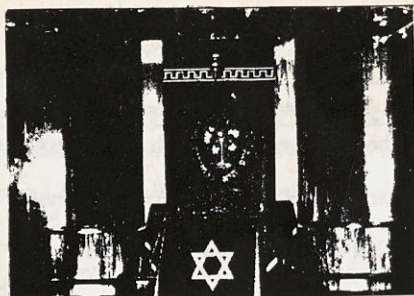


HABAYIT



הבית

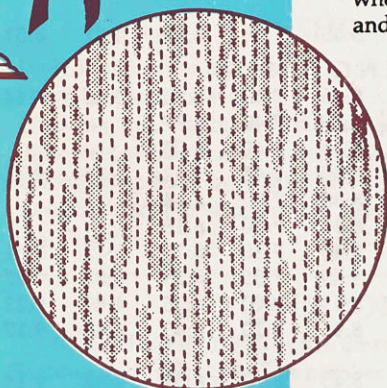
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Nisan-Iyar-Sivan 5750

Number 324

April-May-June 1990

כל דכפין
ייתן
וייכול



FESTIVAL OF FREEDOM

GOOD YOMTOV!

A sparsely worded, hauntingly melodious Yiddish song yearns for the blessings of pleasure and peace in three brief stanzas and almost staccato lyrics:

*Shabbos zol zejn . . . Shabbos af der ganzer velt!
Yomtov zol zejn . . . Yomtov af der ganzer velt!
Sholem zol zejn . . . Sholem af der ganzer velt!*

("Let there be Shabbos — Yomtov — Sholom
all over the world!")

While the sheer thrust and number of our Jewish folk songs — and indeed our prayers too! — carry wistful longing for redemption and happiness for us, the Jewish people, this particular song bravely reaches out to embrace all of mankind.

Apologies are neither needed nor offered for what may seem to be parochial egocentricity. We Jews have suffered too much — and still do — at the hands of our planet's fellow occupants, to agonize over an illusion of self-interest. But at heart the Jew is a universalist. Jews are truly distressed by human suffering wherever and whenever it occurs. And we sincerely rejoice when hated oppression is swept away, when burdens are lifted and when sunshine replaces darkness.

Ahead of us on the Jewish calendar are glorious commemorative dates: Purim our holiday of redemption, Pesach our celebration of national freedom, Yom Atzmaut the regaining of Jewish sovereignty in the land of our ancestors. We commemorate feelingly and with gratitude events which occurred millenia, centuries and mere decades ago.

At the same time we wholeheartedly hail and welcome contemporary happenings, a breathtaking array of world-wide landmarks: the downfall of ruthless dictators, the easing of totalitarianism, and an irresistible surge towards freedom.

We join in the universal wish for *sholem af der ganzer velt!*

Rabbi Shlomo Kahn

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At other times: Mr. Emil Schwartz 881-3025 or Mr. Arthur Hanauer 927-7804

Between 11 PM and 6 AM please call Hirsch & Sons 992-2000

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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
		<i>Evening</i>	<i>Morning</i>				
1990							
Mar. 17	Ki Siso - Poro	5:45	8:45	6:05	6:40	5:11	9:04
Mar. 24	Vayakel - Pekude - HaChodesh (Blessing Month of Nisan) Sermon	5:55	8:45	6:15	6:48	4:59	8:58
Mar. 31	Vayikro	6:00	8:45	6:20	6:55	4:47	8:51
DAYLIGHT SAVING TIME							
April 7	Tzav - Shabbos Hagadol - Sermon	7:00	8:45	7:30	8:04	5:35	9:44
April 10	1st day Pesach - Sermon	7:00	8:30	7:40	8:07		
April 11	2nd day Pesach	7:40	8:30	7:40	8:08		
April 14	Shabbos Chol HaMoed - Sermon	7:00	8:30	7:40	8:12	5:23	9:38
April 16	7th day Pesach	7:00	8:30	7:50	8:14		
April 17	8th day Pesach - Yizkor - Sermon	7:50	8:30	7:50	8:16		
April 21	Shemini (Blessing Month of Iyar)	7:00	8:45	7:50	8:20	5:11	9:31
April 28	Tazria - Metzoro - Sermon	7:00	8:45	7:55	8:28	5:01	9:27
May 5	Achare - Kedoshim	7:00	8:45	8:00	8:35	4:49	9:21
May 12	Emor - Sermon	7:00	8:45	8:10	8:43	4:40	9:17
May 19	Behar - Bechukosai (Blessing Month of Sivan)	7:00	8:45	8:20	8:51	4:32	9:14
May 26	Bamidbor	7:00	8:45	8:25	8:58	4:25	9:11
May 30	1st day Shovuos	8:00	8:30	7:45	9:02		
May 31	2nd day Shovuos - Yizkor - Sermon	7:45	8:30	8:40	9:02		

(continued on next page)

SCHEDULE OF SERVICES *(continued)*

WEEKDAYS (unless listed otherwise—see below)

Mornings: Sundays and Legal Holidays	8:00 A.M.
Mondays and Thursdays	6:40 A.M.
Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings: March 18 to March 29	5:30 P.M.
April 1 throughout summer	7:30 P.M.

SPECIAL DAYS

Thursday	Mar. 8	Ta'anis Esther: Fast begins 4:58 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 5:30 P.M.; fast ends 6:28 P.M.
Sunday	Mar. 11	Purim: Megillo Shabbos night 6:33 P.M.; Shacharis and Megillo Sunday 7:30 A.M.; Mincho 1:30 P.M.; Maariv 7:30 P.M.
Monday	Mar. 12	Shushan Purim
Tuesday	Mar. 27	Rosh Chodesh Nisan: Shacharis 6:30 A.M.
Sunday	Apr. 8	Bedikas chometz after nightfall -
Monday	Apr. 9	Erev Pesach: Shacharis followed by Siyum for Firstborn 6:30 A.M.; chometz may be eaten until 10:20 A.M.; must be out of possession by 11:35 A.M.
Thur.-Fri.	Apr. 12-13	Chol HaMoed: Shacharis 6:30 A.M.
Sunday	Apr. 15	Chol HaMoed: Shacharis 8:00 A.M.
Sunday	Apr. 22	Yom HaShoah
Wednesday	Apr. 25	Rosh Chodesh Iyar, 1st day: Shacharis 6:30 A.M.
Thursday	Apr. 26	Rosh Chodesh Iyar, 2nd day: Shacharis 6:30 A.M.
Monday	Apr. 30	Yom Atzmaut: special services Sunday evening 7:30 P.M.
Monday	Apr. 30	Sheni & Shacharis 6:30 A.M.
Thursday	May 3	Chamishi: Shacharis 6:30 A.M.
Monday	May 7	Sheni: Shacharis 6:30 A.M.
Wednesday	May 9	Pesach Sheni
Sunday	May 13	Lag b'Omer
Wednesday	May 23	Yom Yerusholaim
Friday	May 25	Rosh Chodesh Sivan: Shacharis 6:30 A.M.
Tuesday	May 29	Erev Shovuos
Wednesday	May 30	Shovuos - Lernen 7:45 P.M.

SHIURIM SCHEDULE

Daily Lernen after Shacharis

Daily Lernen after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.

Lernen of Gemoro Shabbos after Musaf followed each week by a Kiddush. (Siyum for Firstborn on Erev Pesach.)

IMPORTANT NOTICE

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

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

COMMUNITY NEWS

OUR COMMUNITY

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.

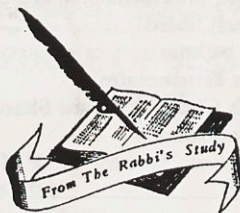
Contact: Moriah Luncheon Club, 90 Bennett Avenue, 923-5715

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.

FROM THE RABBI'S STUDY



A departed parent's anniversary of death is a sober day of observance each year. Understandably, the emotions and reminiscences which surface awaken a host of memories.

Tradition endows the day of Yahrzeit with solemn ritual: kindling of memorial light, Torah study, Kaddish recital, aliyah to the Torah, leading the congregation in prayer, dispensing charity, performing deeds of kindness. The Talmud's suggestion to fast on the day of Yahrzeit is observed by many.

All these and other mitzvos dedicated to the memory of a parent or other deceased loved one, are credited to his soul. Thus a loving, valuable and most beautiful service is rendered.

Needless to say mitzvos and good deeds must not be confined to any particular day. Rare, exceptional show of good behavior, hastily sandwiched between weeks and months of neglect, does little to honor the memory of parents. Perfunctory discharge of duty, merely to be *yotze*, hardly shows sincerity.

Of course every visitor is welcome in shul, regardless of motivation. But we wish he would come in *simchos*, and with regularity.

As for those who seem to make it on Yahrzeit only, a respectful reminder: Yahrzeit observance is of 24-hour duration. It includes all three prayer services: Maariv (evening before), Shacharis (morning), and Mincho in the afternoon!

ONEG SHABBAT

The word *oneg* means 'delight' and it was precisely true. On a cold, rainy Shabbos afternoon, this season's first Oneg Shabbat took place, sponsored by the Sisterhood and the Chevra Kadisha.

It was the 2nd Shabbos Chanukkah—December 30th. A cold, dreary, cloud-darkened and rain-soaked afternoon. One of those short winter Shabbos afternoons when the traditional Shabbos afternoon nap beckons temptingly. The "warmth" of the Chanukkah lights had disappeared long ago, burned to extinction some 20 hours earlier. Rain and wind threatened forbiddingly. But more than 40 brave and loyal members defied the weather and resisted the comforts of their homes. They came to an early Mincho service which was followed by the Oneg Shabbat. And they were amply rewarded.

The ladies had prepared and tastily arranged the food and drinks. In congenial companionship, seated around cheerfully set tables, the food was enjoyed, the zemiros led by Cantor Lutnick were sung with feeling and Rabbi Kahn's devar Torah on the theme of the departing Chanukkah was appreciated.

A modest, simple affair, neither elaborate nor extravagant, but for all its simplicity, warmly remembered.

CONGREGATION NEWS IN BRIEF



... donations towards the purchase of Gemoros currently studied on Shabbos morning after services were made by Mr. & Mrs. Oscar Wortsman, Mrs. Ruth Greilsamer and Mr. Roger Greilsamer (the latter in memory of Max Greilsamer z.l.) for which appreciation is expressed; additional donations are welcome ...

... we are looking for a solicitor of business ads (from neighborhood stores) towards enhancing the publication of *Habayit* (on a commission basis) — please contact our office for details ...

... descriptions of our Anniversary Dinner, Anniversary Journal, Oneg Shabbat, and the visit to the Jewish Museum are presented elsewhere in this issue ...

... reports on the General Meeting (Sunday, February 25th), Chevra Day (Sunday, March 4th), Post-Megillah Snack (Saturday, March 10th), Sisterhood Luncheon (Sunday, April 29th) will appear in the next issue ...

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

ANNIVERSARY JOURNAL

At the Golden Anniversary Reunion Dinner on December 3rd, (fully described in this issue) a festive Anniversary Journal was distributed to the numerous dinner guests. It contains a brief history of our Congregation (Congregation Beth Hillel and Congregation Beth Israel, as well as our celebrated merger), appropriate messages by the Congregation's President, Past President, Dinner Chairman, and Journal Chairman, a warm article of reminiscences by a former member of the Congregation's youth, and some 200 pages carrying hundreds and hundreds of messages by members and friends, in honor and in tribute, packed with fond wishes and memories.

In response to the memorable event, there were received eloquent messages from Rabbi Norman Lamm, President of Yeshiva University, George Bush, President of the United States, Senator Alfonse D'Amato, Senator Daniel Moynihan, Congressman Ted Weiss, Congressman Charles Rangel, State Senator Franz Leichter, Assemblyman John Brian Murtaugh, Mayor Ed Koch, Judge Herman Cahn (some were received too late to be printed in the Journal).

The Anniversary Journal is a rich and colorful volume to be treasured, read and reread for years to come. A limited number of copies is available for a nominal donation.

ALL IN THE FAMILY

Since the family news for this issue is rather sparse, permit me to open this column with some personal thoughts. First of all, my sincere thanks to my friends and colleagues on the editorial staff of Habayit, notably Rabbi Kahn for "pinch-hitting" my usual report of happy family items. Their kind efforts prevented a hiatus in my string of 50 columns in the last twelve years. Your writer has high hopes that in a like period there will be Besorot Tovot to be reported in the Beth Hillel-Beth Israel Family Circle.

Due to a bout with the flu (despite previous shots) your reporter not only was kept from his typewriter; but he also couldn't make it to the polls in November. He was gratified that the election wasn't decided by one vote . . . As to his entirely unplanned 4-day "vacation" at Mount Sinai (Hospital) he was thankful that it wasn't forty days (and nights) unlike a far more illustrious personage of our tradition. Seriously though, when one is confined by illness — even for only a short time — one comes to realize how closely related the concept of "Rophe Cholim Umatir Asurim" really is.

My cordial thanks are due also to the organizers of the wonderful twin anniversary celebration and reunion on December 3rd that brought so many old and well-wishing friends together. That gathering was just about the best tonic for this writer's recuperation.

At this point we are pleased to record the celebration of Mr. and Mrs. Alvin Rothschild's golden wedding anniversary, as well as the same milestone reached by our Vice-President and his wife, Mr. and Mrs. Walter Michel, a few weeks ago.

Birthday congratulations go to Mrs. Elsa Lowenstein who celebrated her 90th birthday early in March.

The remainder of our Simcha Summary falls under the heading of Grosselternfreuden: Mr. and Mrs. Ernest Aufseeser were presented with a granddaughter in December, Mr. and Mrs. Herman Gutman had dual simchas from the arrival of a grandson in September and of a granddaughter in November. Two pairs of grandparents, Mr. and Mrs. Siegfried Oppenheim and Mr. and Mrs. Siegfried Loewenfels celebrated with pride and joy their respective grandsons' Bar Mitzvoth.

Mazal Tov to all, and to his usual sign-off your columnist would like to add the words "Nur gesund"

Chag Purim u-Pessach Sameach
Shalom ve-hatzlachah
Theodore H. Spaeth

THANK YOU

I want to express my heartfelt thanks to Rabbi Kahn, President Blank, the Chevra Kadisha and all my friends who honored the memory of my beloved husband Adolph Heimer z.l. in the Anniversary Journal.

Irene Heimer

My sincere appreciation to Rabbi Kahn, the Synagogue Administration, the Chevra Kadisha and all my friends for the many good wishes expressed to me during my stay in the hospital.

Heinz Stern

To many members of the Congregation my thanks on the occasion of my recent illness for their visits and best wishes.

Helga Aufseeser

I wish to thank sincerely Rabbi and Mrs. Kahn, President and Mrs. Blank, Mr. and Mrs. Wortsmann and last not least Mr. Hugo Bacharach for the Chevra Kadisha, and all our wonderful friends of the Sisterhood, for all their good wishes on the occasion of my 90th birthday.

Irma Stern

OUR GALA ANNIVERSARY DINNER

Sunday, December 3, 1989, 5th of Kislev 5750! The culmination of many weeks of planning and preparation: the gala dinner in the Social Hall of Mount Sinai Jewish Center, to celebrate the 50th and 40th anniversaries of the founding of Congregations Beth Hillel and Beth Israel, respectively, now merged for nearly 10 years as one congregation—a triple anniversary.

The attendance at this anniversary celebration exceeded all expectations, with more than 320 current and former members crowding the facilities of Mount Sinai Jewish Center. Four generations mingled, most coming from the metropolitan area but some from places such as Boston and Los Angeles. A festive mood prevailed; past eras and events were recalled; family histories updated, and old friendships and ties reaffirmed.

The festivities began with a well-provisioned cocktail hour, reduced to 30 minutes for those attending *Mincha* services at 4:30 P.M. Members and guests went into the Social Hall, tastefully decorated as a dining facility, about 5 P.M. to begin the program with a sonorous and generally accurate rendition of "The Star-Spangled Banner" and "Hatikvah".

Eric Hanau, Dinner Committee chairman and master-of-ceremonies, welcomed the assemblage to our Anniversary Reunion Dinner. He paid tribute to the vision and memory of "all men and women who did so much for the welfare of our Congregation and are no longer with us." He cited the merger of our two congregations nearly 10 years ago as "a shining example for any merger—anywhere—anytime." Mr. Hanau extended a special welcome to the many members of the second generation in attendance remarking "If I add all those who could not be here today, but who very generously contributed to our Dinner Journal, I can only say: we, as parents and all who taught our Hebrew School, must have done something right." He concluded by thanking his co-chairperson, Fay Blank, the other Committee members, William Blank and Oscar Wortsman, and the office staff, Emil Schwartz and Erica Roman, for their outstanding efforts in arranging this event, and Rabbi Shlomo Kahn, who "almost single-handedly put together our Journal, a monumental task." After encouraging us to "forget your diets, your cholesterol problems, and to enjoy," we were served a refreshing fruit-cocktail.

Mr. Hanau introduced Frances Simon and Albert Blank as representatives of our second generation. Ms. Simon's "I remember Congregation Beth Israel" ranged from "running back and forth" between the men's and women's section at the Paramount Hall to visit her parents, to bazaars, trips to Bear Mountain, the Breakfast Club, Hebrew School, Simhat Torah celebrations, Rabbi Kahn's wedding, to President Adolph Heimer's reminder on the appropriate Shabbat that "heut A'mt vert die Uhr verickt." Her warm portrayal painted pictures of a lively and active congregation, a community permeated with the feeling of belonging to a large family. She encapsulated these feelings with "I enjoyed growing up in Congregation Beth Israel."

Mr. Blank thoughtfully expanded on the verse in the Hallel prayer, "this is the day that G'd has made; we will rejoice and be glad on it" to "give thanks to G'd today for watching over us and allowing our shul (Congregation Beth Hillel) to exist over the past half-century. Not only have we been able to endure, but we have maintained . . . "the cherished traditions—"the nusach, the nigunim and the minhagim"—of our grand- and great-grandparents. He emphasized the value and strength of maintaining our religious heritage and traditions. Mr. Blank closed by extending the Hallel verse "to remember the events of today" as a happy reminder of G'd's beneficence in "enabling us to celebrate the two anniversaries today with our friends and fellow-members." We were then presented with tasty, hot soup (vegetable or matzoh ball).

The next speaker, Rabbi Shlomo Kahn, rabbi of our Congregation, wove strands of congregational and personal histories into an illuminating, sometimes touching human story. As world Jewry is united by a memory of common origin and early history, so the Central European emigrants were united by historical and cultural commonalities, the shared traumas of uprooting and rerooting, of acclimatization and acculturation in a new country. The replanting of congregations was infrequent in Jewish history. He remarked on the vision, the selflessness, the efforts and accomplishments of the founders of both Congregations. As spiritual leader for 27 years of Congregation Beth

(continued on page eight)

OUR GALA ANNIVERSARY DINNER *(continued)*

Israel, founded by Cantor Jack Scharenberg, Rabbi Kahn reminisced about the growth and development of the Congregation, its varied activities, and the many joyous occasions and celebrations. He then spoke of arriving at the Congregation as a newly ordained rabbi; the warm, cooperative and friendly reception; his growth with the Congregation through marriage, fatherhood and, most recently becoming a four-fold grandfather. Congregation Beth Israel merged with Congregation Beth Hillel in 1980 into a most cordial and supportive relationship between all congregational components. He recalled words expressed on the Shabbat of the congregations' merger: "today we planted a tree together" and developed the theme by pointing to flourishing continuity, with "fruits ripening and in turn producing fruits" and the calendar coincidence—commencement of the "prayer for dew" (next day, December 4th) as a symbol—"dew falling in the darkness of night rejuvenates life." Rabbi Kahn concluded his reflections with the prayer *chaim tovim*, good life, for the Kehillah and all others present at the anniversary celebration.

A change of format. Cantor Seth Lutnick gave beautiful renditions of cantorial selections.

We were then served the delicious main course, roast chicken or roast beef (your choice). The Anniversary Journal was distributed; a carefully done and pleasing accomplishment, reflecting the hard work and efforts of Rabbi Kahn, its editor, and his staff, Emil Schwartz, Erica Roman, as well as William Blank and Eric Hanau. The Journal also attested to the loyalty of current members and the attachment of many former members.

The final speaker, William Blank, President of Congregation Beth Hillel & Beth Israel thanked everybody for the "marvelous turnout, not expected in our wildest dreams." He recognized the presence of the spiritual leaders of fellow congregations, Rabbi I. Nathan Bamberger of the Kingsbridge Heights Jewish Center, Rabbi Harold Furst of Congregation Beth-El of Astoria, Rabbi Manfred Gans of Congregation Machane Chodosh and Rabbi Menahem Meier of The Frisch School. He returned to the theme of the second generation (the "first generation" of Mr. Hanau), "those who, born in Europe, came over as teenagers or even younger . . . Many served in the U.S. Armed Forces during World War II, some never came back." This second generation, "by choice and by necessity," perpetuated our Central European heritage while simultaneously acculturating into American urban society. "We worked hard . . . ; we built up our careers, our families; a good number became prominent leaders in the life of America. We can be proud not only of our personal success but of our contributions to this country and to American and world Jewry." Mr. Blank remembered the "first generation, those who founded our congregations and who nurtured them through the first difficult years. Their memory lives on." The President then spoke of the third generation, some of whom today are active and supportive members of our Congregation. He voiced his special pleasure at being able to welcome so many members of the former youth organizations of Congregation Beth Hillel and Beth Israel. He concluded with the promise "that we, under the spiritual leadership of Rabbi Shlomo Kahn, shall do everything in our power to pass on to the next generation, and to the one after that, a living and vibrant communal entity."

With the program drawing to a close, Mr. Hanau called again on Cantor Seth Lutnick, who kept us attentively and appreciatively listening to his melodious and excellent renditions of delightful nigunim.

The dinner was capped by a scrumptious dessert, donated by Norbert Wartelsky in honor of his parents' 51st wedding anniversary, followed by bentshen. Many then retired to the sanctuary to pray *maariv*.

The guests slowly took leave of each other, and walked out into the brisk night air of an early December evening. It was a memorable event, one of retrospective and of future hope, ably articulated by representatives of two generations; of reunion and of new encounters, of the warmth of memories shared and of the pleasure of learning "news" of friends and acquaintances. We, who enjoyed the evening so much, are greatly indebted to the Anniversary Committee—William and Fay Blank, Eric Hanau, Rabbi Shlomo Kahn, Oscar Wortsman—for their excellent arrangements, to Irene Blechner for the lovely stage decorations, to Eric Loeb as the official volunteer photographer and the fruits of photography supplied by Zev Blechner and Oscar Wortsman. The acclaimed overwhelming success of the Anniversary Dinner is their reward.

Eric Bloch

A VISIT TO THE JEWISH MUSEUM

Shevat 2, 5750 - January 28, 1990

Fay Blank took congregation members to the Jewish Museum to view the widely acclaimed, most comprehensive exhibition of the Jewish Italian art ever, "Gardens and Ghettos: The Art of Jewish Life in Italy," organized by Dr. Vivian B. Mann.

Jews having lived on the bootshaped Mediterranean peninsula since the first century left this impressive legacy spanning over 2,000 years. This magnificent presentation focused on four time-periods: The Roman Empire (1st - 5th centuries), the Era of the City States (1300 - 1550), the Era of the Ghettos (1550 - 1848) and the period since the Risorgimento (1848 - 1945). This collection includes over 300 works of fabulous cultural artifacts, such as religious ceremonial objects, sculptures, paintings.

Ancient Roman-style architectural fragments with Hebrew lettering and sculptured human figures stem from the first period. Illuminating manuscripts, books written by Rashi, Haggadot, siddurim, machzorim, the Book of Psalms, splendidly decorated with gold and vivid colors, attest to the book producing art during the second period. A film demonstrated social dancing during this age.

Having been excluded from the Christian world during the third period, Jewish culture flourished and concentrated on religious art. Women's prominence as creators and donors is marked by the displayed beautiful Torah mantles, covers and binders, porochot and a reader's desk cover. These extraordinary handcrafted objects, made of bright red and blue textiles of silk, linen and velvet, exquisitely embroidered with gold and silver metal threads and tinsels, enhanced with fringes and tassels, date from the 300-year-long epoch of that time.

Musical knowledge was part of every cultured Jew. Montuan Salomon de Passi (1623) composed liturgical and secular music. The display of books containing his compositions, a violin with Hebrew inscriptions, a Torah shield embossed with musical insignia and a Torah ark decorated with musical symbols illustrate the Jewish musical culture. A variety of ornamented heavy silver Torah crowns, shields, pointers, as well as gracefully engraved silver Kiddush cups catch the eye.

A glass case containing a complete dainty circumcision ensemble made of fine, beige lace lined with red satin dates back to 1848. An impressive vibrant oil painting of the interior of a synagogue towers over an array of beautiful paintings from 1850. It spotlights the bimah and pictures colorfully clad men dancing with Sifrei Torah which are wrapped in bright mantles. Two lively colored oils — "Interior of a Synagogue" and "A Study" — by Ulvi Liegi (Levi) Marion Nunes, among many of his paintings, attract the viewer.

"Dreams" by Bittorio Corcos (1896), a striking, life-size, natural-looking portrait of a young lady (his friendship with her "causing scandal"), with a dreamy, faraway look, sitting on a bench below a window, demands special attention. In his self-portrait playing the violin, Antoinetta Raphael Mafai reveals himself as an accomplished violinist. Dorado Gagli's tremendously large picture "View of Rome" which the Fascists wanted to destroy but he could save, touches on the Fascist period.

Pencil drawings of the Holocaust bring us close to the present. Works by Gino Parin, Mario Cavaglieri, Carlo Levi, Amedeo Modigliani, D'Amano complete the valuable collection. During this last period, art was less Jewish than during the earlier periods.

A film about Ferraro, a town on the River Po with a population of 2,000 Jews, takes the viewer into the 12th century. While showing outstanding features such as the palace where Lucrecia Borgia lived, and a column built partly with headstones from a Jewish cemetery, it focuses on the Jewish Ghetto. That was closed off by five gates. A labyrinth of narrow streets winds itself through the Ghetto. The houses are linked by courtyards and secret passages for easy escape. Since the Jews stayed mostly off the streets, balconies were attached to all the houses. The Jewish cemetery is shown picturesquely in the changing shades and colors of the year's four seasons.

The afternoon's hours passed quickly and memorably.

Charlotte Wahle

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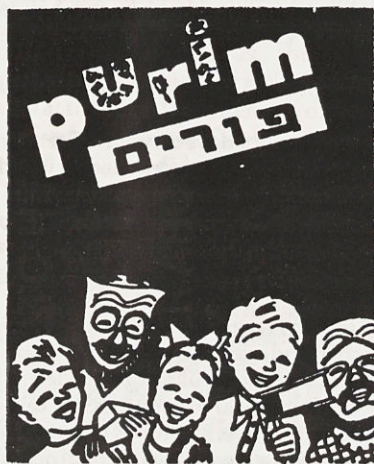
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HOW 'JEWISH' IS PURIM?

(A Purim Ma Nishtannah)
Rabbi Shlomo Kahn



No catalogue of Jewish holidays could possibly be complete without the holiday of Purim. No edition of the Bible would be acceptable if Megillat Esther would be omitted. No Jewish history book would be authentic if the Purim event were left out. No listing of Jewish heroes and heroines would be comprehensive without the names of Mordechai and Esther. No teacher of Judaism would dream of or dare to keep Purim out of his curriculum or lesson plan.

Ever since the events leading to the Purim story unfolded, and their annual commemoration was firmly established, Purim has been an integral component of Jewish observance, a tasty ingredient of the Jew's spiritual diet, an anticipated and welcome feature on the Jewish calendar, whose absence would be unthinkable and simply not tolerated. So has it been for well over two-and-a-quarter millenia. So will it remain forever.

Forever? Yes, indeed. The Rabbis of the Talmud vouch for Purim's lasting endurance with astonishing emphasis. Their cue is from the Megillat Esther itself: "... these day will be remembered and kept throughout every generation, every family, every province, every city, and these days of Purim shall not depart from among the Jews and their memory not fade from their descendants" (Esther 9:28). Hence the Rabbis insist that the "Book of Esther will never be abolished" and "even if all the holidays were to be canceled, the days of Purim will never be abolished" (Jerusalem Talmud Megillah 1:5; Midrash Mishle 89:2).

These statements of the Rabbis are not merely aggadic or homiletic, but rather definitive. So seriously and literally are they taken that Maimonides included them in his great halachic compendium: "All the books of the Prophets and the Hagriagrapha will be rescinded (i.e. their messages needless) in the days of the Messiah, except the Book of Esther; it will endure like the Five Books of the Torah and the laws of the Oral Law which will never be rescinded" (Hilchot Megillah 2:18).

Well then, Purim's credentials have passed muster, its accreditation is unimpeachable, its status incontrovertible as a solid, authentic, bona fide member of the club with equal rights and in good standing together with its fellow holidays on the Jewish calendar. But all of the above notwithstanding, a serious series of questions challenges the prima facie evidence and threatens to undermine the carefully assembled facts and the painstakingly constructed premise.

The difference between Purim and the other Jewish holidays is profound. How? Let us paraphrase one of the most popular passages of the Seder Haggadah: the *ma nishtannah*.

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HOW 'JEWISH' IS PURIM (continued)

Why is this holiday different from all other holidays?

- (1) All other holidays are known by a Hebrew name (Pesach, Shavuot, Rosh HaShono, Yom Kippur, Sukkot, Shemini Atzeret, Chanukah) — this holiday has a Persian name: Purim!
- (2) All other holidays feature heroes of untarnished devout observance — this holiday's heroine was married to a Gentile!
- (3) On all other holidays (except Rosh HaShono and Yom Kippur) we recite the Hallel — on this holiday we do not.
- (4) The historical events of the other holidays occurred in Eretz Israel (except of course the Exodus from Egypt and the Sinai Revelation which preceded entry into the Land) — this holiday's events took place in a foreign land.

Here they are, four questions. And not unlike those in the Haggadah which verbalize the child's alertness to the difference of "this night from all other nights" and demand answers, our "*Purim ma nishtannah*" is searching and goes further in audaciously questioning the very nature of Purim and its validity as a Jewish holiday.

At the Seder we spend much time in Haggadah recital and discussion, to satisfy the child's curiosity. Year after year, both questioning child and answering adult come away spiritually satisfied and enriched and convinced that indeed the unique Seder peculiarities queried in the *ma nishtannah* are compellingly justified: (1) Matzo and no chometz; (2) bitter herbs; (3) two-fold dipping; (4) reclining; (i.e. (1) a sudden leap out of bondage; (2) indelible memories of bitterness; (3) rich symbolism of *karpas* and *charoset*; (4) luxurious freedom). Ought we not with equal determination find satisfying answers to our Purim *ma nishtannah*, along the time-proven lines of the question-and-answer methodology employed by the Haggadah (taken largely verbatim from Mishna and Gemara, Tractate Pesachim)?

Of the four questions raised, the third point, absence of Hallel on Purim, is the subject of a Talmud passage (Megillah 14a): "... if so (Purim's redemption from death to life surpasses Pesach's from slavery to freedom) we should recite Hallel?" to which no less than three cogent opinions are offered: (1) Hallel is not recited for a miracle which occurred outside Eretz Israel (whose uniqueness began with Israel's entry, after the Exodus and Sinai events); (2) Megillah reading takes the place of Hallel; (3) the ringing opening call of Hallel "Give praise, you servants of G'd" celebrates liberation from Pharaoh but after Haman's downfall "we were still servants of Achashverosh."

With one shot, two of our Purim *ma nishtannah* queries are addressed, recognized and put into perspective. Thrilling and wonderful was the redemption of Purim "from sorrow to joy, from mourning to festival" (Esther 9:22), but although duly celebrated, a *Galuth* (exile) holiday, saved from annihilation but not from continued dependence on an alien sovereign in an alien country. Hence no Hallel on Purim.

Lack of land and lack of sovereignty mark the *Galuth* dimension of Purim. Conspicuously absent, in the entire Purim story, are bold and heroic deeds on the part of the life-threatened Jews. Understandably so. The events occurred during the period of the Babylonian captivity. Only a few decades earlier Nebuchadnezzar had conquered the Land, ended Jewish independence, destroyed the Temple and forced the Jews into exile. Still smarting from an ignominious defeat, the Jews in Persia (which had replaced the Babylonian dynasty) lived in fear and utter submission, captives and second-generation captives who enjoyed personal freedom but vividly remembered national humiliation. They had been humbled and were intimidated.

On foreign soil, under the heel of captors, in the midst of an alien culture, they had neither will nor courage to resort to open struggle when threatened. Even the best of them could only muster skillful diplomacy, maneuvering and intrigues. That they did! Mordechai and Esther conceived plans, spun fine webs to trap the enemy in order to foil his evil plot. But they were unable to break through the heavy fog of passiveness which had settled over the defeated Jews and robbed them of the heroics of action.

Fear and apprehension caused the development of an attitude of resignation. Their way of life was one of toeing the line, obeying orders, submitting to demands and care not to rock the boat. When the king celebrated (ironically due to his belief and relief that the prophecy of Jewish renaissance remained unfulfilled) with a lavish feast, as described in the opening chapter of Megillat Esther, the

(continued on page thirteen)

HOW 'JEWISH' IS PURIM? (continued from page nine)

Jews of Shushan attended the celebration and partook of the food served in honor of their defeat! Even after Esther's identity as a Jewess had been revealed and Mordechai was stunningly elevated to the high office of Prime Minister, Esther had to overcome a sustained reluctance on the part of the Rabbis to formally establish a celebration of Haman's downfall. "You are inciting the nations against us," they feared (Talmud Megillah 7a).

Highly striking and extraordinarily eloquent is the Talmud's hint regarding the spirit of passiveness among the Jews at the time. Commenting on the almost unthinkable union of Esther, the Jewess, and Achashverosh, the Gentile, the opinion is advanced: "Esther was (as passive as) the ground" (i.e. she did not transgress through an act of her own) (Talmud Sanhedrin 74b). This adequately explains why Esther was permitted to forego martyrdom rather than violate chastity, but it also unerringly spotlights the basic tenor of the Purim story: a passive attitude on the part of the Jews of that generation.

Our Purim *ma nishtannah* began: "Why is this holiday different from all other holidays?" and went on to list four points in which it differs. We found the basic reason for the difference mentioned in the last of the questions — Purim occurred on foreign soil under the government that had subjected them first as captives and then to a life as a tolerated minority. This in turn explains the absence of Hallel on Purim. It also accounts for the aberrant behavior of Esther (without impugning her loyalty to Jewish tradition and her halachic integrity).

Purim *was* different. It lacked the excitement of the miracles accompanying the Exodus, the majesty of the Sinai experience, the manifest divine intervention protecting Israel in the wilderness and entry into the Land of Israel, as well as the thrilling heroism of Chanukkah's Maccabees. Purim is a *Galuth* holiday and is clearly marked as one: it carries a *Galuth* name, not a Hebrew word but the Persian word Purim.

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FAX FROM THE PAST



In these days of faxing correspondence and documents, the work "facsimile" has taken on a new meaning. But its history is richer—and more beautiful—than urgent business message. The facsimile is a publishing tradition that began in the late nineteenth century, when there was a keen interest in acquiring as true a reproduction of one-of-a-kind manuscripts as the photographic and printing technology of the day would allow.

The best facsimile process was—and some feel still is—collotype. The negative was made from a gelatin-coated film and exposed onto a glass plate. The facsimile's pages were then printed from this glass plate, which did not last for more than 1,500 impressions, so the edition had to be limited. Since limited editions always had a certain snob appeal, facsimiles soon became collectors' items.

Even today, when collotype employs aluminum plates mounted on rotary presses that can produce 10,000 good copies, editions remain limited—usually to fewer than 1,000. While several publishers still use the collotype technique, most use an off-set-lithographic process that imitates the look of the more prestigious process by printing on heavy coated matte paper.

In 1898, *The Sarajevo Haggadah* was made into a facsimile; it has since become the most "faxed" Haggadah in existence. It was a milestone in the history of Jewish art, because it made the educated European public aware that Jews, too, had their own art, even in the Middle Ages. Only a few years earlier, the original Haggadah had been purchased from an impoverished family by the Bosnian National Museum in Sarajevo—hence its name.

The original *Sarajevo Haggadah* was made in the first quarter of the fourteenth century. Its fame in Sarajevo attracted undesired attention during World War II, when it was demanded by Nazi SS commandos upon their entering the city in 1941. Luckily, the book was whisked away under the shawl of the curator's secretary and hidden by a local priest for the duration of the war. Perhaps because of this dramatic story, it has become the best-selling facsimile. A second, noncollotype unlimited

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FAX FROM THE PAST (continued)

edition was made in the 1960's; a third made in Yugoslavia, has been sold for the past three years for around \$50. A mini-Sarajevo Haggadah was published in Zurich in 1979, and today there is a handmade duplicate as well.

There is a facsimile for every budget. The Haggadah is still the favorite for duplicating because it makes such a welcome gift. Prices range from \$50 or less to well above \$1,000. These are rarely used at the Seder, but if the host and hostess accumulate enough of them, they can enjoy them all year long and display them to their guests. At the low end of the price scale are a number of offset-printed *haggadot* which have been published in Israel in the past five years. Their originals are from the eighteenth century, and are charming examples of European Jewish folk art. The binding and slip-case often reproduce the stamped and colored parchment covers of the original, or its decorated endpapers. This year, the German art publisher Propylaen has issued a collotype of a 1731 Haggadah in the Jewish Museum of Frankfurt, (\$1,000). W. Turnowsky in Tel Aviv is reproducing, in reduced size, four *haggadot* of various dates boxed together from the Jewish National and University Library: an Italian, a German, a Moravian and a Yemenite for about \$60.

Another exceptional Haggadah is the one written and decorated by the scribe Nathan ben Abraham Speyer of Breslau in 1768 and now preserved in the Jewish National and University Library in Jerusalem. In 1984, Turnowsky and Shva published its facsimile, and last year it was reissued in reduced size for El Al (a limited number were sold for \$10).

The Speyer Haggadah is peopled by delightful characters with naive faces, whose costumes appear to be air-inflated. On the title page, Abraham and Isaac look as though they are off on a mountain-climbing expedition; and Jacob, rather than wrestling with the angel, engages him in a dance. Each page has its own delight; on the colophon page (where the scribe signed his name) a bedraggled, seminude woman holds up a baby on a platter; perhaps she is Yoheved, about to hide her son Moses in the papyrus of the Nile, or Miriam, his sister who carried him off from Pharaoh's daughter for their mother to nurse.

Many other *haggadot* have been made into facsimiles, and while some of them many not have been beyond the means of the modest collector when they appeared years ago, their value has increased over the years. For those attracted to Ashkenazi *haggadot*, the twice-duplicated fifteenth-century Darmstadt Haggadah (1927 and 1970) of the Hessischen Landes und Hochschulbibliothek was expensive in its day (now \$2,200), The Ashkenazi Haggadah of the British Library (1985) is more moderate (\$50 to \$100, depending on when and where it is sold).

In between is the Birds' Head Haggadah, published in Israel by Dr. Moshe Spitzer, printed by the collotype specialist in Vienna, Max Jaffe. For collotype, it was a bargain when it appeared in 1967, at about \$180, but it is now approaching the \$1,000 mark. This year the facsimile of the Library of Congress's Washington Haggadah, sells for \$1,000 before Passover, double thereafter.

The most splendid Haggadah ever made into a facsimile was the British Library's Golden Haggadah, published in 1970 for \$500, now worth at least six times that sum. The fourteenth-century Catalan original, with its French-court style illustrations and tooled gold-leaf backgrounds, is far more intricate than the contemporaneous Sarajevo Haggadah. From the same early fourteenth-century Barcelona comes this year's offering by Thames and Hudson, The Rylands Haggadah (\$95), with its elegant script, illustrations and micrography. If you want a high-quality facsimile of a contemporary Haggadah, there still are copies of the original Levy Haggadah by David Moss, printed by one of today's great printers, Martino Mardersteig of Verona (\$2,000 when it appeared; \$5,000 before Passover, more thereafter).

But not all facsimiles are *haggadot*. Here and there you will find a Pentateuch (this year's is one volume of the British Library's Lisbon Bible, available for \$100, published by Nahar-Mascal in Israel), a *mahzor* (festival prayer book), Maimonides' Mishneh Torah, or a small Grace After Meals, such as the one made in Denmark from a 1728 Moravian manuscript in the Royal Library in Copenhagen, reproduced first in 1969 for \$15 and again in 1983 for \$75. Sometimes facsimiles are made by Jewish libraries and museums and not sold, but given as gifts to generous donors.

Recently, Michael and Linda Falter of London have broken away from the old collotype style. They have created an accurate reproduction that elegantly compliments the uniqueness of the original.

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FAX FROM THE PAST (continued)

Their first spectacular work was the *Kennicott Bible*, in the Bodleian Library in Oxford, written in 1475 in La Coruna, Spain. The facsimile, in the making for five years, appeared in 1985.

Two years were spent perfecting a paper that would reproduce the weight, color, texture and opacity of the original vellum of this superstar of Sefardic illuminated manuscripts. The Falters searched Europe for printers, until Luigi Canton of Milan found them, already having produced the best proofs and a complete construction of a binding that duplicated the *Kennicott Bible's* unusual morocco (goatskin) binding, which is in the form of a box, the upper cover forming the lid.

Production of the facsimile was a combination of the latest technology in color separation, with Linda Falter's painstaking check of each proof-page against the original to make sure each color was accurate, and pure hand-craftsmanship. Gold and silver leaf were applied by hand by teams of craftsmen, and much of the finding, too, was handwork. The cost for one of the 550 copies when it was issued in 1985 was \$4,700; the few remaining copies now cost \$5,500. Its prepublication price of \$3,000 approximated the cost of similar collotype editions of non-Hebrew manuscripts.

As soon as the *Kennicott* facsimile appeared, the Falters began work on *The Rothschild Miscellany*, which came to the Israel Museum in 1957 after having been stolen by the Nazis in World War II—only to show up on the postwar New York art market, when it was offered to the librarian of the Jewish Theological Seminary in New York. It is a glorious Italian Renaissance manuscript of 944 pages of uterine vellum, 816 of which are illustrated, decorated and illuminated in gold—with not one, but three different kinds of gold on almost every page: powdered gold, flat gold and burnished gold leaf, which was applied over a built-up base so that it stands out like solid gold. It has taken months for four teams of craftsmen to apply the fold by hand.

The Rothschild Miscellany was made in northern Italy about 1470, and contains 70 different books: Parts of the Bible, prayer books, scientific treatises, philosophical works, as well as fables. The Falters sought new production methods for some aspects of this facsimile, including a softer paper to reproduce the original's vellum; also, the edges of the pages are cut and aged to look like the original. Since the *Miscellany* itself is no longer in its original Renaissance binding—it probable was of a fabric which wore out—the Falters commissioned a leather-binding style of a manuscript from the time and place of the original. *The Rothschild Miscellany* will appear late this month at a cost of \$6,300.

The ultimate facsimile, of course, is the handmade one, on vellum. Its surface is alive, like that of the original. The contemporary master of the handmade facsimile is a Jerusalem graphic artist, Noah Ophir. Ophir writes like the best scribes of the Middle Ages, in all of the Hebrew script's regional styles, and he is also expert in the application of gold leaf. For many years, his hobby was copying individual pages of medieval manuscripts, but five years ago he was commissioned to make a complete Haggadah. Ophir now has to his credit the *Darmstadt*, *Sarajevo* and *Speyer haggadot*, and is completing *The Golden Haggadah*. The cost? As the auction houses say when the price is too high to print: Estimate upon request.

by Leila Avrin

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ALS MAN SEIN LIED SANG, WURDE ER WEGEN TRUNKENHEIT AUS DER VERSAMMLUNG HINAUSGESCHMISSEN



"Ich werde niemals jene zionistische Versammlung vergessen, aus der Imber hinausgeworfen wurde," schrieb Philipp Gowen in seinen Erinnerungen, "weil er angetrunken war und sich ueberlaut auffuehrte." Als die Versammlung dem Ende zuing, und die "Hatikwah" angestimmt wurde, oeffnete Imber ein wenig die Tuer, schaute durch den Spalt und sagte: "Sie koennen mich rausschmeissen, aber sie muessen mein Lied singen." Was fuer eine melodramatische Szene: drinnen, im erleuchteten Saal, singen die Leute die Worte des Dichters, der draussen steht, "schmutzig und ein abgestandenes Aroma von Whisky verbreitend, ein Wanderer, hungrig und krank, wie ein Ausgestossener"—so beschreibt ihn Louis Lipsky.

Aber Mitleid allein wuerde Imber nicht gerecht werden. In seinen "Kindern des Ghetto" zeichnete ihn Israel Zangwill in der Person des Bettler-Dichters Pinchas und laesst ihn sagen: "Ich werde der Moses sein, der Euch aus dem Lande der Knechtschaft fuehrt. Nein, ich will mehr sein als Moses, denn er hatte nicht die Gabe der Beredsamkeit. Ich stelle mein Licht nicht unter den Scheffel, ich weiss, wer ich bin und was ich kann."

Auch der wirkliche Imber war alles andere als bescheiden. Er nannte sich "Dichter des juedischen Volkes" und erklarte, dass seine Werke nicht mit ihm sterben wuerden. Es heisst, dass er mit dem Propheten in der letzten Strophe der "Hatikwah" sich selbst gemeint habe.

Was war es, das ihn befahigt hatte, jenen volksliedhaften Ausdruck zu finden, der "Tikwatenu" (Unsere Hoffnung), spaeter umbenannt "Hatikwah," zur juedischen Nationalhymne werden liess, lange bevor der juedische Staat neugeboren wurde? Die beiden beherrschenden Merkmale in Imbers Persoenlichkeit—Heimatlosigkeit und Zionssehnsucht—waren gleichzeitig die entscheidenden Zuege seiner Generation. In Naphtali Imbers Herz wurden diese Elemente zu Rastlosigkeit und Getriebenheit. Er verliess das Heim seiner Eltern 1874 im Alter von 18 Jahren, wanderte von Stadt zu Stadt, dann von Kontinent zu Kontinent und schliesslich von Kneipe zu Kneipe. Seine Wanderungen begannen mit Brody, Wien und Lemberg, brachten ihn nach Rumaenien, Konstantinopel, Aegypten, Palaestina, England und 1892 nach Amerika.

Die Widmungen, die er seinen Werken vorausschickte, waren nicht weniger weit voneinander entfernt. Sein erstes Gedicht widmete er Kaiser Franz Josef; seine erste Gedichtssammlung Sir Laurence Oliphant; und sein letztes Buch dem Kaiser von Japan. Mit zehn Jahren schrieb Imber eine patriotische Hymne ueber den oesterreichisch-preussischen Krieg, (1866) und vier Jahre spaeter glorifizierte er den 100. Jahrestag der Annexion der Bukowina durch Oesterreich—wofuer er die persoenliche Anerkennung des oesterreichischen Monarchen erhielt. Die Widmung seiner dritten Gedichtssammlung (seine zweite Gedichtssammlung ist durch Feuer verloren gegangen) entstand zwei Jahre nach den Pogromen von Kischinew. Japan war damals im Krieg mit Russland. Am bedeutendsten ist die Widmung an Oliphant in seinem ersten lyrischen Werk "Barcai" (Morgenstern).

(continued on page twenty)

ALS MAN SEIN LIED SANG, *(continued)*

Imber hatte Sir Laurence Oliphant in Konstantinopel getroffen und ging mit ihm 1882 als sein "Sekretaer fuer juedische Angelegenheiten" nach Palaestina. Jener nichtjuedische Englaender war eine seltsame Mischung von Diplomat und Romantiker, Salonloewe und Geheimagent, Abenteurer und Schriftsteller—und Mitglied des britischen Parlaments. Auf der Hoehe seiner Karriere geriet er in den Bann von Thomas Lake Harris in Brocton im State New York, eines religioesen Mystikers und Scharlatans. Unter seinem Einfluss machten sich Oliphant und seine Frau Alice auf, eine juedische Kolonie in Palaestina zu gruenden. Imber folgte ihnen durch das ganze Land, aber es war sein Schicksal, diejenigen zu beleidigen, die ihn liebten, und die zu hassen, welche ihn beleidigten.

Das kinderlose Ehepaar hatte ihn liebgewonnen und dachte daran, ihn zum Erben einzusetzen. Zweimal zerstritt er sich, lief davon, aber kehrte zurueck. Bei der dritten Auseinandersetzung schien der Bruch unueberbrueckbar, und nach sechsjahrigem Aufenthalt in Palaestina ging Imber nach England. Niemals hatte er die Ursache dieses Zerwuerfnisses erklart, das er eine "Trivialitaet" nannte.

In London lernte er Israel Zangwill kennen, der die "Hatikwah" uebersetzte, sowie das Gedicht "Wacht am Jordan," das er scherzhaft als "Hebraeische Wacht am Rhein" bezeichnete und das unter den Kolonisten Palaestinas populaer war. Zangwill sprach von Imber als einem "wirklich vernachlaessigten Genie." Ruehrend ist eine Szene in seinen "Kindern des Ghetto," wo Pinchas, alias Imber, auf der Buehne vor einem leeren Parkett steht, nachdem sein Stueck ausgepfiffen wurde.

Die Trennung von den Oliphants beendete nicht Imbers Neigung zum Mystizismus. In Amerika kam er mehr und mehr in theosophische Kreise, in Boston redigierte er ein theosophisches Magazin ("Uriel"), und Kabbala und Theosophie vereinten sich, als er die "Geschichte des goldenen Kalbes" schrieb, einen "Schluessel zur Wissenschaft der Mystik."

Mit 44 Jahren heiratete er in New York eine protestantische Aerztin, Amanda Katia, die zum Judentum uebertritt. Jedoch schon nach wenigen Wochen ging die Ehe auseinander, und alles, was von ihr blieb, war ein hebraeisches Liebesgedicht. Aus London hatte er einmal seiner Mutter geantwortet, als sie ihm riet, eine Familie zu gruenden: "Du solltest wissen, dass ich bereits verheiratet bin, und zwar mit der hebraeischen Muse, ich habe keinen Anlass, mich der Kinder dieser Verbindung zu schaemen."

Ueber den Entstehungsort der "Hatikwah" gibt es zwei oder drei Versionen. Imber soll sie 1878 im Hause des Baron von Waldberg in Jassy, Rumaenien, geschrieben haben, dem Jahre der Gruendung von Petach Tikwa. Nach einer Behauptung der juedischen Kolonisten entstand das Gedicht jedoch in Palaestina, entweder in Chedera oder in Rischon Le Zion. Es erschien zum ersten Mal 1886 in der Sammlung "Barcai" und wurde von Samuel Cohen, einem der Gruender von Rischon Le Zion, vertont.

Imber war immer ein schwieriger Mensch, aber waehrend seiner letzten Lebensjahre in New York wurde seine Auflehnung gegen jede Autoritaet, sein beissender Sarkasmus, sein Hang zum Alkohol und sein Hochmut auch fuer seine Freunde schwer ertraeglich. Dennoch blieben seine beiden Maezene, Richter Mayer Sulzberger und A. D. Fridus, der Leiter der New Yorker Stadtbibliothek, ihm treu.

Imber bewahrte sich seinen bitteren Humor bis zuletzt: In seinem Testament vermachte er seinen Feinden seinen Rheumatismus und den Redakteuren der juedischen Presse seine Feder, um sie vor weiteren Dummheiten zu schuetzen. Er starb im Alter von 53 Jahren. 1953 wurden seine Gebeine nach Jerusalem ueberfuehrt.

Es gibt kein besseres Motto fuer sein Leben, als seine eigenen Worte: "Sie koennen mich rausschmeissen, aber sie muessen mein Lied singen."

Herbert Freeden

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SCHIMON BEN KOSEBA WAR KEIN "STERNENSOHN"



Die Historiker haben sich getauscht: Der gegen Rom gefuehrte letzte Aufstand der Juden unter Schimon ben Koseba, der in die Jahre 132-135 d.Z. fiel, wurde nicht improvisiert.

Lange und gruendlich probten die Widerstandskampfer die Entscheidung. Sie legten unterirdische Refugien an, in denen sie vor einer allfaelligen roemischen Uebermacht Zuflucht zu finden hofften. Beim Moschaw Amazja, suedlich von Kiriath Gat, ist unlaengst ein raffiniertes Hoehlensystem entdeckt worden. Hunderte von Menschen fanden in ihm Deckung. Der Proviant—Oel beispielsweise, das in unzaehligen Kruegen aufbewahrt wurde, und manche dieser Kruege blieben bis heute unversehrt—reichte fuer lange Zeit als Speise und zur Beleuchtung. Improvisiert war der Kampf nicht, aber er wurde verloren, weil die Juden zahlen- und ausruestungsmaessig schwaecher waren. Bei Betar, suedwestlich von Jerusalem, fiel die Entscheidung. Der Anfuhrer, Schimon ben Koseba, kam ums Leben und mit ihm viele seiner Mitstreiter. Mit seinem Tod erlosch der letzte Funke der Hoffnung auf Freiheit und Selbststaendigkeit.

Die Niederlage war wegen der vielen Toten und der politischen Desillusionierung verheerend, doch sie fuehrte zu einem jaehen religioesen Erwachen. Mit einem Schlag zeigte sie dem konsternierten Volk, wie sehr es sich bei seinen messianisch-endzeitlichen Traumereien hatte in die Irre fuehren lassen und wie sehr es sich in der Zukunft vor jeglicher Selbstenttaeuschung werde hueten muessen. Ben Koseba war der wirkliche Bar Kochba, der "Stenensohn" nicht, und Rabbi Akiba, sein Mentor, bezahlte letztlich den fatalen Fehler mit der Hinrichtung als Maertyrer.

Viel ist ueber Schimon ben Koseba nicht bekannt. Er soll ein sehr mutiger, aber auch sehr brutaler Mann gewesen sein. Bei archaeologischen Ausgrabungen in der Judaeischen Wueste hat der verstorbene Yigal Yadin einige Briefe gefunden, die an ben Koseba von untergebenen Kommandanten abgesandt wurden. Ein kurzes Schreiben enthaelt gar seine Unterschrift.

Nicht bekannt ist die Bedeutung des Namens Koseba. Hiess so sein Vater? Oder stammt er aus einer nicht weiter bekannten Ortschaft Koseba? Tatsache ist, dass Rabbi Akiba, der einstige Hirte, der—so erzaehlt die Geschichte—bis zum Alter von vierzig Jahren weder lesen noch schreiben konnte, dann aber, nach der Heirat mit Rachel, der Tochter des reichen Jerusalemiten Kalba-Sabua, das Judentum erlernte und bald einer seiner groessten Meister wurde, in Schimon ben Koseba den erwarteten Maschiach (Messiahs) sah.

Die Ankuendigung aus der Prophetie des Sehers Bileam von Midian—"Es tritt hervor ein Stern (kochaw) aus Jakob" (4. Mose 24, 17)—wandte Rabbi Akiba auf Schimon ben Koseba an, und er nannte ihm Bar Kochba "Sternensohn," den glorreichen Sieg ueber die Feinde Israels antizipierend. Wie Bar Kochba unterlag und umkam, wurde aus Bar Kochba wieder ein Ben Koseba, und das heisst zugleich: ein "Luegensohn." Die Hoffnung hatte getragen, die Ansage sich als Luege entpuppt. Rabbi Akiba haette gewarnt sein muessen.

(continued on page twenty-two)

SCHIMON BEN KOSEBA *(continued)*

Das Geschehen in jener duisteren Zeit ist in der Erinnerung des juedischen Volkes lebendig geblieben. Bei allen Verschiedenheiten im Brauchtum gelten die Tage der Omerzeit bis zum 18. Ijar, dem Lag Baomer (33. Tag der 49 Tage zaehlenden Periode zwischen Pessach und Schawuot), als "Tage der Trauer" um die eines raetselhaften Todes gestorbenen Schueler R. Akibas.

Der Lag Baomer ist ein Tag der Freude, gewiss. Er mag aber auch ein Tag der Besinnung sein. Wir leben in einer Zeit, da mystisch motivierte Kreise die Ankunft des Messiahs in greifbarer Naehel sehen. Mit der Losung "Den Messias—jetzt!" geben sie ihrer Ueberzeugung Ausdruck.

Wir wollen nicht ungerecht sein. Diese Juden sind von einer tiefen und echten Froemigkeit erfuellt, und sie zaehlen zum engagiertesten Teil unseres Volkes. Doch ihre innere Unruhe traegt den Keim der Gefahr, weil sie das geduldige Warten auf den Messias hemmt und sein Kommen gleichsam zu beschleunigen sucht. Man kann und soll dem Messias—und das heisst immer auch: der messianischen Zeit, der Aera des umfassenden Voelkerfriedens—den Boden bereiten. "Das Ende herbeidraengen," wie der talmudische Ausdruck lautet, kann man nicht. Wenn die Zeit dafuer reif ist, finden das bedraengte Israel und die leidgepruefte Menschheit die "Erloesung." Nicht frueher. Rabbi Akibas Irrtum muss uns warnen: Wer der wirkliche "Sternensohn" ist, weiss Gott allein. Wir Menschen aber muessen uns bemuehen, so zu leben, dass jene "Erloesung" nicht unerfuellte Hoffnung bleibt. Israel wartet auf den wirklichen "Bar Kochba."

Roland Gradwohl, Jerusalem

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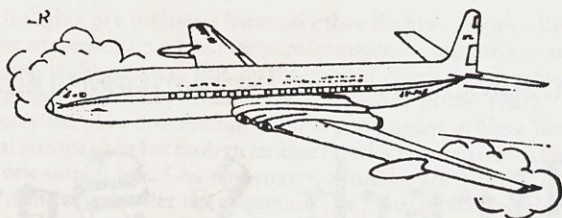
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WHY IS THIS FLIGHT DIFFERENT FROM ALL OTHER FLIGHTS?



And now, ladies and gentlemen, we present scenes from that long running, blockbusting (not to mention back-breaking) comedy/drama, "The Flight to Israel."

Prologue: weeks before departure.

The phone rings. It's Aunt Rose. "So, I hear you're going to the Promised Land," says she. "Well, I've been thinking about it, but I don't have a ticket yet," say you. "Never mind. You'll go. And maybe, just maybe, you'll have a little room for a toaster oven?" A couple of days later, Great-Uncle Haim's on the line. "You're strong—and clever. Can you carry a VCR through customs? And then Ora calls. It's been such a hot summer and her friend Yaakov would so love to replace his broken ice maker.

So you shop and pack and shop and shop and shop and somehow, you make it to the airport.

At a check-in counter, which has weighed and ticketed everything, including the kitchen sink, you can't help being a part of the conversations around you, which intrude in a less than coherent patter. A husband asks his wife as their suitcases are about to disappear, "Should I take a sweater out?" "Yes," she replies. "Yes, what?" he queries. "I just lost a tooth," she answers.

At the security counter, the Israeli guard, deadpan, asks the standard question—"Did anyone give you anything to take with you?" The query is designed to elicit either "Certainly not," or "Yes, a man in a *kefiya* gave me a mysterious box," but the truth is always somewhere in between. "Half of Teaneck (or Skokie, or Beverly Hills)," you say, "gave me things to take, but it just so happens that I know half of Teaneck." The guard laughs and you feel you have just made contact with the Jewish homeland.

In the departure lounge, a woman approaches a ground agent standing at the paging phone. "You gotta help me, miss. I lost my husband." Agent: "What's his name? I'll page him." Woman: "No, you don't understand. I lost my husband five years ago." On the plane mate, the vehicle carrying people to the aircraft, one passenger wonders, "How long is it going to take to get to Israel this way?"

Finally, on board: There are inevitable difficulties over seating. (One veteran flight attendant on the route observes: "You put 450 *goyim* on a plane, each thinks he has the best seat. You put 450 Jews on a plane, each *knows* he has the worst.") Today, one person is claiming, "I need the bulkhead to stretch out on the floor because I have an earache," while another is arguing, "I must sit near the window because I need fresh air." Behind you sit two teenagers you thought looked like Valley girls. It turns out they are from Texas and are giving a lecture on Zionism to a blase woman from California. "Listen," says the woman, "I'm Jewish but I don't feel any special connection to Israel. To me, it's just another country that I'm visiting because I'm curious, and because my husband wanted to go."

Across the aisle, a young *hasid* is trying to drum up a *minyan* for a post-takeoff *Ma'ariv*. Though addressing the whole row, his eyes are fixed on a man with a beard who is trying to avoid eye contact. The thirty-ish man in the next seat, lean and blond, agrees to join the minyan with a curt "*b'seder*."

Four hours into the flight, a steward notices a man acting peculiarly. This fellow stands on the lavatory line, enters the facility and returns to the end of the line—repeatedly. Concerned, the attendant approaches. "Are you feeling okay, sir?" he asks. "Oh fine," says the passenger. "But you have been on this line for hours," says the attendant. "There are more people to talk to here than at my seat," the fellow replies. (Indeed, El Al has seen to it that he has more opportunities to find conversation partners by installing four more bathrooms in its 747's at the cost of several seats.)

Bizarre as all this may sound, flights to Israel have always been a bit extraordinary. Ever since the upstart state decided shortly after its establishment that it needed a national airline—"a top hat on a naked man" was how one Knesset member described the pretension—air transit to the Jewish homeland has been tinged with elements of histrionic.

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WHY IS THIS FLIGHT DIFFERENT FROM ALL OTHER FLIGHTS?

(continued)

Just why such flights are different from all other flights—especially if the carrier happens to be El Al—is a matter of conjecture. When they are immigrant transports or acts of antiterrorist derring-do, they are, of course, truly unusual. But, on the normal, every-day-but-Shabbat run, is it the homing instinct that sets people off? Their filial sense? Possessive pride? Fear?

Whatever it may be, says one veteran El Al ground agent in New York, "We are definitely not one of those Central European or Far Eastern airlines on which, when the "fasten seatbelt" announcement is made, you hear one single click. Our passengers, actually, are the most difficult in the world. Can't you just feel it the minute you enter the terminal? The place is charged electrically with frenzy, with tension, with" . . . Demonstratively she puts her hands to her head in the *oy vay* gesture.

What also makes the airline of the Holy Land different is the many details that it must deal with. Apart from its much-vaunted security, and its need to keep kosher on several levels, El Al's operation is further complicated by other religious dictates. Since Orthodoxy holds sway on the world's only five-and-a-half-day-a-week airline, there is more than just a mechanical problem when a Thursday night nonstop New York-Tel Aviv flight loses an engine halfway across the Atlantic. Nor is it merely a logistical issue when a woman in a wheelchair, accompanied by a large Alsatian dog—which, like other animals, is not permitted to share the same quarters with human remains—shows up from Texas for a flight also scheduled to carry a casket. Special seating arrangements have been devised for the conveyance of *kohanim* in the cabin when there are coffins in cargo. And care is always taken to separate the sexes when so desired, though regulars on the route all have stories to tell of *hasidim* who have been mooned, or worse.

On-board prayers have caused problems as well: Too few praying passengers, and stewards must be conscripted for the *minyán*; too many in the rear, and small planes become tail-heavy. And what to do when the "fasten seatbelt" sign goes on in the middle of the *sh'moneh esrei*, when the dozen men who are standing in the aisles are not permitted to move? There are also Bible-thumping Christian groups who hallelujah all the way to the hallowed land—and would censor even some G-rated movies.

The prayerful are not the only passengers pacing the aisles. The moment the seatbelt sign goes off, scores of conventioners, long-lost relatives and social butterflies begin the walk to Israel. ("You've heard of the wandering Jews?" jokes one flight attendant.) A mad dash is made for the cart purveying duty-free items. (Everyone's afraid there'll be nothing left," comments another.) Passengers to Israel, however, don't spend only for themselves. They have been known, on occasion, to pass the hat and come up, in the course of one flight, with enough money to pay for the desperately-needed operation of a child on board. ("The operation probably could have been *done* on board," says a purser. "Surely, we would have had enough doctors. And should a divorce have been desired, there would have been lawyers as well.")

Eventually, despite the sense of theater, in those strange hours of a night when time is trapped between America's darkness and Europe's dawn, when you're neither here nor there, the emotional cabin pressure decreases and a calm of sorts prevails. In this never-never period, you wonder where the action is. It's there, all right, but it's out of sight. Indeed, in the cockpit, empty juice and coffee cups are already collecting, vital papers and manuals lie about, and the radio is crackling, on one night, with World Series scores being passed across the Atlantic's black spaces.

The plane's ideal course has been determined on the ground some hours before, in an office known as "dispatch." Beyond safety, the primary concern of the dispatcher is to send the flight along the fastest available route using as little fuel as possible. But this isn't always as obvious as it sounds. Because the best routes are not necessarily feasible—El Al makes a point of steering clear of the North African coast; atmospheric winds may make a route that is short in miles but long in time: everyone heading east may want the same "track"; or some country may be holding airborne military maneuvers—the preferred passage between New York and Tel Aviv may vary with every flight.

The El Al dispatcher at Kennedy Airport gathers the information necessary to determine the flight plan; satellite weather reports, that day's tracks, the estimated weight of the aircraft when it will leave the gate. The most a 747 can weigh at departure, including itself is 812,000 pounds. Fuel for a full load from New York to Tel Aviv, including the portion needed for taxiing and reserve in case of a landing delay or diversion, is 295,000 pounds. The flight itself will burn 257,000 pounds. (With the winds usually against the plane on the reverse Tel Aviv-New York trip, a standard, unmodified 747 goes about as far as it can go.)

(continued on page twenty six)

WHY IS THIS FLIGHT DIFFERENT FROM ALL OTHER FLIGHTS?

(continued)

For this flight, it has been determined that El Al Flight 004 wants to head for Tel Aviv, 5,119 nautical miles away, via Cork, Southampton, Dover, Nattenheim (Germany), Vienna, Zagreb, Athens and Rhodes. Because, with a nearly full load, it would use too much fuel to reach its most efficient altitude immediately, the plane will cross the ocean at 33,000 feet, then climb over England to 37,000 feet after it has grown lighter. At 11:40 P.M., a bit more than three-and-a-half hours after the take-off roll, flight 004 is still in touch with the Newfoundland ground station responsible for properly spacing the traffic across the North Atlantic. With other aircraft in the vicinity, it jockeys to ensure that it will be permitted to follow its desired route.

Beyond the cockpit, it is dark. But not so dark that the captain can't turn out the lights to look ahead for the clouds he suspects are causing slight turbulence. He is a fatherly man who relates how, back in the 60's, he trained Ugandans. What he does not comment on is the relationship between El Al and the Israeli Air Force. But later, another interested party observes that El Al's crew coordination is enhanced because at least 95 percent of the airline's officers are graduates and regular reservists of what is described as "the best flying school in the world."

At 12:10 A.M. New York time, a short silence is broken. The radio light goes on, joining the glow of the dials and gauges—most in quadruplicate, with a set for each engine—that stud the curving, gray cockpit walls. The call is from Shannon. The plane's precise position is requested. Thus flight 004 has its first contact with the land across the sea.

The first hint of dawn arrives at precisely 1 A.M., as the curve of the horizon faintly begins to glow with a subtle blue light. Within one minute, the blue becomes white and the earth is clearly silhouetted; a minute later, the light, like the tie-die, has suffused the sky and the lights of Ireland are visible; by 1:05 there are copper bands on the horizon. As the plane appears to race to catch up with the several black contrails smudging the sky ahead, the captain jokes that if we didn't know where we were going, we could play follow the leader. At that moment, a call comes. "Good morning, El number 004. This is London."

After that there are other good mornings—greetings flavored by various accents; Dutch, German, Greek, Slavic; Belgrade even bids *shalom* as the flight passes out of its air space. The sun, once a great red frisbee, now glows so brightly that newspapers and official directives—including one warning of flocks of storks and other birds over central Israel—have been fastened to the cockpit windows to cut the glare. Below, however, Europe is enshrouded in clouds; they do not dissipate until the Greek Islands.

A northbound El Al flight zooms by; crew members radio their friends a sandstorm is spotted along the Turkish coast; from south of Rhodes, though, there is nothing to be seen except the Prussian blue expanse of the Mediterranean.

You open your eyes and see the last *shuckel of shaharit*. Ripples of anticipation wash simultaneously through the plane. This is the home stretch and all aboard, crew and passengers, begin combing hair, checking watches and straining eyes eastward.

As the plane begins its descent, 40 minutes before landing, about 125 nautical miles from Ben Gurion Airport, veterans of the journey begin anticipating the rush of warm, moist air that seems to be the homeland's welcoming trademark. First-timers, often sensing suddenly an identity long denied, struggle with or surrender to the attendant emotions. The blase woman from California suddenly has tears running down her face; one of the teenagers from Texas, less surprised by her own dampened cheeks, notices her teary-eyed neighbor and gently squeezes her hand.

Unlike the approach to Israel by sea, however, when the sun glinting off the gold dome of Haifa's Bahai Temple signals, well in advance, the proximity of the harbor, landfall is hidden by haze from plane passengers until just 30 miles before touchdown. Slowly, drifting at between 2,000 and 3,000 feet-per-minute, the aircraft descends until the 10-mile stretch from approximately Netanya to Bat Yam can be spotted. Then, six nautical miles from the runway 3,000 feet over the beaches and hotels of the littoral, the plane, traveling at two-and-a-half nautical miles a minute, crosses the coast.

Three minutes, maybe less, elapse before the landing that evokes applause—of relief? of pride? or thanksgiving? The wheels of the plane gently reach earthward for an arrival that, in aviation parlance, is said to "kiss the ground." Before many minutes, people aboard will have a chance to do the same.

by Phyllis Ellen Funke



AN AMERICAN IN EFRAT

At a time when people have been profoundly shaken by the part "wonder rabbis" played in the recent election, it is good to know that there are other kinds of rabbis performing more ordinary kinds of wonders in Israel, perpetuating a thoughtful tradition rooted in the realities of the day. There are those



like the charismatic Rabbi Shlomo (Steven) Riskin, who came on *aliya* in 1983 to be the chief rabbi in the town of Efrat in Gush Etzion. Riding his bicycle around the hills of Efrat in his suit and tie, Riskin is a model of how an American rabbi can influence the Israeli religious scene. With boyish exuberance, he points to the suburban homes and gardens where 350 families have settled. "Ten percent are nonobservant," he says, "but over there on that hill, are new homes being built, and eventually we hope that Efrat will have 50 percent observant and 50 percent nonobservant Israelis."

This open approach is what made Riskin one of the most successful Orthodox rabbis in the United States. Dubbed "Stevie Wonder" by Time magazine and listed as one of the most powerful rabbis in New York by New York Magazine, he is credited with having built a cadre of observant Jews who love their fellow man.

When the 48-year-old Riskin first started working there, Lincoln Square Synagogue had 15 members. Reaching out to Yuppies living on the Upper West Side who sought greater Jewish meaning, and creating a meeting place for observant Jewish singles, he could boast 3,000 members by the time he left for Israel. He brought *halakha* to bear on controversial issues like abortion and business ethics. He raised the level of discourse in the synagogue to one appropriate to a professional, college-educated congregation. Perhaps most important of all, he emphasized Jewish education at all levels, and started a revolution in New York that caught on in many other congregations.

So why, one might ask, would a rabbi leave such a successful situation to go to Israel, where the opportunities to be a congregational rabbi—even an Orthodox one—are limited? Riskin has to answer this question often. Standing before a group of former congregants visiting him in Efrat, he says: "You want to know what it means to live as a Jew in Israel? It's the opportunity to join in one of the greatest adventures, to direct our own destiny. We have the ability to forge our own culture for the first time in 2,000 years. How can we walk away from that?"

Nevertheless, it was not without difficulty that Shlomo Riskin established himself in Israel. Although he came to study here after college and wanted to remain, he hearkened to his mentor, the preeminent Orthodox authority, Rabbi Joseph Soloveichik, who urged him to return to Yeshiva University and participate in innovative study and outreach programs. This led to his many years of involvement in the Lincoln Square Synagogue. All the while, though, he and his wife, Vicky, dreamed of making *aliya*.

"I came to Israel every summer to look for a position," Riskin recalls. "And then one year, Moshe Moshkovitz, the man lovingly known as 'Moshko,' who had been at Gush Etzion before it was destroyed in 1948 and was one of the prime architects in reestablishing it after 1967, took me to one of the hills of Efrat. 'I have a dream to build a city here,' he said, 'I'd like you to help me.' I accepted."

Of the 200 families from Riskin's former congregation who originally planned *aliya* only 85 came. Ten of them settled in Efrat. An unexpected rise in the prices of homes at that time reduced their number drastically.

In spite of this disappointment, the "*shiddukh*" between Riskin and Efrat has been a successful one. His presence has attracted many young modern Orthodox couples, both sabras and olim from English-speaking countries, to the fledgling town. Efrat is an attractive community, with its rows of attached houses and gardens, its affordable private homes, and children roaming freely about. It has four synagogues, including a Sefardic one. There are 24 adult study groups that meet each week, echoing the passion for adult education that characterized Riskin's efforts at Lincoln Square Synagogue.

In whirlwind time, Riskin has created the Ohr Torah education institutions, which include yeshiva high schools for boys and girls, a *hesder* yeshiva (in which time is divided between army training and studies) and a rabbinical seminary.

(continued on page twenty eight)

AN AMERICAN IN EFRAT (continued)

Some people are skeptical about Riskin's accomplishments. "He's too restless," says one critic, "he doesn't know the Israeli public."

But until now, none of these evaluations seem to be indicative of what is happening. He has chosen competent people to direct his institutions, tapping into their vision of a Judaism deeply rooted in Jewish law and at the same time open to the world around it. Moreover, he has exhibited the same ability to read "the scene" in Israel that he had in the United States.

This was apparent in the popularity of his yeshiva high school in Efrat. Moderate religious Israelis, weary of what they felt was the movement to the right in the established, supposedly Zionist yeshiva high schools, found Riskin's message to be exactly on their wave-length, despite the fact that it was given in a heavy American accent. His high school became the "in" place to go. But perhaps most important of all, its example influenced the older, more conservative yeshiva high schools to change. They began talking about openness and greater intellectual awareness. They introduced student volunteer programs, imitating the approach that the high school at Efrat had legitimized.

Believing that teaching and example, rather than coercion, are the ways to raise religious consciousness, Riskin can be found teaching, lecturing widely, writing for newspapers in Israel and abroad. "It has taken some time," he says, "but my own particular challenge is beginning to emerge. I feel it is to show that there can be a different type of rabbinical leader. In a country alienated from religion because it is identified with struggles over power, I believe one must relate to the human, existential condition, indicate what the Torah has to say to people about universal issues."

Interestingly, the realization that religious leadership must teach the human value in Judaism that are common to all Jews is also beginning to emerge in other Orthodox circles. Rabbi Yehuda Amital, who headed the Meimad Party in its unsuccessful bid for a seat in the Knesset, made this an important part of his platform.

Riskin also feels that competition from Conservative and Reform groups that espouse Judaism's universalist beliefs in Israel will be good for the Orthodox. The main threat to his vision comes from another direction. Because Efrat is located a half hour outside Jerusalem on the road to Hebron, there is concern that people will be afraid to settle there because of Palestinian hostility. The *intifada* has been felt on the road leading to Gush Etzion from Jerusalem. There is a refugee camp, Deheishe, which has been the trouble point. Riskin does not ignore the situation. "But," he claims, "my children feel a lot safer and freer here than they did when we lived in the armed camp that is the (Upper) West Side of New York."

"There is an Arab Village right next to Efrat," Riskin points out. "We have good relations with them." Before the *intifada*, he met with the *mukhtars* of the area to try to create a regional health center for Arabs and Jews, but this has been frozen since the uprising began. "I'm not Gush emunim," Riskin declares. "I believe that Jews have a right to every place in the Land of Israel. And Efrat is certainly within the consensus. But I am not in favor of ruling a million-and-a-half Arabs. We must find some kind of solution. I don't believe in the view that says 'not an inch.' On the other hand, I don't believe in committing suicide."

"There are certainly sources for returning the territories," he declares. "King Solomon did it. Rabbi Yohanan ben Zakkai did it—although in his old age he feared that he might have ceded Jerusalem too quickly. There is nothing more paramount in Judaism than saving a life, and if peace is achieved, lives will surely be saved."

"I believe that there are signs of the beginning of the redemption. But we can't take it for granted. It depends on all of us, on *teshuva* (repentance). And that means returning to the land and the Torah. You need a nation to sanctify the land. It is not holy in a vacuum. If we don't care enough about it to live in it, it is not holy. The Arabs can have sovereignty over those areas."

There was courage in this prophetic rebuke—courage, and the answer to the question of why he left Lincoln Square.

by Rochelle Furstenberg

BUDAPEST



They were heady days, those days of fall, when the red stars over Budapest came down. Change was in the air; there was a special spirit among the citizenry and the Jews—some of whom were in the forefront for change—reflected it in microcosm.

Kol Nidre services at the huge Dohany Street Synagogue had a manic air—hordes of people excitedly packed its pews, aisles and tiers, noting the Israeli flag alongside the Hungarian flag on the altar. Habima representatives arrived to arrange for the Israeli theater troupe's upcoming visit; the Batsheva Dance Company opened at the elegant Budapest State Opera House; and El Al threw a party.

An art-bookstore window displayed an illuminated Megilla and advised passers-by to order it for Christmas. A lovely young blonde posed with a *hasid* in an ad for kosher Hungarian wine. And people who hadn't admitted to being Jewish on Monday, Tuesday or Wednesday came forth on Thursday.

It may not have been the old glory days when virtually a quarter of Budapest's population were Jews, credited with creating central Europe's most vibrant and arguably most beautiful city. But after decades in which "Jew" was a dirty word and anything connected with the notion was anathema, Judaism appeared to be staging a significant comeback in Hungary.

Jews have long had a special relationship with Hungary. Perhaps because they and the dominant Magyars perceived each other as wandering people, the Jews throughout the centuries achieved some sort of symbiotic stability. Not that they were loved unconditionally; here, too, were cyclical persecutions and expulsions, reconciliations and returns. Nevertheless, rarely has a minority acculturated to the extent that most Jews Magyarized, assimilating to a degree little known elsewhere. Many Jews—even religious ones—saw themselves as Hungarians first, locked into a special love-hate relationship with the country of their birth.

Their history in this land straddling east and west is composed of many threads, complicated by Hungary's tendency to expand and contract with regularity: Victories and defeats often changed borders, populations and rulers. And the history of the capital city is more knotted still. Before 1873, there was no such place as Budapest, there having been three separate towns—Buda, Obuda and Pest.

It is known through archeological finds that there were Jews here when the area was part of the Roman Empire's Pannonia and Dacia. Historically, restrictions directed at them indicate that Jews from Germany, Bohemia and Moravia had arrived toward the end of the eleventh century to settle in towns ruled by the bishops, including Buda. By the twelfth century, Jews had grown so important economically that more restrictions were added, followed by still others created by the Church in the thirteenth.

With the advent of the Black Death, the Jews of Hungary were expelled for the first time in 1348-49, and again in 1360. They returned to a much improved atmosphere, but the situation worsened again and anti-Jewish sentiment was fanned by 1494 blood libel in the town of Tyrnau.

When the Hungarians were vanquished by the Ottoman Empire in 1526, many Jews left with the conquering army and given the Turks' relatively benevolent attitude, established congregations in leading Balkan communities. And when central Hungary was incorporated by the Turks in 1541, not only former residents returned to Buda, but Sefardim from the Balkans and Asia Minor as well.

Jewish fortunes fell again when the Austrians conquered Buda in 1686. Under Hapsburg rule, the situation seesawed regularly. While anti-Jewish sentiment generally increased (particularly

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BUDAPEST *(continued)*

during Maria Theresa's reign (1740-1780), there were bright spots, especially under Joseph II (1780-1790).

By 1690, the Jews of Buda had begun to reestablish themselves, and the adjacent village of Obuda was rehabilitated in 1712. In 1784, the country's first secular Jewish school opened in Obuda and its linen weavers, especially the Goldberger factory, gained an international reputation. By 1787 there were 81,000 Jews in Hungary. They formed the basis of the modern community.

During the nineteenth-century turmoil in Europe, minorities rebelled for nationhood and the Industrial Revolution spawned workers' concerns. Though still not equal citizens, Hungarian Jews fought with Magyars in 1848-49 for independence from Austria. This stood them in good stead in Budapest: During the first Hungarian National Assembly in July 1849, Jews were granted complete civil and political rights. But when Austria squelched the revolution, it also again suppressed the Jews until 1867, when Hungary finally became the other half of the Austro-Hungarian Empire.

Immigrants from Galicia and Russia joined Hungarian Jews, whose ranks fueled the country's drive toward the twentieth century. Since the true Magyar considered himself a man of the land, the towns were largely populated by minorities. Among these, Jews gained prominence in commerce and the professions, holding controlling interests in industry, banking, law, medicine and the press. Some landowners became titled aristocrats. Then a familiar cry rang out; the entire wealth of the nation runs through Jewish channels. At the other end of the spectrum, however, so many were poverty stricken that from their ranks came the majority of the leaders of the Hungarian Social Democracy movement—dubbed "Jock" for Jew. The anti-Semitic waves of 1880's Europe touched Hungary, particularly in the blood-libel of Tisza-Eszlar in 1882.

The dismemberment of the Austro-Hungarian Empire following World War I reduced Hungary to one-third its former size and upset its equilibrium. A Bolshevik regime seized power in 1919; many Jews were in the forefront, including the leader Bela Kun. Four months later this government was overthrown and a period of terror ensued. Because of their involvement with the Communists, the Jews became special targets. In 1920, Admiral Miklos Horthy began a 24-year reign as regent, during which on-again, off-again restrictions often limited the Jews' civil rights and earning power.

In part because Hungary, originally a German ally, was the last country to be occupied by the Germans—who did not enter until March 1944—the Holocaust in Hungary was singular. Early in the war, many Jews from territories newly annexed by Hungary were deported or used for slave labor. But though even more severely restricted than before, Hungarian Jewry held its own. In fact, it has been said that one of the reasons Germany finally invaded was its feeling that Hungary was dilly-dallying over "the final solution."

Eichmann was in charge. Against him was time—and a glimmering awareness in the Allied world of what the Nazis were up to. On Eichmann's side was the expertise gained elsewhere. The Jews in "Zones" outside Budapest were rounded up and shipped off with great dispatch; by July 7, some 50,000 from Budapest were in Auschwitz. At that point, deportations were stalled by various interventions. The trucks-for-lives negotiations took place (Joel Brand and the controversial Rudolph Kastner played roles in this). Sensing the war's outcome, the Hungarian government maneuvered for a more favorable place in Allied eyes. And neutral countries, led by Sweden's Raoul Wallenberg, began issuing protective documents. None of these tactics stopped the Nazi death machine, but they did save some lives. In early winter 1945, the Russians liberated Budapest.

Like much of Hungary, the Jewish community today is in flux. Most of it is concentrated in Budapest, where on Yom Kippur many people who were previously not known to be Jews attended services. Population figures are subject to constant revision; estimates now range from 80,000 to 150,000.

The Central Board of Hungarian Jews, known by its acronym MIOK, and located at Sip utca 12, has the responsibility of representing those who consider themselves community members. Because many government officials came from the Jews' obviously antifascist ranks, their like were appointed to MIOK. Indeed, in today's liberating times, many Jews almost openly describe them as Stalinists.

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BUDAPEST (continued)

While official opposition to "Sip utca" does not yet seem to have firmly coalesced, an organization called the Jewish Cultural Federation in Hungary was formed within the last year. With a loosely defined membership that includes non-Jews as well as Jews, its situation may be tenuous, but it has already organized classes on secular Jewish themes.

Sip utca oversees the function of the 22 synagogues currently operating in Budapest plus 25 elsewhere in the country; the Anne Frank High School in Budapest; Talmud Torahs; a hospital, orphanage and nursing homes; and a new social club for young people, The Shovar. Among the community's cultural activities are a biweekly newspaper, *Uj Elet*, two adult and two children's choirs, and an international cantorial festival.

Since 1877, the community has been greatly buttressed by the presence of the Rabbinical Seminary of Budapest which, as the only one in Eastern Europe during the postwar years, has not only schooled its own rabbis but also those serving its neighbors.

A particularly significant indication of Hungary's new openness came in December 1987, when the Hungarian Academy of Sciences approved a Center for Jewish Studies. Today, of the 50-odd students studying Hebrew, 18 are Jewish; of the 15 in beginning Yiddish, five are Jewish. While expressions of anti-Semitism are not uncommon in today's more outspoken atmosphere, it's speculated that the apparent interest in things Jewish indicates a feeling throughout society that the absence of a strong Jewish presence has somehow diminished it. For the Jews themselves, the reestablishment of Hungary's long-served diplomatic relations with Israel has been of paramount importance.

A backwater until the union of the three townships in the 1870's, the glittering cosmopolitan boomtown Budapest that emerged by the end of the century has often been called a Jewish creation. Almost all its major buildings and institutions came into being toward the end of the 1800's, and Hungarians today point out that what is still impressive dates from then. In fact, Budapest was once unkindly dubbed "Judapest."

Perusal of some figures gives at least an inkling of Jewish strength here once upon a time. Prior to World War I, when the 900,000 Hungarian Jews represented about five percent of the population, nearly 60 percent of the country's merchants were Jews, 45 percent of the contractors; 26 percent in the arts and literature; 42 percent of the journalists, 45 percent of the lawyers; and 49 percent of the doctors. With nearly 250,000 of those Jews then living in Budapest, it is impossible not to walk this city's streets, to pass its elaborate belle epoch buildings, its graceful bridges, its bustling coffee-houses without sensing their presence. Not surprisingly, the Jews lived all over—the banking aristocracy in palaces in the hills of Buda, the bourgeoisie in the less lofty street of Pest.

Some concentrated in Pest near the Danube on either side of the Margaret Bridge. Many of the mansions of this still elegant residential area became "safe houses" during the Second World War, and the streets have been renamed Raoul Wallenberg utca—and comes complete with a bronze bas relief of a man in a fedora—commemorating the Swedish diplomat who saved so many Jews here. A continuation of the street runs to the river, and the section of the promenade paralleling it is now named for Bela Kun.

From the time Pest first began to develop, an even larger group came to cluster near the area where later the Dohany Street Synagogue was built. During World War II, Jews from all over the city were herded into this area, which was surrounded by a high wooden fence and turned into another, larger ghetto—the only one at war's end with enough people to be liberated.

The Dohany Street Synagogue and the complex of Jewish-related buildings surrounding it is the neighborhood's centerpiece. Consecrated in 1859, the imposing Moorish-influenced structure is the largest Jewish house of worship in Europe. With its two almost full-length tiers, it seats around 4,000; 5,000 have been estimated to crowd in.

An adjoining structure, some of whose arches open onto a courtyard of Holocaust graves, houses the Jewish Museum. The site itself is significant because Theodor Herzl was born in a flat formerly on this spot. The museum's collections are impressive. Among the ritual objects either made or used in Hungary are *rimonim* from seventeenth-century Florence; Seder plates made by the Jewish-founded Herend factory, Hungary's most famous china producer; a *hanukkiya*

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BUDAPEST (continued)

topped by the figure of Napoleon; and micrography. A darkened room chronicles the Hungarian Holocaust with concentration-camp clothing, dresses fashioned from *talitot*, and drumheads made from Torahs.

For lack of heat, the Jewish Museum, like the big synagogue, is open only between Pesah and Sukkot. However, there are articles of Jewish interest in other Budapest institutions as well, including Rembrandt's *The Old Rabbi* in the Museum of Fine Arts; works of Jewish artists in the National Gallery; occasional displays in the "Resistance" section of the Workers' Museum; and the Kaufman Library of illustrated manuscripts, now housed in the Academy of Science.

Around the corner from the Jewish Museum, on Wesselenyi, is a synagogue honoring World War I soldiers and Goldmark Hall, scene of various cultural presentations. (Jewish theater was performed here during the last war.) Turning yet another corner off Wesselenyi is Sip utca, which has informally lent its name to the community's headquarters housed at No. 12. The walls of its columned, gilt-trimmed reception room on the second floor are covered with paintings of past community leaders, some so assimilated they wore noblemen's garb.

The Buda hills bear witness to Jews of the more distant past. In the thirteenth century they lived on the west side of what is now Szent Gyorgy utca. A 1278 tombstone taken from the cemetery is in the "One Thousand Years of the Hungarian Capital" exhibit at the Budapest Historical Museum. In this area stands the Behervari Gate, one of two gates to the Castle District; in a former guise, it was called Jewish Gate. On a glade just beyond this passage, at the corner of Sziliayi Erzsebet fasor and Nagyajtai utca Sarok stand a new and intriguingly designed red marble statue honoring Raoul Wallenberg.

On a major street of old houses in the Castle District itself, at Tancsics Mihaly utca 26, a medieval Jewish House of Prayer has been turned into a museum. In existence well into the Turkish period, it was built at the end of the fourteenth century and features two primitive wall drawings illustrating biblical passages. It also offers a blown-up black-and-white map of the old district. In its vaulted courtyard are tombstones from the thirteenth to the seventeenth centuries.

Sopron is virtually on the Austrian border. There, a medieval synagogue dating from the turn of the fourteenth century has been restored. Recessed from the street line at 22-24 Uj utca, it features vaulted arches, drawings of holiday scenes in the old times and, through a courtyard door just before the entrance desk, a stone well that was the *mikve*. A special feature of this structure is a separate but attached women's hall, one of the oldest in Europe. Female congregants could watch the main service by peering through horizontal slits into the main sanctuary. It was one of the first public buildings in Sopron, when the town was young.

Jews were barred from Szeged in the south of Hungary until the end of the eighteenth century. However, by the beginning of this century, they had a sufficiently solid foothold to build a large ornate synagogue, which some consider the world's most beautiful. It features cupolas, minarets, buttresses, gables and stained-glass windows and has recently been restored, thanks to an unnamed former townsman now living in Florida.

by Phyllis Ellen Funke

PEACE AND EVERLASTING MEMORY

Richard Leitner	 formerly	Vienna
Betty Rosenbaum, nee Halberstadt	 formerly	Hamburg
Adele Lebrecht	 formerly	Germany
Molly Berman, nee Hertz	 formerly	Schenklengsfeld
Charles H. Kraus	 formerly	Germany
Sally Hirschenberger, nee Berney	 formerly	Laudenbach
Erwin Fabisch	 formerly	Berlin
Hugo Stern	 formerly	Rothheim
Erna Baum, nee Wertheim	 formerly	Frankfurt
Selma Fabisch, nee Lang	 formerly	Berlin
Lizette Metzger	 formerly	New York

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*

March Adar

10	13	Albert Weil
10	13	Recha Weil
10	13	Ludwig Weissfeld
11	14	Gustav Blum
11	14	Jakob Blum
11	14	Julius Blum
11	14	Leopold Kende
11	14	Theodor Lauter
11	14	Hannchen Plaut
12	15	Anselm Baer
12	15	Sol Hahn
12	15	Otto Gutman
12	15	Rosa Lenz
12	15	Jacob Oppenheimer
12	15	Laurence Rosenthal
12	15	Emma Wolf
13	16	Yeta Brown
13	16	Samuel Eberhardt
13	16	Ann Lewy
13	16	Mina Strassburger
14	17	Anna Feuer
14	17	Arthur Gottlieb
14	17	Martha Gruenbaum
14	17	Leo Lesser
14	17	Recha Mathes
14	17	Sigmund Neubauer
14	17	Isak Plaut
14	17	Bertha Seelig
15	18	Lotte Adler
15	18	Bernard Appel
15	18	Bertha Dreifuss
15	18	Max Friedman
15	18	Johanna Kirschner
15	18	Albert Leiter
15	18	Rita Lowenberg
15	18	Ernesto Stadecker
15	18	Arthur Trautmann
15	18	Kenneth Zimmermann
15	18	Isidor Weil
16	19	Albert Falk
16	19	Moses Gruen
16	19	Siegfried Kahn
16	19	Abraham Kosinetz
16	19	Fritz David Lehman
17	20	Bernhard Behrens
17	20	Julie Gruenberg
17	20	Anna Hermann
17	20	Hellmuth Hirschheimer
17	20	David Liebmman
17	20	Johanna Liebmann
17	20	Ada Ullman
17	20	Meta Weil
18	21	Dr. Ferdinand Hermann
18	21	Jolan Schlee

March Adar

20	23	Joseph Adler
20	23	Seli Heldmann
20	23	Laurence Hirsch
20	23	Margot Hirsch-Reese
20	23	Hugo Horwitz
20	23	Hugo Voss
21	24	Betty Kraus
21	24	Bertha Wiesenberg
22	25	Joseph Feuer
22	25	Max Gitterman
22	25	Fritz Neuhaus
22	25	Therese Stern
23	26	Fritz Brandeis
23	26	Elfriede Breslauer
23	26	Julie Horn
23	26	Ludwig Landenberger
23	26	Margarete Meyer
23	26	Meta Rosenthal
23	26	Paul Scherlinski
23	26	Hugo Schloss
24	27	Bertha Herzberg
24	27	Isidor Kraus
24	27	Herman Levi
24	27	Jenny Pinkesfeld
24	27	Regina Rosenthal
24	27	Julius Schoenberger
24	27	David Schuelein
24	27	Hugo Ullman
25	28	Bertha Froehlich
25	28	Max Louis Gutman
25	28	Isidore Lewy
25	28	Bernard Lowenstein
25	28	Irma Marx
25	28	Leo Stern
25	28	Babette Wild
25	28	Henriette Wolf
26	29	Martha Herz
26	29	Julius Schaler
26	29	Ethel Sinnreich

Nisan

27	1	Gustav Bendheim
27	1	Hugo Hirsch
27	1	Arthur Kahn
27	1	Hannah Kayem
28	2	Rabbi Dr. Leo Baerwald
28	2	Henriette Bensinger
28	2	Julius Hellman
28	2	Paula Kalter
28	2	Willi Oppenheim
28	2	Adolf Sass
29	3	Elsie Blumenthal
29	3	Selma Hamburger
29	3	Max Hubert
29	3	Steven S. Kahn

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WE REMEMBER

March Nisan

29	3	Bertha Rosenberg
29	3	Meta Stern
30	4	Ludwig Bruckheimer
30	4	Gustav Stock
31	5	Julius Katzenstein
31	5	Dr. Otto L. Kupfer
31	5	Isaak Selig
31	5	Dr. Paul Simon

April

1	6	Martha Lasker
1	6	David Neumann
1	6	Leopold Weil
2	7	Sally Hammerschlag
2	7	Herta Salomon
3	8	Julius Benjamin
3	8	Max Fein
3	8	Recha Fein
3	8	Hilde Kahn
3	8	Auguste Levi
3	8	Henry Miller
3	8	Babette Noerdlinger
3	8	Gustav Sacki
3	8	Ida Sacki
3	8	Bella Schloss
3	8	Margit Schloss
3	8	Leonore Soika
3	8	Adele Strauss
4	9	Siegmund Ehrlich
4	9	Jack Goldfarb
4	9	Rebecca Neu
4	9	Herman Schulhoff
5	10	Isidor Bensinger
5	10	Ella Israel
5	10	Liebmann Kaufman
5	10	Sally Nauman
6	11	Berta Friedberg
6	11	Gretchen Gutmann
6	11	Johanna Koestrich
6	11	Philipp Lehr
7	12	Henry Lichtenstein
8	13	Jettchen Griesheim
8	13	Irma Waelder
9	14	Flora F. Freyer
9	14	Rudolf Strauss
10	15	Paula Alexander
10	15	Alexander Bauer
10	15	Helene Gowa
10	15	Jacob Gutwillig
10	15	Samuel Hirschheimer
10	15	Julius Jacob
10	15	Albert Katzenstein
10	15	Fred Loewengart
10	15	Ferdinand Mayer
10	15	Rudolf Strauss
10	15	Betty Strauss
11	16	Fred Marx
11	16	Berta Mueller
11	16	Clara Neu
11	16	Herman Schlee

April Nisan

12	17	Eva Badt
12	17	Nette Loeb
12	17	Sanna Ottenheimer
12	17	Rabbi, Dr. Hugo Stransky
13	18	Elsa Angres
13	18	Irma Henlein
13	18	Lisa Wertheimer
13	18	Hedwig Wolff
14	19	Samuel Stein
15	20	Irma Levite
15	20	Immanuel Rosenfeld
15	20	Emil Silbermann
15	20	Sessi Wertheim
16	21	Herman Gundelfinger
16	21	Johanna Kahn
16	21	Max Katzenstein
16	21	Siegfried Wertheim
17	22	Dora Abeles
17	22	Max Abeles
17	22	Dr. Leopold Landenberger
17	22	Emil Oppenheimer
17	22	Irene Winter
18	23	Aron Gottlieb
18	23	Sarah Berney
18	23	Victor Marx
19	24	Jack Kayem
19	24	Simon Stern
20	25	Josef Holzer
20	25	Laura Schorsch
21	26	Anna Perry
21	26	Herbert Wolf
22	27	Naftali Feingold
22	27	Lazarus Heinsfurter
22	27	Benno Levy
22	27	Amson Schloss
22	27	Bertha Veis
22	27	Jacob Veis
23	28	Fanny Auerhann
24	29	Flora Neubauer
24	29	Irving Isidor Simon
24	29	Jenny Strauss
25	30	Meinhard Marx
25	30	Matylda Morawetz

Iyar

26	1	Dr. Joseph Cahn
26	1	Else Grossman
26	1	Max Herz
26	1	Adelheid Mannheimer
27	2	Leopold Kronnenberger
27	2	Lothar Strauss
28	3	Ignaz Benedikt
28	3	Norbert Hess
28	3	Salli Levi
28	3	Elsa Wortsman
29	4	Irma Erlebacher
29	4	Max Hamburger
29	4	Elsie Hirsch
29	4	Emma Leitner

(continued on page thirty five)

WE REMEMBER

<i>April</i>	<i>Iyar</i>		<i>May</i>	<i>Iyar</i>	
30	5	Frieda Brotman	17	22	Anna Voss
30	5	Peter J. Dienstag	18	23	Klara Breslauer
30	5	Emil Dreyfuss	18	23	Morris Moser
30	5	Gabriel Klein	19	24	Doris A. Jacoby
30	5	Salomon Loeb	19	24	Isaak Schoen
30	5	Fred Neubauer	20	25	Max Hammerschlag
<i>May</i>			20	25	Michael Holzer
1	6	Hedwig Fischel	20	25	Henny Katz
1	6	Alice Seligmann	20	25	Fanny Moser
1	6	Walter Stein	20	25	Fred Reich
2	7	Bertha Kahn	21	26	Babette Himmelreich
3	8	Goetz Hellmann	21	26	Emanuel Himmelreich
4	9	Alexander Bloch	21	26	Mathilde Hoffman
4	9	Max Ransenberg	21	26	Malchen Oppenheimer
5	10	Bertha Freitag	21	26	Ida Strauss
5	10	Paula Gutwillig	22	27	Helen Gutkind
5	10	Raphael Felix Hayum	22	27	Babette Levi
5	10	Hermann Wertheimer	22	27	David Meyer
6	11	Rosette Kaufmann	22	27	Max Plaut
6	11	Fred Royce	22	27	Meyer Rosenberg
6	11	Leo Traub	23	28	Lina Goetz
7	12	Morris Hirsch	23	28	Bertha Lemberger
7	12	Otto Lowenstein	23	28	Max Neumann
7	12	Arthur Nathan	24	29	Ernest Gutmann
8	13	Henriette Brunn	24	29	Igo F. Gutman
8	13	Eric Gross	24	29	Eugenie Kahn
8	13	Gustav Daniel	24	29	Siegfried Rothschild
8	13	Martha Lafarque		<i>Sivan</i>	
8	13	Flora Strauss	25	1	Julius Lehmann
9	14	Stephanie Greenbaum	25	1	Sidi Lorsch
9	14	Jack W. Levi	25	1	Herta Losman
10	15	Willi Schiff	25	1	Josef Losman
10	15	Mordko Katz	26	2	Benjamin Vosen
10	15	Lisel Leiter	27	3	Sofie Goldschmidt
10	15	Bernard Philippson	27	3	Joseph Gottlieb
11	16	Erna Heilbronn	28	4	Ella Strauss
11	16	Karl Lichtenstein	28	4	Clementine Wollenreich
11	16	Erna Stern	29	5	Rosel Rachel Bruchfeld
11	16	Sol Stern	29	5	Jonas Frank
11	16	Recha Strauss	29	5	Fanny Levite
12	17	Heymann Grossman	29	5	Doris Schuelein
12	17	Arthur Jacoby	30	6	Dr. Isak Heilbronn
12	17	Lugwig Kahn	30	6	Jenny Katzenstein
13	18	Siegfried Heyman	30	6	Auguste Wolf
13	18	Manny Hoffman	31	7	Thekla Alexander
13	18	Michael Singer	31	7	Lina Gitterman
14	9	Selma Adler	31	7	Emil Liffgens
14	9	Henry Falkenstein	31	7	Irma Liffgens
15	20	Inge Lowenstein	31	7	Helene Mayer
16	21	Joseph Freitag	31	7	Berta Oppenheimer
16	21	Minna Hanau		<i>June</i>	
16	21	Stephen Schoemann	1	8	Sally Hirsch
17	22	Bertha Friedberger	1	8	Anna Pollack
17	22	Louis Heilbrunn	1	8	Renate & Sally Pollack
17	22	Sylvia Mintz	1	8	Walter Ronner

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

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