

HABAYIT



הבית

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OUR MOUNTAINOUS LEGACY

Sinai is geographically and geologically a territory, a wilderness and a mountain. But etymologically, the name is shrouded in dark obscurity much like the mountain's peak at the peak of its historical role. What does "Sinai" mean?

Philologists struggle with the word. For some its origin lies in Sin/Sun, an Egyptian town. Others believe it can be traced to the name of an ancient god, Sin. Still others derive it from the Hebrew word *senah*, the biblical burning bush. (Indeed, the Torah places the bush at the site — Mount Horeb, another name of Mount Sinai.)

The Talmud investigates as well. Attempts to relate Sinai to *nissim* (miracles) or *siman tov* (a good omen) are summarily rejected. Rather "Sinai is so named because *sin'ah* (hatred) by the nations (who declined to accept the Torah) originated from the mountain." (Talmud Shabbos 98a)

Here the Rabbis probe into our destiny, Israel's existence among the nations of the world. We have never been accepted. Deep-seated animosity, call it hatred or enmity or anti-Semitism, is a perennial phenomenon. It is as old as Jewish history.

This *sin'ah* bears a medley of faces and facades. It has been valiantly confronted, painstakingly investigated, manfully protested, vigorously resisted, courageously fought. All to no avail. It stubbornly defies solution. Nothing succeeds, neither reason nor rationale, neither suicide (assimilation) nor murder (Holocaust), nor even independence (State of Israel).

Friendless and alone did we stand at Sinai and solitary is our path through history. But it was mapped out by Him Who gave us His Torah. He certifies our existence and guarantees our future.

Rabbi Shlomo Kahn



IT IS A TREE OF LIFE TO THEM WHO UPHOLD IT

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SCHEDULE OF SERVICES

		<i>Preceding</i>				<i>Day</i>	<i>Shema</i>
		<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>		
1989							
June 9	1st day Shovuos	8:05	8:30	6:00			
June 10	2nd day Shovuos - Yizkor - Sermon	6:00	8:30	8:35	9:09	4:16	9:09
June 17	Noso	7:00	8:45	8:40	9:13	4:15	9:10
June 24	Beha'alocho	7:00	8:45	8:40	9:15	4:16	9:11
July 1	Shelach (Blessing Month of Tamuz) - Sermon	7:00	8:45	8:40	9:14	4:20	9:13
July 8	Korach	7:00	8:45	8:40	9:13	4:24	9:16
July 15	Chukas-Bolok	7:00	8:45	8:35	9:09	4:31	9:19
July 22	Pinchas	7:00	8:45	8:30	9:03	4:38	9:22
July 29	Matos-Masse (Blessing Month of Av)	7:00	8:45	8:20	8:56	4:46	9:25
August 5	Devorim (Chazon) - Sermon	7:00	8:45	8:15	8:47	4:54	9:28
August 12	Voes'chanan (Nachmu) - Sermon	7:00	8:45	8:05	8:37	5:04	9:11
August 19	Ekev	7:00	8:45	7:55	8:26	5:11	9:34
August 26	Reh (Blessing Month of Elul)	7:00	8:45	7:45	8:16	5:19	9:36
Sept. 2	Shoftim	7:00	8:45	7:30	8:04	5:27	9:29
Sept. 9	Ki Setze - Sermon	7:00	8:45	7:20	7:52	5:35	9:41
Sept. 16	Ki Sovo	6:45	8:45	7:05	7:40	5:42	9:43
Sept. 23	Nitzovim-Vayelech	6:35	8:45	6:55	7:28	5:49	9:45

(continued on page three)

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

Mornings: Sundays and Legal Holidays (Tuesday, July 4; Monday, September 4)	8:00 A.M.
Mondays and Thursdays	6:40 A.M.
Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings: until September 7	7:30 P.M.
September 10 to 28	6:45 P.M.

SPECIAL DAYS

Thursday	June 8	Erev Shovuos: <i>Eruv Tavshilin</i> ; Shovuos-Lernen 10 P.M.
Friday	June 9	Shovuos-Lernen 6 P.M.
Monday	July 3	Rosh Chodesh Tamuz, 1st day: Shacharis 6:30 A.M.
Tuesday	July 4	Rosh Chodesh Tamuz, 2nd day: Shacharis 8:00 A.M.
Thursday	July 20	Shivo-osor b'Tamuz: Fast begins 4:00 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 9:03 P.M.
Wednesday	August 2	Rosh Chodesh Av: Shacharis 6:30 P.M.
Thursday	August 10	Tisho b'Av: Fast begins Wednesday 8:00 P.M.; Mincho-Maariv 8:15 P.M.; Shacharis Thursday 6:30 A.M.; Mincho-Maariv 7:30 P.M.; fast ends 8:40 P.M.
Thursday	August 31	Rosh Chodesh Elul, 1st day: Shacharis 6:30 A.M.
Friday	Sept. 1	Rosh Chodesh Elul, 2nd day: Shacharis 6:30 A.M.
Sunday	Sept. 24	Selichos 7:00 A.M.
Monday	Sept. 25	Selichos 6:00 A.M.
Tue.-Wed.	Sept. 26-27	Selichos 6:15 A.M.
Thursday	Sept. 28	Selichos 6:00 A.M.
Friday	Sept. 29	Erev Rosh HaShono 6:00 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.

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CHAG SAMEACH AND A PLEASANT SUMMER

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FROM THE PRESIDENT'S DESK



As every year between Chanukka and Pesach we had a weekly Gemara Shiur following Shabbos morning Services. Rabbi Kahn had chosen the Tractate Sanhedrin. His skillful presentation and his vast knowledge were rewarded by a most gratifying attendance each week. Our thanks go to him as well as to those who sponsored the Kiddush at the end of the Shiur; their names follow (in chronological order): Mr. & Mrs. A. Hanauer, Mr. & Mrs. C. Wolff, Mrs. R. Ruhm, Mrs. E. Weissfeld, Mrs. C. Wahle, Mrs. S. Hirschenberger, Mr. & Mrs. O. Wortsmann, Mr. & Mrs. E. Roos, Mr. & Mrs. W. Michel, Mr. & Mrs. M. Schoen, Rabbi & Mrs. S. Kahn, Mr. & Mrs. E. Hanau, Mr. & Mrs. L. Brown, Mrs. O. May, Mrs. H. Saul, Mr. & Mrs. L. Knurr, Mrs. Nathalie Meltzer, Mr. & Mrs. K. Hirsch, Mr. & Mrs. P. Hirsch, Mr. & Mrs. S. Hirsch, Miss R. Hirsch, Mr. and Mrs. O. Weinberg, Mr. & Mrs. E. Loeb, Mrs. R. Rosenthal, Mrs. A. Hartoch, Mr. & Mrs. H. Speier, Mr. & Mrs. H. Bacharach, Mr. & Mrs. W. Blank, Mr. A. Blank, Sisterhood of the Congregation.

During the recent Pesach holidays, our Chazan Mr. Seth Lutnick, spent the first days with his parents, as planned, and our Treasurer, Mr. Eric Hanau, took his place as Cantor. He did an excellent, professional job and we are sincerely grateful to him. Our thanks also go to Mrs. Herta Hirsch for restoring the shine to our Torah silver before the holidays.

It is a great pleasure to announce that the Board of Trustees, in a recent meeting, elected Mr. Lewis Knurr to fill a vacancy on the Board. In line with our by-laws he will stand for election by the membership at our next annual meeting.

It is with deep regret that we remember here the passing of Mrs. Ilse Wulkan. Mrs. Wulkan was a member of the office staff of Congregation Beth Hillel for many years where she served with loyalty and distinction. She was a dedicated member of our staff and our Congregation and labored far beyond the normal requirements of her position. After her retirement, the Wulkans resided in Florida in recent years. Our sincere sympathy goes to her husband and family. We shall always cherish her memory.

William Blank

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Greetings and best wishes for a pleasant summer

ANNUAL MEETING — MARCH 11, 1989

This year's Annual Membership Meeting of the Congregation on March 11, 1989 began promptly at 10:30 A.M. with 38 members in attendance. The members approved the minutes of the 1988 General Membership meeting, as read by Recording Secretary Gary Weil.

President William Blank opened his annual message by remembering the deaths of Emanuel Hirsch, President of the Chevra, and of Robert Bernheimer, former trustee of the Congregation.

The year 1988 was devoid of major events in the Congregation's life. Cantor Lutnick performs his duties to everyone's satisfaction and praise. He has been most cooperative and successful in learning our melodies. Mr. Schwartz successfully engaged a new group of Yeshiva University students to ensure weekday minyanim. Funerals are officiated primarily by Rabbi Bamberger of The Kingsbridge Heights Jewish Center.

President Blank reminded the members that Hirsch & Sons Funeral Home, in accordance with New York State Law, must be paid directly (as opposed to indirectly via the Congregation). However, in death cases, the Congregation is still to be notified first to ensure proper discharge of all funeral arrangements. The Reichspogromnacht Memorial Service on November 5, 1988 was conducted in a dignified and appropriate manner. This year was the 50th anniversary of this Night. Turning to another item, President Blank stated that, in view of its success in 1988, the car service to visit cemeteries will be repeated in 1989. He concluded his report by acknowledging a generous donation to the Congregation for a memorial tablet in memory of Julius Fuld, made by members of the Fuld family.

Our Treasurer, Eric Hanau, noted a deficit in our balance sheet for 1988. The reason is quite simple: expenses increase, even in the absence of new obligations, while membership declines (a decrease of 30 members, to 517 during the past year). Hence, for the first time in 9 years, an unheard-of time span for congregations, the annual dues will have to be raised. The increase will be \$25 per person annually. This increment was unanimously approved by the members in attendance. Mr. Hanau then explained the financial statement in some detail and answered a series of questions from the floor.

Next came the Committee reports. Mr. Blank expressed the Synagogue Committee's pleasant expectation that Mr. Walden will again officiate as Shacharit Chazan on the High Holidays, and their satisfaction with Mr. Lutnick. Mr. Walter Michel noted Mr. Emil Schwartz's helpfulness in facilitating the work of the House Committee. The air-conditioning system was repaired, but an on-going water problem exists. Mr. Blank commended Mr. Michel and his committee for their dedicated efforts. The Social & Cultural Affairs Committee reported a successful Chanukah affair, but a poor turnout for the Atlantic City trip, which will not be repeated. Dr. Eric Bloch commented on the continued dependable and efficient operation of producing "Habayit" by Rabbi Kahn and Mrs. Roman and, less happily, a deficit in production costs. The Bikkur Cholim Committee, under Mr. Oscar Wortsman's leadership, is appreciated for its visits to the sick. Mrs. Charlotte Wahle, Community Affairs Committee, summarized the community services carried out by the Jewish Community Council of Washington Heights-Inwood. The Chevra, as explained by its President Arthur Hanauer, is in good condition and carries on its functions in cases of death or illness. Mr. Blank thanked Mr. Hanauer for the Chevra's support of the Congregation. As reported by Mrs. Fay Blank, President of the Sisterhood, the Sisterhood engages in many activities, e.g. providing decorations and refreshments on diverse holidays, visiting the sick, aiding the Congregation financially. They had a most successful 46th annual meeting. Mrs. Else Richmond informed us that 32 - 40 people attend the Family Club every Tuesday; the members enjoy this opportunity to come together. All scheduled meetings of the Family Club for 1988/89 were held.

Following these reports by the committees and arms, President Blank voiced his gratitude to all who helped to maintain the Synagogue and Congregation. The Nominating Committee presented its slate of nominees for election. While the election proceeded, Rabbi Kahn addressed us on the symbolism of the High Priest's garment. This garment had 36 bells and 36 pomegranates on its lower fringes. The bells were to announce the approach of the High Priest; the pomegranates, being filled with seeds, symbolized the ideal Jew filled with mitzvot. Rabbi

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ANNUAL MEETING — MARCH 11, 1989

continued from page four

Kahn linked this parable with the reports, discussions and activities of this General Membership meeting by voicing the hope that this meeting should be as productive as the ancient High Priest garbed in his 'bells and pomegranates'!

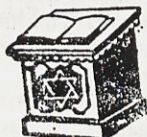
Elected were: William Blank (President), Oscar Wortsman, Arthur Hanauer, Walter Michel (Vice-Presidents), Eric Hanau (Treasurer), Kurt Hirsch (Assistant Treasurer), Charles Wolff (Secretary), Gary Weil (Recording Secretary). As trustees: Werner Heumann, Ernest Roos, Theodore Spaeth, Harry Speier, and Charlotte Wahle.

The meeting concluded with a discussion of diverse items raised by the membership. Despite rumors, the Congregation is neither merging with another congregation nor about to dissolve. Regarding increasing membership, the recently arriving Russians do not represent a potential pool of congregants since they are not congregationally oriented. The Bazaar, for several years, is no longer an effective means to raise funds. Other methods of fund-raising were also discussed.

The meeting adjourned at 11:45 A.M.

Eric Bloch
Chair
Bulletin Committee

CONGREGATION NEWS IN BRIEF



... Pesach enjoyed the traditional festive atmosphere and good weather; all the accompanying preparations included a mailing which made available to members holiday instructions and a food guide, opportunity for kashering utensils, a Siyum on Erev Pesach for which a public Talmud Shiur every Shabbos morning from after Chanukkah, attended by ca. 40 - 50 participants studying Tractate Sanhedrin was conducted (see President's Column for more details); well-attended, inspiring Yomtov services conducted by Cantor Lutnick and, in his scheduled absence during the first days, by Mr. Eric Hanau . . .

... Yom Hashoah was noted during Shabbos services April 29th with the reciting of the Holocaust Memorial Prayer . . .

... Yom Atzmaut, celebrating Israel's 41st anniversary, was celebrated on May 10th with a festive service the preceding evening which included the Memorial Prayer for the victims of the wars, introductory remarks by Rabbi Kahn, Maariv Service in Yomtov chant by Cantor Lutnick and concluded with the serving of refreshments by the Sisterhood . . .

... an enjoyable Oneg Shabbat took place on Shabbos Behar, May 20th, between Mincho and Maariv sponsored by the Chevra Kadisha and Sisterhood. . .

... the annual Chevra-Day and Purim Dinner took place on March 19th (see separate report) . . .

... a full report of the annual Membership Meeting on March 12th appears elsewhere in this issue . . .

... as posted on the Synagogue's bulletin board, bus service to the cemeteries includes May 14th, June 4th and 18th, July 2nd, August 6th, September 10th, 17th, 24 . . .

CHEVRA-DAY AND PURIM CELEBRATION

Our Chevra-Day and Purim Celebration took place this year on March 19, 1989. As traditional, the program was divided into three parts: the annual membership meeting of the Chevra Kadisha, a solemn Memorial Service, and the Chevra-Seudah (combined with the Purim Dinner).

Minchah opened the Memorial Service, conducted efficiently by Mr. Eric Hanau in the absence of Cantor Lutnick. Minchah was followed by the Choir's rendition of *Enosh Kechot-zir*. In his sermon, Rabbi Kahn quoted a talmudical passage which illustrates the philosophy of man: a mocking Gentile approached Shammai with the request to convert to Judaism if he can be taught the entire Torah while standing on one leg. Shammai angrily dismissed him, but when he came to Hillel, the Sage replied; 'Don't do to others what you want not done to you. This is the Torah in its entirety. The rest is commentary' and the Gentile, impressed, became a devout Jew. Rabbi Akiba, too, stressed the same theme: Love your fellow-man as yourself is the root of Judaism. Rabbi Kahn explained that "leg" may well refer to the Mishna "the world stands on three legs: Torah study, Service and Loving Kindness." While all three are necessary, the "leg" of Gemiluth Chesed can serve as the key to the others as well. An example is the function of the Chevra Kadisha. Its focus is on Gemiluth Chesed, acts of loving kindness, which carry with them Torah study (such as in a mourner's house) and Prayer as well.

The names of our members who passed away during the year were read and the *E-L moleh rachamim* intoned. Mr. Hanau concluded the service, followed by the Choir.

The mood changed from solemnity to festiveness at the Dinner in the Social Hall. Mr. Hanauer, President of the Chevra, spoke words of welcome. An excellent dinner was served and enjoyed. Rabbi Kahn entertained with a humorous anecdote and well-chosen words, and the Benshen, traditionally (and successfully) "sold" concluded a very pleasant afternoon. Much thanks is due to Mr. Hanauer for his efforts in arranging for and supervising the affair.

Hugo Bacharach
Secretary

COMMUNITY NEWS



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 or other social services.

(2) Escort Service: Such service can be arranged for the elderly, for essential appointments at clinics, doctors, Social Security offices, etc.

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

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ALL IN THE FAMILY

Pessach in our Kehillah afforded your reporter a special liturgical treat through the beautiful chazzanut of two dedicated cantors in both halves of the Holiday Week. During the first Yamim-tovim Mr. Eric Hanau performed as a worthy melodious stand-in for our regular Shaliach Tzibbur, Mr. Seth Lutnick, and a hearty "Kol Ha-kavod" is due to both of them.

Because of the narrow calender space between the festive seasons, the number of birthdays reported in this issue is smaller than usual; but it does represent quite remarkable milestones.

April saw the 80th birthday of Mr. Max Florsheim and the 95th of Mrs. Martha Bechhofer. In May Mr. Richard Hanau celebrated his 80th; Mrs. Rose Rabow her 85th, while Mrs. Adele Lebrecht had top honors of the month with her 102nd birthday. May the Psalm's words: "Od yenuvun be-seyvah" hold true for them for many years to come!

Again there are simchot to report, emanating from our younger generations: Cantor and Mrs. Jack Schartenberg were blessed with another greatgrandson, while Mr. and Mrs. William Blank were presented with their second granddaughter, and Mrs. Selma Goldschmidt also with a granddaughter. Your chronicler and his wife also partook of "Grosselternfreuden" thanks to the arrival of a grandson.

May all seasons bring a steady flow of "Besorot Tovot" to our Congregation's Family Circle. Have a pleasant Summer.

Chag Shavuot Sameach
Shalom ve-Hatzlachah
Theodore H. Spaeth

THANK YOU

We want to thank Congregation Beth Hillel & Beth Israel, friends and relatives for all the good wishes and presents we received in connection with our Golden Wedding Anniversary.

Siegfried and Herta Hirsch

My sincere appreciation to Rabbi Kahn, Sisterhood, Chevra Kadisha and all the entire Congregation for the kindness extended to my beloved sister and brother-in-Law, Ada and Adolf Ullmann during their illness and at the time of my bereavement.

Hanna Wolff

My sincerest thanks to Rabbi Kahn, President and Mrs. Blank, Mr. Arthur Hanauer and all my friends of the Congregation for all the good wishes expressed to me during my recent illness, which certainly helped me to my present recovery.

Arthur Strauss

Sincere thanks to Rabbi Kahn, Mr. and Mrs. Blank and all those in the Congregation for the flowers and best wishes extended to me on my recent special birthday.

Max Florsheim

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ALL RISE!



Rabbi Shlomo Kahn

I - In the Courtroom

A hush falls over the room. The recess has ended. The jurors file in and are seated. The attorneys are at their desks. The spectators are waiting. All eyes are on the richly paneled wall behind the bench. As the door opens and the robed judge enters from his chambers, the court clerk's commanding voice rings out the traditional "All rise!" and brings everyone in the room to his feet. All stand respectfully in honor of "his honor" until permission is granted by a curt "be seated."

It is a formal ceremony, widely familiar to courtroom buffs and television viewers, a rite punctiliously played out no matter how often the proceedings have been interrupted by recesses. Honor, esteem, bordering on awe and reverence are routinely granted, not to the person *per se*, but to the position or, better, to the law of the land.

II - The Streets of Nehardea, Babylonia

The Talmud (Berochos 58a) records an incisive scene. Rabbi Sheshes, a blind, venerable Sage, escorted by his disciples stands in a throng of people lining the streets to welcome the king. The crowd cheers and the young scholars join in hailing the king's arrival, but Rabbi Sheshes silences them. Cheer after cheer goes up but each time the sage stops his students. When suddenly the crowd fell silent, Rabbi Sheshes pronounces the benediction that is recited when "seeing" a king. "How did you, unable to see, recognize the appearance of the king?" wondered the astonished students. "Royal majesty on earth is similar to that of heaven," he replied and reminded them of the experience of the Prophet Elijah (I Kings 19): "... not in the wind was G'd, nor in the earthquake, nor in the fire ... but in the still small voice."

III - In the Wilderness of Sinai

Respect for authority, be it a sovereign or a judge, takes its cue from the awesome Sinai event. Crashing thunder, blinding flashes of lightning, blasts of the shofar, a heavy cloud, a trembling and smoking mountain, yes, but at the moment "when the Holy One, blessed be He, gave the Torah, no bird chirped or took wing, no beast gave a sound, the angels stopped their tribute of *kodosh*, the ocean was still, no man spoke, the entire world was wrapped in silence" (Shemos Rabbo 29:9). And — of course — in reverence of the "Judge of the whole earth" (Genesis 18:25), "the people saw and trembled and stood at the foot of the mountain" (Exodus 19:17).

IV - In the Synagogue

Public reading of the Torah occupies a significant place in congregational worship. Moses instituted it, for Shabbos, Yomtov, Rosh Chodesh and on Mondays and Thursdays in the morning (Ezra, the Scribe expanded it to Shabbos afternoons — Jerusalem Talmud Megilla 4:1; Rambam Laws of Prayer 12:1). In form and structure much of Torah Reading deliberately recalls the Sinai Revelation: elevated Reading Desk for a "mountain" effect; three men (Reader flanked by two others) symbolizing Moses' role as messenger between G'd and Israel; Reader, and those called to the Reading, stand, as Israel stood at Mount Sinai. Should all in the congregation stand?

Shulchan Oruch (Orach Chaim 146:4) addresses this question: "It is not required to remain standing during the Reading of the Torah (R. Joseph Karo), but some are more demanding and stand (R. Moses Isserles)."

(continued on next page)

ALL RISE! (continued)

Both opinions are clarified by commentators: "Torah Reading should be a mental flashback to the Sinai experience when all Israel was standing" (R. Joel Sirkash in BaCH 142), but "when the strain of standing interferes with attention to the Reading, it is better to sit" (Mishna Berura 147:19). It is therefore left to each person's discretion which opinion to follow, whether to respectfully stand or attentively (!) sit.

V - The Ten Commandments

Occasionally Torah Reading enjoys "highlights" — Torah passages which compellingly pull the entire congregation to its feet. The reading of the Ten Commandments, of course, which comes three times a year: when the Sidro Yisro describes the Sinai event, read in mid-winter, containing the Commandments (Exodus 20); again in the Sidro Voes'chanan (Deuteronomy 5) contained in Moses' farewell addresses, read in mid-summer; and, of course, on Shavuot, the calendaric anniversary of the Revelation at Sinai. Customarily, the reading of the Song of the Sea similarly prompts a respectful standing, both when the Sidro Beshalach is read (Exodus 15) and on the seventh day of Pesach, when the miracle at the Red Sea is commemorated. At the Siyum (conclusion) of each Chumash (Book of Moses) the congregation also rises and hails it with a three-fold *chazak* ("be strong"). The custom of rising for the last two occasions may well be of minor consequence and recent practice but that of the Ten Commandments can be traced back to at least eight centuries. It became a controversial matter during the life of Maimonides.

VI - In Fostat, Egypt

Rambam (Rabbi Moses ben Maimon) is the undisputed giant of post-talmudic Judaism (see article entitled "The Great Eagle" in *Habayit* #306, pp. 13-14). His timelessly enduring works on halacha and philosophy as well as his Mishna commentary became classics already in his lifetime. From all parts of the Jewish world people turned to him for guidance. Among his published responsa (Teshuvos HaRambam) we find a query addressed to "the majestic illustrious Moses, light of the world, wonder of our time" from the Jewish community of a city whose rabbi broke with the custom of rising for the reading of the Ten Commandments. He based his decision on a Talmud passage: "In the Temple they read the Ten Commandments daily. When they wanted to do so everywhere, the Rabbis prohibited it (lest it appears that these commandments and not the rest of Torah are of divine origin)" (Berochos 12a). But many opposed the rabbi's decision and wished to continue the original custom. It led to confusion and friction and the community leaders turned to Maimonides for advice.

He emphatically sided with the local rabbi and sharply called on Jews everywhere to refrain from rising for the reading of the Ten Commandments (Responsum 263, ed. Mekitzei Nirdanim).

VII - In Leghorn, Italy

Rabbi Chaim Joseph David Azulai (known by his acronym Chida) was an astonishingly versatile scholar. Born in Jerusalem in 1724 he was soon recognized as the leading scholar of his generation. Author of numerous books (halacha but also bibliography, biography, history, anthologies) he traveled widely in community activities (Italy, Germany, Holland, France, England, Turkey, Egypt) where he was hailed for intellectual powers and talents (notably in the fields of halacha and kabbala but also in fund-raising for Eretz Israel), serving as rabbi in several communities, engaged in research in libraries (and capturing the admiration of the court in Versailles!). He finally settled in Leghorn, Italy where he died in 1806.

Chida too was asked concerning the custom of rising for the reading of the Ten Commandments and opposed the view of Rambam: "Since all are now accustomed to stand, they are duty-bound to do so. No one may remain seated. Though it is not a law, it has become an obligation, lest it appears in the eyes of others that he makes light of it" (quoted by R. Shabtai Lifschitz in his commentary Shaarei Rachamim on Shaarei Efraim 4:9).

VIII - In Boston, U.S.A.

Our generation is blessed by the presence of Rabbi Joseph Ber Soloveitchik (born 1903), a towering Torah personality, scion of a family of scholars whose keen, innovative conceptualizing of Talmud study has brought "learning" to heretofore unknown heights. Focusing

(continued on next page)

ALL RISE! (conclusion)

on the methodology of Maimonides, the clarity of the Gaon of Vilna, Rabbi Soloveitchik has mastered the Talmud, honed halacha to a precision and is one of today's foremost philosophers. He stands head and shoulder above contemporary scholars, has taught and ordained thousands of students and has molded a unique way of life which integrates the undiluted tradition of Torah with contemporary values. His Talmud discourses, philosophy lectures, and public addresses, long accessible only to listeners are steadily reaching wide readership through the publication of a score of books in Hebrew and in English.

As strict and faithful follower of Maimonides, Rabbi Soloveitchik expresses surprise that Rambam's stern ruling not to rise for the reading of the Ten Commandments is ignored in all communities. "How is it," he asks, "that this custom has spread to all Kehillos despite the ruling of Rambam?"

The genius of "the Rav" (as he is known to tens of thousands) comes through brilliantly in his explanation. There are two different cantillations (chant or melody for Torah reading) for the Ten Commandments. One, called *ta'am tachton* ("low" cantillation), follows the traditional melody. The other is called *ta'am elyon* ("high" cantillation) which ignores the actual division of verses and instead, and cuts the passage into commandments. Whereas in Exodus 20, for example, the actual passage runs for 16 verses, (in Deuteronomy for 13), in synagogue reading the number of sentences is reduced to nine (traditionally, the first two Commandments are read as one). In this variant reading, sentences become unduly long, calling for additional and/or different cantillations. Furthermore in the Deuteronomy passage, one verse containing three Commandments, is separated into three independent verses.

Ordinarily it is forbidden to tamper with verse arrangement which has been handed by G'd to Moses and faithfully transmitted from generation to generation. Such is the norm for reading the Torah in public, a precept which falls under the heading of "Talmud Torah" (Torah study). By adopting a different way (sentence/cantillation variant), we remove the Ten Commandments from the realm of "Torah Reading" to a specific "Ten Commandments Reading." (Significantly, some communities read the Ten Commandments in the traditional *ta'am tachton* on the Shabbosos Yisro and Voes' chanan and use *ta'am elyon* only on Shovus. Rabbi Soloveitchik recalls that in the Beth Hamedrash of his grandfather, the renowned Rabbi Chaim of Brisk, *ta'am tachton* was used for all occasions, including Shovuos.)

Since Maimonides makes no mention anywhere of a variant reading, it seems that for him the reading of the Ten Commandments was no different from the rest of Torah Reading. He therefore ruled against rising for the Ten Commandments, following the Talmud's decision not to feature them in any way. For us, however, who mark the occasions of the reading, calling attention to the dramatic event at Mount Sinai when the assembled people stood (indeed, we refer to the event as *ma'amad har Sinai*, lit. "standing at Mount Sinai"), the custom of rising in honor of the special "Reading of the Ten Commandments" is legitimate (Mesorah, a Torah Journal published by the Kashruth Division of the Union of Orthodox Jewish Congregations of America, April 1989).

IX - Halacha — the Right (of) Way

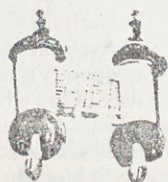
Two supertrains of thought have collided head-on and are locked in a standstill, leaving the passengers stranded, puzzled as to how to reach their destination. A master switchman signals an all-clear. Harmony has been restored in the "courtroom" of the scholars.

Harmony must also prevail when laymen gather in the synagogue. The Bible proclaims "You are (all) children of G'd, do not cut yourselves" (Deuteronomy 14:1). Initially this refers to a physical mutilation but the Talmud expands it "do not form separate groups" i.e. do not follow different customs within one community (Yevomos 14a). (The Talmud's advice precedes the popular "when in Rome do as the Romans do".)

As long as a community's practice is halachically acceptable, an individual may not publicly display a different custom. It is therefore incumbent to rise for the reading of the Ten Commandments if this is the congregation's practice.

All Torah reading demands careful, respectful attention. A congregation listening in strict silence to the word of G'd pays glorious tribute to His majesty. And (where customary), the "all rise!" for the Ten Commandments reflects movingly the awesome spectacle of *ma'amad har Sinai*.

MIT EINEM GAENSEKIEL AUF DAS PERGAMENT



Jedes Wort, jeder Buchstabe ist wichtig, auf manchen Buchstaben stehen kleine Verzierungen, "Kroenchen". Fehler sind nur schwer zu korrigieren, der Gottesname ueberhaupt nicht, weil die Heiligkeit Gottes dies verbietet.

Der Toraschreiber, ein Fachmann, der sein Handwerk mit hoechster Akribie ausuebt, ist zugleich ein gottesfuerchtiger Mann. Ehe er zur besonderen Feder, einem Gaensekiel mit abgeschraegter Spitze, der besonders stabilen Tinte und einem Streifen wohlpreparierten Pergaments (der Haut einer Kuh, bei orientalischen Juden bisweilen auch der Haut eines Schafes) greift, bereitet er sich seelisch auf die Arbeit vor. Er betritt die Mikwe, das rituelle Tauchbad, taucht mit dem ganzen Koerper unter und er erhofft sich die seelische Reinheit, die sein Amt von ihm fordert.

Sein offizieller Titel lautet: *Sofer s'tam*. Sofer heisst Schreiber, eigentlich der "Zaehlende". Vielleicht ist es der Titel des Schatzmeisters im alten Israel (2. Samuel 8, 17; 20, 25; 1. Koenige 4, 3), jedenfalls handelt es sich um ein hohes Staatsamt. *S'tam* ist eine Abkuerzung fuer die drei hebraeischen Vokabeln *Sefer Tora* (Torarolle), *T'fillin* (Gebetsriemen) und *M'susot* (Tuerpfosten). Der Sofer s'tam ist legitimiert, die Torarollen, die Pergamentstreifen im Gehaeuse der Gebetsriemen und in der Tuerpfostenkapsel zu schreiben. Selbstredend ist es ihm nicht benommen, eine Esterrolle, die desgleichen auf Pergament niedergeschrieben wird, zu verfertigen.

Fuer seine Arbeit gelten feste Regeln: Er darf nie aus dem Gedaechnis schreiben, sondern verwendet den *Tiqun sofrim* (Leitfaden fuer Schreiber), in welchem er die Textenteilung, Angaben ueber gelegentliche Textunterbrueche und ueberdimensioniert grosse oder kleine Buchstaben findet. Im Anklang an die "Haken der Saeulen" (*wawe haamudim*), 2. Mose, 27, 10f; 38, 10, 12) bei der hoelzernen Vorhofmauer des Stiftzeltes, das Moses waehrend der Wuestenwanderung erstellen musste, werden an den "Saeulen", den Spalten des Toratextes, "Haken" angebracht. Jede Spalte beginnt daher mit dem Buchstaben Waw. Auch darauf muss der Sofer achten, will er seiner Aufgabe gerecht werden.

Nur Uebung macht den Meister, schenkt dem Toraschreiber die erforderliche Handfertigkeit. Versteht er seinen Beruf nicht als eigentliche Berufung, so kann er die Strapazen nicht durchstehen. Er ist ein Kuenstler, der ein kalligraphisches Meisterwerk vollbringen will, und er braucht unendlich viel Geduld, um die Ermuedungserscheinungen zu ueberwinden und das Werk zu vollenden.

Weshalb all diese Muehe, all diese Genauigkeit? Die Tora, die das Wort Gottes enthaelt, das Er am Sinai den Israeliten mitteilte, muss mit absoluter Praezision tradiert werden. Seit die Massoreten (die "Ueberlieferer") von Tiberias — die Familien Ben Ascher und Ben Naftali — nicht nur den Konsonanten, sondern auch den Vokabelbestand des Textes im 10. Jh. d.z. fixierten und damit den allein gueltigen sogenannten massoretischen Text erarbeiteten, darf kein Deut geaendert werden. Ist ein einziger Buchstabe in der ganzen Tora falsch, so gilt sie als *pasul* (untauglich). Ehe der Fehler nicht behoben ist, darf aus dieser Torarolle nicht vorgelesen werden. Ist eine Tora durch den Sofer beendet, wird sie daher einige Male nach allfaelligen Irrtuemern ueberprueft, und wenn einmal waehrend des Gottesdienstes ein Fehler gefunden wird, so tauscht man die Rolle mit einer anderen aus — fuer die Gemeinde stets ein unliebsamer Unterbruch. Mit Pedanterie hat dies nichts zu tun, vielmehr mit der absoluten Treue zur Tradition und dem Willen, sie intakt weiterzugeben. Im Sinne des maimonidischen Glaubenssatzes (Nr. 9 der 13 Glaubenssaetze): "Ich glaube mit voller Ueberzeugung, dass diese Tora nicht ausgetauscht wird und der Schoepfer, gepriesen sei Er, keine andere Tora erlaesst."

Roland Gradwohl

THE NAME ISRAEL



On Friday, May 14, 1948, short hours before the ushering in of the Shabbat, the State of Israel was proclaimed. With it, the British Mandate over Palestine came to an end. The ceremony took place in the Tel-Aviv Museum on Herzl Boulevard, in the presence of the 37 members of the *Mo-etze Ha'am* (National Council of the Jews in Palestine).

Prior to the signing of the Declaration of Independence, several different names for the newborn State were proposed. Some favored "State of Zion" or "State of Judah." Two days earlier, the first postage stamps had been issued which carried the name "Yehudah" (or, simply, *Doar Ivri* — Jewish Postage), but in the end, "State of Israel" was chosen.

The name "Israel" goes back to the Bible. It was bestowed on the Patriarch Jacob when he had wrestled with the angel, who said to him: "Your name shall be called no more Jacob but Israel, for you have fought with a divine being and with men, and you have won" (Genesis 32:29).

From this designation are derived expressions such as "Children of Israel," "Tribes of Israel," "Land of Israel," and now "State of Israel."

Prior to the conquest of Eretz Israel by the Tribes who had left Egypt, this land, which had been promised to Abraham, Isaac and Jacob, was called Canaan, or Land of the Emorites. Joseph, son of Jacob, sold by his brothers to Ishmaelites and held captive in Egypt, said (when he pleaded to be released from prison): "I have been abducted out of the Land of the Hebrews" (Genesis 40:15), still another name of the land then. Bileam called by the King of Moab to curse the Israelites, referred to this request by saying: "Come! curse me Jacob! Come, revile Israel" (Numbers 23:7). But Bileam had to bless them rather than pronounce a curse and in his oracles he makes reference to "dust of Jacob" and "seed of Israel."

After King David's realm was divided, the kingdom of the ten (seceding) tribes was called "Kingdom of Israel," "Northern Kingdom," or "Kingdom of Ephraim." Furthermore, the Jewish nation's tribes also carry the name "Tribes of Jeshurun." And "Israel" is the name of the entire Jewish nation.

Sources other than the Bible use the name Israel as well. On a victory column of King Mar-Neftah (or Merenptah) of Egypt (1224-1204 B.C.E.) this legend is inscribed: "Canaan was subdued, Ashkelon beaten, Gezer conquered and Naon as had it not existed. Israel will have no future existence." This column stands today in Cairo's National Museum.

A victory monument, erected in 830 B.C.E. by the Moabite King Mesa, discovered in 1818 in Dibon, Jordan, carries this inscription: "King of Israel, who tormented Moab for many days" and, elsewhere on the monument: "I saw the defeat of King Omri and disciplined Israel."

When after the first Temple era, Jewish exiles returned from Babylonia, the Land of Israel was called "Judea" because the returnees settled in the territory of the Tribe Judah. Gradually other designations were added to the name Eretz Israel - Land of Israel, such as the Holy Land, the Promised Land, etc. The name Israel was the most popular, however. It appears on ancient coins, stemming from the Great Jewish Revolt and the Bar-Kochba Rebellion: "Freedom for Israel" — "Redemption of Israel" — "Shekel of Israel" and "Simon, Prince of Israel."

Reuven Kashay
(translated)

THE KASHRUT BOOM



Something is going on in the world of kosher cooking. Suddenly, kosher is hot coast to coast. Last May, the *Los Angeles Times* reviewed the city's kosher restaurants. Later that month, Mavens Kosher Court, an upscale kosher delicatessen and restaurant, opened in the middle of Harvard Square in Cambridge, Mass. In June, the Third International Kosher Foods and Life Expo opened in New York, with some 400 exhibitors displaying 16,000 certified kosher products. Coors has recently become the first national brewing company to have its products certified kosher. Kosher food is in.

"It seems like kosher restaurants are opening in Los Angeles at the rate of one a week," says Ruth Reichl, restaurant critic for the *Los Angeles Times*. Kosher-style restaurants like Junior's and Canter's in Los Angeles are still considered "Jewish," but they are up against stiff competition from the new breed of genuinely kosher eateries. Kosher food is no longer limited to the stereotypic heavy and greasy fare with a distinct East European flavor. Many of Los Angeles' 39 kosher restaurants serve light ethnically-diverse cuisines, including French, Continental, Moroccan, Chinese and Mexican.

Cambridge's Mavens Kosher Court was opened by Harvard law professor Alan Dershowitz because he couldn't find a good, lean piece of corned beef in Boston. The owners took the extra step of providing a pleasant environment with wood-paneled walls, attractive displays in the food counters and whimsical photographs of early delicatessens. Their stamp of *kashrut* is — as one would expect from a Harvard law professor — totally legitimate. The deli is closed for Shabbat, has a full-time *mashgiah* and provides a washstand for *netilat yadayim* (ritual handwashing before eating bread). If customers request, they can have Shabbat meals delivered, accompanied by candlesticks.

Says William Becze, an actor-turned-maitre d' who shmoozes with his customers at Mavens in the old-time tradition of deli waiters: "Fifty percent of our clientele are regulars from the local Orthodox community. The idea of (the restaurant's) being so stringent brings people here. It's the real thing, not just kosher style. Jews who are observant (eat here), Jews not so observant and 30 percent non-Jews. Part of the excitement is that this restaurant isn't quite in Boston."

In the New York area, there are over 60 kosher restaurants. Nanou, a French *glatt* kosher restaurant, opened last November on East Twenty-first Street. Levana, on West Sixty-ninth Street, has evolved from an informal dairy restaurant to an elegant dining spot serving the trendiest meat dishes. The 92nd Street Y's kosher-cooking school has grown from one to 16 classes in just 10 years. This fall's roster includes lessons in preparing Thai, Iraqi, Iranian and classic French cuisine. Three strictly kosher supermarkets, Kosher City in Brooklyn, Supersol in Cedarhurst (Long Island) and Kosher Consumer in Fairlawn, New Jersey, service the growing population in the New York metropolitan area.

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THE KASHRUT BOOM (continued)


Irving I. Silverman, who managed the New York kosher food expo, says that six million people, including one-and-a-half million Jews, buy the 16,000 kosher food products on the market today. Ten years ago, there were 1,000 kosher products. Today, kosher products represent over 30 percent of packaged goods sold in supermarkets, and account for \$30 billion annually with a growth rate of 20 percent a year. This is big business.

"Where demographics require it, we carry a kosher line," says Israel Cohen, president of Giant Foods, a chain of 145 supermarkets in Maryland, Virginia and the District of Columbia. "We started manufacturing tofu ice cream under our own label for the lactose-intolerant customers. It tastes just like ice cream."

When Mike Davis, head of Konrica Rice Products in New Iberia, Louisiana, was addressing a group of food writers, he explained that his rice cakes are kosher. "It might not matter to you," he said with a southern drawl, "but it means more business to us".

Manufacturers are forging ahead to keep up with the kosher demand. Empire Poultry Company, Inc. started out 50 years ago slaughtering chickens according to the laws of *shehita* (ritual slaughter) and giving them to the customers with feathers on. Today, as the biggest producer of kosher items, they have 250 kosher products, 150 of which are poultry items, and they employ 80 full-time *mashgihim*. They produce turkey kielbasa, corned dark turkey, cooked turkey breast and tiny Rock Cornish hens.

Even kosher wine products, such as Gan Eden, Weinstock and Hagefen, have helped the stereotype of syrupy Jewish holiday wines. Gan Eden a three-year-old winery in Sonoma County, California, is run by Craig Winchell, 31-year-old winemaker who studied viticulture at the University of California at Davis. He has already received 27 gold medals in major competitions for his kosher Chardonnays, Gamays and Chenin Blancs.

This is a far cry from the 1930's and the 1940's when kosher meant you cooked it at home in the kitchen, and when keeping kosher was difficult. With few canned goods and fewer additives in products, observant Jews bought their meat at a kosher butcher and ate at home. In the mid-30's, when canned products like H.J. Heinz Company's baked beans and pork came on the market, an inventive advertising man named Joshua C. Epstein, an Orthodox Jew, had a brilliant idea: What if Heinz made kosher vegetarian baked beans? He presented the idea to Heinz. They liked the idea, but were wary of writing kosher in Hebrew or English on the package. "Heinz wanted something identifiable, but not too Jewish," recalls Abraham Butler, Heinz's first *mashgiach*. Cooperating with the Union of Orthodox Congregations of America, they came up with the , the best-recognized trademark for kosher certification of the 60 symbols of kashrut in America today. Supermarket customers who keep kosher look for the sign which other consumers never notice.

According to Tziporah Spear, director of advertising at the Orthodox Union, the nature of kosher certification varies depending on the product. A large plant may have a full-time *mashgiach* who earns from \$25,000 to \$40,000 a year plus his benefits; there is also a fee paid to the certifying agency. "It is a 'Good Housekeeping' sort of approval," says Spear. "Coming at unexpected times, they check the supplies and the equipment to make sure it is all kosher. Of course, at a factory like Heinz where there is a possibility of pork and beans getting mixed up with the vegetarian beans, they would insist on separate factory facilities and a full-time *mashgiach* as Heinz did it in the 30's."

Packaging meat is a more expensive process, however, than producing *pareve* canned goods. "Our poultry products are more expensive for several reasons," explains Louis Lynch, director of public relations and advertising for Empire. "We use all-natural chickens with no artificial or growth stimulants. They are humanely raised. Secondly, instead of a fully-machine assisted slaughter, ours is hand held. Thirdly, in addition to being bound by the USDA, the 80 *mashgihim* on staff supervise every step, from the grazing and breeding to the slaughtering."

The business rationale is as fascinating as the numbers. "The Orthodox community represents a large market—large families," says Silverman. "As a result of what's happened in the kosher market today, the food manufacturers have recognized that there is an ever-growing kosher market, as there is a Black and an Oriental market. The food industry, in many respects, is a me-too industry; Mendel's Haymish came out with a look-alike shrimp, lobster and crab meat. Lo and behold, Empire is now doing the same thing".

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THE KASHRUT BOOM (conclusion)

The full-time costs for supervision of *kashrut* have changed. The word is spreading that the cost benefits of making canned and frozen goods kosher outweigh the certifying fees. Not only are Heinz apple sauce, baby food, beverages, ketchup, fruit, mustard, pickles, sauces, soups, vegetables and vinegar kosher, but so are Green Giant canned foods, Pepperidge Farms cookies and rye and pumpernickel breads, Snyder's pretzels, and many health foods and cereals.

Of the six-and-a-half million people who buy kosher products, the great majority are Black Muslims, vegetarians, Seventh-Day Adventists, and those supermarket shoppers who don't even know they are buying kosher food. According to Stoy Proctor, director of Health and Temperance of the North American Division of the Seventh-Day Adventist, "We look to the kosher food sign, not because we are kosher, but (because) it proves to us that the food is not pork or a pork by-product."

Empire's Lynch says that a growing market for kosher foods comes from natural food enthusiasts—especially after the salmonella scares that occur sporadically. Hebrew National's "We have to answer to a higher authority" and Shofar's "It's kosher to switch to Shofar's" exemplify how kosher producers are reaching out to this market.

Silverman attributes the growing Jewish market to the many who are returning to their roots. "The easiest way to begin the process of rediscovering your Judaism is to become kosher curious," says Silverman. "The second step is to be kosher conscious—those who have a dual standard, kosher at home but lobster in restaurants".

"Young people today are looking for a stronger identity than their parents", explains Irene Salomon, who turned to Orthodoxy 20 years ago. "My grandparents were Orthodox and came from Russia. My parents were assimilated Americans. Two generations later, I began reflecting on my identity as a Jew and became religious. After all, after tennis, what is there?"

Across the country, increasing numbers of Jews are starting to keep kosher. Sara and Bob Dickman of Cleveland started to keep kosher 16 years ago while living on an Indian reservation in South Dakota. "Being kosher has had a rooting effect," says Sara, 45. "It reminds you at every meal of who you are. Everything is available today. Being kosher used to be a sacrifice; today, it's just a little bit more expensive".

Rabbi Eugene Lipman, president of the Central Conference of American Rabbis, points to the obvious: There is more of a market for kosher products chiefly because there are more Jews in the United States today. "In the 1920's, there were only half as many Jews (in the country)," Lipman says. "The market got bigger and manufacturers thought it was more profitable".

Silverman also attributes this increase in part to the "fruppie" population, a term he coined for young, *frum* (religious) Jews. These fruppies are part of his third category who, like yuppies, are young and affluent, but who prefer their radicchio and shiitake mushrooms without prosciutto. These fruppies travel, spend money and are health conscious. They are not interested in chicken soup and *cholent* for anything but holidays. Gourmet kosher foods cater to this market. Empire has introduced a line of frozen kosher ethnic foods like spanakopita, pirogi and pizza. *The Kosher Gourmet Magazine*, launched two years ago, has 5,000 subscribers. The Orthodox Union publishes a "Kosher Calories Guide" with over 10,000 brand-name listings.

All this is very encouraging to the marketplace, to the kosher population and to Jews in general. Tziporah Spear puts it this way: "It is no longer a hassle to be kosher in our society. The food is accessible; you don't have to strain yourself. You can buy ready-made turkey cutlets and frozen vegetables. You can order a kosher meal on an airplane."

Naomi Rosenblatt, a psychotherapist and biblical studies teacher in Washington, D.C., sees the development in historic terms. "By forging present identities, Jews are deepening their roots with the past," she says. "The more secure one is with his identity, the more one can enjoy the pluralistic society we live in. Many Jews are third and fourth generation in America. We are secure today and we have contributed a great deal to society. The more we feel equal to society, the freer we are to assert our Jewish uniqueness".

By Joan Nathan

WENN GROSSMUTTER BABTA MIT SCHLOMZION, CHUMIBABA, HERODES UND ALEXANDER AUF SAMTENEN PFOTEN DURCH DIE BUESCHE PIRSCHT.



Ungeachtet der Unruhen in den besetzten Gebieten, als die Israelis eigentlich genug andere Sorgen hatten, brachte die fuhrende Tageszeitung "Haaretz" einen groesseren Artikel mit folgender auffallender Ueberschrift: "300 Liebesakte in fuenf Tagen, zum Teil mit einem eigenen Sohn. Ein neuer Rekord der Chumibaba".

Die liebestolle Dame ist ein *Panther*, eine Vertreterin jener Raubtiergattung, deren Vorkommen in Israel bis 1974 von saemtlichen Fachleuten als Hirngespinnst bezeichnet wurde. Heute schaezt man ihre Anzahl auf rund 20. Die Haelfte davon kennt man persoenlich, man weiss genau, wo sie sich befinden und wie sie heissen. Da gibt es die Grossmutter Babta und die weiteren Familienmitglieder *Schlomzion*, die schon erwaehten *Chumibaba*, *Herodes*, *Alexander* und viele andere.

Alles begann mit einer Reihe merkwuerdiger Diebstaehe im Kibbuz En Gedi am Toten Meer. Nacht fuer Nacht verschwanden von der Terrasse eines Kibbuz-Mitgliedes Milch und andere Produkte, die er dort in der kuehlen Wuestennacht fuers Fruehstueck vorbereitete. Eines Tages lauerte er dem Dieb auf und stellte zu seinem Schrecken fest, dass der Uebeltaeter ein "Tiger" war. (Im Hebraeischen wird fuer Tiger und Panther dieselbe Bezeichnung verwendet). So lernte man in En Gedi "Babta" kennen, alles Weitere wurde zur Lebensaufgabe von Giora Ilani, dem Chefzoologen der israelischen Naturschutzbehoerden. Ilani entschuldigte sich bei den erregten Kibbuz-Mitgliedern auch im Namen von Babta mit der Erklaerung, dass sie auf konventionelle Art einfach ausserstande sei, fuer ihre zwei in einer nahen Hoehle aufwachsenden Kinder die notwendige Nahrung zu besorgen.

Man kannte also schon mindestens drei dieser Leoparden, und daraufhin begann man systematisch nach weiteren zu suchen. Man verbrachte Tage und Wochen mit dem Aufstellen von Fallen in der zerklueteten Einoede des Toten Meeres. In einer muehsamen Kletterei musste man jeden Tag die in den Fallen ausgesetzten Huehner mit Futter und Wasser versehen, bis man endlich den erten Panther fangen konnte. Dann war alles nur noch Routine: Als erstes erhielt der Haefling mittels einer langen Injektionsspritze ein starkes Betaeubungsmittel verabreicht, und als er dann friedlich eingeschlummert war, wurde er gemessen und gewogen, erhielt ein Halsband mit Namen und als besondere Belohnung einen kleinen Sender, der fuer die kommenden drei Jahre jeden Schritt des so Ueberrumpelten belauschen sollte. Dann legte man den Panther zurueck in seine Falle, liess ihn seinen Rausch ausschlafen und anschliessend wieder frei. Derseit laufen in der Wueste Judaea bereits sechs auf diese Weise registrierte Funk-Leoparden herum, darunter die eingangs schon erwaehte Chumibaba und Sohn.

Seine Beobachtungen beginnt Gioa Ilani spaetestens eine Stunde vor Morgengrauen; Er faehrt mit seinem Jeep solange ueber naechtliche Strassen und Wuestenpfade, bis sein Funkgeraet das Sendezeichen eines der Panther-Sender registriert. Wenn es soweit ist, verlaesst er das Fahrzeug, haengt sich Funkgeraet, Feldstecher und Wasserflasche ueber die Schulter und macht sich, die Antenne mit ihrem langen Stiel in der Hand, auf den Weg. Er weiss, dass jeder ausgewachsene Leopard ein ganz bestimmtes Territorium von rund 120 Quadratkilometern beherrscht, kennt die versteckten Hoehlen, in denen Junge aufgezogen werden, und die Gepflogenheiten seiner Schuetzlinge.

(continued on next page)

WENN GROSSMUTTER BABTA MIT SCHLOMZION, CHUMIBABA, HERODES UND ALEXANDER AUF SAMTENEN PFOTEN DURCH DIE BUESCHE PIRSCHT.

(conclusion)

Im Kibbuz En Gedi kennt man diese auch und ist recht unzufrieden ueber die sich haeufenden Besuche dieser unter strengstem Naturschutz stehenden Nachbarn. Giora Ilani und seine Helfer verlangen vom Kibbuz, dass ein neuer Zaun errichtet wird, dass der Kinderzoo auch von oben durch ein Gitter geschuetzt wird, und erteilen gute Ratschlaege fuer alle, die einen Panther vor ihrem Hause treffen sollten nicht etwa weglaufen, sondern sich sozusagen diskret und unauffaellig zurueckziehen und dabei moeglichst groesser und mutiger aussehen, als man tatsaechlich ist. Ausserdem wurden die Kibbuz-Mitglieder aufgefordert, ihre privaten Katzen mit einem roten Band zu bezeichnen, alle anderen herrenlosen Katzen wollen die Panther-Schuetzer verschwinden lassen.

Am Eingang vom Naturschutzgebiet von En Gedi mit seinen beruehmten Quellen und Wasserfaellen inmitten dieser Wuestengegend wurden Warntafeln fuer die Touristen angebracht: Nur in Gruppen von mindestens fuenf Personen loszuziehen und im Notfall einen Stein in Richtung eines neugierigen Panthers—aber keinesfalls direkt auf diesen—zu werfen. Als unvermeidliche Folge all dieser Ermahnungen an die menschlichen Bewohner der Gegend fuehlen sich allerdings die Panther immer sicherer; einer wurde unlaengst von einem erschreckten Gast in einem der Hotels am Toten Meer beim Durchsuchen der Kuechenabfaelle beobachtet, ein anderer von einem Auto ueberfahren. In dem Wuestenstaedtchen Mizpe Ramon im zentralen Negev sind die Panther auch schon bekannt, und seine Einwohner wurden offiziell angewiesen, auf das Halten von Hunden und Katzen zu verzichten.

Die Naturschutzbehoerden sind ueberzeugt davon, dass Panther Menschen nicht unbegruendet angreifen, und darum soll ihnen auch kein Leid zugefuegt werden. So lebt man etwas misstrauisch nebeneinander—bisher ohne nennenswerte Schwierigkeiten. Der einzige Zwischenfall war bisher auf der Seite der Panther zu bezeichnen: Die alte Grossmutter Babta wurde—unter grober Missachtung der Spielregeln—von einem Uebeltaeter angeschossen und verwundet. Die Dame konnte gerettet werden, muss nun aber ihren Lebensabend im Tel Aviver Safari-Park verbringen.

Zvi Schnabell, Tel Aviv

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OXFORD & CAMBRIDGE



For centuries, the only universities in England were Oxford and Cambridge, founded in the Middle Ages and situated in the cities for which they are named. Of the two cities (both, coincidentally, 57 miles from London), Cambridge is the more bucolic, with lush manicured lawns and punting on the River Cam, and a beehive of architecturally and academically outstanding colleges. Oxford, older and more integrated into a bustling urban setting, also awes with its imposing quadrangles and venerable traditions.

Prime ministers, poets and just about anyone intent upon rising in the British hierarchy have passed through "Oxbridge," as the pair of universities is called. By the quirks and turns of history, Jews played a role in the origins of both places and then for centuries were mostly absent from the scene, only to reappear with increasing prominence after their readmittance to England in the seventeenth century. During the past century, increasing numbers of Jews have availed themselves of the elite intellectual and social benefits which Oxbridge attendance confers.

Although the city of Oxford can trace its roots back to the Saxon era, Cambridge's history reaches to pre-Roman times. It was in the thirteenth century that they became forever joined in the minds of men as twin citadels of learning.

In 1249, University College, the first of the schools which comprise Oxford University, was formed, probably by exiles from Paris. However, a century earlier, in 1141, a Jewish population was first recorded when they were caught in the political infighting of warring claimants to the throne.

A synagogue was established in 1227 by descendants of those who were thought to have come over with William the Conqueror. Most Oxford Jews earned their livings as either moneylenders or university landlords, reason enough for student riots against them in 1244. In the period before the general expulsion of 1290, Oxford was one of the country's chief Jewish communities with at least 150 members.

Jewish scholars reappeared in Oxfordshire during the Cromwell era. James Levita, a believing Jew, was allowed to study in the Bodleian Library in the early 1600's. Although most Jews at that time had converted to Christianity, Isaac Abendana, who stayed true to his faith, taught at Magdalen College in 1691. He was editor of the *Oxford Almanack and Jewish Calendar* during the last eight years of the century. Jacob, a Jew only known by his first name, is reputed to have opened the first coffeehouse in 1650. A plaque at 85 High Street notes this event. Cecil Roth, the Anglo-Jewish historian, believes that Jacob was the first to introduce coffee into England.

The modern Jewish community of Oxford was organized in 1841. For many years, the numbers of both permanent residents and students remained small. Then, as Hitler rose to power and World War II began, the population of less than 100 swelled with immigrants from abroad and those escaping the bombings in English cities. Most of these people left when the war was over, but the growth of high-technology industry, research firms and the greater number of Jewish students have brought hundreds here, especially during the school term.

Cambridge's history is somewhat similar to and often intertwined with Oxford's. After several scholars were hanged in Oxford in the mid-thirteenth century, a group decamped and set up shop in the obscure market town on the Cam. However, as in Oxford, Jews, originally from Rouen, France, had put down roots in the heart of Cambridge earlier, in 1085. Before

(continued on next page)

OXFORD & CAMBRIDGE (continued)

1224, they had established a synagogue. One of the most respected scholars of his time, Ben-
ers. Families clustered around the House
later in the century they spread out in
John's College. In 1275, Queen Eleanor
me still remained in the neighborhood

then Chief Rabbi of Amsterdam, Jews
ous 350 years, only converts to Chris-
diplomatic missions and a handful
In Cambridge, several converted Jews became
readers in Hebrew at the university and taught the language to divinity students. In 1579,
a professing Sefardic Jew, Isaac de Cardenas from Geneva, matriculated at Pembroke College.

By 1847, the modern community organized a congregation in Petty Cury in the town
center where many Jews had shops. The original sanctuary was razed, and in 1940 a new
synagogue was dedicated to serve a diverse population of students and permanent residents.
Since 1899, the governing of the synagogue has been solely in the hands of undergraduates,
as a result of various disagreements between university and townspeople.

The Jewish communities of Oxford and Cambridge have much in common. Unlike most
places in Britain, the two towns have an air of transience. During the school terms, the Jewish
population greatly swells with students from all over the world. London's *Jewish Chronicle*
estimates Cambridge's permanent resident Jewish population at 250 and Oxford's as more than
500. However, figures given by residents of both cities differ widely. Guesses as to the true
size of the two student bodies vary from 400 to 1,000 at the universities. Those involved in
the Jewish communities are aware that there are large unaffiliated Jews.

The largest segment of long-term residents is connected with the schools in some capacity.
Many also work in medicine and other professions or in scientific research with one of the
many firms which have opened in the intellectually fertile climate. A handful are retired peo-
ple attracted by the cultural opportunities which abound.

Because of the strong Christian influences in both places, those in search of Jewish sights
may have to do some hunting. The most obvious site of Jewish interest in Oxford is the synagogue.
Located at 21 Richmond Road a short walk from the center of the city, it is the second building
on its site. In the 1880's, the congregation purchased a former Methodist chapel. In the 1970's,
when the congregation needed more space, alumni of the university, now scattered around
the world, contributed funds to erect a new, unified center which houses in unique fashion
all branches of Judaism under one roof. It is a modern, single-story building, constructed to
blend in unobtrusively with the residential neighborhood in which it is situated.

Every Friday night there is a traditional service and on alternate *Shabbat* mornings, there
is a Liberal service in the library. Once a month the Reform branch holds services, but when
special occasions arise, the groups work together to accommodate each other's needs. From
the picture window of the large all purpose room there is a view of the small garden with
the remains of an old stone wall. This was part of the original building. The Victorian-era
Aron Kodesh, magnificently carved in oak, is still used, while a new Ark is in the main sanctuary.

A walk around Oxford takes the visitor past many reminders of the city's Jewish past.
In the Middle Ages, the community lived along what is still one of the main streets, St. Algate,
then called either Fish Street or Great Jewry. Three of their houses, now incorporated into
the university and very difficult to identify, Moyse's, Lombard's and Jacob's Hall, are thought
to have been Jewish residences. Drop in at New College, founded in 1379, and look at the
Sir Jacob Epstein sculpture of Lazarus at the chapel entrance. The Botanical Garden opposite
Magdalen College is commemorated with a plaque as the ancient site of the Jewish cemetery.

The Bodleian Library has 3,000 Hebrew manuscripts and 30,000 volumes in Hebrew. The
oldest item dates from the fifth century B.C.E. and is from Upper Egypt. Sir Thomas Bodley,
namesake of the library, was a Christian student of Hebrew and owned 150 volumes in the
language. The collection of Rabbi David Oppenheimer of Prague, acquired in 1827, is also
here. These priceless pages are not on public display, but must be requested, for good reasons,

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OXFORD & CAMBRIDGE (continued)

from the university. The library displays the bronze Bodleian Bowl which belonged to Rabbi Yehiel of Paris in the thirteenth century. It is thought to be an alms bowl used to collect money for needy people.

Tucked away in the Draper Gallery on the upper floor of Oxford's Ashmolean Museum on Beaumont Street is a collection of antiquities excavated in Jerusalem. There is a set of six eights marked with shekel signs which date back to the final stages of the Jewish monarchy. From the caves of Qumran comes one of 50 urn fragments such as the Dead Sea scrolls were found in.

A walk down Thompson's Lane near the center of Cambridge does not guarantee finding Ellis Court, the unnumbered location of the synagogue. Built in 1940, it is a simple one-story brown brick building clearly too small for the increasing demands placed on it. There is much talk about constructing a new facility.

The entrance is discreetly hidden in the rear. Like the synagogue at Oxford, it is without a rabbi. Services are run during the academic year by students, who also supervise the kosher kitchen. In the last 12 years, the congregation has split into three distinct parts and surprisingly, this has helped rather than hurt Jewish life.

The original group—still claiming the largest number of adherents—is the Cambridge Jewish Residents Association. The only group still using the *shul*, it has trod the middle of the road, while a more Orthodox body of families joined to form the Cambridge Traditional Jewish Congregation. A very active Reform group, begun in 1981, has founded the Beth Shalom Reform Synagogue. Naomi Segal, Chairman of Beth Shalom's council, estimates that there are 100 adult members who meet every other week in temporary quarters.

Out in the town, Peterhouse, one of the oldest colleges, stands on land once owned by a Jew. The college has the medieval deed of transfer of property in its archives. The ancient community had two centers. One was contained within a triangle made up of St. John's Street, All Souls Passage and Bridge Street and includes the land on which the Divinity School now stands. The other center was in the market place. The Guild Hall is the site of this long-gone cluster of dwellings. Until 1939 when new construction took place, parts of the house of Benjamin of Cambridge were still visible.

Very rich in Judaica, the Cambridge University Library has myriad Hebrew books, including the Schechter-Taylor Geniza Collection, which itself numbers tens of thousands of items. Stefan Reif, head of the Oriental department at the library and teacher of Hebrew and Judaica studies, has been deeply immersed in researching this trove from Cairo brought in the nineteenth century by Solomon Schechter. There are group tours of the Research Institute.

The university also has the seventeenth-century collection of Italian Rabbi Isaac Faraji. Trinity College has the Aldis-Wright collection of Hebraica. Girton College has a Mary Frere Hebrew Library. Unfortunately, unless by chance there is an exhibition of some of this material, it is available only to scholars who write in advance. However, the synagogue has a good, small Judaica selection with many hard-to-find volumes on British Jewry.

Oxford has a roster of luminaries with a strong Jewish connection. Herbert Louis Samuel, first Viscount Samuel, was at Balliol College during the last years of the nineteenth century. He later became the first High Commissioner of Palestine after World War I and a Liberal Member of Parliament. Claude Montefiore preceded him at Balliol by a dozen years. He studied with Solomon Schechter, the biblical scholar. He was a great-grandnephew of Sir Moses Montefiore and a great grandson of Mayer Amschel Rothschild, who founded the Rothschild dynasty. Cecil Roth, editor-in-chief of the *Encyclopedia Judaica*, was a professor in Jewish studies at Merton College from 1939 to 1964. Walter Eytan, the Israeli diplomat and writer, studied and then taught at Oxford from 1934 to 1946.

Currently, Peter Oppenheimer, broadcaster and economist, Sir Isaiah Berlin, first president of Wolfson College, and Sir Zelman Cowen, former governor general of Australia and now provost of Oriel College, are all members of the Oxford Congregation. Lord Segal of Wytham, a Labor peer, was a past member and benefactor of the synagogue. Erich Segal, author of *Love Story* (Avon), is a fellow of Wolfson College.

(continued on next page)

OXFORD & CAMBRIDGE (conclusion)

Even before 1871, when Jews were granted permission to matriculate as full students at Cambridge, members of the Rothschild family studied here. Sir Lionel, second Baron Rothschild of Tring, enrolled at Magdalen College in 1889. Later, Nathaniel Rothschild, a noted biologist was a fellow of Trinity College from 1935 to 1939 and also assistant director of its zoology research department. Abba Eban, Israel's former foreign minister, spent time in Queens' College. When he left in 1934, he had garnered the rare honor of a Triple First in classical and Oriental languages. Several heads of colleges are Jewish.

Although Oxford's synagogue has various celebrations and programs throughout the year, many of the events of Jewish importance are held at the Oxford Centre for Postgraduate Hebrew Studies. The Centre offers weekly lectures, seminars and courses in Hebrew and Yiddish at several locations. Their rich selections include a month-long summer program in Yiddish language and literature during August.

The Oxford chapter of the Anti-Defamation League of B'nai B'rith publishes a monthly magazine, the *Oxford Menorah*. In it you will find information about local Zionist and synagogue organizations and tidbits of Jewish interest.

Two nights a week there is a study course at the Cambridge Synagogue. On Tuesday evenings at 8:30 P.M., Stefan Rief gives a two-hour course in Talmud at his home. At Beth Shalom before most *Shabbat* morning services there is a Torah study group. Their newsletter, *Kol Shalom*, lists a variety of activities.

There are many books on the Oxbridge experience, but few contain Jewish themes. For a general view of life in these two universities, try C.P. Snow's *The Light and the Dark and the Masters*, (Scribner) or Frederic Raphael's *The Glittering Prizes* (St. Martin's Press). The best depiction of the Jewish experience in pre-World War II Cambridge is in the 1981 film *Chariots of Fire*, which tells of track star Harold Abraham's student days at Caius College.

By Deborah Barcan

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We extend our warmest sympathy to the bereaved

WE REMEMBER

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

<i>June</i>	<i>Sivan</i>		<i>June</i>	<i>Sivan</i>	
11	8	Sally Hirsch	22	19	Richard Jung
11	8	Anna Pollack	22	19	Hugo Mannheimer
11	8	Renate & Sally Pollack	22	19	Leopold Meyer
11	8	Walter Ronner	23	20	Amalie Baum
12	9	Balbine Heldman	23	20	Harry Lessheim
12	9	Samuel Hess	23	20	Walter Rosenbaum
12	9	Irma Kanthal	23	20	Arthur Schloss
12	9	Leonie Schlossberger	23	20	Johanna Sommer
12	9	Philip Wolfermann	24	21	Sophie Daniel
13	10	Alfred Katzenstein	24	21	David Gunzenhaeuser
13	10	Louis Weil	24	21	Rosa Katzenstein
13	10	Jacob Winter	24	21	Jakob Levis
14	11	Nanny Frank	24	21	Jakob Plawner
14	11	Caroline Kronenberger	24	21	Max Schloss
14	11	Kurt Nathan	24	21	Helene Spaeth
14	11	Friedrich Schwarz	24	21	Herman Speier
15	12	Martin Israel	24	21	Gustav Wahle
15	12	Reinhard Loewengart	25	22	Arnold Berney
16	13	Isak, Bertha, Else, Heinz Erwin & Irma Bratt	25	22	Fritz Schiff
16	13	Lina Buchheim	25	22	Fred Schindler
16	13	Louis Jonas	25	22	Max Strassburger
16	13	Siegfried Mendle	26	23	Adolph Heimer
16	13	Adolph Sandler	26	23	Herman Rosenthal
17	14	Paul Adler	27	24	Wilhelm Feuer
17	14	Frieda May	27	24	Martin Heineman
17	14	Jacob, Frieda & Liselotte Schiff	27	24	Siegfried Loew
18	15	Henriette Buxbaum	27	24	Dora Meyer
18	15	Felix Jonas	27	24	Hans Neubauer
18	15	Friedel Kaufman	27	24	Julius Reinstei
18	15	Johanna Kaufman	28	25	Ernest Rosenberg
18	15	Clementine Krueger	29	26	Max Neumann
18	15	Louise Levy	29	26	Dr. Leo Richmond
18	15	Leopold Markus	29	26	Ernst Simon
18	15	Pauline Schloss	29	26	Harry Siegel
20	17	Benno Baumann	29	26	Selma Stern
20	17	Emil Gundel	29	26	Bertha Wolfsheimer
20	17	Robert & Elise Hirsch	30	27	William Basch
20	17	Rosa Klar	30	27	Ludwig Bauernfreund
20	17	Betty Traub	30	27	Frieda Lehmann
21	18	Alice Dressler	30	27	Otto Morgenthau
21	18	Paul Holtzman	30	27	Kurt Zechermann
21	18	Fred Kahn	<i>July</i>		
21	18	Martha Kahn	1	28	Hilde Kahn
21	18	Curt Lauter	1	28	Sigmund Marx
21	18	Amalie Levis	2	29	Erna Katzenstein
21	18	Michael Lichtenthal	2	29	Moritz Mayer
22	19	Jenny B. Baerwald	2	29	Samuel Silbermann
22	19	Julius Dreifuss	2	29	Betty Silbermann
22	19	Rosa Fussmann	2	29	Rosa Stern
22	19	Malchen Gottlieb	2	29	Gisela Sundheimer
			3	30	Max Alexander

(continued on page twenty seven)

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WE REMEMBER (continued)

July			July	Tamuz	
3	30	Frida Hirsch	21	18	Lucie Furstenberg
3	30	Richard Katz	22	19	Ida Dreifuss
3	30	Martha Leitner	22	19	Mathilde Gottlieb
3	30	Albert Spaeth	22	19	Leopold Lemke
	Tamuz		22	19	Selma Schlesinger
4	1	Carl Bergman	22	19	Julius Schoenberg
4	1	Max Erman-Bach	23	20	Herta Levi
5	2	Herta Levy	23	20	Hermann Scharenberg
5	2	Julia Noy	24	21	Lina, Siegfried & Wolfgang Frankenstein
6	3	Amalie Eberhardt	24	21	Gustav Gruenberg
6	3	Selma Glaser	24	21	Fred Heumann
6	3	Maurice Gudoff	25	22	Rosel Kahn
6	3	Jettchen Stern	25	22	William Kugelman
6	3	Joseph Voss	25	22	Solomon Lehmann
7	4	Doris Baer	25	22	Julius Lippmann
8	5	Bertha Kahn-Bruchfeld	25	22	Rika Seligmann
8	5	Leopold Henlein	26	23	Charlotte Hammel
8	5	Hermann Hirsch	26	23	Erich Lauter
8	5	Amalie Rosenberg	27	24	Dr. Leopold Frei
9	6	Emma Baer	27	24	Eva Lachman
9	6	David & Rosa Frankel	27	24	Amalie Neumann
9	6	William Goldschmidt	27	24	Pauline Reis
9	6	Lisl Schuelein	27	24	Fanny & Julius Schaler
11	8	Judith Berman	27	24	Leo, Martin & Walter Spicker
11	8	Harry Loewenstein	27	24	Emma Willner
11	8	Gabriel Schloss	28	25	Josef Abramson
12	9	Max Bruchfeld	28	25	Ernst Bauernfreund
12	9	Alma Gutman-Sucher	28	25	Johanna Goldstein
12	9	Moses Hess	28	25	Irma Haas
12	9	Marianne Sondheimer	28	25	William M. Kreisle
12	9	Ludwig Goetz	28	25	Norbert Neumann
13	10	Efroim Birman	28	25	Fanny Rosenthal
13	10	Lisa Lauber	28	25	Anna Singer
13	10	Thekla Lewy	28	25	Fred Stone
13	10	Rebecca Schoemann	29	26	Lola Friedman
14	11	Leo Basch	29	26	Karl Gutmann
14	11	Selma Furcht	31	28	Rosa Breslauer
14	11	Walter Friedman	31	28	Louis Cohn-Victor
14	11	Max Strauss	31	28	Albert Gutkind
15	12	Isidor Brunn	31	28	Hannchen Heilbrunn
15	12	Lina Frei	31	28	Max Jacob
16	13	Bernhard Hirsch	31	28	Fred & Lucille Roland
16	13	Isaias Weiskopf	31	28	Albert Schwager
17	14	Leo Forchheimer	31	28	Isadore Wormser
17	14	Julius Abraham			
17	14	Flora Marx			
17	14	Rudolf Sinsheimer			
17	14	Leopold Sonneberg	Aug.		
18	15	Edgar M. Loew	1	29	Paul Ernst
19	16	Arthur Einstein	1	29	Blanca Marx
19	16	Abraham Rosenthal	1	29	Bettina Sonn
20	17	Sally Lewy		Av	
20	17	Jonas & Amalie Roer	2	1	Walter Kahn
21	18	Emma Behrens	3	2	Bernard Gootter

(continued on next page)

WE REMEMBER (continued)

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

(continued on next page)

WE REMEMBER (continued)

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

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

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