

HABAYIT



הבית

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BLENDING SKILLS

Life's realities are harsh and blunt, sharply drawn, disturbingly contrasting, irritatingly opposing. Bitter and sweet. Hard and soft. Black and white. Happy and sad. Buoyant and dejected. Confident and gloomy. The list is endless.

As a rule, extremes should be shunned. Neither intense heat nor biting cold is the climate comfortable for man. Stress from overwork is harmful, but abundant leisure takes spice out of life. Needless to say, extreme poverty brings misery in its wake but its opposite, undue wealth, opulence, can and often do effectively destroy a happy life as well. Hence we strive for the satisfying balance, aptly called golden mean.

How? Climate control furnishes heat in winter and cooling in summer. Food is also "seasoned" to make it tarter or sweeter according to taste. Light is shaded, brightness dimmed, water softened, sound volume controlled, water pressure regulated. Everywhere balance is sought.

Less material yet quite tangible is the need to temper character and disposition. Here extremes are undesirable: thrift versus extravagance, frivolity versus surliness, timidity versus recklessness. This list too is almost endless.

Holidays are approaching, notably diversified. Solemn "Days of Awe" are quickly followed by a "Period of Rejoicing." Here we learn to balance our emotions, our outlook, our lives. During the year's first ten days a featured prayer refers to G'd as Ovinu (our merciful Father) and Malkenu (our stern, demanding King). We implore Him to "balance" too, temper justice with mercy. And over and over again the selichos prayers proclaim: "O G'd, King, Who is enthroned in mercy!"

May He inscribe us all for life and happiness.

— Rabbi Shlomo Kahn



Happy New Year

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SCHEDULE OF SERVICES

1988

	<i>Preceding Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
Sept. 12 — 1st Day of Rosh HaShono - Sermon	6:55	7:30	7:20	7:48	5:40	9:30
Sept. 13 — 2nd Day Rosh HaShono - Sermon	7:20	7:30	7:20	7:46		
Sept. 17 — Vayealech (Shuva) - Sermon	6:45	8:45	7:05	7:39	5:45	9:40
Sept. 21 — Yom Kippur - Holiday begins 6:40 P.M.; Kol Nidre 7:00 P.M. (Sermon); Morning 8:15 A.M.; Torah Reading 11 A.M.; Sermon 12:15 P.M.; Musaf 12:35 P.M.; Mincho 3:10 P.M.; Sermon & Yizkor 5:25 P.M.; Neilo 5:55 P.M.; Conclusion 7:21 P.M.						
Sept. 24 — Hazinu	6:35	8:45	6:55	7:26	5:50	9:45
Sept. 26 — 1st Day Sukkos - Sermon	6:30	8:30	7:00	7:22		
Sept. 27 — 2nd Day Sukkos	7:00	8:30	7:00	7:21		
Oct. 1 — Shabbos Chol HaMoed - Sermon	6:20	8:30	6:40	7:14	6:00	9:45
Oct. 3 — Shemini Atzeres (Yizkor) - Sermon	6:20	8:30	6:50	7:11		
Oct. 4 — Simchas Torah	6:50	8:15	6:45	7:09		
(Hakofos Monday Night 7:11 P.M. and Tuesday Morning 9:15 A.M.)						
Oct. 8 — Bereshis (Blessing Month of Cheshvon)	6:15	8:45	6:30	7:03	6:05	9:50
Oct. 15 — Noach	6:00	8:45	6:20	6:51	6:10	9:50
Oct. 22 — Lech Lecho - Sermon	5:50	8:45	6:10	6:43	6:20	9:55
Oct. 29 — Vayero	5:45	8:45	6:00	6:34	6:30	9:55

STANDARD TIME

Nov. 5 — Chaye Soro - Sermon (Kristallnacht Memorial) (Blessing Month of Kislev)	4:30	8:45	4:55	5:26	5:35	9:00
Nov. 12 — Toldos	4:25	8:45	4:45	5:18	5:40	9:05
Nov. 19 — Vayetze - Sermon	4:20	8:45	4:40	5:14	5:50	9:10
Nov. 26 — Vayishlach	4:15	8:45	4:35	5:10	5:55	9:15
Dec. 3 — Vayeshev (Blessing Month of Teves)	4:10	8:45	4:35	5:09	6:05	9:20
Dec. 10 — Miketz - Chanukkah - Sermon	4:10	8:30	4:35	5:09	6:10	9:30

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Thursday, November 24)	8:00 A.M.
	Mondays and Thursdays	6:40 A.M.
	Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings:	September 14 to October 6	6:45 P.M.
	October 9 to October 27	6:00 P.M.
	October 30 to December 8	4:30 P.M.

TASHLICH on the 1st day of Rosh HaShono afternoon

HOSHANO RABBO LERNEN Shabbos night, October 1 — 8:15 P.M.

SPECIAL DAYS

Sunday	Sept. 4	Selichos 7:00 A.M.
Monday	Sept. 5	Selichos 7:00 A.M.
Tues.-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.
Wednesday	Sept. 14	Tzom Gedalyo: fast begins 5:11 A.M.; Selichos 6:00 A.M.; Mincho-Maariv 6:45 P.M.; fast ends 7:41 P.M.
Thursday	Sept. 15	Selichos 6:00 A.M.
Friday	Sept. 16	Selichos 6:15 A.M.
Sunday	Sept. 18	Selichos 7:00 A.M.
Monday	Sept. 19	Selichos 6:00 A.M.
Tuesday	Sept. 20	Erev Yom Kippur: Selichos 6:30 A.M.; Mincho 2:00 P.M.
Wed.-Fri.	Sept. 28-30	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Sunday	Oct. 2	Hoshano Rabbo: Lernen Shabbos night 8:15 P.M.; Shacharis Sunday 7:00 A.M.
Tuesday	Oct. 11	Rosh Chodesh Cheshvon, 1st day: Shacharis 6:30 A.M.
Wednesday	Oct. 12	Rosh Chodesh Cheshvon, 2nd day: Shacharis 6:30 A.M.
Monday	Oct. 31	Sheni: Shacharis 6:30 A.M.
Thursday	Nov. 3	
Monday	Nov. 7	
Thursday	Nov. 10	6:30 A.M.
Shabbos	Dec. 3	ht
Sunday	Dec. 4	- in Maariv Sunday night begin
Mon.-Fri.	Dec. 5-9	:30 A.M.
Friday	Dec. 9	Chanukkah/Rosh Chodesh Teves: Shacharis 6:30 A.M.
Shabbos	Dec. 10	Chanukkah: Shacharis 8:30 A.M.

SHIURIM SCHEDULE

Daily Lernen after Shacharis.

Daily Lernen after Maariv.

Chumash Shiur Shabbos 45 minutes before Mincho.

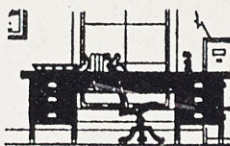
Sidro explanation Shabbos after Mincho.

Ladies' Shiur Mondays 7:30 P.M.

IMPORTANT NOTICE

HATZOLAH will render *free* Emergency First Aid on a 24-hour a day basis. (Including Shabbat and Holidays). The number to call is 230-1000. Always call 911.

Trained volunteers in the neighborhood respond quickly day and night to administer emergency first aid, to arrange for ambulance, etc.



FROM THE PRESIDENT'S DESK

Some time ago our membership was advised of an ongoing project by Ms. Brigitte Schmidt of the Stadtarchiv of Munich. Copies of our correspondence exchange with Ms. Schmidt were sent to members and friends who had previously resided there and several of them are now in contact with her. Ms. Schmidt recently gave us details regarding her studies which include the following:

A research project on the Jewish medical profession in Munich, in cooperation with a group of Munich physicians and surgeons, including a series of lectures. A volume of biographies is to be published in September as well as a series of articles on the history of the "Israelitische Privatklinik" and the "Rituelle Abteilung, Krankenhaus Schwabing".

A book on the history of the deportations is to be published in 1991.

In May we sent out a questionnaire to determine the feasibility of renting a bus to our cemetery, once or several times during the year. Regrettably, the number of replies does not warrant any such endeavor. However, at the time of this writing (late July), we are trying to organize one or several visits to the cemetery by private cars during the month of Elul to accommodate those who had responded to the mailing.

We have been advised by the office of State Senator Franz S. Leichter and State Assemblyman John Brian Murtagh that an amount of \$5000.00 had been secured for the Ambulance Squad Extension program of Hatzolah through the State budget for 1988-89. Similarly, a sum of \$40,000 has been set aside for the Washington Heights Inwood Preservation Corp.

Details have almost been completed for the sale of a number of surplus graves on our cemetery to Beth Aaron Congregation, Teaneck, NJ.

Finally, the very best wishes to all our members and friends for a Happy, Healthy and Successful new year 5749.

— William Blank



FROM THE RABBI'S STUDY

(From time to time, items of rabbinical-halachic nature will be aired in this column)

EXAMINING. Tefilin and mezuzos, as everything else, suffer from wear and tear and climate exposure. From time to time, a qualified person must inspect them. The solemn holiday season is appropriate for such examining; mezuzos to be checked and if needed replaced, the prescribed deep-black finish of tefilin to be reinforced.

FASTING ON YOM KIPPUR. Often, persons whose health prohibits fasting on Yom Kippur, do fast nonetheless. Sometimes a decision not to fast is taken too lightly. For guidance please feel free to contact the Rabbi (several days before Yom Kippur).

KINDLING THE YOM KIPPUR LIGHTS. Although Yom Kippur begins at a given time (this year 6:40 P.M.), when holiday lights are kindled, prior to that time, the Yom Kippur restriction commences for that person then. If the person intends to ride or carry an object to shul afterwards (before 6:40 P.M.) he must state: "With kindling the Yom Kippur lights I do not yet take upon myself the sanctity of the holiday."



CONGREGATION NEWS IN BRIEF

... for Shovuos, the flower decorations in the Synagogue were donated by the Sisterhood; the Yomtov services were well-attended and beautifully conducted; Shovuos-Lernens were arranged by the Chevra under the guidance of Mr. Arthur Hanauer, at which the traditional Torah passages were studied, Rabbi Kahn spoke about the enduring value of Torah as well as the significance of Shovuos as the real birth of our people; and (although due to the lateness of the first night's Lernen the attendance was unusually small) the spirit of our Shovuos intellectual get-togethers and tastefully served refreshments was at its usual high level . . .

... the administration of the Columbia Presbyterian Medical Center hosted a reception and tour of inspection at its new Allen Pavilion on June 12th — see under COMMUNITY NEWS in this issue . . .

... a report on the Sisterhood's General Meeting appears elsewhere in this issue . . .

... our members were notified by letter of certain restrictions regarding minyan in a mourner's house, which comply with halachic guidelines and whose adjustments became necessary . . .

... during the summer the maintenance of our daily services required special attention and heroic efforts since at times the number of steady participants declined due to vacation plans; heartfelt thanks go to all who contributed to these efforts . . .



NEW COMMUNITY HOSPITAL

Our neighborhood is plagued by a severe shortage of available hospital beds. The past two decades witnessed the closing of several hospitals — Jewish Memorial Hospital, St. Elizabeth Hospital, Wadsworth Hospital, Mother Cabrini Hospital, as well as several others in neighborhoods nearby. In order to alleviate a critical situation, The Columbia Presbyterian Medical Center has embarked on an ambitious expansion program.

The Allen Pavilion (in the Inwood section of our area) has been completed for admission of patients. To celebrate the event, the hospital administration invited the public to an Open House Reception on a Saturday in June, and for Sabbath observers the Reception was repeated on a Sunday.

On June 12th, many of our Congregation's members joined hundreds of other Jewish visitors in guided tours of the new facilities, admiring the comfortable hospital rooms, the ultra-modern equipment of operating rooms and intensive care units, and the well-conceived structural layout and design. A kosher breakfast was tastefully prepared, courtesy of the hospital.

A vote of thanks is due to the hospital's response to the needs of the community and the warm understanding of its Jewish population.

JEWISH COMMUNITY COUNCIL

The Council conducts a continuous outreach within the community to identify and assist older adults with their needs. They are offered help with employment, recreation, housing, rent exemptions, Supplementary Security income, food stamps, social groups, luncheon club, etc. Upon consultation with clients, referrals are made for medical and other services. For information call 568-5450.

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

1988

- Wednesday, October 12, all day Atlantic City trip
 (Sponsored by Congregation and Sisterhood)
 Sunday, November 13, afternoon Jewish Museum visit
 (Sponsored by Sisterhood)
 Saturday, December 10, evening Chanukkah Party

1989

- Sunday, January 22, afternoon Sisterhood Luncheon
 February (date to be announced) Sisterhood event
 Sunday, March 19, afternoon Chevra Day
 (Memorial Service and Purim Se'udo)
 Saturday, May 13, afternoon Oneg Shabbat
 (sponsored by Chevra and Sisterhood)

ANNUAL MEMBERSHIP MEETING OF THE SISTER HOOD JUNE 5th 1988

At the 46th Annual Meeting of the Sisterhood President Fay Blank gave a warm welcome to the assembled members. By their presence they show that they care for the work and accomplishments of the Sisterhood. She thanked Rabbi Kahn and President Blank for attending the meeting.

The minutes of last year's meeting were read by Mrs. Hannelore Marx and were adopted. Mrs. Blank appreciated that Vice Presidents Mrs. Irma Stern and Mrs. Edith Weissfeld, as well as the officers and trustees of the board are always available to her. Regrettably, Mrs. Weissfeld could not attend; we all wish her a speedy recovery. Mrs. Blank also thanked Mrs. Miriam Hirsch and Mrs. Ria Roos for taking care of the arrangements for the luncheon.

At our very successful luncheon the "Woman of the Year" award was presented to our treasurer Mrs. Gertrude Strauss who is doing a very fine job and has been working for the benefit of the Sisterhood for many years.

Adhering to its tradition, the Sisterhood decorated the Sukkah, served wine, cake and cookies at the kiddushim on Sukkoth, gave sweets to the children on Simchat Torah. At the conclusion of the maariv services on Yom Atzmaut, Israel's 40th Anniversary, we offered wine and cake. On Shavuot we beautified the Synagogue with lovely flower arrangements.

Mrs. Blank expressed deep gratitude to the ladies who perform so willingly the holy task of Tahara. The Sisterhood sends a meal to an Oval house. Thanks went also to all who attended funerals. In memory of those who had died during the past year we stood in silence for a minute.

The combined committee for the elderly and sick is working very well. It is headed by Mrs. Ruth Ruhm and coordinated by Vice President Oscar Wortsman. Kindly contact Mrs. Blank if you could drive volunteers to homes for visits. The Sisterhood makes donations to various worthy organizations and to people in need. We also pay for one of the young men who come for minyan.

Treasurer Gertrude Strauss gave the financial report and read a letter of approval by Mr. Eric Hanau.

For the nominating committee Mrs. Rita Rosenthal reported that all members of the board have agreed to serve another year. All were re-elected. Mrs. Paula Trautman had asked to be excused. We all thanked her for her devotion while on the board and know she will continue to support our activities.

In his short speech Rabbi Kahn praised the element of kindness in the work done by the Sisterhood, especially towards the sick and homebound. President Blank joined Rabbi Kahn in this and expressed the appreciation of the Congregation to the Sisterhood and its President — who happens to be Mrs. Blank — for the good work.

Wishing all a good Summer and looking forward to meeting again in the Fall with a new program, Mrs. Blank closed the meeting.

Eugenie Weinberg
 Recording Secretary

THANK YOU

My sincere thanks to Rabbi and Mrs. Kahn, to the Congregation and Sisterhood, and all friends for the beautiful flowers and good wishes I received on my special birthday.

— *Erna Hirsch*

We want to express our appreciation to Rabbi Kahn, President Blank, and to all the members of the Congregation for their kind expression of sympathy and their help on the occasion of the passing of our beloved husband and father.

— *Bella Goldschmidt and daughter Evelyn*

My sincere thanks to all those who remembered me on my special birthday.

— *Ilse Oster*

Sincere thanks to all friends and members of the Congregation for their kind expression of sympathy upon the recent death of our dear mother, grandmother and great-grandmother, Herta Spiegel, nee Levi, formerly Pels.

Also a hearty and healthy Shono Tauvo.

— *Leo and Lore Oppenheimer and children*

My sincere thanks to Rabbi Kahn, Mrs. Blank (Sisterhood) and all my friends of the Congregation, for their attention paid to me while recovering from my operation.

— *Frances Katzenstein*

Sincere thanks to all members of the Congregation for the kind sympathy extended to us at the passing of our beloved mother Irma Kanthal.

— *Helen and Harry Hess*

My sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, Mr. and Mrs. Wortman, the Chevra Kadisha and Sisterhood, officers and friends of the Congregation for remembering me on my special birthday.

— *Eugene B. Scher*

My sincere thanks to Rabbi & Mrs. Kahn, Mr. & Mrs. Blank, Mr. & Mrs. Wortsman and all those in the Congregation for the good wishes and beautiful flowers I received on my special birthday.

— *Sarah Bengier*

Our appreciation for the good wishes expressed on the occasion of the marriage of our son Amos to Miss Drora Plaut.

— *Mr. & Mrs. Harry Bengier*

Many thanks to Rabbi Kahn, President Blank, members of the Board of our Congregation as well as to our many friends for their attention paid to me during my recent stay in the hospital.

— *Walter Michel*

My heartfelt thanks to Rabbi Kahn, President Blank, the Board and Chevra Kadisha, and members of the Congregation and all friends for remembering me during my recent illness.

— *Manfred Schoen*

THANK YOU

We would like to thank Rabbi Kahn, the Chevra Kadisha and the Sisterhood for their sympathy and thoughtfulness upon the passing of my dear mother, Sidonie Lindheimer.

— *Lottie and Bert Cohen*

My thanks to Rabbi and Mrs. Kahn, the Congregation and Chevra Kadisha for remembering me on my birthday.

— *Werner Loew*

Our deepfelt thanks and appreciation to Rabbi Kahn, President Blank, Chevra Kadisha and Sisterhood and all members of the Congregation for their thoughtfulness and kindness upon the passing and during the shiva for our beloved husband and father.

— *Ruth Bernheimer and Ralph Bernheimer*

I, as well as my family would like to express our sincere thanks to Rabbi and Mrs. Kahn, Mr. & Mrs. Blank, Sisterhood and all members and friends of the Congregation who extended their sympathy in such great numbers at the passing of our beloved sister Sophie Lorig. Thanks again.

— *Ottie May and family*

FAMILY CLUB

Our season of get-togethers will begin, please G-d, on Tuesday, October 11th.

My sincere invitation goes to all our friends who participated in previous years and at the same time to everyone else who wishes to join our ranks. All are warmly welcomed.

We shall continue to arrange for the happy and congenial atmosphere for which our weekly Tuesdays have become known.

I was deeply touched by the warm words of friendship and the beautiful flower arrangement presented to me at the end of last year's season. Please be assured of my continued efforts to be of help in making the Family Club a success.

With hearty wishes for a shono tovo, a good, healthy and peaceful year to come.

Else Richmond
Director

IN LOVING MEMORY OF MY DEAR PARENTS

WALTER FRIEDMAN
CLAIRE FRIEDMAN

Mr. & Mrs. Ernest L. Friedman
Edina Minnesota

IN HONOR OF OR DEAR AUNT

MRS. CAROLINE GLUCK

Mr. & Mrs. Ernest L. Friedman
Edina, Minnesota

Sincere Wishes For A Happy, Peaceful and Healthy New Year

Mrs. Frieda Abramson & Family
 Mrs. Martha Adler
 Mr. & Mrs. Hugo Bacharach
 Mr. & Mrs. Rudolf Bauer
 Mrs. Erna Baum
 Mrs. Bianca Berger
 Mrs. Henny Bernheim
 Mr. & Mrs. William B. Blank
 Mr. & Mrs. Alfred Bloch
 Dr. & Mrs. Eric Bloch
 Mrs. Hilde Bloch
 Mrs. Lina Bloch
 Mrs. Betty Bloomfield
 Mr. & Mrs. Julius Blumenthal
 Mr. & Mrs. Lothar Brown (Stone)
 Mr. & Mrs. Erwin Fabisch
 Mrs. Julia Forchheimer
 Mr. & Mrs. Carl Freitag
 Mr. & Mrs. Victor Friedlein
 Mr. & Mrs. Alfred Gertsley
 Mrs. Caroline Gluck
 Mr. Kurt Goldsmith
 Mr. & Mrs. Herman Gutman
 Mr. & Mrs. Eric Hanau
 Mr. & Mrs. Arthur Hanauer
 Mrs. Anna Hartoch
 Mr. Herbert Harwitt
 Mrs. Irene Heimer
 Mrs. Klara Herrmann
 Mr. & Mrs. Walter Hersch
 Mrs. Carole Hess
 Mr. & Mrs. Harry Hess
 Mr. & Mrs. Werner Heumann
 Mrs. & Mrs. Emanuel Hirsch
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 Mrs. Rosa Hirsch
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לשנה טובה תכתבו

ALL IN THE FAMILY

An unusual accolade was received by the last day in May this year by the daily newspapers. May 31, 1988, was dubbed a day of a "blue moon" (although our reliable celestial travel companion had shown no sign of changing color). The reason for the odd nomenclature was that the nights of both May 1st and May 31st enjoyed the illumination of the full moon - in other words, twice in one month. Since the phases of the moon really have no bearing on the numbering of the days in the secular (solar) calendar, occasionally a 31-day month will be "endowed" with two full moons. It is just a calendrical oddity, and between this and the next such occurrence there may be a span of several years. It happens - well - "once in a blue moon."

Not thus, we are happy to state, is the string of good tidings in our Kehillah. Our reporting period covers the months of May through September.

Opening the calvacade of special birthdays was Mrs. Ilse Oster's 70-year mark in May. The three-quarter century milestones were shared by Mrs. Sara Bengel in June, Mr. Erich Gowa in August and Ms. Margarete Jochsberger in September. In May both Mr. Alvin Rothschild and Mrs. Lilly Lamm celebrated 80th birthdays, followed in June by Mrs. Johanna Friedlein, in July by Mr. Werner Loew and in August by Miss Ilse Levi. May was the month of Mrs. Selma Goldschmidt's 85th birthday, while August held like celebrations for Mrs. Caroline Gluck and Mrs. Rosa Schoenberger.

There is quite a remarkable parade of nonagenarians: The month of July features the 91st birthdays of Mrs. Frieda Heiser and Mr. Louis Strauss, while the 92nd birthday was observed by Mrs. Erna Baum in the same month and by Mrs. Paula Brandis in September. Mr. Charles Kraus' 97th birthday in June comes close to the top honors of she-hecheyanus which belong to Mrs. Adele Lebrecht's 101st birthday that was celebrated in May.

One half of a century is fifty years, and these are the years of married happiness, shared by Cantor Emeritus and Mrs. Schartenberg, celebrated in June.

In that same month Mr. and Mrs. Harry Bengel's son Amos was wed to Miss Drora Plaut, while Mrs. Irene Heimer's granddaughter Stacey Frank was married to Mr. Glenn Gelbrand in August. There is like news also from grandchildren: Mrs. Elsie Richmond's two granddaughters, Lisa and Madeleine Schwartz, were married to two brothers, Evan and Lance Pomerantz.

In May Mr. and Mrs. Harry Hess had another grandson; so did Mr. and Mrs. Eric Loeb in June. We wind up our "Grosselternfreuden" with the Bar Mitzvot of the following: Mrs. Frieda Meier's grandson Asher, son of Rabbi and Mrs. Levi Meier and Mr. and Mrs. Edward Knopf's grandson Eric in August and Mrs. Hanna Kafka's grandson, Ari David, son of Drs. Juliet and Steven Berger in May.

May their entry into an active Jewish life be symbolic for the entry of all of us into a New Year that we hope will be filled with Heaven's blessings of Peace, Good Health and Contentedness.

A hearty Mazeltov to Mr. and Mrs. Jack Wolkan on their Golden Wedding anniversary.
Le-shana Tovah - shalom-ve hatzlachah.

— Theodore H. Spaeth

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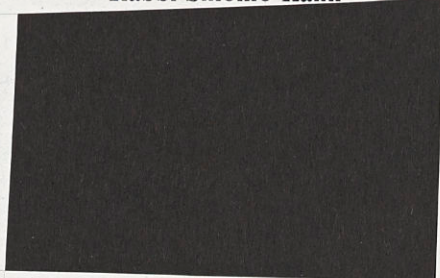
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BLESSING OMITTED — WHY?

Rabbi Shlomo Kahn



All who regularly attend Shabbos morning services are quite familiar with it. It occurs eleven times a year — twelve in a leap year. After Shacharis and reading of Torah and Haftarah, and after the prayers for Torah scholars, community and government, the ordinary sequence is interrupted with an extraordinary passage, a mini-service, called *Birchas HaChodesh*, literally “blessing of the month.” Its regular arrival at anticipated intervals gives the Shabbos on which it occurs a popular surname: *Shabbos Mevorechim* (“the Shabbos of blessing”), and the service itself is known as *Rosh Chodesh Benshen* (from the Latin *benedicere* = to bless: “the blessing of the new month”). But once a year the blessing is conspicuously omitted. On the last Shabbos in Elul, when by all logic the imminent onset of Tishri ought to be noted, no blessing of the new month is recited.

(Indeed, in the service's introductory *yehi rotzon*, a passionate prayer composed by the great Talmud scholar Rav, in which G-d is beseeched to grant a month filled with blessing: long life, life of peace, life of goodness, etc., the word *chaim* = life, is pointedly repeated eleven times, not twelve!)

All other eleven months are blessed. Why not the month of Tishri?

Commentators greet us with a colorful bouquet of explanations, each a beautiful, fragrant flower, to satisfy our curiosity and give us pleasure at the same time.

“It's unnecessary to issue a reminder for Rosh Chodesh Tishri,” writes Rabbi Israel Meir HaKohen Kagan, the saintly Chofetz Chaim (*Mishnah Berurah*, Sha'ar HaTziyun 417:2) “for it is Rosh HaShonoh!” Since the *Rosh Chodesh Benshen* serves as an announcement to the people that Rosh Chodesh is coming during the following week, surely no such reminder is required for Rosh HaShonoh with its own built-in preparatory signals. To paraphrase E.E. Hale's “Man Without A Country” — “breathes there the Jew with soul so dead / who never to himself has said / Days of Awe are drawing near?” Hence, the Chofetz Chaim calls this explanation “the main reason” (ibid). But he hereby implies that there are other reasons too.

Eliyahu Ki-Tov in his popular *Sefer Hatoda'ah* brings to mind the rather mystical concept of “confounding Satan.” We fear, at the time when we are judged, this heavenly “district attorney” who must have compiled a well-documented dossier of our faults and shortcomings, ready to present to the Heavenly Tribunal. To confuse and confound him is our fervent dream, expressed in a number of symbolic acts (the vehement, drawn-out *tekiah gedolah* to “frighten” him, the custom of singing in merry melody our *viduy* to camouflage the catalogue of sins, etc.). Here too, omitting the announcement of Rosh Chodesh Tishri arouses the hope of concealing the date of judgment from him.

Rabbi Israel Chaim Friedman in his delightfully informative *Likutei Maharich* quotes a novel thought. “Because it is blessed,” the month of Tishri does not need our blessing pronouncement! Tishri provides so abundantly and is the source of rich, bountiful blessing, with its annual parade of solemn and joyous holidays.

The most commonly stated reason is rooted in the Psalms verse which prominently features Rosh HaShonoh. “Sound the shofar on the New Moon, when the moon is veiled for our festive day” (Psalms 81:4). In its literal sense, “veiled” refers to the visibility of the moon. At the moment of its “renewal” (*molad*), when the moon is “new” indeed, it is in hiding, cannot be seen at all. Shortly thereafter, the slim sliver of its crescent begins its gradual growth, leading to full moon fifteen days later. After that it will again decrease in size until once more the point of “renewal” has been reached. Of all our festivals, only Rosh HaShonoh occurs at

BLESSING OMITTED (continued)

the "veiling" of the moon in his authority (417:1) prompts us also to biblically documented, T

But there must be more to examine the juxtaposition of coincidence nor irrelevance, b

In his classical Torah of the moon's visibility as a mate, illuminating blessing

... This (so Rabbi Abraham Abe in Avraham, Orach Chaim one month whose onset is uncuing it.

is. Two great thinkers examine and see in it neither coincidence.

which interprets the stages of moon denotes the consummation moon is the reminder of

the still to be achieved goal. A month's first quarter signifies partial attainment, while the third quarter points to a gradual withdrawal from light into darkness.

With this analysis in mind, the Jewish calendar's festivals are superbly placed. Pesach and Sukkos, marking our nation's birth and survival, bear testimony to G-d's shining providence. Both begin at full moon, on the fifteenth of the month. Shavuot, festival of Torah on the 6th of the month, lies in the first quarter period of the moon's cycle. G'd gave us the law — it is up to us to attain its blessing by upholding it. Shemini Atzeres and Simchas Torah call on us to preserve and maintain what has been lovingly bestowed, despite the gradually approaching darkness. Their dates are in the last quarter of lunar journey. (Even the two rabbinic festivals, Chanukkah and Purim, are correctly included in this moon-based calculation. Purim like Pesach marks rebirth, hence it occurs near or on full moon. Chanukkah demonstrates our national ability to maintain strength of identity. It is a beacon of faith in the night of oppression. Chanukkah begins in the closing days of the month). As for Rosh HaShonoh, it comes precisely at new moon. Its sharp shofar tones stir man to grope his way out of darkness and transgression to successfully seek the light of repentance and atonement. (Hirsch's commentary on Leviticus 23:7).

Our generation's towering master of philosophy and halachah, Rabbi J.B. Soloveichik, has developed in his incomparable lectures to his thousands of disciples the following penetrating, majestic elucidation.

Rosh Chodesh and Rosh HaShonoh are incompatible rivals, irreconcilably anti-thetical. What one teaches, the other negates. Rosh Chodesh testifies to the strange fact G'd deliberately created a faulty, imperfect world. To be sure, G'd could have crafted a flawless work, a world in which no evil exists, in which man is incapable of doing harm. But that was not G'd's intention or design. G'd changed man to be "partner with G'd in Creation" (Talmud Shabbos 10a), to help G'd. (Paranthenically: ask not "Where was G'd during the Holocaust?" but rather "Where was man?") The Torah states this clearly at the conclusion of the Creation chapter. "...G'd blessed the seventh day and made it holy for on it He ceased from all His work which G'd created to make" (Genesis 2:3), i.e. "in order to continue the work of creation upon it" (Hirsch *ibid*).

As an unmistakable sign which forever points to this imperfection, G'd stationed the ever-changing, waxing-and-waning moon in the sky for all to see. The Talmud (Chulin 60b) daringly ventures to the very threshold of impropriety, by detecting — as it were — G'd's need to assuage a feeling of guilt. "Bring an atonement sacrifice for Me (on Rosh Chodesh) because I diminished the moon (in size)." (See Numbers 28-29, listing the sacrifices, calling for a sin offering on every holiday, but on Rosh Chodesh the wording is "a sin offering for G'd" — 28:15).

Diametrically opposed to Rosh Chodesh is Rosh HaShonoh. On this day G'd is crowned King. We solemnly and joyfully declare that "You instill Your awe upon all Your works . . . reign alone over all . . . perfect the universe." (In chassidic lore, Rosh HaShonoh night is called "Coronation Night".) These are glorious phrases and in our mind we already see it, G'd enthroned in sovereignty and majesty, crowned King over the whole world in which "all humanity will call upon Your Name . . . all will accept Your Kingship" as Zechariah envisions it: "Then G'd will be King over all the world, on that day G'd will be One and His Name will be One" (Zechariah 14:9).

(continued on page 16)

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BLESSING OMITTED (conclusion)

Can there be a greater contrast than this, the mighty tug-of-war between flaw and flawlessness, perfection and imperfection, harsh and deliberate restraint and triumphant Omnipotence — Rosh Chodesh and Rosh HaShonoh? When perforce the two coincide, the magnificence of Rosh HaShonoh minimizes, obscures and overpowers lackluster Rosh Chodesh. Hence in the Rosh HaShonoh liturgy, Rosh Chodesh references are omitted (except for the unavoidable: *mus'fei* — “additional offerings”, plural, and *mil'vad olas ha-chodesh* “aside from the burnt offering of the new moon”).

Now we understand properly the telling phraseology of the Psalms verse “when the moon is veiled for our festive day.” And it becomes apparent why there is no blessing of the month of Tishri — Rosh Chodesh is passed over in silence in deference to the grandeur of Rosh HaShonoh.

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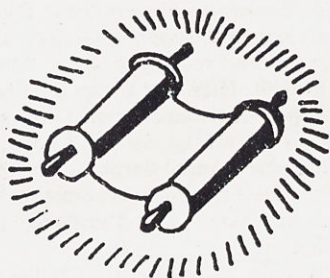
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SIMCHAT TORA, DIE FREUDE AN DER TORA



Einmal im Jahr versucht die ganze juedische Welt, sich mit der Tora zu freuen.

Diese Freude sollte zum Nachdenken anregen; Wir leben durch den Kreis des Jahres und gelangen scheinbar immer wieder zum Ausgangspunkt zurueck. "Worueber sollten wir uns denn freuen?" — Eine Frage von besonderer Bedeutung fuer den Teil unseres Volkes, der keine engere Beziehung zum Gesetz der Tora hat.

Unsere Gelehrten sagen: "Die Worte der Tora sollen immer wie neuer scheinen". Nun taucht die Frage auf: "Wie kann ein Text, der ueber 3500 Jahre alt ist, neu sein?" Und ebenso die Ueberlegung; "Ein Text, der jedes Jahr wiederholt wird, ist uns doch langsam bekannt."

Im Grunde genommen ist es nicht richtig, sich das Jahr als einen sich schliessenden Kreis vorzustellen, denn das Ende eines Jahres trifft den Ausgangspunkt auf einer anderen Ebene. Viel eher ist es mit dem Steigen auf einer Wendeltreppe zu vergleichen, auf der wir einen hoeheren oder auch tieferen Standpunkt einnehmen. Fuer den sich mit der Tora Beschaeftigenden ist das Problem kleiner. Er kann sich in die Tora vertiefen und jedes Jahr auf einer anderen Ebene studieren. Der Wilner Gaon sagte zu seinen Schuelern: "Es genuegt, dass jeder Mensch ein Traktat aus dem Talmud kennt. Dieses soll er sich aber gruendlich angeeignet haben. "Ein Schueler meinte: "Also werde ich das Traktat 'Bejza' - Ei waehlen. Es ist leicht, und dann werde ich nicht mehr lernen muessen". Darauf antwortete der Gaon: "Ein Ei kann weich oder hart gekocht werden".

Fuer das Volk bedeutet aber die Tora — die Torarolle. Mit der Torarolle hat es im besten Fall durch das Vortragen an jedem Schabbat Kontakt. Es faellt uns vielleicht nicht leicht, etwas, das wir jahrein, jahraus in der gleichen Art hoeren, als neu zu erleben.

Von einer alten Dame, die den Wochenabschnitt im Zeene Reene gelernt hatte, wird erzahlt: "Als sie den Wochenabschnitt Wajeschew und die Geschichte von Josephs Verkauf hoerte, brach sie in Traenen aus: "Der arme Joseph! Wie konnte ihm nur so etwas passieren?" — Als der Wochenabschnitt sich dann wiederholte und sie diese Geschichte wieder las, sagte sie: "Es geschieht ihm recht. Er sollte sich doch vom letzten Jahr erinnern, wie gafaehrlich es ist." So einfach wie diese Dame das "Immer-wieder-neu-Erleben" der Tora genommen hat, duerfen wir die Sache nicht verstehen. Die Worte der Tora sind in jedem Zeitalter aktuell: Wir wollen im Text der Tora immer wieder das Neue und Zeitgemaesse finden. Das ist nicht schwer, wenn wir etwas tiefer eindringen als bis zur aeusseren Schale. Ein alter Mann wurde einst gefragt: "Wohin gehen Sie?" Als er antwortete, er gehe zu Mincha, wurde er zum Scherz gefragt: "Sie gehen seit 80 Jahren jeden Tag zu Mincha. Ist das nicht langweilig?" Darauf antwortete er: "Ich habe noch keine zwei gleichen Mincha-Gebete gebetet". Aehnlich soll es auch mit dem Lesen der Tora sein. Der Mensch soll immer neue Gedanken entwickeln, dann findet er neue Welten sowohl in den Geschichten wie in den Gesetzen. Dies ist die Aufgabe von Simchat Tora.

Wir beginnen mit einer Feier — Feier der Hochzeit. Ein Mann wird zum *Chatan Bereschit* gewaehlt. Er macht es sich zur Aufgabe, die Braut — die Tora — zu pflegen. Es handelt sich um eine neue "Familie". Die Tora wird am Ende des Jahres durch einen *Chatan Tora* — der die Tora beendet — abgeschlossen. Ein Jahr mit einem jungen Braeutigam und einer jungen Braut.

(continued on next page)

SIMCHAT TORA

In vielen Gemeinden werden junge Maenner als Chatanim gewaehlt. Sie sollen mit ihrem jugendlichen Schwung die Worte der Tora lernen und neue Gedanken im Lernen wie im Lesen einbringen. Diese Feier sollte in der Gemeinde eine erhabene Stimmung aufkommen lassen. Sie folgt auf das Sukkot-Fest, das als *Seman Simchateinu* — Zeit unserer Freude — bezeichnet wird. Der Hoehepunkt der Freude ist die Freude der Tora. Am Fest der Tora werden die Grossen und die Kleinen zu einer Einheit. Hier geht es um die Feier des Lernens. Jeder muss lernen, jeder auf seine Art, jeder kann wieder einsteigen. Doch geht die Feier nicht nur diejenigen an, die gelernt haben. Jeder ist berechtigt, sich zu freuen, Die Tora ist ein Erbstueck fuer das ganze Volk Israel. Jeder hat einen Anteil daran, unabhaengig davon, ob er die Vorschriften der Tora mehr oder weniger haelt. Deshalb hat Simchat Tora sich so tief in unserem Volk verankert. Sogar in Russland finden wir Tausende, die mit dieser Feier ihre Zugehoerigkeit zum Judentum kundtun.

Es wird erzaehlt: "Im Jahr 1924 weilte Rabbi Benzion Jadler aus Jerusalem in Wien. Es kam Simchat Tora. Der ernste Maggid von Jerusalem brachte Unruhe in die Gemeinde, denn er belebte die Gemeinde und alles tanzte. Die Gaboim empoerten sich ueber dieses Verhalten, doch konnten sie Rabbiner Jadler nicht von seinem Tun abbringen. Als sich einer der Gaboim an ihn wandte mit den Worten: "Rebb Benzion, Ihr habt doch kein Jontef heint, wos tanzt Ihr asoi?", antwortete Rebb Benzion: "Und as der Bruder Chassene hat, maeg ich nicht tanzen?"

Behalten wir dies vor Augen: Auch wenn der Bruder Chassene macht, duerfen wir tanzen. Jeder von uns soll sich freuen. Sollte ihn sein Gewissen mahnen, er habe es nicht verdient, denn er habe die Tora nicht durchgelesen oder habe nicht regelmaessig Tora gelernt, so ist das nicht schlimm. Es ist nicht verboten, das Versaeumte im kommenden Jahr nachzuholen.

— Von Rabbiner Dr. I.M. Levinger

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DER JUDENSTAJN



Eine Nachschrift auf Steine Als Zeugen Der Verfolgung Und Der Verstaendigung.

In einem obenstehend betitelten Artikel des ehemaligen Beth Hillel Bulletins (nr. 241 November 1971) wurden zwei bedeutungsvolle Akte menschlicher Verstaendigung beschrieben. Vier Grabsteine aus dem 14. Jahrhundert wurden an den Nuernberger juedischen Friedhof zurueckerstattet, und ein Mahnmal an die im Sommer 1938 zerstoeerte Nuernberger Hauptsynagoge wurde errichtet.

Beiden Aktionen der Suehnebereitschaft hat sich nun eine weitere markante Teschuvah Handlung hinzuge stellt: die Heimbringung eines geweihten Steines, dank des ehemaligen Nuernberger Oberbuergermeisters, Dr. Andreas Urschlechter.

Folgende Beschreibung ist auszugsweise aus dem Geimeindeblatt der Israelitischen Kultusgemeinde Nuernberg entnommen.

— Theodore H. Spaeth

An Rosh-Haschana 5748, also am Abend des 23. September 1987, wurde in unserer Synagoge ein Stein enthuehlt, dessen Geschichte in das 14. Jahrhundert zurueckgeht. Dieser Stein ist ein sichtbares Zeichen der langen Tradition juedischer Gemeinden in dieser Stadt; dass er heute, an seinem endgueltigen Platz — so hoffen wir — an eine Synagoge des 14. und 15. Jahrhunderts erinnern kann, ist wahrlich ein Wunder.

Als die Juden nach dem furchtbaren Pogrom, das im Dezember 1349 stattgefunden hatte, nach wenigen Jahren, naemlich 1352, wieder die Aufenthaltsberechtigung in Nuernberg erlangten, war eine ihrer ersten Aufgaben der Bau einer Synagoge. Diese Synagoge befand sich am Eingang der Judengasse; sie diente der Gemeinde als BET HAKNESSET bis zur erneuten Vertreibung im Jahre 1499.

Als 1499 das Getto zerstoeert, seine Haeuser zum Teil niedergerissen wurden, brach man auch die Synagoge ab. Ein Stein aus diesem Bethaus aber blieb erhalten. Es war der Aufsatz des ARON HAKODESCH, der wegen seiner kuenstlerischen Form einem Nuernberger Handwerksmeister in die Augen stach. Er mauerte ihn in seinem Haus, Wunderburggasse 8, ein und dort verblieb er 400 Jahre. Unter diesem Stein stand der Spruch:

(continued on next page)

**DIESER STEIN IST NACH DEN JUDEN BLIEBEN
ALS SIE WURDEN VON NUERNBERG VERTRIEBEN.
VON HASS TRAUFF UND GASSEN, FUERWAHR
IM TAUSEND VIERHUNDERTNEUNUNDNEUNZIGSTEN JAHR.**

Nachstehend einige Protokollauszuege der Nuernberger Gemeinde aus dem Jahre 1908, die sich mit disem Gedenkstein befassen:

Nuernberg, 12. November 1908

Unter Punkt 8 der Tagesordnung wird ausgefuehrt: "Dr. Freudenthal regt an, die Kultusgemeinde moege dem im Messerer'schen Hause, Wunderburggasse 8 sich befindenden aus der Mitte des 15ten Jahrhunderts stammenden Aufsatz des Thorashreins ankaufen. Der Stein traegt die hebraeische Inschrift "Kether Thora" und stammt wahrscheinlich aus der Synagoge der im Jahre 1499 aus Neurnberg ausgewiesenen Juden. Die Echtheit des Steines ist nicht zu bezweifeln und wird auch noch durch ein Gutachten des Archivrats Mummehof, welches der Rabbiner verliest, bestaetigt. Nach eingehender Beratung wird vorlaeufig beschlossen von einem Ankauf dieses Steines Abstand zu nehmen".

In der Gemeinderatssitzung am 26. November 1908 wurde der Ankauf des Steines beschlossen:

"Es soll vor endgueltiger Beschlussfassung ueber die Anbringung eine Besichtigung an Ort und Stelle seitens der Bau-und Synagogenkommission stattfinden".

Und endlich, am 28. Dezember 1908:

"T. Wallsteiner teilt mit, dass die Bau-und Synagogenkommission nach stattgehabter Besichtigung fuer Anbringung des aus dem Messerer'schen Hause erworbenen Steines einen Platz innerhalb der Synagoge neben dem Haupteingang bestimmt hat.

Auf Vorschlag des Rabbiners Dr. F. soll an dem Stein eine Tafel mit bezuegl. Inschrift angebracht werden. Die Festlegung des Textes fuer diese Inschrift unter alle weiteren Anordnungen bezuegl. Dieser Tafel werden Freudenthal und Wallersteiner uebertragen".

Die Inschrift der Tafel, die Rabbiner Dr. Freudenthal gemaess Beschluss vom 28. Dezember 1908 dann kanzipierte, hatte folgenden Wortlaut:

"DER JUDENSTAJN"
EIN WAHRZEICHEN AUS DEN TAGEN VOR DER
VERTREIBUNG DER JUDEN AUS NUERNBERG
1499
VON DER ISRAELITISCHEN KULTUSGEMEINDE
ERWORBEN UND AUFGESTELLT
1909
EINE ZEIT KOMMT, DA STEINE VERWORFEN
UND WIEDER EINE ZEIT, DA STEINE
GESAMMELT WERDEN

Prediger 3.5

Stein und Tafel kuendeten nun in der grossen Synagoge zu Nuernberg von der Tradition juedischer Gemeinden.

Schwere Zeiten waren 1933 ueber die juedische Gemeinschaft in Deutschland und damit auch ueber die Israelitische Kultusgemeinde Nuernberg hereingebrochen.

Aus der frueher so liberalen, weltoffenen alten freien Reichsstadt Nuernberg war ein Zentrum des Hasses, der Verleumdung und der Niedertracht geworden. Initiator dieser Entwicklung war der beruechtigte Frankenfuehrer Julius Streicher, der mit allen Mitteln versuchte, die Israelitische Kultusgemeinde zu Nuernberg und ihre Mitglieder in Verruf zu bringen.

Und so kam es, dass Nuernberg eine der beiden Staedte im damaligen Grossdeutschen Reich war, in denen die Synagogen noch vor der Reichskristallnacht abgebrochen wurden.

Am Mittwoch, den 10. August 1938 schritt man zur Tat: Auf einer gross aufgezogenen Kundgebung auf dem Hans-Sachs-Platz sprachen der Nazi-Oberbuergermeister Liebl und der Gauleiter Julius Streicher zu einer begeistert groehlenden Menge. Streicher gab dann den Befehl zum Abbruch der Synagoge.

Beim Abbruch der Synagoge war der "Judenstein" in der Nacht vom 10. auf 11. August auf den neuen Israelitischen Friedhof an der Schnieglinger Strasse verbracht worden. Die Gestapo beschuldigte den damaligen Gemeindesekretaer, den Stein, der rund 300 Kilo wog,

nach America verschieben zu wollen. Der Stein wurde von der Gestapo beschlagnahmt.

Wie gesagt, es muss wirklich als Wunder bezeichnet werden, dass man dieses Relikt aus der Vergangenheit nach dem Krieg in einem Keller des zerstörten Polizeipraesidiums wieder gefunden hat. Die IKG Nuernberg ueberlies das wertvolle Kulturdokument der Stadt Nuernberg als Leihgabe. Der Stein wurde im Hof des AltstadtMuseums im Fembo-Haus aufgestellt.

Als im vergangenen Jahr eine Delegation aus Hadera die Stadt Nuernberg besuchte, stellten Mitglieder des Vorstandes der Gemeinde fest, dass der Stein sich in einem sehr schlechten Zustand befand. Die Stadt Nuernberg wurde deshalb gebeten, den Stein renovieren zu lassen und ihn an die IKG Nuernberg zurueckzugeben.

Dieser Bitte wurde sofort entsprochen; an Rosch Haschana 5748 kehrte der "Judenstajn" in eine Nuernberger Synagoge zurueck. Damit bewahrheitete sich zum zweiten Mal der Spruch. "Eine Zeit wird kommen, da Steine wieder eingesammelt werden".

Neben der im Jahre 1909 geschriebenen Tafel befindet sich jetzt eine zusaetzliche im gleichen Stil beschriftete mit der folgenden Inschrift:

"GERETTET AUS DEN
1499 UND 1938 ZERSTOERTEN
NUERNBERGER SYNAGOGEN
HEIMGEKEHRT 1987 ROSCH-HASCHANA 5748.
SIEHE, DIESER STEIN SOLL UNTER
EUCH ZEUGNIS SEIN, DASS IHR NICHT VERLEUGNET
EUEREN G"TT.

Josua 24/27

"Siehe der Stein schreit aus der Mauer", dieser Satz aus dem Buch des Propheten Habakuk steht unter einem der Grabsteine, die fast 700 Jahre als Treppenstufen im Suedturm der Lorenzkirche einem nicht ihrer Bestimmung entsprechenden Zweck erfuehlen mussten.

Es sind also Steine, die, aus der Mauer schreiend, die leidvolle Geschichte der Israelitischen Kultusgemeinde bis in unsere Tage hinein erzaehlen.

So erzaehlen die 4 Grabsteine aus der Lorenzkirche, die sich jetzt auf unserem Friedhof an der Schnieglinger Strasse befinden, von den Jahren 1298 und 1349, da die juedische Bevoelkerung mit Feuer und Schwert ausgerottet wurde.

So erzaehlt der "Judenstajn" in unserer Synagoge heute von der Vertreibung des Jahres 1499.

So erzaehlt die in dem Kriegerdenkmal auf dem Friedhof eingelassene Tafel von der Vernichtung der Israelitischen Kultusgemeinde Nuernberg, vom Verlust ihrer Mitglieder, die in den Jahren 1933-1945 sterben mussten, nur weil sie Juden waren.

Und so erzaehlen die Steine unserer neuen Synagoge vom ewigen Lebenswillen der juedischen Gemeinschaft auch in dieser Stadt und bezeugen: *Am Jisrael Chai*, das Volk Israel lebt und besteht *Leolam Waed*, immer und ewig.

A.H.

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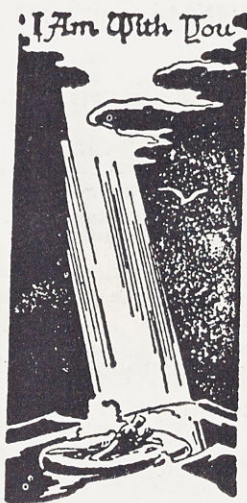
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Two evocative poems are presented here, courtesy of the authors, in commemoration of Kristallnacht. They come from the pens and minds and hearts of sensitive young ladies who were born long after the horror of fifty years ago, but who display keen perceptivity to it.

Elisa Frommer is a high school senior at The Frisch School (where Rabbi Kahn is a member of the Torah faculty). Michelle Rosner graduated from Frisch last June.

The poems won acceptance in Kalliope, a portfolio of creative writing and art, published by The Frisch School.

FAITH

Whoever can say there is no G-d
Has surely never seen the stars
That are G-d's sparkling and brilliant eyes
That watch over us all during the night.

Whoever can say G-d does not exist
Has surely every sunrise missed
For the sun is G-d's illuminated smile
That shines upon us most of the while.

Whoever can say that G-d is feigned
Has apparently never felt the rain
That is G-d's tears, cried so often
Hoping that our hearts will soften.

And whoever can say G-d is all in the mind
Is surely of an unobservant kind
For all around us stand G-d's creations —
They are not just figments of imaginations.

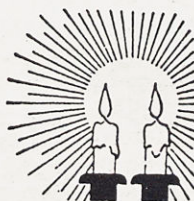
— Elisa Frommer

POEMS (con't.)

THE PHOTOGRAPH

At just the right time of day,
 When there are no clouds in the sky,
 And the curtains are spread just the right amount,
 The rays of sunlight stream in and illuminate
 The photograph on the mantel in the living room.
 In its brown frame
 Covered with dust,
 It is barely visible
 Between the vase of carnations
 And the porcelain cocker spaniel.
 Seven pairs of eyes stare out from that photograph
 Of my father and his family.
 Seven smiles are spread
 Across seven happy faces.
 My father never looks at the photograph.
 It is too painful, he says,
 But I don't understand.
 Six of my relatives are gone
 And they deserve to be remembered.
 I move the carnations to the right
 And the cocker spaniel to the left.
 I wipe the dust off my family
 And display the photograph for all to see.
 I spread the curtains just the right amount
 And let the rays of sunlight
 Help me to remember.

— Michelle Rosner



A SUGGESTION TO OUR MEMBERS

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

The form of such provisions usually reads as follows:

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

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

William Blank
 President

JOURNEYS PHYSICAL AND SPIRITUAL



It was pitch dark as our bus raced along the narrow, winding roads of northeastern Portugal. The driver seemed to know instinctively where every turn awaited. Exactly two years ago I had traveled the same route, on the same bus, to visit Belmonte for the first time. Little did I know that this time there awaited me a spiritual experience beyond my wildest dream.

That first visit had been in the fall of 1985. I had been invited to come to Belmonte by Robert Reed, who had spent two years there conducting research on rural life in Portugal. He knew practically everyone in the town of some 3,300, and said that he would introduce me to Marranos or, as they preferred to be called, Crypto-Jews. (The Spanish word, *marranos*, is an insult meaning "swine," and was not used in Portugal). According to most estimates, there were about 400 Judaeos in the village, about one-eighth of the total population. Their identity was known to their neighbors, but their practices remained shrouded in secrecy.

The response I encountered from the Crypto-Jews whom I met on that first trip was tentative and suspicious. When I received an invitation from the first Converso I met to join him in religious services, I eagerly responded: "I would be delighted to participate. Just tell me where and when, and I will be there." His answer was vague: "Don't worry, I'll find you." He never did. I met a handful of people identified as Judaeos, but I was told that every family prayed by themselves at an indeterminate hour in the secrecy of their own home. This was part of a pattern that had been developed to protect them from the suspicious eyes of the Inquisition.

The last night we spent in Belmonte two and a half years ago was my only opportunity to see the interior of a Jewish home, and it was an extraordinary experience. Robert Reed, Frank Engel, my photographer friend from Portland, my wife, Goldie, and I were eating at the local restaurant, when Rafael Rodrigo, one of the Conversos, rushed in, grabbed my arm and motioned for me to come with him. I gathered from his excited speech that he wanted to take me to his home. Goldie, Frank and Robert all wanted to come, but Rodrigo made it clear that only I was to accompany him. He drove at great speed to his home and ushered me in.

I was unprepared for what I saw. Every room in his attractive, modern home was richly decorated with Judaica. Walls were covered with posters of Israeli cities — Jerusalem, Haifa, Tel Aviv, Tiberias. There were paintings, carvings, ritual objects in profusion. Excitedly, he took me from room to room until we came to the kitchen. There he pulled up a trapdoor, invisible on the tile floor, that revealed steps leading into a secret room. The room looked like a bomb shelter, except that it had a candle burning for an eternal light. I shivered as I recalled childhood stories of secret compartments where Jews huddled to recite the Kol Nidre in constant fear of the Inquisition. Rodrigo then took me back to the elegant, wood-paneled dining room, where I made *havdala* over a cup of port wine.

Returning to Belmonte, my greatest expectation was that we would visit some of the acquaintances whom we had made before, such as Rodrigo, Antonio Morao, Jose Rodrigues and a few others. Most likely, they would introduce us to some more Conversos. Perhaps this time all of us would be able to visit a Judaeo home, and we would thus extend our ties with Belmonte.

The morning of our arrival we set out to find the home of David Canelo, a young Belmonte school teacher who had taken great interest in the Conversos. He had won their confidence and compiled a book of their oral prayers, the manner in which they observed certain Jewish holidays and their patterns of social behavior. I had learned of the publication of this book in Portuguese, and determined that it should be translated into English and Hebrew. I arranged with David Canelo to purchase the publishing rights in both languages and wanted to complete the transaction with him.

(continued on next page)

JOURNEYS (continued)

Neighbors directed us to his home, and we had a warm, emotional reunion. We talked about the book, the difficulties he had first encountered in publishing it — the influence of the church was still manifest — and his views of the nature of Jewish life. We completed all the formalities, toasted the future success of the new editions, and then set out to find Antonio Morao, my only other correspondent from the first trip.

We did not have his address — apparently, no one has his address in Belmonte; the postman just knows where everyone lives. I noticed three men loading stacks of trousers into a panel truck. Since Marao was in the clothing business, I assumed the men would know where he lived. Frank engaged them in conversation. I could not understand the Portuguese, but suddenly I saw one of them point to Frank with a questioning gesture: "Judaéo? Judaéo?" Frank nodded in affirmation; then they pointed to themselves and exclaimed, "Judaéos. Judaéos."

One of them excused himself to make a telephone call. He must have called his wife for an okay, and then quickly returned and told us that his name was Joachim Morao, a cousin of Antonio, and that his wife, Clara, would like to have us join them for dinner. I was astonished: We were all being invited for dinner in a Judaéo home, in contrast to the secrecy we had witnessed on our previous visit. We accepted with gratitude and alacrity.

How wonderful it was to enter their home. The table was set as if for a banquet — gleaming silver nestling on a rich, white tablecloth, shining china plates and crystal goblets, appetizers and bottles of wine awaiting our pleasure — but most important, a blazing fire that warmed every corner of the house.

In an animated conversation, we learned much about them. They had met about five years ago at a European conference held in Portugal by the World Union of Jewish Students. Joachim attended from Belmonte, and Clara came from Malaga, Spain. Her family originated in Morocco and had moved to Malaga when she was a child. They fell in love with each other, but Clara's father opposed the marriage because he did not regard Joachim as Jewish; that was the formal opinion of the rabbi of Malaga. Joachim went through a years-long conversion process with the rabbi of Lisbon. It involved what were large sums of money for Joachim, frequent and arduous trips to Lisbon, a circumcision and immersion in the only *mikve* in Portugal, in Oporto. Finally they were married just eight months before in Malaga.

They now found themselves in a curious situation in Belmonte. They were accepted neither by the Conversos nor by the general population. They were the only truly Jewish household in the town. They had a Kiddush every Sabbath — a hard day for Joachim, because he could not smoke all day. Clara was especially lonely and isolated. It meant so much to her to have us as her guests that she insisted we share their Shabbat meals with them. We protested that it would be too great an imposition on her — admittedly, our protests were neither long nor vigorous — but finally we consented. We left for our *pensao* with a warmth, both physical and spiritual, which we had not felt on our first visit two years ago.

The next morning we set out again to find Antonio, and just minutes after we left the *pensao*, we saw him in the middle of the street, striding in our direction. A large-bodied, vigorous man who seemed capable of achieving his every goal, he embraced each of us with a great bear hug and asked us to join him for coffee. I reminded him of a promise he had made before we parted two and a half years ago, that when I returned he would gather together some Conversos so that I could speak to them about Judaism. "I will do much more than that," he said. "We shall have a religious service in the city hall. You will lead us in prayer, and you will speak to us. You will be our rabbi, and we will be a congregation."

I was dumbfounded. To have a public religious service in Belmonte for the first time in 500 years, to do so after the overwhelming secrecy I had encountered just two years ago, was too much to absorb. Again and again, I asked him if it could really happen would people participate, could there be any unpleasant consequences. To my every question and concern, he responded with unrestrained optimism and assurance. "I will arrange it," he insisted. "You will see. Tomorrow at 7:00 in the evening, we will gather in the city hall. Now I will go find the others and tell them."

(continued on next page)

JOURNEYS (continued)

The time neared for the Friday night service, and our excitement grew. What would happen? Who would come? The weather had turned cold and wet. Goldie kept saying, "Now, don't be disappointed if there isn't a large crowd. After all, this is bad weather." Elias, a young man we'd met on our first trip, ran ahead, and as we entered the double doors to the city hall, he was bounding down the stairs to tell us that many people had already gathered. Before we even entered the chambers, we were impressed by the sight of some 40 dripping umbrellas in the umbrella stands and waste baskets pressed into service.

The assembly hall was set up with about 70 chairs. The room was lit with exquisite chandeliers. The tall windows were draped, and the walls decorated with pictures of historical figures from Portugal, Belmonte and Brazil. A platform stood at the end of the room, and the wall was covered with a tapestry commemorating the discovery of Brazil by Pedro Cabral, Belmonte's most famous son.

By 7 p.m., the announced hour of the service, 50 Conversos had assembled. Antonio took us to each one in turn and introduced us. They were all very friendly and outgoing. There was Rafael Rodrigo, the man who had shown me his secret place of worship last time, and his wife. When we had seen them on the street in the morning they weren't sure they would be able to come, but they had made it. An older, distinguished-looking man told me that he came from Fundao, about 40 miles away. He stood before me and recited the Shema with great intensity, expressing to me in the only way he knew how that he was Jewish.

Antonio began by calling upon the mayor of Belmonte, not a Judaeo, for his greetings. By that time the hall was packed. Both Antonio and Frank served as our interpreters during the mayor's short speech. He welcomed us with generalities about universal brotherhood, but the very presence of the head of the community, the presidente, as Antonio called him, publicly participating in a Jewish gathering — a religious service, moreover — was astonishing. It was a testament to Conversos like Antonio, whose importance the mayor was recognizing.

I had brought only one copy of a Portuguese-Hebrew prayer book. If I had had an inkling of what was to happen, I would have copied pages for everyone, but there wasn't a copying machine in Belmonte. I asked Antonio to read passages in Portuguese, and I chanted the Hebrew prayers. Whenever refrains were repeated, I invited the worshippers to join with me, and they made efforts to do so. I explained briefly the meaning of the prayers, and Frank translated my remarks into Portuguese.

I used the occasion to share my dream with them: The only way to help them turn to Jewish life and the Jewish world, I felt, was to provide them with a teacher who would live in Belmonte for several years and teach Hebrew, religious practices, history and all the other basics. Some Jewish body such as the World Zionist Organization, the Jewish Agency of the World Sephardic Union could make this possible. In northern Portugal, there are thousands of Conversos who could be brought back to the Jewish fold. It was their task, I said, to provide housing and maintenance for this teacher. I felt it important that they take major responsibility in this enterprise, and they accepted the challenge. Everyone engaged in an animated conversation as to how the project could be organized. When the service and discussion ended, everyone crowded about to express their support and approval.

One grandmother, holding her beautiful little granddaughter in her arms, asked if I would bless her. I put my hands on her head, as I do with my own children on Friday night, and recited the priestly benediction. Her eyes filled with tears as she thanked me for the blessing. Immediately, I was besieged by every parent in the room asking me to perform the same ritual. I did so with overwhelming joy, sensing their excitement, which bordered on desperation, to express their Jewishness.

After services we went to Joachim's and Clara's home for Sabbath dinner. The candles were burning, I chanted the Kiddush over a cup of kosher Portuguese wine, we sang "Shalom Aleikhem," and I truly felt the *Shekhina*: the Divine Spirit, hovering over this home as over every Jewish home which welcomes Shabbat. For Joachim and Clara, the services were especially important, as they portended a future for them as Jews in Belmonte — a future with a sense of tradition and community unknown before that evening.

(continued on next page)

JOURNEY

The next morning about 50 to 60 worshippers gathered at 10 A.M. for Shabbat services. The Torah reading was *Lekh Lekha*, which begins with G-d's instruction to Abraham to leave his birthplace for the long journey to the Promised Land. I pointed out — with Frank translating sentence by sentence into Portuguese — that Abraham was commanded to take a physical trip, while I was proposing an equally lengthy and difficult spiritual journey. For centuries the Judaeos had lived secretly as Jews, oppressed by the power of the church. Now that pressure had disappeared, and they were free to live as they pleased and to practice their religion. Were they ready to leave the mind-set in which they had existed for so long and enter a new land spiritually? If they wished to be united with the Jewish world, I pointed out, they would have to make this transition. They could not today live half Jewish and half Christian.

Immediately after my talk, everyone burst into animated conversation about the notion I had suggested. For the first time, they confronted the proposition that the time may have come to abandon the life of Conversos and to embrace Judaism openly. Until now, every child was baptized and all weddings held in church, and they attended church while practicing Judaism in private. But that guarded privacy had been broken by this very service. The mayor himself had sanctioned it. The prospect of such a change after centuries in hiding was terribly exciting — and their excitement was reflected in their voices and their eyes.

I told the group that I would send them religious articles if they wished, and almost everyone raised his hand to indicate interest in a prayer book, a Bible, a *tallit*, *Kipa* or *menora*. When I suggested someone should act as the coordinator to collect the requests and distribute the religious articles, Rafael Rodrigo volunteered. His wife, who had joined enthusiastically in the singing of the hymns during services and had led a stirring Portuguese hymn composed by Samuel Schwartz, the man who discovered the Jews in Belmonte, supported her husband and indicated she would share in the effort.

As our meeting ended, I felt a Jewish community had come into being. They had a vision, a mission and a sense of unity that they had never had before.

We ate our Shabbat meal again with Joachim and Clara and they were thrilled at the dramatic change they had witnessed and shared. They expressed their concern that after we left, the new spirit would decline and perhaps disappear. I understood their fears, but assured them I would do everything I could not only to arrange for the teacher, but to encourage Jews to visit Belmonte to strengthen the ties that we had begun to build.

When we left th Moraos to make our way back to our *pensao*, we were greeted on every side by someone who had attended either Friday night or Shabbat morning services. We could hardly walk ten paces without someone coming up to say, "Shabbat Shalom" — words which had never before echoed in the streets of Belmonte.

There hovered in my mind Ezekiel's vision of the Vally of the Dry Bones — my people come back to life. Like dry bones, the Conversos had barely preserved their faith in secret cellars and total isolation. Now they were strolling on the streets of their village, greeting each other with the ancient Hebrew words that conveyed the very essence of our faith.

— by Joshua Stampfer

ANTWERP



Carol Channing notwithstanding, diamonds are no longer a girl's best friend. Career, marriage, motherhood or, simply, passage of an equal rights amendment are decidedly more important. But the precious stones continue to play a major role in the lives of the 13,000 Jews of Antwerp, Belgium's great port city on the River Schelde.

Indeed, the port and the diamond industry are the very core of Antwerp's economy. The former is the third busiest, and the latter is, by far, the biggest in the world. Most of the city's adult Jews are involved in the cutting and polishing of diamonds or in their purchase and sale, and the industry as a whole is still largely in Jewish hands.

History and geography have combined to give Jews preeminence in the field, ever since the Middle Ages, when the diamonds of India first appeared in Europe. The trade routes from West to East passed through the Indian Ocean, Asia Minor and the Mediterranean by way of the ports and urban centers in which Jews had reestablished themselves after the destruction of the First and Second Temples and their own dispersion from ancient Israel.

Diamonds were still so new and rare a commodity in Europe that the medieval guilds had not yet gotten around to barring Jews from dealing in them. Settled in the key shipping points from Madras to Marseilles, Jewish merchants became entrenched in diamond commerce and diamond processing, about which the established world then knew little and cared less.

When the Sefardim were expelled from Spain and Portugal at the end of the fifteenth century and found refuge in the Protestant Low Countries, (modern Holland and Belgium), they carried with them to Amsterdam and Antwerp the skill of generations of traders, cutters and polishers of diamonds. Admitted to England 150 years later, these Jews organized the diamond exchange in London as the terminal point for the shipment of raw stones from India, later Brazil and more recently, South Africa. From London the unprocessed items were, and still are, sent to Amsterdam and Antwerp.

The demanding tasks of classifying, cutting and polishing remained for a while the monopoly of Sefardim in these two cities. Their numbers were increased starting in the 1880's by the poor Ashkenazic immigrants fleeing the pogroms in Eastern Europe, who were first hired as unskilled workers, but in many cases eventually set up their own shops. As more and more refugees poured into Amsterdam and Antwerp, an Ashkenazic majority developed among both bosses and workers in the industry.

By the turn of the century, two unrelated circumstances joined to bring unexpected prosperity to the Antwerp Jewish community. The city had become a major port of embarkation for the mass Jewish migration to America; at the same time, the discovery of diamonds in South Africa replenishing the dwindling supply from India, and the spectacular growth of the industry seduced many of the would-be Americans into staying in Antwerp.

Diamond processing and trading became central to the community. The concentration of Jews in the industry and the enterprise they brought to it made Antwerp the diamond capital of Europe. Even the Nazi invasion of Belgium could not permanently topple that eminence. As the German troops were taking over the city, the diamond industry was leaving for London, New York, Cuba and Palestine. Ten days after Belgium was liberated from German occupation, diamonds were back in Antwerp — factories, exchanges and shops. Despite the war and the heavy losses the Jewish community had suffered, its dominant position in Antwerp diamonds would remain.

ANTWERP (continued)

The Belgian Jews who survived the German occupation did so through the efforts of the National Committee for Jewish Defense. Affiliated with the Belgian Resistance movement, this group saved the lives of 10,000 adults and found refuge with Belgian Christian families for 3,000 children. Almost all of them were returned to their own families after the liberation. In Belgium there were none of the tragic legal fights, as in France and other occupied countries, where Jewish parents had to sue to regain custody of their own children who had been reared in Christian homes or institutions and had been baptized.

Survival was also based on strong support from the Belgian Government, the Catholic Church and the general (particularly the French-speaking) population. Unlike the French police, who methodically rounded up the Jews of Paris for shipment to concentration camps, the Belgian police refused to collaborate. In May 1942, when the Germans demanded that Jews put on the hated yellow badge, they could not find a single Belgian policeman who would help carry out their orders.

That year, Queen Mother Elisabeth actively intervened to save Jews. Joseph Ernest Cardinal van Roey ordered his priests to denounce publicly the yellow badge decrees and alerted the Vatican (to little avail) to the "anti-Christian" implications of such racist measures.

Today, on Antwerp's Pelikaanstraat, the main street of the diamond district, Yiddish is the lingua franca. Most of the city's Jews work and live in this area, although some Jews live throughout the city and its suburbs. Shop signs are in Yiddish, bearded men hurrying along the sidewalks wear the wide-brimmed black hats and overcoats of hasidim, and even the blond, young policeman walking his beat on a Friday afternoon offers storekeepers a gut Shabbos greeting — with a Litvak accent.

There is no longer so concentrated and lively a Jewish presence in all of Europe, except, on a smaller scale, along the Rue des Rosiers in Paris. Amsterdam Jews who survived the Hitler years are dispersed on the outskirts of the city. Its diamond industry has never recovered.

The revival of Pelikaanstraat in Antwerp is in marked contrast, despite the Jewish community's massive losses during the four years of German occupation. Before World War II, it numbered more than 55,000 people, 20 percent of the city's population. When Antwerp was liberated in 1944, some 800 Jews returned from the hiding places where they had been supplied with food and other essentials by the Jewish underground.

They were the nucleus of a present-day community that is, for the most part, an Eastern European transplant, composed largely of refugees, or their children, from the displaced persons camps of the years immediately after World War II. They cling to the Orthodoxy of the prewar Shtetl or the ultra-Orthodoxy (half the community is hasidic) in which many Holocaust survivors found spiritual and psychological support. Liberal Judaism, strongly entrenched in neighboring Holland and in nearby Brussels, has few adherents in Antwerp.

David Wachstock, director of the Romi Goldmuntz Center (a mini-version of New York's 92nd Street Y), speaks of the "remarkable cohesion" of this community. It has an economic base in diamonds where almost all Jews work. Such a base permits a viable, self-contained and self-imposed ghetto to thrive. There is no need to assimilate into an outside gentile world. Inter-marriage is a rare phenomenon. Even doctors, lawyers and other professionals who function outside the diamond *eruv* — and there is one fact, its boundaries recognized by municipal authorities — look inward to the community as their spiritual and social heart.

There is a tight network of institutions, including the day schools which enroll 95 percent of the Jewish children in Antwerp (the highest proportion in the world) from nursery school through high school. The teachers, like the rabbis, *hazanin* and other religious functionaries, are paid by the state. Judaism is recognized as one of the four national faiths entitled to state subsidies. Secular subjects taught in Jewish schools are paid for by the government. Flemish is the language of instruction in the day schools, but pupils are almost equally fluent in French, the country's co-official language, and in Hebrew, since most of the university-bound will do their studies in Israel. They are also likely to speak Yiddish, the mother tongue of their grandparents, and English, increasingly a necessity in the international diamond community.

Pelikaanstraat begins at the central railroad station and runs a half dozen blocks parallel to the train tracks. A few of the more affluent have moved to the other side of the tracks — the "right bank" — but most Antwerp Jews live where they work: on Pelikaanstraat itself or on the narrow side streets leading to it.

(continued on next page)

ANTWERP (conclusion)

On the second floor of No. 106 is the office of Louis Davids, editor of the *Belgisch Israelitisch Weekblad*, a weekly newspaper (circulation 8,500) which reaches every Jewish household in the country. Here one can buy the latest edition of the publication's annual travel guide, a detailed fact book on synagogues, kosher restaurants, bookshops and other institutions both in Antwerp, Brussels (the national capital) and the other European Jewish communities.

If Pelikaanstraat is a city within a city, then its generally inaccessible diamond center is a city within a city within a city. However, tourists can visit a reasonable facsimile — the recently opened Diamondland, just around the corner from the central railroad station. Workers there perform the various processing phases, and guides tell visitors everything they ever wanted to know about the four "C's" of diamonds: color, clarity, cut and carat (weight). Purchases can be made at a savings of 40 to 50 percent. One needs special permission to get into the closely guarded diamond exchange at the head of Pelikaanstraat, or to lunch in the kosher dining rooms within that complex of bourses, offices and workshops. But down the street is a welcoming array of bakeries and restaurants, bookstalls and jewelry stores where one can breath, eat, speak and feel Jewish to the full extent of stomach, eye, heart and mind.

Nearby is the Goldmuntz Center, where excellent, moderately-priced lunches are served. The modern building hums with activity. This is the place to meet local people — at Israeli folk dancing, a lecture on Kafka, a concert of J.S. Bach or Ernest Bloch, a table of bridge or a lively game of Scrabble (in Flemish).

Well worth the effort is a visit to one of the two major schools — the Tachkemoni (313 Lang Leemstraat), whose orientation and curriculum might be described as modern, state-of-the-art Orthodoxy, and Yesodei Hatorah (14-22 Lange Van Ruusbroeckstraat), which is more traditional. Such a trip can be arranged by Bernard Kahan, a trustee of the former school and proprietor of the bookshop at 112 Pelikaanstraat, founded by his father 80 years ago.

Jewish Antwerp is a self-contained entity. Technology, computers and electronic security systems give its essential core — the diamond center — the content of the 1980's, but the outward look of Pelikaanstraat is of a century earlier.

Antwerp is a bustling, modern, highly mechanized seaport, and a treasure-house of medieval guild halls, Gothic cathedrals, Flemish building facades and museums filled with the works of such native sons as Peter Paul Rubens, Sir Anthony Van Dyck and Pieter Brueghel, the younger. There is also the Rubens House, its elegant rooms decorated with paintings by the master and furnished with the household objects he collected in the course of a brilliant and successful career.

The Town Hall is a magnificent Renaissance structure, and the Plantin-Moretus Museum, the definitive exhibit hall of the art of printing. It contains, along with its centuries-old printing presses and fonts of type, a rare Gutenberg Bible and a copy of the Polyglot Bible, an eight-volume work in five languages — Hebrew, Aramaic, Syriac, Greek and Latin.

Behind the Town Hall is the extraordinary low-cost, modern housing development built around and in harmony with the sixteenth-century Butchers' hall (Vleehuis). The hall, now a museum, was commissioned by the butchers' guild as the one meat market in all Antwerp, and it continued as such until the French Revolution, when guilds were abolished. Now the Butchers Hall exhibits arts and crafts of the city, including a unique collection of locally-produced harpsichords.

The tall museum building overlooks the docks of the River Schelde, from which thousands of Jewish immigrants embarked on the steam vessels of the Red Star Line for the final stage of their long journey from Eastern Europe to America.

— by Gabriel Levenson

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OUR THOUGHTS DWELL ON . . .

(A series describing memorials displayed in our Synagogue)

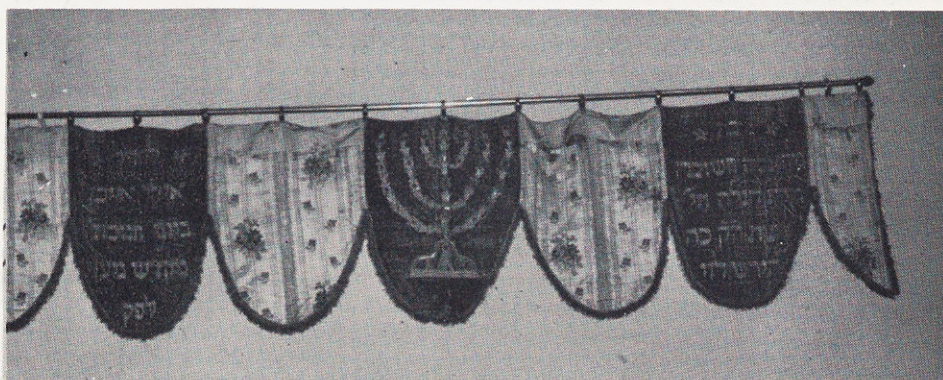


Photo: Courtesy of Gary Weil

V

A CROWNING COVER

When G-d spoke, through the Prophet Ezekiel (11:16): "...I have scattered them among the lands and I will be to them as a 'little sanctuary' in the lands where they came," the Talmud (Megillo 29a) recognizes in 'little sanctuary' the synagogues and study halls erected all over the world.

Not only in purpose and structure do synagogues resemble Jerusalem's Temple, but also in the choice of descriptive phrases of synagogue items, Holy Ark, Porochoes, Menorah, Ner Tomid. To these, the term Kappores is added.

In the Temple, the Kappores was the lid covering the Holy Ark, made of pure gold, artistically crafted, two large golden cherubim shading with their wings the sacred area, symbolizing G-d's "seat of glory." With an eye on commemorating and perpetuating lost splendor, the term Kappores is now used for an ornamental frieze which covers the top of the Porochoes that hangs before the Holy Ark.

Probably its original purpose was to conceal curtain rod and rings, but it quickly became an object on which loving care was lavished. It usually matches the Porochoes in design, but sometimes it is an independently featured work of art, richly embroidered.

Such a hand-embroidered Kappores is on display on the front wall of our Synagogue, occupying a place of honor between the Holy Ark and the venerable 217-year-old Porochoes described in the previous issue of **Habayit**. It was donated by Edgar and Emmy Loew. It consists of several shield-shaped pieces, attached, to form a horizontal Porochoes crown cover. The center piece has a seven-branched Menorah, some of the pieces carry floral decorations, while on two featured flaps there are memorable messages referring to the donors and the occasion of presentation.

One reads: "A donation by a distinguished lady, Mrs. Hannele, wife of the saintly Hirsh Levi" — the other: "Presented to the Congregation of Illereichen at its synagogue dedication in the year 5663" (1803).

The date is given in accordance with a favorite and imaginative "dating" practice. Instead of stating the year outright, carefully chosen Hebrew words are used whose letters reveal the date through their numerical value. Here occasion and date were cleverly combined. It was a synagogue dedication. Hence the words are "*beyom chanukas mikdosh me-at*" (on the day of the dedication of the little sanctuary), the very phrase of Ezekiel which refers to "synagogue," and whose letters add up to the year 5563!

CODIFICATION OF JEWISH LAW

The compilation of Jewish legal codes was motivated by many of the same factors that generally had motivated legal codification throughout the ages — the unavailability for quick access of laws scattered in different sources, the difficulties in understanding these laws because of legal jargon and awkward style, and the gradual accumulation of various legal norms within the system.

Until the tannaitic era (the period of the mishna, from the end of the 1st century BCE to the 2nd century CE) there was little need for formal codification, as the Sanhedrin, the supreme legislative body, decided difficult cases. But as the power and authority of the Sanhedrin were gradually undermined by various external and internal political factors, the need for codification increased, especially since compounding legal disputes made decision-making increasingly complex. The Mishna of Rabbi Judah Hanasi, the crowning achievement of the tannaitic period, can in fact, be viewed as the earliest Jewish codex in case-study form. The Talmud, however, essentially an extensive commentary on the Mishna which was written and compiled during the amoraic period (200 CE to the end of the 5th CE), does not retain the character of a codex although it frequently also relies on early formulations of principles of legal decision.

Not until the completion of the Talmud did the legal code genre seriously develop and flower; the very style and arrangement of the Talmud seem to beg for organized codification and reference works which would sift through the "sea of the Talmud" and clarify difficult passages. On the other hand, the very same factors that made legal codes advantageous often stimulated severe criticism since easy to use codes could lead to neglect of Torah study and cause alienation of the halakha from its sources. Every generation had proponents on either side of the controversy whose influence was dependent on their position in society.

During the geonic period (7th to 11th centuries) this legal code genre branched out into two literary forms; books of halakhot arranged according to the order of the Talmud which included a brief discussion and summary of Talmudic source followed by a *p'sak* (legal decision); and books of decisions arranged topically, which offered only the final conclusions. Occasionally the two forms were combined, thus retaining the advantages of each type; easy reference facilitated by topical arrangement, combined with explication of the sources.

During the geonic period, the majority of works were books of halakhot. Among the most famous are:

Sefer ha-She'iltot, (literally Book of Questions) of Aha(i) of Sabha, (Babylonia, 8th century). Arranged according to the weekly portion, each section called *she'ilta*, (question) poses an initial question which constitutes the point of departure for the ensuing discussion.

Halakhot Pesukot (literally Legal Decisions) of Yehuda B. Nahman Gaon (Babylonia, 8th century). The book gives a synopsis of Talmudic sources and discussions, and suggests halakhic conclusions. Only halakhot of contemporary relevance were included. The exclusion of mitsvot (commandments) dependent on the Temple or on the Land of Israel established a precedent for future halakhic works.

Halakhot Gedelot (literally Book of Great Laws), attributed to R. Simeon Kayyare (Babylonia, 9th century). It relies heavily on the *Halakhot Pesukot*, but encompasses additional responses and decisions of the geonim.

Because of severe criticism levelled at legal codes by R. Paltoi B. Abbaye Gaon in the mid 9th century, the geonim subsequently restricted themselves to halakhic monographs dealing with specific topics.

THE RIF

Not until the mid 11th century do we find the appearance of the comprehensive code, the books of halakhot of R. Isaak B. Jacob HaKohen of Fez (Morocco) known as the Rif. This "Talmud katan," (literally small Talmud) printed in the back of the standard edition of the

(continued on next page)

CODIFICATION (continued)

Talmud, or printed in conjunction with it, is arranged in the same order as the Talmud and written in synoptic form. Rif brings the essence of the Talmudic discussion which he used to decide halakha; for this reason, a reader of the Rif feels as though he/she is reading the Talmud itself. Like the *Halakhot Pesukat*, *Halakhot HaRif* codifies only those Talmudic tractates containing halakhot and aggadic statements of contemporary halakhic relevance.

In addition to this major work, R. Isaac Alfasi also composed *Halakhot Ketanot* (literally the Book of Small Laws), in which he gathered halakhot appearing in tractates *Kodashim* and *Tohorot* (dealing with the laws of sacrifices and ritual purity respectively) that had contemporary relevance and were not specifically limited to the Temple era.

Rif made legal decisions on matters where the Babylonian Talmud did not come to any conclusion. He often quotes the Palestinian Talmud, though in case of disagreement it is the Babylonian Talmud which is considered authoritative. A second principle employed in Rif's halakhic decision-making is *Hilkheta Kebrai*, whereby the law is decided according to the most recent opinion.

R. Isaac's book became the focal point of a prolific literature which is printed around Rif's material in a layout similar to the Talmud itself. These commentaries include:

The *Sefer HaMaor* (literally the Book of Enlightenment) of R. Zerahia HaLevi (Provence, 12th century) which attacks Rif's decisions;

the critical notes of R. Abraham B. David of Posquierres (known as Rabad — Provence, 12th century) which answers R. Zerahia HaLevi's criticism and presents his own;

the *Milhamot HaShem* and *Sefer HaZechut* of Ramban (R. Moshe B. Nahman — Spain, 13th century), which defends Rif against R. Zerahia and Rabad;

a running commentary on the Rif by R. Jonah of Gerona (Spain, 13th century);

another such commentary by R. Nissim Gerondi (known as Ran — Spain, 14th century);

and *Nimukei Yosef* (literally the Reasons of Yosef) by R. Joseph Habiba (Spain, 15th century), which is a running commentary on the tractates not touched upon by Ran.

THE MISHNE TORAH

The next great work of codification was written by Rambam (R. Moshe B. Maimon — Spain, 12th century). Entitled the *Mishne Torah* or *Yad HaHazakah* (the Strong Hand), it was envisioned as the authoritative compilation in accordance with which the halakha should be decided: the author could conceive of no possible contradiction between his work and earlier binding halakhic literature. Four features of Rambam's *Mishne Torah* are: the concentration of material gathered in many diverse places, including the then revolutionary idea of encompassing even commandments without contemporary application; the subdivision and classification according to subject matter; the omission of quotations from the sources on legal decisions; clear style and formulation.

The *Mishne Torah* is divided topically into 14 books, each subdivided into sections (which Rambam calls halakhot), further subdivided into chapters dealing with specific laws. To a large degree, the casuistic (case-study) method of the Mishna is retained, as is its clear style and precise Hebrew. (For further details on Rambam's *Mishne Torah*, and the subsequent controversies and commentaries, see article "Maimonides" of this series — *Habayit* No. 313 — June 1987, page 27).

Rambam's *Mishne Torah* drew severe criticism from some authorities who argued that it would reduce the quality and quantity of serious Torah study, and that the omission of sources implied arrogance on Rambam's part. Possible because of the force of this controversy, scholars of the following generations limited themselves to writing books of halakhot which relied heavily on knowledge of and familiarity with the Talmud and the subsequent halakhic literature. One of the most famous of these books is the *Piskei HaRosh* (the Decisions of the Rosh) by Rabbenu Asher which was written in the 14th century. Resembling *Hilkhot HaRif* in physical layout and inner structure, it too is printed in the back of the standard edition of the Talmud. R. Asher, though, was somewhat unique in having migrated from Germany to Spain, and being familiar with both German and Spanish scholarship, was able to draw upon a wide pool of legal decisions and approaches to *p'sak*.

— by Maidi Katz

PEACE AND EVERLASTING MEMORY

Herta Spiegel, <i>nee Levi</i>	formerly Hanover
Kurt Saul	formerly Berlin
Siegfried Goldschmidt	formerly Neidertiefenbach
Irma Kanthal, <i>nee Schloss</i>	formerly Langenselbold
Selma Glaser, <i>nee Dreifuss</i>	formerly Pforzheim
Sidonie Lindheimer, <i>nee Hamburg</i>	formerly Offenbach
Henry Boas	formerly Connecticut
Ferdinand Erman	formerly Raunen
Robert Bernheimer	formerly Ichenhausen

We Extend Our Warmest Sympathy To The Bereaved

WE REMEMBER

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

Sept.	Tishri				
12	1	Mathilde Kahn	21	10	Dorothea Cohn-Victor
12	1	Ernest A. Lilienstein	21	10	Max & Blanka Dreifus
12	1	David May	21	10	Johanna Eichtersheimer
12	1	Moritz Schwarz	21	10	Jacob & Rosa Eisen
12	1	Paula Sonn	21	10	Wilhelm Frenkel
12	1	Samuel Sonn	21	10	Emma Frenkel
13	2	Alfred & August Levi	21	10	Cilly Fuld
		Arthur, Hermann &	21	10	Hannelore Fuld
		Wilhelm Levi	21	10	Anni Gold
13	2	Dr. Nathan Roos	21	10	Ida Gold
13	2	Eva Walden	21	10	Theobald Gold
13	2	Salo Walden	21	10	Else Goldband
14	3	Dr. Ernest Einstein	21	10	Lina Goldschmidt
14	3	Walter Jonas	21	10	Leo, Martha & Heinz
14	3	Salomon Katz			Hirsch
14	3	Morris Nager	21	10	Ella & Walter Jacobsohn
14	3	Rosa Neumann	21	10	Siegfried, Franziska,
15	4	Paul Camnitzer			Hildegard & Werner
15	4	Eugene Fleischner			Jacobson
15	4	Meta Kahn	21	10	Bernhard Katzenstein
15	4	Theo Mathes	21	10	Ernst Kaufmann
15	4	Zacharias May	21	10	Frieda Kayem
15	4	Max Schorsch	21	10	Irma Kayen
16	5	Esther Rosenberg	21	10	Ella Lachs
17	6	Joseph Oppenheim	21	10	Rita Lachs
17	6	Wolf Plaut	21	10	Julius Lasker
18	7	Pauline Hirsch	21	10	Amalie Lauter
18	7	Anna Holzmann	21	10	Rebecca Lebrecht
18	7	Moritz Veisz	21	10	Samuel Less
19	8	Bertha Michel	21	10	Alfred & Eduard Lippmann
19	8	Eva Nordlinger	21	10	Hilda Loeb
20	9	Irma Loew	21	10	Joseph Loeb
20	9	Netty Michels	21	10	Albert Loew
20	9	Kurt Rosenthal	21	10	Bertha Loew
20	9	Margaret Ullman	21	10	Emmi, Leo, Ruth & Walter
21	10	Frieda Adler			Neuburger
21	10	Selma Adler	21	10	Isidor & Mathilde
21	10	Rebekka Aron			Rosenbaum
21	10	Herta Avrutin	21	10	Lucy Scherlinski
21	10	Julius & Ella Braun	21	10	Pauline Scherlinski

(continued on page 37)

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WE REMEMBER (con't.)

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

(continued on next page)

WE REMEMBER (con't.)

Oct.	Cheshvan		Nov.	Cheshvan	
20	9	Auguste Regenstein	2	22	Isidor Herrmann
20	9	Anton Sachs	2	22	Dora Lissauer
21	10	Louis Herzberg	2	22	Hedwig Meyer
21	10	Max Lazar	2	22	Esther Nadel
22	11	Rudolf Buxbaum	3	23	Bertha Neumark
22	11	Herman Hirsch	4	24	Shmuel Auer
22	11	Jettchen Hirsch	4	24	Isidor & Ella Dreifuss
22	11	Julius Schaler			Hannelore & Fritz
22	11	Arthur Simon	4	24	Emily Emma Simon
23	12	Kurt Blumenstiel	5	25	Adolf Stein
23	12	Friedl Kraus	6	26	Henry Rosenthal
24	13	Albert Beitmann	7	27	Samuel Badt
24	13	Eugene Levy	7	27	Jack Fuld
25	14	August Bauer	7	27	Selma Hammerschlag
		(Bauernfreund)	8	28	Helene Gern
25	14	Jenny Homburger	8	28	Toni Oppenheim
25	14	Regina Leiter	8	28	Arthur Schwarz
25	14	Helen Mainzer	8	28	Jenni Simon
26	15	Amalia Bergman	9	29	Erwin & Johanna
26	15	Else Hess			Blumenthal
26	15	Hugo Israel	9	29	Heinrich Leitner
26	15	Adolf Reiter	9	29	Lina Less
26	15	Ludwig Schwarz	9	29	Marianne Sucher
26	15	Jacob Stern			
27	16	Else Fraenkel	10	Kislev	1
27	16	Simon & Lina Nussbaum	10	1	Hans Furstenberg
		and children	10	1	Ida Kaufherr
27	16	Rebeka Strauss	10	1	Salomon Kaufman
27	16	Setti Yunker	10	1	Melitta Markovics
28	17	Betty Fuld	10	1	Albert & Julie Steuer
28	17	Friederike Goldschmidt	11	2	Herta Nathan
28	17	Ludwig Greenbaum	11	2	Hermine Schwarz
28	17	Joe Issi Kahn	12	3	Jacob Feuer
28	17	Meier Rosenfeld	12	3	Sigfried Levy
28	17	Recha Schiff	12	3	Moses Neuburger
29	18	Sophie Lowenstein	12	3	Sophie Zeilberger
29	18	Moritz Silbermann	13	4	Louis Neumann
29	18	Louis Snopek	13	4	Helen Reichsfeld
29	18	Albert Strauss	13	4	Joseph Simon
30	19	Max Badt	13	4	Harry Walter
30	19	Theodora Hammerschlag	14	5	Emilie Holzer
30	19	Dr. Paul Hes	14	5	Frieda & Max Schoenfeld
30	19	Julius Levite			& daughter
30	19	Nathan Reis	14	5	Julia Stock
30	19	Jette Stein	15	6	William Goldschmidt
30	19	David Stern	15	6	Henry Gutwillig
31	20	Moses Baer	16	7	Eugen Hirsch
31	20	Dina Forchheimer	16	7	Manfred Hirschheimer
31	20	Joseph Hartoch	16	7	Hans Juan Levi
31	20	Hannchen Lehmann	16	7	Hanna Meyer
31	20	Sophie Levi	16	7	Harold Ullman
Nov.			17	8	Rose Boettigheimer
			18	9	Ernst Heilbrunn
1	21	Alfred Berger	19	10	Hugo Kaufmann
1	21	Dr. Samuel Kirsch	20	11	Mina Hamburger
1	21	Fred Kraus	20	11	Regina Klein
2	22	Siegfried Adler	20	11	Moritz Saeman
2	22	Max Griesheim	20	11	Frida Schwarz

(continued on next page)

WE REMEMBER (conclusion)

Nov.	Kislev		29	30	David Greenbaum
20	11	Max Stern	29	30	Herman Kayem
21	12	Johanna Baumann	29	20	Hedy Price
21	12	Karoline Gottlieb	29	20	Adolph Rothschild
22	13	Samuel Bernheim	29	20	Else Wolfsheimer
22	13	Isaac Frankel	30	21	Julius Bloch
22	13	Max Hirschhorn	Dec.		
23	14	Martin Lowenberg	1	22	Arthur Kahn
23	14	Kurt Schoemann	2	23	Julius Eggener
23	14	Lina Weinstock	2	23	Rosa Herze
24	15	Emil Dreifuss	2	23	Martin Reich
24	15	Simon Goldstein	2	23	Fred Wolf
24	15	Rafael Mannheimer	3	24	Ella Jonas
24	15	Marcus Stern	3	24	Ferdinand Kahn
25	16	Sarah Heinsfurter	3	24	Leo Kaufmann
25	16	Julie Ransenberg	3	24	Sol J. Loew
25	16	Amalie Schoenberg	3	24	Marianne Scharenberg
25	16	Frederick Weil	4	25	Bruno Einstein
25	16	Rosa Williams	4	25	Family Lichtenstein
26	17	Leopold Friedberger	4	25	Salomon Reinheimer
26	17	Eugene Hirsch	4	25	Max Stein
26	17	Regina Lichtenstein	4	25	Hanna Wormser
26	17	Meta Schaefer	5	26	Ernest Jochsberger
26	17	Dr. Herman Schuelein	5	26	Arthur Neu
26	17	Emmy Siesel	5	26	Jacob Strauss
26	17	Josef Traub	6	27	Ralph Horn
27	18	Dr. Maximilian Klanfer	6	27	Jacob Kramer
28	19	Ida Basch	6	27	James Wilson
28	19	Josef Bauer	7	28	Arthur Hanau
28	19	Joseph Goldschmidt	7	28	Amalie Lippmann
28	19	Bertha Goldwein	7	28	Heinrich Neuburger
29	20	Johanna Baer	8	29	Hedwig Hamelburger
29	20	Arthur Baruch	8	29	Berta Hubert
29	20	Adolf Goldwein	8	29	Isaac Lowenstein
			Tevet		
			9	1	Heinrich Nadel

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

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