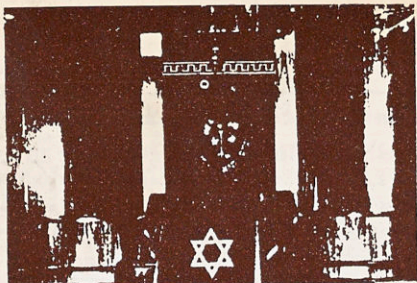


HABAYIT



הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Tishri-Cheshvan-Kislev 5751

Number 326

October-November-December 1990

POPULATION CONTROL

Not in the "popular" sense, which is repugnant to our Jewish way of thinking and runs counter to the will of the Creator for all mankind. "Be fruitful and multiply and fill the earth," said He to Adam and Eve (Genesis 1:28). "He created it not in vain, He formed it to be inhabited," warns Isaiah (45:18). In populating the earth, man reaches out to partnership with G'd in creation (singularly expressed in the English word *procreate!*).

In sheer numbers, the world's population has fluctuated wildly through the millenia. The thousands in antiquity became millions, and with conquests of diseases and lengthening of life expectancy, millions are currently swelling our ranks into explosions of multi-billions.

Our confidence in man's eventual ability to harness the bounty of nature and to provide for them all, is firmly rooted in our faith in the Creator Who is the benevolent Provider.

A picture of staggering, dizzying dimension is offered by the High Holiday Machzor:

וְכָל בָּאֵי עוֹלָם יַעֲבְרוּן לִפְנֵיךָ כְּבָנֵי מְרוֹן

"all the world's inhabitants pass before You like a flock of sheep."

G'd's judging eye falls on them all, the billions inhabiting the globe. He sees them during the solemn Days of Awe as were they passing by, single file, like sheep under the mustering rod of the shepherd.

Father and King, He is in control, of the teeming masses as well as each person individually. A grand and lofty and truly awesome population control.

Rabbi Shlomo Kahn



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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day</i>	<i>Shema</i>
		<i>Evening</i>	<i>Morning</i>			<i>Break</i>	<i>Before</i>
1990							
Sept. 20	1st day Rosh HaShono—Sermon	6:40	7:30	7:00	7:33	5:46	9:44
Sept. 21	2nd day Rosh HaShono—Sermon	7:00	7:30	6:35			
Sept. 22	Hazinu (Shuva) — Sermon	6:35	8:45	6:55	7:30	5:48	9:45
Sept. 29	Yom Kippur: Holiday begins 6:25 P.M.; Kol Nidre 6:45 P.M. (Sermon); Morning 8:15 A.M.; Torah Reading 11 A.M.; Sermon 12:15 P.M.; Musaf 12:35 P.M.; Mincho 3:10 P.M.; Sermon & Yizkor 5:25 P.M.; Neilo 5:55 P.M.; Conclusion 7:18 P.M.						
Oct. 4	1st day Sukkos—Sermon	6:15	8:30	6:40	7:09		
Oct. 5	2nd day Sukkos	6:40	8:30	6:10			
Oct. 6	Shabbos Chol HaMoed—Sermon	6:10	8:30	6:35	7:06	6:03	9:50
Oct. 11	Shemini Atzeres (Yizkor) —Sermon	6:05	8:30	6:35	6:57		
Oct. 12	Simchas Torah	6:35	8:15	6:05			
	(Hakofos Thursday night 6:57 P.M. and Friday morning 9:00 A.M.)						
Oct. 13	Bereshis (Blessing Month of Cheshvon)	6:05	8:45	6:20	6:55	6:10	9:53
Oct. 20	Noach (Rosh Chodesh) —Sermon	5:50	8:30	6:10	6:45	6:17	9:56
Oct. 27	Lech lecho	5:40	8:45	6:00	6:36	6:24	9:59
	STANDARD TIME						
Nov. 3	Vayero	4:35	8:45	4:55	5:28	5:32	9:03
Nov. 10	Chaye Soro—Kristallnacht Memorial	4:25	8:45	4:45	5:20	5:39	9:07

(continued on next page)

SCHEDULE OF SERVICES *(continued)***STANDARD TIME**

Nov. 17	Toldos (Blessing Month of Kislev)	4:20	8:45	4:40	5:15	5:47	9:12
Nov. 24	Vayetze	4:15	8:45	4:40	5:11	5:55	9:18
Dec. 1	Vayishlach—Sermon	4:10	8:45	4:35	5:09	6:01	9:22
Dec. 8	Vayeshev	4:10	8:45	4:35	5:09	6:07	9:27
Dec. 15	Miketz—Chanukah—Sermon	4:10	8:30	4:35	5:10	6:12	9:31
Dec. 22	Vayigash	4:15	8:45	4:40	5:12	6:16	9:35

WEEKDAYS (unless listed otherwise—see below)

Mornings:	Sundays and Legal Holidays (Thursday, November 22)	8:00 A.M.
	Mondays and Thursdays	6:40 A.M.
	Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings:	September 23 to October 25	6:00 P.M.
	October 28 to December 20	4:30 P.M.

TASHLICH on the 1st day of Rosh HaShono afternoon

HOSHANO RABBO LERNEN: Tuesday, October 9 — 6:00 P.M.

SPECIAL DAYS

Sunday	Sept. 16	Selichos 7:00 A.M.
Monday	Sept. 17	Selichos 6:00 A.M.
Tuesday	Sept. 18	Selichos 6:15 A.M.
Wednesday	Sept. 19	Erev Rosh HaShono 6:00 A.M. ERUV TAVSHILIN
Sunday	Sept. 23	Tzom Gedalyo: fast begins 5:21 A.M.; Selichos 7:30 A.M.; Mincho-Maariv 6:00 P.M.; fast ends 7:25 P.M.
Monday	Sept. 24	Selichos 6:00 A.M.
Tue.-Wed.	Sept. 25-26	Selichos 6:15 A.M.
Thursday	Sept. 27	Selichos 6:00 A.M.
Friday	Sept. 28	Erev Yom Kippur Selichos 6:30 A.M.; Mincho 2:00 P.M.
Wednesday	Oct. 3	Erev Sukkos ERUV TAVSHILIN
Sunday	Oct. 7	Chol HaMoed Sukkos: Shacharis 7:30 A.M.
Mon.-Tue.	Oct. 8-9	Chol Hamoed Sukkos: Shacharis 6:30 A.M.
Wednesday	Oct. 10	Hoshano Rabbo: Leren Tuesday night 6 P.M.; Shacharis Wednesday 6:07 A.M. ERUV TAVSHILIN
Friday	Oct. 19	Rosh Chodesh Cheshvon, 1st day: Shacharis 6:30 A.M.
Shabbos	Oct. 20	Rosh Chodesh Cheshvon, 2nd day: Shacharis 8:30 A.M.
Monday	Nov. 5	Sheni: Shacharis 6:30 A.M.
Thursday	Nov. 8	Chamishi: Shacharis 6:30 A.M.
Monday	Nov. 12	Sheni: Shacharis 6:30 A.M.
Sunday	Nov. 18	Rosh Chodesh Kislev: Shacharis 8:00 A.M.
Tuesday	Dec. 4	in Maariv Tuesday evening begin TAL UMOTOR
Tuesday	Dec. 11	1st Chanukkah light Tuesday evening
Wed.-Fri.	Dec. 12-14	Chanukkah: Shacharis 6:30 A.M.
Shabbos	Dec. 15	Chanukkah: Shacharis 8:30 A.M.
Sunday	Dec. 16	Chanukkah: Shacharis 8:00 A.M.
Monday	Dec. 17	Rosh Chodesh Teves, 1st day: Shacharis 6:30 A.M.
Tuesday	Dec. 18	Rosh Chodesh Teves, 2nd day: Shacharis 6:30 A.M.
Wednesday	Dec. 19	Chanukkah: Shacharis 6:30 A.M.

SHIURIM SCHEDULE

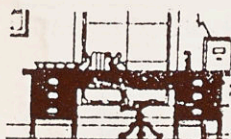
Daily Leren after Shacharis

Daily Leren after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.



FROM THE PRESIDENT'S DESK

All those of you who have attended our Services during the last few weeks will have appreciated the smooth functioning of our new Air Conditioning unit (at least until the time of this writing). Once again, many thanks to our members for their cooperation and help.

A few minor changes in the seating arrangements in our Synagogue have become necessary in order to comply fully with existing regulations as well as for practical reasons. We have removed the last row of the ladies' section on the East wall of the Synagogue, the two last chair rows in the gentlemen's section and one bench row in the ladies' section West of the Bimah. We appreciate the understanding and cooperation of the members that were affected and to whom we, of course, offered suitable replacement seats. The area previously covered by chair rows had to be properly covered with a carpet. Mr. Walter Michel, Chairman of our Building Committee, spent much time and effort (as he always does for anything connected with our Services, our building and our Administration) in order to obtain for us a handsome carpet at a very reasonable cost.

The time has come once again to express heartfelt thanks to all those who daily or frequently attend our morning and evening Services. I would like to take this opportunity to give special recognition to our Vice-President Mr. Arthur Hanauer without whose untiring efforts many a Service would pass without a Minyan. I do not know the secret of his success but his special powers of persuasion seem to make it impossible to refuse him! He is ably assisted in this task by Mr. Albert Blank who will, whenever necessary, attempt to lure one, two or more gentlemen to our evening Service by telephone to complete a Minyan.

As you know, I also act as Chairman of our Synagogue Committee and as such distribute the Aliyas (calling up to the Torah, etc.) I consider it my duty to be totally even-handed, giving out these honors—and any task connected with the Torah should be considered an honor—impartially without regard to the size of a donation (or the lack thereof) or any other favoritism. (I will admit that at times special consideration is given to anyone who supports our daily Minyan.)

Those who regularly join our Sabbath Services know that the natural decrease in attendance will force us to call everyone more frequently today than five years ago. Fortunately, most of our members accept this very graciously. I fervently hope that those few who greet an Aliya with: "What, me again!" will adopt the same attitude as a Rosh Hashono resolution.

To all of you a Healthy, Prosperous and Peaceful 5751!

William Blank

FROM THE RABBI'S STUDY

ERUV TAVSHILIN. Food preparing on Yomtov (on an existing flame) is permitted but only for the same day. When a holiday occurs on Friday, Shabbos preparations must be begun before the holiday's beginning. This token pre-Yomtov Shabbos preparation is called ERUV TAVSHILIN (see directions and procedure in any Siddur or holiday Machzor). Such an ERUV TAVSHILIN is required for each family on Wednesday, September 19th, Wednesday, October 3rd, and Wednesday, October 10th.



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

KINDLING THE YOM KIPPUR LIGHTS. Although Yom Kippur begins at a given time (this year 6:25 P.M.), when the holiday lights are kindled prior to that time, the Yom Kippur restrictions commence for that person then. If the person intends to ride, or carry an object, to the Synagogue afterwards (but before 6:25 P.M.), he or she must state: "With kindling the Yom Kippur lights I do not yet take upon myself the sanctity of the holiday."

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

GENERAL MEMBERSHIP MEETING OF THE SISTERHOOD

June 24, 1990

President Fay Blank opened the meeting and welcomed the assembled Sisters. In her annual report she spoke about the work done by board members and helpful sisters during the past year, and gave a chance to elect a board for the coming year. She expressed her pleasure at seeing Rabbi Kahn with us. President William Blank had asked to be excused due to a prior commitment.

The minutes of last year's meeting were read by Recording Secretary Eugenie Weinberg and adopted. Mrs. Blank thanked all Officers and Trustees of the Board, and especially Vice-Presidents Irma Stern, Erika Neu, and newly elected Rita Rosenthal for their cooperation. Although Mrs. Irma Stern was not able to attend, she is very interested in our Sisterhood and Congregation.

In her Annual Report Mrs. Blank mentioned that regretfully some of the planned social functions could not materialize because of insufficient participation. Our Anniversary Dinner which took place on December 3rd 1989 was a great success in every way. Thanks are due to all who helped to make this affair so memorable. For those who were not able to attend, the marvelous journal edited by Rabbi Kahn and the write-up in a previous *Habayit* will be of great value. —For the Oneg Shabbat on December 23rd, Chanukkah, sponsored by Sisterhood and Chevra, we had a big turnout. —On a Sunday afternoon in January, we visited the Jewish Museum to see the exhibit "Gardens and Ghettos, the Art of Jewish Life in Italy." An excellent report about it written by Mrs. Charlotte Wahle appeared in a previous *Habayit*. —On April 29th we had our annual Sisterhood Luncheon. To our great regret Chairperson Ria Roos could not be with us due to illness. Chairperson Margot Wortsman did a wonderful job and Mrs. Blank thanked her and all others who helped to make it such a success, be it by working in the kitchen, by being waitresses or clean-up crew. The luncheon happened to occur a day before Yom Atzmaut, so a film on Israel was shown and the hall decorated in blue and white. The "Woman of the Year Award" was presented to Mrs. Leonie Michel who accepted gracefully but was so surprised and touched that Mr. Michel made the acceptance speech. Mr. and Mrs. Walter Michel had celebrated their Golden Wedding Anniversary during the year.

As every year, the Sisterhood decorated the Sukkah, served Chalos, wine and cookies on all kiddushim, gave sweet treats to the children on Simchat Torah. —On Yom Atzmaut refreshments were served after the special Maariv service. On Shavuoth the Sisterhood beautified the Synagogue with lovely flower arrangements.

Regarding the functions of Chevra Kadisha Mrs. Blank mentioned that although Mrs. Irma Leopold is at the moment unable to participate, she continues to supervise. With the help of capable ladies, taharoth are being performed as before. The Sisterhood sends a meal to the mourner's house. In honor of our departed members, all assembled rose and observed a moment of silent tribute.

Mrs. Ruth Ruhm reported on the Committee for the Elderly. Chairpersons Oscar Wortsman and Ruth Ruhm visit the sick in hospitals and at home and in addition several Sisters visit in Nursing Homes, performing a great Mitzvah. On special birthdays and anniversaries flowers and candy are sent. A letter of thanks for such services from a former board member was read by Mrs. Blank.

Mrs. Gertrude Strauss, our fine Treasurer, gave a detailed financial report. The Sisterhood contributed \$5,000 to the new air-conditioning unit, and numerous organizations received donations.

The Nominating Committee headed by Mrs. Ruth Ruhm and Mrs. Rita Rosenthal reported that all present board members agreed to serve another year. The ballots were distributed, voted, and all were re-elected. Mrs. Blank thanked the Sisters for their confidence.

In the absence of President Blank, Vice-President Rita Rosenthal read his message. She also presented President Fay Blank a bouquet of flowers, a small gift of recognition from the Sisterhood. A get-well card was signed by all present for Board Member Ria Roos.

Mrs. Blank asked Rabbi Kahn to address the assembled Sisters. Rabbi Kahn told of the speech delivered at the graduation exercises of a Yeshiva High School by a father of a graduate, director of a hospital for terminally-ill cancer patients who are children and young adults. The speaker stressed that interest in life is courageously shown. Rabbi Kahn explained how this must be in our minds when visiting the ill. Not quantity of life but quality of life counts.

A question-and-answer period followed, when Mrs. Wahle reported that the graves of our past president Irma Loewenstein and her husband are in a sorry state. It was decided to take care of the situation. Another suggestion was made to begin meetings at 10 A.M. in the future.

Wishing all a good summer, President Blank closed the meeting.

Eugenie Weinberg, Recording Secretary

CONGREGATION NEWS IN BRIEF



... for Shovuos the flower decorations in the Synagogue were donated by the Sisterhood, the Yomtov services enjoyed good, dignified, beautifully conducted services, the Shovuos-Lernen was arranged by the Chevra under the guidance of Chevra President Arthur Hanauer, at which the appropriate Torah passages were studied, Rabbi Kahn spoke on the nature of the Jewish personality, and refreshments were served by a group of ladies . . .
... a report on the annual membership meeting of the Sisterhood appears elsewhere in this issue . . .
... please be reminded that Yahrzeit names read by the Rabbi towards the end of Shabbos services are those appearing on the Synagogue's Memorial Windows and Plaques: additional names for a current Yahrzeit may be submitted to the office one week in advance (a donation is appreciated) . . .

COMMUNITY NEWS



JEWISH COMMUNITY COUNCIL

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

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

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

MORIAH LUNCHEON CLUB

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

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

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

JEWISH INFORMATION AND REFERRAL SERVICE

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

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

IMPORTANT NOTICE

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

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

ALL IN THE FAMILY

A story has it that a congregation—not of our religion—found itself in need of replacing their retiring minister. They had arrived at two final candidates who were to put to test their homiletic talents in successive sermons of equal durations.

The first one presented a lighthearted speech, laced with witticisms that evoked many a chuckle from his audience. The other candidate, however, thundered at the flock with a somber oration of doom and gloom. It was he whom the elders of the congregation chose as the winner.

When friends of the losing candidate asked him to what circumstances he might attribute his downfall, he thought for a while and answered cheerfully: "Well, I guess it was my levity that pulled me down—and my opponent's gravity that pulled him up!"

In the Jewish calendar there appears to be peaceful co-existence between our High Holy Days and those of joy and merriment. While Hoshana Rabba still echoes the Days of Awe, Shemini Atzeret and Simchat Torah close—and reopen—the annual festive cycle on a harmonious note of rejoicing.

Meanwhile, let us recount the good news items being celebrated by our Congregation's families during the summer months.

In September Mrs. Paula Brandis is looking forward to her 94th birthday, while Mrs. Fanny Rau will be celebrating her 90th. August saw the 80th birthdays of Mrs. Irene Heimer as well as the 85th birthday observances of Mrs. Ruth Ruhm and in Florida of Mr. Alfred Morgenthau. For a like milestone we express belated congratulations to Mrs. Bianca Simon whose July birthday was missed in the preceding *Habayit* issue, and a hearty Mazel Tov goes to Mrs. Bella Lamm for her 70th birthday in August. Having reported the *Wiegenfeste* in descending order, we may "call up" as "Acharon" a person who is matching his Hebrew name Binyamin with being the youngest on our "Geburtstagsliste". In August the 70th birthday was celebrated by our President William B. Blank. May our Kehilla be blessed with many continuing years of his inspired and devoted leadership and unceasing vigor, and may the gifts of Shalom and Good Health be birthday presents to all the families.

We are making amends for an error that occurred in a description of a simcha, reported in the previous issue. Mrs. Irene Heimer celebrated the birth of a great-grandson, rather than the Bar Mitzvah of such a descendent. By the time that event will occur your correspondent may have been fired for making too many boo-boos

There is still more "Nachas from Nackommen" to be narrated: Mr. and Mrs. John Lamm were presented with a grandson, born in Israel, and Mr. and Mrs. Harry Hess had another grandson and the additional simcha of celebrating their 40th wedding anniversary in June. In Israel two grandchildren of Mr. and Mrs. Manfred Walden became engaged, and another grandson got married in June in New York. A grandson of Mrs. Mili Friedemann and of Mr. Max Strauss became engaged in July, while the marriage of Mrs. Doris Wolferman's daughter, Sandra to Mr. Michael Stern, took place in the same month.

As we go to press we learned of the birth of a great-grandchild to Mrs. Cilly Interstein, and of twin great-grandchildren to Mrs. Irma Leopold.

May the New Year bring a continuing flow of *Besorot Tovot*.

Shalom—ve—Hatzlachah—Leshanah Tovah

Theodore H. Spaeth

It gives me profound pleasure to extend hearty Mazel tov wishes from all of us in Congregation Beth Hillel and Beth Israel, to our esteemed President, Mr. William B. Blank, on the occasion of his 70th birthday.

Mr. Blank has achieved with great success a host of accomplishments in all areas of his life. It is the fond hope and wish of us all that Hashem will bless him and his family with many more years of good, healthy and happy life.

Henry W. Longfellow's words personify our President with perfection:

"Better than words are deeds
Actions mightier than promises."

Oscar Wortsman
Vice President

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THANK YOU

We wish to express our sincere thanks to Rabbi and Mrs. Shlomo Kahn, President and Mrs. William Blank, Mr. and Mrs. Arthur Hanauer, Mr. and Mrs. Fred Schoen, members and friends of the Congregation, Chevra Kadisha and Sisterhood for their kindness shown to us on the occasion of our 40th Wedding Anniversary.

Mr. and Mrs. Harry Hess

Our sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. William Blank, and all our friends and members of the Congregation for their good wishes on the occasion of our granddaughter's marriage.

Hugo and Rose Bacharach

My sincere thanks to Rabbi and Mrs. Kahn, President Blank and Mr. Wortsman for his kind words. Messrs. Hanauer, Schoen and Bacharach of the Chevra Kadisha, and all the members of the Congregation for the many good wishes, donations and gifts extended to me on the occasion of my 90th Birthday.

Simon Metzger

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

Hilda Saul

We wish to express our heartfelt thanks and gratitude to Rabbi Kahn, Cantor Scharenberg, members of the Chevra Kadisha and Sisterhood, and to all our dear friends who gave us so much comfort during our dark days.

Max Strauss and Family

I like to thank Rabbi and Mrs. Kahn, Mr. and Mrs. Wortsman, the Chevra Kadisha and all my friends in the Congregation for the good wishes and presents I received on my special Birthday.

Alfred Kahn

Our heartfelt thanks to Rabbi Kahn, President Blank and our Board of Officers, the Chevra Kadisha and Sisterhood, and all our dear friends and fellow-congregants, for all your get-well wishes and prayers for our beloved wife and mother Ria Roos, and for the outpouring of sympathy at her passing.

Ernest & Lenny Roos & Family

Our heartfelt thanks to the Congregation, Chevra Kadisha and all members and friends for their kind expression of sympathy on the loss of our dear brother and brother in law Julius Curt Scher z.l.

Eugene and Ann Scher

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OPEN SUNDAYS

THANK YOU

Sincere thanks to Rabbi and Mrs. Kahn, all the Board Members, Chevra Kadisha and Sisterhood, to our relatives and friends in the Congregation, for their kind expressions of sympathy on the loss of our late husband and father Siegfried Hirsch.

*Herta Hirsch
Henry Hirsch and family*

PROGRAM PREVIEW

- Sunday, October 21 (rain day: October 28) South Sea Port/Ellis Island
(sponsored by Congregation and Sisterhood)
- Saturday, November 17, afternoon Oneg Shabbat
(sponsored by Chevra and Sisterhood)
- Sunday, December 16, afternoon Sisterhood Chanukkah Luncheon
- 1991
- January (date to be announced) cultural event
- Sunday, February 24, afternoon Chevra Day
(Memorial Service and Purim-Chevra Se'udo)
- Sunday, April 14 guided tour of JFK Airport
(sponsored by the Sisterhood)
- Saturday in May (date to be announced), afternoon Oneg Shabbat
(sponsored by Chevra and Sisterhood)

IN LOVING MEMORY OF MY DEAR PARENTS

**WALTER FRIEDMAN
CLAIRE FRIEDMAN**

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

IN HONOR OF OUR DEAR AUNT

MRS. CAROLINE GLUCK

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

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A THOUSAND WORDS

Rabbi Shlomo Kahn

Fred R. Barnard's "One picture is worth a thousand words" (he described it as a Chinese proverb) opts categorically, unequivocally for the illustration. With almost scornful contempt, it belittles the conventional method of verbal communication.

In similar fashion, but respectfully accentuating the positive rather than deriding the 'word', King Solomon employs the metaphor, in applauding the art of choosing the apt expression: "A word fitly spoken is like apples of gold in vessels of silver" (Proverbs 25:11). In his Introduction to *The Guide for the Perplexed*, Maimonides endorses this method with enthusiasm. Explaining the Hebrew word *maskiyos*, here simply rendered "vessels" to be "Filigree network . . . such as frequently wrought by silversmiths" he exclaims: "See how beautiful (is this) figure! Just as a golden apple overlaid with a network of silver, when seen at a distance, or looked at superficially, is mistaken for a silver apple but when a keen-sighted person looks at the object well, he will find what is within and see that the apple is gold—the same is the case with the figures employed by prophets."

Metaphors and similes, skillfully drawn as word pictures, especially when common, ordinary household terms are used, trigger instantaneous recognition. They obviate a lengthy description, often taking the place of an entire paragraph of many words, an eloquent sermon, or a mini-lecture. Take this well-known Mishna as a telling example:

"Four are the characteristics among those who sit in the presence of sages: the sponge, the funnel, the strainer, and the sieve." Clarity itself! Delightfully apparent. The rest of the Mishna is almost superfluous: "The sponge which absorbs everything, the funnel which receives in one ear and lets out at the other, the strainer which lets through the good wine and retains the dregs, and the sieve which eliminates the coarse meal and collects the fine flour." (Fathers 5:18)

Four common-place objects are held up to view and we are directed to relate them to students. We instantly recognize all four: the student who indiscriminately takes in all of his teacher's remarks and is unable to sort the significant from the trivial; the pitiful student who listens but quickly forgets or is unable to understand what has been taught; the unfortunate one who remembers the worthless material and misses what is vital; the happy student who can ignore the picayune and retain the essential.

Our Jewish year has as solemn "openers" ten Days of Awe. What illustrates them, so that at a glance their impact is in sharp focus? The Shofar, of course. "You don't have to be Jewish" to know that, but if you are, you will surely remember much (or some, or little) of the abundance of sermons and essays, explanatory notes and articles which reach Jewish eyes and ears throughout a lifetime of High Holidays. Central to the Rosh HaShono service, jarring the conscience, thrilling the soul, relevant to the days' meaning and message, and therefore highly descriptive, is the Shofar. Visualize a ram's horn, see it or its likeness, and the awe of the day, the tremor of the heart, indeed the memory of the holiday chants and the aroma of Rosh HaShono come awake.

Is there yet another, more compelling, more humbling, outright overwhelming symbol for the Days of Awe? Indeed, there is—the picture of a scale.

"So taught the Sages: a person must always conceive himself as were he perfectly balanced, half (of his deeds) sins and half merits. One additional good deed will happily tilt the scale to the side of merit; one more sin will unhappily tilt the scale to the side of guilt" (Talmud Kiddushin 40b).

Needless to say, it is the traditional instrument of weighing which the Talmud has in mind, the measuring device which has two cups or bowls attached to an overhead crossbar, whose tilting to and fro is influenced by the slightest weight. Once again we turn to the Book of Proverbs and read from the wisdom of Solomon: "God owns the balance, and the scales of justice" (16:11) and with it, we understand the Talmud's message perfectly. On His heavenly Scale of Justice, man is judged on Rosh HaShono. The year's good deeds are piled into the cup suspended from one end of the balancing rod, his sins go into the other. With bated breath we "see" the quivering, swinging containers, rising and falling by the weight of our deeds.

Adroitly, Maimonides links these two awesome Rosh HaShono symbols when he writes of the Shofar: "Although the Shofar blowing on Rosh HaShono is a Scriptural decree (to be observed with or without understanding its purpose) there is an allusion in it, as if it were saying: Awake, sleepers, from your sleep! Arise, slumberers, from your slumber! Examine your deeds, return in repentance;

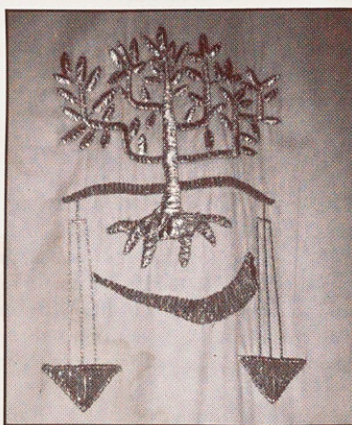
(continued on next page)

A THOUSAND WORDS (continued)

remember your Creator . . . therefore everyone must consider himself that all year long he was half deserving and half guilty. If he commits one more sin he tilts the scale towards guilt; if he performs one more good deed he tilts it to the side of merit" (Laws of Repentance 3:3).

Our Synagogue's Ark Curtain for the Days of Awe depicts in wordless eloquence, in silent dignity the entire content of these profound Rosh HaShono messages in a telling design. Under the Hebrew quotation from the Book of Proverbs, "G'd owns the balance, and the scales of justice," a "heavenly" scale is embroidered. Between the suspension chains of the twin balancing containers, a Shofar has been placed with both of its ends touching the chains. As if to say: Heed the call of the Shofar to become alert to G'd and thus the scale will tilt, tilt towards blessing, a year of life and peace, of success and happiness!

NOTE: What has here been conveyed in nearly one thousand words, our Shul's *Poroche*s communicates at a glance.



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KING OF KINGS

Suri Grunwald

Aleinu.

The string of words slides out from between my lips,
smoothly,

glibly,

each practiced syllable, perfect.

And at the end of the tefillah

I realize

that I was not there.

And the mechanized prayer,

so like a train,

has left without me.

I have lost.

And so I must gather my forces,

this time to do it right.

To activate my soul,

to fire my imagination.

I must construct cues,

build them into the tefillah itself

embed them firmly in my mind.

I cannot leave my thoughts to chance

lest they wander

and lead me astray

again.

Aleinu.

The King who reigns over kings.

Somehow

as the phrase is formed by my lips

beyond my dining room walls

and beyond the bookshelves before my face

And place myself

my real self

my soul

Before Hashem, the King Himself

so that as I bow

I bow to Him.

Let me imagine

that as I stand swaying

praying . . .

(continued on next page)

KING OF KINGS *(continued)*

A King

Awesome in glory
radiant with light
as real as the prayer book I hold between my hands
and yet

Unlimited by corporeality

is listening
hearing
measuring each word.

A Being

encompassing more than my dining room walls
much more than the roof of the building above me.

Stretching higher than the tree boughs

which cast shade upon the street outside.

Enveloping the soaring skyscrapers

thrusting arrogantly towards the clouds
and seeking to pierce them and declare their mastery.

Enclosing even the lofty mountaintops

whose crowns glitter whitely in the thin cold air.

More: The skies above, the black above the blue

the stars—oceans of them, the planets,
and the darkness beyond where even our minds cannot stretch.

All of it contained

within His greatness.

And I stand

in

my

insignificance

dwarfed by the

Awesome Greatness of the Being before me

... shuddering

sustained only by the knowledge

that I do have value

because my soul

enclosed in the smallness that is me,

is part of Him,

That He is my Father

as well as my King,

and He is waiting to hear from me.

And so the words emerge

slowly

I taste the flavor

the nuances of each syllable

as it comes to life on my tongue

and emerges from my lips.

And then I bend my knees

bow my head in proud subservience.

Aleinu.

(Reprinted by permission courtesy The Jewish Observer)



YOM KIPUR
יום כיפור

KAPAROT — EIN NICHT UNUMSTRITTENER BRAUCH AM EREW JOM KIPUR

Am Erew Jom Kipur (Vorabend des Versöhnungstages) pflegen orientalische und chassidische Juden einen Hahn zu nehmen, ihn ueber ihren Kopf zu schwingen und dabei zu sprechen: "Dieser (Hahn) sei mein Tausch, mein Ersatz, meine Suehne. Dieser Hahn geht zum Tode, wir aber moegen eintreten und hingehen zu einem guten Leben und zum Frieden". Nachher wird der Hahn rituell geschlachtet (geschaecht) und Beduerftigen gegeben. Eine Frau nimmt sich ein Huhn statt eines Hahns. Im Mittelalter haben wohlhabendere Juden einen Widder gewaehlt—Erinnerung an den Widder, der an Isaaks Stelle von Abraham geopfert worden ist (I. Mose 22,13).

Der Brauch heisst Kaparot, "Suehne", in der Umgangssprache Kapores oder "Kapores-Schlagen". Er hat viel Zustimmung, aber auch viel Ablehnung gefunden. Waehrend die einen Gelehrten es begruessen, dass die Schuld des Juden sinnhaft vor Augen gefuehrt wird, sehen andere in den Kaparot eine unzulaessige Nachahmung biblischer Opfervorschriften, etwa der Entsendung des sogenannten Suendenbocks am Jom Kipur (3. Mose 16). Ferner argumentieren die Gegner der Sitte, Heiden haetten aehnliche Braeuche ausgeuebt, und wegen des heidnischen Usus seien die Kaparot strikte untersagt. R. Joseph Karo, der Verfasser des Gesetzeskodex Schulchan Aruch, will vom Brauch nichts wissen, doch sein Glossator R. Mosche Isserles, der in Polen lebte, meint: "Man soll am Brauch nichts aendern, denn er wurde bereits von den Frueheren eingefuehrt."

Die Kontroverse hat am Brauch nichts geaendert. Wo man ihn uebte, wurde er auch nach der Kritik ausgeuebt, denn Braeuche sind generell der Kritik nicht zugaenglich. Geblieben ist auch die im Juedisch-Deutschen verwendete Redeweise: "Das taugt auf Kapores", und das soll heissen: Die Sache (Ware) ist qualitativ so schlecht, dass man sie allenfalls noch fuer den Kapores—Brauch verwenden kann.

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IF YOU STRETCH, YOU CAN TOUCH THE SKY

I found my little piece of heaven is a small building on a quiet street in Jerusalem. There, on the top floor, is my apartment where I spend some of the holidays.

I arrived in Jerusalem shortly before last Succot to set up house. Surrounded by luggage, I stood impatiently at the door fiddling with a lock which did not want to unlock. Could it be that I had brought the wrong key from the United States? An eternity later—probably two seconds—I opened the door and rolled in the luggage. A long look filled me with memories, which made me laugh and cry simultaneously. Ah, but I had no time for either of those. I was expecting a houseful of guests within one or two days, and there was much cleaning, shopping and cooking ahead of me.

I proceeded to the kitchen as any worthy *balabusta* (housewife) would, and began to check the appliances. The refrigerator was working, glory be. The stove was my next target. I turned on the gas valve and began to strike matches in an effort to light the pilots. "Relax, my friend," I told myself, "you can do it." I tried to relax, but I simply could not. A call to the Amisragas Company (the Israeli gas company) made me even more frantic. I managed to make myself clear, shouting in my best Hebrew: "Help! I need service." But the gas company representative made herself quite clear too. "We cannot help you because we have no record of your account number" she said, and abruptly hung up. I was left to pace the floor of the kitchen until I was eventually rescued by an acquaintance with a screwdriver who diagnosed that I had not given enough time for the gas to flow.

My son arrived shortly afterwards to escort me on a round of shopping for food and assorted household needs. He had just begun his second year of yeshiva studies and was already very comfortable in his adopted Israeli environment. But the fulltime study of Talmud does nothing to prepare one for a trip to the supermarket. My nineteen-year-old gallant offspring pushed the wagon with his left hand while reading from his mini-Mishna (the Oral Law) which he held in his right hand, leaving me to decipher the food labels by myself.

By the following morning, the apartment had taken on the appearance and aroma of the approaching holiday. The boys, my son's yeshiva friends, began to arrive. The material to build the succah was unpacked. The porch doors were opened wide and the construction began. The boys, working as a team, covered the top frame with woven mats for *s'chach* (the roof covering of a *succah*), stapled up yards of brightly colored fabrics for walls, hung posters and decorations, strung up lights, and carried out the table and chairs. Then they made up their beds, three in the living room and two in the spare bedroom. Luggage was strewn all over the place, and so were the boys' *lulavim* (palm branches) and *etrogim* (citrons). And willow and myrtle leaves, wrapped in wet towels, filled the refrigerator.

A hush began to descend upon Jerusalem. The buses stopped running. The neighborhood children were washed and dressed. The siren sounded to announce the time to light candles. The boys had gone to shul and I was alone, but not for long.

Soon, five young men filled my succah. Every detail of the procedure concerning the holiday had to be debated:

"Do we stand now or do we sit?"

"When do we recite this prayer?"

"Here let me show you my book."

"I have notes from my Rebbe."

(continued on next page)

IF YOU STRETCH, YOU CAN TOUCH THE SKY (continued)

On and on they argued about these issues. They also ate and drank with great appetite. Afterwards, each recited a *D'var Torah* (a short discourse on the Torah). And they sang on and on, loudly and with gusto. I became worried about complaints from the neighbors.

I was just about to ask them to lower the volume when a little voice within me asked: "Don't you know where you are? Where in the universe can five yeshiva boys sing out on Succot night without fear? You are up here on the third floor, in your own succah in the holy city of Jerusalem. If you stretch, you can touch the sky." I felt myself tremble with joy for it was all real and all that I had prayed for.

The week, filled with such precious days, rushed to its conclusion. Some boys left while others came. The house was constantly occupied by my son and his good friends who needed a place to stay, since the yeshivot they attended closed for Succot. Many of the boys did not have relatives in Israel with whom to spend the holidays and therefore, they appreciated my invitation. The pleasure I received from them as my guests cannot be described, and I too appreciated them.

One day upon my return from a tour, I found a precious gift on the table. It was a very large olivewood clock with an inscription painted on its face: "To Mrs. Schneierson, Succot 1988, from the boys."

After the boys went back to their yeshivot, I had a few days to do the laundry, clean out the refrigerator, and straighten the apartment. And then it was time for me to leave. My two bags, which had been so heavy upon arrival, were returning to the States very light. I had delivered the gifts, the mail, the peanut butter and tuna, the staple gun and the brightly colored fabrics. I turned off the gas tap and the door locked easily. I left my new clock hanging on the wall, facing the entrance, so that it will be the first object I see when I return to my little piece of heaven.

Charlotte Schneierson

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"HEILIGER SAND"—DER ALTE WORMSER JUDENFRIEDHOF
WO URALTE GRABSTEINE VOM WECHSELVOLLEN SCHICKSAL EINER BLUEHENDEN
JUEDISCHEN GEMEINDE AM RHEIN KUENDEN



"TOT IST NUR, WER VERGESSEN WIRD"

Grabinschrift auf dem Wormser Judenfriedhof

(EIN GLAEBIGER CHRISTLICHER SCHREIBER BRINGT GEDANKEN UEBER JUEDISCHE SITTEN UND VERGANGENHEIT ZUM AUSDRUCK)

Gemaechlicher fließt hier der Rhein, sein Alter verleiht ihm Ruhe, auch die Naehel eines sehr alten Freundes: Stadt der Nibelungen und des Kaisers, Martin Luther und die Reformation—diese Bilder verbinden sich fuer die meisten von uns mit dem Namen Worms. Doch wer weiss, dass in Worms mehr als tausend Jahre lang eine juedische Gemeinde beheimatet war, lange Zeit der europaeische Mittelpunkt juedisches Geisteslebens? An diesem Ort ist auch der aelteste Judenfriedhof in Europa zu finden.

Vom verkehrreichen Andreasring gelangt man durch ein schweres schmiedeeisernes Tor in der alten Stadtmauer auf den Friedhofsvorplatz. Tritt man durch die hoelzerne Pforte des inneren Einganges, so wird man schon nach wenigen Schritten umfungen von einer Stille, die den Gang des Besuchers verlangsamten laesst. Man spuert, man hat einen Bereich der Ruhe und der Zeitlosigkeit betreten.

Die Unantastbarkeit der Totenruhe—fuer die Juden ein heiliges Gesetz—bedingt, dass Graeber niemals geoeffnet, beseitigt oder neu belegt werden duerfen. Sie sind auf die Ewigkeit hin angelegt. Juedische Friedhoeft wachsen ueber Generationen und sind eine Staette der Verbundenheit mit den Vorfahren. Im Gegensatz zu unserer aufwendigen Grabpflege mit ueppigem Blumenschmuck, der manche christliche Friedhoeft fast wie Gartenanlagen aussehen laesst, ist den Juden eine Friedhofspflege nicht erlaubt. Unangemessene Eitelkeit wird darin erblickt und eine Stoerung der Totenruhe. So hat die Zeit sie allmaehlich zu einem Teil der Natur werden lassen: Die Graeber sind von Gras ueberwachsen, die Grabsteine verwittert moosbewachsen und oft von ihrem eigenen Gewicht in den Boden eingesunken oder umgestuerzt. Vergessen sind sie dennoch nicht. Kleine Steinchen, die auf manchen Grabsteinen liegen, zeugen von dem Gedenken und der Ehrung der Besucher. Diese Geste stammt aus der Zeit des Volkes Israel in der Wueste, als man die Graeber der Verstorbenen mit Steinen beschweren musste, um sie von den wilden Tieren zu bewahren.

(continued on next page)

"HEILIGER SAND"—DER ALTE WORMSER JUDENFRIEDHOF

Im babylonischen Exil gab es eine sehr alte Tradition, dass der Jude im Heiligen Land, der Heimat Israel, seine letzte Ruhestätte finden sollte. So war man bemüht, auf seine alten Tage nach Israel zu ziehen, um dort zu sterben. Das war nicht immer möglich. Deshalb wurden etwa ein Jahr nach der provisorischen Bestattung in der Fremde die Gebeine ins Heilige Land verbracht zur endgültigen Beisetzung. Da eine solche Ueberführung immer schwieriger wurde, entwickelte sich im Glaubensleben die troestliche Vorstellung, das Gott unterirdische Gaenge bilde, die es auch den in der Diaspora Begrabenen ermoeeglichten ins Heilige Land zu gelangen. Nun konnten beruhigt auch bleibende juedische Friedhoefe in den jeweiligen Gastlaendern angelegt werden; hier liegt der Beginn juedischer Friedhofskultur.

Die Grabsteine des Wormser Judenfriedhofes reichen bis in das Jahr 1076 zurueck und belegen die lange und wechselvolle Geschichte der Wormser Gemeinde. Deren Anfaenge liegen im dunkeln. Erstmals schriftlich erwaeht wird sie 960 nach Christus. Die Synagoge, zugleich die aelteste Deutschlands, wurde im Jahr 1034 errichtet. Eine Legende freilich legt nahe, dass schon vor u.Z. Juden in Worms gelebt haetten: Als Jesus von Nazareth vor seinen Anklaegern stand, habe man auch die juedische Gemeinde in Worms zu ihrem Urteil befragt. Sie haetten sich aber gegen Verurteilung und Hinrichtung ausgesprochen, sodass sie keine Schuld an der Kreuzigung treffe. Diese Legende spiegelt deutlich die zentrale Furcht der Juden vor Verdammung und Bedrohung durch ihre christlichen Mitbewohner, die sich tatsaechlich wie ein roter Faden durch die Geschichte der Stadt zieht und immer wieder in Verfolgung und Pogromen entlud.

Im Jahre 1090 erliess Kaiser Heinrich IV. ein "Judenprivileg", das ausdruecklich die Juden von Worms unter seinen Schutz stellte. So sollten sie ungestoert in ihren Haeusern wohnen, Geld wechseln und freien Handel treiben duerfen. Es wurde bei einer Strafe von 12 Pfund Gold untersagt, ihre Soehne oder Toechter zu rauben und zwangszutauen. Niemand durfte nunmehr einen Juden "zu gluehendem Eisen oder heissem oder kaltem Wasser zwingen", geisseln oder in das Gefaengnis werfen lassen. Der Mord an einem Juden wurde mit einer Strafe von 12 Pfund Gold belegt, bei Zahlungsunfaehigkeit sollten dem Moerder die "Augen ausgerissen" und die rechte Hand abgehackt werden.

Bereits fuenf Jahre spaeter erwies sich das Privileg als wertloses Papier. Im Jahre 1095 brachen franzoesische und deutsche Ritter zum ersten Kreuzzug auf. Das Heilige Grab in Jerusalem sollte aus der Hand der muslimischen "Heiden" befreit werden. Die ersten "Unglaebigen", auf die sie trafen und ueber die sie herfielen, waren die Juden in den rheinischen Staedten Worms und Mainz. Deren Haeuser wurden gepluendert, sie selbst wurden erschlagen, sofern sie sich nicht taufen lassen wollten. In Worms kam es so nahezu zur Ausloeschung der juedischen Gemeinde. Zwar bekraeftigte der Kaiser kurf darauf die Schutzrechte der Juden und auch Papst Alexander III. verbot das "Judenschlagen", dennoch gab es immer wieder einzelne Uebergriffe und Feindseligkeiten.

Der alter Wormser Friedhof, der 400 Jahre aelter als der in Prag ist, wurde im 11. Jahrhundert angelegt. Seine Bodenbeschaffenheit gab ihm den Namen "Heiliger Sand". Bis heute hat man nicht klaeren koennen, warum die Graeber alle in suedlicher Ausrichtung angelegt sind, und nicht wie auf anderen Friedhoefen in der Gebetsrichtung, also nach Osten. Nur ein einziger Grabstein weicht hiervon ab; der Rabbi Jakob Molin bestand darauf, im Tode in Richtung auf Jerusalem schauen zu koennen; sein Grabstein im Rabbinertal weist exakt nach Osten. Gleich am Eingang fallen dem Besucher zwei nebeneinander stehende Grabsteine auf, die zu jeder Zeit mit Zetteln und vielen Steinen bedacht sind, da sie zur Wallfahrtsstaette fuer Juden aus der ganzen Welt geworden sind: Hier ist die letzte Ruhestaette des Rabbi Meir von Rothenburg und des Suesskind Wimpfen. Rabbi Meir, in Worms geboren und ein bedeutender juedischer Gelehrter, beschloss im Alter, nach Palaestina auszuwandern.

Eine dadurch ausgeloeoste Auswanderungswelle von Juden im ganzen Reich bedeutete fuer Koenig Rudolf von Habsburg den Verlust zahlreicher wohlhabender Steuerzahler. So beschloss er kurzerhand, Rabbi Meir zu verhaften und einzukerkern. Die deutschen Juden boten fuer seine Freilassung eine unerhoert hohe Summe, Rabbi Meir selbst verbot jedoch uneigennuetzig jede Loesegeldzahlung und blieb bis zu seinem Tod in Gefangenschaft. Doch selbst aus dem Leichnam des Rabbi versuchte der Koenig Geld herauszuschlagen. Erst 1307 gelang es dem Kaufmann Alexander Ben Salomo Wimpfen unter Aufopferung seines gesamten Vermoegens, die Leiche freizukaufen und auf dem Wormser Friedhof beizusetzen. Wimpfens letzter Wunsch, neben dem Rabbi beerdigt zu werden, wurde ihm bald erfuellt; er starb noch im gleichen Jahr.

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"HEILIGER SAND"—DER ALTE WORMSER JUDENFRIEDHOF

Bis in das 14. Jahrhundert hinein lebten die Juden relativ unbehelligt mit ihren christlichen Mitgliedern zusammen und besaßen die gleichen Bürgerrechte und -pflichten wie diese. Doch plötzlich brach die Katastrophe in Form des Schwarzen Todes herein: Die Pest war aufgeflammt, hatte die Länder Europas verwüstet und erreichte nun auch die Rheingebiete. Entsetzt und hilflos dieser vernichtenden Seuche gegenüber suchte man nach den absurdesten Erklärungen—und fand sie: Die Juden hatten die Brunnen vergiftet!

Eigene Angst und latenter Hass entluden sich am 30. Januar 1349 in einem Blutbad, dem über 400 Juden zum Opfer fielen; nur wenige konnten sich in Nachbarstädte retten. Bereits vier Jahre später erkannte man, dass die Juden für das wirtschaftliche Leben der Stadt unverzichtbar waren, holte sie in die Stadt zurück und gab ihnen ihre alten Rechte wieder. Mit unserem grossen zeitlichen Abstand betrachtet, erscheint es nahezu grotesk, wie mit deutlicher Regelmässigkeit immer wieder Judenverfolgung und -vernichtung stattfanden, schon bald darauf aber die Stadt aus finanziellen Überlegungen heraus die soeben noch verfolgten Juden gerne wieder aufnahm, als sei nichts geschehen. Doch es gab auch Widerstände: Das streng lutherische Ratsmitglied Seidenbender sah nach der vollständigen Zerstörung der Stadt Worms im Jahre 1689 in der Wiedezulassung der "ziemlich starken boshaftigen Judenschaft" einen "schweren Stein". Er wollte am liebsten "die Race so stillschweigend aussterben lassen", musste aber, "obschon dieser Gottes und unserer Feinde Bosheit sonnenhell am Tage" liege, aus Gründen des finanziellen Vorteils für die Stadt die Wiederaufnahme befürworten. Man rief also auch 1353 die Juden, die man nur vier Jahre zuvor mit grosstem Eifer hätte töten wollen, zurück in die Stadt.

Und sie kamen. Was bewegt Menschen, scheinbar bedenkenlos wieder Nachbarn ihrer Mörder zu werden? "Sicherlich auch ein unveräusserliches Heimatgefühl", meint Fritz Reuter, Leiter des Stadtarchivs der Stadt Worms und langjähriger Forscher ihrer Geschichte. "Das Leben ist pragmatischer als man denkt. Wohin sonst hätten sie denn gehen sollen? In der Stadt fanden sie immer noch günstigere politische und ökonomische Bedingungen als im Landjudentum oder in der Fremde".

Der Bruch verheilte nicht. Die Juden wurden angesiedelt und doch ausgegrenzt. Aus dem Judenviertel wurde ein Getto im heutigen Sinne, von der übrigen Stadt durch ein Tor abgetrennt. Eine Torglocke kündigte morgens an, dass die Juden das Viertel verlassen durften und teilte ihnen abends mit, wann sie in die Judengasse zurückkehren mussten. An christlichen Feiertagen und an Sonntagen durften sie das Getto gar nicht verlassen. Beerdigungszüge wurden auf dem Weg von der Judengasse zum Friedhof immer wieder angegriffen und mussten deshalb von einem Stadtbeauftragten geschützt werden. Die Erlaubnis, in der Stadt zu wohnen, war vertraglich geregelt, erstreckte sich über eine stets zu erneuernde Laufzeit von vier Jahren und wurden von den Juden durch hohe Zahlungen erworben.

Die Judenordnung von 1524 legt neben den oben genannten Bestimmungen fest, dass keine Federbetten aus der Stadt ausgeführt werden durften, aber erstmals auch, dass die Juden in Worms "ihr gewöhnlich Zeichen" zu tragen hätten, den Judenfleck in Form eines gelben Ringes auf schwarzem Mantel. Ein makabrer Vorläufer des gelben Judensternes der Nationalsozialisten.

Die Zunftverdrängungen der unliebsamen jüdischen Konkurrenz aus dem Handwerk. Die Herstellung neuer Kleider oder Schuhe wurde ihnen untersagt (von daher wohl die Tradition der Flickschuster und Änderungs Schneidereien jüdischer Immigrantengenerationen), der Einzelhandel wurde ihnen untersagt. Durch diese Einengungen blieb den Juden letztlich nur der Broterwerb als Grosshändler, Viehhändler, Pfandleiher und Geldverleiher. Gerade aber die finanzielle Abhängigkeit und die als Wucher empfundenen Zinsen entfachten die Wut auf die Juden, die bald das gesamte Kreditgeschäft in Händen hatten.

Auf vielen der älteren Grabsteine lassen sich über dem Text kleine reliefartige Darstellungen entdecken, die dem Betrachter vieles über den Toten erzählen können, wenn man sie zu deuten weiss. Die beiden Hände, die den Segen sprechen, sagen uns, dass der Verstorbene ein Priester war oder aus einem priesterlichen Geschlecht stammte. Eine Kanne weist auf den Leviten hin, der an Feiertagen Wasser aus einer Kanne über die Hände des Priesters goss. Der geknickte Baum ist bei Männern und Frauen zu finden, die in der Blüte ihrer Jahre gestorben sind. Tiere illustrieren häufig den Namen der Verstorbenen (Loew, Baer, Hirsch).

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"HEILIGER SAND"—DER ALTE WORMSER JUDENFRIEDHOF

Andere Darstellungen waren dem Hauswappen entnommen. Anstelle eines Zunamens legten sich die Juden naemlich den Namen ihres Hauses zu (Haus zum Rad, zum Blasebalg, zur roten Armbrust u. ae.), und dieser erscheint symbolisch wieder auf dem Grabstein. Die Steine auf dem neueren Teil des Friedhofes sind von christlichen Grabsteinen kaum mehr zu unterscheiden. Sie stammen aus dem 18. und 19. Jahrhundert, fuer die Juden eine Zeit der Assimilation und Emanzipation. Geschaefthlicher Erfolg in der Gruenderzeit, Universitaetsprofessoren und Staatsaemter beleuchten die wichtige Rolle, die die Juden als "gute Deutsche" innehatte. Zwoelftausend juedische Kriegsteilnehmer waren im Ersten Weltkrieg fuer ihr deutsches Vaterland gefallen, doch letztlich vermochten selbst diese Blutopfer nicht, den Juden "die ruhige Sicherheit ihres aeusseren Daseins zu verbuergeren", wie der Rabbiner Dr. Rosenberg 1937 resigniert feststellen musste.

Mit dem Judenhass der Nationalsozialisten brach noch einmal mit Gewalt der jahrhunderte lang schwellende Antisemitismus hervor, dieses Mal jedoch mit einer beispiellosen Grausamkeit und Konsequenz. Hatte man bei frueheren Pogromen den Juden immerhin die Moeglichkeit offen gehalten, sich taufen zu lassen und damit dem Tod zu entkommen, so betrieben die Nazis die gnadenlose Vernichtung mit aller Effizienz einer kalt geplanten Toetungsmaschinerie. Es verwundert heute, dass die toedliche Gefahr von den Juden selbst so spaet erkannt wurde. Sie fuehlten sich als Deutsche und waren tief eingeflochten in das kulturelle, geistige und wirtschaftliche Leben ihrer Heimat. So hielten sie es gar nicht fuer moeglich, dass dieses Land sie vernichten wollte. Nur von daher ist zu verstehen, dass der "Centralverein deutscher Staatsbuerger juedischen Glaubens" in den ersten drei Jahren der Hitlerherrschaft Auswanderungsbestrebungen entgegenarbeitete als einem "vorschnellen Aufgeben von Rechtspositionen und kulturellen Bindungen."

Erst 1936, als viele bereits in Konzentrationslagern verschwunden waren, gab der Centralverein den dringenden Rat zur Emigration. Am fruehen Morgen des 10. November 1938 wurde die Wormser Synagoge wie viele andere im Deutschen Reich niedergebrannt. Die Rettung des Friedhofes ist Dr. Illert zu verdanken. Als der Friedhof eingeebnet werden sollte, verwies er entschlossen auf einen Besuch Heinrich Himmlers, den der Judenfriedhof offenkundig stark beeindruckt hatte. Eine Anfrage in Berlin verlief sich, der Friedhof blieb unbeschadet.

So kann, wer will, heute den Heiligen Sand besuchen. In ihm liegt ein Weg zum Verstaendnis unserer gesamten deutschen und abendlaendischen Kulturgeschichte. Und doch sollen diese alten Steine nicht nur ein stummes Relikt der Vergangenheit sein, sondern immer wieder beim Betrachter die Erinnerung wachrufen an die Schicksale der dort Begrabenen und die ihrer Nachkommen. Wie eine Grabinschrift dort sagt: "Tot ist nur wer vergessen wird".

Martin Glauert

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TWO FACES OF ANTI-SEMITISM

Rabbi Shlomo Kahn

INTRODUCTION

For the Jew, history is a chronicle of unparalleled suffering, on a national as well as individual track. The Jew looks back on an existence span of more than three millenia. Statehood was first attained in the year 2489 of Creation (1271 BCE). Nationhood preceded it by 40 years (exodus from Egypt 2448/1312), more than 32 centuries ago. Popular reckoning predates the Jew's beginning even further; by the appearance of Abraham who was born almost 38 centuries ago (1948 of Creation; 1812 BCE). This unmatched longevity is escorted by unsurpassed agony, which hounds and haunts the Jew on almost every step of his itinerary. Whereas the records of all nations indicate ups and downs of fate and fortune, the seismograph of the Jew registers a lopsided abundance of storms and clouds, tremors and shock-waves, which threaten to overcome national sunshine disproportionately. Not until David's reign was the Jewish land secure, and twice did Israel suffer total defeat and subsequent exile. This leaves only some 800 years of "normalcy," versus a woebegone gloom, triple that duration.

The avalanche of Jewish suffering was not the result of natural causes. Our land was not devastated by floods, our ranks were not decimated by earthquakes. Rather, the Jew suffered at the hands of his fellow men, ever intent on seeking his possessions, his enslavement and his life. The perpetual mistreatment of the Jew has become an axiom of Jewish history: "For not only one has risen against us to destroy us, but in every generation they rise against us to destroy us." ¹ (In one astonishing instance, a Tannaic view lends it an eerie, awesome authenticity: "Rabbi Shimon bar Yohai says: Halakhah! For sure, Esau hates Jacob."²)

This then is the portrait of the Jew: Inundated with misery, he stumbles through the centuries, bent double under back-breaking, grinding millstones of oppression piled skyhigh by fellow creatures. Who would blame him if, as a result, he would view the entire world with suspicion and cynicism? Who will not admire him if in spite of it, he harbors an overall faith in mankind's basic goodness and a frank optimism in a better tomorrow?

Has suffering at the hands of fellow man lastingly affected the Jew's attitude toward his tormentors and murderers? "Lastingly" implies "halakhically." Personal (and also national) preferences are invariably subject to change, are colored by moods, situations, fashionable approaches, etc. There is a constant fickleness and fluctuation of taste, in external trivialities as well as in deep-seated persuasions, philosophies and ways of life. Only halakhah can offer time and space defying resoluteness.

The Jew's friend-and-foe list varies from era to era, often requiring review and revision at surprising speed. Yesterday's enemy becomes today's ally; last year's haven of refuge turns into this year's port of hasty departure. Centuries of diaspora account for a Jewish presence at one time or other in almost every land of the world, resulting in relationship changes as shifting as the weather.

Two national Jewish encounters vis-a-vis other nations are of singular halakhic importance: Egypt and Amalek. A careful analysis of Jewish suffering at their hands, and of subsequent biblically-enjoined behavioral attitudes toward them, may provide the key to other, less formally documented but no less consequential Jewish encounters.

I — EGYPT

The Egyptian-Jewish experience is ever present in the Jew's awareness. His national genesis took place in Egypt. The exodus from Egypt is commemorated by a major religious festival, whose opening nights are the setting for a home ritual matchless in symbolism, profound Torah study, and inspiring pathos. The biblical requirement to be mindful of it "all the days of your life"³ infuses the

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daily prayers with strategically placed references to it. The Haggadah's beckoning, prodding "the more one tells about the exodus from Egypt the more praise one deserves" opens the coffers on a rich treasure of Passover lore.

Unavoidably, commemoration of the Egyptian experience embraces both of two separate-but-equal levels: (1) the Jews' enslavement by and in Egypt, and (2) the liberation from bondage. To be sure, in the ritual of worship, thanksgiving is the featured element. Thus Shaharit sings "from Egypt You redeemed us, from the house of slavery You delivered us, all their first-born You slew . . . ;" Evening prayers proclaim "He performed for us miracles and vengeance upon Pharaoh, signs and wonders in the land of the Hamites, He smote . . . ;" in Birkhath HaMazon "we give thanks . . . that You have taken us out from the land of Egypt and redeemed us from the house of slavery." But on the night when "a person is obligated to consider himself as if he had come out of Egypt," the Haggadah prescribes that we recite "We were slaves to Pharaoh in Egypt" prior to "G'd took us out." The bitterness must not lose its bite. Our national memory must retain our degradation, enslavement and torments.

In Egypt our people suffered grievously. Their sons were drowned. They were enslaved, forced into hard labor that sapped their strength, frustrated their spirit and instilled in them a slave mentality of spineless defeatism. Retribution struck Egypt with commensurate force, in proportion to the gravity of her crimes. Nine of the ten plagues, though chiefly designated as instruments of coercion, crippled Egypt's economy and devastated the land, while the tenth plague executed purely punitive justice. This was followed by a compensatory "emptying out of Egypt" and the retaliatory drowning of the pursuing army in the Red Sea.

How in the wake of this past, are Jews to look on Egypt and Egyptians, land and people? Egypt, the land, is to be shunned forever, banned to the Jew for permanent settlement. "It is permitted to dwell anywhere in the world except in the land of Egypt . . . In three places does the Torah warn not to return to Egypt, as it is said: '(whereas the Lord has said to you) you shall henceforth not return on that way any more,' 'you shall no more see it again,' 'you shall not see them again any more forever.'"¹⁰

Egypt, where the Jews' cradle rocked, the "iron caldron"¹¹ whose melting heat fused us into a people, has permanently lost its credentials as a Jewish dwelling place. But to Egypt's people, guilty of monstrous crimes committed against us, the Torah extends an extraordinary olive branch. "You shall not abhor an Edomite for he is your brother; you shall not abhor an Egyptian for you were a stranger in his land. Children that are born to them in the third generation may enter of them into the congregation of the Lord."¹² Whereas the bitter memories of mistreatment during the latter half of Jewish dwelling in Egypt renders the land forbidden to settlement, the happy memories of the initial hospitality assure a lasting debt of gratitude to the Egyptians! Ammonites and Moabites whose record of misdeeds is confined to a one-time act of unfriendliness ("they met you not with bread and with water on the way")¹³ and a one-shot potential but aborted peril ("hired against you Bil'am . . . to curse you. But the Lord . . . changed for you the curse into a blessing")¹⁴ are irrevocably ineligible as convert candidates, "you shall not seek their peace and their welfare all your days for ever,"¹⁵ but for the Egyptians, exploiters, tormentors, murderers of infants, the portals of membership in the Jewish nation remain open!

More. So unforgettable is to be Egypt's initial hospitality to the Jews who settled there, that our own compassionate and benevolent attitude toward strangers is anchored by Scripture precisely to that experience. "And a stranger you shall not vex and you shall not oppress him, for you were strangers in the land of Egypt."^{17a} And if a stranger sojourn with you in your land, you shall not vex him. As one born in the land among you shall be to you the stranger who sojourns with you, and you shall love him as yourself, for you were strangers in the land of Egypt."^{18a} "You shall love the stranger for you were strangers in the land of Egypt."¹⁹

More. Egypt's malevolence is traditionally downgraded when compared to the evil intention of Laban, "for Pharaoh decreed *only* against the males while Laban wanted to uproot all,"^{20a} a deliberate softening of condemnation of Egypt, woven into the very fabric of the celebration manual of the festivities commemorating Egyptian bondage. Moreover, Midrash and Talmud abound with

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reference to a divine rebuke issued to the ministering angels who were about to join in Israel's Song at the Red Sea and were stopped: "My creatures (Egyptians) are drowning in the sea and you wish to sing?"²¹ (This found reflection in our curtailment of Hallel during most of Passover.)²²

II — AMALEK

Israel's encounter with Amalek produced consequences no less lasting than that with Egypt, but cut from a different cloth altogether. So deeply searing were the wounds inflicted by Amalek, that the Jewish national body is forever scarred, branded as it were with a permanent festering injury. Halakhah actually forbids the memory from letting time heal and forget.²³

Amalek's attack is chronologically told in Exodus: "Amalek came and fought with Israel in Rephidim,"²⁴ leaving the castigating of its ruthlessness for Deuteronomy. The retaliatory military action described in Exodus was clearly a stop gap measure only, to be subsequently augmented by an all-out annihilation of Amalek at some future, more propitious time. But Israel was dramatically inculcated with this, with full pomp and ceremony.²⁵

Most assuredly, Amalek's guilt was great—a people versed in warfare launching a surprise attack on a fledgling nation that had just emerged from centuries of enslavement and oppression. Moreover Amalek singled out for its victims not the able-bodied, but concentrated its attack on the weak and feeble who trailed in the rear. But contrast Amalek's crime, which was a one-time blow, with that of Egypt who implemented centuries of degradation, enslavement and torments; a single outrage resulting in injury and/or casualties which are not even recorded (but actually minimized by the Midrash: "they slew only those who had fallen from the ways of G'd and crumbled from under His protection"²⁶), as against a long range murderous policy that claimed incalculable victims. Yet Egyptians must be afforded consideration and kindness, while all remembrance of Amalek is to be mercilessly blotted out. Why?

III — DEBT OF GRATITUDE?

Could the Torah's insistence on kindness to the Egyptians be rooted in Israel's debt of gratitude for Egyptian hospitality? A quick exploring of such speculation might be useful.

Of the substance of the hospitality, there is no doubt. The Patriarchal family, nucleus of the Jewish people, found a warm welcome upon following Joseph's request to make Egypt its temporary home. The "fat of the land"²⁷ was placed at its disposal, high respect and honor were accorded Joseph's aged father and brothers who were received at court, assured of security and tranquility, assigned a choice province for settling, and at his death, Jacob was given a full-scale state funeral complete with diplomatic and military escort.

The hearty reception and sincere conviviality earned the gratitude of the Jewish people, both on grounds of a spontaneous feeling of indebtedness, as well as a Scripturally legislated obligatory precept,²⁸ actually chosen by the Rabbis of the Talmud as documentation for the popular saying, "Cast no stone into a well out of which you once drank."²⁹

In moral behavior, gratitude ranks remarkably high. Conversely, shock tremors generated by ingratitude are capable of wrecking our Richter scale. Adam's unchivalrous "the woman whom You gave to be with me, it was she who gave me of the tree,"³⁰ and Israel's insensible "why have you brought us out of Egypt to die in the wilderness for there is no bread and there is no water and our soul loathes this miserable bread"³¹ evoked a sharp condemnation: "ingrates!"³² while Lot's loyalty in collaborating with Abraham to conceal Sarah's identity earned him his escape from Sodom.³³ The Patriarchs' pioneering search for and finding of G'd and cleaving to Him, established the firmly cemented covenant which cannot be broken and will not be abandoned.³⁴ Israel's trusting faith in G'd, "kindness of your youth, love of your espousals, your following Me in the wilderness through a land that is not sown," G'd will ever "remember."³⁵

Yet, proof of existence of Egyptian hospitality and documentation of the obligatory gratefulness notwithstanding, does it really follow convincingly that in the Egyptian experience a span of benevolence must outweigh subsequent cruelty? Indeed, there is ample evidence that a good record can be wiped out by a miserable, lamentable conclusion. "Trust not yourself until the day of your death."³⁶ "Johanan the high priest served in the high priesthood for 80 years and in the end turned Sadducee."³⁷ Cyrus of Persia, although deemed "melekh kasher" for his benevolent attitude toward

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the exiles' return and reestablishment of a Jewish national entity in Eretz Israel, lost the favorable distinction "after he turned sour."³⁸ *Matzevah* (pillar), a frequent instrument of acknowledging G'd, popular and authentic during and after the days of the Patriarchs, lost its legitimacy when it became conspicuously associated with idolatrous practice.³⁹ Thus the thesis, to explain the widely divergent biblically prescribed treatment of Egypt and Amalek, on the grounds that the former's record "only" turned bad, while Amalek was never good, may be questioned, and an alternate solution may be welcome.

IV — TWO FACES OF ANTI-SEMITISM

The widely differing attitudes and actions demanded of us, toward Egypt and Amalek (whose misdeeds ironically were perpetrated in the same historical era) can more readily be understood to be rooted in their clearly unequal policies of anti-Semitism. Upon analysis, a basic contrast emerges, which causes us to differentiate between two kinds of malevolence: (1) "motivated" anti-Semitism, and (2) indiscriminate anti-Semitism.

One's reaction to making such classifications may well be negative; understandably so. Victims and survivors, especially when wounds are still festering and agony as yet unsubsidized, will resent to the point of outrage any possibility of a sympathetic view, any rationalization extenuating or mitigating, that would dwarf the enormity of the crime. Needless to say, neither condoning nor even downgrading of anti-Semitism in any form is intended; rather an appeal for tolerance to a cool, objective appraisal.

All enemies of Jews lay claim to what they consider a valid reason, ranging from Esau's anger for having been deprived of the parental blessing, and Pharaoh's apprehension "lest it multiply and it come to pass that when there happen war it join also to our enemies and fight against us,"⁴⁰ down to Soviet Russia's indignation at stubborn Jewish non-conformity, and the Arabs' avowed anti-Zionism "only." Why, even Haman in his denunciation of the Jews, decried Jewish clannishness,⁴¹ and even Hitler incited his all too willing countrymen to Jew-hatred by categorically laying all of Germany's woes on Jewish door steps. From Amalek's record however any "redeeming" claim is most notably absent. (The possibility, indeed strong probability that Amalek is not alone, but that its category of indiscriminate anti-Semitism includes others as well, will shortly be explored.)

Let us focus on Egypt, a prototype of "motivated" anti-Semitism. Not only is the why and wherefore of Egypt's hatred Scripturally documented⁴² but also, as referred to above, the Haggadah actually softens, however slightly, Pharaoh's harshness on his victims.⁴³ Amalek by contrast waged a totally unwarranted, unfounded, irrational and absurd all-out war of annihilation in which no quarter was given. Only once more, in the "to'hava," does the Torah conjure such horror, the mind-staggering picture of a "nation of a fierce countenance that will not have respect for the old nor show favor to the young."⁴⁴ This is wickedness that has no match, evil for the sake of evil.

While the Jew's proverbial compassion extends even to his nation's oppressors and tormentors, the inexorable ruthlessness of Amalek allows no charity, but must be mercilessly blotted out "from under the heavens."

POSTSCRIPT

The seeming paradox presented by Egypt versus Amalek in respect to Jewish attitude and behavior clarified and reconciled, our attention may now range elsewhere. Identification of foes of the Jewish people and their classification by category, either "Egypt" or "Amalek" will be facilitated. A proper objectivity must of course be maintained.

Cool appraisal of situations which affect one's emotions deeply, is always a formidable task. The Mishnah recognizes man's keen involvement in crises that can so captivate and blind as to render sober judgement improbable, and therefore calls for a cooling off period. "Said Rabbi Simeon ben Elazar: Placate not your fellow man in the moment of his wrath, nor comfort him in the hour that his dead lies before him, nor question him at the moment of his vow, nor try to see him in the time of his humiliation."⁴⁵

In posing to youngsters the question, who in your estimation is the nation most guilty of anti-Semitism?, this writer repeatedly received answers such as: the Arabs, Soviet Russia, Uganda (after Entebbe), France (after Abu Daoud), rather than Nazi Germany; ample evidence that "in the moment

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of his wrath" clarity of thought becomes elusive.

Wickedness abounds in this our pre-Messianic world and is not confined to any one people or to geographic localities. But not all is cast in the same mold. Emil Fackenheim refers to the murder of Congolese by Belgians as "for rational purposes, such as power and wealth . . . evils, but comfortable evils because we can understand them," but contrasts to that the "radical absurdity" of an "Eichmann (who) sent the extermination-trains to Auschwitz though they were urgently needed for military purposes . . . evil for evil's sake, not for the sake of gain or power or lust . . . The Nazis *believed* in murdering Jews, as an end in itself."⁴⁶

All anti-Semitism and anti-Semitic activities are utterly reprehensible and wicked. Yet halakhah differentiates, and demands that we act upon the differentiation, between Egypt and Amalek, and all who follow nefariously in their foot-steps.

NOTES

- 1 Haggadah shel Pesach
- 2 Sifre on Numbers 9:10; Rashi Genesis 33:4
- 3 Deuteronomy 16:3
- 4 *Ezrath avothenu*
- 5 *Emeth ve-emunah*
- 6 *Birkhat ha-aretz*
- 7 Exodus 12:36
- 8 Deuteronomy 17:16
- 9 *ibid* 28:68
- 10 Exodus 14:13; Maimonides *Yad Hilkhos Melakhim* 5:7. Exemptions from this ruling include business trips, military expeditions, annexation by conquest. An attempt is made by R. Eliezer of Metz to reconcile the existence of Jewish communities in Egypt, as well as the paradox of Maimonides himself living there, by confining the Scriptural prohibition to a literal interpretation of Deuteronomy 17:16 "on the way," i.e., from Eretz Israel to Egypt, see Glosses of Maimonides *ibid*, also Eliyahu Mizrahi on Deuteronomy 17:16; also Kasher's *Torah Sheleimah* Vol. 14, *Miluim* chapter 2, listing Kaftor Vaferach's exemption on urgently compelling grounds; Ritvo's reasoning that neither Egypt's cities nor her people are the same as in Bible times, also that prohibition does not apply during Israel's dispersion; R. Bachya's reasoning that it applies only to Bible generation; R. Saadia Gaon's that it applies only to the king.
- 11 Deuteronomy 4:20
- 12 *ibid* 23:8, 9
- 13 *ibid* 5
- 14 *ibid* 5, 6
- 15 *ibid* 7
- 16 Exodus 22:20
- 17 *ibid* 23:9
- 18 Leviticus 19:33, 34
- 19 Deuteronomy 10:19
- 20 Haggadah shel Pesach
- 21 Megillah 10b; Sanhedrin 39b; Zohar Bereshith 57; *ibid* Terumah 170
- 22 see Kasher's *Torah Sheleimah* Vol. 9, *Miluim* chapter 19; also Kasher: *Haggadah Eretz-Israelith* chapter 60. Some attribute to this also the popular Seder custom of removing some of the wine from the cup during recital of Ten Plagues
- 23 Deuteronomy 25:17-19: "Remember what Amalek did to you on the way at your coming forth out of Egypt. How he met you by the way and smote the hindmost of you, all who were feeble behind you, when you were faint and weary, and he feared not G'd. It shall be when the Lord your G'd gives you rest from all your enemies round about, in the land which the Lord your G'd gives you for an inheritance to possess, you shall blot out the remembrance of Amalek from under the heavens; you shall not forget."
- 24 Exodus 17:8

(continued on next page)

TWO FACES OF ANTI-SEMITISM (continued)

- 25 ibid 14-16
- 26 Sifre Deuteronomy 25:18
- 27 Genesis 45:18
- 28 Exodus 22:20; 23:9; Leviticus 19:34; Deuteronomy 10:19
- 29 Bava Kamma 92b
- 30 Genesis 3:12
- 31 Numbers 21:5
- 32 Abodah Zarah 5a
- 33 Bereshith Rabba 51:8
- 34 Leviticus 26:42, 44
- 35 Jeremiah 2:2
- 36 Fathers 2:5
- 37 Berakhot 29a
- 38 Rosh HaShanah 3a, b
- 39 "Neither shall you set up for you a pillar which the Lord your G'd hates," Deuteronomy 16:22; "A pillar which was loved in the fathers is hated in the descendants," Sifre ibid; "although it was loved by Him in the days of the Patriarchs, now it is hated after these (the heathens) made of it a religious observance for idolatry," Rashi Deuteronomy ibid
- 40 Exodus 1:10
- 41 Esther 3:8
- 42 Exodus 1:10
- 43 "for Pharaoh decreed *only* against the males"
- 44 Deuteronomy 28:50
- 45 Fathers 4:23
- 46 "Jewish Values In the Post-Holocaust Future — A Symposium" arranged by Judaism, March 26, 1967

Friedrich

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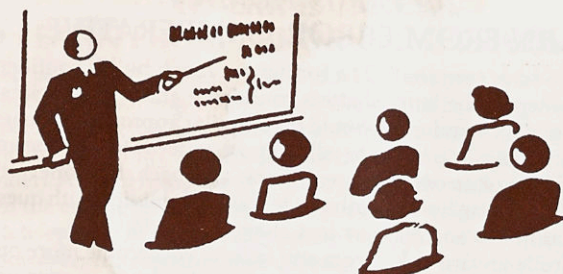
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Happy Holidays



TO ERR IS HUMAN TO LEARN FROM ERROR IS IMPERATIVE

Most of us will agree that we learn from mistakes. The first thing you learn in skiing is how to fall. If you don't fall, a skier recently told me, then you are not trying something new or challenging yourself . . . in short, you are not learning.

To learn is to accept failure. If you are not making mistakes, you are not trying hard enough, and you are not learning. The only way we can tell how strong a wire is, for example, is to pull on it with ever-increasing force to the breaking point. To test for peaks of excellence in our performance, we must similarly test ourselves to the point of failure.

Continued learning and development require more than tolerance for errors and failure. We must encourage errors and failure if we are to reach higher knowledge and excellence.

This view, however, is not consistent with the common attitudes in our society. In education, industry and government, we reward success and penalize errors and failure. We vest people with the responsibility to do the job right, but we seldom allow them to be wrong while trying to get it right. If indeed we learn most from our mistakes, then let us behave in accordance with this idea. We should encourage learners to detect their own errors and discuss how they will correct and not merely erase them. As we progress, we should reach a stage in which we can recognize a reasonable answer before we proceed further.

As teachers, we provide learning opportunities for students by correcting their errors. Learners should not be robbed of the opportunity to learn from their mistakes and thus become more competent. We must help them develop confidence in their ability to detect and correct their own mistakes so they will develop an attitude of tolerance for errors in their own thinking and in that of others. This may slow down the learning process in the early stages, but it will develop processes and attitudes that are essential to competence, confidence, and reasonable thinking. The teacher—or the manager—must give the learner the responsibility to do things right and the authority to be wrong along the way.

Here is how I implement this idea. I instruct students to critique their own work. I ask students not to erase their mistakes but rather to discuss and explain what went wrong and how they detected their errors. Such self-criticism sometimes teaches me more about the students' thinking processes than the right answer does. I reward and compliment students on good critiques of their errors; this breaks the stigma of being wrong and removes the fear of mistakes. If errors are not detected in a problem, or detected but not corrected properly, I return the work to the student. I only comment on correct answers. The rest is left unmarked; I merely scan it. I return the work to students for a day or two so they can detect and correct their own errors.

Competence means having confidence in your conclusions. When a student asks me whether the solution to the problem is correct, I do not look at the work; instead I look at her face and ask what she thinks. When students have no confidence in their conclusions, they are asked to reconsider their work. When students do not find a solution in the allotted time, I do not rush to give the answer; instead, I ask questions that will help them get the answer. It takes time, patience, and perseverance, but I am often amply rewarded when a student suddenly exclaims with excitement: "I see it! I've got it!" Saying to a student "Here is where you are wrong" only results in the frustrated response

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TO ERR IS HUMAN TO LEARN FROM ERROR IS IMPERATIVE *(continued)*

"How stupid of me not to have seen that". The former approach builds confidence and maintains dignity in the student, whereas the latter shatters confidence and compromises dignity.

Managers and supervisors in industry should try a similar approach. Whenever possible, don't tell people how to do something. It is better to tell them what needs to be done and let them choose their method. The possibility of errors is inherent in this approach, but it nevertheless will pay off in the long run. Although showing how contributes to training, guiding with questions helps people to become independent thinkers and learners in a changing world.

With a tolerant attitude toward risk, errors and failure, we become more open to venturing in new directions and to sparking new ideas and testing them. We have an open gate for tapping our creativity and inventiveness. Invention can be likened to seeing the same rocks in a kaleidoscope in a new arrangement: This requires imagination, a change in context, going against established patterns. The results can have interesting implications.

An idea is an untested hypothesis. Will it work? We can only know by trying and risking failure. If the environment is tolerant of failure—if we have the authority to be wrong on the way to success—then we will try.

Idea generation and testing involves moving back and forth between two modes of thinking. In the idea generation stage, we go from limited data to an untested tentative hypothesis; in the idea-testing stage, we go from the tentative hypothesis to a prediction of data. The former process may stem from our experiences, our store of knowledge, our imagination, and our ability to perceive, whereas the latter is based on rational thought and logic. Idea generation is open, flexible, unstructured, unencumbered by restrictions, and prone to errors. Idea testing requires structure, vigilance, and caution against errors in reading and interpreting results. Errors in idea generation, sparking ideas that do not work, should be not only tolerated but encouraged. On the other hand, errors in idea testing should be avoided.

Idea generation can lead to innovation and invention at all levels of an organization. When innovation is encouraged, breakdowns and mistakes are pondered and not erased or hidden; there is no fear of failure. The possibility of failure does not prevent the members of the organization from trying new ways of doing old things. My friend Tom Brand, general manager and vice president of Fiberite, told me how he reduced the scrap and increased the yield of acceptable fabric by creating an atmosphere that mobilized every member of the organization to monitor for excellence. They were told not to hide scrap but to look at it, study it where and when it occurs, and generate ideas for reducing or eliminating it. Thus breakdowns are opportunities for learning and innovations.

When we talk about creative, imaginative, and original people, we may think of Da Vinci, Einstein, Picasso, Shakespeare, and Bach. But creativity, innovation, and originality can be found in people everywhere. Let us focus on how we improvise and note how creativity, innovation, and originality can be manifested in acts of improvisation.

Whenever we use our earlier learned thinking and problem-solving skills in partly new situations and do so by not following an old route, we are improvising. The actor who forgets some lines improvises; the speaker who deviates from the written text is improvising. When we carry on a conversation, we are improvising as well. All our spur-of-the-moment verbal responses are improvisations. When we find a makeshift temporary replacement for familiar objects, we are improvising. What all these acts of improvising have in common is our ability as thinking human beings to be creative in our approach to a new situation. The tools that we employ in such situations result from our earlier creativity, innovation, and originality, coupled with new tools that are triggered by a new situation.

If we can make more explicit the thinking involved in the acts of improvising we may enhance the frequency and quality of our creativity, innovation, and originality. Let us therefore trace what happens when we improvise.

Imagine for a moment that you are in the position of a friend of mine, who found himself in the following partly new situation. He was driving with his wife one summer day on a road in the Sinai desert when he noticed that steam was coming from the front of the car. He pulled to the side

(continued on next page)

TO ERR IS HUMAN
TO LEARN FROM ERROR IS IMPERATIVE *(continued)*

and stopped. When he heard the hissing sound from the engine, he let it cool and then lifted the hood. The water in the radiator was boiling. Past experience has taught him to be cautious, so he waited for the sound of boiling to stop before inspecting the cause of the heat. He pondered the possible causes for the heating water in the radiator: Was the cooling system not working properly? What was cooling the water? A fan. He looked at the fan behind the radiator and noticed that there was no fanbelt between the engine and the water pump. He had a similar problem once before, but he had been close to a telephone in a major city where he could call for help. On this summer day in the Sinai desert, however, the situation was different and at least partly new. There was nothing in sight for miles in every direction. He pondered the situation. There must be something between the engine and the waterpump that is strong, flexible, and long enough. What was available? A nylon stocking, a belt, a shirt sleeve, and a necktie were possible candidates. As it turned out, his wife's stocking worked.

Teachers, parents, managers, and leaders must take risks and be tolerant and understanding when those whom they guide make mistakes. With tolerance we can develop the ability to tap our resources and venture in new directions, prepare to take risks with our ideas, and be confident in our ability to tolerate failure on the way to success.

Moshe F. Rubinstein

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WE REMEMBER

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

Sept. Tishri

23	4	Paul Camnitzer
23	4	Eugene Fleischner
23	4	Meta Kahn
23	4	Theo Mathes
23	4	Zacharias May
23	4	Max Schorsch
24	5	Esther Rosenberg
25	6	Joseph Oppenheim
25	6	Wolf Plaut
26	7	Pauline Hirsch
26	7	Anna Holzmman
26	7	Moritz Veisz
27	8	Cantor Fred Kornfeld
27	8	Bertha Michel
27	8	Eva Nordlinger
28	9	Irma Loew
28	9	Netty Michels
28	9	Kurt Rosenthal
28	9	Margaret Ullman
29	10	Frieda Adler
29	10	Selma Adler
29	10	Rebekka Aron
29	10	Herta Avrutin
29	10	Julius & Ella Braun
29	10	Dorothea Cohn-Victor
29	10	Max & Blanka Dreifus
29	10	Johanna Eichersheimer
29	10	Jacob & Rosa Eisen
29	10	Emma Frenkel
29	10	Wilhelm Frenkel
29	10	Cilly Fuld
29	10	Hannelore Fuld
29	10	Anni Gold
29	10	Ida Gold
29	10	Theobald Gold
29	10	Else Goldband
29	10	Lina Goldschmidt
29	10	Leo, Martha & Heinz Hirsch
29	10	Ella & Walter Jacobsohn
29	10	Siegfried, Franziska, Hildegard & Werner Jacobson
29	10	Bernhard Katzenstein
29	10	Ernst Kaufmann
29	10	Frieda Kayem
29	10	Irma Kayem
29	10	Ella Lachs
29	10	Rita Lachs
29	10	Julius Lasker
29	10	Amalie Lauter
29	10	Rebecca Lebrecht

Sept. Tishri

29	10	Samuel Less
29	10	Alfred & Eduard Lippmann
29	10	Hilda Loeb
29	10	Joseph Loeb
29	10	Albert Loew
29	10	Bertha Loew
29	10	Emmi, Leo, Ruth & Walter Neuburger
29	10	Isidor & Mathilde Rosenbaum
29	10	Lucy Scherlinski
29	10	Pauline Scherlinski
29	10	Carl Seidenberger
29	10	Karl & Louise Stahl
29	10	Fraenzi Starer
29	10	Karoline Stern
29	10	Betty Strauss
29	10	Zadock Strauss
29	10	Fanny Tannenwald & daughter Felicia
29	10	Israel & Klara Tannenwald & son Manfred
29	10	Hedwig & Trude Traub
29	10	Carl Veis
29	10	Sally Wallach
29	10	Thekla Wallach
29	10	Josef & Sara Wojdyslawsky
29	10	Elisabeth, Herman & Richard Wolf
29	10	Jacob Wolffs
30	11	Max Braun
30	11	Dr. George Ruhm
30	11	Freddy Straus

Oct.

1	12	Helene Hecht
1	12	Hedwig Heyman
1	12	Salomon Kraemer
1	12	Siegfried Mannasse
1	12	Bertha Oppenheim
2	13	Moritz Hanauer
2	13	Siegfried Mansfeld
2	13	Simon Neuburger
2	13	Meta Textor
3	14	Johanna Baruch
4	15	Rudolf Berney
5	16	Gustav Groeschel
5	16	Michel Kahn
5	16	Justin Klau
5	16	Richard Meyer
6	17	Benedikt Hirschmann

(continued on next page)

WE REMEMBER (continued)

Oct. Tishri

6	17	Henry Mannheimer
6	17	Helene Rosenfeld
6	17	Julius Rosenthal
6	17	Sophie Stahl
7	18	Dr. Kurt Fleischhacker
7	18	Herman Furcht
7	18	Ricka Hirschheimer
7	18	Ida Stein
7	18	Fina Strauss
7	18	Johanna Tischler
8	19	Julius Graf
8	19	Mirtil Michel
8	19	Charles Newhouse
9	20	Marianne Bacharach
9	20	Nanette Bauernfreund
9	20	Johanna Falkenstein
9	20	Max Sonn
10	21	Isidor Boettigheimer
10	21	Adolph Kaufherr
10	21	Julius & Hanna Schloss
10	21	Isaac Schnurman
10	21	Leo Stock
11	22	Henry Kahn
11	22	Henry Leopold
11	22	Laura Neumann
11	22	Sally Nordschild
11	22	Frieda Stock
12	23	Gustav Kaufman
12	23	Meta Lauter
12	23	Salomon Wollenreich
12	23	Sigmund Yunker
13	24	Rosa Fay
13	24	Henry Veisz
14	25	Fred Goodman
14	25	Wilhelm Heldmann
14	25	Dr. Otto Kafka
14	25	Samson Schmidt
14	25	Simon Schoenberger
15	26	Martha Dreyfus
15	26	Justin Friesner
15	26	Mathilde Furcht
15	26	Maynard Sonn
16	27	Johanna Adler
16	27	Albin Heldmann
16	27	Bertha Hollander Goetz
16	27	Sol Krell
16	27	Victor Reichenberger
17	28	Herman Glauberg
17	28	Dr. David Gross
17	28	Frieda Horwitz
17	28	Adolf & Klara Rosenberg & sons Josef, Martin, & Helmut

Oct. Tishri

17	28	Leopold Rosenfeld
18	29	Therese Feingold
18	29	Max Hirschenberger
18	29	David Lauber
19	30	Herbert Einstein
19	30	Sol Gernsheimer
19	30	Toni & Melanie Marx
19	30	Bertha Meyer
19	30	Selma Sonneberg

Cheshvan

20	1	Max Stuehler
20	1	Rudi Hertz
20	1	Arthur Loeb
21	2	Rudolf & Eliese Solomon
23	4	Daniel Baer
23	4	Siegfried Marx
23	4	Neftal Mueller
24	5	Henry Rosenbaum
24	5	Paula Weinstein
24	5	Rachela Wolf
25	6	Isidore Weil
27	8	Otto Benjamin
27	8	Fred Freedman
27	8	Daniel Rosenthal
27	8	Sally Rosenthal
27	8	Fanny Schoenberger
28	9	Julian Dienstag
28	9	Auguste Regenstern
28	9	Anton Sachs
29	10	Louis Herzberg
29	10	Max Lazar
30	11	Rudolf Buxbaum
30	11	Herman Hirsch
30	11	Jettchen Hirsch
30	11	Julius Schaler
30	11	Arthur Simon
31	12	Kurt Blumenstiel
31	12	Friedl Kraus

Nov.

1	13	Albert Beitmann
1	13	Eugene Levy
2	14	August Bauer (Bauernfreund)
2	14	Jenny Homburger
2	14	Regina Leiter
2	14	Helen Mainzer
2	14	Martha Mandelbaum
3	15	Amalia Bergman
3	15	Leopold Paul Feingold
3	15	Else Hess

(continued on next page)

WE REMEMBER *(continued)***Nov. Cheshvan**

3	15	Hugo Israel
3	15	Adolf Reiter
3	15	Ludwig Schwarz
3	15	Jacob Stern
4	16	Else Fraenkel
4	16	Simon & Lina Nussbaum and children
4	16	Rebeka Strauss
4	16	Setti Yunker
5	17	Betty Fuld
5	17	Friederike Goldschmidt
5	17	Ludwig Greenbaum
5	17	Joe Issi Kahn
5	17	Meier Rosenfeld
5	17	Recha Schiff
6	18	Sophie Lowenstein
6	18	Moritz Silbermann
6	18	Louis Snopek
6	18	Albert Strauss
7	19	Max Badt
7	19	Theodora Hammerschlag
7	19	Dr. Paul Hes
7	19	Julius Levite
7	19	Nathan Reis
7	19	Jette Stein
7	19	David Stern
8	20	Moses Baer
8	20	Dina Forchheimer
8	20	Joseph Hartoch
8	20	Hannchen Lehmann
8	20	Sophie Levi
9	21	Alfred Berger
9	21	Dr. Samuel Kirsch
9	21	Fred Kraus
10	22	Siegfried Adler
10	22	Max Griesheim
10	22	Isidor Herrmann
10	22	Dora Lissauer
10	22	Hedwig Meyer
10	22	Esther Nadel
12	24	Isidor & Ella Dreifuss Hannelore & Fritz
12	24	Emily Emma Simon
13	25	Adolf Stein
14	26	Julius Fuld
14	26	Henry Rosenthal
15	27	Samuel Badt
15	27	Jack Fuld
15	27	Selma Hammerschlag
16	28	Helene Gern
16	28	Toni Oppenheim
16	28	Arthur Schwarz

Nov. Cheshvan

16	28	Jenni Simon
17	29	Erwin & Johanna Blumenthal
17	29	Heinrich Leitner
17	29	Lina Less
17	29	Marianne Sucher

Kislev

18	1	Hans Furstenberg
18	1	Ida Kaufherr
18	1	Salomon Kaufman
18	1	Melitta Markovics
18	1	Albert & Julie Steuer
19	2	Herta Nathan
19	2	Hermine Schwarz
20	3	Jacob Feuer
20	3	Sigfried Levy
20	3	Moses Neuburger
20	3	Sophie Zeilberger
21	4	Louis Neumann
21	4	Helen Reichsfeld
21	4	Joseph Simon
21	4	Harry Walter
22	5	Emilie Holzer
22	5	Frieda & Max Schoenfeld & daughter
22	5	Julia Stock
23	6	William Goldschmidt
24	7	Eugen Hirsch
24	7	Manfred Hirschheimer
24	7	Hans Juan Levi
24	7	Hanna Meyer
24	7	Harold Ullman
25	8	Rose Boettigheimer
26	9	Ernst Heilbrunn
27	10	Hugo Kaufmann
28	11	Mina Hamburger
28	11	Regina Klein
28	11	Moritz Saeman
28	11	Frida Schwarz
28	11	Max Stern
29	12	Johanna Baumann
29	12	Karoline Gottlieb
30	13	Samuel Bernheim
30	13	Isaac Frankel
30	13	Max Hirschhorn

Dec.

1	14	Martin Lowenberg
1	14	Kurt Schoemann
1	14	Lina Weinstock
2	15	Emil Dreifuss
2	15	Simon Goldstein
2	15	Rafael Mannheimer

(continued on next page)

WE REMEMBER (continued)

Dec. Kislev

2	15	Marcus Stern
2	15	Adolf Ullmann
3	16	Sarah Heinsfurter
3	16	Julie Ransenberg
3	16	Amalie Schoenberg
3	16	Frederick Weil
3	16	Rosa Williams
4	17	Lina Bloch
4	17	Leopold Friedberger
4	17	Eugene Hirsch
4	17	Regina Lichtenstein
4	17	Meta Schaefer
4	17	Dr. Herman Schuelein
4	17	Emmy Siesel
4	17	Josef Traub
5	18	Dr. Maximilian Klanfer
6	19	Ida Basch
6	19	Josef Bauer
6	19	Joseph Goldschmidt
6	19	Bertha Goldwein
7	20	Johanna Baer
7	20	Arthur Baruch
7	20	Adolf Goldwein
7	20	David Greenbaum
7	20	Herman Kayem
7	20	Hedy Price
7	20	Adolph Rothschild
7	20	Else Wolfsheimer
8	21	Julius Bloch
9	22	Arthur Kahn
10	23	Julius Eggener
10	23	Rosa Herze
10	23	Martin Reich
10	23	Fred Wolf
11	24	Ella Jonas
11	24	Ferdinand Kahn

Dec. Kislev

11	24	Leo Kaufmann
11	24	Sol J. Loew
11	24	Marianne Scharenberg
12	25	Bruno Einstein
12	25	Salomon Reinheimer
12	25	Max Stein
12	25	Hanna Wormser
13	26	Ernest Jochsberger
13	26	Arthur Neu
13	26	Betty Rosenbaum
13	26	Jacob Strauss
14	27	Ralph Horn
14	27	Jacob Kramer
14	27	James Wilson
15	28	Arthur Hanau
15	28	Amalie Lippmann
15	28	Heinrich Neuburger
16	29	Hedwig Hamelburger
16	29	Berta Hubert
16	29	Isaac Lowenstein
17	30	Heinrich Nadel

Tevet

18	1	Herman Braun
19	2	Siegfried Gutmann
19	2	Emil Levy
19	2	Herman Nassauer
19	2	Lilly Reichenberger
19	2	Leo Siesel
20	3	Albert Loewenberg
20	3	Berthold Oppenheimer
20	3	Milian Strauss
21	4	Gertrude Einstein
21	4	Charlotte Hirsch
21	4	Joseph Kaufman
21	4	Erna Lewy
21	4	Sally Schloss

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

PEACE AND EVERLASTING MEMORY

Herman Goldsmith	formerly	Felsberg
Julius Scher	formerly	Stuttgart
Siegfried Hirsch	formerly	Giessen
Ria Roos, nee Gimbel	formerly	Albisheim

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