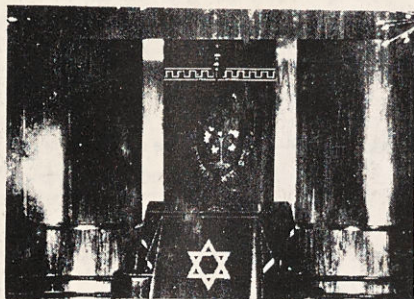


HABAYIT



הבית

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HAPPY PURIM

WINNING THE LOTTERY

The name is known, rises easily to the lips, is routinely mentioned by Jew and non-Jew. Calendars print it for all to see and read and take note. Yet when you stop to think about its meaning, you begin to wonder. Is this the proper way to name a Jewish holiday—Purim?

The holiday is Jewish, the story biblical, the word Persian. It means "lots" (as in lottery). As such the word by itself commemorates a rather minor detail in the eventful story. Filled to bursting with uncontrollable hatred of Jews, Haman wanted to *destroy, slay, exterminate all the Jews, young and old, infants and women, in one day*. To that end, he cast lots to determine month and day—*on the thirteenth day of the twelfth month which is the month Adar*. And *that* gives the holiday its name!

Not the heroes—Esther and Mordechai; not the dramatic turn of events; not the intervention by G'd, concealed yet obvious, the Hand behind the scenes. Rather a petty detail—Haman's lots!

Neither petty nor a detail.

"The name Purim means 'the casting of lots' because the entire event involved the unreasonable, the absurd, the seeming accidents which brought about the edict and its later suspension. The sudden intrusion of the unexpected and the irrational, is basic to man's condition." (Rabbi Joseph B. Soloveitchik in a lecture at Yeshiva University in 1974)

Man is puzzled by the "seeming accidents" and the "sudden intrusion of the unexpected and the irrational." The Jew, however, sees therein the hand of G'd. Neither Esther nor Mordechai, least of all Achashverosh, were in control—He was. Vashti's sudden removal, Esther's unexpected rise, Mordechai's coincidental discovery of an assassination plot, the king's sleepless night and consequences—all as "absurd" and "irrational" as Haman's lots.

The name Purim fits, like a well-worn glove. It reflects the Jew's destiny, and his faith in G'd.

Rabbi Shlomo Kahn

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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
		<i>Evening</i>	<i>Morning</i>				
1989							
Mar. 25	Tzav - Poro	5:55	8:45	6:15	6:49	4:55	8:55
April 1	Shemini - Hachodesh (Blessing Month of Nisan) Sermon	6:00	8:45	6:25	6:56	4:45	8:50
DAYLIGHT SAVINGS TIME							
April 8	Tazria	7:00	8:45	7:30	8:05	5:33	9:43
April 15	Metzoro - Shabbos Hagadol - Sermon	7:00	8:45	7:40	8:13	5:21	9:37
April 20	1st day Pesach - Sermon	7:00	8:30	7:50	8:19		
April 21	2nd day Pesach	7:50	8:30	7:00			
April 22	Shabbos Chol HaMoed - Sermon	7:00	8:30	7:50	8:22	5:09	9:31
April 26	7th day Pesach	7:00	8:30	8:05	8:26		
April 27	8th day Pesach - Yizkor - Sermon	8:05	8:30	8:05	8:27		
April 29	Achare (Blessing Month of Iyar)	7:00	8:45	7:55	8:29	4:58	9:25
May 6	Kedoshim - Rosh Chodesh - Sermon	7:00	8:30	8:05	8:36	4:48	9:20
May 13	Emor	7:00	8:45	8:10	8:44	4:39	9:16
May 20	Behar	7:00	8:45	8:20	8:52	4:30	9:13
May 27	Bechukosai - Sermon	7:00	8:45	8:25	8:59	4:24	9:11
June 3	Bamidbor (Blessing Month of Sivan)	7:00	8:45	8:30	9:05	4:19	9:10
June 9	1st day Shovuos	8:05	8:30	6:00			
June 10	2nd day Shovuos - Yizkor - Sermon	6:00	8:30	8:30	9:09	4:16	9:09

(continued on next page)

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

Mornings:	Sundays and Legal Holidays	8:00 A.M.
	Monday and Thursdays	6:40 A.M.
	Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings:	March 26 to March 30	5:30 P.M.
	April 2 throughout summer	7:30 P.M.

SPECIAL DAYS

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.
Wednesday	Mar. 18	Shushan Purim
Thursday	Apr. 6	Rosh Chodesh Nisan: Shacharis 6:30 A.M.
Tuesday	Apr. 18	Bedikas Chometz after nightfall
Wednesday	Apr. 19	Erev Pesach: Shacharis followed by Siyum for Firstborn 6:30 A.M.; Chometz may be eaten until 10:11 A.M.; must be out of possession by 11:26 A.M. <i>Eruv Tavshilin</i>
Sunday	Apr. 23	Chol HaMoed: Shacharis 8:00 A.M.
Mon.-Tue.	Apr. 24-25	Chol HaMoed: Shacharis 6:30 A.M.
Tuesday	May 2	Yom HaShoah
Friday	May 5	Rosh Chodesh Iyar, 1st day: Shacharis 6:30 A.M.
Shabbos	May 6	Rosh Chodesh Iyar, 2nd day: Shacharis 8:30 A.M.
Wednesday	May 10	Yom Atzmaut; special services Tuesday evening 7:30 P.M.
Monday	May 15	Sheni: Shacharis 6:30 A.M.
Thursday	May 18	Chamishi: Shacharis 6:30 A.M.
Friday	May 19	Pesach Sheni
Monday	May 22	Sheni: Shacharis 6:30 A.M.
Tuesday	May 23	Lag beOmer
Friday	June 2	Yom Yerusholaim
Sunday	June 4	Rosh Chodesh Sivan: Shacharis 8:00 A.M.
Thursday	June 8	Erev Shovuos <i>Eruv Tavshilin</i> ; Shovuos-Lernen 10 P.M.
Friday	June 9	Shovuos-Lernen 6:00 P.M.

SHIURIM SCHEDULE

Daily Lernen after Shacharis

Daily Lernen after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.

Lernen of Gemoro Shabbos after Musaf followed each week by a Kiddush.

(Siyum for Firstborn on Erev Pesach)

IMPORTANT NOTICE

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

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

KRISTALLNACHT — FIFTY YEARS LATER

Quite appropriately, the half-century mark gave occasion to remember and to reflect. Last November-Cheshvan it was 50 years after the ominous events in Germany, when the first pogrom in modern times broke out over the Jewish communities in that land. The barbarity of Kristallnacht was the foretaste of the horror of the Holocaust.

Witnesses and survivors of Kristallnacht remember it every year. In our Congregation the sermon on or around the calendar date is always dedicated to the theme of remembrance. This year, Kristallnacht memorials proliferated throughout the world, Jewish as well as non-Jewish.

On November 5th, Shabbos Chaye Soro, our Shabbos services included a special part set aside for the occasion. Recitation of Psalm 124 introduced it, in thanksgiving for survival. *"Had G'd not been on our side, they would have swallowed us alive . . . blessed be G'd Who did not give us as a prey to their teeth . . ."* Rabbi Kahn focused his sermon on the topic of remembrance which is by nature a part of the human experience as well as a biblically ordained duty.

The names of the Kehillos inscribed by cities and towns on our synagogue's Yad Vashem Memorial to the Six Million were solemnly intoned.

Cantor Lutnick concluded the service with the chanting of Psalm 92 which sings of the triumph of good over evil, the withering of the wicked and the flourishing of the righteous. *"When the wicked thrive like grass, and all evildoers flourish, it is that they may be destroyed forever . . . The righteous will flourish . . ."* The Psalm's powerful climatic verses *"Tzaddik katomor yifroch . . ."* sung to the familiar majestic melody, concluded our moving commemoration.

— — — — —

(Listed as one of Kristallnacht witnesses by the Jewish Community Relations Council of New York, Rabbi Kahn was contacted by many organizations and congregations to speak at their Kristallnacht memorials. He accepted speaking engagements at the Jewish Community Council of Co-op City, the Senior Center of the local Y, The Frisch School, Yeshiva University, and the World Jewish Congress.)

EMANUEL HIRSCH z.l.

Our esteemed Chevra Kadisha President, Emanuel Hirsch, passed away on December 22, 1988, after a long and very painful illness, which he bore with patience and dignity.

He was President of the Chevra for many, many years, highly respected and warmly loved by all members. His smile and friendly way endeared him to everyone who came in contact with him.

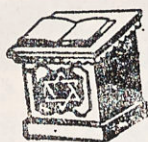
Emanuel Hirsch took his assignment seriously. As Chevra Kadisha President he visited the sick, the lonely and homebound. Together with members of the Chevra Board he never failed to visit celebrants at various personal occasions to participate in their simcho.

He was dedicated heart and soul to the Kehillo. He never missed a minyan, not only on Shabbos and Yomtov but daily services as well, rain or shine, ice or snow, until weakness prevented it. His forced absence from synagogue services was a severe disappointment to him. He officiated as President of the Chevra for the last time at the Chevra Day service and dinner in March 1988.

His dear wife of over 56 years preceded him in death by two months. This painful loss broke his spirit and sapped his remaining strength.

May he rest in peace.

Board of the Chevra Kadisha



CONGREGATION NEWS IN BRIEF

... our weekly Chumash-with-Rashi Shiur (Shabbos before Mincho) recently concluded Sefer Vayikro, and began the study of the fourth Book of Moses; a set of Chumoshim was donated for this purpose by Mrs. Ottie May in memory of her sister Sophie Lorig . . .

... full descriptions of the following events appear elsewhere in this issue: Kristallnacht-Memorial (November 5th), visit to the Yeshiva University Museum (November 13th), visit to the New York Public Library's Hebrew books exhibit (November 30th), Chanukkah party (December 10th), Soviet Jewry Concert (January 21st), Sisterhood Luncheon (January 22nd) . . .

... Pesach instructions prepared by Rabbi Kahn, and the Pesach Food Directory issued by the Kashruth Division of the Union of Orthodox Congregations will be made available before Pesach . . .

... the following events will be reported in the next issue: General Meeting of the Congregation's Membership on March 12th, a Sisterhood event (to be announced), Chevra Day and Purim Dinner scheduled for March 19th . . .

... plans are under way to celebrate a significant Congregation Anniversary (50th anniversary of Congregation Beth Hillel and 40th anniversary of Congregation Beth Israel) in winter 1989; details as to form and date will be forthcoming . . .

A MOST ENLIGHTENING EVENT

Our Sisterhood frequently and successfully arranges visits to our city's Jewish museums. Last November 13th, at a guided tour at the Yeshiva University Museum, we were treated to something extraordinary and unique, an exhibit entitled *LIGHTS/OROT*.

A description of the tour does not do it justice — it must be seen. How to describe a breathtaking collection of electronic figures, flashing lights, prisms, a light river, sculptures, symbols, metaphoric forms, computer interactions, laser beams which dance and tease, spectrograms, light-and-sound transmissions?

"*LIGHTS/OROT* is an art environment that expresses Jewish concepts through the technologies of the electronic age" were the introductory remarks of our guide. She went on to demonstrate this statement colorfully and brightly. Who would have thought that the mysticism of Rav Kook could lead to "Rembrandt's Light" — an angel from one of Rembrandt's paintings digitized (put into the computer) and then enlarged on canvas? Or that the tzitzit of a talit with their rich symbolism could be reproduced by 6,000 dots of light? Or that the divine command to Abraham *lech lecho* — "walk forth" — could lead to a gigantic Light Path of eighty-eight individually cast glass feet? Or that a visitor to the Museum could punch his date of birth into a computer and then watch with fascination and see the entire Torah portion read on the Shabbos of his Barmitzvah appear in color-translation, spewed out by the magical computer?

The marvels of *LIGHTS/OROT* went on and on. Our spellbound group was blissfully unaware that outside, the sun had been obscured by thick rain clouds and much of the bright daylight was gone. When we were about to leave the magnificent spectacle of lights inside, the sky wept in torrents.



JEWISH COMMUNITY COUNCIL

(Rabbi Kahn recently attended a meeting of the Board of Officers and Directors of the Jewish Community Council, as well as a meeting with the Budget Committee of the Federation. At both occasions, the conscientiousness of the staff and the selfless dedication to manifold community activities, notably care of the elderly and new immigrants, were impressively highlighted.)

THE KESHER PROGRAM: Available to help the homebound and lonely and older persons. KESHER Services include: Friendly visiting, escorting, shopping, counseling, telephone visiting, assistance in obtaining government entitlements.

THE RECHEV PROGRAM: An intra-neighborhood transportation service for older persons to provide greater mobility through a safe and reliable means of transportation. RECHEV can be used for shopping, errands, doctor appointments, etc.

Contact: Jewish Community Council, 121 Bennett Avenue, 568-5450

FREE LOANS: The 96-year-old Hebrew Free Loan Society makes available interest free loans, discreetly and quickly, when needed. The Society is located at 205 East 42nd Street, Suite 1318, New York, NY 10017 (687-0188) and may be contacted Monday through Thursday 9 - 5; Friday 9 - 2.

SOVIET JEWRY CONCERT

The sixteenth annual Soviet Jewry Benefit Concert took place on Saturday night, January 21st. The major fund-raising project of the Washington Heights-Inwood Council for Soviet Jewry has become over the years an anticipated community event. It draws hundreds of guests and a wide circle of benefactors for two reasons: good entertainment and help for our brethren in Russia.

The recent easing of restrictions as to emigration and religious life in Russia generated the assumption that help is not as important as in the past. This accounted for a considerable drop in the financial success of this year's concert. Regrettably so for — as Leib Lozentsvak, a recent emigrant from Moscow pointed out in his speech after the intermission — only the more prominent refuseniks have gained their freedom, while many others are still refused permission to leave. And anti-Semitism is gaining ominous ground in the Soviet Union.

Moreover, Mr. Stanley Stone, concert chairman, reminded us that once before large scale emigration had been permitted and subsequently cut off to a trickle. The notorious iron gates which presently are ajar can, G'd forbid, slam shut again at a moment's notice. Therefore it is imperative to seize the *glasnost* opportunity and give it a mighty push, lest it recedes into the gloom of past years.

The audience which filled the social hall of the Mount Sinai Jewish Center enthusiastically applauded the numerous musical presentations by the Safam Singers whose talent and professionalism have made it one of the current top entertainment groups. Sale of tickets, above all generous patron and sponsor donors pushed the gross receipts near the \$10,000 mark. Right after the concert, considerable allocations were made, thanks to the net proceeds, in two directions: dispatching religious items, books of prayer and Torah study, to an ever increasing number of young Russian Jews in the Soviet Union who have embraced genuine Jewish identity and whose level of observance and learning is quite high, and sending packages for life support to Jewish families in the USSR whose livelihood has been reduced or cut off altogether.

Rabbi Kahn, Chairman of the Washington Heights-Inwood Council, gave public recognition to all who have helped, and voiced the hope that projects such as this evening's concert will soon become unnecessary. Fittingly this year's evening of music had been called "Concert of Hope."

SISTERHOOD LUNCHEON

January 22, 1989

January brings us the Sisterhood Luncheon, a lovely annual affair. We found attractively set tables which made for a festive atmosphere and the promise of good things to come. Mrs. Ria Roos welcomed the guests and invited Rabbi Kahn to recite the blessing over a four feet long well-baked Challah, which was then shared by all.

Musical entertainment was provided by Mr. Vincent Lisi whose playing and singing of lively tunes was enjoyed.

President Fay Blank greeted all present and expressed gratitude to Mrs. Ria Roos and Mrs. Miriam Hirsch for an outstanding job: their efforts and devotion in making all the arrangements for the luncheon. She also thanked Mrs. Rita Rosenthal for donating beautiful necklaces as a gift for every lady present. Then we all enjoyed an excellent dinner.

In her dinner speech, Mrs. Blank eloquently referred to the Sidrah and Haftarah of the previous Shabbath and spoke about the importance of mitzvot between man and man, quoting extensively from Rabbi Kahn's sermon.

Rabbi Kahn, in his dinner speech, expressed appreciation that Mrs. Blank had listened so well to the sermon. He then remarked that he eagerly anticipates this yearly event of the Sisterhood Luncheon. Commenting on the recent issue of "Who Is a Jew" Rabbi Kahn shared with us the amusing story about a man who approached his rabbi with the request to make him a Kohen. The rabbi first explained that this is not possible but the man pleaded and offered a large donation. After much thought and study, the rabbi finally relented, arranged for a ceremony declaring the man a Kohen, issuing a certificate and then asking why this was so important to him. Whereupon the newly made Kohen replied: My grandfather was a Kohen, so was my father, why should I not be a Kohen too!

The afternoon's highlight came next. Mrs. Blank rose for the presentation of the Woman of the Year Award. Mrs. Blank spoke about Tu BiShevat, the New Year for the Trees (which was celebrated the previous day). She compared a person to a tree that develops from a small seed, grows, and produces good fruit, thereby justifying its existence. So also a human being. The fruits of a person are the mitzvot. Good deeds contain the seed for more good deeds just as a fruit contains seed for additional trees bearing more fruit. Mrs. Blank then explained how the person chosen for this year's award meets these prerequisites. She is Mrs. Sophie Taub who graciously, in her quiet, modest manner, gives of herself, visiting the sick, attending Taharoth, doing mitzvot in many, many ways. The applause following the announcement of the name proved the correct choice. A hearty Mazel Tov was expressed by everyone to Mrs. Taub, the lovely sister of our Rabbi.

Coffee and cake were served and followed by the raffling of many prizes to the lucky winners. Rabbi Kahn concluded the meal with the chanting of Birkat Hamazon and all went home with the satisfied feeling of having spent a pleasant afternoon in congenial company.

Eugenie Weinberg
Recording Secretary

Mrs. Blank still announced that a guided tour of the Good Housekeeping Institute is planned, date to be announced soon.

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A SIGN AND A WITNESS

It was an opportunity of a lifetime!

It had taken four years to organize, a fortune to collect, an agonizing choice. On November 30th, an awed and delighted group of us marveled and gaped, thrilled and exclaimed for over two hours, as we visited the New York Public Library's exhibit entitled "A Sign and a Witness" (a phrase taken from Isaiah 19:20). Hebrew books produced over the past 2,000 years were on display.

What did we see? What did we *not* see! The collection was divided into five segments, manuscripts, scrolls, printed books of I The Bible, II The Oral Tradition, III Prayer and Celebration, IV Language and Literature, V Understanding the Universe.

How to tear yourself away was the greatest problem. There was one of the famed Dead Sea Scrolls. There was a manuscript written by Maimonides himself. There were huge Machzorim ornately illustrated. There were tiny hand-written beshers. There were illuminated Haggadahs. There were Hebrew treatises on medicine, astronomy, grammar, with intricate, detailed diagrams. There was an incredibly enormous TaNach. There were mysterious kabbalistic works. There were Hebrew scripts so ancient that only learned scholars can decipher them.

The manuscripts and books had been painstakingly collected and thoughtfully arranged. They came literally from all over the world. In one room, under the same roof, were treasures from Israel and Lisbon, from Persia and London, from North Africa and Paris, from Oxford, Cambridge and Venice, and many other famous museums and libraries.

A second, smaller exhibit featured Hebrew books from the Library of the Vatican in Rome (viewed by us with interest but also in sadness, for those treasures belonged to Jews and had been forcefully taken from us during the painful periods of persecution)

It was an unforgettable evening. We were privileged to see items which never in the past enjoyed each other's company. Probably never will again.

CHANUKKAH PARTY

Shabbos Chanukkah night, December 10th, was the date of our annual Chanukkah party. It was carefully planned, ably arranged, well attended and thoroughly enjoyed.

Our Social-Cultural Committee, chaired by Mr. Ernest Roos and assisted by a group of energetic ladies, had prepared a sumptuous meat dinner buffet. The many participants, members and friends of the Congregation, helped themselves from the platters of delicious food. The festive Chanukkah spirit hovered over the evening, Chanukkah lights and singing, a timely, topical amusing address by Rabbi Kahn, and then the climax: entertainment by Bernard and Anne Alden, the couple listed as "Who Will Read Your Mind."

We were skeptical, of course, expecting clumsy tricks, but we came away honestly surprised and admiring a sophisticated performance. The team opened with some more or less simple card and sign scenes, went on to more complicated and puzzling "magic" acts, and ended with some inexplicable "mind reading." In a mystifying feat, everyone in the hall was asked to write any thought of his on a small piece of paper, sign it with initials only. Then the performer collected the securely folded slips of paper, picked several of them at random, fingered each unopened, and "read" not only the initials but also — correctly — the word which the person had written on them.

Although the party began long after nightfall and lasted well into late evening, the large audience remained to the end, attesting to the undisputable fact that our Kehillah, and our community, is vibrant, alive and unafraid!

ALL IN THE FAMILY

The day, designated as the "New Year of the Trees" had a dual significance this *Tu Bi'Shvat*. With icy gusts of wind blowing, the calendar date seemed to present little exhortation or hope to look forward to blossoming time and it wistfully underscored the song's phrase that "it isn't even spring." By analogy one might hardly have looked forward to the joys of the Passover meals, when it wasn't time yet to think of *Hamantashen*. And yet, Chamishah asar Bi-Shvat this year coincided with *Shabbat Shirah*, thus reminding us not only of the first impetus of Spring, but also of the coming festival of our liberation from physical oppression.

The Besorot Tovot to be reported do also reflect the greening—and the maturing of our Kehillah Family and we begin with a remarkable array of "Wiegenfeste." Seventy-fifth birthdays were observed by Mr. Nathan Zimmermann in January, by Mr. Walter Kaufman in February and by Mr. Kurt Rosenthal in March. Mr. Ernest Ernst celebrated the four-score mark in February and Mrs. Erna Loew her 85th birthday in January. The ninety-year milestone was reached by Mr. Erwin Fabisch in March and by Mrs. Paula Yondorf in January. That month also saw the 93rd birthday of Mrs. Flora Fleischmann, the 94th of Mrs. Ella Gostynski and the 99th of Mrs. Rose Schlesinger.

Four couples exchanged their marriage pledges 50 years ago. Mr. and Mrs. Leo Wartelsky and Mr. and Mrs. Simon Metzger celebrated their Golden Wedding Anniversary in December, while Mr. and Mrs. Siegfried Hirsch and Mr. and Mrs. Manfred Schoen attained the same milestone in January.

Again there is happy news to be reported from our second and third generations as well. Granddaughters were presented to Rabbi and Mrs. Kahn through their daughter and son-in-law, Mr. and Mrs. Alan Furst, and also to Mr. and Mrs. Henry Hopfer. Mr. and Mrs. Henry Gutman became adoptive grandparents of a grandson. Mrs. Ottie May's grandson, David Scott Weisman, celebrated his Bar Mitzvah in November. Mr. Julian Lewin's granddaughter Shani became engaged to Mr. Arie Wein, and Mr. and Mrs. Lewis Knurr's daughter Terry was married to Mr. Steven Meltzer in March.

May our Jubilate be blessed with continuing good health and spiritual and physical freshness and may the annual rejuvenation of the trees be a symbol for the growth of our younger generation.

*Chag Purim ve-Chag Pessach Sameach
Shalom ve-Hatzlachah
Theodore H. Spaeth*

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A HAPPY PURIM
and
Passover Greetings

THANK YOU

Sincere thanks to all friends and members of the Congregation for their kind expression of sympathy on the death of our dear brother, brother-in-law and uncle Julius Fuld.

Fred and Beatrice Fuld and children

My sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, Chevra Kadisha, Sisterhood and all my friends in the Congregation, for their warm expression of sympathy extended during the sickness and on the passing of my beloved husband Adolf Ullmann, z.l.

Ada Ullmann

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

Harry Benger

Our sincerest thanks to Rabbi and Mrs. Kahn, President and Mrs. Blank, Mr. Wortsman for making a special Mi Sheberach for us, and to all our friends of the Congregation for the many good wishes received on the occasion of our 50th Anniversary. Not to forget the beautiful flowers sent by the Congregation and Sisterhood.

Simon and Margot Metzger

We want to express our sincere thanks to Rabbi Kahn, the Congregation and Chevra members for their services and help extended to us at the sudden loss of our beloved sister and dearest aunt Bella Marx.

Trude and Walter Deutschmann

Herta and Rudy Bohm

Arthur and Mildred Marx

Our sincere thanks and appreciation to Rabbi and Mrs. Kahn, President and Mrs. Blank, to the Chevra Kadisha and Sisterhood, all members and friends of the Congregation, for the honor and good wishes bestowed on us at our 50th Wedding Anniversary.

Mr. and Mrs. Manfred Schoen

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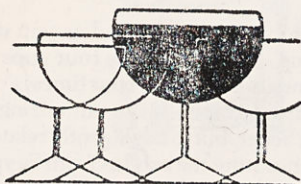


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A SYMPHONY IN FOUR MOVEMENTS

Rabbi Shlomo Kahn



Music is often dubbed the international language. With good reason. It leaps over territorial borders and political persuasions. It ignores ethnic delineations and (often) generation gaps. It spawns feelings of fellowship among widely diverging and dissimilar people. Indeed, bitter antagonists and sworn enemies listen in rapt attention and experience an identical lilt in the heart, welling of tears in the eyes, the irresistible tug to keep step with the beat, to jump, to dance. (Only the tone-deaf are mournfully excluded from this universal embrace.)

Music is nigh indispensable at a celebration. Hence song is strong at the Seder. The Talmud demands the singing of Hallel (Pesochim 95), based on a ringing prophecy of Isaiah (30:29): "You shall have song, as in the night when the festival was hallowed."

To be sure, not a music recital is the Seder's essence but rather the reciting and the telling of the story of the exodus from Egypt. Yet since the very dawn of our nation, families gather round the table and lift up their voices in song to enhance the festive atmosphere of the celebration of our birth.

The rigidly prescribed, not-to-be-altered Seder program lists 14 points, yet it falls into four distinct major segments, not unlike the movements of a well structured symphony. Kiddush is the overture—*allegro* to the knowledgeable. Telling the story, slowly, thoroughly, with finely accented emphasis is the symphony's *largo*. The Seder meal, when the mood is not so formal, is the playful *scherzo*. And the crashing finale, the brisk, cheerful, sprightly *allegro* is the Hallel and the concluding Seder songs.

There we have the Seder outline, painted with a broad brush. For each of the four "movements" the Rabbis of the Talmud ordered that a cup of wine be filled and stand ready to be raised in toast and tribute, when the respective part is concluded. Wine warms, promotes pathos, fosters festivity. To use wine while proclaiming sanctity (Kiddush), while recalling history (Haggadah), when reciting the blessing after the meal (benshen), when rendering thanksgiving (Hallel), eminently enriches each segment. Hence the four cups of wine at the Seder.

This is most probably the basic explanation for the four cups, pure and simple and prosaic. More frequently, another reason is given. The four cups correspond to four expressions of redemption which G'd let Moses announce to the still oppressed slaves, when He was about to initiate the liberation process:

- (1) *I shall bring you out . . .*
- (2) *I shall save you . . .*
- (3) *I shall redeem you . . .*
- (4) *I shall take you* (for Me a nation) . . . (Exodus 6:6,7)

It must have been a gloriously electrifying message—the promise is to be fulfilled. Although "they did not listen to Moses" out of sheer exhaustion, the four points of the message are spiritedly commemorated each year at the Seder—four cups of wine. (Jer. Talmud Pesochim 10:1)

Less familiar and more challenging is yet another reason advanced for the drinking of the four cups. It too refers to biblical verses but at first glance the reference seems topically disconnected (or at the least, premature) although linguistically quite appropriate. Joseph in prison listens to the telling of dreams dreamt by two prominent fellow prisoners. That of the butler:

"And Pharaoh's cup was in my hand, I took the grapes and pressed them into Pharaoh's
(continued on next page)

SYMPHONY *(continued)*

cup and placed the *cup* into Pharaoh's hand." (Genesis 40:11) and in Joseph's interpretation of the dream:

"... you shall place Pharaoh's *cup* into his hand as you did before . . ." (ibid 13).

Four times does the word 'cup' appears—hence four cups of wine at the Seder!

In word and number, this is snugly congenial. Four times is 'cup' mentioned, and precisely in connection with juice pressed from grapes. It is a tantalizing source on which to base the prescribed four cups of wine at the Seder, but to intelligently relate the story of the wine steward at Pharaoh's court to our commemorating the exodus from Egypt may require interpretation no less than his dream!

The symphony of the Seder is composed for a majestic celebration: our people's genesis, the launching of our ship of state. Just as was done at that first Seder still on Egyptian soil when "each household" (Exodus 12:3) gathered in high expectation, so still today the symphony is performed each year in the warm circle of the Jewish family, in joy and thanksgiving for the happy ending of our Egypt experience, and in sober reflection on that experience's somber beginning and cruel duration. We recall not only redemption and liberation but also the bitterness of slavery. And the lessons that must be learned from it.

Family discord, brother hating brother, brought Joseph and subsequently the entire family to Egypt. Vile slander cast innocent Joseph into prison. Divine promise made to the first Patriarch, tenacious clinging to faith and tradition, eased the pain and helped wondrously to overcome suffering and obstruction.

At the Seder we are to recall not only the end of oppression and that glorious moment of "free at last," but also the painful beginnings. We raise our cups of sparkling wine in two-fold commemoration: G'd was with us at dusk *and* at dawn, at the time when the seed of exile was planted (Joseph in Egypt) *and* when the rich harvest of freedom was reaped. Wine is well suited to commemorate this double feature. It holds the risks of intoxication with its deplorable loss of dignity to man, but it is also the superb spark plug for festive rejoicing.

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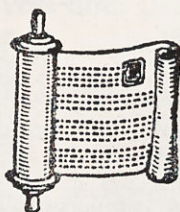
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WESHALB IST DIE M'GILLA EINE M'GILLA?



M'gilla (von der Wortwurzel *gll* "rollen") ist die "Rolle," insbesondere die Esther-Rolle, in der die Geschichte der Errettung der persischen Juden zur Zeit des Koenigs Achaschwerosch erzaehlt ist. Das Tanach enthaelt fuenf Rollen (*chamesh m'gillot*): Schir Haschirim (Hohelied), Ruth, Echa (Klagelieder), Kohelet (Prediger/Salomon) und Esther. Es ist jedoch bemerkenswert, dass nur die Esther-Rolle als *m'gilla* bezeichnet wird. Der Talmud (Bawa Batra 14b-15a) stellt die Frage nach dem Autor der biblischen Buecher. Unter anderem heisst es: "Die Maenner der Grossen Synode schrieben Ezechiel, die Zwoelf (Kleinen) Propheten, Daniel und die M'gillat Esther." Die uebrigen *m'gillot* des Tanach werden nur mit ihrem Namen ohne die Rollenbezeichnung genannt. Dabei ist es bis heute geblieben. Auch wir sprechen zwar von der Esther-Rolle, jedoch nicht von der Hohelied-Rolle, Ruth-Rolle, usw.

In der M'gillat Esther ist davon die Rede, dass Koenigin Esther und ihr Onkel Mordechai nach der Ueberwindung der toedlichen Gefahr allen Juden des Perserreichs geschrieben und ihnen die Institutionalisierung des Purimfestes mitgeteilt haben. Zweimal ist das Schreiben mit dem Wort *igeret* ("Brief") gekennzeichnet (9,26.29). Nach dem Kommentator Ibn Esra bedeutet das Wort (von *oger*, "sammeln") eine "Sammlung von Worten (*machberet milim*)". Es ist moeglich, wenn auch nicht sehr wahrscheinlich, dass in 9,26 der Text der M'gilla in seinem Grundbestand gemeint sein koennte. In jedem Fall faellt es auf, dass in der ganzen M'gillat Esther der Terminus *m'gilla* nicht vorkommt. Neben *igeret* ist einige Male (1,20; 3,12f; 8,5.10) von *sefer* ("Schriftstueck," heute "Buch") die Rede. Die Bezeichnung *m'gilla* fehlt.

Weshalb wird dann aber nur die Esther-Rolle als einzige der fuenf biblischen Rollen *m'gilla* genannt?

Weil sie, so vermuten wir, immer eine Rolle war und bis heute im Gottesdienst in Rollenform verwendet wird. Wenngleich auch die uebrigen Rollen urspruenglich Rollen gewesen sind — und Hohelied, Ruth und Kohelet werden in israelischen Synagogen an den Feiertagen Pessach, Schawuot und Sukkot wiederum aus Rollen laut vorgetragen (Echa an Tischa Beaw immer nur aus dem Buch!) —, so hat nur die Esther-Rolle als Separatrolle eine Popularitaet erlangt. Wer es sich leisten kann, kauft sich seine eigene Pergamentrolle mit dem Text von Esther. Das ist bei den uebrigen *m'gillot* nicht der Fall.

Zudem sind den Feiertagen zwar Rollen zugeteilt, doch nur die Esther-Rolle (und in geringerem Masse auch Echa) stellt den zentralen Text eines Gottesdienstes dar. An Pessach, Schawuot und Sukkot liegt der Hauptakzent auf der Toralesung, nicht auf der ihr vorangehenden "Rolle." Die Megillat Esther ist wirklich eine *m'gilla*.

Rabbiner Dr. Ronald Gradwohl

Bemerkung: Folgendes ist hinzuzufuegen. Obwohl die Esther-Rolle tatsaechlich als Rolle aufbewahrt wird, wird sie waehrend der Verlesung voellig flach gelegt und dann wie ein Brief gefaltet, d.h. in drei Teile aufeinander gelegt, um die Bezeichnung "igeret" — (Brief) — klar hervorzuheben.

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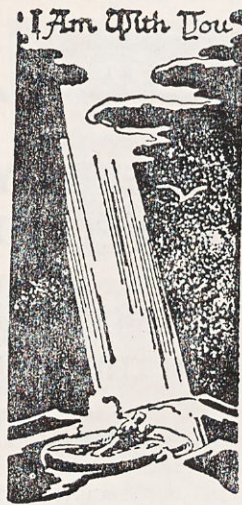
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YOM HASHOAH



The annual observance of Yom HaShoah (27th of Nisan), the beginning of the heroic Warsaw Ghetto Uprising, brings to mind the following "Hymn of the Partisans" written by Hirsh Glick of the Vilna Ghetto. The original Yiddish version's pathos and power are partially reflected in this English translation.

*Never say that you have reached your journey's end,
That leaden clouds o'er heavens blue above extend.
Upon us yet will dawn the day we hold so dear,
Our tramping feet will proclaim that
WE ARE HERE!*

*From distant palm groves, from white fields of glistening snow
We come wandering with our pain and with our woe.
And wheresoever blood of ours does splash and spout,
There our prowess and our courage yet will sprout!*

*Days to come will surely lighten this day's woe,
And days gone by will surely vanish with our foe.
And though the sun may tarry and withhold its rays,
Our song, a beacon throughout all the years will blaze.*

*This song was written down in blood and not in ink;
Of no such song a warbling carefree bird could think.
Amidst the roar of crashing walls and firebrands
A people sang this song with pistols in its hands.*

*So never say that you have reached your journey's end.
That leaden clouds o'er heavens blue above extend.
Upon us yet will dawn the day we hold so dear,
Our tramping footsteps will proclaim that
WE ARE HERE!*



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JERUSALEM'S BEST KEPT SECRET



In the center of Jerusalem, tucked away on the fourth floor of Hechal Shlomo, the seat of the chief Rabbinate of Israel, is a gem of a museum waiting to be discovered by tourist and resident alike. The Sir Isaac and Lady Edith Wolfson Museum of Religious Arts and Crafts, established in May 1958, is devoted exclusively to Jewish ceremonial objects used in the Jewish home and synagogue. It is a small, intimate museum with a rich collection that spans many centuries, and countries, and displays a variety of artistic styles. The collection encompasses over 4,000 artifacts, 500 of which are on permanent display. Rotating special exhibits focusing on specific themes are mounted every three to four months and have included such topics as "Longing for Jerusalem," "How the Shofar is Made," and "Purim Noisemakers"; there will be one in the near future entitled "The Jewish Woman."

Since Jewish ceremonial art is rooted in *Halacha* (Jewish Law which specifies observances and practices), there are certain constant characteristics that one expects to find. But the ritual objects, though always recognizable, assume a variety of forms reflecting Jewish history and dispersion, as well as the diversity of distant Jewish communities. For example, the Wolfson Museum's collection of Purim *graggers*, noisemakers designed to drown out Haman's name, includes accordion-style wooden boards complete with handles on the outside; wooden castanets made by children in Buchara; and a *gragger* from 18th century Poland shaped like gallows, which has Haman hanging from a string attached to the handles. The most unusual *gragger*, however, was made in 1947 by Jewish refugees imprisoned in Cyprus by the British. A swastika is carved on this wooden *gragger* with the Hebrew word "*vayeetlu*" ("and they hanged"), from the Purim scroll, inscribed on it, and a German coin imprinted with Hitler's face is suspended below it. This is truly a ritual object that reflects Jewish history. At the same time, it reveals the artistic spirit creatively expressing itself through Jewish religious tradition.

The Wolfson Museum prides itself on displaying very unusual artpieces. One of the most striking is a set of Aron *Kodesh* (Holy Ark) doors from a 17th-century synagogue in Cracow, Poland, beautifully carved and vividly hand painted in startling tones of green, gold, yellow, and orange. Also on exhibit is a Hanukkah *menorah* (candelabra) from 19th century Germany, which consists of eight miniature lead chairs to be filled with oil, and a unique 18th-century Pesach goblet from Germany. Made of ivory, it has carvings of Moses and Aaron standing before Pharaoh, with the inscription: "Let my people go." A 17th-century *megillah* (Purim scroll) from Italy is only four inches high and has decorations cut into the scroll itself, both around the edges and between the columns of print—an intricate and well-crafted piece of work. Contrasting in size is an immense floor-to-ceiling Florentine tapestry, which depicts Moses receiving the Ten Commandments on Mount Sinai.

Many of the objects in the museum come with their own special stories. A beautiful orange velvet *parochet* (the curtain that covers the Torah Ark) embroidered in gold and silver thread from 17th-century Germany, was preserved during the Holocaust by being buried in the ground. An 18th-century brass Hanukkah *menorah* from the Tlomakie Synagogue in Warsaw, Poland, was removed by the Jews and buried before the Nazis bombed the synagogue; it was later purchased and donated to the museum. And a Sefer Torah from the time of the Crusades (dated by its ink and parchment) was saved by a man from Karlsruhe, Germany, who made an oath to recover the Torah if he himself survived the war.

(continued on next page)

JERUSALEM'S BEST KEPT SECRET (continued from page 17)

Estelle Fink, the present curator, relates that it was the idea of the late Yehuda Leib Bialer, the museum's first curator, to return to Poland and Russia, and try to purchase religious relics that had been hidden during the war. Mr. Bialer, a poet, writer, and scholar, who lost his own family in the Holocaust, was instrumental in the creation and development of the Wolfson Museum, as well as deeply involved in the establishment of Yad Vashem.

Since 1977, Estelle Fink, a transplanted New Yorker who made *Aliya* with her family shortly after the Six Day War, has been in charge of the Wolfson Museum. Her intention is to create in the museum a "portrayal of Jewish life lived to the fullest" depicting the Jew within his daily environment surrounded by beautiful objects, both ancient and modern. One of her goals is to encourage art schools and institutions to establish Judaica departments so that young people will develop a religious perspective; thus, an artist working in silver, for example, would not simply be making jewelry but creating Judaica. A special case in the museum, which displays modern rings and pendants inscribed with quotations from the *Tanach* (Old Testament) or *Mishna* (Oral Law), illustrates this concept. And a very lovely ring carries out in its shape and design, the meaning of the words engraved on it: "*maasecha yekarvucha, maasecha yerachakucha*" (your deeds will bring you near, and your deeds will set you far—Gemara Eduyot 5:7).

To further foster creativity within the religious tradition, the Wolfson Museum awards an annual prize to the student of the Bezalel School of Art whose work best exemplifies the religious symbol chosen for that year. One year, for instance, the selected symbol was *mezuzot* (parchment scroll placed on a doorpost), and the award-winning student had his work exhibited at the museum for one month.

The Wolfson Museum is thus much more than a repository of treasures from past centuries and diverse Jewish communities. It actively supports the creation of modern ceremonial objects and contemporary forms that adhere to the guidelines of *Halacha* and express the ideal: "This is my G-d and I will glorify Him" (Exodus 15:2). One area that typifies this approach is the art of papercutting which the Wolfson Museum pioneered by exhibiting the work of the now well-known Tzirel Wiletsky. This intricately delicate work is beautifully revealed in a *luach shemirah* (tablet protecting the home against evil spirits) with the papercut mounted on foil and framed; the cutting's central ornament is a *menorah* which has the sixty-seventh Psalm engraved on its branches. According to Mrs. Fink, boys in the Yeshivoh in Poland used to do such paper cutout work to make *roiselach* (roses). Once again, there is this sense of modern expression developing from an older tradition.

In keeping with its philosophy of serving as a living museum, the Wolfson Museum, together with the Ministry of Education, sponsors a seminar for teachers who come with their students to observe and study the exhibits. One of the most popular sections they visit is a separate room displaying thirty dioramas that cover Jewish history from its early Biblical days to the establishment of the State of Israel in 1948. Extremely realistic and well designed, the Biblical dioramas are used extensively by the schools as they study certain portions of the *Tanach*. One of them, for instance, portrays the return of the Jews from Babylon during the era of the prophets Nechemia and Ezra (approximately 530 B.C.E.), and shows workers with pulleys lifting huge slabs of rock onto a flatbed wagon to be pulled up the hill to rebuild the walls of Jerusalem. Other dioramas present the destruction of the Temple by the Romans, in 70 C.E.; the funeral of Rabbi Moses ben Maimon (Rambam) who was buried in 1204 in Tiberias in accordance with his will; the first Jewish immigrants to North America arriving in the Dutch colony of New Amsterdam in September 1654; the Baal Shem Tov teaching in the Carpathian Mountains in 1720, and the Grand Sanhedrin (Jewish High Court) being convened by Napoleon in 1807. The modern era begins with a diorama depicting the meeting of the first Zionist Congress held in Basle, Switzerland, in August 1897, with Dr. Benjamin Ze'ev (Theodore) Herzl being appointed president of the Congress. The era ends with a diorama of the state visit of Israel's first President, Chaim Weizmann, to the White House on May 25, 1948. Mr. Truman is seen holding the Sefer Torah presented to him by Chaim Weizmann as a token of gratitude and friendship to the American people.

It is easy to understand why this special room is of great interest to both children and adults, but it is hard to understand why this wonderful museum in the heart of Jerusalem is

(continued on next page)

JERUSALEM'S BEST KEPT SECRET (continued from page 18)

such a well kept secret. Small, uncrowded, and peaceful, it is filled with fascinating artwork. On your next visit to Jerusalem, if you want to see ivory Shabbat candlesticks from India, a modern batik challah cover, or havdalah spice boxes in the shape of a parakeet or a steam engine, take the elevator to the fourth floor of Hechal Shlomo (seat of Israel's Chief Rabbinate), located at 58 King George Street, Jerusalem, telephone (02) 247-112, Sunday to Friday, 9 A.M. - 1 P.M.

A companion volume, *Jewish Life and Tradition*, published by Hechal Shlomo in 1980, provides lavish illustrations and detailed descriptions of many of the museum's exhibits.

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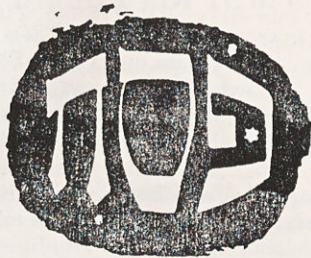
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AUSZIEHEN AUS VERSCHIEDENEN AEGYPTERLANDEN



Pessach, Fest unserer Freiheit, ein Tag des Festopfers auch auf unseren Tischen, festlicher Genuss des Armenbrots, freudige Neugier der Kinder, oft wehmuetig-frohe Erinnerung an unsere eigene Kindheit—wie vieles gilt es doch, in diesen Tagen und Naechten zu bedenken!

“Was haben wir davon, dass unsere Vaeter aus Aegypten ausgezogen sind?” Das ist nicht etwa die Frage eines “zweiten Sohnes” in einer Zeit, die Traditionen behandelt, als waeren sie Scheidemuenzen. So fragt—wohl auch, aber kaum nur rhetorisch—einer unserer groessten und geachteten Denker, Isaak Abrabanel. Was hat geschehen muessen, dass einem solchen Juden, bewandert in Tora und Weisheit wie wenige sonst, eine so schneidende Frage in die Feder floss?

Es war die Vertreibung der Juden von der Iberischen Halbinsel, das Ende eines in jeder Hinsicht bedeutenden, wenn nicht des bedeutendsten Teils der damaligen Judenheit. Es gibt tausend Zeugnisse dafuer, dass diese Katastrophe die Zeitgenossen nicht weniger erschuettert hat als der Untergang des europaeischen Judentums und Menschen des zwanzigsten Jahrhunderts. Welche Welten waren dort damals erschlossen worden! Froemmigkeit und Tora-Gelehrsamkeit, Wissenschaften und Philosophie, die geheimsten Kammern, worin Goettliches und Menschliches sich regen, Dichtung und feine Lebensart. Das alles war nun dahin, dem Boden, worauf es gewachsen war, fuer nun schon ein halbes Jahrtausend unwiederbringlich; die Traeger dieser hohen Kultur in alle Winde zerstreut, von der Elbe bis ins Galil, wenn sie nicht—noch viel bitterer—in den religioesen Untergrund gezwungen waren. Da haette der Mensch so ganz und gar nicht zweifeln sollen, so ganz und gar nicht mit Gott rechten?

Wo stehen wir europaeischen Juden heute?

Auch wir haben Verluste erlitten, deren Ausmass alles uebersteigt, was in unserer leiderfuellten Geschichte geschehen ist. Auch heute wird man das Verdikt unwiederbringlich faellen muessen—jedenfalls fuer die Gebiete oestlich des Rheins. London ist nicht Berlin, New York nicht Wilna, sowenig wie Amsterdam Toledo ist. In diesen Zeilen soll nicht nach der spezifischen Bedeutung der vernichteten und entwurzelten Teile unseres Volkes gefragt werden; auch die wichtige Frage nach dem Verhaeltnis von Ideal und Realitaet in diesen Gemeinschaften—so dringend sie ist—mag heute uneroertert bleiben. Weshalb aber sprechen wir so betont von den Juden im Spanien des ausgehenden Mittelalters, von den Juden im Europa der (vielleicht) ausgehenden Neuzeit? Es geschieht um eines Heimatsgefuehls willen, und wenn dessen Berechtigung angezweifelt werden kann, so ist seine Realitaet doch kaum zu leugnen.

Es gibt mehrere Umschreibungen von “Heimat” (vielleicht besser: Heimatgefuehl). Heimat—so heisst es einmal—, das sind die Erde und die Toten. Heimat—so wird auch gerade umgekehrt gedeutet—, das sind der Himmel und die Lebenden. Wir Juden neigen gerne zu jener Definition. Arnold Zweig, ein Jude mit Erfahrung, hat schon 1936 geschrieben: “Zu den laecherlichen Unwahrheiten, die die Juden ueber sich verbreiten lassen, gehoert ja die Rede vom Wandervolk der Juden. Liesse man sie einmal in Ruhe, sie gingen nicht mehr vom Fleck. Wo die Graeber ihrer Vorfahren sind, da spueren sie ihre Wurzeln, da sind sie zu Hause.”

Die Graeber der Vorfahren: Wie wichtig sind sie denn im juedischen Denken und Leben? Wie wichtig ist—gleichsam als Kehrseite—das Leben der Vorfahren? Einen Verstorbenen von Ort zu Ort transportieren, ist bei uns Juden verpoent. Nur in zwei Faellen gestattet man es, naemlich zur Bestattung im Heiligen Land und zur Beerdigung bei der Grabstaette der Vaeter und Muetter. Die meisten von uns pflegen diese Graeber auch zu besuchen.

Den entschiedenen Willen, bei den Muettern und Vaetern beigesetzt zu werden, haben schon die Erzvaeter unseres Volkes bekundet. Wuerde uns wohl die Torah davon berichten, wenn es sich hier nicht um mehr handelte als um ein allgemein menschliches (oder gar allzu menschliches),

(continued on next page)

AUSZIEHEN AUS VERSCHIEDENEN AEGYPTERLANDEN *(continued)*

rein gefuehlsmaessiges Beduerfnis? Nicht nur Jakob wird, gleich nachseinem Hinschied, zur Grabstaette seiner Eltern gebracht; auch Josefs sterbliche Huelle begleitet, lang nach seinem Tod, die Nachkommen auf ihrem Heimweg in die Freiheit. Dort, wo die Vorfahren ruhen, ist unsere Heimatsruhe.

Ist dem wirklich so? Ist das alles, worum es geht? Im Buch vom Leben in Aegypten, vom Auszug aus Aegypten, von der zweckbestimmenden Erwaehlung Israels, kurzum: im Buch Schemot beginnt ein fuer unser Thema zentraler Abschnitt (Kapitel 12) mit folgendem Vers: "Der Ewige sprach zu Moses und Aaron im Lande Aegypten wie folgt." Eine der aeltesten Auslegungen deutet den Ausdruck "im Lande Aegypten" etwa folgendermassen aus: "Im Lande Aegypten", das heisst ausserhalb der Stadt; denn diese war voller Goetzen und Greuel."

"Im Lande Aegypten": Solange das Land Israel nicht erwaehlt war, waren alle Laender geeignet, die Worte (Gottes) zu hoeren; sobald das Land Israel erwaehlt war, schieden alle anderen Laender aus. Solange Jerusalem nicht erwaehlt war, konnte das ganze Land Israel Altaere tragen; sobald Jerusalem erwaehlt war, schied das uebrige Land Israel aus. Solange das Haus der ewigen Dauer nicht erwaehlt war, konnte die Gegenwart Gottes auf ganz Jerusalem ruhen; sobald das Haus der ewigen Dauer erwaehlt war, schied Jerusalem aus.

Wer nur bis hierher liest, koennte zum Schluss kommen, das Judentum sei an bestimmte Orte und Raeume gebunden, die allein geeignet seien, die besondere Gegenwart Gottes, seines Wortes und seiner Verehrung zu empfangen. Ganz falsch waere dieser Schluss wohl nicht: "Das Judentum ist zwar eine Religion der geheiligten Zeit"—vorwiegend, aber nicht ausschliesslich. Wenn sich ein bedeutender Denker des heutigen Judentum gegen den "Immobilien-Goetzendienst" wendet, so hat er gewiss recht; vor der Verehrung der Gestirne (und das heisst doch wohl auch: der durch sie bestimmten Zeit) warnt ja schon die Tora in unmissverstaendlicher Weise.

Unser Auslegungstext geht aber weiter: Nicht nur der Kreis der Raeume wird erwaehlungsweise eingeschaenkt; auch unter den Menschen erwaehlt sich die Vorsehung die Traeger ihrer besonderen Absicht: Solange Aaron nicht erwaehlt war, konnten alle Israeliter Priester sein; sobald Aaron erwaehlt war, schied ganz Israel aus. Solange David nicht erwaehlt war, konnte jeder Israelit Koenig sein; sobald David erwaehlt war, schieden alle Israeliten aus.

Sollte damit die Geschichte der Erwaehlung zu Ende sein? Das Land Aegypten liegt ja hinter uns, der Auszug ist vollzogen; wir sind im gelobten Land und haben das endgueltige Heiligtum; Priester und Koenig sind bestimmt. Wessen beduerfen wir denn noch?

Die Geschichte unseres Volkes ist mit der Thronbesteigung Davids nicht ein fuer allemal abgeschlossen. Es geht ja auch nicht um die Geschichte irgend eines Volkes irgendwo im Mittleren Osten; es geht um die Geschichte Gottes, des Unbegrenzten, deren Schaubuehne und Rollentraeger wir sind—wir, das juedische Volk. Auf dieser Buehne stehen wir nicht allein: Propheten begleiten uns zunaechst, dann ihre Nachfolger, die Gelehrten. Wo aber und wie gelangt das Wort Gottes durch seine Propheten zu uns?

Der Midrasch (die Erklaerung) den wir hier wiederzugeben versuchen, reflektiert eine uralte Tradition, indem er bestimmte Zuege aus der Geschichte unserer Erzvater im Zusammenhang mit dem Pessachgeschehen aufnimmt. So zitiert er den Propheten Jeremia, gerade in dem Kapitel, das wir am zweiten Tag Rosch Haschana lesen, den Propheten, dem Gott "aus der Ferne erschienen ist," den Gott Mutter Rachels Traenen trocknen heisst.

Wie das? Hatte es nicht eben geheissen, seit der Erwaehlung des Landes Israel koennten die anderen Laender Gottes Wort nicht mehr aufnehmen? Einen Weg jedoch hat der Ewige offenhalten lassen; wir nennen ihn (eigentlich unuebersetzbar) "das Verdienst der Vorfahren."

Hier ist es unsere Mutter Rachel, von der sich Gott dazu bringen laesst, sein Erbarmen ueber die Grenzen des erwaehlten Landes hinaus auf sein erwaehltes Volk zu ergiessen—sie, die in ihrem kurzen Leben zweimal auf sich selbst verzichtet hat: um ihrer Schwester willen, und damit ihr zweiter Sohn lebe. An anderer Stelle—immer im Zusammenhang der Pessachgeschichte!—ist es Isaak, der in gewisser Weise die Erloesung bewirkt. "Gott wird sich das Opferlamm ersehen," heisst es in der Erzaehlung vom gebundenen Isaak, und "Der Ewige wird sehen." Gott sieht das Blut Isaaks, das in seinen Adern verborgen geblieben ist; Gott sieht das Blut des Pessachlammes, das in den Haeusern Israels ist. Freiheit ohne Gebote gibt es nicht; aber hier sind es nicht irgendwelche willkuerlich herausgesuchte Gebote, die erfordert sind: Bei diesen Geboten geht es um das eigene, blosses Leben in blutigem Ernst.

(continued on page twenty seven)

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MUNICH



Munich is a city blessed and cursed. For the city as a whole, the blessings seem to outweigh the curses. For the Jews of Munich, past and present, the opposite may be the case. But the Bavarian capital proves nothing if not the idea that Jews live and flourish even in the places of their worst memories.

While all of Germany's major cities were rebuilt and have prospered after World War II, only Munich was able to recapture, on a grand scale, the cultural and architectural grace of the pre-Nazi period. As an industrial center the city is, if anything, more important in modern West Germany than it was in prewar Germany. Though smaller than Berlin and Hamburg, it has become the most popular city in Germany for foreign visitors, and its world-class status was recognized when it was chosen as the site for the 1972 Olympics.

And therein lies the other side of the image. For Munich, aided by its environs, remains a symbol of much that has gone wrong in the world—today's world as well as Hitler's. It is the place where the Nazi movement got its start and it remains a linguistic symbol, thanks as much to Neville Chamberlain as to Adolf Hitler, of selling out the innocent. Since the war, it has been the locus of the worst reminders of Jewish vulnerability. At the Olympics, Arab terrorists murdered 11 Israeli athletes. A few miles from the center of town in one direction is Dachau, the first Nazi concentration camp.

Though always small in number, Munich's Jews have been an integral part of the city and its history. To cite just one example, the quintessential Munich brand name is Lowenbrau; shortly after World War I the Schueleins, long-time Jewish brewers, gained controlling interest of Lowenbrau, and remained in charge until forced out by the Nazis in 1934. (When the first Schuelein came to America, he founded Rheingold Brewery and he was the first president of Congregation Beth Hillel.) And today's Jewish community parallels the city's experience in one important respect. Though smaller than the prewar community it is, demographically, more important.

Jews first came to Bavaria in the tenth century, but for most of the last millenium they have lived in small, scattered communities of which Munich was, only recently, the most important. The first Jews came to settle along the trade routes to northeastern Germany, Hungary and Russia, engaging in moneylending and the gold and silver trade.

The first reference to Jews in Munich is in the thirteenth century. For the next 200 years the Jewish experience there followed a familiar European pattern. Jews were burned at the stake in Munich following a blood libel in 1285; slaughtered during the Black Death in 1348-49; and suffered after a Host desecration charge in 1413. In between these dates the community continually reconstituted itself and was granted varying degrees of privilege.

From the midfifteenth until the early eighteenth century Munich was for the most part, without Jews. By the late 1600's many of Germany's territorial princes were hiring court Jews, or *Hofjuden*, to run their financial affairs, and Wolf Wertheimer was the first court Jew brought to Munich. By 1750, there were 20 court Jews, and they formed a community.

By the nineteenth century, Jews were particularly prominent in the Bavarian livestock trade, and the Napoleonic era brought the first steps toward emancipation. But periodic anti-Jewish outbreaks and the 1848 revolution produced a disproportionate number of Bavarian Jewish emigres; Levi Strauss and Adam Gimbel were two of many who made their fortunes in the New World.

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MUNICH *(continued)*

It wasn't until 1872, the year after the birth of the German Reich, that full emancipation was achieved, but in the intervening years the community grew gradually as restrictions were eased, and Jews from the villages moved to the city. From 450 in 1814, the community grew to 4,100 in 1880 and 9,000 in 1933.

In the late nineteenth and early twentieth centuries, Jews were prominent in the arts, politics and business. They were more equally represented in Bavarian politics than in other German states; after World War I, when Bavaria had a Soviet-style revolutionary government, it had a Jewish prime minister, Kurt Eisner. Munich was the home of Lion Feuchtwanger, the historical novelist, and Katja Pringsheim, who married the writer, Thomas Mann.

But Jewish prominence was short-lived. Eisner was assassinated in 1919 (his killer was of Jewish origin). Munich became the center of Nazi activity, the city where Hitler staged his *putsch* in 1923. Though the coup failed and Hitler went to prison, that same year most of the East European Jews in Bavaria were expelled.

After the Nazis took over in 1933, the fate of Munich's Jews was much the same as that of the other Jews of Germany—harrassment, arrests, discrimination and boycotts. Nevertheless, the Jewish community itself experienced something of a religious and cultural resurgence amid the persecution. The main Munich synagogue was destroyed in June 1938, on Hitler's order, five months before *Kristallnacht*, the night on which synagogues were burned all over Germany. Still, the proportion of Jews who left Munich between 1933 and 1938—about 35 percent—was somewhat lower than in other cities.

During the war, 4,500 Munich Jews were deported to death camps, of whom about 300 survived. About 160 survived the war in Munich.

If Munich's prewar Jewish community was more German than that of other German cities, its postwar community is less so. Most of the East European Holocaust survivors who did not opt for Israel wanted to go to the United States, so they went to displaced persons camps in the American zone of occupation, the largest city of which was Munich. Some 120,000 Jews passed through Munich in the first years after the war and, inevitably, some stayed, leaving the city with the third largest Jewish community in the country, after Berlin and Frankfurt.

Most of those in today's community of 5,000 trace their roots to prewar Poland, Hungary and Rumania. The bulk of the community are professionals—professors, doctors, lawyers—and there is a strong contingent of shopkeepers. Aside from a few who live in the vicinity of the Reichenbachstrasse synagogue, most of the city's Jews live in Nymphenburg, to the west; Schwabing, around the university; and Bogenhausen, east of the River Isar.

Munich has no predominantly Jewish neighborhood and no concentration of Jewish places of interest. Like the Jewish role in the city's history, the Jewish sights are interspersed, but it seems you can hardly find a major sight without its Jewish corner or connection.

The center of Munich is the Marienplatz, a mall marked by the gabled Old Town Hall and the Gothic New Town Hall, which also boasts the largest glockenspiel in Germany. Roughly where the parking lot of the Marienplatz stands (just south of the square) is the site of the Gruftgasse synagogue, built in the thirteenth century. No one is certain of the exact site of the synagogue, which was converted to a church after Jews were expelled in the fifteenth century. Nevertheless for most of its history, Munich's Jewish life was concentrated within walking distance of the place.

A few blocks along Kaufingerstrasse, the pedestrian mall that extends west from Marienplatz, turn right on Herzog-Max Strasse and walk one block. At the corner of Maxburgstrasse, in a small park, is a stone monument, with a large *menora* marking the spot where Munich's main synagogue stood until June 1938. The monument bears an inscription from Psalm 74: "Remember this, how the enemy hath reproached the Lord."

Practically around the corner from the synagogue monument, in the courtyard at Lenbachplatz, is Joseph Henselmann's fountain-statue of Moses in the desert. Commissioned by the Munich city council, the sculpture presents an austere, bronze Moses holding a rod from which water pours forth into a pool below.

A few blocks south of the Marienplatz, in the yellow Radspielhaus at Hackenstrasse 7,

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MUNICH (continued)

is where the German Jewish poet Heinrich Heine lived in 1827-28. In Munich, he worked as an editor and waited for a professorship which never came. A plaque marks his former home today.

The main center of Jewish activity in modern Munich is still no more than a 10-minute walk from the Marienplatz. At Reichenbachstrasse 27 is a building housing the Jewish Community Center, Munich's main synagogue, its community kosher restaurant and several Jewish organizations. The building was the site of the only Munich synagogue not completely destroyed on *Kristallnacht*; it was saved because of its proximity to the Gartnerplatz Theater.

The outside of the building is nearly unidentifiable, partly for security reasons and partly because of a post-Nazi scourge. In 1970, a fire raged through the building, damaging not only the synagogue, but also an old-age home on the premises; seven people died in the fire, which was caused by arson.

Past the reconstructed, modern exterior, there is still an Old-World feeling in the synagogue sanctuary, with its wooden benches, polished stone and chandeliers with Star-of-David bases. Upstairs, the community center has periodic cultural events and lectures on topics of Jewish interest. (Some lectures are also held at Munich's Jewish book store, Literatur Handlung, at Furstenstrasse 17.)

One of the essentials of any Munich tour is the Alte Pinakothek, one of the great art museums of Europe. The huge Venetian Renaissance building was erected for the art collection of the Wittelsbachs, the house that reigned in Bavaria from the twelfth to the early twentieth century. In the collection are several works on themes from the Hebrew Bible. Among those to look for are Rembrandt's *Sacrifice of Isaac*, Aert de Gelers' *Esther Before Going to Ahasuerus*, Simon Vouet's *Judith*.

Another stop on most itineraries is Nymphenburg Castle and Garden, the lavish summer home of the Wittelsbachs, built in the seventeenth and eighteenth centuries. In the south wing of the castle is the famous Gallery of Beauties, a collection of portraits commissioned by King Ludwig I (1789-1868) of Bavaria's most beautiful women. Though the most famous in the collection is the dancer, Lola Montez (who cost Ludwig his throne), it also contains one Jewish portrait, of Nanette Kaula, daughter of a family of court Jewish who married a cousin of Heinrich Heine.

Signs of more recent history can be seen in Schwabing, the area surrounding Ludwig-Maximilian University. It was at Munich's university that one of the few anti-Nazi movements to surface during the war was based. Led by Hans and Sophie Scholl, and aided by Professor Kurt Huber, the White Rose movement included university and high school students. In 1942 and 1943, they distributed anti-Nazi leaflets, giving details of the Final Solution and reports on German battlefield reverses. The Scholls were caught placing leaflets in the university's main hall; they, Huber and four others were beheaded.

Today, the main square of the university is named Professor Huber Platz on the east side and Geschwister Scholl Platz on the west side. In the southwest corner of the university's main lobby is a memorial plaque to the White Rose martyrs. In 1985, an opera based on the Scholls' activities was staged in the lobby; that same year, when President Reagan visited the German military cemetery at Bitburg, Franz Muller, a White Rose survivor, organized a counterdemonstration at the Scholls' graves. He later set up, with the American Jewish Congress, a White Rose Foundation to foster understanding between Germans and American Jews and to teach people about German resistance to Hitler.

A few miles from Schwabing is Munich's Olympiapark which was, in 1972, the scene of the greatest Jewish triumph and the worst Jewish tragedy in the history of sport. Within hours after Mark Spitz, the American Jewish swimmer, won his seventh gold medal, Arab terrorists invaded the Israeli Olympic apartment. They killed two Israeli athletes on the spot and nine later in a shoot-out with German police at a military airport.

Though most of the apartments in the Olympiapark became private condominiums after the games, the Israeli complex became a guest house of the Max Planck Institute for Scientific Research. A memorial to the 11 Israeli athletes stands in front of the apartment at Connollystrasse

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MUNICH *(continued)*

31, and the small stones placed in remembrance on top of the memorial offer quiet testimony to the many visitors to the site.

No one should visit Munich without going to Dachau, 14 miles to the northwest. Dachau was the first Nazi concentration camp, opened less than two months after Hitler came to power in 1933. It was a camp for all the groups Hitler regarded as undesirable—Jews, Gypsies, political opponents and anti-Nazi clergy. Though it was not designed as an extermination camp—those would come later—arbitrary killings and mass executions, medical experiments, illness and hunger resulted in what the museum's brochure describes as "continual extermination."

The camp's former laundry and supply rooms today house a museum that documents what happened at Dachau, the rise of Nazism and the implementation of the plan to exterminate the Jews. Relying on photographs and camp artifacts, the exhibit is a chilling chronicle of the worst chapter in both Jewish and German history. Though the barracks were dismantled after the war, two have been reconstructed as they were when Dachau was in operation. In the back of the camp grounds are the buildings which housed the crematoria, the gallows, the gas-chambers (built near the end of the war and never used) and a necropolis, marked by Stars of David and crosses, dedicated simply "to thousands" who died in the camp.

Also in the back of the camp grounds are three chapels: Catholic, Protestant and Jewish. The Jewish chapel is built below ground to symbolize the underground life of Jews under Nazi rule. Though it is visible through a gate even when closed, it seems to keep irregular hours.

Be warned on visiting Dachau that even the most dispassionate observers, people long familiar with the evidence of the Holocaust, are affected by the place. Though the Germans who work and lead tours there are, by definition, those most involved in bearing witness, there is a fascinating dynamic, filled with tension, that develops between Jewish visitors and the Germans they encounter there.

Bavaria is filled with Jewish history and sights. Thirty-five miles west of Munich is the old Roman city of Augsburg, renowned for its cathedral, complete with stained-glass windows depicting biblical prophets and kings in the headgear imposed on Jews by the popes. Four years ago, after 10 years and \$12 million, the city's domed synagogue, destroyed on *Kristallnacht*, was rededicated. The Oriental and Art Nouveau building was reconstructed to look the way it did when it opened in 1917. The synagogue contains an exhibit of Jewish ritual objects from the Bavarian State Museum in Munich. The synagogue is at Halderstrasse 8.

Ninety-five miles north of Munich, along the Romantic Road, is the village of Schopfloch, where the Jewish connection is not visual but audial. Schopfloch's local dialect is peppered with words of Hebrew origin introduced by Jews, who at one time constituted half the village's population. Though there hasn't been a Jewish resident in 50 years, and the height of Jewish settlement was long before that, Schopfloch's still refer to water as "mayemm," to a home as a "bayes", to bread as "laechemm" and to their hometown as their "medine." These are just a few of the dozens of words in the language locals call Lachoudish, a contraction of "Lashon kodesh." Though the influence of standard German is strong, Mayor Rainer Hofmann heads a movement to keep the local dialect alive.

Two of Lion Feuchtwanger's novels capture parts of Bavaria's history most relevant to Jews. *Jew Suss* (Carroll and Gras) is a novel based on the life of an eighteenth-century court Jew. *Success* (Viking) is set in 1920's Munich. Two recent books on the White Rose are: *Shattering the German Night* by Annette E. Dumbach and *Jud Newborn* (Little, Brown) and *A Noble Treason* by Richard Hanser (Putnam).

PEACE AND EVERLASTING MEMORY

Julius Fuld	formerly	Schafheim
Lina Bloch	formerly	Germany
Adolf Ullmann	formerly	Westerburg
Emanuel Hirsch	formerly	Rossdorf
Auguste Kron, nee Braun	formerly	Niederstetten
Bella Marx	formerly	Frankfurt/Main
Herta Strauss, nee Gold	formerly	Obbach
Michael Haas	formerly	Munich

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:

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

William Blank
President

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EMANUEL NEUBRUNN
MEMORIAL STUDIO

AUSZIEHEN AUS VERSCHIEDENEN AEGYPTERLANDEN

(continued from page 21)

Weitherum auf Gottes Erde haben Juden gelebt, sind Juden gestorben, haben Heimat geschaffen und sie ihren Nachfahren mitgegeben, ob diese es wollten oder nicht, ob bildersturmender Hass sie traf oder abgoettische Sehnsucht sie beschwor. Man kann diese Heimat nicht vergessen und soll es auch nicht. Man kann noch viel weniger die Heimat aus dem Gedachtnis tilgen, die von unseren ersten Vaetern und Muettern geschaffen worden ist, in ihrer, von uns kaum zu erahnenden Gottesnaehe. Fuenfhundert Jahre nach der Vertreibung aus Spanien und Portugal, fuenfzig Jahre nach dem Ende des mittel- und sudeuropaeischen Judentums, in Jahrzehnten und Jahrhunderten, in denen es wohl kaum ein einziges Jahr ohne Opfer am eigenen Gut und Blut gegeben hat, duerfen wir wieder aus verschiedenen Aegypterlanden ausziehen durch die Wueste Sinai, die Wueste Juda, die Syrische Wueste, grossraeumig und uns alle umfassend erwaeht zur besonders erwaehten Staette, deren Erwaehltheit in so wunderbarer Weise doch immer offen bleibt fuer Gottes Menschenzeit und Menschenraum erbarmungsreich uebergreifenden Frieden.

Dr. Simon Lauer

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March Adar II

25	18	Rita Lowenberg
25	18	Isidor Weil
26	19	Abraham Kosinetz
27	20	Bernhard Behrens
27	20	Julie Greenberg
30	23	Selli Heldmann
30	23	Laurence J. Hirsch
31	24	Betty Kraus
31	24	Bertha Wiesenberg

Apr.

2	26	Margarete Meyer
3	27	Jenny Pinkesfeld
4	28	Bernard Lowenstein
5	29	Ethel Sinnreich

Nisan

6	1	Gustav Bendheim
6	1	Hugo Hirsch
6	1	Arthur Kahn
6	1	Hannah Kayem
7	2	Rabbi Dr. Leo Baerwald
7	2	Henriette Bensinger
7	2	Julius Hellman
7	2	Paula Kalter
7	2	Willi Oppenheim
7	2	Adolf Sass
8	3	Elsie Blumenthal
8	3	Selma Hamburger
8	3	Max Hubert
8	3	Steven S. Kahn
8	3	Bertha Rosenberg
8	3	Meta Stern
9	4	Ludwig Bruckheimer
9	4	Gustav Stock
10	5	Julius Katzenstein
10	5	Dr. Otto L. Kupfer
10	5	Isaak Selig
10	5	Dr. Paul Simon
11	6	Martha Lasker
11	6	David Neumann
11	6	Leopold Weil
12	7	Sally Hammerschlag
12	7	Herta Salomon
13	8	Julius Benjamin
13	8	Max Fein

Apr. Nisan

13	8	Recha Fein
13	8	Hilde Kahn
13	8	Auguste Levi
13	8	Henry Miller
13	8	Babette Noerdlinger
13	8	Gustav Sacki
13	8	Ida Sacki
13	8	Bella Schloss
13	8	Margit Schloss
13	8	Leonore Soika
13	8	Adele Strauss
14	9	Siegmund Ehrlich
14	9	Jack Goldfarb
14	9	Rebecca Neu
14	9	Herman Schulhoff
15	10	Isidor Bensinger
15	10	Ella Israel
15	10	Liebmann Kaufman
15	10	Sally Nauman
16	11	Berta Friedberg
16	11	Gretchen Gutmann
16	11	Johanna Koestrich
16	11	Philipp Lehr
17	12	Henry Lichtenstein
18	13	Jettchen Griesheim
18	13	Irma Waelder
19	14	Flora F. Freyer
19	14	Rudolf Strauss
20	15	Paula Alexander
20	15	Alexander Bauer
20	15	Helene Gowa
20	15	Jacob Gutwillig
20	15	Samuel Hirschheimer
20	15	Julius Jacob
20	15	Albert Katzenstein
20	15	Fred Loewengart
20	15	Ferdinand Mayer
20	15	Rudolf Strauss
20	15	Betty Strauss
21	16	Fred Marx
21	16	Berta Mueller
21	16	Clara Neu
21	16	Herman Schlee
22	17	Eva Badt

(continued on p. 30)

WE REMEMBER (continued)

<i>Apr. Nisan</i>				<i>Iyar</i>	
22	17	Nette Loeb	6	1	Dr. Joseph Cahn
22	17	Sanna Ottenheimer	6	1	Else Grossman
22	17	Rabbi, Dr. Hugo Stransky	6	1	Max Herz
23	18	Elsa Angres	6	1	Adelheid Mannheimer
23	18	Irma Henlein	7	2	Leopold Kronnenberger
23	18	Lisa Wertheimer	7	2	Lothar Strauss
23	18	Hedwig Wolff	8	3	Ignaz Benedikt
24	19	Samuel Stein	8	3	Norbert Hess
25	20	Irma Levite	8	3	Salli Levi
25	20	Imanuel Rosenfeld	8	3	Elsa Wortsman
25	20	Emil Silbermann	9	4	Irma Erlebacher
25	20	Sessi Wertheim	9	4	Max Hamburger
26	21	Herman Gundelfinger	9	4	Elsie Hirsch
26	21	Johanna Kahn	9	4	Emma Leitner
26	21	Max Katzenstein	10	5	Frieda Brotman
26	21	Siegfried Wertheim	10	5	Peter J. Dienstag
27	22	Dora Abeles	10	5	Emil Dreyfull
27	22	Max Abeles	10	5	Gabriel Klein
27	22	Dr. Leopold Landenberger	10	5	Salomon Loeb
27	22	Emil Oppenheimer	10	5	Fred Neubauer
27	22	Irene Winter	11	6	Hedwig Fischel
28	23	Aron Gottlieb	11	6	Alice Seligmann
28	23	Sarah Berney	11	6	Walter Stein
28	23	Victor Marx	12	7	Bertha Kahn
29	24	Jack Kayem	13	8	Goetz Hellmann
29	24	Simon Stern	14	9	Alexander Bloch
30	25	Josef Holzer	14	9	Max Ransenberg
30	25	Laura Schorsch	15	10	Bertha Freitag
<i>May</i>			15	10	Paula Gutwillig
1	26	Anna Perry	15	10	Raphael Felix Hayum
1	26	Herbert Wolf	15	10	Hermann Wertheimer
2	27	Naftali Feingold	16	11	Rosette Kaufmann
2	27	Lazarus Heinsfurter	16	11	Fred Royce
2	27	Benno Levy	16	11	Leo Traub
2	27	Amson Schloss	17	12	Morris Hirsch
2	27	Bertha Veis	17	12	Otto Lowenstein
2	27	Jacob Veis	17	12	Arthur Nathan
3	28	Fanny Auerhann	18	13	Henriette Brunn
4	29	Flora Neubauer	18	13	Eric Gross
4	29	Irving Isidor Simon	18	13	Gustav Daniel
4	29	Jenny Strauss	18	13	Martha Lafarque
5	30	Meinhard Marx	18	13	Flora Strauss
5	30	Matylda Morawetz	19	14	Stephanie Greenbaum

(continued on p. 31)

WE REMEMBER (continued)**May Iyar**

19	14	Jack W. Levi
19	14	Willi Schiff
20	15	Mordko Katz
20	15	Lisel Leiter
20	15	Bernard Philippson
21	16	Erna Heilbronn
21	16	Karl Kichtenstein
21	16	Erna Stern
21	16	Sol Stern
21	16	Recha Strauss
22	17	Heymann Grossman
22	17	Arthur Jacoby
22	17	Ludwig Kahn
23	18	Siegfried Heyman
23	18	Manny Hoffman
23	18	Michael Singer
24	19	Selma Adler
24	19	Henry Falkenstein
26	21	Joseph Freitag
26	21	Minna Hanau
26	21	Stephen Schoemann
27	22	Bertha Friedberger
27	22	Louis Heilbrunn
27	22	Sylvia Mintz
27	22	Anna Voss
28	23	Klara Breslauer
28	23	Morris Moser
29	24	Doris A. Jacoby
29	24	Isaak Schoen
30	25	Max Hammerschlag
30	25	Michael Holzer
30	25	Henny Katz
30	25	Fanny Moser
30	25	Fred Reich

May Iyar

31	26	Babette Himmelreich
31	26	Emanuel Himmelreich
31	26	Malchen Oppenheimer
31	26	Ida Strauss

June

1	27	Helen Gutkind
1	27	Babette Levi
1	27	David Meyer
1	27	Max Plaut
1	27	Meyer Rosenberg
2	28	Lina Goetz
2	28	Bertha Lemberger
2	28	Max Neumann
3	29	Ernest Gutmann
3	29	Igo F. Gutman
3	29	Eugenie Kahn
3	29	Siegfried Rothschild

Sivan

4	1	Julius Lehmann
4	1	Sidi Lorsch
4	1	Herta Losman
4	1	Josef Losman
5	2	Benjamin Vosen
6	3	Sofie Goldschmidt
6	3	Joseph Gottlieb
7	4	Ella Strauss
7	4	Clementine Wollenreich
8	5	Rosel Rachel Bruchfeld
8	5	Jonas Frank
8	5	Fanny Levite
8	5	Doris Schuelein
9	6	Dr. Isak Heilbronn
9	6	Jenny Katzenstein
9	6	Auguste Wolf

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

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