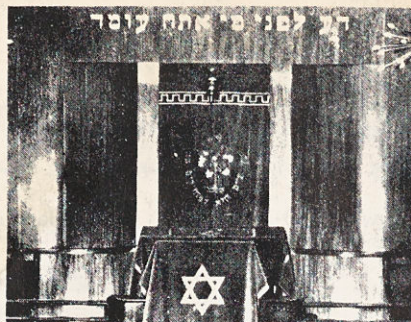


HABAYIT



הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Tishri-Cheshvan-Kislev 5750

Number 322

October-November-December 1989

BOOKS

We learn to read early in life. Once we master it, reading remains as a constant. The ability to read dominates strikingly all our waking hours.

Some read more—some less—depending on occupation and education, on lifestyle and, above all, on interest. Here the spectrum is broad. It ranges from those whose reading is confined to bare necessities, food labels and street signs, through the perusers of newspapers and occasional magazine articles, all the way to the avid reader, the book worm.

Literature proliferated once printing was invented. Varied in scope and form, literary diet is served in many ways. There are publications which appear daily, others weekly or monthly. But none match the book for permanence and ready, lasting availability. It earns our greatest respect. Newspapers are quickly discarded, periodicals have no lengthy shelf life, but a book, like a diamond, lasts forever.

Omniscient G'd needs no bookkeeping. When during the Days of Awe we pray that He inscribe us in His heavenly books, we do not mean it literally. Rather we acknowledge thereby with trembling our awareness, that His decisions are neither incidental nor fleeting. His judgment is definitive. It is awesomely lasting.

May He bless us, and all Israel, with peace and happiness.

Rabbi Shlomo Kahn



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SCHEDULE OF SERVICES

		Preceding Evening	Morning	Mincho	End	Day Break	Shema Before
1989							
Sept. 30	1st day Rosh HaShono—Sermon	6:20	7:30	6:45	7:16	5:57	9:48
Oct. 1	2nd day Rosh HaShono—Sermon	6:45	7:30	6:40	7:14		
Oct. 7	Hazinu (Shuva)—Sermon	6:10	8:45	6:30	7:05	6:04	9:50
Oct. 9	Yom Kippur: Holiday begins 6:05 P.M.; Kol Nidre 6:25 P.M. (Sermon); Morning 8:15 A.M.; Torah Reading 10:55 A.M.; Sermon 12:10 P.M.; Musaf 12:30 P.M.; Mincho 3 P.M.; Sermon & Yizkor 5:10 P.M.; Neilo 5:40 P.M.; Conclusion 7:01 P.M.						
Oct. 14	1st day Sukkos—Sermon	6:00	8:30	6:20	6:53	6:11	9:53
Oct. 15	2nd day Sukkos	6:20	8:30	6:25	6:51		
Oct. 21	Shemini Atzeres (Yizkor)—Sermon	5:50	8:30	6:10	6:44	6:18	9:56
Oct. 22	Simchas Torah	6:10	8:15	6:15	6:43		
	(Hakofos Shabbos night 6:44 P.M. and Sunday morning 9:00 A.M.)						
Oct. 28	Bereshis (Blessing Month of Cheshvon)	5:40	8:45	6:00	6:35	6:25	10:00
STANDARD TIME							
Nov. 4	Noach	4:30	8:45	4:55	5:27	5:33	9:04
Nov. 11	Lech Lecho (Kristallnacht Memorial)	4:25	8:45	4:45	5:19	5:40	9:08
Nov. 18	Vayero	4:20	8:45	4:40	5:15	5:48	9:13
Nov. 25	Chaye Soro (Blessing Month of Kislev)—Sermon	4:15	8:45	4:35	5:11	5:55	9:18

(continued on page three)

SCHEDULE OF SERVICES (continued)

1989		Preceding Evening	Morning	Mincho	End	Day Break	Shema Before
Dec. 2	Toldos	4:10	8:45	4:35	5:09	6:02	9:22
Dec. 9	Vayetze—Sermon	4:10	8:45	4:35	5:09	6:08	9:27
Dec. 16	Vayishlach (Blessing Month of Teves)	4:10	8:45	4:35	5:10	6:13	9:32
Dec. 23	Vayeshev—Chanukkah—Sermon	4:15	8:30	4:40	5:13	6:17	9:35
Dec. 30	Miketz—Chanukkah	4:20	8:30	4:45	5:18	6:19	9:38

WEEKDAYS (unless listed otherwise—see below)

Mornings: Sundays and Legal Holidays

(Thursday, November 23; Monday, December 25) 8:00 A.M.

Mondays and Thursdays 6:40 A.M.

Tuesdays, Wednesdays, Fridays 6:50 A.M.

Evenings: October 2 to October 26 6:00 P.M.

October 29 to December 28 4:30 P.M.

TASHLICH on the 2nd day of Rosh HaShono afternoon

HOSHANO RABBO LERNEN Thursday, October 19, — 6:00 P.M.

SPECIAL DAYS

Sunday	Sept. 24	Selichos 7:00 A.M.
Monday	Sept. 25	Selichos 6:00 A.M.
Tues.-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.
Monday	Oct. 2	Tzom Gedalyo: fast begins 5:31 A.M.; Selichos 6:00 A.M.; Mincho-Maariv 6:00 P.M.; fast ends 7:10 P.M.
Tues.-Wed.	Oct. 3-4	Selichos 6:15 A.M.
Thursday	Oct. 5	Selichos 6:00 A.M.
Friday	Oct. 6	Selichos 6:15 A.M.
Sunday	Oct. 8	Erev Yom Kippur: Selichos 7:30 A.M.; Mincho 2:00 P.M.
Mon.-Wed.	Oct. 16-19	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Friday	Oct. 20	Hoshano Rabbo: Lernen Thursday night 6:00 P.M.; Friday morning 6:10 A.M.
Sunday	Oct. 29	Rosh Chodesh Cheshvon, 1st day: Shacharis 8:00 A.M.
Monday	Oct. 30	Rosh Chodesh Cheshvon, 2nd day: Shacharis 6:30 A.M.
Monday	Nov. 20	Sheni: Shacharis 6:30 A.M.
Thursday	Nov. 23	Chamishi: Shacharis 8:00 A.M.
Monday	Nov. 27	Sheni: Shacharis 6:30 A.M.
Tuesday	Nov. 28	Rosh Chodesh Kislev, 1st day: Shacharis 6:30 A.M.
Wednesday	Nov. 29	Rosh Chodesh Kislev, 2nd day: Shacharis 6:30 A.M.
Monday	Dec. 4	in Maariv Monday evening begin TAL UMOTOR
Friday	Dec. 22	1st Chanukkah light Friday afternoon before Shabbos
Shabbos	Dec. 23	1st day Chanukkah: Shacharis 8:30 A.M.
Sunday	Dec. 24	Chanukkah: Shacharis 8:00 A.M.
Monday	Dec. 25	Chanukkah: Shacharis 8:00 A.M.
Tues.-Fri.	Dec. 26-29	Chanukkah Shacharis 6:30 A.M.
Thursday	Dec. 28	Rosh Chodesh Teves, 1st day: Shacharis 6:30 A.M.
Friday	Dec. 29	Rosh Chodesh Teves, 2nd day: Shacharis 6:30 A.M.
Shabbos	Dec. 30	Chanukkah: Shacharis 8:30 A.M.

SHIURIM SCHEDULE

Daily Lernen after Shacharis

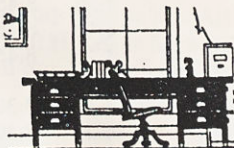
Daily Lernen after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.

FROM THE PRESIDENT'S DESK



Preparations for our Golden Anniversary Reunion Dinner are proceeding at a rapid pace. We are working hard to make this very special event a big success. We need the help of every member and shall certainly be most grateful for all support from our friends as well.

Above all we want your presence at the Dinner itself and we are looking forward to your response to our invitations. And we also need many more ads and we urge you to contact all your friends, your business connections and acquaintances, relatives that moved away from New York, former Congregation members, etc. etc.

Make your contacts by mail, by phone, personally. Please, don't be bashful! Think of the many organizations (known and unknown to you) whose solicitations fill our mailboxes every day. This time the beneficiary is *your own Congregation*. Please support us!

As time goes by, we shall keep you informed of all newsworthy items leading up to the big event itself on Sunday, December 3, 1989 at 4 p.m. at the Mt. Sinai Jewish Center.

Our sincere thanks go to Mrs. Ottie May who donated a beautiful Shulchan cover for daily use in our Synagogue in memory of departed family members.

Our Congregation acknowledges with great appreciation the gift of a new Memorial Board by Mr. and Mrs. Ilan Kaufthal which was solemnly consecrated on the 2nd day of Shevuos. This generous donation, installed on the east wall of our Synagogue, is in memory of our late member Mr. Julius Fuld, and dedicated by his great-nephews Joshua, David and Daniel Kaufthal. The first plaque on the Memorial Board bears the name of Julius Fuld.

Finally, very best wishes for a Healthy, Happy and Peaceful New Year for you and your families, for our Congregation and for the entire Jewish people wherever they may be and very specially in Israel.

William Blank

ALFRED BLOCH 1921 - 1989

We were deeply shocked by the sudden and untimely passing of Alfred Bloch on July 22nd, the more so since we had not been aware of his severe illness.

Alfred Bloch was a thoroughly decent and unusually kind person, well-liked and respected by all who met him in his personal and professional life. He served with distinction for many years on our Board of Trustees, for a long period as Vice-President of Congregation Beth Hillel, he was active in the Beth Hillel Hebrew School and headed our Social-Cultural Committee for several years.

Our deepest sympathy goes to Herta and Marion, Richard and Andrew. Our Congregation mourns with them, but we can assure them that we shall always keep a lasting and fond memory and that we shall never forget his dedication and generosity to our Congregation.

William Blank



FROM THE RABBI'S STUDY

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

KINDLING THE YOM KIPPUR LIGHTS. Although Yom Kippur begins at a given time (this year 6:05 P.M.), when the holiday lights are kindled prior to that time, the Yom Kippur restrictions commence for that person then. If the person intends to ride, or carry an object, to the Synagogue afterwards (but before 6:05 P.M.), he or she must state: "With kindling the Yom Kippur lights I do not yet take upon myself the sanctity of the holiday."

SHEHECHEYONU. As on all holidays, we thank G'd for letting us reach the day by reciting the Shehecheyonu blessing on Yom Kippur too. Since no Kiddush is recited on Yom Kippur, the blessing is said in the synagogue before *bor'chu*. Ladies are reminded to recite it *either* when kindling the Yom Kippur lights, *or* in shul — not twice.

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

MORIAH LUNCHEON CLUB

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

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

Contact: Moriah Luncheon Club, 90 Bennett Avenue, 923-5715

JEWISH INFORMATION AND REFERRAL SERVICE

A telephone referral service established by UJA-Federation to answer any question about social, vocational, medical, etc. matters.

Contact: Jewish Information & Referral Service 753-2288 weekdays 9:30 - 4:30.

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.

PROGRAM PREVIEW

1989

Sunday, September 24, all day	Trip to Kedem Winery (sponsored by the Sisterhood)
Sunday, October 29, all day	Atlantic City trip (sponsored by Congregation and Sisterhood)
Sunday, December 3, afternoon	Anniversary Dinner
Saturday, December 23, afternoon	Chanukkah Oneg Shabbat (sponsored by Chevra and Sisterhood)

1990

January (date to be announced)	Sisterhood event
Sunday, March 4, afternoon	Chevra Day (Memorial Service and Chevra Se'udo)
Saturday, March 10, evening	Post-Megillah Snack
Sunday, April 29, afternoon	Sisterhood Yom Atzmaut Luncheon

CONGREGATION NEWS IN BRIEF



... detailed information regarding our Anniversary Dinner and Journal is steadily brought to the attention of our members; see the President's column about a call for all-out effort on the part of everyone to place a personal ad or ads, solicit ads, and make dinner reservations ...

... our readers are reminded that every Shabbos the Rabbi announces the Yahrzeits of those whose names are inscribed on Memorial Windows and Memorial Plates; anyone desiring to have a name (for whom no Tablet or Window exists) included, may notify our office one week in advance (a donation to the Congregation for this service will be appreciated) ...

... on Shovuos, our Synagogue, festively decorated with flowers by the Sisterhood, hosted dignified holiday services; the Shovuos Lernen arranged by Chevra President Arthur Hanauer was traditionally conducted with the reciting and elaborating of Torah passages, a Torah discourse by Rabbi Kahn on the intimate relationship between Shovuos and Shabbos, followed by serving of refreshments which added to the Yomtov spirit ...

... the annual meeting of the Sisterhood took place on June 25th (see separate report) ...

... a new Memorial Board was donated by Mr. & Mrs. Ilan Kaufthal, and a new Shulchan cover by Mrs. Ottie May (see President's column) ...

FAMILY CLUB

Our season of get-togethers will begin, please G-d, after the holidays.

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

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

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

Else Richmond
Director

ANNUAL MEMBERSHIP MEETING OF THE SISTERHOOD

The 47th Annual Meeting of the Sisterhood was held on June 25th. President Fay Blank greeted the assembled Sisters and gave a special welcome to Rabbi Kahn and President William Blank. She thanked Vice Presidents Irma Stern, Edith Weissfeld and Erica Neu and all officers and trustees of the Board for their help and cooperation.

Recording Secretary Eugenie Weinberg read the minutes of the previous Annual Meeting which were adopted. This was followed by the President's report. The various social functions were all attended. Some people suggested a Sunday trip to Atlantic City to give those who work during the week a chance to participate. On November 13th a nice crowd met at Yeshiva University for an interesting tour of the Museum. On January 22nd our annual Luncheon took place. For the "Woman of the Year Award" lovely Mrs. Sophie Taub was chosen, who accepted and thanked us in her own modest way. Chairladies Miriam Hirsch and Ria Roos did a splendid job in making all arrangements for the Luncheon. To them and all others who helped making our Luncheon such a success went a big "thank you." We had a wonderful turn-out for the Oneg Shabbat in May, which was sponsored by the Sisterhood and Chevra Kadisha.

As always, the Sisterhood decorates the Sukkah, provides and serves on every Kiddush during the holiday; the children get their customary sweets-packages on Simchat Torah. On Yom Atzmaut the Sisterhood sponsors cake and sodas. On Shavuot the beautiful flower arrangements make the Synagogue festive in appearance.

To Mrs. Leopold and all who perform with her the holy task of Taharah, Mrs. Blank expressed her admiration and our gratitude. During Shivah observances the Sisterhood sends a meal to the families. Remembering the members who had passed away during the past year, a moment of silence was observed.

Headed by Mrs. Ruth Ruhm and Vice-President Oscar Wortsman, the Committee for the Elderly and Sick is working very well. Unfortunately many visits to hospitals, nursing homes and private homes had to be made. A group of dedicated Sisters help in this. On October 16th an Introductory Seminar for Bikur Cholim Volunteers took place. The Sisterhood was represented by Fay Blank, Ruth Ruhm and Rita Rosenthal and the Congregation by President William Blank. Mrs. Ruhm reported on the wealth of information learned at this workshop.

On Special Birthdays and other happy occasions, the Sisterhood sends flowers or candy. Donations are made to various organizations. Also, the Sisterhood pays for the services of two young men who attend our daily Minyan in the Synagogue.

(continued on page eight)

MEMBERSHIP MEETING OF THE SISTERHOOD

(continued from page seven)

Mrs. Gertrude Strauss gave the financial report, verified by Mr. Eric Hanau who in a letter praised Mrs. Strauss for her fine and conscientious work.

The Nominating Committee, represented by Mrs. Ruth Ruhm and Mrs. Rita Rosenthal reported that all Board members had declared their willingness to serve again. Mrs. Blank had invited Mrs. Margarete Weil to serve on the Board, and Mrs. Rita Rosenthal to serve as Vice-President. The ballots showed the unanimous approval of all present.

Rabbi Kahn complimented the Sisterhood for its good work and mentioned that the congregations in our vicinity are regarded as role models in other localities. President William Blank declared that he appreciates the cooperation of the Sisterhood with the Congregation, and expressed his deep appreciation for a gift of \$3,000 by the Sisterhood.

With best wishes for a nice summer, President Fay Blank closed the meeting.

Eugenie Weinberg
Recording Secretary

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40 Years Congregation Beth Israel

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at Mt. Sinai Jewish Center
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and a

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- HAPPY HOLIDAYS -

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ALL IN THE FAMILY

The festive occasion that our Kehillah is looking forward to in December features both a 50-year and a 40-year milestone of its sister components, Beth Hillel and Beth Israel. It may thus be an auspicious coincidence that our present list of *Jubilare* prominently features many members in the 90-years-and-plus bracket.

At the top of this roster is Mrs. Charlotte Gutterman who celebrated her 94th birthday in July. Not far behind her are Mrs. Erna Baum and Mrs. Paula Brandis with 93rd birthdays in July and September. July was the month of both Mrs. Frieda Heiser's and Mr. Louis Strauss's 92nd birthdays, while June held Mr. Charles Kraus's 91st natal day. Our youngest nonagenarians are Mrs. Regina Goldschmidt and Mrs. Sally Hirschenberger who reached the ninety year mark in August.

September saw the 85th birthdays of Mr. Ben Rothenberg and Mr. Julius Blumenthal, while the four-score mark was reached by Mrs. Cilly Interstein in June. Mrs. Betty Knopf and Mrs. Ilse Nussbaum observed their 75th birthdays in June, respectively in September. Your reporter had the pleasure of celebrating the 57th recurrence of his Bar Mitzvah Shabbat (Mattot-Massey) in our Kehillah and he thanks all his friends for their expression of good wishes.

We are happy to express congratulations, too, for considerably younger B'ney Mitzvah, namely to the grandsons of Mr. and Mrs. Leo Wartelsky, of Mrs. Lina Mayer, of Cantor and Mrs. Jack Scharenberg, and of Mrs. Jenny Wild. The birth of a son to the Congregation's Recording Secretary, Gary Weil, brought the joy of "Oma-hood" to his mother, Mrs. Margarete Weil. We are happy, too, to report the marriage of Mr. and Mrs. Julian Lewin's granddaughter.

May the New Year to come be filled with Heaven's blessings.

Warm wishes for Shanah Tovah,
Shalom ve-hatzlachah,
Theodore H. Spaeth

IN LOVING MEMORY OF MY DEAR PARENTS

WALTER FRIEDMAN
CLAIRE FRIEDMAN

Mr. & Mrs. Ernest L. Friedman
Edina Minnesota

IN HONOR OF OUR DEAR AUNT

MRS. CAROLINE GLUCK

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

THANK YOU

Our sincere thanks and appreciation to Rabbi Kahn, Vice-President Wortsman and all those who sent us their good wishes on the occasion of the birth of our granddaughter Shoshana Chana.

Fay and Bill Blank

I wish to express my sincere thanks to Rabbi Kahn, President Blank, and all our friends in the Congregation for their sincere good wishes on the occasion of my special birthday.

Walter Koch

I want to express my sincere appreciation to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, Mr. and Mrs. Wortsman, Mr. and Mrs. Hanauer, the Chevra Kadisha, Sisterhood and all the congregational members and friends for the good wishes to me on my 80th birthday. Special thanks for the many nice presents.

Richard Hanau

My sincere appreciation and thanks to the Congregation and Sisterhood for their kindness extended during the time of my bereavement.

Mrs. Alfred Oppenheimer

Sincere thanks to Rabbi and Mrs. Kahn, President and Mrs. Blank, Cantor and Mrs. Scharenberg, and all the many friends in the Congregation. Their thoughtfulness, extended to me and my family on the loss of my dear husband Alfred was greatly appreciated.

Herta Bloch and family

We would like to express our sincere appreciation to the Congregation, Chevra Kadisha and Sisterhood, members and friends for their thoughtfulness extended to us at the passing of our beloved husband and father, Harry Benger.

Sara Benger and Family

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Wishes For A Happy, Peaceful and Healthy New Year

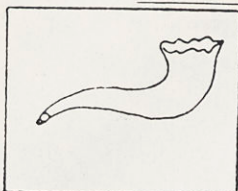
Bacharach

Bauer

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 Mr. & Mrs. William B. Blank
 Mrs. Herta Bloch
 Dr. & Mrs. Eric Bloch
 Mrs. Hilde Bloch
 Mrs. Betty Bloomfield
 Mr. & Mrs. Julius Blumenthal
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SHOULD SUKKOS BE AFTER ROSH HASHONO, OR BEFORE IT?

Rabbi Shlomo Kahn

That the year begins with Rosh HaShono seems to be an undisputed fact. How *can* there be any doubt? The very name of the holiday bears compelling testimony: *ROSH* = head (of) *HASHONO* = the year.

To be sure, the knowledgeable and perhaps the budding Talmud student will be quick to cite a Mishna which, to the layman's astonishment, identifies not one but four "heads of the year"—the first of Nisan, the first of Elul, and the first or fifteenth of Shevat in addition to our Rosh HaShono, the first of Tishri (Rosh HaShono 1:1). Each of the four regulates a distinct calendaric reckoning of its own. But this erudite quote will not deter anyone from giving Rosh HaShono de facto and de jure recognition as the universally celebrated New Year.

Who can possibly miss the clear signs and the unmistakable early warning signals? For the prayer-attuned, a full month of Shofar blasts and a week or so of pre-Shacharis *selichos* precede it. Progressively the awesomeness of the Days of Awe reaches into the Jewish heart and soul. But — "you don't have to be (Jewish devout or indeed) Jewish" to get a strong whiff of the holiday's impending approach.

With vehemence and in abandon come commercial forerunners: New Year cards and new calendars, and the advance notice of public school closings and suspension of parking regulations, New Year messages from elected officials and hopefuls, and a noticable increase in the cost of precisely those foods which traditionally grace the holiday table. These are sharp, clear reminders that Rosh HaShono is just around the corner and no Jew can plead forgetfulness.

No Jew *wants* to forget. Rosh HaShono ushers in the pinnacle of the year's solemnity — ten days on which our lives depend. Like a homing beacon it beckons and guides the Jew to his Jewishness, be he eager or reluctant, ready or resigned.

So far so good. We have agreed: Rosh HaShono marks the beginning of the year on our calendar. Is there biblical documentation to which we can authoritatively point? Surprisingly scant, not at all as unequivocal as we would expect.

Some take note of a spelling oddity. The stirring phrase singing the praises of Eretz Israel as "a land on which G'd's eyes are constantly, from the beginning of the year until the end of the year" (Deuteronomy 11:12), hints strongly that "beginning" (the Hebrew word *reshis* is spelled in an unusual manner) denotes Tishri (Ba'al HaTurim, Torah Temimah).

The Babylonian Talmud takes its cue from the Psalms verse "Sound the shofar on the new moon when it is concealed on the day of our festival" (Psalms 81:4), and comments: "On which festival (only!) is the moon concealed (i.e. invisible) — on Rosh HaShono" (Talmud Rosh HaShono 8a).

An ingenious interconnecting of code words pertaining to Sukkos, leads the Jerusalem Talmud unerringly to Rosh HaShono. In Exodus 23:16 Sukkos is called "the harvest festival at the end of the year" and in Exodus 34:22 "the harvest festival at the turn of the year." "Which month has in it 'festival' and 'turn' and 'harvest' and 'year's end'? Tishri!" (Jerusalem Talmud Rosh HaShono 1:2).

We did it! We brought convincing proof from Bible and Talmud, and are fully satisfied that Rosh HaShono is indeed certified as the year's beginning. But in the course of our exploration we opened a door (if not a Pandora's box) which demands additional investigation. Rosh HaShono's credentials are signed, and its status is determined by Sukkos! How odd!

What's more, where in the chronology of the year does the Torah put Sukkos? In both chapters which deal with the year's special days, in Leviticus 23 and in Numbers 28-29, Sukkos comes after Rosh HaShono and Yom Kippur, and so is it on our calendar and for our observance. But twice, as quoted above from Exodus, Sukkos is conspicuously placed at the *end* or the *turn* of the year. How is that? If Rosh HaShono begins the year, then Sukkos which

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SHOULD (continued from page fourteen)

follows by two weeks, is not at the year's end. But if, as the Torah insists, Sukkos *ends* the year, then Rosh HaShono, two weeks earlier, cannot possibly be the year's *beginning*!

At first blush we can unravel this knot neatly by separating the perplexing complexity of the month of Tishri and sort out its festivals into separate slots. In one compartment belong the Days of Awe. The first ten days of Tishri, from Rosh HaShono to Yom Kippur are commandingly eminent, a fitting beginning to wipe the slate clean and marking the year with a superbly dramatic entrance. Thus do we want to appear before G'd and make a solemn, most favorable impression.

Sukkos comes under separate cover. It belongs to a series of interrelated festivals of another genre, festivals which begin, with Pesach, spring in nature and national birth, continue with Shovuos, the reaping of grain and the earning of religious maturity, and end with Sukkos, harvest and affirmation of trust in G'd. In other words, Sukkos *is* a year's end, the incontrovertible conclusion of a clearly circumscribed series. Never mind that it happens to appear two weeks after Rosh HaShono. Sukkos as Sukkos holds a separate-but-equal spot. The calendar year begins on the first of Tishri — the festival cycle ends on the fifteenth.

We can live with this rationale. Are you totally satisfied? Then you can stop here and read no further. Your sleep throughout the holiday season from Rosh HaShono through Sukkos will be undisturbed. But if you crave novelty and experimentation, remain on board.

Life is a composite of sharply delineated time segments. They vary in length, of course. We recognize them easily: days, hours, minutes, seconds; weeks, months, years; decades, centuries, millenia. Each has its duration, long or short, each begins and ends, comes and goes. Yet life goes on steadily, relentlessly, undisturbed in its flow of time by those countless intervals with their own beginnings and ends. Were it not for the deliberate demarcations and milestones which man sets or observes—the ticking of the seconds, the striking of the hours, the turning of pages on the calendar, the rising and setting of the sun, the weekends and birthdays and anniversaries — passage of time would be as smooth and uninterrupted as "Old Man River."

Is there a need to break and mark the steady constancy into manageable segments? Indeed yes. Man's perception is finite. He cannot cope with timelessness. But time *is* timeless. And although we are uncomfortable with this truth, we must from time to time (no pun intended) come to grips with it. Our Sukkos-Rosh HaShono dilemma serves us well.

Do you think that Rosh HaShono as the year's beginning leaves the just concluded year irrevocable behind? Think again. Rosh HaShono *is* the beginning of the year but two weeks later Sukkos *ends* it! Logical? Chronological? No way. But eminently revealing. It teaches us to disregard for once, measuring and timing, to get a glimpse of timelessness, to rise and soar and peek into the great, unknown beyond.

Was I too fanciful and adventurous with this thought? Did I trespass boldly into uncharted territory? I believe that I find a clue in our Torah reading. The Rabbis ordained an annual cycle to complete the reading of the Torah in its entirety with weekly instalments. Would we not expect this cycle to begin on the first Shabbos of the new year, and end on the Shabbos before Rosh HaShono? But it doesn't! The cycle does *not* coincide with the calendar year. Is it a coincidence that the Rabbis ignored the obvious and instituted the practice of Torah reading in such a manner that the last *sidro* is read on Simchas Torah, three weeks *after* Rosh HaShono, and Shabbos Bereshis nearly a full month *into* the new year?

Paradoxical? Hardly. Rather a deliberate and delightfully enlightening lesson on the timelessness of time.

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DIE KERZEN VON JOM KIPPUR

Ein alter Versoehnungstagbrauch in aller Welt

Frueher war es Brauch, zu Jom Kippur (dem Versoehnungstag) in Synagogen und Jeschivot zum Gedenken an den zerstoeerten Tempel Kerzen und Oellampen zu entzuenden. In den Zeiten des Tempels verbrachten Studenten den Vorabend von Jom Kippur lesend und lernend beim Hohepriester und hielten Wache, dass er nicht einschlief. Ein Kapitel der Mischna berichtet, dass sie aus den Buechern Hiob und Esra sowie aus einzelnen Kapiteln der Chronik lasen. Ein Priester, Zahariah Ben Kvotal, sagte: "Und viele Male las ich fuer ihn (den Hohepriester) aus dem Buch Daniel."

In den meisten juedischen Gemeinden wurde der Brauch, am Vorabend von Jom Kippur Kerzen anzuzuenden, bis heute beibehalten. Es gibt auch Gemeinden, in denen fuer jedes Gebet des Feiertages eine zusaetzliche Kerze entzuendet wird. Manche Leute lassen auch Kerzen fuer die Verstorbenen leuchten und achten darauf, dass sie nicht verloeschen. Die drei verschiedenen Kerzen nennt man die "Gesundheits", die "Seelen", und die "Lebenskerze".

Blumengeschmueckte Oellampen

In der nordgriechischen Stadt Ioannina hielt sich eine vitale juedische Gemeinde seit dem ersten Jahrhundert christlicher Zeitrechnung. Vor dem zweiten Weltkrieg zaehlte sie mehr als 5000 Menschen; die meisten von ihnen kamen waehrend des Holocausts in Auschwitz ums Leben. Nach einem Jom-Kippur-Brauch in dieser Gemeinde pflueckten die Kinder Blumen, um die Oellampen zu schmuecken, die von jeder Familie entsprechend der Zahl ihrer maennlichen Angehoerigen in die Synagoge geschickt wurden. Die Lampen hingen dann an speziellen Haken ueber der Versammlung, und ein Nichtjude wurde mit der Aufgabe betraut sie am Brennen zu halten. Eine weitere Sitte war es, eine riesige Wachskerze—in Mannsgroesse—in die Synagoge zu bringen, die auf einem besonderen Staender im Mittelpunkt der Synagoge aufgestellt wurde. Am Ende der Gottesdienste holten die Gemeindemitglieder die Lampen herunter und nahmen sie mit nach Hause, um sich am Abend nach dem Feiertag dieses "heiligen Lichtes" zu erfreuen.

Die afghanischen "Fulma"

In den Gemeinden von Iran und Afghanistan verwendeten die Synagogenverwalter Geld der Gemeinde dafuer, solche Riesenwachskerzen zuzubereiten, die in die Hoefe der Synagogen zu stehen kamen. Die afghanischen Kerzen hiessen *Fulma*, was sich mit "waechsernes Silber" uebersetzen laesst.

Dicke Wachskerzen fuer die "Bergjuden".

Der Reisende Josef Tscharni schrieb im "Buch der Reisen" ueber einen juedischen Brauch in der kaukasischen Stadt Derbent (wo man die Juden "Bergjuden" nannte): "Auf dem Weg in die Synagoge am Vorabend von Jom Kippur, nach dem letzten Mahl, trugen die Juden dicke Wachskerzen bei sich, die aus der Gemeindekasse bezahlt waren".

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DIE KERZEN VON JOM KIPPUR

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Die kurdische "Seelenkerze"

In Kurdistan stellten die Synagogenverwalter mit Hilfe von Beitraegen aus der Gemeinde eine riesige "Seelenkerze" her. Ein Besucher des juedischen Dorfes Zaho im irakischen Kurdistan vor mehr als hundert Jahren schilderte die Kerzenprozession zur Synagoge: "Alle Juden versammelten sich, und ein geachteter Mann hielt die Kerze, und mit Tanzen und Trommeln zog die Menge zur Synagoge. Die Frauen standen auf den Daechern und schauten der Prozession zu und heulten, bis die Maenner bei der Synagoge anlangten und die Kerze aufstellten".

In manchen Gemeinden glaubte man, dass den geschmolzenen Kerzenresten besondere Kraefte innewohnten, die zu Erfolg verhalfen und Geburtswehen hinderten.

"Dochtlegen" in Polen

Ein in Polen verbreiteter Brauch war das "Dochtlegen". Mit einer Schnur massen die Frauen die Graeber von Familienangehoerigen und benutzten dann diese Schnuere als Dochte fuer die Kerzen zum Gedenken an die Verstorbenen.

In den Memoiren von S.A. Salzman wird ein weiterer Kerzenbrauch zu Jom Kippur erwaeht: "In den zehn Tagen zwischen Rosch Haschana und Jom Kippur nahm jede Mutter lange Dochte—entsprechend der Anzahl ihrer Kinder—und sprach: "Dieser Docht ist fuer das Leben meines Kindes." Die Dochte wurden dann zum Kerzenmacher gebracht, der zwei grosse Kerzen zog, die man am Abend vor Jom Kippur anzuendete. Wenn eine Kerze ausging, nahm man das als ein boeses Omen."

Das Licht der Jom-Kippur-Kerze galt als Symbol fuer ein langes Leben. Deshalb waren viele veraengstigt, wenn ihre Kerze ausging, ehe sie ganz heruntergebrannt war. Der Schriftsteller Micha Josef Berditschewsky erzaehlt eine Geschichte von einem Chassid, dessen Kerze am Vorabend von Jom Kippur vorzeitig erlosch. "Und waehrend der Nacht von Kippur ging die Wachskerze von Rabbi Jechiel, die nach Aschkenasi-Brauch in die Synagoge gebracht worden war, um die ganze Nacht und den ganzen Tag ueber zu brennen, aus. Und weil er dies sah, bekam er Angst. Er starb in den Tagen von Sukkot nach Jom Kippur".

Reuven Kaschani

Bemerkung: Um solche, an Aberglaube grenzende Meinung, zu verhindern, empfiehlt der Schulchan Aruch, die einzelnen Kerzen die von Maennern in die Synagoge gebracht wurden, absichtlich zu vertauschen, somit keiner "seine" Kerze erkennen kann, und falls sie erlischt, von Angst bewahrt zu sein.

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THEY DID RESIST

Jewish Women's Resistance in Auschwitz

"Every day, we somehow managed to take a little bit—a spoonful worth—gunpowder from the powder room. We wrapped it up in a shred of cloth torn from the edge of our dresses, and hid it in our pockets. If there was no special body search on our way back from the armament factory to our barracks in the concentration camp, the gunpowder would be collected later that night by Estusia, our group leader. (I subsequently learned that she passed it on, the same night, to someone else, but at the time—for the sake of everyone's safety—I neither knew to whom, nor in what manner). However, if we saw that we were going to be searched, we would untie the rag and let the gunpowder slowly trickle out through a little hole we had previously made in our pockets; by the time we reached the search party, there would not be any left."

This is how Rose Meth, an Auschwitz survivor, describes her part in the Jewish women's resistance in Auschwitz. I had gone to interview her in the narrow, unadorned store, one like so many others on Orchard Street, on Manhattan's Lower East Side. There I was met by a courtly gentlemen, Irving Meth, a Buchenwald survivor, and Rose Meth, a pleasant round-faced woman. Simply but elegantly dressed, and extremely well spoken, she could be your friend or your sister.

But Rose Meth has no sister or brother. The only survivor of her family—which included four sisters and two brothers—she has become imbued with a sense of mission to reveal to the world the heroic resistance of Jews in Auschwitz, and in particular that of the four courageous women who were executed for their part in it. It is widely recognized that merely staying alive in concentration camp by taking care of oneself to the best of one's meager capabilities, was in itself an act of resistance. But in spite of several books on the subject, the existence of organized Jewish resistance in concentration camps has remained little known, and the part of Jewish women, virtually a secret.

"It was beyond the comprehension of the Gestapo that Jewish girls would have the courage to steal gunpowder," Rose Meth defiantly tells me. Yet it was the women of Auschwitz, specifically those working with Rose Meth in the powder room of the armament factory, who made the aborted revolt of the *Sonderkommando*. The *Sonderkommando*, literally special work unit, was the group of Jewish men who manned the crematoria. All of its members were periodically killed off. Their revolt was the only armed uprising in Auschwitz, and made the resulting explosion of Crematorium III possible.

"I worked along with seven or eight other girls in the powder room of the Union Metallwerke armament factory making incendiaries for bombs," Rose Meth recounts. "In March 1944, a close friend, Estusia Wajcblum, approached me to tell me that a resistance movement was being organized. She asked whether I would be willing to steal gunpowder to help the men make bombs and explosives. Of course I agreed, as did two or three other women in the gunpowder room, including Regina Saperstein, the forelady."

"Were you not afraid?" I ask Rose Meth, to which she replies, "We were ninety-nine per cent certain that the Nazis would not let us survive, so we wanted to do *something*, and not give them the satisfaction of simply killing us." At this point, Rose Meth hands me five xeroxed pages. They are what remains of the diary she reconstructed in the Neustadt Gleve concentration camp. She had destroyed the original one, written in Auschwitz, when suspicion of being involved in the revolt had fallen upon her.

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THEY DID RESIST (continued from page nineteen)

Following are some excerpts from it:

"I hear Estusia's voice and remember each word she said to me on that clear March day: This depends on us, we can do it. Thousands may die, but some will survive. We must not allow the murder of millions in secrecy. It is our duty to try and make possible a mass escape. The Nazis will surely get rid of us at the end of the war. We are witnesses to their heinous crimes. But we must not go like cattle to slaughter. We must resist!"

"Eagerly we started our work. Day after day, we smuggled gunpowder from the Pulverraum (powder room). From time to time we 'organized' (camp parlance for appropriated) insulated pliers. We asked girls with strong wills to join us in our work. Each group of five had a senior who was responsible for them. Our task gave us great satisfaction and hope.

"On October 7, 1944, something unusual happens . . . we do not know what it is. No alarm is sounded, but the Union factory is surrounded by S.S. officers in full gear. Finally we hear the siren. In a great rush they make us leave our machines and worktables. When we reach camp there is no one in sight. In our barrack we learn that the Sonderkommando refused to be gassed and attempted to escape. All three hundred were shot, but not before they had a chance to blow up Crematorium III. Afterwards, in order to make sure that none of them had escaped, the Nazis had the devilish idea of holding a roll call of the dead bodies.

"An investigation was begun. Traces of gunpowder were found in the blown-up crematorium and suspicion fell on those of us who worked in the Pulverraum. Our every move was watched and a special S.S. woman assigned to us. She escorted us to the showers and to the toilet, and listened to every word we said to one another. My friend, Estusia, and Regina, the forelady, were arrested, put in the Bunker (the isolation barrack) and given twenty-five lashes on their bare skin; but they did not divulge anyone's name.

"According to the administration's audit, no gunpowder was missing. During the time we had smuggled out the gunpowder, we had used half of the allotted amount for the incendiaries, and the rest for our purpose. Now we still filled the incendiaries with half the required quantity and spilled the rest into water, so that the quantity of powder we used was the same as before the revolt. The Nazis, therefore, had no positive proof that the powder had been taken by us, and the two girls were released for a while."

Rose Meth had also been interrogated at that time because, since she always sat next to Estusia and slept in the same bunk with her, everyone thought they were sisters and she therefore came under suspicion. Rose Meth was released, but Estusia and Regina were arrested again a short while later.

The diary continues, "the matter went to Berlin and the verdict came back on Christmas. The girls were to receive camp punishment of another twenty-five lashes. But they did not come back to the barracks, 'so they probably were sent to the Bunker again,' I said to myself. I could not stop thinking about them, visualizing the tortures that they were enduring. So many pictures swam continuously before my eyes and there was no way to stop them.

"A few days later, in our workshop, we hear the rattle of keys again, and the S.S. shouting: 'Kommando antreten' (work detachment, step forward). We wonder 'what now?' It is not even 5 p.m. The nine of us in the powder room come forward for the routine search after work, and then go out to the hall. The men are still working, but we women leave the factory. My co-workers seem to look at me peculiarly, or perhaps I am only imagining it; I have become too sensitive as a result of the isolation.

"Links, rechts. Haende still halten (Right, left. Keep your hands still) yell the S.S. We approach the gates of the camp. I look at the field between block four and five. What is this? Zaehleppell (roll call)? Is it already the evacuation? There has been talk of it for some time. 'If only Estusia were here,' I think not knowing that my wish would be granted so soon. Suddenly we hear the command 'Union nach vorne! Pulverraum vortreten.' (Union workers to the front. Powder room step forward.) I look up. Right in front of me are the gallows and I understand.

"The death sentence is read 'in the name of the law'; bitter irony in this place where only lawlessness reigns. Complete silence. Breaths quicken, sighs escape, but weeping is kept in-

(continued on page twenty one)

THEY DID RESIST (continued from page twenty)

side. The girls are coming. With heads held high, eyes fixed far away beyond the barbed wires, where freedom is. We hear scraping as the stools are removed—and they are no more. They gave their lives for the hope of freedom. They wanted to extinguish the fire that was swallowing millions of our sisters and brothers—our quiet heroines behind the electrified and barbed wires.

Estusia Wajcblum (Warsaw)

Rozka Robota (Bedzin)

Regina Saperstein (Bedzin)

Ala Gartner (Sosnowiec)

"The execution took place on January 5, 1945. Auschwitz was evacuated January 18, 1945. We were marched west by the Nazis. Shortly afterward the Russians came to Auschwitz."

Rose Meth wrote her diary on standard *Feldpost* stationery, used by German soldiers to write home, which she had bartered from the block elder. Experts at Yad Vashem (the institution in Israel dedicated to perpetuate the memory of the martyrs of the Holocaust) established the authenticity of the diary which is now part of its Holocaust archives, on the basis of this stationery. Rose Meth, however, is not ready to rest. Together with other survivors and Estusia's sister, Hana Heilman, who survived and with whom she was reunited in 1985, she is working to erect a memorial to the four heroines of the Auschwitz Jewish resistance. A site on the grounds of Yad Vashem in Israel, has already been assigned for the monument and the design approved. Only finances now stand in the way of its realization.

As our interview comes to an end, Rose tells me with quiet pride of her wonderful family, three married sons—a physicist in Silver Spring, Maryland; a computer scientist in Rechovoth, Israel; and a University Computer Center Director who lives in Queens—three wonderful daughters-in-law and her ten grandchildren, all observant Jews. "This is our only revenge against Hitler," she says, "this beautiful generation. We paid a very dear price for it, but we did not let him completely succeed . . . In fact, I think each descendant of a Jewish survivor should bear the middle name *dafka* (despite)."

Speaking about her past has clearly not been easy for Rose. In spite of her efforts to maintain her composure, I can see the pain and the turmoil these recollections provoke. Rose Meth is also troubled by the publicity these revelations may thrust upon her, and which she truly does not seek. But, she has three overriding motives for wanting the story to be told. The first is to pay tribute to Estusia, Regina, Rosa, and Ala and to keep their memory alive. The second is to prevent the denial that the Holocaust ever occurred. Above all, she wants to proclaim to the world that Jews did not go "like sheep to the slaughter." Under the most abysmal and degrading conditions, isolated and bereft of all assistance, Jews did resist, Jews did resist.

by Micheline Ratzersdorfer

The Revolt in Auschwitz

The *Sonderkommando*, which according to plan was supposed to synchronize its revolt with the general uprising, learned one day through underground sources that it was about to be liquidated. For them it was a matter of acting now or never. Not having any other choice, they acted. They blew up Crematorium III, tossed a sadistic German overseer into the oven, killed four SS men, and wounded a number of others. Then they cut the barbed wire fence, and about six hundred escaped. They were hunted down by a large contingent of pursuing SS men and shot. (As it turned out, the general uprising never took place and the *Sonderkommando* was the only armed revolt in Auschwitz.)

The political arm of the SS immediately launched a thorough investigation of the revolt. They wanted to know where the explosives came from and how they got into the hands of the *Sonderkommando*. With the aid of planted agents, the SS in a matter of two weeks came upon the trail of the explosives. They arrested several girls from the munitions factory, and after two days of interrogation and torture released them. The investigation continued and soon other arrests were made. Four girls were taken to the dread Block II for questioning. Three were from 'Union'; the fourth was Rose Robota.

This passage is quoted from the book. *They Fought Back* by Yuri Suhl (Great Britain: MacGibbon & Kee, 1967). The chapter, it appears in, is devoted to Rosa Robota, one of the four executed heroines. She was the link between the powder room workers and the *Sonderkommando*, hiding the explosives in the handcarts on which the corpses of those who had died overnight in the barracks were taken to the crematorium" (248).

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From the beginning, there was a shift away from tradition by those who chose to express their heritage through philanthropy rather than worship. St. Louis was the gateway to the West, a frontier town where religion was not a priority and tradition not a value. This was a place for pioneers interested in opportunities and change. It nurtured firsts—the first synagogue, cathedral and university west of the Mississippi; first walk-through aviary in the world; first ice cream cone and first hot dog on a bun. It was the perfect setting for Reform to take hold so fiercely. While there was always a substantial force to maintain the tradition, the Reformers dedicated themselves to creating a powerful secular structure and the welfare organization whose influence on Jewish and non-Jewish life in the city was substantial.

Jews may have ventured—themselves or as represented by Indian agents—into St. Louis shortly after Pierre Laclède founded it as a fur-trading post in 1764. Under the *Code Noir* (Black Code) of the French who ruled it, however, everyone other than Roman Catholics was barred from the area.

When Thomas Jefferson purchased the Louisiana Territory for the United States in 1803, restrictions on settlement were lifted. Within three years, the village's first Jew, Joseph Philipson, arrived from Philadelphia and established St. Louis's first permanent store. Originally from Poland, Philipson parlayed the \$10,000 in merchandise he brought with him from the East into a successful dry-goods business, a saw mill, holdings in a bank, distillery and a brewery—probably the first west of the Mississippi and a precursor to Anheuser Busch, the beer manufacturer for which St. Louis is famous.

In addition to helping St. Louis's economy, Philipson was deeply involved in civic affairs. But he was so little involved as a Jew that his obituary cited his "constant practice of the precepts of Christianity" and noted that he was a member of no religious denomination. To his credit, however, he made it possible for more Jews to settle in St. Louis. It took three decades after Philipson's arrival for the first *minyan* to be formed, when 10 men rented a room of human rights, fighting the unfair housing practices which persisted well beyond the anti-discrimination laws. Today, University City has a large black population, while many Jews can be found in Clayton, Ladue, Creve Coeur, Chesterfield and Baldwin.

From the beginning, Jews were welcomed in St. Louis and had a lot to do with how the city looks, its economy, cultural and educational life. Yet the Jewish Hospital was founded partly to provide a place for Jewish doctors to practice medicine since they could not work elsewhere. Those who achieved top positions in industry did so only at firms founded or owned by Jews, and with few exceptions, Jews have not been elected to high political positions.

Substantial Jewish contributions helped pay for the microfilm reproductions of the Vatican's 600,000 manuscripts for the St. Louis University library. The city has the Mark C. Steinberg Memorial Skating Rink, the Moses Shoenberg School of Nursing, the Charles H. Yalem Children's Zoo and numerous other facilities, including many buildings on university campuses, made possible by Jewish philanthropists interested in a strong, viable city. Their own position of strength was demonstrated in the mid-1960's, when Mayor Alfonso Cervantes, of Spanish extraction, wanted to place a statue of Queen Isabella of Spain downtown. Loud protest by the Jewish community quashed his plans.

What's remarkable about the St. Louis Jewish community is its stability—in geography, population and character. Throughout its expansion it has remained in the central corridor of the city, gradually pushing further west into the suburbs. University City remains home to the city's more traditional Jews (there's also a religious community in suburban Chesterfield), as well as a growing number of *baalei teshuva*. A high proportion of the Jews, like St. Louisans in general, grew up in the city and stayed there or returned after college or other significant turning points in life. This creates familiarity, cohesiveness and a strong sense of community that is much stronger than its numbers—53,500—would indicate.



(continued on page twenty four)

ST. LOUIS (continued from page twenty three)

Although all Jewish denominations are represented (there are nine Reform, nine Orthodox and three Conservative congregations and one Reconstructionist *havura*) the liberal religious orientation of the community as a whole persists. However, the Reform congregations today have come back to some of the ritual they eschewed when they broke from the Orthodox tradition in the last century.

Virtually everything is within a 20-minute drive of everything else in this city. And to reach everything, you need a car. Nothing remains of pre-World War I Jewish St. Louis, but it is possible to trace the movement west from where the community started, near the riverfront.

St. Louis is probably most identified with the Gateway Arch, the engineering marvel with its legs set in a commanding stance right near the mighty Mississippi River. In the underground complex which houses the Museum of Westward Expansion, the Memorial Fountain commemorates the first Jewish worship service west of the river. Just across the Jefferson Memorial Expansion Grounds, the Old Cathedral frequently draws amazed looks for the gilded Hebrew letters above the entry inscribing what is supposed to be the name of G-d. The *hei's* are actually *het's* possibly the purposeful error of a Jewish craftsman who didn't want the holy designation on a non-Jewish house of worship.

Supreme Court Justice Louis D. Brandeis was admitted to the bar at the Old Court House (Broadway and Market), also the site of the Dred Scott inquest. A bronze bust of Brandeis was unveiled there on the fiftieth anniversary of his appointment as the first Jewish member of the Supreme Court. Around the corner, the Brandeis Plaque set in the side of the building at 505 Chestnut marks the site where he began practicing law in 1878.

The home of the St. Louis Cardinals baseball team, supported with feverish intensity by their city, is Busch Memorial Stadium (Broadway and Seventh). Its Butch Yatkemann Clubhouse honors a man associated with the team for more than half a century as batboy and then equipment manager.

Aloe Plaza, facing Union Station at Market between Eighteenth and Twentieth, memorializes Louis P. Aloe, St. Louis's only Jewish mayor, who became nationally known for initiating a bond issue to provide for civic improvement on a scale unprecedented in the United States. Public subscription helped pay for Carl Milles's fountain, "The Meeting of the Waters," erected on the plaza in Aloe's honor.

Forest Park, site of the 1904 Exposition and a number of the city's most popular attractions, also holds several of Jewish interest: the Frank Bandstand in front of the Municipal Opera Theater (outdoor seating for the rest of the year) exhibits change of every month or six weeks, and might at any time be focused on Judaica, Ethiopian Jewish crafts, individual Jewish or Israeli painters, sculptors or weavers, or the work of local Jewish artisans.

The UCCA hosts the annual Jewish Book Festival each November. It also presents ongoing lecture series. Recent speakers have included authors Ruth Gruber and Dennis Prager, Missouri Senator Kit Bond, and visiting scholars from the Melitz Center for Jewish-Zionist Education of Jerusalem. Scholar-in-residence programs are occasionally held by synagogues, particularly Shaare Emeth. Aish HaTorah, the local branch of a Jerusalem-based yeshiva responsible for a revival in Jewish learning through its educational outreach to Jews of all backgrounds, presents frequent lectures and occasional film programs, and once a month holds a Saturday evening coffeehouse. The easiest way to find out what is going on in the St. Louis community is to consult the *St. Louis Jewish Light*, published every Wednesday.

The other cultural star in this city is the St. Louis Symphony Orchestra, brought to world acclaim under its Jewish musical director and conductor, Leonard Slatkin.

Isidor Bush, the editor of a leading intellectual journal in Vienna known nationally for bringing German ideas—and Jews—to the United States, helped organize the B'nai B'rith Congregation here. One of his greatest contributions may have been his "discovery" of Joseph Pulitzer,

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ST. LOUIS (continued from page twenty four)

who was employed at Bush's vineyards. When he recognized the young Jewish journalist's ability, Bush helped him land a position with the *Westliche Post*, from where he made his way to the *St. Louis Post-Dispatch* and a publishing empire.

St. Louis can claim to have nurtured native actress Shelly Winters (formerly Shirley Schraft), Broadway producer David Merrick (formerly David Margulies, writer Fanny Hurst and film star Kevin Kline.

Poet Howard Nemerov, long-time resident of St. Louis, and Max Dimont, author of the classic *Jews, God and History*, are part of the intellectual community associated with Washington University. Whitney Harris, not a Jew himself, was United States prosecutor at the Nuremberg trials and is frequently seen at events sponsored by the Jewish community which he supports financially as well.

Harold Brodkey, who has been hailed as "unparalleled in American prose fiction since the death of Faulkner," and called an American Proust, remembers the Jewish University City of his boyhood in stories like "The State of Grace." No other Jewish author has set works in St. Louis, but two novels produced within the last year provide an orientation to the city: *White Palace* by Glenn Savin (Bantam) and *The Twenty-Seventh City* by Jonathan Franzen (Farrar Straus and Giroux). The home of one of the nineteenth century's great philo-semites is an easy day trip from St. Louis. "The Jews constitute but one percent of the human race," observed Samuel Clemens, a.k.a. Mark Twain. "Properly the Jew ought hardly to be heard of; but he is heard of and always has been heard of. His contributions to the world's list of great names in literature, science, art, music, finance, medicine and obstruse learning are also way out of proportion to the weakness of his numbers."

Less than two hours northwest of St. Louis on The Great River Road, Hannibal has been commercialized since Clemens's youth, but in the Mark Twain Boyhood Home and Museum, Becky Thatcher House and the Mark Twain Cave, the town offers a glimpse of what inspired his classics.

by Leslie Ross

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A CLASS FOR URI

The Education of Jewish Children with Learning Disabilities

A frantic, desperate parent calls my office, pleading for assistance. "Please, you must help me" she implores. "The yeshiva does not want my child anymore. They say they are just not equipped to handle him. My son Uri," she adds, "is not a behavioral problem, but his academic skills are not up to par, and he needs some help in speech and language".

I think that Uri may need a resource room, at the least, or even a self-contained class. But it matters little what the child needs; the yeshiva does not offer these special services and the family is told to look elsewhere.

Indeed, such telephone calls have become all too common and no longer surprise me, nor the fact that this parent, as many others, has called other schools and organizations, but to no avail—they are overflowing with students and there is no room for her child. I am especially aware of the situation since my own special education department, in a metropolitan school, is filled to overcapacity. I offer the distraught mother some additional telephone numbers to try, but the reality of public school looms large on the horizon. Due to the unwillingness of day schools and yeshivot to change, to accommodate, and to take responsibility for the situation, another one of our children has been pushed aside.

Even more disturbing is the fact that I receive anywhere from five to ten such calls per week, both at school and in my private practice. And this may be just the tip of the iceberg. Add all the children about whom no one ever hears, and we are talking about hundreds, perhaps even thousands, of children being turned away from a yeshiva education and environment.

Ultimately, this is not only "their" (the children's) problem, it is ours. With our society's compulsion to measure and qualify everything, many students have become victims of the fact that they do not absorb the same amount of information in the same manner within the same time span. Many of our yeshivot, instead of focusing on providing Torah-true values to their students, have become academic, Ivy League pressure cookers. And the student with a learning disability (LD), although I prefer to use the term "learning difference" which is far more accurate, is often shoved out the yeshiva door.

There have been many descriptions suggested for this LD population. According to the federal definition, a child with LD may experience difficulty with one or more academic or cognitive skills, such as reading, writing, language and information processing. The definition further stipulates that these areas of deficit cannot be attributed to recognizable organic causes, such as deafness, blindness, or mental retardation.

Unless some alternative learning programs are offered to these students, they may often experience nothing but frustration and failure in school. And then matters may really begin to "snowball"; the child may be socially rejected at school, which further lowers his or her self-image; the home may all too often become a battle zone; and the child, squeezed and pressured on all fronts, may develop behavioral and social difficulties.

The incidence of LD varies depending on which definition you use, and ranges from a low of five percent to a high of twenty percent. It is safe to assume that ten to fifteen percent of the student body of most yeshivot could be classified as having learning disabilities and thus, require some form of special, alternative education. One can imagine the despair of these parents and students since only a handful of LD programs exist.

Learning disabilities, by the way, are quite universal and cross all man-made boundaries. Paying no attention to politics or religion, the condition occurs among the students of hasidic yeshivot as well as those of modern Hebrew schools. These students are not unintelligent, retarded, incompetent or lazy. On the contrary, they are usually bright, sensitive, normal, and for the most part, they try their best. They are also failing miserably in our Jewish schools, and this only because we have failed them miserably. Pushing them away is an indefensible sin.

One of the basic tenets taught by our sages, *chanoch l'naar al pi darko*—educate the child according to the child's way—has, unfortunately, been cast aside in many Jewish schools. It is now a matter of educating the child "*al pi darcheinu*"—according to our ways. The child's way is looked upon as inefficient, a waste of time, an unnecessary infringement on "the system". And the child is made to fit into the program, instead of the reverse.

Teachers usually direct their attention to the middle, grey areas of the class and ignore the "fringe

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A CLASS FOR URI (continued from page twenty seven)

elements" of the spectrum. They fail to realize that this conveniently blended group is, in fact, made up of many individual students; each with his or her own personality and needs.

The schools' rejections of children with learning disabilities are carried out under the cloak of self-righteousness and a host of "justifiable" rationalizations, ranging from the intellectual to the downright absurd: "We are not equipped for such a child". This may indeed be the case. But all too often, particularly for youngsters with some learning or emotional difficulties, "not equipped" really translates into "not wanted". It is a convenient way for the school to wash its hands of the problem.

Imagine, if you will, Moshe Rabeinu, Moses himself, the greatest leader the Jews ever had, trying to stay in one of our present day yeshivot.

"I'm sorry ma'am", the principal would tell his mother, Yocheved. "I do realize that you are concerned about your son, Moses. So are we, of course. But he just does not fit in here. He needs, well you know, something different". "But he is a good child", Yocheved replies. "He tries hard. With the right guidance, encouragement, and love, I believe he will be something one day".

The principal, unable to contain himself, lets out a chuckle of amusement. "Please folks, let's be realistic. Moses has a serious speech impediment. I'm sorry, but we don't offer any remedial services. Really, what he needs is a vocational school. Why don't you try the public schools?"

"We simply lack the funds and staff to open such a program." Admittedly, initiating the necessary new programs is no easy task; the Talmud states that "all beginnings are difficult". It is, nevertheless, a job that we can and must undertake for our own survival. Administrators must learn to work with concerned parents, both for fundraising and public relations purposes.

"Having such students in our school lowers the educational standards." Everyone without exception, is important and valuable to K'lal Yisrael (the Nation of Israel), and everyone of us has something unique to offer and contribute. This is true in every facet of life: work, play, family affairs, and yes, school studies. Having special education programs within the context of "regular" yeshivot, contributes to the institution's overall excellence, spiritually—by teaching *midot tovo* (good moral traits)—as well as academically.

And then, there is the ridiculous argument which is usually never expressed or shared in public, but, nonetheless, a reality in many schools. "Having such children in our yeshiva will make it difficult for our 'normal' students to find *shidduchim* (marriage partners). 'If 'normal' means that one does not have any learning, emotional, psychological, or social problems, then I suppose I have not yet met one such creature. This argument deserves no comment.

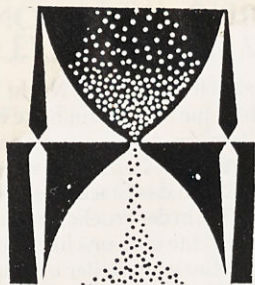
The lack of decent alternative programs for our students is but one manifestation of quantity outweighing quality—an outlook pervading our lives. Achievement, grades on report cards and tests, one's college and profession, or the size of one's bankroll have become the standards by which one measures self-worth. Money, power, and prestige are the important values of our society. These notions have seeped into our yeshivot and day schools attempting to replace timeless Jewish values which recognize that all the Jews have a portion in the Torah and Eretz Yisrael—that we are all one people, responsible for and in fact dependent on each other. Every Jew is in this world to accomplish his or her own special *avodah* (mission). Thus, every Jew adds something unique to this world—something that no one else can accomplish. We have forgotten that observance of the *mitzvot* (commandments), learning Torah, and performing acts of kindness, are the highest goals to strive for.

It is not only the child with LD, however, that suffers from this situation. It has also taken its toll upon the average student in the best yeshivot. These students are turned off, often because of the lack of stimulating material, teachers, or classes. Since so much emphasis is placed upon rote memorization and conformity to the group at large, these students have little opportunity to use any higher cognitive capacities, such as inductive-deductive reasoning ability, creative problem solving and other forms of individual expressions.

In regard to the LD child in Jewish education, this is a period of shaking off the cobwebs of denial and indifference. There is some growth in awareness and in the number of programs available to these youngsters; more and more yeshivot and day schools are beginning to offer alternative classes for these students.

Above all, laymen, teachers, principals, and the boards of education of Jewish schools must recognize that, whatever the difficulties, all children with learning disabilities are entitled to a full Jewish as well as secular education, and that, with the proper training, they are capable of claiming their heritage in dignity and joy.

Dr. David B. Lazerson



EINMAL VOR DEM KRIEG, ALS DIE SONNE NOCH SCHIEN"

"Einmal vor dem Krieg, als die Sonne schien, war ich bei Vater und Mutter und wusste von nichts. Die Eltern schickten mich in eine juedische Schule. Dort habe ich fuer vier Jahre mit grosser Energie gelernt. Ich wusste eins: Wenn ich nach Hause kam, waren alle Bequemlichkeiten fuer mich vorbereitet.

Aber lange habe ich dieses Leben nicht genossen. Ploetzlich, mit einemmal ging eine schwarze Wolke vom Himmel herunter. Ein Moerder ist aufgestanden und hat sehr viele Laender eingenommen und hat sich entschlossen, alle Juden—gross und klein—umzubringen. Die Deutschen haben Polen eingenommen, und nach einiger Zeit zogen sie nach Russland. Wir, die wenigen Juden, sind in einer Falle geblieben, umringt von stacheligem Draht, von allen Seiten. Gleich in den ersten Tagen haben juedische Opfer in Staedten und Doerfern begonnen zu fallen, bis auch der Todesengel zu uns ins Staedtdchen kam. Dieses Staedtdchen heisst Niemenzin, neben der Stadt Wilna in Polen, dem heutigen Gebiet von Litauen. Eines Schabbats, fruehmorgens, wurde das ganze Staedtdchen Niemenzin umzingelt, und alle wurden aus den Haeusern herausgetrieben und in der Synagoge versammelt.

Bei uns zu Hause wussten wir von gar nichts. Wir lagen noch alle in den Betten. Auf einmal hoeren wir, wie man an der Tuer klopf und ruft: "Juden raus".

Der Vater ging hinunter, die Tuere oeffnen. Es kam ein Deutscher herein und schrie mit moerderischer Stimme, dass wir in 15 Minuten alle in in der Synagoge sein muessen—wer nicht kommt, der wird erschossen. Ich habe schnell die Schuhe und den Mantel angezogen und bin weggelaufen, mehr tot als lebendig; hin zur Synagoge. Nach einer Weile habe ich dort die Eltern getroffen. Das ganze Staedtdchen steht neben der Synagoge und wartet, was das Ende sein wird. Um vier Uhr nachmittags hat man alle in Reihen aufgestellt und uns mit Deutschen und Litauern, welche mit Maschinenengewehren bewaffnet waren, umzingelt.

Man hiess uns gehen . . . Man fuehrte uns drei Kilometer hinter das Staedtdchen, in einen Wald, und von weitem sahen wir schon unsere Graeber—ganze Berge von gelbem Sand—ausgegraben. Man hat begonnen, auf uns zu schiessen, es gab eine grosse Panik. Die Menschen sind wie Fliegen umgefallen. In diesem Moment kam mir ein Gedanke: Ich lebe noch. Ich werde probieren zu fliehen.

Ich riss aus und begann zu laufen. Die Moerder sahen mich von weitem und begannen, auf mich zu schiessen. Die Kugeln kamen an mich heran, sogar zwischen die Fuesse, aber keine Kugel hat mich getroffen. Ich bin entlaufen.

Es ist gut zu sagen entlaufen, aber wo geht man hin? In die Erde kriechen . . . Die Nacht ist gekommen, und ich bin alleine im Walde, sitze und weine und weiss nicht, was zu tun ist. Ploetzlich hoere ich ein Geraeusch. Es geht jemand. Ich beobachte und sehe, es ist mein Vater. Man kann sich die Freude kaum vorstellen, welche ich in dieser Minute fuehlte. Aber meine Mutter ist mit meinen zwei kleinen Schwestern im Grab der Juden geblieben. Uns war bestimmt, sich zu plagen. Wir sind zu den Doerfern gegangen, wo bekannte Christen wohnten. Mein Vater naechte verschiedene Sachen fuer die Menschen, und dafuer hielten sie uns versteckt. Wir wanderten von einem Haus zum anderen. So verging ein ganzes Jahr.

Ploetzlich fing man an Juden zu suchen. Wir sahen uns gezwungen, nach Weissrussland zu fliehen. Nach einer Woche kamen wir in ein Staedtdchen, welches Kimeleschok hiess. Dorten plagten wir uns eine kurze Zeit in einem Getto. Auch von dort mussten wir weiter in ein Dorf fliehen.. Wir kamen in einer unbekannten Gegend an.

(continued on page thirty)

"EINMAL VOR DEM KRIEG, ALS DIE SONNE NOCH SCHIEN . . ."

(continued from page twenty nine)

Mein Vater naechte weiter, und ich lag Tag und Nacht hinter dem heissen Ofen versteckt. Aber lange dauerte das Gute nicht! Eine Nachbarin hatte erfahren, dass Juden da waren—sie fuhr ins Staedtchen und hat uns verraten. So weckte man uns eines Tages und sagte uns, vom Ofen runter zu gehen. Es war die litauische Polizei. Ja, wir glaubten, jetzt sei das Ende unseres Plagens gekommen. Man fuehrte uns in das Staedtchen Niemenzin zurueck. Dort hielt man uns drei Tage gefangen. Am vierten Tag in der Fruehe setzte man uns in einen Wagen und fuehrte uns weg, in die Stadt Wilna. Dort steckte man uns in ein grosses Gefaengnis mit dem Namen Lukischky. Man setzte uns in einen finsternen Keller und hat uns im Tag 60 Gramm Brot und einen Liter heisses Wasser gegeben. So hielten wir zwei Monate durch. Einmal kam ein Deutscher ins Gefaengnis und wollte uns glaubhaft machen, uns ins Getto herauszulassen. Der Deutsche sah mich, und da kochte er vor Wut. Er rief mich und fragte: "Warum bist du aus dem Graben entlaufen, als man euch alle erschliessen wollte?" Ich habe ihm ganz einfach geantwortet: "Weil ich leben wollte!" Darauf hat er aus seinem Aermel einen Gummiknueppel herausgenommen und meinem Vater und mir ueber den Kopf gehauen, sodass wir den Weg in die finstere Zelle nicht mehr finden konnten.

Es dauerte dann nicht lange, und man entliess uns aus dem Gefaengnis, um ins Getto zu gehen. Wir stehen hinter dem Tor, angelehnt am Gitter, und zittern wie ein Schatten und koennen keinen Schritt machen. Ein ganzer Tag ging vorbei, bis wir ins Getto gekrochen sind. Dort fanden wir Bekannte.

Aber das Getto war kein richtiger Ort fuer uns. Nach einer Woche hiess mich mein Vater ins Dorf zurueckzugehen—er wuerde spaeter kommen. Vor dem Tor des Gettos kuesste mich mein Vater und umarmte mich. Das war unsere letzte, gemeinsame Minute. Wir haben uns verabschiedet, und von da an blieb ich allein, elend wie ein Stein.

Ich kam ins Dorf und wusste wieder nicht, wohin ich gehen sollte. Hatte keinen anderen Ausweg, als bei Tag im Wald zu bleiben und in der Nacht in ein Dorf zu gehen, um ein Stuecklein Brot zu betteln. Ganz alleine, wie ein wildes Tier, sei es bei Tag, sei es bei Nacht, lag ich im Wald und dachte: Nun ist das Ende meines Lebens, genug der Plage. Sich einen Tod machen und damit mein Leben beenden!

Es kam der Herbst, der Regen fing an zu fallen. Ich lag tief im Wald und hatte vor niemanden Angst. Es kam der Winter, es wurde kalt. Es war schon unmoeglich, im Wald zu uebernachten. Ich legte mich auf die Erde, und als ich in der Fruehe aufstehen wollte, war ich bedeckt mit Schnee. Aber keine Sache hat mir etwas ausgemacht. Ploetzlich traf ich im Wald ein paar Menschen aus meinem Staedtchen Niemenzin. Ich bin mit ihnen zusammengeblieben. Wir haben im Wald einen Schutzkeller in der Erde gebaut. Dort lagen wir den ganzen Winter, haben gelitten, Kaelte, Hunger und Pein. Wir haben uns so lange gepeinigt, bis die glueckliche Stunde gekommen ist und wir befreit wurden. Aber was weiter? So alleine—ohne niemanden

Dann bekam ich die Nachricht, dass sich in Polen Kibbuzim organisieren, um nach Israel zu fahren. Habe nicht lange ueberlegt und bin in die Stadt Lodz gefahren, in einen Kibbuz mit dem Namen "Hanoar Hazion". Ich habe angestrebt, nach Israel zu fahren, um mit der eigenen Kraft, so viel wie moeglich, fuer mein eigenes Vaterland zu helfen.

Josef lernte ich in einer hebraeischen Schule in Rom kennen und hatte seine Erlebnisse vom Zweiten Weltkrieg niedergeschrieben. Er war neun Jahre alt, als der Krieg ausbrach. Mit elf Jahren musste er zusehen, wie seine Mutter und seine zwei kleinen Schwestern von Deutschen erschossen wurden. Ein Jahr spaeter musste er von seinem Vater fuer immer Abschied nehmen..

Welche starke Kraft war in diesem juedischen Knaben, dass er, trotz aller grausamen Tragik, den Lebensmut nicht gaenzlich verloren hat. Wie ein wildes Tier lebte er im Wald, in einem Erdloch und ernaehte sich von Beeren und Pilzen, mit der grossen Hoffnung im Herzen, in das juedische Vaterland zu ziehen, um ein menschliches Leben zu fuehren. Josef Krawczuk hat seinen Lebenstraum verwirklicht und lebt mit seiner Familie, seinen Kindern und Enkelkindern ein menschenwuerdiges Leben in Israel.

Frédéric Ch. Wahren

PEACE AND EVERLASTING MEMORY

Inge Lowenstein	formerly	Germany
Gerta Levy (Reinstein) nee Heiman	formerly	Germany
Bruno Herrman	formerly	Fuerth
Marie Gutman, nee Adler	formerly	Goettingen
Emil Valk	formerly	Essen
Alfred Bloch	formerly	Frankfurt/Main
Erna Baer	formerly	Berlin
Max Weil	formerly	Gailingen
Bertha Suess, nee Weil	formerly	Eppelsheim
Harry Bengler	formerly	Beuthen

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

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30	1	Mathilde Kahn	9	10	Herta Avrutin
30	1	Ernest A. Lilienstein	9	10	Julius & Ella Braun
30	1	David May	9	10	Dorothea Cohn-Victor
30	1	Moritz Schwarz	9	10	Max & Blanka Breifus
30	1	Paula Sonn	9	10	Johanna Eichtersheimer
30	1	Samuel Sonn	9	10	Jacob & Rosa Eisen
Oct.			9	10	Wilhelm Frenkel
1	2	Alfred & August Levi	9	10	Cilly Fuld
		Arthur, Hermann &	9	10	Hannelore Fuld
		Wilhelm Levi	9	10	Anni Gold
1	2	Dr. Nathan Roos	9	10	Theobald Gold
1	2	Eva Walden	9	10	Else Goldband
1	2	Salo Walden	9	10	Lina Goldschmidt
2	3	Dr. Ernest Einstein	9	10	Leo, Martha & Heinz Hirsch
2	3	Walter Jonas	9	10	Ella & Walter Jacobsohn
2	3	Salomon Katz	9	10	Siegfried, Franziska,
2	3	Morris Nager			Hildegard & Werner
2	3	Rosa Neumann			Jacobson
3	4	Paul Camnitzer	9	10	Bernhard Katzenstein
3	4	Eugene Fleischer	9	10	Ernst Kaufmann
3	4	Meta Kahn	9	10	Frieda Kayem
3	4	Theo Mathes	9	10	Irma Kayem
3	4	Zacharias May	9	10	Ella Lachs
3	4	Max Schorsch	9	10	Rita Lachs
4	5	Esther Rosenberg	9	10	Julius Lasker
5	6	Joseph Oppenheim	9	10	Amalie Lauter
5	6	Wolf Plaut	9	10	Rebecca Lebrecht
6	7	Pauline Hirsch	9	10	Samuel Less
6	7	Anna Holzman	9	10	Alfred & Eduard Lippmann
6	7	Moritz Veisz	9	10	Hilda Loeb
7	8	Bertha Michel	9	10	Joseph Loeb
7	8	Eva Nordlinger	9	10	Albert Loew
8	9	Irma Loew	9	10	Bertha Loew
8	9	Netty Michels	9	10	Emmi, Leo, Ruth & Walter
8	9	Kurt Rosenthal			Neuburger
8	9	Margaret Ullman	9	10	Isidor & Mathilde
9	10	Frieda Adler			Rosenbaum
9	10	Selma Adler	9	10	Lucy Scherlinski
9	10	Rebekka Aron	9	10	Pauline Scherlinski

(continued on page thirty three)

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FREE PARKING FACILITIES

WE REMEMBER (continued from page thirty one)

Oct. Tishri

9	10	Carl Seidenberger
9	10	Karl & Louise Stahl
9	10	Fraenzi Starer
9	10	Karoline Stern
9	10	Betty Strauss
9	10	Zadock Strauss
9	10	Fanny Tannenwald & daughter Felicia
9	10	Israel & Klara Tannenwald & son Manfred
9	10	Hedwig & Trude Traub
9	10	Carl Veis
9	10	Sally Wallach
9	10	Thekla Wallach
9	10	Josef & Sara Wojdyslawsky
9	10	Elisabeth, Herman & Richard Wolf
9	10	Jacob Wolffs
10	11	Max Braun
10	11	Dr. George Ruhm
10	11	Freddy Straus
11	12	Helene Hecht
11	12	Hedwig Heyman
11	12	Salomon Kraemer
11	12	Siegfried Mannasse
11	12	Bertha Oppenheim
12	13	Moritz Hanauer
12	13	Siegfried Mansfeld
12	13	Simon Neuburger
12	13	Meta Textor
13	14	Johanna Baruch
14	15	Rudolph Berney
15	16	Gustav Groeschel
15	16	Michel Kahn
15	16	Justin Klau
15	16	Richard Meyer
16	17	Benedikt Hirschmann
16	17	Henry Mannheimer
16	17	Helen Rosenfeld
16	17	Julius Rosenthal
16	17	Sophie Stahl
17	18	Dr. Kurt Fleischhacker
17	18	Herman Furcht
17	18	Ricka Hirschheimer
17	18	Ida Stein
17	18	Fina Strauss
17	18	Johanna Tischler
18	19	Julius Graf
18	19	Mirtil Michel
18	19	Charles Newhouse
19	20	Max Sonn
19	20	Marianne Bacharach
19	20	Nanette Bauernfreund
19	20	Johanna Falkenstein
20	21	Isidor Boettigheimer
20	21	Adolph Kaufherr

Oct. Tishri

20	21	Julius & Hanna Schloss
20	21	Isaac Schnurman
20	21	Leo Stock
21	22	Henry Kahn
21	22	Henry Leopold
21	22	Laura Neumann
21	22	Sally Nordschild
21	22	Frieda Stock
22	23	Gustav Kaufman
22	23	Meta Lauter
22	23	Salomon Wollenreich
22	23	Sigmund Yunker
23	24	Rosa Fay
23	24	Henry Veisz
24	25	Fred Goodman
24	25	Wilhelm Heldmann
24	25	Dr. Otto Kafka
24	25	Samson Schmidt
24	25	Simon Schoenberger
25	26	Martha Dreyfus
25	26	Justin Friesner
25	26	Mathilde Furcht
25	26	Maynard Sonn
26	27	Johanna Adler
26	27	Albin Heldmann
26	27	Bertha Hollander Goetz
26	27	Sol Krell
26	27	Victor Reichenberger
27	28	Herman Glauberg
27	28	Dr. David Gross
27	28	Frieda Horwitz
27	28	Adolf & Klara Rosenberg & sons, Josef, Martin, & Helmut
27	28	Leopold Rosenfeld
28	29	Therese Feingold
28	29	Max Hirschenberger
28	29	David Lauber
29	30	Sol Gernsheimer
29	30	Toni & Melanie Marx
29	30	Bertha Meyer
29	30	Selma Sonneberg

Cheshvan

30	1	Max Stuehler
31	2	Rudolf & Eliese Solomon

Nov.

2	4	Daniel Baer
2	4	Siegfried Marx
2	4	Neftal Mueller
3	5	Henry Rosenbaum
3	5	Paula Weinstein
3	5	Rachela Wolf
4	6	Isidore Weil
6	8	Otto Benjamin
6	8	Fred Freedman
6	8	Daniel Rosenthal

(continued on page thirty four)

WE REMEMBER (continued from page thirty three)

Nov. Cheshvan

6	8	Sally Rosenthal
6	8	Fanny Schoenberger
7	9	Julian Dienstag
7	9	Auguste Regenstein
7	9	Anton Sachs
8	10	Louis Herzberg
8	10	Max Lazar
9	11	Rudolf Buxbaum
9	11	Herman Hirsch
9	11	Jettchen Hirsch
9	11	Julius Schaler
9	11	Arthur Simon
10	12	Kurt Blumenstiel
10	12	Friedl Kraus
11	13	Albert Beitmann
11	13	Eugene Levy
12	14	August Bauer (Bauernfreund)
12	14	Jenny Homburger
12	14	Regina Leiter
12	14	Helen Mainzer
12	14	Martha Mandelbaum
13	15	Amalia Bergman
13	15	Else Hess
13	15	Hugo Israel
13	15	Adolf Reiter
13	15	Ludwig Schwarz
13	15	Jacob Stern
14	16	Else Fraenkel
14	16	Simon & Lina Nussbaum and children
14	16	Rebeka Strauss
14	16	Setti Yunker
15	17	Betty Fuld
15	17	Friederike Goldschmidt
15	17	Ludwig Greenbaum
15	17	Joe Issi Kahn
15	17	Meier Rosenfeld
15	17	Recha Schiff
16	18	Sophie Lowenstein
16	18	Moritz Silbermann
16	18	Louis Snopek
16	18	Albert Strauss
17	19	Max Badt
17	19	Theodora Hammerschlag
17	19	Dr. Paul Hes
17	19	Julius Levite
17	19	Nathan Reis
17	19	Jette Stein
17	19	David Stern
18	20	Moses Baer
18	20	Dina Forchheimer
18	20	Joseph Hartoch
18	20	Hannchen Lehmann
18	20	Sophie Levi

Nov. Cheshvan

19	21	Alfred Berger
19	21	Dr. Samuel Kirsch
19	21	Fred Kraus
20	22	Siegfried Adler
20	22	Max Griesheim
20	22	Isidor Herrmann
20	22	Dora Lissauer
20	22	Hedwig Meyer
20	22	Esther Nadel
21	23	Bertha Neumark
22	24	Shmuel Auer
22	24	Isidor & Ella Dreifuss
		Hannelore & Fritz
22	24	Emily Emma Simon
23	25	Adolf Stein
24	26	Julius Fuld
24	26	Henry Rosenthal
25	27	Samuel Badt
25	27	Jack Fuld
25	27	Selma Hammerschlag
26	28	Helene Gern
26	28	Toni Oppenheim
26	28	Arthur Schwarz
26	28	Jenni Simon
27	29	Erwin & Johanna Blumenthal
27	29	Heinrich Leitner
27	29	Lina Less
27	29	Marianne Sucher

Kislev

29	1	Hans Furstenberg
29	1	Ida Kaufherr
29	1	Salomon Kaufman
29	1	Melitta Markovics
29	1	Albert & Julie Steuer
30	2	Herta Nathan
30	2	Hermine Schwarz

Dec.

1	3	Jacob Feuer
1	3	Sigfried Levy
1	3	Moses Neuburger
1	3	Sophie Zeilberger
2	4	Louis Neumann
2	4	Helen Reichsfeld
2	4	Joseph Simon
2	4	Harry Walter
3	5	Emilie Holzer
3	5	Frieda & Max Schoenfeld & daughter
3	5	Julia Stock
4	6	William Goldschmidt
4	6	Henry Gutwillig
5	7	Eugen Hirsch
5	7	Manfred Hirschheimer
5	7	Hans Juan Levi

(continued on page thirty five)

WE REMEMBER *(continued from page thirty four)***Dec. Kislev**

5	7	Hanna Meyer
5	7	Harold Ullman
6	8	Rose Boettigheimer
7	9	Ernst Heilbrunn
8	10	Hugo Kaufmann
9	11	Mina Hamburger
9	11	Regina Klein
9	11	Moritz Saeman
9	11	Frida Schwarz
9	11	Max Stern
10	12	Johanna Baumann
10	12	Karoline Gottlieb
11	13	Samuel Bernheim
11	13	Isaac Frankel
11	13	Max Hirschhorn
12	14	Martin Lowenberg
12	14	Kurt Schoemann
12	14	Lina Weinstock
13	15	Emil Dreifuss
13	15	Simon Goldstein
13	15	Rafael Mannheimer
13	15	Marcus Stern
13	15	Adolf Ullmann
14	16	Sarsah Heinsfurter
14	16	Julie Ransenberg
14	16	Amalie Schoenberg
14	16	Frederick Weil
14	16	Rosa Williams
15	17	Lina Bloch
15	17	Leopold Friedberger
15	17	Eugene Hirsch
15	17	Regina Lichtenstein
15	17	Meta Schaefer
15	17	Dr. Herman Schuelein
15	17	Emmy Siesel
15	17	Josef Traub
16	18	Dr. Maximilian Klanfer
17	19	Ida Basch
17	19	Josef Bauer
17	19	Joseph Goldschmidt

Dec. Kislev

17	19	Bertha Goldwein
18	20	Johanna Baer
18	20	Arthur Baruch
18	20	Adolf Goldwein
18	20	David Greenbaum
18	20	Herman Kayem
18	20	Hedy Price
18	20	Adolph Rothschild
18	20	Else Wolfsheimer
19	21	Julius Bloch
20	22	Arthur Kahn
21	23	Julius Eggener
21	23	Rosa Herze
21	23	Martin Reich
21	23	Fred Wolf
22	24	Ella Jonas
22	24	Ferdinand Kahn
22	24	Leo Kaufmann
22	24	Sol J. Loew
22	24	Marianne Schartenberg
23	25	Bruno Einstein
23	25	Family Lichtenstein
23	25	Salomon Reinheimer
23	25	Max Stein
23	25	Hanna Wormser
24	26	Ernest Jochsberger
24	26	Arthur Neu
24	26	Jacob Strauss
25	27	Ralph Horn
25	27	Jacob Kramer
25	27	James Wilson
26	28	Arthur Hanau
26	28	Amalie Lippmann
26	28	Heinrich Neuburger
27	29	Hedwig Hamelburger
27	29	Berta Hubert
27	29	Isaac Lowenstein

Tevet

29	1	Heinrich Nadel
29	1	Herman Braun

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

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