jesaja "nachamu, nachamu Ami . . ." (troestet, troestet mein Volk . . .). Der Schabbat vor Tischa Beaw wiederum wird "Schabbat Chason" gerufen, und zwar nach der Ueberschrift des ersten Kapitels des Buches Jesajas, das

(Continued on next page 17)

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**Schabbat Chason** (*Continued*)

mit den Worten "Chason Jeschajahu" (die prophetische Sicht Jesajas) beginnt.

Die Beziehung zwischen der Haftara des Schabbat Chason und dem Trauertag Tischa Beaw kommt auf verschiedene Weise zum Ausdruck, unter anderem darin, dass sie nach der Melodie der Klagelieder vorgetragen wird, die im Mittelpunkt des Gottesdienstes am 9. Aw stehen. Dann benuetzt Jesaja in Vers 21 das Wort "Echa" (wie), das ein Ausdruck der Klage ist und in den Klageliedern als ein Leitwort gebraucht wird.

Wenn wir uns aber in den Inhalt der Haftara des Schabbat Chasons vertiefen, so werden wir zu unserem Erstaunen feststellen, dass der Prophet Jesaja weder vom Untergang Jerusalems noch von der Vertreibung der Juden in die Diaspora spricht. In den Versen 7-9 schilderte er zwar die Verwuestung des Landes und die Belagerung der Stadt Juerusalem. Aber hiermit ist offensichtlich die bereits ueberwundene Gefahr von seiten des Assyryer — Koenigs Sancherib gemeint, die mehr als hundert Jahre zuruecklag und zu keiner Zerstoeerung Jerusalems gefuehrt hat. Was hat also diese Prophetie mit dem nationalen Unglueck zu tun, dessen wir am Tischa Beaw gedenken?

Ein Einblick in die Jesajaworte wird uns lehren, dass ein solcher Zusammenhang trotzdem vorhanden ist. Seinem Inhalt und seiner literarischen Gattung nach, ist "Chason Jeschajahu" eine Mahnrede, in der der Prophet seinen Zeitgenossen mit der Geissel des Wortes ueber das Gewissen faehrt. Er erwaeht zwar nicht den babylonischen Koenig Nebukadnezar, der hundert Jahre spaeter Jerusalem zerstoenen und unsere Vaeter in ein fremdes Land vertreiben wird, wohl aber nennt er die Gruende, die dazu fuehren koennen.

Wir haben es hier mit einer der kardinalen Glaubenslehren des Judentums zu tun. Die wesentliche Neuerung des fruehen Monotheismus war nicht nur, wie allgemein angenommen wird, der Ersatz der vielen Goetter durch den einen, unsichtbaren Gott. Der biblische Glauben wollte zuerst einmal den Menschen aus der vermeintlichen Herrschaft willkuerlicher Kraefte befreien, sei es aus der Abhaengigkeit des Menschen vom Stand der Gestirne (Horoskope sind ja heute wieder in weiten Kreisen beliebt), sei es von launenhaften, unberechenbaren Goettern, die mit dem Los der Menschen oft ihren Spass und Unfug trieben. Der biblische Gott, obwohl allmaechtig, hat sich die Schranken der Gerechtigkeit aufgelegt. Dieser Gedanke wird in jedem Buch der Bibel verkuendet: "Ein Gott der Treue ist er, ohne Frevel, und alle seine Werke sind Gerechtigkeit" [Dewarim 32, 4].

Mehr als dies: Dieser eine Gott hat mit dem Volk Israel einen Bund geschlossen, in dem sich nicht der subalterne Partner, Israel, gegenueber Gott, sondern auch Gott gegenueber Israel verpflichtete. Israel bekannte sich zur Treue zu seinem goettlichen Herren und verpflichtete sich zur Einhaltung der Gesetze, die Gott ihm auferlegt hat. Gott wiederum versprach Israel dafuer als Belohnung, ihnen das verheissene Land zu geben und es von allem Unglueck zu bewahren.

Dadurch wurde erstmals eine voellig neue Situation sowohl im religioesen als auch im menschlichen Bereich geschaffen. Der sich zu seinem Gott bekennende Jude war kein ohmaechtiges Wesen mehr, sondern erlangte eine Wuerde und einen Stand, wie sie keine der antiken Religionen kannte. Anstatt ein Spielzeug in den Haenden willkuerlicher Kraefte zu sein, wurde er von Gott zum Architekten seines eigenen Wohls bzw. Ungluecks erhoben. Seine Zukunft hing ausschliesslich von seinen Taten ab.

Durch dieses Bundesverhaeltnis wurde aber auch die Zerstoeerung Jerusalems and die Zerstreuung der Juden unter die Voelker religioes motiviert. Jesaja deutet in Vers 19 darauf hin: "Wollt ihr mir gehorchen, so sollt ihr des Landes Gut geniessen, weigert ihr euch aber und seid ungehorsam, so sollt ihr vom Schwert gefressen werden!" Diese Drohung ist nur aus dem Bundesverhaeltnis verstaendlich, in das Israel gegenueber seinem Gott getreten ist. Als Inhaber des Landes Israel gilt nach biblischer Auffassung nicht der Bauer, der es bearbeitet, sondern Gott. Dieser Gott hat den Sippen Israels ein Stueck Ackerboden zur Nutzniessung uebergeben, dies aber nicht als Eigenbesitz, sondern als eine Art von Lehen. Dies verkuendigt die Tora in unmissverstaendlicher Weise im Buche Wajikra (25, 23): "...denn mein ist das Land, den Fremdlinge und Beisassen seid ihr bei mir." Dieses Lehnverhaeltnis war aber an gewisse Pflichten gebunden. Wenn der Paechter diese verletzte, wurde er von seiner Scholle vertrieben. So war es ueberall und zu jeder Zeit ueblich. Der Unterschied bestand nur darin, dass in Israel der Lehnsherr kein Mensch, sondern Gott war, der von seinen Paechtern keine Steuern, sondern die Einhaltung religioeser und moralischer Pflichten verlangte. Die religioes-rechtliche Begrueundung der Diaspora, so, wie

(Continued on next page)

**Schabbat Chason** (Continued)

sie wohl die Tora als auch die Propheten verkündeten, besteht darin, dass die Soehne Israels ihre Bundesverpflichtungen gegenueber Gott gebrochen haben, demnach von Rechts wegen bestraft werden muessen. Die juedische Liturgie hat diesen Gedanken die klassische Formulierung verliehen: Mipnei Chata'enu galinu me'artzenu — wegen unserer Suenden sind wir aus unserem Lande vertrieben worden.

Doch die Strafe, die uns Gott auferlegt hat, ist nicht endgueltig. So, wie rechte Taten die Strafe haetten verhindern koennen, so koennen Mizwot sie annullieren. Jesaja nennt die Bedingungen, durch die das Unglueck widerrufen werden kann: "Waschet euch rein, schaffet vor meinen Augen hinweg das Aergernis eurer schlechten Taten, meidet Uebel. Lernt Gutes tun, forscht nach dem Rechte, helft dem Bedrueckten, schaffet Recht dem Waisen, fuehrt Streit fuer die Witwe...denn Zion wird erloest durch Gerechtigkeit und seine Wiederkehrenden durch Recht" (Verse 16-17, 27).

Professor Dr. Arye Bartal

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## A GROWING FOREST



The search may begin with a single clue: a *shtetl* that someone in the family occasionally mentioned; the name of a great-grandfather or great-aunt; or an unlabeled photograph relegated for decades to a shoebox.

Relatives are rarely encouraging. Attempts to learn about the past are often met with scornful comments like "There's no way to find out anything—it was all destroyed in the war." Or, "What do you want to know about that for?" The searchers themselves frequently begin their forays into family history full of regrets: that they never asked recently deceased relatives about their lives; that they never were curious or cared.

Nevertheless, Jewish genealogy has taken root and is flourishing. Inspired by Alex Haley's *Roots* and the spate of recent books about Jewish genealogy, more and more American Jews are trying to construct their family trees. The Jewish Genealogical Society in New York, the largest of 30 such organizations around the country, started 10 years ago with a dozen people; today, it has 450 members. *Avotaynu*, a Jewish genealogy magazine that premiered in 1985, has 800 subscribers.

According to Rabbi Malcolm Stern, lecturer on genealogy and author of *Americans of Jewish Descent* (Hebrew Union College), the Holocaust "sensitized Jews to preserving a record of who they are." In America, he says, "The first generation was too interested in becoming Americans, and in many cases the older generation didn't want to talk about the past. There were too many painful memories. It's the second, third and fourth generations that are intrigued."

Although some people go casting in genealogical waters hoping to snare the Baal Shem Tov, the Vilna Gaon or a Rothschild for an ancestor, most genealogical searchers have more modest goals. Many are simply looking for a new hobby. Others have their curiosity piqued when they learn that their past is indeed retrievable.

Ira Woldman, a New York writer and history buff, was at the library when he saw an advertisement for a one-day Jewish genealogy workshop. "One reason I went," he concedes, "was to meet Jewish women." But he soon put aside thoughts of romance as he became mesmerized by the speakers. "What they had done was so thrilling, it fired my imagination. It was an enormous puzzle."

For Jewish genealogists, the pieces are often especially hard to find. Most Jews did not adopt surnames until they were compelled to do so, beginning in 1787 in the Austrian Empire, and in 1836 under the Russian czar. Jewish births were frequently registered in local synagogues, many of whose records did not survive the war. Jewish cemeteries, whose tombstones would be another rich source of information, often suffered a similar fate. Records in the Soviet Union, which would be of enormous help to many Jewish genealogists, are closed to researchers.

But these researchers are, typically, not daunted. "People who think their family history is gone don't know where to look," says Miriam Weiner, lecturer and columnist of Jewish genealogy. "It takes determination and persistence, and you can't give up." In fact, it is often the challenge of uncovering their roots that seems to excite so many of the searchers.

To find information, genealogists comb through United States census records, passenger lists of boats that brought their ancestors to America, Social Security applications, and school and hospital records. Many get the most help from the Mormons who, in their quest to baptize dead souls, have put on microfilm a vast collection of pre-World War II Eastern European Jewish records, including census material, synagogue and communal records.

This year, the National Archives made available records from the nineteenth and twentieth

(Continued on next page)

### A Growing Forest (Continued)

centuries that were seized in the 1930's from Russian consulates in the United States and Canada. They contain some 125,000 files on Jews, including birth and death records, marriage certificates, passports, letters and photographs. The National Archives also has aerial and ground-level photos of many Eastern European towns taken by the German military during World War II and captured by the Allies after the war. To learn the fate of her family's town during World War II, Weiner went through documents obtained from the Nuremberg trials and from oral testimony on file at Yad Vashem in Israel.

Herb Mautner of Van Nuys, California, wrote to all eight Jewish cemeteries in Pittsburgh asking if they had interred one of his relatives who, he suspected, was from that city. One wrote back that they had. Mautner found out who was caring for the grave and not only located his ancestor, but uncovered a wealth of information about other distant cousins as well.

"It's almost like a vice once it gets hold of you," notes Mautner, who has traced nearly 2,000 ancestors (500 per tree), one of whom was born in 1721. "Sometimes I wake up in the middle of the night, thinking of new ways to research someone."

Mautner's enthusiasm is not unusual. Freya Maslov of Morton Grove, Illinois, cofounder and past president of the Jewish Genealogical Society of Illinois, was similarly afflicted. "For a while, I was doing it all day. It consumed me. It was all I could think of." Maslov spent four and half years recording the *bube meises* of all her living relative and researching her family tree through records at the University of Illinois Library, the Library of Congress and the Mormon-run Genealogical Society of Utah in Salt Lake City. The only missing persons in her tree—which dates back to the 1780's—are two brothers of her great-great-great-grandfather.

Genealogists maintain that the result of their quest is more than just a list of names and dates. Their research, they say, leads them to a better understanding of Jewish traditions—from naming customs to birth and death ceremonies. Many note, too, that as a result of their research they feel a strong sense of rootedness and often become closer to family members—including distant relatives. And they speak of a new appreciation of the people—some of whom they knew and some whom they never met—who are their ancestors.

Arthur Kurzweil, lecturer and author of *From Generation to Generation: How to Trace Your Jewish Genealogy and Personal History* (Schocken), recalls his excitement when he first saw the passenger list of the boat that brought his grandmother to America. "When I saw that she had 15 dollars and was 15 years old when she arrived here, she no longer was that cranky lady who said, 'Don't bother me,' when I asked her about genealogy. All of a sudden she became a hero, a very courageous woman who left her family. I appreciated her experience a little more. Nothing taught me more about Jewish immigration to America than that passenger list. It is my Mayflower."

The passenger list, he notes, intrigued him in another way too. "It made me realize that every decision that my ancestors made affected me, and that my decisions also have a ripple effect. We are all part of a chain that comes before us and part of the chain that comes after us."

Gary Mokotoff of Northvale, New Jersey, started to discover the links in his chain in 1979, when he received an unsolicited letter from a fellow member of Mensa in Israel telling him that there were 11 Mokotoffs in the Tel Aviv phone book. Although he had never previously been interested in finding out about his family, Mokotoff sent a letter to each of them, introducing himself and asking whether they were related. They all had ancestors who came from Varka, Poland, he learned, and all had someone in their family named Tuvia. So did he. Using the Genealogical Society's resources, he was able to trace 850 Mokotoffs descended from one Tuvia's signature, and of a record, from 1810, of Tuvia's father's death. So far, Mokotoff's family tree is 22 feet long.

"It's incredible what it's done to me," says Mokotoff, who has put together a computerized registry of 12,000 family surnames and places that people are researching so that fellow searchers can find each other. "I looked up Varka in the Encyclopedia Judaica—I wanted pictures of it. I would never have read books on the Holocaust or Jewish history. I wound up reading a book on Polish Jewish history, and I got tremendously interested in the Holocaust. If you had asked me before if any member of my family had died in the Holocaust, I would have said 'No.' Now I know that 250 were murdered. I think of them as part of my family."

Indeed, according to Kurzweil, the unique sense of family that genealogy instills makes it

(Continued on next page)

**A Growing Forest (Continued)**

a natural pursuit for Jews. "People would think of the Daughters of the American Revolution or ancestor worship when I mentioned genealogy," he says. "But genealogy is very much a part of our tradition. Hardly a character is introduced into the Bible without his genealogy. The Torah tells us we're a family. We know we're not a religion—people who aren't religious are still Jews—and we're not a race or a nationality. When all the categories are exhausted, what we're left with is that we're more or less a family."

Arlene Blank Rich of Highland Heights, Ohio, always felt "deprived" that she had no relations on her father's side. Although her father, Jacob, was sure he had no living relatives, Rich wrote to the Jewish Agency's Bureau of Missing Relatives in Jerusalem in hopes of proving him wrong. The next month, Rich received a letter from Israel with a phone number that purported to be that of Sedoni, her father's sister, whom he hadn't seen since he left Rumania at the age of 15—nearly 60 years ago.

"We called the number, and it was the wrong number. We called the operator, and she got the correct number and called for us. A voice answered. 'Arlena?' someone said.

"Yes," I answered. 'Yakov alive?' was the next thing the voice said. 'Yes,' I replied. 'Sedoni alive, too'."

The sister had carried her brother's wedding picture for 60 years—through a Ukrainian concentration camp and to Israel. Rich was to discover 27 other family members, including two more sisters whom Rich's father had never met, their children and grandchildren, and a brother who still lived in the Soviet Union.

Rich and her father visited Israel that spring. "We all fell in love with each other," she says. "We crammed 60 years into two weeks. My aunt's husband has studied English so that they can correspond. It's been part of a miracle, and it happened to me."

So Jewish genealogy is as much about enriching the present lives of its enthusiasts as it is about filling in their past. Today, when Miriam Weiner lectures, she emphasizes, "It's our obligation not only to teach about the Holocaust and the lives that were lost, but to talk to our parents and grandparents. The immigrant generation is almost gone, and the memories are gone with them. The archives will always be there. People won't."

April Koral

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Michael Reinheimer

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## ON BEING JEWISH IN JAPAN



There is probably no modern industrial society where Jews are less numerous, or conspicuous, than present-day Japan, with its estimated 1,000 Jews in a population of 120 million. Nor can it be said that their influence is disproportionate to their numbers. Nevertheless, for the Israeli or western Jewish visitor, some contact with the tiny Japanese Jewish community can be an instructive experience.

Actually, "Japanese Jewish" is somewhat misleading, since it evokes visions of Jews with Oriental physical attributes. The only ones in that category are Japanese converts married to Jewish partners, and (to a lesser extent) their offspring. Some of them can be seen at Sabbath eve services at Tokyo's Jewish Community Centre, and they seem to be chanting the prayers with a bit more fervour than their fellow congregants of European physiognomy.

If it weren't for these mixed families chatting animatedly in Japanese after Kiddush, the Tokyo Centre, situated on a side street in a quiet residential area, might well be mistaken for one of its counterparts in a small midwestern city. The impression is reinforced by the Conservative-style service conducted by Rabbi Michael Schudrich, a young seminary graduate, by the bulletin board with the usual array of Hebrew classes and cultural events, and by the announcement of a planned excursion to a nearby U.S. air force base at the invitation of its Jewish chaplain.

Most of the centre's 170 member-families are in fact Americans who came to live and work in Japan for periods ranging from one year to indefinite. They are employed by the media or the military; in business, the foreign service, or the academy. A second major component are Central European Jews who arrived as refugees before, during, or after the war; a third, Israelis on assignment for shorter periods. (The security guard in the entrance lobby is, characteristically, an Israeli.)

Straddling the two latter categories is businessman Shaul Eisenberg, who divides his time between Japan and Israel, and who is said to have contributed generously to the cost of the Centre building. Visitors are greeted by name at the services, and are also invited to partake of the communal Sabbath meal. The charge—¥4,000 or almost \$30 per head—accurately reflects the prevailing price structure.

Talking with Rabbi Schudrich in his office, and also later with a veteran member of the community at his home, I asked about the anti-Semitic books that have achieved best-sellerdom in recent months. (According to a *Wall Street Journal* report, 86 books with "Jews" in their titles were published here within 18 months, all but three of them of the type familiar in Germany 50 years ago. They range in virulence from *The Jewish Conspiracy*, which attributes the appreciation of the yen against the U.S. dollar to a worldwide Jewish plot, to a translation of the *Protocols of the Elders of Zion*. *Understand Judea and the World Will Come into View*, by Masami Uno, a member of the Diet, sold 600,000 copies.)

My interlocutors' responses were surprisingly low-keyed. They tended to see the books as an attempt by clever scribblers to provide a simplistic explanation for the country's complex economic problems. Genuine anti-Semitism, they insisted, was alien to the Japanese character. But they also hinted that the Centre's board of trustees, acting as a kind of informal anti-defamation league, was taking some steps.

As it happened, the English-language *Japan Times* ran a front-page story just then which may well have been the result of such behind-the-scenes intervention. Under the headline, "Kuranari raps anti-Semitic theme in recent best-sellers," the paper reported Foreign Minister Kuranari's statement at a Diet committee that he "does not approve of books claiming that Jews have launched a global conspiracy against Japan" and that "Japan strongly opposes anti-Semitism and any racial discrimination and prejudice."

When I subsequently visited Japan's only other Jewish community, in the port city of Kobe,

(Continued on next page)

**On Being Jewish in Japan** (*Continued*)

I found its leaders not too happy about the front-page publicity; they thought it focused undue attention on a marginal phenomenon. At the moment they were more preoccupied with a local incident; their handsome synagogue-centre, located on a main thoroughfare in the fashionable Kitano district, had been smeared with swastikas.

The main purpose of my visit, however, was to spend Rosh Hashana with the Kobe community. Its official name is "The Jewish Community of Kansai," after the province comprising not only Kobe but also the large metropolises of Kyoto and Osaka. Yet with such grandiloquent nomenclature and spanning such a vast territory, the community has only 70 families on its rolls. There is no rabbi. The service on the first day of Rosh Hashana was attended by no more than 40, with the women segregated, unlike the case in Tokyo. Among those attending were a dozen American students taking a Japanese language course, and a visiting professor from San Diego. The Israeli influence was strong; at the buffet lunch served (free) to the congregants in the social hall, Hebrew was at least as much the *lingua franca* as English. The president of the community, Victor Navarsky, is a frequent commuter to Israel, where his children live; the secretary, a young New Zealander named Benson, learned the art of shofar blowing at *Aish Hatora*. The Golden Age of Kobe Jewry, I was told, was when Zim maintained a branch in the port and there were enough Israeli children to maintain a Hebrew school.

But even in its present reduced state of the Kobe community offers the visitor a dignified Sephardi service in an esthetic setting (there is a definite Japanese element to the sanctuary's decor) and a true feeling of hospitality.

My son, who came along from *Judenrein* Nagoya where he is studying, felt good about having a Jewish community even a few hundred kilometres away, and to experience the "networking" that is part of it: in a foreign city, in a strange land, you find fellow Jews, and you feel at home. He has already booked a place for himself at next April's *seder*.

Ernest Stock

*Editor's Note:*

*Dr. Stock, noted educator, author and administrator, has strong ties to our Congregation, where his late parents, as well as uncles and aunts were and are distinguished members. Dr. Stock is author of numerous books and articles, including Israel on the Road to Sinai, From Conflict to Understanding, A History of the UJA, and Chosen Instrument: The Jewish Agency in the First Decade of the State of Israel.*

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## MIXED MARRIAGE, ASHKESEFARDI STYLE



More and more wedding invitations lately bear both Sefardic and Ashkenazic names—a sure sign of the increase in “mixed marriages”. Of the weddings catered last season by Lifschitz Caterers at Beit Meiersdorf, the tasteful Hebrew University Faculty Club overlooking the Old City, all but one involved “Ashkesefard” couples.

A generation ago, parents balked at—if they didn’t altogether oppose—such marriages. Some parents would not attend their children’s weddings; other sent them off to relatives in America to “cool off.”

This opposition seems to be an issue of the past. “You don’t marry an ethnic group,” declares Abigail Stavisky, a student at the Hebrew University, “you marry a person. Having grown up in the same *hevra*, the same social group, having gone to the same social group, having gone to the same schools and youth movements, the differences are not as great as they were a generation ago. Anyway, isn’t that what we’re aiming for, to fuse the diasporas into one nation?”

Statistically, it is difficult to assess the rate of intermarriage between Jews of Asian or African backgrounds and those from Western countries. Officially, the rate was 10 percent in the 1950’s and 1960’s, and has remained at 20 percent since the 1970’s, with more Ashkenazic men marrying Sefardic women than vice versa. But those numbers do not include third-generation marriages, and it is the grandchildren of immigrants whose marriages we are beginning to witness.

Still, cultural differences—some shocking—appear from the time of the wedding itself, as both families are brought together and their backgrounds are placed in sharp relief. There is the Sefardic *henna* ceremony, where red dye is put on the hands and hair of the bride the day before the wedding, as well as the less restrained manner of celebration—such as the traditional ululation during the ceremony—which characterizes Sefardic events and is often met with embarrassed giggles by the younger generation, while eliciting uncomfortable looks from the Ashkenazic relatives, who are concerned with what their friends will think.

After the wedding, the couple often must grapple with cultural differences that affect their tastes in food, furnishings, friends and entertainment, as well as their views of the role of women. Sefardic men, who come from patriarchal homes, might find it difficult to adjust to the egalitarian expectations and achievement orientation of their Ashkenazic wives. Ashkenasim, on the other hand, might not be as warm as Sefardim expect a spouse to be. Most important is the cultural pattern which comes to dominate the home and how it affects the couple’s relationship.

“He turned me on,” says Ayala Ariel, a 32-year-old physiotherapist, about her Yemenite husband, Aviad, an electrician. “We met at folk dancing, and his warmth and fineness immediately appealed to me.”

Ayala was also attracted to the expansive, warm family atmosphere of her husband’s family. “His mother, in particular, is so giving. My mother-in-law spoiled her sons; she served them. But my husband accepts different patterns in our home. He does the shopping and helps with the children.”

Although religious observance falls by the wayside in many marriages because it is “old-fashioned” and “un-Western”, when it does exist within a mixed marriage the dissimilarities between Ashkenazic and Sefardic customs are perceived as “different but equal.” Even if all other aspects of the couple’s lifestyle are Western, religion is an area where Eastern ethnicity can find expression in the home.

It is usually the father’s religious pattern that is dominant, as in the Ariels’ home. “It’s he who takes the children to the synagogue and makes Kiddush,” Ayala says, “so the children know the Yemenite Kiddush. And soon our young son will go to the *mori* to learn to read the Torah

(Continued on next page)

**Mixed Marriage, Ashkesefardi Style (Continued)**

in the Yemenite manner in the synagogue."

Socially, the Ariels' closest friends are Yemenites. "It doesn't bother me that I'm the only Ashkenazi," Ayala says. "I'm on the same wavelength with Yemenites."

It is often educational rather than ethnic differences that demand adjustment in Israel's increasingly homogenized society. Research on Israeli "Ashkesefard" marriages shows that they generally occur between couples of similar socioeconomic background. Integration, therefore is taking place in the middle levels—not between educational and economic extremes. Whereas in the past status was determined to a great extent by educational level, in the last two decades, wealth has increasingly become a more important factor. As Oriental Jews have moved up the economic scale, there has been more interethnic marriage.

"One must also distinguish between urban and rural groups," says Ruth Niger, a strong-minded, dynamic woman of Libyan background who is married to a German-born Israeli. "The differences between ethnic groups in the city, which are on the whole Western-oriented, are much less than between (groups in) the cities and the development towns and villages, which are more closed societies, retaining traditional patterns of the diaspora."

Niger grew up in a mixed social group in Herzliya. She met her husband in the Army, which provides a natural meeting place for different ethnic groups, as does the Zionist youth movement. Niger, who studied Jewish law, has worked in the rabbinic divorce courts. "Marriage problems," she feels, "are less a result of ethnic differences and more because of a lack of communication and families mixing in. This happens with couples of all backgrounds."

"All couples have differences," says Gloria Mazur, an American *ola* whose husband, Avi, of Tunisian background, is a successful lawyer. "Differences between Sefardi and Ashkenazi background (are) just one of those things that has to be worked out, just as the difference between Galitzianers and Litvaks once had to be worked out. But it's not a greater obstacle to a good marriage than differences of temperament or values."

"When I came to study at Bar Ilan University," she reminisces, "I was told not to get involved with someone of Asian-African background. He'll beat you. You'll be his servant, people would say."

"And now I'm the servant," interrupts Avi Mazur.

"He's a lot like my father—warm, kind, everyone likes him," Gloria continues. "My father came to the U.S. after the Holocaust. People tried to dissuade my mother from marrying an immigrant who didn't have a penny to his name." Her father is today co-owner of a successful leather-manufacturing company.

"As far as family patterns are concerned," Gloria says, "I've been very influenced by Sefardic hospitality. In a Sefardic home you don't just ask a guest if he wants something to eat, you inundate him with food and drink as soon as he enters the door. There is also extraordinary respect given older people, which we try to inculcate in our children. On the other hand, we're living in Raanana, not Safed, near Avi's parents. I cook couscous, but I also make American food and Chinese chicken."

"Our lifestyle is basically Western," says Avi. "And it probably would be like that in any case because of my profession, our socioeconomic expectations. Our friends are, on the whole, Americans or mixed couples like ourselves, but we don't really have friends who are exclusively Sefardi. I help with the dishes, the kids, and it doesn't hurt my self-image. But I suspect that if I would have married a woman of Sefardi background, my expectations would have been different."

Ethnicity has become the reserve of food, religious customs and music. But the social and economic forces that dominate our lives impose Western structures and reinforce Ashkenazic cultural patterns. Research by Eliezer Jaffee of the Hebrew University School of Social Work in Jerusalem on preferences for social workers indicates that even members of mixed marriages prefer Ashkenazic over Sefardic-looking social workers.

"They still perceive Ashkenazim as role models, people who have weight in society," Jaffee explains. "Ethnicity was strong in the 70's. But it fizzled out. People today seem to be saying, 'Don't hit me with it.' The ethnic protest of the 70's went into the political system, with people of Asian-African background now constructively seeking power within the party system."

"Mixed marriages," Jaffee says, "can indicate the fantastic success of the 'melting pot'—albeit a melting pot made in an Ashkenazi shop. Or it can mean a great way to navigate the system, for much of the power, the institutions, the road to success lies in the hands of the Ashkenazim, and marrying into it is an ago-old way to navigate the system. The problem is that it can also mean an inferiority complex."

The impression one gets when observing mixed marriages is that while all of these factors are involved, it is the ingredient of love that is transforming the makeup of the families of Israel.

Rochelle Furstenberg

## THE JEWS OF CHRISTIAN SPAIN



The influence of Ramban (R. Moshe Ben Nachman, also known as Nachmanides) lived on after his death through his disciples who became the leaders of the following generation. Rashba (R. Shlomo ibn Adret, Barcelona, Spain, 1235-1310), a reknown halakhist and Talmudist, who had studied under Ramban and R. Yonah Gerondi, became the leader of all Spanish Jewry, as well as a halakhic authority for Jews throughout the world. His responsa, which are concise and to the point, cover a wide range of issues and are frequently cited in later authoritative works. In addition, Rashba wrote a penetrating Talmud commentary and *hiddushim* on 17 tractates, using Tosafist methodology like Ramban. Because of his position and influence, Rashba's opinion was sought during the third stage of the Maimonidean Controversy (1303-1305), when R. Abba Mari of Montpellier, Provence, wary of the dangers of philosophic study, attempted to ban the study of metaphysics before the age of 25. While not opposed to philosophy per se, Rashba feared the preoccupation with the subject would result in the neglect of Torah and its study, and might lead some to deviate from the true interpretation of aggada. In 1305, together with his *bet-din* (court) in Barcelona, Rashba pronounced a ban of excommunication on all who studied philosophy and the sciences before the age of 25. The works of Rambam (R. Moses Ben Maimon also known as Maimonides) himself, were excluded from this ban, as was the study of medicine for professional purposes.

Rashba's student, Ritba (R. Yom Tov ibn Ishbili, Spain c. 1320) also left a vast legacy including a Talmud commentary, *hiddushim* on many tractates and his *Sefer HaZikaron*, a refutation of Ramban's criticism of Rambam's philosophic views.

The quantity and quality of Talmudic and halakhic literature produced during this period of the Jewish presence in Christian Spain is quite impressive. In addition to the achievements of Ramban and his school, Ramah (R. Meir ha-Levi Abulafia, Spain, 1180-1244), an older contemporary of Ramban composed a commentary on the Talmud and Ran (R. Nissim, Spain, 1290-1375) wrote an extensive commentary on Rif's *Sefer Halakhot*. Today, both Rif's and Ran's commentaries are often included in the standard editions of the Talmud, collected at the back of each volume. Rosh (R. Asher ben Yechiel, 1250-1327), a native of Germany who later became rabbi in Toledo, Spain, is known for his extensive responsa as well as for his code which follows the order of the Talmudic tractates, and gives the Talmudic sources of all decisions to facilitate their study, application and comparison. He also compiled his own concise and clear Tosafot (*Tosafot HaRosh*) which mainly contain the teachings of the preceding Tosafists along with some of his own *hiddushim*. In Provence, R. Menahem HaMeiri (1249-1316) composed his classic work, *Beit HaBehira* and "succeeded in finding the golden mean between the generally contradictory aims of expository comprehensiveness and halakhic definitiveness."

While priority was accorded to Bible and Talmud study, religious inquiry was by no means ignored. Rationalist philosophy continued to be studied by scholars such as Ralbag (R. Levi ben Gershon, Provence, 1288-1344), though its position of supremacy was challenged and study of more traditional modes of Jewish thought (especially Kabbalah) predominated. Ran composed *Drashot HaRan* (Homilies of the Ran), a classic exposition of the fundamentals of the Jewish religion, which laid the foundations for many succeeding works. R. Hasdai Crescas (Barcelona, Spain, 1340-1415) wrote a religio-philosophic work, *Or Hashem*, in which he defends orthodox belief from the influence of Aristotelian philosophy by attacking Aristotle's principles and criticizing Rambam for his reliance on Greek philosophy. He asserts that ultimate truth must rest not on philosophic speculation but on faith and revelation. His disciple, R. Joseph Albo (Spain, 1380-1444), one of the principle participants in the Disputation at Tortosa, also composed a religio-philosophic work entitled *Sefer Haikkarim* (Book of Principles) in which he discusses the fundamentals of faith.

Though Rabbinic, philosophic, and kabbalistic scholarship flourished during the years between the Disputation of Barcelona (1263) and the Disputation of Tortosa, (1413-1414), the status

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**The Jews of Christian Spain** (Continued)

of the Jewish communities showed an inexorable decline. Economically and socially, the shift from the feudal system of the early 13th century to larger states at the end of the century created a Christian burgher class whose members clamored for restrictions against the Jews, their natural competitors. Christian piety was also on the rise in all of Europe and the masses were increasingly influenced by anti-Jewish propaganda. Anti-Jewish diatribes became more common and serious persecutions followed in the wake of the Black Plague (1348-49). However, despite the deterioration of Jewish status in the 14th century and the ensuing gradual decay in the Judeo-Arab culture, there was no pervasive sense of insecurity. The Jews were therefore psychologically unprepared for the 1391 eruption of severe pogroms throughout Spain, and almost overnight the sense of security and well-being were radically and permanently altered. The extensive massacres also changed the very character of the Jewish community, which was confronted with the new phenomenon of a bifurcated Jewry consisting of professing Jews on one hand and "conversos" (newly converted Christians) on the other.

Following close on the footsteps of this physical onslaught in 1391, came a spiritual onslaught in 1413, at a disputation held in Tortosa. While Ramban's brilliant performance at the Barcelona Disputation had given an important boost to the morale of Spanish Jewry for decades, Tortosa brought only demoralization.

There, the atmosphere was one of intimidation; freedom of speech, which had at least been promised at the Barcelona Disputation, had been refused so that the responses of the Jewish participants, who included R. Josef Albo, Astruk HaLevi and R. Matityahu HaYitzhari, had to be carefully weighed for fear of reprisals against individuals and communities, and they could not really defend themselves. In addition, the Christian antagonist at Tortosa, Geronimo of Santa Fe (a Jewish apostate formerly named Joshua Lorki) was a more formidable opponent than Pablo Christiani had been. But most critical was the refinement of the tactic, first employed by Christiani, of using the Talmud against the Jews and proving the truth of Christianity from it. In 1278, Raymond Martini, a Dominican, had written a treatise entitled *Pugio Fidei* (Dagger of Faith) combining the standard Christian arguments against Judaism with exhaustive use of the Talmud. *Pugio Fidei* became a sort of manual for anti-Jewish debates and was further sharpened in the 14th century by Abner of Burgos (also a Jewish apostate). Thus, by the time of Disputation of Tortosa, Jews were confronted with a 150 year old Christian tradition of the use of the Talmud for christological purposes.

Though the Jewish participants did not actually perform poorly, in Jewish public opinion, the disputation was lost, creating a pervasive sense of defeat and causing a wave of conversions. In 1415, following the disputation, Pope Benedict XIII issued a decree which severely restricted the liberties of the Jews, and censored the anti-Christian passages in the Talmud.

The massacres of 1391 and Disputation at Tortosa thus ushered in a century of constant tension and continued deterioration in the status of the Jews. On the one hand, the newly created "conversos" class (or "cristianos nuevos"—new Christians) was resented by the established Jewish community for having chosen the "easy" and most profitable solution. On the other hand, the fact that there was now no religious barrier to the upward mobility of the conversos in Gentile society, inspired hostility from the urban Christian population whom they were displacing. In addition, the Church often accused these new Christians of "judaizing" and subjected them to the Inquisition.

King Ferdinand of Aragon and Queen Isabella of Castile were married in 1469, and ten years later the two powerful and influential provinces were united. In 1480, The Church Inquisition, responsible to the government, was established and spread during ensuing decades. The Inquisition was a legal institution run by an entire system of rules and laws, and was headed by the infamous Thomas de Torquemada. Officially, the Jewish community itself was not the object of the Inquisition; like the Papal Inquisition in Europe, its thrust was directed only against Christian heretics, including judaizing conversos, often known as marannos. The inquisitors were probably sincerely interested in saving souls; this was to be achieved through confessions and repentance. While those caught by the Inquisition were often forced to confess through use of torture, most inquisitors believed such confessions, even when they were glaring contradictions. Following confession "reconciliation" to the faith could take the form of various penances; sometime,

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### The Jews of Christian Spain (Continued)

as a last resort when a confession could not be extracted, penance took the form of execution as an "act of faith" (*auto da fe*).

Hindsight always confers perfect vision: given our synoptic view of history it is not surprising to us that by 1492 the Jews of Spain were forced to choose between expulsion and conversion. Although the motives for the expulsion cannot be reduced to one specific cause, certainly a rising sense of national unity and increasing religious fanaticism both were contributing factors. Yet at the time, most Jews, despite the warning signals, did not think in terms of catastrophe. Large numbers of Jews converted in 1492 and remained in Spain, creating a substantial *maranno* community. On the other hand, many Jews did leave in 1492, some conveniently going across the border to Portugal, where the language and culture were closely related to that of Spain.

Unfortunately, Portugal offered only a brief respite: in 1497, for political reasons, King Manuel I forced conversion upon the entire Jewish community. And when, in 1531, the Inquisition was introduced into Portugal to root out heresy, it took an even more severe form than in Spain. In return for an exorbitant bribe, King Sebastian (1531-78) allowed *marannos* to leave; many went to the Netherlands where they established communities in Amsterdam and the Hague.

One of the most famous of the Spanish exiles was Don Yitzhak Abrabanel (1437-1508). Born in Portugal to an influential family, Abrabanel received a broad education embracing Jewish religious philosophy and the traditional Jewish disciplines, as well as the basic works of classical literature and the writings of the foremost Christian theologians. Abrabanel became the treasurer of King Alfonso V (1438-81) and used his position at court to help the Jewish community. His fortunes changes with Alfonso's death in 1481, when he was accused of conspiracy against the crown: Abrabanel fled to Castile where he became influential in the Jewish community and in the government. In 1492, he unsuccessfully tried to have the Edict of Expulsion revoked. Preferring exile to apostasy, Abrabanel managed to salvage some of his family fortune and moved to Italy.

Abrabanel wrote a commentary on Scripture, on the Passover Haggada (*Zevah Pesah*) and on tractate Avot (*Nahalat Avot*). Abrabanel's exegesis is largely influenced by his predecessors, especially by R. Isaac Arama and R. Levi ben Gershom (Rabag), both in form and content. He divided his commentaries into his own chapters, each containing an introduction in which he sets forth what he perceived to be the difficulties encountered in the chapter. His style and presentation is verbose and often repetitive. Like many of his generation, he was opposed to the extreme rationalism of philosophic explanations and to interpretations based on philosophic allegory; however, he does have recourse in his works to numerous interpretations based on philosophy. His works in this area include an exposition of Maimonides' Guide and refutations of some of Maimonides' philosophic theories. He eschewed Kabbalistic interpretations, but nonetheless believed the Torah had a hidden meaning in addition to its overt significance—a fundamental principle in the Kabbalistic approach to Torah study.

In addition to his exegetical and philosophic works, Abrabanel wrote three works on Messianic theory: *Ma'ayanei Yeshu'ah*, *Yeshu'ot Meshiho*, and *Mashmi'a Yeshu'a*. This trilogy expresses hopes for redemption and explains contemporary events as Messianic tribulations. Abrabanel's interpretation of the Book of Daniel convinced him that the Messianic Age would arrive in the year 1503.

The Spanish expulsion served as a catalyst not only for Abrabanel's works on Messianic theory, but also for a wide range of Jewish creativity in many other genres. Perhaps the very sense of security and superiority which had marked Spanish Jewry made the expulsion one of the great traumatic events of Jewish history, and for that very reason it generated a tremendous amount of literary responses, not found after various expulsions from France and Germany. Ripple effects of the catastrophe were felt not only during the years immediately following the catastrophe when Jewish refugees were struggling to reestablish themselves, but had ramifications for centuries to come. It may have been the expulsion which planted the seeds for the new form of Jewish mysticism (Lurianic Kabbalah) which raised the problem of exile to cosmic dimensions and yet gave each individual, through his own actions, the power to evoke change. This new approach swept through Jewish thought like wild-fire and became deeply embedded in the Jewish consciousness—accompanying and fortifying it across the many lands of dispersion.

Maidi Katz

## OUR THOUGHTS DWELL ON . . .

*A series describing memorials displayed in our Synagogue*



PHOTO: COURTESY OF GARY WEIL

### IV

#### A VENERABLE POROCHES

The most sacred of our ritual objects is the Sefer Torah; it contains the words of G'd, meticulously hand-written by a qualified scribe, and it is in constant use. Torah reading is an integral part of community worship.

A synagogue's Torah scrolls, its most precious possessions, are reverently housed. The Holy Ark (name reminiscent of the Temple's Holy Ark which contained the Sinai Tablets as well as the original Sefer Torah, written by Moses on G'd's dictation) stands at the most prominent place in the synagogue. On objects of sanctity, the Jew lavishes love. A Sefer Torah is "dressed" in an embellished mantle and beautifully decorated, with silver crown, breast-plate and pointer, signs of affection and reflecting glory. In commemoration of the Temple's Porocho, the heavy ornate drape that hung in splendor in front of the hallowed Holy of Holies, Ashkenazic synagogues have a curtain, also named Porocho, which conceals the Ark's doors, and which is drawn aside when the Ark is opened.

A congregation may own several Porocho's, designated for different occasions (weekday, Shabbos, Yom tov, High Holidays). Invariably the material is embroidered with Hebrew lettering and an array of motifs: Torah crown (and the words or initials *Kesser Torah*), lions (to signify royalty or strength), the Tablets, pillars (symbolizing the Temple's entrance), flowers, emblems of the Twelve Tribes, the Burning Bush, Tree of Life, etc. Inscriptions vary, often donor's name, date of consecration, names of those in whose memory donated, as well as biblical verses.

To the left of our Synagogue's Holy Ark a Porocho is on permanent display, worthy of a museum but more welcome in the warmth of an active synagogue. Too fragile now to assume

*(Continued on next page)*

**The Venerable Poroches** (*Continued*)

its rightful place at the Holy Ark, it is in well deserved "retirement"—yet despite advanced age, aptly looking on at daily worship. On its embroidered centerpiece, the Hebrew initials for *Kesser Torah* top an artistically designed Torah crown, flanked by two lions with feet imperiously on majestic pillars. A vase with flower arrangement stands between the two columns. The Hebrew inscription, still legible, shows that the Poroches was dedicated to the memory of "The Honorable David ben Avrohom Ovinu (suggesting a proselyte to Judaism) and his wife Matul bas Yehudah Amperion (possibly the family name)." But the exciting part is the date: "The Year 5531." This corresponds to 1771.

Imagine, a 217-year-old Poroches! It was painstakingly sewn and embroidered five years before the American independence!

What a story this Poroches could tell—years of tranquility and of upheaval, of persecution and of emigration. And now lovingly preserved in its place of honor.

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## WE REMEMBER

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

| May  | Sivan |                                                 | June  | Sivan |                     |
|------|-------|-------------------------------------------------|-------|-------|---------------------|
| 28   | 12    | Martin Israel                                   | 6     | 21    | Jakob Plawner       |
| 28   | 12    | Reinhard Loewengart                             | 6     | 21    | Max Schloss         |
| 29   | 13    | Isak, Bertha, Else, Heinz<br>Erwin & Irma Bratt | 6     | 21    | Herman Speier       |
| 29   | 13    | Lina Buchheim                                   | 6     | 21    | Helene Spaeth       |
| 29   | 13    | Louis Jonas                                     | 6     | 21    | Gustav Wahle        |
| 29   | 13    | Siegfried Mendle                                | 7     | 22    | Arnold Berney       |
| 29   | 13    | Adolph Sandler                                  | 7     | 22    | Fred Schindler      |
| 30   | 14    | Paul Adler                                      | 7     | 22    | Max Strassburger    |
| 30   | 14    | Frieda May                                      | 7     | 22    | Fritz Schiff        |
| 30   | 14    | Jacob, Frieda & Liselotte<br>Schiff             | 8     | 23    | Herman Rosenthal    |
| 31   | 15    | Henriette Buxbaum                               | 8     | 23    | Adolph Heimer       |
| 31   | 15    | Felix Jonas                                     | 9     | 24    | Wilhelm Feuer       |
| 31   | 15    | Friedel Kaufman                                 | 9     | 24    | Martin Heineman     |
| 31   | 15    | Johanna Kaufman                                 | 9     | 24    | Siegfried Loew      |
| 31   | 15    | Clementine Krueger                              | 9     | 24    | Dora Meyer          |
| 31   | 15    | Louise Levy                                     | 9     | 24    | Hans Neubauer       |
| 31   | 15    | Leopold Markus                                  | 9     | 24    | Julius Reinsteint   |
| 31   | 15    | Pauline Schloss                                 | 9     | 24    | Else Schloss        |
| June |       |                                                 | 10    | 25    | Ernest Rosenberg    |
| 2    | 17    | Benno Baumann                                   | 11    | 26    | Max Neumann         |
| 2    | 17    | Emil Gundel                                     | 11    | 26    | Dr. Leo Richmond    |
| 2    | 17    | Robert & Elise Hirsch                           | 11    | 26    | Ernst Simon         |
| 2    | 17    | Rosa Klar                                       | 11    | 26    | Harry Siegel        |
| 2    | 17    | Betty Traub                                     | 11    | 26    | Selma Stern         |
| 3    | 18    | Alice Dressler                                  | 11    | 26    | Bertha Wolfsheimer  |
| 3    | 18    | Paul Holtzman                                   | 12    | 27    | William Basch       |
| 3    | 18    | Fred Kahn                                       | 12    | 27    | Ludwig Bauernfreund |
| 3    | 18    | Martha Kahn                                     | 12    | 27    | Frieda Lehmann      |
| 3    | 18    | Curt Lauter                                     | 12    | 27    | Otto Morgenthau     |
| 3    | 18    | Amalie Levis                                    | 12    | 27    | Kurt Zechermann     |
| 3    | 18    | Michael Lichtenthal                             | 13    | 28    | Hilde Kahn          |
| 4    | 19    | Jenny B. Baerwald                               | 13    | 28    | Sigmund Marx        |
| 4    | 19    | Julius Dreifuss                                 | 14    | 29    | Erna Katzenstein    |
| 4    | 19    | Rosa Fussmann                                   | 14    | 29    | Moritz Mayer        |
| 4    | 19    | Malchen Gottlieb                                | 14    | 29    | Samuel Silbermann   |
| 4    | 19    | Richard Jung                                    | 14    | 29    | Betty Silbermann    |
| 4    | 19    | Hugo Mannheimer                                 | 14    | 29    | Rosa Stern          |
| 4    | 19    | Leopold Meyer                                   | 14    | 29    | Gisela Sundheimer   |
| 5    | 20    | Amalie Baum                                     | 15    | 30    | Max Alexander       |
| 5    | 20    | Harry Lessheim                                  | 15    | 30    | Frida Hirsch        |
| 5    | 20    | Walter Rosenbaum                                | 15    | 30    | Richard Katz        |
| 5    | 20    | Arthur Schloss                                  | 15    | 30    | Martha Leitner      |
| 5    | 20    | Johanna Sommer                                  | 15    | 30    | Albert Spaeth       |
| 6    | 21    | Sophie Daniel                                   | Tamuz |       |                     |
| 6    | 21    | David Gunzenhaeuser                             | 16    | 1     | Carl Bergman        |
| 6    | 21    | Rosa Katzenstein                                | 16    | 1     | Max Erman-Bach      |
| 6    | 21    | Jakob Levis                                     | 17    | 2     | Herta Levy          |
|      |       |                                                 | 17    | 2     | Julia Noy           |

(Continued on next page)

## WE REMEMBER (Continued)

| June | Tamuz |                       | July | Tamuz |                                            |
|------|-------|-----------------------|------|-------|--------------------------------------------|
| 18   | 3     | Amalie Eberhardt      | 5    | 20    | Hermann Scharenberg                        |
| 18   | 3     | Maurice Gudoff        | 6    | 21    | Lina, Siegfried &<br>Wolfgang Frankenstein |
| 18   | 3     | Jettchen Stern        |      |       |                                            |
| 18   | 3     | Joseph Voss           | 6    | 21    | Gustav Gruenberg                           |
| 19   | 4     | Doris Baer            | 6    | 21    | Fred Heumann                               |
| 20   | 5     | Bertha Kahn-Bruchfeld | 7    | 22    | Rosel Kahn                                 |
| 20   | 5     | Leopold Henlein       | 7    | 22    | William Kugelmann                          |
| 20   | 5     | Hermann Hirsch        | 7    | 22    | Solomon Lehmann                            |
| 20   | 5     | Amalie Rosenberg      | 7    | 22    | Julius Lippmann                            |
| 21   | 6     | Emma Baer             | 7    | 22    | Rika Seligmann                             |
| 21   | 6     | David & Rosa Frankel  | 8    | 23    | Charlotte Hammel                           |
| 21   | 6     | William Goldschmidt   | 8    | 23    | Erich Lauter                               |
| 21   | 6     | Lisl Schuelein        | 9    | 24    | Dr. Leopold Frei                           |
| 23   | 8     | Judith Berman         | 9    | 24    | Eva Lachman                                |
| 23   | 8     | Harry Loewenstein     | 9    | 24    | Amalie Neumann                             |
| 23   | 8     | Gabriel Schloss       | 9    | 24    | Pauline Reis                               |
| 24   | 9     | Max Bruchfeld         | 9    | 24    | Fanny & Julius Schaler                     |
| 24   | 9     | Alma Gutman-Sucher    | 9    | 24    | Leo, Martin & Walter<br>Spicker            |
| 24   | 9     | Moses Hess            |      |       |                                            |
| 24   | 9     | Marianne Sondheimer   | 9    | 24    | Emma Willner                               |
| 24   | 9     | Ludwig Goetz          | 10   | 25    | Josef Abramson                             |
| 25   | 10    | Efroim Birman         | 10   | 25    | Ernst Bauernfreund                         |
| 25   | 10    | Lisa Lauber           | 10   | 25    | Johanna Goldstein                          |
| 25   | 10    | Thekla Lewy           | 10   | 25    | Irma Haas                                  |
| 25   | 10    | Rebecca Schoemann     | 10   | 25    | William M. Kreisle                         |
| 26   | 11    | Leo Basch             | 10   | 25    | Norbert Neumann                            |
| 26   | 11    | Max Strauss           | 10   | 25    | Fanny Rosenthal                            |
| 26   | 11    | Selma Furcht          | 10   | 25    | Anna Singer                                |
| 26   | 11    | Walter Friedman       | 10   | 25    | Fred Stone                                 |
| 27   | 12    | Isidor Brunin         | 11   | 26    | Lola Friedman                              |
| 27   | 12    | Lina Frei             | 11   | 26    | Karl Gutmann                               |
| 28   | 13    | Bernhard Hirsch       | 13   | 28    | Rosa Breslauer                             |
| 28   | 13    | Isaias Weiskopf       | 13   | 28    | Louis Cohn-Victor                          |
| 29   | 14    | Leo Forchheimer       | 13   | 28    | Albert Gutkind                             |
| 29   | 14    | Julius Abraham        | 13   | 28    | Hannchen Heilbrunn                         |
| 29   | 14    | Flora Marx            | 13   | 28    | Max Jacob                                  |
| 29   | 14    | Rudolf Sinsheimer     | 13   | 28    | Fred & Lucille Roland                      |
| 29   | 14    | Leopold Sonneberg     | 13   | 28    | Albert Schwager                            |
| 30   | 15    | Edgar M. Loew         | 13   | 28    | Isadore Wormser                            |
| July |       |                       | 14   | 29    | Paul Ernst                                 |
| 1    | 16    | Arthur Einstein       | 14   | 29    | Blanca Marx                                |
| 1    | 16    | Abraham Rosenthal     | 14   | 29    | Bettina Sonn                               |
| 2    | 17    | Sally Lewy            |      |       |                                            |
| 2    | 17    | Jonas & Amalie Roer   | 15   | Av    | Walter Kahn                                |
| 3    | 18    | Emma Behrens          | 16   | 2     | Bernard Gootter                            |
| 3    | 18    | Lucie Furstenberg     | 16   | 2     | Lothar Herz                                |
| 4    | 19    | Ida Dreifuss          | 16   | 2     | Adolf Stern                                |
| 4    | 19    | Mathilde Gottlieb     | 17   | 3     | Anna Dicker                                |
| 4    | 19    | Leopold Lemke         | 17   | 3     | Klara Rothschild                           |
| 4    | 19    | Selma Schlesinger     | 18   | 4     | Martha Levi                                |
| 4    | 19    | Julius Schoenberg     | 19   | 5     | Irma Loewenstein                           |
| 5    | 20    | Herta Levi            |      |       |                                            |

(Continued on next page)

## WE REMEMBER (Continued)

| July   | Av |                                                | August | Av |                      |
|--------|----|------------------------------------------------|--------|----|----------------------|
| 19     | 5  | Sophie Marx                                    | 2      | 19 | Joseph Hamburger     |
| 19     | 5  | Siegfried Salomon                              | 2      | 19 | Benjamin F. Herz     |
| 20     | 6  | Jocheved Auer                                  | 2      | 19 | Louis Wolfsheimer    |
| 20     | 6  | Sara Gruen                                     | 3      | 20 | Horace E. Bauer      |
| 20     | 6  | Leopold Stern                                  | 3      | 20 | Ernestine Hirsch     |
| 20     | 6  | Ellen Strauss                                  | 3      | 20 | Richard Hirsch       |
| 21     | 7  | Joseph Bender                                  | 3      | 20 | Max Kahn             |
| 21     | 7  | Hugo Loewenstein                               | 3      | 20 | Rosalie Meyer        |
| 21     | 7  | Franz Regensburger                             | 3      | 20 | Mitchel Rosenthal    |
| 21     | 7  | Clara Schnell                                  | 4      | 21 | Karoline Bloch       |
| 22     | 8  | Dr. Fred Dreifuss                              | 4      | 21 | Willi Blumenthal     |
| 23     | 9  | Willi Heinsfurter                              | 4      | 21 | Max Meir Karpf       |
| 23     | 9  | Selma Lesser                                   | 4      | 21 | Bertha May           |
| 23     | 9  | Else Starkhaus                                 | 4      | 21 | Salomon Tannenbaum   |
| 24     | 10 | Gertrude Hirsch                                | 5      | 22 | Arthur Neu           |
| 24     | 10 | Rose Royce                                     | 6      | 23 | Rosel Hersch         |
| 25     | 11 | Albert, Anita & Hedwig<br>Pollack              | 6      | 23 | Max Schwarz          |
| 25     | 11 | Alfred, Siegfried, Rudolf<br>& Emmy Schloesser | 6      | 23 | Arthur Simonsohn     |
| 25     | 11 | David Stern                                    | 7      | 23 | Max Wolf             |
| 25     | 11 | Erna Tannenbaum                                | 7      | 24 | Rudolf Bauer         |
| 25     | 11 | Rudolf & Anna<br>Tannenbaum                    | 7      | 24 | Jettchen Goldschmidt |
| 26     | 12 | Oskar Gruenbaum                                | 7      | 24 | David Katzenstein    |
| 26     | 12 | Max Kahn                                       | 7      | 24 | Walter Lachmann      |
| 26     | 12 | Julius Kraft                                   | 7      | 24 | Max Mayer            |
| 26     | 12 | Sigmund Neumark                                | 7      | 24 | Elfriede Pollack     |
| 26     | 12 | Martin Saul                                    | 8      | 24 | Max Schwarz          |
| 27     | 13 | Recha Levitus                                  | 8      | 24 | Gustave Wimpfheimer  |
| 27     | 13 | Lazarus Strauss                                | 8      | 25 | Anna Bauernfreund    |
| 28     | 14 | Mathilde Lendt                                 | 8      | 25 | Adolf Blumenthal     |
| 28     | 14 | Alfred Sherlin                                 | 8      | 25 | Josef Goldschmidt    |
| 28     | 14 | Salli Stern                                    | 8      | 25 | Hannah Goldsmith     |
| 28     | 14 | Jenny Strauss                                  | 9      | 25 | Moritz Gottschalk    |
| 29     | 15 | Paula Heumann                                  | 9      | 25 | Nathan Mathes        |
| 29     | 15 | Fritz Levite                                   | 9      | 26 | Frederick S. Braun   |
| 29     | 15 | Miriam Nussbaum                                | 9      | 26 | Siegfried Frank      |
| 29     | 15 | Emilie Wimpfheimer                             | 9      | 26 | Lazarus Herz         |
| 30     | 16 | Max Blumenthal                                 | 9      | 26 | Erna Klein           |
| 30     | 16 | Julius Hamburger                               | 10     | 26 | Sigmund Markus       |
| 30     | 16 | Adolf Gottlieb                                 | 10     | 26 | Heinrich Wortsman    |
| 30     | 16 | Martin Kreisle                                 | 10     | 27 | Ernestine Lehmann    |
| 31     | 17 | Martin Brunn                                   | 10     | 27 | Fanny Loew           |
| 31     | 17 | Leopold Eichtersheimer                         | 10     | 27 | Camilla Michels      |
| 31     | 17 | Ricka Frank                                    | 11     | 27 | Hilde Schwager       |
| August |    |                                                | 11     | 28 | Babette Levi         |
| 1      | 18 | Ida Goldberg                                   | 11     | 28 | Jeanette Tannenbaum  |
| 1      | 18 | Lina Hellmann                                  | 12     | 29 | Julie Katz           |
| 1      | 18 | Sigmund Schloss                                | 12     | 29 | Lina Rosenthal       |
| 2      | 19 | Albert Blank                                   | 12     | 29 | Betty Oppenheim      |
|        |    |                                                | 12     | 29 | Fred Tager           |
|        |    |                                                | 13     | 30 | Oskar Cahn           |

(Continued)

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## WE REMEMBER (Continued)

| August | Av   |                          | August | Elul |                       |
|--------|------|--------------------------|--------|------|-----------------------|
| 13     | 30   | Frederick Jellinek       | 30     | 17   | Leo Aach              |
| 13     | 30   | Ludwig Stahl             | 30     | 17   | Fritz Gern            |
| 13     | 30   | Eugene Stern             | 30     | 17   | Erna Liebenstein      |
| 13     | 30   | Siegbert Weil            | 30     | 17   | Julius Schaefer       |
|        | Elul |                          | 31     | 18   | Bernhard Greenbaum    |
| 14     | 1    | Daniel Gottlieb          | 31     | 18   | Arnold Rosenstock     |
| 14     | 1    | Heinrich, Wilhelm, M.    | 31     | 18   | Siegmund Schwarz      |
|        |      | Julius, Jettchen & Senta | Sept.  |      |                       |
|        |      | Levi                     | 1      | 19   | Johanna Stern         |
| 14     | 1    | Robert Levitus           | 1      | 19   | Jacob Wachenheimer    |
| 14     | 1    | Flora Neuburger          | 2      | 20   | Max Levite            |
| 15     | 2    | Clara Lindheimer         | 2      | 20   | Joseph Silberman      |
| 15     | 2    | Josef Pretsfelder        | 2      | 20   | Adolf Traub           |
| 15     | 2    | Dr. Emmerich Wellisch    | 3      | 21   | Gustav Kahn           |
| 16     | 3    | Blanche Rothstein        | 4      | 22   | Betty Blumenthal      |
| 16     | 3    | Arthur Sonneberg         | 4      | 22   | Sophie Levy           |
| 16     | 3    | Benno Sternfels          | 4      | 22   | Arno Trautman         |
| 16     | 3    | Clara Strauss            | 5      | 23   | Olga Jonas            |
| 18     | 5    | Rika Bender              | 5      | 23   | Simon Levite          |
| 18     | 5    | Heinz Moritz Lippmann    | 5      | 23   | Stephan Mondschein    |
| 18     | 5    | Leopold Lindheimer       | 5      | 23   | Rosa Rothstein        |
| 19     | 6    | Hildegard Hoffman        | 6      | 24   | Sally Friedberg       |
| 19     | 6    | Eva Veisz                | 6      | 23   | Bertha Hofmann        |
| 19     | 6    | Ruth Zimmerman           | 6      | 24   | Rose Lang             |
| 20     | 7    | Josef Wolf               | 6      | 24   | Emma Moses            |
| 21     | 8    | Karoline Hirsch          | 6      | 24   | Susan Rosenthal       |
| 21     | 8    | Martha Levor             | 6      | 24   | Dr. Norbert Rothstein |
| 21     | 8    | Siegfried Stein          | 6      | 24   | Else Seligmann        |
| 22     | 9    | Julius Hirsch            | 6      | 24   | Hermann Seligmann     |
| 22     | 9    | Jacob Nartel             | 7      | 25   | Ferdinand Baumann     |
| 22     | 9    | Siegfried S. Nordschild  | 7      | 25   | Bernhard Groeschel    |
| 23     | 10   | Sussman Moses            | 7      | 25   | Dina Hirschmann       |
| 23     | 10   | Louis S. Obermeier       | 7      | 25   | Salli Kahn            |
| 24     | 11   | Georg Lendt              | 7      | 25   | Dr. Leo Stahl         |
| 25     | 12   | Dr. Franz Bergman        | 8      | 26   | Vera Morgenthau       |
| 25     | 12   | Rose Spaeth              | 9      | 27   | Traute Feith          |
| 25     | 12   | Harry Stern              | 9      | 27   | Daniel Guggenheim     |
| 25     | 12   | Harry Stern              | 9      | 27   | Ida Meyer             |
| 26     | 13   | Heinrich Bloch           | 9      | 27   | Jacob Sommer          |
| 26     | 13   | Erna Hess                | 10     | 28   | Robert Arnstein       |
| 26     | 13   | Hedwig Kaufman           | 10     | 28   | Dina Hirsch           |
| 28     | 15   | Leo Adler                | 10     | 28   | Albert Kronenberger   |
| 28     | 15   | Joseph Katz              | 10     | 28   | Erna Michelson        |
| 28     | 15   | Lilly Kohn               | 10     | 28   | Salomon Ottenheimer   |
| 28     | 15   | Erna Strauss             | 10     | 28   | Jacob Simon           |
| 29     | 16   | Ludwig Lewy              | 11     | 29   | Jenny Holzer          |
| 29     | 16   | Cantor H. Silberman      | 11     | 29   | Elizabeth Levy        |
| 29     | 16   | Louis Strauss            | 11     | 29   | Julius Menges         |
| 29     | 16   | Leopold Tannenbaum       | 11     | 29   | Adolf Pollack         |

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

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