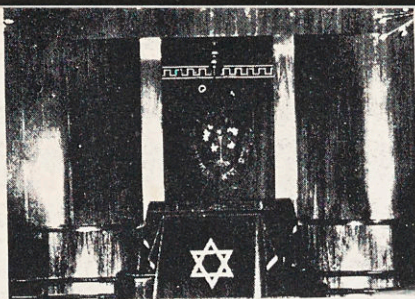


HABAYIT



הבית

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AL HANISSIM

On Chanukkah and Purim the *al hanissim* paragraph joins us. In it we give thanks "for the miracles and for the heroism, for the salvation and for the victories which You performed for our forefathers in those days at this time." Appropriately inserted in the thanksgiving benediction (in Shemoneh Esreh and Benshen) we gratefully recall and pay tribute to G'd's miraculous intervention to save His people and bless us with continued existence.

The introductory paragraph (quoted above) is followed by a brief synopsis of the historical events as they occurred, featuring Mordochai and Esther for Purim and the Hasmoneans for Chanukkah. Year after year we bring to mind the anxiety, the struggles and the triumph experienced "in those days at this time."

It is of course fitting and proper to commemorate episodes when the entire nation was in mortal danger and wondrously rescued. Hence *al hanissim* is recited by all. But G'd bestows miracles and favors on the individual as well.

Often we recognize instantly His blessing and warm gratitude fills the heart. Sometimes the blessings go unnoticed. Is not every breath, every heartbeat, miraculous? Is not our health a precious gift, family and friends priceless favors, livelihood and satisfaction causes for an outpouring of thanks to Him?

Indeed—in the very benediction of the Shemoneh Esreh in which we feature *al hanissim* on Chanukkah and Purim, we give thanks from a heart brimming with gratitude, "for our lives which are committed to Your power and for our souls which are entrusted to You, for Your miracles that are with us every day, and for Your wonders and favors in every season."

It's "Chanukkah" the year round!

Rabbi Shlomo Kahn



TO GIVE THANKS AND PRAISE UNTO THY GREAT NAME

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SCHEDULE OF SERVICES

		<i>Preceding</i>	<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Day</i>	<i>Shema</i>
							<i>Break</i>	<i>Before</i>
1988								
Dec. 10	Miketz - Chanukkah - Sermon	4:10	8:30	4:35	5:09	6:10	9:30	
Dec. 17	Vayigash	4:10	8:45	4:35	5:10	6:15	9:30	
Dec. 24	Vayechi	4:15	8:45	4:40	5:13	6:20	9:35	
Dec. 31	Shemos - (Blessing Month of Shevat)- Sermon	4:20	8:45	4:45	5:19	6:20	9:35	
1989								
Jan. 7	Voero (Rosh Chodesh)	4:25	8:30	4:50	5:24	6:20	9:40	
Jan. 14	Bo	4:35	8:45	5:00	5:31	6:20	9:40	
Jan. 21	Beshalach - Sermon	4:40	8:45	5:05	5:39	6:20	9:40	
Jan. 28	Yisro	4:50	8:45	5:15	5:47	6:15	9:35	
Feb. 4	Mishpotim - Sermon (Blessing Month of Adar I)	5:00	8:45	5:20	5:54	6:10	9:35	
Feb. 11	Terumo	5:05	8:45	5:30	6:02	6:00	9:30	
Feb. 18	Tetzave - Sermon	5:15	8:45	5:40	6:11	5:50	9:25	
Feb. 25	Ki Siso	5:25	8:45	5:45	6:18	5:45	9:20	
Mar. 4	Vayakhel-Shekolim (Blessing Month of Adar II) - Sermon	5:35	8:45	5:55	6:27	5:35	9:15	
Mar. 11	Pekude	5:40	8:45	6:00	6:34	5:25	9:10	
Mar. 18	Vayikro-Zochor - Sermon	5:50	8:45	6:10	6:41	5:10	9:00	
Mar. 25	Tzav-Poro	5:55	8:45	6:15	6:49	4:55	8:55	

(continued on next page)

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

Mornings:	Sundays and Legal Holidays Monday, December 26, Monday, January 2, Monday, February 20)	8:00 A.M.
	Mondays and Thursdays	6:40 A.M.
	Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings:	December 11 to January 5	4:30 P.M.
	January 8 to February 2	5:00 P.M.
	February 5 to March 23	5:30 P.M.

SPECIAL DAYS

Mon.-Fri.	Dec. 5-9	Chanukkah weekday Shacharis 6:30 A.M.
Friday	Dec. 9	Chanukkah/Rosh Chodesh Teves: Shacharis 6:30 A.M.
Shabbos	Dec. 10	Chanukkah: Shacharis 8:30 A.M.
Sunday	Dec. 18	Fast: Asoro b'Teves: Fast begins 5:45 A.M.; Shacharis 8:00 A.M., Mincho-Mariv 4:15 P.M.; fast ends 5:08 P.M.
1989		
Shabbos	Jan. 7	Rosh Chodesh Shevat: Shacharis 8:30 A.M.
Shabbos	Jan. 21	Chamisho osor b'Shevat
Sunday	Feb. 5	Rosh Chodesh Adar I, 1st day: Shacharis 8:00 A.M.
Monday	Feb. 6	Rosh Chodesh Adar I, 2nd day: Shacharis 6:30 A.M.
Sunday	Feb. 19	Purim Koton
Tuesday	Mar. 7	Rosh Chodesh Adar II, 1st day: Shacharis 6:30 A.M.
Wednesday	Mar. 8	Rosh Chodesh Adar II, 2nd day: Shacharis 6:30 A.M.
Monday	Mar. 20	Ta'anis Esther: Fast begins 4:45 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 6:00 P.M. followed by Megillo; fast ends 6:40 P.M.
Tuesday	Mar. 21	Purim: Shacharis and Megillo 6:15 A.M.

SHIURIM SCHEDULE

Daily Lerne after Shacharis

Daily Lerne after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.

Lerne of Gemoro Shabbos after Musaf (beginning December 17th)

followed each week by a Kiddush. Siyum for Firstborn on Erev

Pesach. This year Tractate Sanhedrin will be studied.

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FROM THE PRESIDENT'S DESK

It is a pleasant duty to render recognition for the efforts and devotion to those who are connected with the preparation of our High Holiday and Sukkos Services or who otherwise contributed to the success of the holiday season.

Many members may not realize how much work and effort is required in preparing and executing our religious services. Here is a brief outline:

Our office staff, headed by Mr. Emil Schwartz and assisted by Mesdames Erica Roman and Menucha Paltiel, took care of setting up and distributing seat tickets as well as assembling the names for the Yom Kippur Memorial booklet.—Mesdames Herta Hirsch and Irene Heimer cleaned and polished our Torah silver. The Ark was set up, all in white for the High Holidays, with the help of Messrs. Walter Michel, Oscar Wortsman and Albert Blank and, as every year, the Sukkah was festively decorated by the ladies of our Sisterhood under the leadership of its President, Mrs. Fay Blank. The Sisterhood likewise organized and donated the Kiddushim in the Sukkah following Services. And, of course, our Chevra Kadisha under the direction of Mr. Arthur Hanauer and with the help of the Chevra ladies arranged the Hoshano Rabbo Lernen.

Our Services were, as always, efficiently coordinated by Rabbi Kahn who, aside from delivering a series of inspiring and well-composed sermons (and doing a million and one minor chores) instructed our new Chazan, Mr. Seth Lutnick, in our order of prayers and our traditional tunes. Messrs. Oscar Wortsman and Eric Hanau, who together with Mr. Hugo Bacharach, acted as our able choir, likewise introduced Mr. Lutnick to the music that has become so dear to us. It seems to be the general consensus that Mr. Lutnick delighted his audience with an outstanding performance blending familiar music with contemporary Israeli tunes and acting as Chazan with dignity and obvious deep understanding of the prayers that he was reciting. And, it was good to see and hear again our old friend Mr. Manfred Walden as "Shacharis Chazan." Mr. Albert Blank, as usual, satisfied our membership with his reading of the Torah portions. On short notice, Mr. Lutnick also did his best in blowing the Shofar for us in the Synagogue (as well as for several home-bound members after the Services).

Credit must likewise go to those gentlemen who by their daily attendance assured a Minyan during the Selichos and Chol Hamoed periods (Messrs. Harry Benger, Albert Blank, Arthur Hanauer, Milton Lamm, Walter Michel, Kurt Neu, Jack Scharenberg, Manfred Schoen, Alfred Stern, Herman Wiesenberg and Oscar Wortsman). And, last but not least, a word of appreciation to Mr. Eric Hanau for making our financial appeal on Kol Nidre and to our members for their generous response.

To all of them our sincerest thanks for a job well done! We hope that their example will induce others to come forward and join us in our efforts to maintain regular services in accordance with our traditions as well as other communal functions in all their strength.

Regrettably, we were not able to generate sufficient interest to rent a bus for a visit to our cemetery before Rosh Hashonoh. However, with the help of volunteer cars and drivers (Messrs. Eric Hanau, Harry Speier, Oscar Wortsman and myself) we provided transportation to all those (about 20) who had responded.

Several times in past years a questionnaire was sent to our members to set up a funeral notification list. Of necessity, this list must be revised from time to time to limit it to those who are willing and able to attend funerals regularly. It is suggested that anyone not falling into that category who would like to be advised of death cases make his own arrangements for notification with someone that is on the list.

We sometimes hear general but vague remarks that members who are ill or home-bound are not visited regularly by our Bikur Cholim squad. On the contrary, our volunteers, under the direction of Mr. Oscar Wortsman are doing an excellent job. It stands to reason that visits can only be made when the Bikur Cholim committee is advised of the name and address of the patient. We urge our members to give such information to Mr. Wortsman as soon as known.

Mrs. Erica Roman recently celebrated an anniversary that is surely unique in our Congregation. She completed "her" 100th issue of our Habayit. For years she has been typing up and collating articles, memorial lists, getting advertising, fighting printers etc. Congratulations — and many more issues!

As every year, we shall begin our Shabbos morning Gemoroh Shiur right after Chanukah (Shabbos, December 17). We were unable to accommodate several members last season who wanted to sponsor a Kiddush. In order not to disappoint anyone we ask you to reserve your preferred date now by notifying me promptly.

William Blank



CONGREGATION NEWS IN BRIEF

... the cycle of the year's beginning on our Jewish calendar engages the full participation of all segments of the Congregation; the Administration mapped out all details for the necessary preparations, gathering momentum in the month of Elul and reaching the climax for Rosh HaShono and Yom Kippur; the services were conducted by Cantor Lutnick (who skillfully combined traditional Kehillah melodies with delightful innovations of his own) and Mr. Walden, accompanied by the Synagogue Choir, the sermons of Shabbos and Yomtov were delivered by Rabbi Kahn who also supervised the prayer services and led the Neilah prayers, the Torah was read by Mr. Albert Blank, and Cantor Lutnick sounded the Shofar ...

... this year's weather pleasantly enhanced the entire Sukkos-week; the Yomtov enjoyed well-attended and well-conducted Synagogue services and traditional Kiddush receptions tendered by the Sisterhood; Hoshano Rabbo began with the Chevra Kadisha-sponsored Leren in which the assembled gentlemen participated actively and which was addressed by Mr. Arthur Hanauer and Rabbi Kahn who delivered a *devar Torah*; next morning's services were concluded with the solemn expanded Hoshanos. . .

... Shemini Atzeres featured, in addition to full Yomtov services, Yizkor and Matnas Yad and the annual *Tefillas Geshem* (Prayer for Rain); Simchas Torah's mood of rejoicing was expertly highlighted by the spirited melodies introduced by Cantor Lutnick, easily learned and joined by the Congregation; Rabbi Kahn and Mr. Walter Strauss were the recipients of Choson Torah and Choson Bereshis honors; both gentlemen hosted a Kiddush reception for the Congregation on Shabbos Bereshis. . .

... on October 12th a bus trip to Atlantic City sponsored by Congregation and Sisterhood gave all its participants a pleasant time in the pursuit of the outing's pleasures. . .

... the planned visit to the New York Public Library to view the exhibition "A Sign and a Witness" will be reported in the next issue. . .

... the visit to the Yeshiva University Museum, sponsored by the Sisterhood on November 13, will be reported in the next issue. . .

... the Annual General Meeting of the Congregation will take place on Sunday, March 12, — invitations will be mailed to all members. . .

... our Congregation's commemoration of the 50th anniversary of Kristallnacht, which took place on Shabbos Chaye Soro, November 5th, will be described in the forthcoming issue. . .

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JEWISH COMMUNITY COUNCIL

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

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

MORIAH LUNCHEON CLUB

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

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

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

TO OUR MEMBERS

We received a letter dated October 10 from

Dr. Reinhard Weber
Staatsarchiv Muenchen
Postfach 22 11 52
8000 Muenchen 22

which in part reads as follows:

"ich bin Historiker und Archivar am Staatsarchiv Muenchen und arbeite zur Zeit an einer biografischen Studie ueber Dr. Max Hirschberg, geboren 1883 in Muenchen, gestorben 1964 in New York. Hirschberg war ab 1911 als Rechtsanwalt in Muenchen taetig und gehoerte nach 1918 zu den wenigen demokratisch-republikanisch gesinnten Vertretern seines Berufsstands. 1934 musste er mit Frau und Sohn nach Italien emigrieren, von dort in die USA. Nach mir vorliegenden Nachrichten hat er in New York bis zu seinem Tod 1964 wieder als Rechtsanwalt gearbeitet.

Ich suche Unterlagen jeglicher Art ueber Dr. Max Hirschberg, seine Familie und deren Schicksal in den USA und vorher. Sein Sohn, Erich Stefan Hirschberg, geboren 1921, koennte noch leben. Vielleicht gibt es bei Ihnen aeltere Mitglieder, die sich an H. erinnern koennen? Da sich meine Forschungen, was Amerika betrifft, recht schwierig gestalten, bin ich fuer jeden Hinweis dankbar."

We suggest that anyone who can be of assistance to Dr. Weber get in touch with him at the above address with reference to the mentioned letter or contact the undersigned.

William Blank

THANK YOU

My sincere thanks to Rabbi Kahn, President Blank, the Sisterhood and members of the Congregation for their kind expression of sympathy on the sudden passing on of my dear sister Gerda Hellman, z.l.

—Margot Wortsman

Our sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, Mr. and Mrs. Wortsman, Chevra Kadisha and Sisterhood, and all the members of the Congregation, for their kind expression of sympathy on the occasion of the sudden passing of our beloved husband, father and grandfather.

—Beatrice Schmidt and family

We express our sincere appreciation to all who participated so generously in our honor in the Dinner Journal of the Shaare Zedek Hospital.

—Rabbi and Mrs. Shlomo Kahn

Our heartfelt thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, the Sisterhood, Chevra Kadisha, members and friends of the Congregation, for their kind expressions of sympathy during our bereavement for our beloved husband and father,

Irma Leopold and Family

ALL IN THE FAMILY

This past festive season again enabled your reporter to enjoy a revisit with his congregation, to have a *wiedersehen* with old friends, and last, but not least, to appreciate a *wiederhoeren* of our traditional liturgy. Especially gratifying was to note the continuance of fine chazzanut by our new Cantor Seth Lutnick.

We are happy that the river of happy family news, too, is continuing to flow. A long path of special birthdays begins with the 75 year milestones of Mr. Edward Knopf in October, Mrs. Ruth Bernheimer in November, and Mrs. Irene Baruch and Mr. Arthur Hanauer, both in December. Mr. Julius Blum observed the four-score mark in October and Mrs. Hannah Kafka observed hers in November. Mr. Max Bergman celebrates his 85th birthday in December, while Mrs. Rosa Lazar's like birthday in October was enhanced by the simchah of having been presented with a great-grandson. We also have a six-pointed star of nonagarians: November was the month of Mrs. Bella Strauss' 90th birthday, while the 91 year mark was shared by Mrs. Marie Sass in September and by Mrs. Therese Zeilberger and Mr. Victor Schwab in November, a month that also saw Mrs. Hilde Bloch's 92nd birthday. Mrs. Flora Gunzenhauser's 94th birthday was in October, which also held a special niche for Mrs. Marie Gutman's 104th birthday.

Mr. and Mrs. Kurt Rosenthal reached the 40th anniversary of their wedding in October.

May the Chanukkah light in our windows portend the continuing glow of Besorot Tovot to be shared in our Kehillah.

Chag Chanukkah Sameach
Shalom ve-hatzlachah
Theodore H. Spaeth

PROFESSOR ERNST SIMON (1899 - 1988)

A few weeks ago the sad news reached us from Israel that Professor Ernst Simon has passed away after a long illness.

Professor Simon, according to the Encyclopaedia Judaica, was born in Berlin where he worked as an educator and co-edited "Der Jude" with Martin Buber. In 1928 he emigrated to Palestine and in 1935 joined the staff of the Hebrew University as professor of philosophy and history of education. He was co-founder of the Leo Baeck Institute and a prolific lecturer and writer.

Professor Simon defined his philosophy as a religious humanism, the world being a Covenant between G'd and man, in Judaism based on the Torah and Halachah. Politically, he was an early advocate of a bi-national state in Palestine; after the founding of the State of Israel he pleaded for equal economic rights for Arabs and fought for peaceful political and economic collaboration between Jew and Arab.

In our own community, Professor Simon served for years as "Second Rabbi" during the High Holiday services at Beth Hillel. We remember his sermons as lucid, witty and warm. He never tried to intimidate his audience but he succeeded in transmitting in easily understandable terms the lofty message of his ideals. He had a marvellous command of the German language, particularly appreciated in the Sixties by those whose knowledge of classical German began to fade.

Ernst Simon surely was a man of many contrasts: sharply intellectual yet never too proud to exchange a friendly word with one of our members or with one of our children; highly idealistic in his political thinking yet patiently understanding of human frailty; quite forgetful of unimportant things (he called himself "ein zerstreuter Professor") yet with a clear vision of what he perceived to be the future of the State of Israel. He was a simple, modest man in his habits yet he belonged to the intellectual elite of his generation. He was kind, a man of peace, willing to compromise, anxious to mediate.

Professor Simon will be honored throughout the Jewish world as one of the great contemporary thinkers and philosophers. In our Congregation and in wider German-Jewish circles he will have lasting memory for his eloquence, his great gift of communicating with other (and lesser) human beings and his warmth that came from the heart.

William Blank

KRISTALLNACHT, THE NIGHT OF BROKEN GLASS

Fifty years passed, it was the 9th of November,
We will never forget but always remember.
Our Synagogues burned, holy scriptures and all,
Nazis rejoycing, I still hear them call,
Their slogan: "Kill the Jews" forever in my ear,
That's when we started to live in fear.
Homes ransacked, looted and trashed,
Stores ravaged and plundered, glass was smashed,
Jews randomly beaten, a few were killed,
Concentration Camps with our men were filled.
For weeks imprisoned, before their return,
Some came as ashes, inside of an urn.
Crystal night, broken glass, true examples
Our life in chaos, how we were in shambles.
In a panic, Jews tried to emigrate
To leave the country, before it was too late.
Many had no chance, they were out of luck,
When emigration was stopped, our people were stuck.
I remember the feeling, when all hope was gone,
Not even a straw left or a hand to hold on.
Much worse it got for us to bear
When the yellow star, we had to wear.
All our belongings, with which we were blessed,
Our homes, our assets were dispossessed.
Like cattle in trains, the Nazis us horded
To Concentration Camps in the east we were deported.
Imprisoned, inhumanely, behind barbed wire,
Laboring hard, they sent us out for hire.
Under the worst conditions, hungry and cold
No difference whether one was young or old.
Of malnutrition or sickness, people died,
Bitter tears, very often we cried.
"Aktionen" took place, people taken away,
Many stopped "believing", even stopped to pray.
There was no hope left, we were left to rot
Or in nearby forests by machine guns get shot.-
It was only a handful, that did survive,
To become liberated, to build a new life,
A few lucky ones, made it out of this hell
Able to report, to the whole world to tell.
Now hateful people declare, it is not the truth,
Exaggerations and stories made up by the Jews.
We shall always remember as long as we live
Never to forget and never to forgive.
Six Million Jews, they slaughtered and killed
Nothing will ever wipe out their guilt.
The scars of our wounds, will always remain,
We can never, ever let this happen again!

Hannelore Marx

(Especially written for the Society of Survivors of the Riga Ghetto)

... BUT DOES IT MERIT THE GOLD?



Rabbi Shlomo Kahn

Winners all are our Yomim tovim, proudly wearing their hard-earned medals. In the "Olympics" of the Jewish year, every day makes its legitimate entry, presenting unchallenged credentials, for "*blessed be G'd, day by day He bears our burden*" (*uvo l'Tzion* prayer). All are competitors but winners are the days which excel, leaving all the others far behind in the breaking of shining records.

There are major and minor winners in splendid procession. Prominent are the Torah mandated festivals which commemorate the great milestones of Jewish destiny and history: the Shabbos, matchless in sanctity, chronicler of Creation; the Days of Awe (dubbed "High" Holidays), towering in fearsome reverence; the glorious Pilgrim Festivals resplendent in joy. Next march the rabbinically ordained but still biblically rooted Purim, followed by the first of post-biblical holidays, Chanukkah. There are follow-ups: Chol HaMoed and Rosh Chodesh, authentically Torah ordained but tinged with overtones of weekday weakness; Lag b'Omer and Tu b'Sh'vat, Yom Atzmaut and Yom Yerusholaim — artistic "performers" who win warm applause for relieving the monotony of the "ordinary" entries but unable to break into the "big brass."

Shall we carry the analogy a bit further? Shabbos and Yomtov earn gold medals, Purim gets the silver, Chanukkah shares with Rosh Chodesh and Chol HaMoed the bronze. Fair-minded judges would vote so. But were we to poll the biased masses, gauging popularity statistics, then Chanukkah would find itself propelled to the very top! The Menorah's little lights set the eight nights of Chanukkah ablaze in illumination. The melodies of traditional, beloved Chanukkah songs reverberate resoundingly. The story of military victories by the few over the many, and the miracle of the oil, is told and retold, printed and broadcast, cast in rhyme and prose, set to music, exalted and glorified. Does Chanukkah really merit the gold?

I come not to condemn Chanukkah but to praise it, yet in all fairness Chanukkah must not be permitted to shove its way and demand a seat among the mighty. Pure, pleasant, sacred Chanukkah is blatantly bloated, callously commercialized, its purity polluted for purposes profane, its sanctity soured, its authenticity abused. And unfairly dilated. Not a Yomtov is Chanukkah, yet its symbols, customs and songs occupy center stage—Menorah and *latkes* and "Rock of Ages" on a par with Shofar, Matzoh and *Ma nishtanno!* Chanukkah is a winsome winner but for brilliance it cannot hold its candles to the solemnly festive lights of Shabbos and Yom Kippur or any of the other biblical holidays. What catapulted charming little Chanukkah to front rank? A calendaric coincidence.

Chanukkah comes in the season of a major Christian holiday which makes heavy and diversified demands on its religionists: prayer *and* presents, belief *and* business. Quite inappropriately, Jewish oases in the swirling sea of Gentile activity catch the fever of the climate.

Jewish parents, myopic, fearing that their little youngsters would feel deprived when they see the deluge of gifts received by the other children, plunge into the gift-buying spree. Jewish pedagogues and community leaders with shallow identity integrate the season's sound of music with but minor modifications. Public display of illumination in honor of the non-Jewish holiday kindle a resolute effort of competition and imitation. Our modest Chanukkah, powerful spotlights trained on it from alien sources, finds itself lifted above and beyond its rightful and proper place.

(continued on next page)

GOLD (continued)

You may ask: why bemoan exaggeration and hyperbole? Why begrudge a minor holiday its unnecessary but exquisite place in the sun? For two reasons. First, truth and honesty must be preserved. It is always wrong and sometimes precarious to accept adulteration, no matter how seemingly slight and harmless. Enjoy Chanukkah, by all means, but stay away from magnifying its importance.

Secondly, Chanukkah's very theme forbids reaching out to a non-Jewish religious observance. It was the refusal to accept the practices and beliefs of another religion which drove the Hasmoneans to action. For G'd and Torah, wars were fought, lives were risked and lost, martyrdom was freely chosen. Is it not irony—and a measure of irreverence—to let the trappings of a non-Jewish holiday seep into the observance of Chanukkah?

But—Chanukkah's inability to sit with its "big brothers" notwithstanding, it has its own impressive greatness. The desire to link this post-biblical, rabbinically instituted holiday to Scripture, produced many an ingenious result. (Eliyahu Ki-Tov's *Sefer Hatoda'ah* lists tantalizing passages, such as Genesis 1:3, Leviticus 24:1, Numbers 8:1 and 33:30. See also *Habayit* No. 295 page 11 listing Genesis 46:28 and Ezekiel 37:16.) The Rabbis of the Midrash tie the date of Chanukkah's Temple rededication to the completion of the work on the Sanctuary in the wilderness. All this is a valiant effort to enhance the status of Chanukkah. And the effort was successful. What Chanukkah lacks in direct biblical documentation is amply compensated by refreshing authentically Jewish popularity.

No need to borrow from or rely on others. The triumph of the spirit makes Chanukkah a major event. Thus the Rabbis instituted reciting full Hallel (as on a biblical Yomtov). And the eminently apt kindling of small lights is Chanukkah's major observance. Light is the symbol of victory over darkness. Even a small light uncannily banishes surrounding gloom. Not surprisingly, Chanukkah with its Menorah kindles the imagination, stimulates emotional appeal and easily converts itself into a festival of Torah. Chassidic sentiment, leaning heavily on kabbalistic thought, has developed a rich anthology of prayer, study and song. Chanukkah mitzvos are observed in an almost mystical mood. (Asher Gruenwald's *Ner Mitzvo* brings four different versions of prayer to be recited before and after the kindling of the Chanukkah lights, nine Chanukkah songs in addition to the traditional *Mo-oz Tzur*, and four *piyutim* for Shabbos Chanukkah.)

By now Chanukkah's place in the cycle of our festivals should be clear. And the analogy to the Olympic Games which rose so easily to mind and pen becomes obsolete and possibly out of place. Jewish Chanukkah fought against Hellenism. Jerusalem's Temple Mount triumphed over Greece's Mount Olympus. Far more significant than the excitement of the Olympic Games is our observance of Chanukkah.

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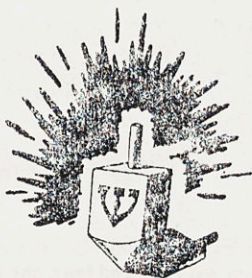
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WOMEN AND THE CHANUKAH STORY



From an early age, Jewish girls are taught that Chanukah is a significant holiday for them. From the halakhic point of view, both women and men are equally obligated to kindle the Chanukah lights and not only may each of them perform the mitzvah (commandment), but either one may perform it on behalf of the entire family. Indeed, in many homes, it is not only the head of the household who lights the candles for the whole family, but each son and daughter kindles his or her own Chanukiah, (Chanukah candelabra), this being done for the dual purpose of educating the children to fulfill the mitzvot, and that of bringing abundant light into the home during this holiday. Women's special share in this holiday is illustrated by the custom of women not working while the Chanukah lights are burning. Additionally our Sages, in the Talmud, teach two distinct meanings for the phrase "They too, (referring to women) were part of the miracle." Women are portrayed as playing two major roles, both as victims of the persecutions that afflicted our people, as well as heroines who were instrumental in our deliverance.

Essentially Chanukah, as its Hebrew root implies, is a holiday of rededication. The events to which Chanukah relates were replete with many incidents of *Kiddush Hashem* (the sanctification of G-d's name). This was the mitzvah which motivated those Jews who publicly defied the Syrian conquerors; it was the inspiration for the urgency to clean, purify and rededicate the Temple; and the lights of the menorah glowing in the resanctified Temple were victorious testimony to it.

Two special women in the Chanukah story exemplify the devotion to *Kiddush Hashem*. The first is Hannah who was the mother of seven sons. Her story, briefly related in the Talmud and other sources, is an inspiration to faith, sacrifice and commitment to G-d.

Before leaving Jerusalem, Antiochus has issued three terrifying decrees which loyal subject had to obey to prove their allegiance to him. These included bowing to the statue of Antiochus, eating swine's meat and rejecting the Torah of Moses. Although some officials such as the Governor of Judea tried to demonstrate public compliance, many others chose martyrs' deaths.

Hannah and her seven sons were incarcerated as part of a general purge of religious Jews. Eventually they were summoned by the King, who urged them to lead the public in negation of G-d's sovereignty; to refuse would mean terrible torture and death. The story is well known; the king's conciliatory attempts to woo each of the sons, their steadfastness and desire to die rather than violate the Torah and, above all, Hannah's refusal to persuade her sons to do otherwise. When her youngest son, the last to die was taken away, she told him: "Go tell our Father Abraham—'You bound only one son on an altar—but I bound seven sons.'"

The depth of faith and the commitment Hannah had instilled in her sons could not be overcome, leading them to die for *Kiddush Hashem*. She was the last to die and the two alternative accounts of her death teach us different aspects of her character. If indeed she died by casting herself on the fire lit to murder her sons, we may learn of her determination that, neither in life nor death, would her body be violated by infidels. Alternatively, if in fact her death came as a result of crying out to G-d, praying that her life be ended, and being rewarded with G-d's instant response, then we witness her courage to place her fate in His hands, either to go on living and serve Hashem if that be His will, or to die confident in her faith that death is a bridge to still another kind of existence.

Judith is another woman, who is also associated with Chanukah. Her story tells of a town in Israel which was besieged by the enemy and whose entire water supply was cut off. The assembled townsmen decided to pray for deliverance to G-d, but also resolved that if their prayers were not

(continued on next page)

WOMEN AND THE CHANUKAH STORY (*continued*)

quickly answered, they would surrender, considering that to be G-d's will. Meanwhile Judith, an attractive, learned, and wealthy widow whom I visualize as completely frustrated by the men's lack of action, decided to visit the enemy camp incognito. Again the story is widely known; Judith succeeded in getting the enemy general to invite her to his tent, and at an opportune moment she slew him. She cut off his head, placed it in her bag, and cautiously left the camp. Upon discovering their leader's headless corpse, the soldiers panicked and fled, and Judith was credited with the unusual victory.

It has been suggested that the story has allegorical elements, and that the name Yehudit, or Judith, which actually means "Jewess," could be representative of any or all Jewish women. Judith is praised for her good sense, her deep religious conviction and her resolve not to sit back and wait for deliverance, but to be an active partner with G-d in the redemption of her city, and hence her nation. Although Judith must have experienced fear, she was able to control it; and her confidence in her own personal courage, military judgement, and dramatic ability allowed her to carry off a charade that would lull the general into a false sense of security.

As the simple joys of celebrating a happy holiday take over most aspects of our consciousness—consuming much of our time and energy—let us also consider that spiritual aspects of the celebration. Let us imagine and discuss with our children what it must have been like to witness, in one day, the sacrifice of seven loved sons for the love of G-d. Let us think of what it must have been like to be one lonely woman fighting for the deliverance and for the redemption of her nation with only G-d at her side. Let us think of what it must have been like to be that Kohen (Priest) who persevered, amidst the rubble, to find one small cruse of pure oil, so that the rekindled menorah in the Temple could announce to the world: "The Jewish people lives! The Torah of Moses lives! The G-d of Israel lives!"

And let us celebrate this Chanukah by rededicating ourselves to *living for Kiddush Hashem*.
by Rookie Billet

CHANUKKAH ON THE FOURTH OF JULY

Summer months bring casualties. Nothing serious, I hasten to add, but casualties nonetheless. Some of our "regulars" went on vacation, one was hospitalized. When the "holiday" week-end came around, the outlook was gloomy—both weather-wise (a heat wave) and daily minyan-wise. The daily minyan was severely in peril. Some surviving regulars would be out of town. We had struggled all along with our steady crew of 11 — 12 — 13. By some inexplicable miracle, the summer-vacation loss of the three Yeshiva University boys (included in the 11 — 12 — 13 crew) was overcome — with effort. But now — how?

We were depressed but not suppressed! Contingency plans to be made. Personal approach and appeal, telephone calls, pulpit announcements, button-holing those who, though not "regulars" are by no means "irregular." And —

Promises were made and kept. Faces unfamiliar for weekdays made their appearance. Were welcomed. Commitment made — services went on. The unfamiliar became familiar, the rare turned frequent, participation and association saved the congregation.

Tell me not that our men cannot be counted on — they can!

And then, the Chanukkah-Torah reading came to mind. In the wilderness, the Sanctuary had been erected. Beautifully constructed. Its intricate parts formed a sacred unit. The entire people had participated. All now rejoiced at dedicating it. Uplifted and inspired, the twelve Tribal Princes brought lavish gifts on twelve consecutive days. A veritable fire-work display of extravaganza.

Deservedly featured. Though exact replicas, twelve times over, each of the twelve is painstakingly detailed, accorded its own separate little Torah reading.

There's a post-Chanukkah footnote. On the very next Torah verse, Rashi quotes the midrashic comment: "When Aaron the Priest (whose tribe was not among the featured twelve) saw this glory, he felt bad. Thereupon the Holy One, blessed be He, said to Aaron: 'By your life! Your service is greater than theirs. They did this once—you serve Me daily, every morning and evening.'"

True "Princes of Israel" were all who leaped into the breach, when the daily minyan was short. Warmly welcomed, sincerely applauded, their "lavish gift" gratefully acknowledged. But lest our trusted "regulars" feel bad upon hearing all this praise, let them be assured—their service is greater. They come faithfully every day, morning and evening.

(And our doors are opened wide for *all* to do the same.)

Rabbi Shlomo Kahn

A HANUKKA TOUR



Armed with his wits and a fervent belief in G-d, Judah Maccabee miraculously overcame the massive Seleucid Greek army. Armed with imagination, a good map and the proper source material, visitors to Israel can experience firsthand the glory of that victory and the lifestyle of those who achieved it.

From the small town of Modi'in, Judah's rebellion swept through the Judean Hills to Jerusalem, as Jewish villagers rallied to his side. There, Judah rededicated the Temple, where tradition places the miracle of the oil that lasted eight days.

Numerous sites within a half-hour's drive of Jerusalem offer insight into Judah's tactical brilliance and lifestyle, and may suggest what inspired him and his followers to bravery. Judah's village of Modi'in the cradle of the rebellion—is just 20 minutes away. Understanding the village life of his day serves as a fitting introduction to the story of Judah Maccabee.

Within view of industrial smokestacks, a Hasmonean village is thriving. The Hasmoneans, Judah's family, lived on a hillside a short distance from Hakfar Hahashmona'i (The Hasmonean Village), a reconstructed Second Temple-period village which speaks volumes about Judah's origins.

Experts may dispute the exact site of Modi'in, and of the Maccabean Tombs where Judah and his family were buried, but there is no disputing that one can enter into Judah's world by walking into Hakfar Hahashmona'i. Geographer Zohar Bar Am and wife Nomi, a teacher, performed a miracle worthy of their Maccabean ancestors in transforming the hillside near Moshav Shilat, some 10 miles east of Lod on the northern road to Jerusalem. History helped; remains found at the site indicate that it was once, indeed, a village from that same Second Temple period that Hakfar Hahashmona'i seeks to recall, and evoke.

Launched in 1979, the reconstruction project was intended to show Israeli children "what life was like in a Jewish village in the clearest possible way," explains Zohar. "Maybe it's the desire of a Jew and an Israeli to show our roots in the land." He and Nomi began collecting from Arab villagers dozens of discarded ancient farm implements similar to those their Jewish predecessors used for centuries.

Uncovering ancient olive presses and other farming tools on neighboring hills, the Bar Ams laid out their finds with the advice of local villagers. The result offers twentieth-century visitors a chance to peer into the past. Sheep and other animals kept at the site allow for hands-on demonstrations of ancient shepherding and husbandry. Coin making, weaving, wine making, olive harvesting and working the fields are among the activities in which visitors can participate. (Would-be visitors should first telephone Zohar 08-261-802.

Transformed into a Second Temple-period villager for a day, one can get a better feeling for Judah's roots. Zohar explains that "for 3,000 years, people used methods based on the biological muscles of man and beast." The Maccabees relied heavily on both. According to Nomi Bar Am, the Hasmoneans, a priestly family, were successful shepherds—a profession which later stood them in good stead militarily. "They knew the landscapes, they knew where to hide. They knew where the water resources were," she notes.

"Analysis of the Hasmoneans' nicknames (mentioned in the *Book of Maccabees*) reveals that they had jobs related to shepherding; tanning, furrier work, weaving and other tasks," Nomi relates. Judah's nickname, "Maccabee," probably came from the word *makevet*, or hammer—perhaps a reference to his great physical strength.

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HANUKKA TOUR (continued)

Looking out at the Maccabees' initial escape route from Modi'in into the Gofna hills, Zohar pays tribute to Judah's military expertise. "He created an army out of villagers who came at his call, in three to four hours. He never took the main road, and he kept everything he was going to do a complete secret. He knew everything about the other side, always giving them the feeling that they were safe—while leading them to their downfall. (And) he was a real leader of the people, in the best sense of the word."

The Modi'in villagers were tied to the changing seasons and to working the land. Generally conservative, they resisted passing fancies like Hellenism. "The farmers remained committed to their beliefs, their Torah," Nomi observes. "They were. . . hardened, less open to all kinds of influences. That group was the one that initially joined Mattityahu and his sons." Their traditional lifestyle under attack, Judah's army—equipped with farm implements and improvised weapons—took to the hills, to lie in ambush for their oppressors.

How did a shepherd stop an army? To fully appreciate Judah's battle tactics, a visit to several battle sites is highly recommended. These sites aren't quite Gettysburg or Valley Forge—there are no cannons to sit on, or uniforms to inspect. One factor has preserved the drama of the original, however: The topography remains essentially unchanged, topography that was a key to Judah's battlefield successes.

Three sites are especially noteworthy: Beit Horon, Ammaus and Beit Zecharish. As one drives to Jerusalem from Hakfar Hahashmona'i on the back road from Tel Aviv, a dramatic incline peaks among a cluster of new homes just before Givat Ze'ev. Here, at Beit Horon, in 165 B.C.E., Judah delivered a stunning blow to Seron, the Seleucid Greek commander sent to crush Judah's rebellion.

Deep valleys and rifts form a narrow pass here. Seron's large, heavily armed phalanxes had to narrow their column significantly to traverse the narrow gorges and canyons still visible today. Judah's shepherd's eye chose Beit Horon as the perfect place from which to literally head the Greeks off at the pass, crushing them by attacking from the hillsides to the right and left of today's road.

Judah didn't rely solely on his wits. Seron's huge army unnerved Judah's men; "how can so few of us fight against so many?" they asked. "Many can easily be overpowered by a few," Judah replied. "Victory does not depend on numbers; strength comes from Heaven alone" (I Maccabees 3:18-19). Such inspirational talks became a common feature of Judah's prebattle preparations.

Judah's men also needed inspiration at Ammaus, 20 minutes from Jerusalem on the Jerusalem-Tel Aviv highway. At the Ashkelon road turn-off, a right turn leads to the Jewish National Fund's Park Canada. Climb to some of the higher foothills in the park for a clear view of the valley where Judah dealt the Greeks yet another crushing blow.

Standing atop the Bacchides Fortress in the park—built by the Seleucid commander who eventually defeated Judah in 160 B.C.E.—Meir Malka of the JNF's Education Department traced Judah's great victory at Ammaus. Three Generals—Gorgias, Ptolemy and Nicanor—were dispatched to crush any remnant of the rebellion. The confident Greeks encamped in the valley below the park to the west, calling in slave traders to talk prices for Jewish slaves they were sure would soon be theirs.

But Judah set a trap. "Judah followed a tactic of hiding during the day and attacking at night," Malka explains. "The Seleucids left their main force in the valley below, sending Gorgias with 5,000 men to look for Judah." Leaving campfires burning to fool Gorgias, Judah left and split his army in two. He led one force to a point south of the encamped Greeks, attacking them while they slept.

Attacking from the south, Judah succeeded in focusing the Greeks' attention on his first unit. His second unit then attacked from the north, catching the Greeks in a pincer move. Gorgias, returning from his fruitless search for Judah, saw the rout and fled. It was Judah's greatest victory, setting the stage for future triumphs and the conquest of Jerusalem.

Judah's military exploits can be traced at additional battlefields throughout Israel. At Beit Zechariah, near Moshav Elazar, Judah's brother Elazar died carrying out a desperate attack on a Greek elephant he believed was carrying the Greek commander. A Roman mile-marker near Kibbutz Rosh Tzurim still show the ancient road the Greeks took to attack Judah. At Beit Zur, near Hebron, Judah's victory over Lysias led the villager-turned-daring commander to his greatest hour; the rededication of the Temple.

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HANUKKA TOUR (*continued*)

Entering Jerusalem, Judah found the Temple defiled, its holy places ruined. Replacing the Greek-appointed High Priest with men dedicated to the Torah, Judah and his brothers "rebuilt the Temple and restored its interior and consecrated the Temple courts. . . . On the anniversary of the day the Gentiles profaned it, on that very day, it was rededicated. . . . Then Judah, his brothers, and the whole congregation of Israel decreed that the rededication of the altar should be observed with joy and gladness at the same season each year, for eight days, beginning on the twenty-fifth of Kislev" (I *Maccabees* 4:48, 54,59).

Having revived his people spiritually, Judah remained attuned to their shifting military needs as well—as evidenced in the First (or Hasmonean) Wall that Judah and his brothers began building around the city.

The *Book of Maccabees* relates that "at that time, they encircled Mount Zion with high walls and strong towers to prevent the Gentiles from coming and trampling it down as they had done before." (I *Maccabees* 4:60). Those "high walls" can still be seen. As one walks north from Mount Zion toward Jaffa Gate, a stratum of Hasmonean-era stone—roughly cut, with heavy protrusions—is clearly visible as the bottom layer of today's Old City walls.

In Judah's time, the huge wall ran north from Mount Zion to Jaffa Gate, east to the Temple Mount, south and around today's City of David, and west to Mount Zion. In our times, it can be most impressively seen at three points: the Citadel, the Israelite Tower and the Cardo.

At the Citadel, near Jaffa Gate, guide Orly Hartuv of the Society for the Protection of Nature in Israel explains that Hasmonean handiwork was appreciated by Jerusalem's master builder Herod, who built on it. "Herod widened the Hasmonean Wall and made it stronger," Hartuv says. The wall's thick remains add drama to the Citadel Sound and Light shows. Evidence of a Hasmonean barracks can also be seen, beneath the ruins of a Herodian barracks that was built on top of it.

Like Herod, Judah appreciated his ancestors. At the Israelite Tower, the juncture of the Hasmonean Wall with its predecessor—a wall built by King Hezekiah in 722 B.C.E.—can clearly be seen. Why did the Hasmoneans build a separate wall, following the same (West to east) topographical line as Hezekiah's, instead of extending or widening the original? Perhaps they objected to the rough fieldstones that made up Hezekiah's wall; instead they used ashlar stones, with hewn, squared edges. In any case, the wall evidently served its purpose—Josephus describes it as "well-nigh impregnable."

Judah's Jerusalem was meant to be more than a fortress, however, its 100,000 residents worked as merchants and money changers, and it attracted numerous visitors. "Life in Jerusalem at that time was very rich, in the spiritual and cultural sense," Hartuv notes. "I think it was very interesting to live at that time. The feeling was: 'We have built a new country'—maybe like we Israelis think today."

Inhabitants of surrounding villages have visited Jerusalem through what some archologists believe was a gate in the Hasmonean Wall visible at the Cardo. As one enters from the Cardo's northern entrance, steps lead down to the ruins of another Hasmonean wall, a few feet north of the remnants of the first Hasmonean wall. Archeologists suspect that the breach between the two walls was the Ginat Gate cited by Josephus. Portions of the Hezekiah Wall are also visible in the Cardo.

Judah died on the battlefield in 160 B.C.E., forced into a frontal clash with the Seleucids, who surprised him with a double assault at Elasa—six miles from his triumph at Beit Horon. Undaunted, Judah said: "If our time is come, let us die bravely for our brethren and leave no stain on our honor" (I *Maccabees* 9:10).

With Judah's followers in mourning, the rebellion was temporarily crushed, but the shepherd from the hilltop village of Modi'in had planted the seeds of rebellion on fertile ground. From his village roots, he had triumphed militarily, rededicated the Temple, and fortified Jerusalem. His brothers took up the battle, eventually gaining independence and securing the rich heritage Judah had preserved for the Jewish people. Walking in Judah's footsteps connects us more closely to that heritage, and enriches our understanding of "the miracles and the wonders, the salvations and the battles" that took place in those days at this season."

by Aryeh Dean Cohen

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TU BISHVAT - THE FEBRUARY SEDER



It's a Jewish New Year, but it's not Rosh Hashana. Celebrants drink four cups of wine and read from a "Haggada," but it's not Passover. Since it's a Jewish occasion, though, there's a focus on food and (serious) talk—and on the ramifications of both.

Happy Tu B'Shvat—the Jewish New Year for Trees. And welcome, if you're one of a growing number of Jews, to a Tu Bishvat Seder—a ritual banquet with sixteenth-century mystical antecedents and a lot to say, apparently, to today's Jews.

It is for many a means of connection to the Land of Israel and its special beauty and richness; for others, a reminder of our responsibility to the natural world and to each other; for still others, an exquisite meditational experience. For those who have made conducting a Tu Bishvat Seder a specialty of their Jewish lives, it contains within it the possibility of attaining a greater harmony with the cosmos and the Creator—and thereby (as, indeed, the mystics put it) "fixing the world."

In the Mishna, the fifteenth day of Shvat—"Tu" is transliterated Hebrew for the letters *tet* (9) plus *vav* (6)—is merely designated as the fiscal new year of trees for purposes of tithing the fruit yields. (Fruits appearing after this date were reckoned as part of the next year's produce). The date is not arbitrary: By this time in the Land of Israel, the heavy rains are over. Water begins to flow in the ground—and sap to rise in the trees. Trees and plants begin to bud: Spring is coming.

Almost no law governs the day's observance—but layers of graceful custom have arisen, in different Jewish communities, to set off Tu Bishvat as a minor holiday and a festive day. The most universal has been simply eating fruits—sometimes specifically 15 kinds of fruit, and especially those native to the Land of Israel.

In Eastern Europe obtaining and eating dried fruits and *bokser* (carob) in the midst of cold, desolate winter reflected a poignant yearning for the Holy Land. It was largely the descendants of these Ashkenazim who began the Israeli tradition of planting saplings on Tu Bishvat—or, in the diaspora, giving money to the Jewish National Fund to enable afforestation of the Holy Land.

Sefardic Jews developed more elaborate rituals to observe Tu Bishvat which they called *Las Frutas* (the Feast of Fruits). Children were given bags of fruit to wear as pendants around their necks; in some countries, the rich would host lavish feasts for the whole village, at which as many as 100 different kinds of fruits, nuts and vegetables were consumed.

It was sixteenth-century Sefardic kabbalists (Jewish mystics) in Safed, creators of the Friday-night Kabbalat Shabbat service, who devised a ritual meal for Tu Bishvat modeled after the Passover Seder: a banquet of four cups of wine and four courses of fruit, consumed with the appropriate blessings over a festive table decorated with flowers and candles, and accompanied by the reading and study of passages on trees and fruits from the Torah, rabbinic commentaries and the Zohar—the kabbalists' interpretation of the hidden meanings of the Torah. And it is this tradition still practiced in many Sefardic homes (especially among Turks, Moroccans and Iraqis) but unknown to most Jews, that is enjoying a renaissance: at a "New Age" *minyán* in Berkeley, California, and an Israeli folk-dance weekend in the Catskills; at Orthodox synagogues in New York and Skokie, Illinois, in Jewish community centers and creative Jewish schools, and in Hadassah chapters as well.

Jonathan Wolf, a modern Orthodox Jew, will be conducting his thirteenth Tu Bishvat Seder this year on Manhattan's Upper West Side. (He also conducts model Seders for New York's Lincoln Square Synagogue.) Wolf uses a *tikkun* or *seder*—either word is used for the "program book" or loosely, "Haggada," as well as the meal itself—that he has compiled from rabbinic commentaries, the prophets and the *Song of Songs* in addition to the *p'ri Etz Hadar* (The Fruit of the Goodly Tree), the first published liturgy for Tu Bishvat. He also includes songs and poetry (Joyce Kilmer's "Trees" in both Yiddish and English), along with instructions for a "trees sing-down" and other games.

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TU BUSHVAT - THE FEBRUARY SEDER (continued)

For Wolf, the holiday is especially rich: It is "the post-biblical holiday corresponding to entering the Land of Israel" after we left Egypt (Pesah), received the Torah (Shavuot) and wandered in the desert (Sukkot). Accordingly, it highlights not only the importance of building the land, but the duty to preserve, protect and respect G-d's world—all that is now conveyed by the word "ecology." Wolf notes that the Torah's injunction against destroying fruit trees even in wartime (*bal tash'hit*) was generalized by the rabbis to a prohibition of any waste or needless destruction.

Wolf also sees *tzedaka*—our just obligations to the poor—as implied in Tu Bishvat, because gratitude toward the Source of our land and its fruits should impel us to share our bounty—and because the laws of *tzedaka*, in fact, derive from agricultural laws. (The Zohar, he notes, calls *tzedaka* "ilana d'hayei"—the tree of life) As the Sefardim established a *ma'ot perot* fund to provide food for the poor on Tu Bishvat, so Wolf collects *tzedaka* donations from Seder participants to assist needy Jews and non-Jews and to support the work of Israeli and American environmental organizations.

By Robert L. Cohen

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JUEDISCHE RITTER UND BARONE IHRER MAJESTAET

Manche meinen, es sei ein Anachronismus, und fordern seine Abschaffung. Andere nennen es einen immer noch wichtigen Bestandteil der demokratischen Ordnung. Und wieder andere sagen schmunzelnd, es sei der exklusivste Klub, den man sich vorstellen koenne. Aber die Ritter und Barone, die im Jahre 1215 in Runnymede bei Windsor zusammentrafen, um Koenig Johann von England mit ihrer Magna Charta wichtige Mitentscheidungsrechte abzuwingen, wuerden sich wundern, wenn sie das heutige House of Lords und seine Insassen zu sehen bekaemen.

Insgesamt gibt es jetzt in Grossbritannien 1171 "Peers", von denen 790 ihren Titel ererbt haben und wiederum vererben werden. Mehr als 200 von diesen aber nehmen an der Arbeit des Oberhauses nicht teil: Sie haben entweder Urlaub genommen oder ihren Titeln entsagt. Einer juengsten Statistik zufolge sind im Durchschnitt 317 Mitglieder bei den parlamentarischen Debatten zugegen.

Im Londoner Oberhaus sitzen gegenwaertig 45 juedische Lords; davon zehn Angehoerige des Eradels. und wer hierueber ein wenig nachdenkt—man mag ueberzeugter Republikaner sein—, muss zu dem Ergebnis gelangen, dass eine traditionsreiche Institution, die ihren Ursprung im mittelalterlichen Feudalismus hatte, zu einer Einrichtung geworden ist, wo einstige krasse Unterschiede und Diskriminierungen auf seltsame Weise ausgeglichen werden. Im Oberhaus sitzen der juedische Baron Nathan und der Erzbischof von Canterbury, der koenigliche Herzog von Gloucester und der schwarze Lord Pitt von der Labor-Partei, der juedische Baron Hirshfeld of Holborn und der katholische Herzog von Norfolk, um nur einige zu nennen.

Die Lords und Ladies sitzen auf dunkelroten Ledersitzen. Da sie, wenn sie einmal dasitzen, keine Wahl zu fuerchten haben, sind ihre Debatten oft sachlicher und hoeflicher als die im Unterhaus. Wer aber sind die juedischen Herren und Damen, die mit "My Lord" und "My Lady" tituliert werden und die zu einem integralen Bestandteil der Creme de la Creme geworden sind? Da gibt es natuerlich Namen, deren Klang allein schon Baende zu sprechen scheint. Es waere aber ein schwerer Fehler, anzunehmen, dass zum Beispiel Lord Rothschild—bereits der dritte dieses Namens—nicht anderes sei als ein Titelerbe. Nathaniel Mayer Victor Rothschild ist ein hervorragender Wissenschaftler, Mitglied der Royal Society, Doktor der Philosophie und der Exakten Wissenschaften und ein international anerkannter Forscher auf den Gebieten Landwirtschaft und und Zoologie. Der konservative Regierungschef Edward Heath machte Rothschild zum Chef seines "think tank", obgleich der juedische Erblord im Oberhaus der Labour Gruppe angehorte.

Lord Lever of Manchester ist zum Unterschied von Rothschild—ein "Life Peer": Er ist ein juedischer Labour-Politiker, der jahrelang Regierungsmitglied war und auch ausserhalb seiner Partei als fuehrender Wirtschaftsmann gilt.

Manchmal verbirgt sich hinter verschiedenen Adelstiteln der gleiche Familiennahme. Lord Delfont of Stepney und Lord Grade of Elstree sind Brueder; beide stammen aus einer russisch-juedischen Einwandererfamilie, und beide sind fuehrende Persoenlichkeiten auf dem Gebiet des "Showbiz". Delfont ist aus dem Londoner Theaterleben und gerade aus der internationalen Film- und Fernsehindustrie (zum Beispiel der Muppet-Show) nicht mehr wegzudenken. Beide hiessen urspruenglich Gradowsky.

(continued on next page)

"MY LORD" und "MY LADY" (continued)

Lord Sieffs Name ist fast zu einem Alltagswort in Grossbritannien geworden; er machte sich ihn als Chef der fast legendaeren Kaufhauskette Marks and Spencer. Ein aktiver Freund Israels; in juedischen Angelegenheiten sehr engagiert; Praesident der britisch-israelischen Handelskammer; Traeger der Internationalen Bne-Brit-Goldmedaille fuer humanitaere Verdienste; Ehrenfellow des Corpus Christi College in Cambride— das sind nur einige Attribute dieses Mitglieds des Oberhauses auf Lebenszeit.

Lord Young of Graffham stammt aus einer litauisch-juedischen Einwandererfamilie. 1932 in London geboren, studierte er am Christ's College in Finchley und spaeter an der Londoner Universitaet Jura. Er ist ein konservativer Politiker und dient derzeit im Kabinett von Mararet Thatcher als Arbeitsminister. Die Regierungschefin sieht in ihm einen ihrer faehigsten Mitarbeiter. Lord Goodman ist ein weiterer "Life Peer"; er ist einer der angesehensten Juristen Grossbritanniens; Praesident des Londoner Institute of Jewish Affairs; Vorsitzender der English National Opera; Vorsitzender des Jewish -Chronicle-Verlages; einige Zeit hindurch war er auch Vorsitzender des Verbands der Zeitungsverleger Grossbritanniens.

Lord Ezra, der als Sir Derek Ezra Jahre hindurch als erfolgreicher Chef der verstaatlichten britischen Kohleindustrie taetig war, zaehlt im Oberhaus zu den Vertretern der Allianz von Liberalen und Sozialdemokraten. er ist als hervorragender Wirtschaftsmann bekannt; waehrend seiner Taetigkeit in der Kohleindustrie gelang es ihm, zu dem damaligen Gewerkschaftsfuehrer Joe Gormley (dem jetzigen Lord Gormley) Bruecken zu schlagen. Das sind nur einige wenige Beispiele und Namen—sozusagen als Kostproben.

Nicht vergessen werden sollte auch Lady Gaitskell, die aus einer litauisch-juedischen Familie stammende Witwe des frueh verstorbenen einstigen Fuehrers der britischen Labour-Partei, Hugh Gaitskell. Wie wurde nach dem Tod ihres Mannes in den Adelsstand auf Lebenszeit erhoben unter anderem war sie Mitglied der britischen Delegation bei den vereinten Nationen.

Man kann aber auch in den niederen Adelsstand erhoben werden. Als Ritter mit dem Titel "Sir" ist man zwar kein Mitglied des Oberhauses, aber auch diese Ehrung ist etwas ganz Besonderes fuer die Geehrten. Gegenwaertig gibt es 83 juedische Ritter; unter ihnen weltberuehmte Kuenstler wie Jehudi Menuhin und Sir George Solti; Politiker wie den frueheren Regierungschef von Suedrhodesien, Sir Roland Welensky, oder den jetzigen Regierungschef von Gibraltar, Sir Joshua Hassan; Grossindustrielle wie Sir Ralph Halpern oder Sir Monty Finniston; hervorragende Juristen wie Sir David Napley oder Sir Alan Mocatta; hervorragende Wissenschaftler wie Sir Rudolf Peierls oder Sir Isaiah Berlin. Zum Ritter wurde 1981 von der Queen auch Grossbritanniens Chief Rabbi Sir Immanuel Jakobovits geschlagen.

Es mag also zwar paradox anmuten, aber es ist nun einmal so in Grossbritannien: Uralte Traditionen, die manche von ausserher belaecheln moegen, weil sie eigentlich Ungleichheit zu betonen scheinen, dienen bereits seit recht langer Zeit dem Prozess der Integration und der Gleichberechtigung von Gruppen, gegen die einst systematisch diskriminiert wurde. Und wie zu ersehen war, ist dies auch fuer Juden gar nicht schlecht.

Von Peter Baum, London

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THROUGH A GLASS JEWISHLY



The main entrance to the Jewish National and University Library on the Givat Ram campus of the Hebrew University is unimposing. But after you pass through the guarded turnstile on a sunny day—as most days are in Jerusalem—the distant, glowing light of the Ardon Windows begins to play on the board stairwell, pale, angular and gem-like, slowly inviting you forward.

The Ardon Window—completed by Israel's foremost artist Mordecai Ardon in 1984—are magnificent from all angles and at all hours. On the first floor you confront the windows directly, seeing parts of the vision before reflecting on the whole. Looking down and across from the second-floor balcony, you can take them in with a single glance: They appear as a red-and-blue backdrop for some Divine play.

The windows embody the description of stained glass as "painting with light." They enliven not only the widows but the viewer as well as the walls and carpet, where muted shadows of color are cast. At night, outdoor spotlights render them visible; it is in the mornings, however, that they are most luminous.

The theme of the Ardon Windows—it is actually one immense window made up of many small panes of glass arranged in three frames—is the vision of Isaiah (2:3-4):

And many peoples shall go and say: "Come, let us go up to the mount of the Lord, to the house of the G-d of Jacob; and He will teach us of His ways, and we will walk in His paths." For out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and He will judge among the nations and arbitrate for many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.

At the left are intertwining white banderoles representing roads leading to Jerusalem, on which are written the initial words of Isaiah's prophecy in different languages and scripts: Greek, Latin, Arabic, Japanese and English. Above these winding, earthly paths are the heavens, rendered in incomparable, Ardon-inspired blue glass, varied with red-and-purple glass-with twinkling stars, celestial bodies and concentric circles that represent the *sefirot*, the metaphysical, kabbalistic spheres.

The large central panel is Jerusalem, the Jerusalem of Ardon's imagination. In it are familiar Ardon motifs and symbols: cosmic bodies symbolizing the universe, including a split blue-and-white moon that awaits the materialized vision; the *sefirot*, seen as both a geometric tree and as concentric circles; and Hebrew script.

Script, particularly the Hebrew alphabet has long been a favorite Ardon theme, and can be found in many of his paintings. Had he been born in the Middle Ages, Ardon says, he would have been a scribe.

In the central window, the script is that of the Dead Sea Scrolls. The Isaiah Scroll, one of the most important and complete biblical texts found when the scrolls were discovered in 1947, stands along the bottom of the central panel, as if it were the wall of Jerusalem, with irregular, crenelated tops. "The words of the prophet become a mighty wall, built of the sheets of the Dead Sea Scrolls," Ardon explains. "It is the Wall of Jerusalem here, or the eternal prophecy as a wall? It is a metamorphosis of both: of sword and stone."

Other parchment-like fragments also bear passages from Isaiah. On the right-hand panel, from a gray earth filled with a jumble of cannon and shells, rise farm implements, symbolized by white spades against a blue-green earth. The expanse of the three-part window is perfectly balanced, in both the ideas presented and in the sophisticated color and structural composition of the whole work.

Mordecai Ardon was born in 1896 in Tuchow, Poland, the son of a watchmaker. He studied art at the Bauhaus with Paul Klee, Wassily Kandinsky, Lyonel Feininger and Johannes Itten, between 1920 and 1925, and taught in Itten's school in Berlin from 1930 to 1933, the year he left for Palestine. The hills and landscape surrounding Jerusalem, where he had settled, gave him his first personal significant artistic focus.

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GLASS JEWISHLY (continued)

He played a prominent role in the art education of the Yishuv and, later, of the new state. Invited to teach at the "New Bezalel" School of Arts and Crafts when it reopened in 1935 (now the Bezalel Academy) he served as its director from 1940 to 1952. For the following 11 years, he was artistic adviser to Israel's Ministry of Education and Culture. He did radio broadcasts, and lectured to students and the culture-hungry public on art appreciation and art history. Nearly all of Israel's artists today, whatever their style or training, speak of Ardon with the reverence they feel toward a beloved master.

By the 1950's, Ardon began to use the triptych form. According to his biographer, Michele Vishny, his interest in the Renaissance art of Italy and northern Europe influenced him to formulate and render his ideas as a three-stage drama. It was at this time as well that the artist felt he could no longer limit himself to landscapes and figures, but must involve himself visually with the momentous events of his time and place.

It is not surprising then that Ardon's most significant triptychs are concerned in a symbolic manner with the Holocaust, Jerusalem, the Yom Kippur War and the Entebbe rescue. Over the years, he returned to the theme of Jerusalem many times; not the usual panoramic views, but always its real and ideal beauty and universal symbolism.

The artist, now 92, is still active and creative. Last spring found him in his Paris studio; he had just completed another triptych, a small one in somber tones, *The Doll of Auschwitz*, for exhibition at a London gallery. Shortly after, he was back in Israel, opening the exhibit "The New Bezalel; 1935-1955" on Independence Day at Artists House, the building which once housed the academy he directed.

For many years, Ardon dreamed of contributing a major work in stained glass to Jerusalem. "Many artists have tried to join the ranks of those anonymous medieval craftsmen who created these miracles of art," Ardon comments. "The urge has reawakened in our own time; the spiritual link has been renewed."

The Hebrew University was a natural site. The 100-square-meter window—which once looked out on an inaccessible gravel courtyard, admitting blinding light to the lobby of the reading rooms—seems to have been created solely for the purpose of the Ardon Windows. In 1980 the space was first suggested to the artist by his son, Michael, a chemistry professor at the university. The plan of stained-glass windows for the library was received warmly by the JNUL's director, Malachi Beit-Arie. "The windows are now part of the ambience of the building," Beit-Arie says. "They add beauty and purpose to a research library and a national library."

Ardon made the preliminary drawings, taking them to Rheims, home of Charles Marq, the master of the Jacques Simon Workshop, where stained glass has been made for 300 years. Ardon recalled a visit of 25 years earlier, when he congratulated Marq on the success of Chagall's windows for the synagogue at the Hadassah-Hebrew University Medical Center at Ein Karem. "Yes, the three of us worked very hard on those windows," Marq had told Ardon then, "Chagall, us and the lights." Studies in hand, Ardon reminded him of the earlier meeting, adding, "I am now ready to work hard with you and the light."

Soon Ardon was spending four days a week at Marq's atelier, working with the artisans to create the glass, which was colored in its liquid state and hand-blown using the methods of the Middle Ages.

Other than a few synagogues with painted or tinted-glass windows, there are no other major monuments in Israel which house stained-glass windows made by the medieval blown-glass technique. Besides Chagall and Ardon, no other great contemporary artist has expressed himself in this medium in Israel.

Ardon's windows are made up of hundreds of small, irregularly shaped panes, manufactured individually, and fixed to thin shaped lead frames and then set in larger, heavier rectangular metal frames. "If the color of one was not exactly right, or if it did not fit visually with the others, the piece of glass was remade," Ardon recalls. "The most difficult color of all to achieve was the off-white of leather of the Dead Sea Scrolls."

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GLASS JEWISHLY (*continued*)

The lighter tones of the center or edges of each piece of glass had to be adjusted by etching with hydrofluoric acid. "This gives depth to each other by allowing more or less light to pass through the glass," he explains. No matter how carefully each small colored pane was planned and executed, no one could predict the final visual effect until all the panels were installed; only when the light shone on the finished windows could the color effects be judged.

For the writing of the Dead Sea scrolls, vitreous enamel was applied with a brush. Ardon was guided by a photographic enlargement of the scrolls themselves, projected onto the cartoon, the full-scale, working drawings for the stained glass. If you look very closely at the windows, you can see an overall spattered effect of many tiny black brush strokes which endow the windows with a patina of age. Each pane was then fired in a kiln so that the glass paint fused with the glass of the window.

"Hard labor," says Ardon, using the biblical phrase that described the slavery of the Israelites in Egypt. The two years which Ardon devoted to the execution of the windows, like the designs, were his gift to Jerusalem. The materials and the work of the Simon atelier were sponsored by Ephraim and Zefira Ilin of Haifa.

The framed, rectangular panels were shipped to Israel in large wooden crates. In Jerusalem, Ardon held his breath until they were opened, for one box had been dropped during the trip; happily, all arrived intact.

With the windows came three artisans from the Simon atelier to install them attaching the leaded panes on the back of the rods which were to connect the panels to the permanent metal frames that had been made in Israel. Watching the effortless speed, grace and harmony with which the craftsmen worked—removing the temporary glazing from the huge window, attaching the panels to their new frames, climbing the scaffolding, handing each other the colored rectangles, inserting the glass in its proper place—was like witnessing a ballet. It was an emotional moment, in March 1984, when Ardon himself helped to install the final panel.

"The windows are the quintessential Ardon," says university curator Ahuba Passows. "In stained glass, he finally achieved the depth of color he sought throughout his life. For example, Ardon always searched for a red that he saw in the rubies of timepieces in his father's workshop. . . . He finally seems to have found the perfect blue he pursued in his paintings. . . . The enormous scale of the windows are in harmony with the profundity of the prophecy and its visual interpretation. How satisfying it must be for Ardon to have realized all of this here, in his most significant triptych."

Frequently one finds clusters of people gathering in front of the windows, interpreting the large geometrical *sefira* tree in the central panel. Many see it as a model of a molecule, thus symbolizing the knowledge imparted by Hebrew University. Whether or not this was Ardon's intention, his symbols, like the windows themselves, remain powerful because they evoke the realm of the mystical.

By Leila Avrin

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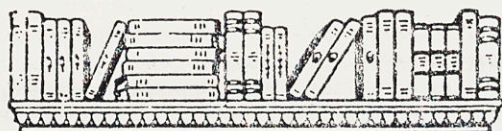
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THE CODES OF LAW



(This concluding installment of the survey of codes of Jewish laws describes the major codes published from the 14th century to the present.)

By the end of the 14th century a plethora of halakhic literature including manuals, novellae and responsa, had been produced in both Ashkenazi and Sephardi lands. While most of these works had managed to sustain the link with the halakhic sources, they were not convenient to use, nor were they clearly decisive. In addition, the differences in custom which abounded among Jewish communities had created difficulties in the equitable application of laws. Consequently the time was ripe for a codex that would incorporate the vast amount of existing material into one work and would meet the needs of Jewish communities for halakhic decision. This void was filled by R. Jacob B. Asher (son of Rosh, Toledo, Spain) in the first half of the 14th century. His book, *Sefer HaTurim* (literally the Book of Columns), which is often referred to simply as "the Tur," deals exclusively with laws of contemporary relevance and, to facilitate reference, is divided topically into four sections:

Orakh Hayyim (lit. Length of Life), concerned with the laws of day-to-day conduct such as daily prayer, blessings, Sabbath, holidays, etc.;

Yoreh De'ah (lit. Teaching of Knowledge), dealing with dietary laws, ritual slaughter, circumcision, mourning.;

Even haEzer (lit. The Stone of the Helper) treating family law, including marriage, divorce, etc. and

Hoshen Mishpat (lit. the Breastplate of Justice), which deals with the greater part of civil and criminal law.

The Tur decided halakha according to Rif (R. Isaac B. Jacob Alfasi). However, in case of disagreement with the Rif's decisions, the Tur accepted the opinions of Rosh, basing himself on the principle of *Hilkhetah Kebatrai*, and on the fact that Rosh was familiar with the law of both Ashkenazi and Sephardi Jews.

The form of the Tur retained the advantages of both the books of halakhot and those of *pesakim*, in that its concise legal decisions are followed by brief quotations, thus preserving the link to the sources. The Tur was widely accepted in the communities of the West (especially in Germany, Italy and Poland) where it was considered more authoritative than Rambam's *Mishneh Torah*, and it almost immediately elicited elucidation and amplification. Beginning in the 15th century, Spanish scholars began to write commentaries on the Tur; however, the majority of the most famous *nosei keilim* (arms bearers, as commentators are referred to in Hebrew) were 16th and 17th century German scholars.

The Shulkhan Arukh

As had occurred after the appearance of the *Mishneh Torah*, no major code was compiled for many generations following the appearance of the Tur although many books of halakhot were written. However, by the 16th century, there was a great need for a definitive and updated legal code. This was the era during which Sephardic Jews lived through great turmoil and upheaval in the wake of the expulsions from Spain (1492) and Portugal (1497). Conflicts and tensions between the "new arrivals" who had fled from the expulsions and persecutions, and the established communities in Ashkenazi countries were peaking; different customs and practices created a natural barrier between the two communities.

R. Joseph Caro (1488-1575), a Spanish exile living in Safed was a well-known kabbalist and a member of the Great Rabbinical Court, the foremost halakhic tribunal of his time. (He had, in fact, been ordained by R. Jacob Berab as part of a controversial attempt to reinstitute formal *semikhah* (ordination). R. Caro created a major work of codification consisting of two essential parts:

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THE CODES OF LAW (continued)

Beit Joseph (lit. the House of Joseph): which was in the form of a commentary on the Tur. This composition, referred to by its author as his *hibbur hagadol* (great work), takes precedence over the *Shulkhan Arukh* chronologically as well as in scope and content. The work took R. Caro 20 years to compile, and an additional 12 to annotate. R. Caro's aim was to include and discuss all halakhic material in existence up to his time and to decide the law. Generally speaking, R. Caro used the opinions of "the three pillars of legal decision," Rif, Rambam and Rosh; in case of disagreement the halakha was to be decided by the majority opinion. Under certain circumstances other "famous" scholars were also consulted.

The Shulkhan Arukh (lit. Prepared Table): which was completed in 1563 and printed in Venice in 1565. In contrast to the lengthy discussions of the *Beit Joseph*, the *Shulkhan Arukh* omits sources, names and material not essential to the rule itself, and states only the conclusions of the *Beit Joseph* "briefly, in clear language. . . so that every rule shall be clear in practice" (intro. to *Shulkhan Arukh*, Hoshen Mishpat). While similar to Rambam's *Mishne Torah* in its lucid language and style, the *Shulkhan Arukh* retains a structure and arrangement parallel to that of the Tur. The *Shulkhan Arukh* is divided into the same four sections as the Tur, bearing the same names and dealing with the same topics. These sections are further subdivided into similar chapters, but instead of the long flowing discourses found in the Tur, in the *Shulkhan Arukh* these chapters are broken up into short, concise and numbered paragraphs. R. Caro envisioned this work as a review aid for scholars as well as a basic text for young students. Consequently, he himself always referred to the *Beit Joseph* rather than to the *Shulkhan Arukh* in his responsa. Three centuries earlier the *Mishne Torah*, Rambam's major work of codification, had generated the glosses of Rabad; similarly R. Caro's *Shulkhan Arukh* generated the *Mappah* (lit. Tablecloth) of R. Moses Isserles (Ramoh, 1530-1592), a leading scholar of Polish Jewry. While R. Caro was writing the *Beit Joseph* in Safed, Ramoh in Cracow was writing a similar commentary to the Tur, the *Darke Moshe* (Lit. the Ways of Moshe). Midway through his composition, the *Beit Joseph* reached him. Nevertheless, Ramoh completed the *Darkei Moshe*, for in contrast to R. Caro who decided halakha on the basis of "the three pillars of legal decision," Ramoh took into account many later sources and customs especially those of Ashkenaz, thereby upholding the principle *lf Hilketa kebatraei*. When R. Caro's *Shulkhan Arukh* reached him, Ramoh wrote the *Mappah*, consisting of critical notes which amend, expand or explain R. Caro's statements. But unlike the widespread perception of the relationship of the critical notes of Rabad to the *Mishne Torah*, the *Mappah* is not generally perceived as playing an adversarial role to the *Shulkhan Arukh*. On the contrary, the *Mappah* rounded off the *Shulkhan Arukh* into a codification embracing all the nuances of the halakhah in use in the various Jewish centers, and paved the way for its acceptance.

While today it is hard to imagine a time when the *Shulkhan Arukh* (with its accompanying *Mappah*) was not accepted as an authoritative and binding code for all of Israel, initial reactions to the composition were mixed. Oriental scholars had some objections but on the whole accepted the work, while French and German scholars had more severe and fundamental criticisms. Maharshal (Morenu HaRav Shlomo Luria, 16th century Poland, an older contemporary of Ramoh) was opposed to the form of the book and wrote *Yam shel Shlomo* (Lit. Sea of Solomon) quoting Talmudic sources and different opinions on each rule. R. Mordechai B. Abraham Jaffe (ca. 1535-1612, a younger contemporary of Maharshal and Ramoh), in an attempt to mediate between the literary extremes of the *Beit Joseph's* expansiveness and *Shulkhan Arukh's* brevity wrote his own commentary, the *Levushim* (lit. Garments).

Protest against the *Shulkhan Arukh* continued through the next generation, but soon thereafter the *Shulkhan Arukh* became widely accepted. Two factors contributed to its acceptance. One was the composition of several accompanying commentaries (in addition to the *Mappah*), about specific sections of the work such as the *Sefer Me'irat Einayim* on the *Hoshen Mishpat*, by Joshua B. Alexander haKohen Falk. The author, who had been a pupil of Maharshal and Ramoh, reacting to those who, he felt, misinterpreted the *Shulkhan Arukh's* intention to be of use only after thorough knowledge of the Talmud had been attained, provided a link between the rulings and their sources.

Similarly, other scholars began writing commentaries to the *Shulkhan Arukh* such as the *Sifte Kohen* or *Shakh*, (lit. Lips of the Kohen) by Sabbetai B. Meir HaKohen written on the Yoreh

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THE CODES OF LAW (continued)

Deah and Hoshen Mishpat, the *Turei Zahav* or *Taz*, (lit. Columns of Gold) by David B. Samuel HaLevi on all four parts of the *Shulkhan Arukh*, but concentrating on Orakh Hayyim and Yoreh Deah; the *Helkat Mehokek* (lit. the Lawmaker's Portion) by Moses Lima and the *Beit Shmuel* (lit. House of Shmuel) by Samuel B. Uri Shraga Pheobus both of which comment on the *Even HaEzer*; and the *Magen Avraham* (lit. Shield of Abraham) by Abraham Abele Gambiner written on the Orakh Hayyim. These commentaries and others were printed alongside the *Shulkhan Arukh* in a format similar to that of the Rashi and Tosafot which accompany the Talmud.

The second factor which promoted the acceptance of the *Shulkhan Arukh* was historical. The upheaval in the Jewish communities of Central Europe in 1648 caused by the Chemielnicki massacres acerbated the need for a codification which would help to maintain balance and continuity. R. Caro's *Shulkhan Arukh* was ready and waiting to fill this vacuum.

With the benefit of a bird's eye view of Jewish history, a pattern in legal codification is discernible—a recurring revival of activity at regular intervals of 100 to 200 years. The 8th and 9th centuries produced geonic books of halakhot, the 11th the *Rif*, the 12th the *Mishne Torah*, the 14th the *Tur*, and the 16th the *Shulkhan Arukh*. To complete this historical phenomenon we would expect another major legal code during the 18th century. But historically, "the Emancipation at the close of the 18th century led to abrogation of Jewish organizational and judicial autonomy and divided Jewish society into traditional and non-traditional elements. Perforce, this weakened the authority of the halakhah. . . ."

Subsequent codifications have appeared, most notably the *Shulkhan Arukh Ha Rav* by R. Shnuer Zalman of Lyady (1747-1812, the founder of Habad); the *Hayei Adam* (lit. the Lives of Man) and *Hohmat Adam* (lit. the Wisdom of Man) by R. Avraham Danzig (1747-1812); the *Kitzur* (abbreviated) *Shulkan Arukh* by Solomon Ganzfried (1804-1886); the *Arukh HaShulkhan* (lit. the Arrangement of the Table) by R. Jehiel Michael Epstein (d. 1908); and the *Mishnah B'rura* (lit. the Clarified Teaching), a commentary by R. Israel Meir Hakohen, the Hafetz Hayyim (1839-1933) on the Orakh Hayyim section of the *Shulkhan Arukh*. Most of these works, however, are of much more limited scope than the *Shulkhan Arukh* and none of them undermines or supercedes its status as the primary halakhic codex, nor do they supercede it.

Of course, frequently a legal code does not suffice for dealing with the problems of new generations or for deciding new technological and social issues. These questions require a deep understanding of the traditional material, as well as continued sensitivity and creativity.

by Maidi Katz

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

OUR THOUGHTS DWELL ON . . .

(A series describing memorials displayed in our Synagogue)

VI

LIGHT BORN IN DARKNESS

Silently but with brilliant eloquence, the Chanukkah Menorah tells the miracle of Jewish endurance. Dark periods of oppression and eclipse are followed by heroism, rededication and freedom. Little wonder that the Menorah has become a staunch symbol of the very soul of our people.

The miracle of the oil occurred on the seven-arm golden Temple Menorah whose form and design is described in precise detail in the Torah and therefore well-known. For the commemoration of the miracle, we use a Menorah that holds nine lights, eight for the eight nights of Chanukkah and one for the *shamosh* with which the lights are lit. Jewish law does not prescribe the form of a Chanukkah Menorah (except that all eight lights must be located on the same level and the *shamosh* conspicuously out of line). Many Menorahs follow the shape and design of the Temple Menorah—a center shaft flanked by parallel sets of arms curved upwards. But many differ. Indeed the variety in form is as diversified as the artist's or craftsman's imagination. A visit to a dealer in Judaica, or leafing through a sales catalogue, or simply visiting Jewish homes can easily substitute for a museum tour.

Jewish ritual objects can tell exciting stories. Throughout our thousands of years of history, we have faithfully and tenaciously observed our mitzvos, in our own land or in foreign surroundings, in periods of joy or sorrow, in freedom or oppression. (Often persecution enhances the Jew's stubbornness, strengthens his feeling of identity and sharpens his faith.) A glorious witness to fealty and faith is the Zadikow-Hecht Chanukkah Menorah, crafted in the Theresienstadt concentration camp, used there in a concealed underground room, which survived (the artist Arnold Zadikow did not).

For close to four decades it stands as a herald of devotion and mark of distinction on its high pedestal near the front of our Synagogue. Lovingly carved by hand in rich-brown wood, its base board carries the traditional eight candle holders, faced by the seat of the *shamosh*. Behind it rises the prominently executed, eye-catching artistic design of the Star of David set in a large wooden disk on which there is the Hebrew inscription *mi chomocho bo-elim* . . . —"who is like You, G'd, among the mighty" (Exodus 15:11; traditionally the battle-cry of Judah, its four Hebrew words by their initials spelling MKBY i.e. Maccabee).

Choice of design and quotation, crafted in the brutal and dismal environment of a Nazi concentration camp, is obvious: pride, not infamy in the Jewish Star; abiding faith in the might of G'd.

The pedestal bears the dedication: "This Menorah was designed in 1943 by the well known sculptor of Munich Arnold Zadikow in Theresienstadt, where he died. It was carved in wood by Mr. Hecht. This artistic ceremonial object was bought from the artist's widow in 1950/5710 by the Chevra Kadisha of Congregation Beth Hillel, under the chairmanship of Mr. F. Weil, and was dedicated to our Synagogue."

In reverent salute to the memories it evokes, we kindle each year's first Chanukkah light on this Menorah.



Photo: Courtesy of Gary Weil

EINE REISE INS HERZ DER JUEDISCHEN GEMEINDE IRANS



(Von einem Verfasser geschrieben, der verstaendlicherweise seinen Namen nicht bekanntgeben will.)

Es ist eine einsame Flucht fuer die Tausenden von Juden, die aus dem Iran fliehen. Unbemerkt schluepfen sie ueber die Wuestengrenze nach Pakistan oder ueber die Berge in die Tuerkei, auf den Spuren ihrer ueber die ganze Welt verstreuten Familien. Sobald sie die Grenze hinter sich haben, betreten sie die Welt ihrer Traeume und tun den ersten Schritt auf dem Weg nach Amerika.

Seit Beginn der Revolution sind die iranischen Juden auf der Flucht aus ihrem Land. Doch dieser neueste Exodus ist anders als die fruheren: Die Juden, die in den letzten zwei Jahren den Iran verlassen haben, sind die zaehen iranischen Juden, die neun Jahre lang durchhielten, sich nun aber von der iranischen Regierung hinausgeschoben, von den juedischen Gruppen ausserhalb des Landes herausgezogen fuehlen.

Im vergangenen Jahr suchten mehr als zweieinhalbtausend juedische Fluechtlinge Hilfe bei der HIAS, *Hebrew Immigration Assistance Society*, die von Wien und New York aus taetig ist. Die HIAS gibt zu, juedischen Fluechtlingen beizustehen, wenn sie den Iran verlassen, weist jedoch den Vorwurf zurueck, ihre Vertreter wuerden in Iran und Pakistan arbeiten und den Fluechtlingen schon dort helfen. Das Juedische Zentralkomitee von Iran und viele andere iranische Juden behaupten, dass die HIAS Juden aktiv unterstuetze und zum Verlassen des Iran ermutige und ihnen beistehe, sobald sie in Pakistan sind. Die HIAS bestreitet dies, raemt aber ein, dass Juden die aus Iran in Pakistan eintreffen, von der dortigen juedischen Gemeinde Hilfe bekommen.

In den letzten neun Jahren hat die HIAS gemaess ihren eigenen Zahlen mehr als 6000 iranische Juden, die als religioese Fluechtlinge bezeichnet werden, zur Niederlassung in den Vereinigten Staaten verholfen. Viele tausend weitere leben in Italien, sehr wenige dagegen sind nach Israel gezogen, um dort zu leben. Die noch im Iran verbliebenen Juden, vermutet die HIAS, duerften alle in den Vereinigten Staaten Verwandte haben.

Nur wenig weiss man vom normalen Alltag im Iran, nur wenig von dessen juedischer Bevoelkerung. Und doch hat 2000 Jahre lang eine Judengemeinde friedlich im Iran gelebt, bis die Ayatollahs zur Macht aufstiegen. Dann wurden die Lebensgrundlagen dieser rund 80000 Menschen zerschlagen. Ueber 50000 sind seit den spaeten siebziger Jahren aus dem Land geflohen. Von den verbliebenen haben die meisten mehr Angehoerige im Ausland als in der alten Heimat. Die Zeiten, als die *El Al* 12000 Juden direkt nach Israel flog, sind allerdings schon lange vorbei. Heute muessen die Zurueckgebliebenen fuer das Hinausgeschmuggeltwerden bezahlen. Es ist eine gefahrvolle Reise, bei der sie risikieren, von den "Revolutionswaechtern", die an der Grenze patrouillieren, gefangengenommen oder getoetet zu werden.

Doch die iranische Juden haben keine Wahl. In den neun Jahren, seit der Schah gestuerzt wurde, mussten sie die Zerstoeerung ihrer kleinen Welt erleben.

Wie die Juden, so sind auch die Angehoerigen anderer religioeser Minderheiten, aus der Islamischen Republik geflohen. Die syrischen und griechischen Christengemeinden sind fast ganz verschwunden. Nur in Teheran, Isfahan und Schiraz gibt es noch Juden. Die Gemeinden von Mesched, Taebris und kleinerer Staedte haben entweder in Teheran oder im Ausland Zuflucht gesucht. "Wir haben doch heute beim Schreiben mehr Rechte als je zuvor," behauptet Dr. Naime, Mitglied des Juedischen Zentralkomitees von Iran. Andere aber warnen vor dieser Meinung und weisen darauf hin, dass die Mehrheit solche Rechte nicht kennt; der gute Wille von oben dringe nicht bis zu den lokalen Komitees herunter.

(continued on next page)

GEMEINDE IRANS (continued)

Teheran, eine junge, noch keine 200 Jahre alte Stadt, besitzt keine Ghettos, die man gewoehnlich mit kleinen Gemeinschaften in Verbindung bringt. Die juedische Gemeinde hat sich von dem Lehmziegelhaus, in dem sich das juedische Hospital befindet und in dessen Umkreis die Juden frueher lebten, nach Norden ausgebreitet, entlang der Val-El-Asr-Avenue, der wichtigsten Einkaufsstrasse der Hauptstadt. Hinter den Ladengeschaeften in den Seitenstrassen liegen die Wohnhaeuser, Synagogen, koscheren Metzgereien und Clubs, die heute das Zentrum der Gemeinde bilden. Ausserhalb dieses Viertels leben nur wenige Juden.

Man ist nahe beisammen, und jeder kennt jeden. Jeder weiss, wer sein Hab und Gut verkauft um das Land zu verlassen, wessen Soehne gerade illegal ausgewandert sind, wer einen Pass bekommen hat, wer das lokale Komitee hat bestechen muessen, wer gestorben ist. In den nahen Laeden fuehren sie die gleichen Gespraechе wie alle Iraner, bedrueckt durch acht Jahre Krieg, nervoes nach dem noch nicht weit zurueckliegenden Staedtekrieg, besorgt ueber die steigenden Preise, den immer wertloseren Rial, die Lebensmittelknappheit, und die regelmaessigen Energieeinschraenkungen. Bei einem Glas armenischen Wodka sorgen sie sich, ihre Teppiche, ihre Geschaefte auch nur entfernt zu dem Preis verkaufen koennen, den sie selbst dafuer bezahlt haben, machen sich Gedanken ueber den Alptraum koennen, den sie selbst dafuer bezahlt haben, machen sich Gedanken ueber den Alptraum von Flucht ueber die Grenzen, der sie und ihre Familien erwartet.

Vaeter erzaehlen ohne Gemuetsbewegung von Kindern, die sie seit Jahren nicht mehr gesehen haben. Sie reden von ihren Soehnen und Toechtern, die sie nach Pakistan und in die Tuerkei schmuggeln lassen, und von den quaelenden Monaten des Wartens auf einen Brief der die heile Ankunft bestaetigt. Muetter gedenken ihrer Kinder und stellen Fragen ueber Italien und Amerika, wo diese jetzt leben, oder man erinnert sich an einen Bruder, von dem man in acht Jahren nur aus einem Brief etwas gehoert hat.

Jeden Freitag treffen sich die Juden in den rund 20 Synagogen der Stadt und werden durch die leeren Plaetze an ihre Freunde und Verwandten erinnert, die bereits fortgegangen sind. Die Gesichter in der Menge sind die von Maennern mittleren Alters und ihrer juengeren Kinder, von ihren Frauen und Toechtern.

Das Fehlen junger Maener laesst sich leicht erklaren: Sie sind immer die ersten, die das Land verlassen. Um nicht in die Armee eingezogen und in den Krieg geschickt zu werden, muessen sie verschwinden, bevor sie 18 Jahre alt sind. Alle druecken sich um die Einberufung, und nur jene, die den Zivilpatrouillen der Revolutionswaechter in die Haende fallen, landen in der Armee. Die Graeberreihen von juedischen Maertyrern im juedischen Friedhof in den suedlichen Aussenbezirken der Stadt sind Zeugen ihrer Opferung.

Der Entschluss, dem Militaerdienst auszuweichen, bedeutet auch, jeden Kontakt mit den Behoerden zu vermeiden, daher kommt es innerhalb der Gemeinde sehr selten zu Heiraten. Von den hiergebliebenen jungen Maennern und Frauen wollen fast alle erst heiraten, wenn ihnen die Flucht gelingt. Die aelteren Maenner und ihre Frauen und Kinder sind sozusagen gefangen inmitten ihres Besitzes, den sie sich aufgebaut haben; sie wuerden alles verlieren, wenn sie illegal ausgewanderten.

Darum warten sie auf einen legalen Pass. Sie leben mehr in der Hoffnung als der Erwartung dieses wundersamen Passes. Waehrend Nichtjuden naemlich innerhalb von zwei bis drei Monaten in den Besitz eines Passes gelangen koennen, muessen Juden zwei bis drei Jahre darauf warten. Waehrend ihre Maenner arbeiten, gehen juedische Muetter allwoechentlich in die rauchige Passausgabestelle, nur um sich sagen zu lassen, sie sollten naechste Woche wiederkommen.

Doch nicht alle iranischen Juden wollen das Land verlassen. Jene, die das Juedische Zentralkomitee (JCC) unterstuetzen, raten den Juden, in der Heimat zu bleiben und auf die Rueckkehr der guten Zeiten zu warten. Sie argumentieren, der Iran sei doch mehr Zuhause als die Vereinigten Staaten oder Israel, und bedauern die Einmischung auswaertiger juedischer Gruppen und deren Kritik an Juden, die im Nahen und Mittleren Osten, aber fern von Israel, bleiben.

Der politische Kurs des JCC stoesst allerdings nur bei wenigen auf Zustimmung. Die JCC-Mitglieder muessen Meinungen aeussern, die dem Ministerium der Islamischen Fuehrung (Erschad) genehm sind, das ihre Angelegenheiten im Namen der Regierung ueberwacht, und das sind nicht

(continued on next page)

GEMEINDE IRANS (*continued*)

die wahren Meinungen der iranischen Juden. Wenn Erschad sagt, es gebe 45000 Juden im Iran, dann stuetzt das JCC diese Behauptung; Es werde Pessachbrot verkauft das fuer 45000 Menschen reiche, also muessten 45000 da sein. Und laechelnd wird hinzugefuegt, dass die Juden, wie alle Iraner, mit einem gesunden Appetit gesegnet seien.

Die koscheren Metzger sind mit den Baeckern nicht einverstanden: in den siebziger Jahren hatten sie ihre Geschaefte an fuef Tagen in der Woche geoffnet, in den letzten paar Jahren noch bestenfalls an sechs Tagen im Monat.

Nur selten erzaehlen juedische Geschaeftsleute in Teheran von ihren kleinen Problemen, die sich schnell zu grossen auswachsen, sobald ihre Religion bekannt wird. Um in Ruhe leben zu koennen, muessen sie staendig Schmiergelder bezahlen.

Diese Alltagsprobleme sind es, die die Juden immer wieder daran erinnern, dass sie ganz unten in einer religioesen Rangordnung stehen, wo beim Zugang zu Beamtenposten die Faehigkeiten weniger gelten als die islamische Ueberzeugung. Viele Juden verloren nach der Revolution ihre Behoerdenstellen; einige traten zum Islam ueber, um ihre Posten behalten zu koennen, waehrend jene in staatlich kontrollierten Industrien und Universitaeten den Hut nehmen mussten.

"Wir haben hier keine Zukunft, wir muessen ins Ausland, um leben zu koennen," sagt ein Geschaeftsmann, und gab damit die Ansicht seiner Kollegen wieder, deren Kleider, Teppich- und Schnickschnacklaeden die belebten Strassen von Van-El-Asr beliefern. Sie empfinden keine Feindschaft gegenueber dem gewoehnlichen moslemischen Iraner; die bleibt den baertigen jungen Maennern vom Komitee vorbehalten, die jeden Bereich beherrschen. Rund um sie herum wird von den regierungstreuen Zeitungen, Fernseh- und Radiostationen taeglich ein Sperrfeuer anti-israelischer Propaganda ausgestossen. Die Gesellschaft zur Verbeitung des Islams druckt regelmaessig ein antisemitisches Buch aus den zwanziger Jahren nach, "Die Protokolle der Weisen von Zion," unter dem praktischen Titel "Die juedische Verschwörung."

Die verblichenen Maueranschlaege reflektieren ein neues Zeitalter anti-israelischer Rhetorik. Damit laesst sich leben, finden sie, solange die Regierung weiterhin zwischen Zionismus und Judaismus unterscheidet. Aber unbequem ist es schon. Die abgegriffenen 1000-Rial-Noten, auf denen der Felsendom in Jerusalem abgebildet ist, erinnert staendig an das Ziel der Ayatollahs, Israel zu vernichten. Zunehmend empfindet sich die Gemeinde als Geisel, ausgeliefert auf Grund ihrer Religion und einer gefuehlsmaessigen Assoziation zu Israel. Solange sie in Frieden leben koennen, bleibt der Iran ihre Heimat, doch der Schatten einer moeglichen gewaltsamen Veraenderung geht ihnen nie ganz aus dem Sinn.

Die Revolution zersplitterte die Gemeinde und verschaerfte die Einschränkungen ihrer Lebensweise in einem islamischen Umfeld. Und doch wirkte paradoxerweise gerade die Einschränkung des gesellschaftlichen Lebens ausserhalb der Gemeinde als zusammenhaltende Kraft.

Immer mehr mischt sich Erschad in die juedischen Angelegenheiten ein. Sie nimmt an den Versammlungen des JCC teil und zensiert religioese Stuecke, die in den vier Clubs der Gemeinde aufgefuehrt werden. Die Primarschulen wurden vom Erziehungsministerium uebernommen, das juedische Religionslehre und Hebraeischunterricht verboten, die Schulen am Schabbat geoeffnet und verlangt hat, dass die juedischen Kinder jeden Schultag mit dem Sprechchor "Tod fuer Israel!" beginnen. Moslemische Schulleiter und Lehrer sind an die Stelle der juedischen getreten und unterrichten in Schulzimmern, die mit vervielfaeltigten Portraits von Ayatollah Chomeini geschmueckt sind.

Erschad hat das juedische Altersheim zur Schliessung gezwungen, als herauskam, dass es seinen Patienten nur koscheres Essen anbieten konnte. Besser erging es dem juedischen Hospital. Es musste eine separate Halal-Kueche einrichten, um seine moslemischen Patienten zu versorgen. Obwohl das Hospital im staubigen suedlichen Aussenbezirk von Teheran nur 5 Prozent seiner 110 Betten mit juedischen Patienten belegt, wird es voll von der juedischen Gemeinde finanziert. "Sie denken daran, hierher zu kommen, wenn es Zeit wird zu sterben," sagt eine der Pflegerinnen. Da die Haelfte der 250 Mitarbeiter juedisch sind, ist das Hospital der groesste Arbeitgeber fuer Juden im Iran. Bemerkenswert ist, dass alle juedischen Aerzte reiferen Alters sind.

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Frieda Abramson, Schein	formerly	Berlin
Freddy Straus	formerly	Oedheim/Paris
Else Blumenthal, nee Wehl	formerly	Germany
Werner Schmidt	formerly	Bruchsal
Cilly Hirsch, nee May	formerly	Rossdorf

WE REMEMBER

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

Dec. Teveth

9	1	Herman Braun
10	2	Siegfried Gutmann
10	2	Emil Levy
10	2	Herman Nassauer
10	2	Lily Reichenberger
10	2	Leo Siesel
11	3	Albert Loewenberg
11	3	Berthold Oppenheimer
11	3	Milian Strauss
12	4	Gertrude Einstein
12	4	Charlotte Hirsch
12	4	Joseph Kaufman
12	4	Sally Schloss
13	15	Martin Marx
13	5	Julius Vogelsang
14	6	Karl Kraemer
14	6	Julius Lewy
14	6	Fred Mayer
15	7	Siegfried Adler
15	7	Desiderius Frank
15	7	Elias Levi
16	8	Thekla Fleischmann
16	8	Rosalie Gundelfinger
16	8	Ida Lehmann
16	8	Eric Wolff
17	9	Eric M. Heilbronn
17	9	Walter Kohlmann
17	9	Regine Therese Plaut
17	9	Ellen Simon
18	10	Bertha Einstein
18	10	Isak Einstein
18	10	William Herze
18	10	Alter Krell
18	10	Leo Rohm
18	10	Kathi Rosenfeld
18	10	Betty Schmidt
18	10	Rudolf Schmidt
18	10	Kathy Schoenmann
18	10	Adolf Schoenmann
18	10	Benjamin Siegel
18	10	Martin Ullmann
19	11	Siegfried Alexander
19	11	Regina Kahn
19	11	Meta Kraemer

Dec. Teveth

19	11	Jacob Levi
19	11	Nathan Levy
19	11	Leo Mueller
19	11	Sofie Rothschild
20	12	Malie Ehrlich
20	12	Claire Friedman
20	12	Franziska Haas
22	14	Roesel Groeschel
22	14	Alice Martens
22	14	Hermine Mayer
22	14	Alex Roer
23	15	Siegfried Auerhann
24	16	Seligman Bacharach
24	16	Leo Dreifuss
24	16	Hedwig Einstein
24	16	Melanie Leffman
24	16	Sally Mahler
24	16	Louis Rothstein
24	16	Heinrich Schwarz
24	16	Moritz Seligman
25	17	Ludwig Hirsch
25	17	Siegbert Huber
25	17	Max B. Klein
25	17	Nanette Veis
26	18	Lothar Meyer
26	18	Jack Nussbaum
26	18	Armin Schlesinger
26	18	Isidore Thurm
26	18	Selma Wolff
27	19	Morris Oppenheim
28	20	Rosa Adler
28	20	Frieda Nassauer
29	21	Julius Gumberich
29	21	Joseph Hirschheimer
29	21	Max Lamm
29	21	Ernest S. Loeb
29	21	Baruch Neu
29	21	Frieda Schwarz
30	22	Clara Kramer
31	23	Rosa Hubert
31	23	Meta Kruske
31	23	Rudolf Rose
31	23	Sophie Reutlinger

(continued on p. 35)

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WE REMEMBER (Continued)

1989 Teveth

1	24	Martha Loeb
1	24	Ida Schloss
2	25	Sara Friedman
2	25	Helene Kaufmann
3	26	Nathan Hirschheimer
3	26	Jonas Loeb
3	26	Martha Lorenz
3	26	Isaak Oppenheim
4	27	Gerhard Goldschmidt
4	27	Gustav Lindenstien
4	27	Salomon Schoemann
4	27	Sabina Feuer
4	27	Ida Siegel
4	27	Berthe Levy
5	28	Ephraim Forchheimer
5	28	Mathilde Mayer
5	28	Jamin Siegel
6	29	Walter J. Rindsberg
6	29	Ernest Sternweiler
6	29	Richard Wolf

Shevat

8	2	Nathan Appel
8	2	Hannchen Appel
8	2	Eduard Gunzenhaeuser
8	2	Emilie Gunzenhaeuser
8	2	George Rabow
9	3	Seigfried Herzberg
9	3	Carl Katz
9	3	Therese Neuburger
9	3	Werner M. Strauss
10	4	Samuel Falk
10	4	Louis Schoenberg
10	4	Otto Strauss
11	5	John S. Weil
12	6	Clara Braun
12	6	Siegmund Fuld
12	6	Ferdy Herzfeld
12	6	Emanuel Hirsch
12	6	Kathie Schwarz
12	6	Ricka Blank
13	7	Meier Buchheim
13	7	Julius Goldstein
13	7	Resi Stern
14	8	Simon Goldfield
14	8	Gabriel S. Harwitt
14	8	Sophie Roston
14	8	Max Stein
14	8	Josef Sundheimer
15	9	Leya Arnstein
15	9	Dr. Alfred Hirsch
15	9	Ernest Lindheimer
15	9	Denny Strauss
15	9	Alice Weil

Jan. Shevat

16	10	Philip Siegel
16	10	Gabriel Tannenwald
17	11	Jacob Ehrlich
17	11	Lazarus Haas
17	11	Julius Lauchheimer
17	11	Julius Leidecker
17	11	Leo Pfifferling
17	11	Morris Schnell
17	11	Frieda Weiskopf
18	12	Aron Griesheim
19	13	Marjem Katz
19	13	Albert Stern
19	13	Ernst Wertheim
20	14	Wilhelm Fischel
20	14	Josef Gutwillig
20	14	Max Haas
20	14	Paul H. Harris
20	14	Selma Selig
20	14	Sali Slmon
21	15	Rose Gottlieb
22	16	Isidor Berney
22	16	Seligmann Jacob
22	16	Ernest L. Mayer
22	16	Emil I. Pelz
22	16	Berta Rose
22	16	Johanna Simon
23	17	Ludwig Hirsch
24	18	Herta De Jonge
24	18	Fred May
24	18	Rebekka Oppenheim
24	18	Alfred Schaefer
24	18	Mina Strauss
24	18	Sol Waelder
25	19	Meta Adler
25	19	Karl Meyer
26	20	Johanna Herz
26	20	Joseph Neuburger
27	21	Norbert Rau
28	22	Karoline Falk
28	22	Regina Forchheimer
28	22	Berta Holtz
28	22	Therese Markus
28	22	Albert Moses
28	22	Minna Schaler
28	22	Wilhelm Wolf
28	22	Louis Zeilberger
29	23	Julius Griesheim
29	23	Siegmund Gutmann
29	23	Emma Jacob
29	23	Dora Sachs
29	23	Hannchen Simon
29	23	Karolina Stuehler

(Continued on next page)

WE REMEMBER (Continued)

Jan.	Shevat		Feb.	Adar I	
29	23	Betty Wiesenber	11	6	Gustav Rosenbacher
30	24	Johanna Bauer	11	6	Emma Speier
30	24	Joan Mannheimer	12	7	Isi Rosenheimer
30	24	Flora Schiff	12	7	Frieda Wolff
30	24	Sara Snopek	13	8	Adela Frank
31	25	Bessie Chaskin	13	8	Else Lauchheimer
31	25	Rahel Kahn	13	8	David Regenstein
31	25	Leo Michel	13	8	Adolph Reich
31	25	Leo Weissfeld	14	9	Alfred Nordlinger
Feb.			14	9	Albert Plaut
1	26	Justin Maier	15	10	Israel Aach
1	26	Bertha Stoll	15	10	Frieda Kaufman
2	27	Paul Kaufman	15	10	Heinrich Marx
2	27	Adolf Speier	15	10	Rebecka Simon
2	27	Kurt J. Vogel	15	10	Lilly Welt
2	27	Frida Wachenheimer	16	11	Bertha Benedikt
2	27	Sabine Wellisch	16	11	Alfred Fleischmann
3	28	Frieda Buff	16	11	Florence Forchheimer
3	28	Hugo Hecht	16	11	Gustav Fuld
4	29	Regina Aach	16	11	Alfred Lion
4	29	Joseph Gottschalk	16	11	Julia Lowenstein
4	29	Selma Huber	16	11	Lina Mannheimer
4	29	Chaye Gitel Krell	16	11	Fred Stoll
4	29	Dr. Masino Lorenz	17	12	Jenny Bauer
4	29	Eugen Noerdlinger	17	12	Judith Mayer
4	29	Erich Schwager	18	13	Albert Weil
4	29	Gitta Yunker	18	13	Recha Weil
5	30	Wolf Berney	18	13	Ludwig Weissfeld
5	30	Hermann Hammel	19	14	Gustav Blum
5	30	Lilly Hirsch	19	14	Jakob Blum
5	30	Karel Morawetz	19	14	Julius Blum
5	30	Lina Stern	19	14	Leopold Kende
Adar I			19	14	Theodor Lauter
6	1	Siegmund Goldschmidt	19	14	Hannchen Plaut
6	1	Hugo Hubert	20	15	Amselm Baer
6	1	Selma Kraft-Weber	20	15	Otto Gutman
6	1	Moritz Mayer	20	15	Sol Hahn
6	1	Resi Schwager	20	15	Jacob Oppenheimer
6	1	Sigmund Schwarzschild	20	15	Emma Wolf
6	1	Herta Siesel	21	16	Yeta Braun
7	2	Hirsch Krell	21	16	Samuel Eberhardt
7	2	Harry Nevis	21	16	Ann Lewy
8	3	Lina Baer	21	16	Mina Strassburger
8	3	Gretchen Gutman	22	17	Anna Feuer
9	4	Andrey Schlesinger	22	17	Arthur Gottlieb
10	5	Julie Hirsch	22	17	Leo Lesser
10	5	Simon Hirsch	22	17	Sigmund Neubauer
10	5	Josef Morawetz	22	17	Isak Plaut
10	5	Marian Morawetz	22	17	Bertha Seelig
10	5	David Wild	23	18	Lotte Adler
11	6	Margarete Goldfield	23	18	Bernard Appel
11	6	Jeanette Haas	23	18	Berta Dreifuss
11	6	Armin Kahn			

(Continued on next page)

WE REMEMBER (Continued)

Feb.	Adar I		Mar.	Adar I	
23	18	Max Friedman	4	27	Herman Levi
23	18	Johanna Kirschner	4	27	Regina Rosenthal
23	18	Albert Leiter	4	27	Julius Schoenberger
23	18	Ernesto Stadecker	4	27	David Schuelein
23	18	Arthur Trautmann	4	27	Hugo Ullman
23	18	Kenneth Zimmermann	5	28	Bertha Froehlich
24	19	Albert Falk	5	28	Max Louis Gutmann
24	19	Moses Gruen	5	28	Isidore Lewy
24	19	Siegfried Kahn	5	28	Irma Marx
24	19	Fritz David Lehmann	5	28	Leo Stern
25	20	Anna Herrmann	5	28	Babette Wild
25	20	Hellmuth Hirschheimer	5	28	Henriette Wolf
25	20	David Liebmann	6	29	Martha Herz
25	20	Johanna Liebmann	6	29	Julius Schaler
25	20	Meta Weil	Adar II		
26	21	Dr. Ferdinand Hermann	8	1	Mina Schwarzschild
26	21	Jolan Schlee	10	3	Max Hirsch
28	23	Joseph Adler	12	5	Frieda Aach
28	23	Margot Hirsch-Reese	12	5	Adolf Kahn
28	23	Hugo Horwitz	12	5	Wolf J. Levi
28	23	Hugo Voss	13	6	Emil Gutmann
Mar.			13	6	Johanna Hahn
			13	6	Max Strauss
2	25	Joseph Feuer	13	6	Nathan Sucher
2	25	Max Gitterman	15	8	Werner Sondhelm
2	25	Fritz Neuhaus	15	8	Jack Stern
2	25	Therese Stern	17	10	Hetty Landenberger
2	25	Fritz Brandeis	17	10	Arthur Harold Singer
3	26	Elfriede Breslauer	17	10	Benjamin Less
3	26	Julie Horn	19	12	Lothar Nordschild
3	26	Ludwig Landenberger	19	12	Wally Schweriner
3	26	Meta Rosenthal	20	13	Julius Petzon
3	26	Paul Sherlinski	22	15	Rosa Lenz
3	26	Hugo Schloss	24	17	Martha Gruenbaum
4	27	Bertha Herzberg	24	17	Recha Mathes
4	27	Isidor Kraus			

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

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